

CH119 -- THE BOOK OF JEREMIAH

UNITED THEOLOGICAL SEMINARY
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SYLLABUS

COURSE ASSUMPTIONS

In approaching this course, I make the following assumptions about its participants:

1. For each of us the book of Jeremiah is literature that makes some claim on our attention, and from which we believe we have something useful to learn.
2. Each of us enters this course with established interpretive practices and perspectives in relation to Biblical texts. These practices will differ from person to person. Thus the interpretive resources of the group are greater than those at the disposal of any single member of the group. At the same time, because our interpretive practices differ, we will not automatically share a common interpretive discourse. Thus to be able to effectively claim the interpretive resources of the whole group we will need a common framework for talking about the interpretive task. In addition, the specific areas in which any one of us most needs to develop will not be the same from person to person. Finally, each of us may need to appropriate our work in the class in different ways, for which we then need to take individual responsibility.
3. Alongside this diversity of interpretive practice, each of us has some level of exposure to literarily oriented and historically grounded methods of interpreting the narrative and prophetic texts of the Hebrew Bible in relation to the situation of their ancient audiences (i.e., such as would be obtained in introductory courses in Hebrew Bible).
4. Each of us has a beginning familiarity with the history, society and culture of ancient Israel, and the literature of the Hebrew Bible of the sort that is useful in implementing such interpretive approaches (i.e., such as would be obtained in introductory courses in Hebrew Bible).
5. Although participants will not know Hebrew or Greek, they will be able to follow and critically assess arguments about the literary character of ancient texts that are grounded in use of those languages.

In approaching this course, I make the following assumptions about Biblical texts and the process of their interpretation:

1. That Biblical texts have meaning only as readers construct meaning from them, and that readers construct meaning from Biblical texts basically with reference to their (i.e., the readers') concrete situation(s).
2. That the specificity of Biblical texts, which shapes the meaning(s) readers can construct from them, is in turn shaped by the intentions of those who composed the texts. The

composers of Biblical texts held those intentions with reference to the concrete situation that they shared with their audience.

3. That “composition” of Biblical books embraces not just the “authoring” of their component pieces, but the creative activity of their editing and arrangement in order to reappropriate those pieces, and meanings to which they might give rise, for new situations.
4. Therefore Biblical texts have meaning only contextually. However, any given Biblical passage may be associated with multiple contexts.
5. That discernment of the ancient contexts with which a specific passage is associated is an important factor in hearing (some) of the meaning(s) for which it has been counted as worthy of attention. Especially important are the contexts of ancient recipients (i.e., hearers or readers) of the passage.
6. That contemporary acts of making meaning from Biblical texts are likewise contextual.
7. That a particularly helpful way to make fruitful connections between ancient texts and modern contexts is not to begin with the text, but the ancient readers’ context(s) and to proceed by way of sociological analogy to modern context(s). In this approach the first step in the hermeneutical appropriation of Biblical texts in modern contexts is the establishing of an analogy between the ancient and modern reading contexts.
8. That readers’ social locations are a crucial force in shaping their reading of Biblical texts, including both their reading of Biblical texts in relation to ancient context(s), and their appropriation of those texts in relation to modern contexts.
9. As a consequence of the impact of social location on reading, it is important to read from an awareness of how one’s location shapes one’s construction of meaning from a text in relation to a context. It is also important to put one’s reading in dialogue with the readings of others who are differently located. Accordingly, I have attempted to include the work of women as well as men, and persons of African, Asian or Latin American heritage as well as those of European heritage in the readings for this course. My ability to do this has been limited, however, by the degrees of availability of such work in English in relation to the specific passages included in the course.

In approaching this course, I make the following assumptions about the book of Jeremiah and its interpretation:

1. That it is an intentional literary composition addressed to audiences in the “remainee” community in Judah during the Babylonian Period (its first edition ≈ the Hebrew behind the Septuagint) and then in Jerusalem/Judah during the early Persian period (its second edition ≈ Masoretic Text).
2. One might apply many reading strategies in interpreting the book of Jeremiah, but an approach that re-imagines its message primarily in the early Persian period, and secondarily in the time of the Babylonian exile might be particularly useful, even though it is not a commonly used approach. I choose this approach partly because it is less commonly taken, partly because this approach is necessary for my own work in Jeremiah, which focuses on the book rather than the prophet, and partly because this approach opens up different perspectives on contemporary issues of marginality and domination, as well as response to catastrophe and changes in communal identity.

3. The passages chosen for attention in this course are chosen partly for their promise when interpreted according to the approach taken in this course. They are not then always the passages most commonly attended to in studying the book of Jeremiah. Many of the commonly used passages have gained prominence due their salience in an approach that reads the book in the context of the story of Jeremiah's personal career, and primarily deconstructs it into an assemblage of individual speeches.

THE AIM OF THE COURSE

The primary aim of this course is to support you in continuing to develop skill at the central activity of Biblical interpretation in religious traditions that attend to the literary-rhetorical character of the Biblical text, namely, the contextual interpretation of a coherent passage of Scripture for the sake of using that passage to interpret some aspect of reality contemporary with the interpreter. We will seek to do this by framing the class as a community of interpreters who are engaged in seeking the meanings that can be discovered in and through passages from the book of Jeremiah.

COURSE OUTCOMES

As a result of your work in this class you will

1. analyze prophetic passages in the book of Jeremiah with depth and precision in relation to their ancient contexts and their quality as stories and speeches;
2. cultivate the hermeneutical dialogue between an ancient text, understood in terms of its ancient context(s), and a modern context or contexts for the sake of interpreting the meaning of some dimensions of the modern context in ways that produce insights of value to a contemporary audience;
3. critically engage the work other interpreters of the book of Jeremiah in a way that enhances and/or substantiates your own interpretation and locates it in the larger interpretive conversation;
4. know at a basic level (items a) and d)) and at an intermediate level (items b) and c)) the following subjects:
 - a) key frameworks for analyzing the original experiential contexts of the book of Jeremiah (i.e., the deportation and Babylonian period, and the early Persian period);
 - b) Judaeon and Jehudite culture, society, and religion in the Babylonian and early Persian periods;
 - c) the book of Jeremiah;
 - d) key dimensions of contemporary interpretive conversations about the book of Jeremiah.

Your achievement of these outcomes will be assessed on the basis of your participation in class discussions and on the basis of the three written assignments detailed below.

CLASS ORGANIZATION

The class will be organized in a seminar or discussion format. At the first class meeting an initial lecture will communicate certain basic perspectives. The remaining classes will discuss assigned readings, and/or interpret a passage in Jeremiah.

COURSE EXPECTATIONS

For this course to work as a collective enterprise there are some expectations that we need to have of each other, and for which we need to be willing to be accountable to each other. In order to be responsible to the learning goals of the course, there are other expectations which I have for each of you as individuals, and for which I will hold you accountable.

1. Because this course is a collective enterprise, depending much on the quality of our conversations in class, we need to expect of each other that each of us will have done the week's assignments, and will participate constructively in class discussion. Each of us will also need to approach a morning's discussion as a collective investigation, with each member being attentive to how it unfolds and contributing in ways that aid its development. In evaluating your work in the course I will attend to how well you do this. This is expected of auditors as well.
2. Three papers, while the learnings from them will contribute to our collective enterprise, are opportunities for individualized reflection, and individualized feedback from me. These are not expected of auditors. These are:
 - One paper of 3 pages identifying, in conversation with the readings up through the March 12 class meeting, what for you are the key issues in interpreting the book of Jeremiah for contemporary readers. You are expected to not only identify the issues, but to elaborate on them in some detail and explain why you think these are the crucial issues (out of the enormous range of possibilities). Due March 26.
 - One interpretive paper of 10-12 pages. This will present an exegetical analysis of one of the passages assigned for class discussion from April 9 through May 21, and will use the exegeted passage to interpret theologically some specific modern situation. The paper will report your own independent work in interpreting the meaning of the assigned passage within the context of its ancient readers, and interpreting a relevant modern context through the lens of that passage. In the course of presenting your work on these topics, your paper will also engage in critical dialogue with other interpretations of the passage which may be encountered in the assigned readings. The paper is due on the morning that passage is discussed.
 - A second interpretive paper of 10-12 pages. This will present an exegetical analysis of one of the passages assigned for class discussion from April 9 through May 14, and will use the exegeted passage to interpret theologically some specific modern situation. The paper will report your own independent work in interpreting the meaning of the assigned passage within the context of its ancient readers, and interpreting a relevant modern context through the lens of that passage. In the course of presenting your work on these topics, your paper will also engage in critical dialogue with other interpretations of the passage which may be

encountered in the assigned readings, the class discussion of the passage and additional interpretations uncovered as a result of your own bibliographic research. The paper is due by the last day of classes for the term, i.e., May 21. A student may substitute an independent research paper of comparable size on a topic or theme in the book of Jeremiah and its study, or an arts project rooted in the book of Jeremiah, contingent upon consultation with, and approval by, the instructor.

3. Students needing to meet the requirement of the Presbyterian Church (U.S.A.) for a "Hebrew exegesis" course should base the textual work of their two interpretive papers on the Hebrew text, and should include their own translation from the Hebrew of the passage being interpreted.

I expect that you will observe the normal practices of the academic world for acknowledging dependence on the work of others (something none of us can avoid because the subject is too vast). Your papers will have bibliographies listing works you consulted in writing the paper even if these are only Bible translations or textbooks, and no matter how few or many there are. No paper will be accepted without a bibliography! Wherever in the paper itself you use information, ideas, opinions, etc. gained from your reading, it is not enough to list the source(s) of that material in the bibliography. A footnote identifying the source(s) at the actual point of usage is also necessary. Failure to identify the sources of material that is not your work, but taken over from others, is plagiarism. If you hand in work containing plagiarism, I will grade it "F" or "NC", and will not let you replace or make up that paper. Note that *The Student Handbook* (pp. 8-9) shows a possible penalty of dismissal from school in the event of repeated offenses.

SEMINARY POLICY ON EXTENSIONS

The work for a course is terminated at the end of the final class session. The student's performance in the course is evaluated on the basis of the work submitted by that time, unless an exception is made by the instructor, in which case a formal petition for extension must be approved by the instructor by the end of the final class session. Extensions (of course work) beyond the end of the semester will be approved only under extraordinary circumstances. Each instructor will include this policy on each course syllabus as well as the criteria by which she or he will grant such an extraordinary exception. *In this course extensions ordinarily will be granted only when the need for additional time arises from a significant life change that materially alters the time a student can give to course work (e.g., serious illness, family crisis, change in job hours).*

In the event such an exception is approved, the instructor shall file the extension form with the Registrar by the date grades are due. The Student Review Committee shall monitor extensions. If no extension is filed, a final grade will be submitted.

An extension may be granted for a period not to exceed six months from the end of the term. If the work is not completed by the date petitioned, a final grade will be submitted. Any renewal of an extension must be approved by the instructor and filed with the Registrar prior to the due date on the original petition. No extension or its renewal will exceed six months from the end of the term in question.

SEMINARY POLICY ON THE USE OF INCLUSIVE LANGUAGE

Exclusive language is any form of communication which demeans, discounts, or ignores the experiences and full humanity of a group of people on the basis of gender, race, ethnic group, class, age, sexual orientation, or differing abilities and hence fosters oppression and injustice. Language shapes relationships between persons and shapes the self-image of persons. UTS seeks to affirm the human community in all its diversity. In a tradition of seeking justice as an educational community and while embracing the diversity of faith traditions, UTS strongly encourages all of its members to use language in writing and speech that is inclusive in regard to gender, race, ethnic group, class, age, sexual orientation, or differing abilities.

Implications:

1. Sexually inclusive language refers to human beings either in ways which are not gender-specific (e.g. “humankind,” “chairperson,” etc.) or which use balanced male and female terms (e.g. “she or he,” “all men and women,” etc.).
2. Nonsexist language is a broader category that refers to:
 - Language about God as well as about human beings, either using non-gender specific references for God or using pronouns and personal or non-personal images for God which reflect male/female balance; and
 - Language about human beings that acknowledges the full equality of women and men rather than reinforcing assumptions of male superiority and social privilege and/or reinforcing gender stereotypes (e.g. “pastor” rather than “woman pastor,” “nurse” rather than “male nurse,” “flight attendant” rather than “stewardess,” etc.).
3. Racially and ethnically inclusive language rejects the equating of color with virtue and does not equate darkness with negative qualities or lightness with positive qualities. It also rejects the use of or construction of “otherness” in language that connotes superiority of the dominant group.
4. Inclusive language also rejects the identification of single physical characteristics with a whole person, particularly in the case of physical or mental limitations, and instead strives to name the personhood first (e.g., “person who is blind” instead of “the blind person”).
5. Inclusive language rejects sexuality-specific language in general reference to relationships (e.g. “partner” is a more inclusive term than “husband” or “wife”).
6. Likewise, inclusive language referring to age, class, and other categories acknowledges the full humanity of persons and does not use terms which identify only singular characteristics of a person or group. (e.g. people who are homeless)

Further elaboration of this policy and suggestions and resources for its implementation may be found on reserve in the library in the folder marked “Inclusive Language.” *You may also find these resources helpful:*

Clanton, Jann Aldredge. *In Whose Image?* New York: Crossroad, 1990.

Hardesty, Nancy A. *Inclusive Language In the Church.* Atlanta: John Knox, 1987.

Miller, Casey and Swift, Kate. *The Handbook of Nonsexist Writing.* Second edition. New York: Barnes and Noble, 1989.

Mollenkott, Virginia Ramey. *The Divine Feminine: The Biblical Imagery of God as Female*. New York: Crossroad, 1987.

Schwartz, Marilyn, and the Task Force on Bias-Free Language of the Association of American University Presses. *Guidelines for Bias-Free Writing*. Bloomington: Indiana University Press, 1995.

Wren, Brian. *What Language Shall I Borrow?* New York: Crossroad, 1990.

TEXT BOOKS

REQUIRED TEXTS

The Bible. (New Revised Standard Version) OR: *Biblia Hebraica Stuttgartensia*

Albertz, Rainer. *Israel in Exile*. Atlanta: Society of Biblical Literature, 2003.

O'Brien, Julia M. *Challenging Prophetic Metaphor: Theology and Ideology in the Prophets*. Louisville: Westminster/John Knox Press, 2008.

XanEdu course pack with the various articles, essays and book chapters assigned from March 12 on. (Many of these will also be on reserve in Spencer Library.)

COMMENTARIES

(You must adopt one of these as a conversation partner regarding the particular passages interpreted during the course. You need not purchase this book however. Using the reserve shelf copy in Spencer Library will suffice.)

Bracke, John M. *Jeremiah 1-29*. Westminster Bible Companion. Louisville: Westminster John Knox Press, 2000.

Bracke, John M. *Jeremiah 30-52 and Lamentations*. Westminster Bible Companion. Louisville: Westminster John Knox Press, 2000.

Fretheim, Terence E. *Jeremiah*. Smyth & Helwys Bible Commentary. Macon, GA: Smyth & Helwys, 2002.

Pixley, Jorge. *Jeremiah*. St. Louis: Chalice Press, 2004.

Stulman, Louis. *Jeremiah*. Abingdon Old Testament Commentaries. Nashville: Abingdon Press, 2005.

READINGS ONLY AVAILABLE ON RESERVE IN SPENCER LIBRARY

Becking, Bob. *Between Fear and Freedom*. Leiden: Brill, 2004. Assignment = pp. 244-272.

Diamond, A. R. Pete and Kathleen O'Connor. "Unfaithful Passions: Coding Women Coding Men in Jeremiah 2-3 (4:2)." *Biblical Interpretation* 4(1996) 288-310.

Lee, Jung Young. *Marginality: The Key to Multicultural Theology*. Minneapolis: Fortress Press, 1995.

- Odell, Margaret. "An Exploratory Study of Shame and Dependence in the Bible and Selected Near Eastern Parallels." In *The Biblical Canon in Comparative Perspective*, pp. 217-229. Edited by K. L. Younger, Jr., W. W. Hallo, and B. F. Batto. Scripture in Context IV. Lewiston: Edwin Mellen, 1991.
- Odell, Margaret. "The Inversion of Shame and Forgiveness in Ezekiel 16.59-63." *Journal for the Study of the Old Testament* 56(1992) 101-112.
- Patterson, Orlando. *Slavery and Social Death: A Comparative Study*. Cambridge, Mass.: Harvard University Press, 1982.
- Sarason, Richard. "The Interpretation of Jeremiah 31:31-34 in Judaism." In *When Jews and Christians Meet*, pp. 99-123. Edited by J. Petuchowski. Albany: SUNY Press, 1988.
- Smith, Daniel L. *The Religion of the Landless: The Social Context of the Babylonian Exile*. Bloomington, Ind.: Meyer-Stone Books, 1989.
- Stulman, Louis. "Jeremiah as a polyphonic response to suffering." In *Inspired speech*, pp. 302-318. Edited by J. Kaltner & L. Stulman. London: T & T Clark, 2004.
- Weis, Richard D. "A Conflicted Book for a Marginal People: Thematic Oppositions in MT Jeremiah." In *Reading the Hebrew Bible for a New Millenium*, Volume 2, pp. 297-309. Edited by D. Ellens, M. Floyd, W. Kim & M. Sweeney. Philadelphia: Trinity Press International, 2000.

COURSE SCHEDULE

INTRODUCTION: INTERPRETIVE FRAMEWORKS, THE CONTEXTS OF THE BOOK

FEBRUARY 12 -- INTRODUCTION TO EACH OTHER AND THE COURSE

- AN OVERVIEW OF MODERN STUDY OF THE BOOK OF JEREMIAH
- STRATEGIES FOR READING JEREMIAH
- FRAMEWORKS OF INTERPRETIVE CONVERSATION

FEBRUARY 19 -- ANCIENT CONTEXTS: DESTRUCTION & DEPORTATION; RETURN & REBUILDING

Preparation: -- Read: Rainer Albertz, *Israel in Exile*, pp. 1-138.

Discussion foci: building our picture of the Judahite and Jehudite communities during the Babylonian and early Persian periods
brainstorming analogous contemporary situations

FEBRUARY 26 -- FRAMEWORKS OF CONTEXTUAL ANALYSIS - SYSTEMS OF DOMINATION; MARGINALITY; HONOR-SHAME CULTURES

Preparation: Read: Jung Young Lee, *Marginality*, 1-76 (on reserve)

Margaret Odell, "An Exploratory Study of Shame and Dependence in the Bible and Selected Near Eastern Parallels," in *The Biblical Canon in Comparative Perspective* (ed. K. L. Younger, Jr., W. W. Hallo, B. F. Batto; Scripture in Context IV; Lewiston: Edwin Mellen, 1991)

217-229 (*on reserve*)

Margaret Odell, "The Inversion of Shame and Forgiveness in Ezekiel 16.59-63," *Journal for the Study of the Old Testament* 56(1992) 101-112 (*on reserve*)

Orlando Patterson, *Slavery and Social Death*, 1-17 (*on reserve*)

Daniel L. Smith, *The Religion of the Landless*, 69-88 (*on reserve*)

Discussion foci:

clarifying our understanding of the sociological and anthropological angles of vision provided by the readings
using these frameworks to analyze, rearrange and deepen the picture in Albertz

MARCH 5 -- CONTEMPORARY HERMENEUTICAL CONSIDERATIONS

Preparation: -- Read: Julia O'Brien, *Challenging Prophetic Metaphor*, pp. xi-151.

Discussion foci: the issues in using the book of Jeremiah as a theological resource to interpret contemporary experience

READING THE BOOK OF JEREMIAH IN ITS CONTEXTS

THE BOOK AS A WHOLE

MARCH 12 - THE SHAPE OF THE BOOK AS A WHOLE

Preparation: -- Read: Marvin Sweeney, *Form and Intertextuality in prophetic and Apocalyptic Literature* (FAT, 45; Tübingen: Mohr Siebeck, 2005) 65-77. (*XanEdu*)

A. J. O. van der Wal, "Toward a Synchronic Analysis of the Masoretic Text of the Book of Jeremiah," in *Reading the Book of Jeremiah*, 13-23 (ed. M. Kessler; Winona Lake: Eisenbrauns, 2004) (*XanEdu*)

Richard Weis, excerpt from FOTL draft (*handed out in class*)

Mark Biddle, "Contingency, God, and the Babylonians: Jeremiah on the complexity of repentance" *Review & Expositor* 101(2004) 247-265 (*XanEdu*)

Kathleen O'Connor, "The book of Jeremiah: reconstructing community after disaster" in *Character Ethics and the Old Testament: Moral Dimensions of Scripture*, 81-92 ed. M. D. Carroll R. & J. E. Lapsley; Louisville: Westminster John Knox, 2007) (*XanEdu*)

Pamela Scalise, "Baruch as first reader: Baruch's lament in the structure of the book of Jeremiah" in *Uprooting and Planting*, 291-307 (ed. J. Goldingay; London: T & T Clark, 2007) (*XanEdu*)

Louis Stulman, "Is there life after wreckage? Jeremiah as a map of hope." *Journal for Preachers* 27/2 (2004) 18-25 (*XanEdu*)

Louis Stulman, "Jeremiah as a polyphonic response to suffering" in *Inspired speech*, 302-318 (ed. J. Kaltner & L. Stulman. London: T & T Clark, 2004) (*reserve shelf*)

Richard Weis, "A Conflicted Book for a Marginal People: Thematic Oppositions in MT Jeremiah" in *Reading the Hebrew Bible for a New Millennium*, Volume 2, 297-309 (ed. D. Ellens, M. Floyd, W. Kim & M. Sweeney; Philadelphia: Trinity Press International, 2000) (*reserve shelf*)

SPECIFIC PASSAGES

MARCH 19 -- INTERPRETATION OF AND WITH JEREMIAH 26:1-24

Preparation: -- Read: Jeremiah 25-26 and 35-36

whichever supplementary text you are using as a conversation partner

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

Kathleen O'Connor, "Do not trim a word: the contributions of chapter 26 to the book of Jeremiah" *Catholic Biblical Quarterly* 51(1989) 617-630 (**XanEdu**)

David Petersen, "The Temple in Persian Period Prophetic Texts" in *Second Temple Studies, 1 : Persian Period*, 125-144 (ed. Philip R. Davies; JSOTSup, 107; Sheffield: Sheffield Academic Press, 1991) (**XanEdu**)

Richard Weis, draft FOTL section on Jer 26 (**handed out in class**)

Assignment due: The 3-page paper identifying what you see as the crucial issues in interpreting the book of Jeremiah for contemporary readers (see above for details).

See also the section on "Course Expectations" above for details about exegetical papers.

MARCH 26 -- READING WEEK -- NO CLASS

APRIL 2 - GOOD FRIDAY - NO CLASS

APRIL 9 -- INTERPRETATION OF AND WITH JEREMIAH 28:1-17

Preparation: -- Read: Jeremiah 27-29 and 32-34

whichever supplementary text you are using as a conversation partner

Robert Martin-Achard, "Hananiah against Jeremiah: some comments on Jeremiah 28" in *Church and State*, pp. 136-142. (ed. L. Vischer, et al.; Geneva: World Council of Churches, 1978) (**XanEdu**)

Henri Mottu, "Jeremiah vs. Hananiah: Ideology and Truth in Old Testament Prophecy" in *The Bible and Liberation*, pp. 235-51 (ed. Norman Gottwald; New York: Orbis Books, 1983) (**XanEdu**)

Richard Weis, draft FOTL section on Jer 28 (**handed out in class**)

Assignment due: See section on "Course Expectations" above.

APRIL 16 - INTERPRETATION OF AND WITH JEREMIAH 35:1-19

Preparation: -- Read: Jeremiah 35-36 and 25-26

whichever supplementary text you are using as a conversation partner

Chris H. Knights, "The Structure of Jeremiah 35." *Expository Times* 106(1995) 142-144. (**XanEdu**)

Chris H. Knights, "Who were the Rechabites?" *The Expository Times* 107(1996) 137-140. (**XanEdu**)

William McKane, "Jeremiah and the Rechabites." *Zeitschrift für die Alttestamentliche Wissenschaft* 100/suppl(1988) 106-123. (**XanEdu**)

Richard Weis, draft FOTL section on Jer 35 (**handed out in class**)

Assignment due: See section on "Course Expectations" above.

APRIL 23 - INTERPRETATION OF AND WITH JEREMIAH 37-38

Preparation: -- Read: Jeremiah 21-24 and 37-38

whichever supplementary text you are using as a conversation partner

Mary Callaway, "Black Fire on White Fire: Historical Context and Literary Subtext in Jeremiah 37-38," in *Troubling Jeremiah* (ed. A. R. Pete Diamond, Kathleen M. O'Connor, and Louis Stulman; JSOTSup, 260; Sheffield: Sheffield Academic Press, 1999) 171-178 (**XanEdu**)

Mary Callaway, "Telling the truth and telling stories: an analysis of Jeremiah 37-38." *Union Seminary Quarterly Review* 44(1991) 253-265 (**XanEdu**)

George Haddad, "An Ethiopian officer forces the hand of King Zedekiah: Jeremiah 38:1-13" *Theological Review* 5(1982) 58-62 (**XanEdu**)

Gene Rice, "Two Black Contemporaries of Jeremiah." *Journal of Religious Thought* 32(1975) 95-101 (i.e., part I.) (**XanEdu**)

Richard Weis, draft FOTL section on Jer 37-38 (**handed out in class**)

Assignment due: See section on "Course Expectations" above.

APRIL 30 - INTERPRETATION OF AND WITH JEREMIAH 3:6-4:9

Preparation: -- Read: Jeremiah 2-6

whichever supplementary text you are using as a conversation partner

A. R. Pete Diamond, and Kathleen O'Connor, "Unfaithful Passions: Coding Women Coding Men in Jeremiah 2-3 (4:2)" *Biblical Interpretation* 4(1996) 288-310 (**reserve shelf**)

Stephen Kaufman, "Rhetoric, redaction, and message in Jeremiah" in *Judaic Perspectives on Ancient Israel*, 63-74 (ed. J. Neusner, et al.; Philadelphia: Fortress Press, 1987) (**XanEdu**)

Kathleen O'Connor, "A family comes undone (Jeremiah 2:1-4:2)" *Review & Expositor* 105 (2008) 201-212 (**XanEdu**)

Mary Shields, "Circumcision of the Prostitute: Gender, Sexuality, and the Call to Repentance in Jeremiah 3:1-4:4" *Biblical Interpretation* 3(1995) 61-74 (**XanEdu**)

Assignment due: See section on "Course Expectations" above.

MAY 7 -- INTERPRETATION OF AND WITH JEREMIAH 9:10-22 (MT 9:9-21)

Preparation: -- Read: Jeremiah 8:4-9:26

whichever supplementary text you are using as a conversation partner

Angela Bauer, *Gender in the Book of Jeremiah: A Feminist-Literary Reading* (New York: Peter Lang, 1999) 80-97 (**XanEdu**)

Athalya Brenner, *The Israelite Woman: Social Role and Literary Type in Biblical Narrative* (Sheffield: JSOT Press, 1985) 33-45 (**XanEdu**)

Claudia Camp, "The Wise Women of 2 Samuel: A Role Model for Women in Early Israel" *Catholic Biblical Quarterly* 43(1981) 14-29 (**XanEdu**)

Carole R. Fontaine, "The Social Roles of Women in the World of Wisdom," in *A Feminist Companion to Wisdom Literature*, 24-29 (The Feminist Companion to the Bible, 9; ed. Athalya Brenner; Sheffield: Sheffield Academic Press, 1995) (**XanEdu**)

Kathleen O'Connor, "The Tears of God and Divine Character in Jeremiah 2-9" in *Troubling Jeremiah*, 387-401 (ed. A. R. Pete Diamond, Kathleen M. O'Connor, and Louis Stulman; Sheffield: Sheffield Academic Press, 1999) **(XanEdu)**

Assignment due: See section on "Course Expectations" above.

MAY 14 -- INTERPRETATION OF AND WITH JEREMIAH 32:1-44

Preparation: -- Read: Jeremiah 32-34 and 27-29

whichever supplementary text you are using as a conversation partner
Walter Brueggemann, "A 'Characteristic' Reflection on What Comes Next (Jeremiah 32.16-44)" in *Prophets and Paradigms: Essays in Honor of Gene M. Tucker*, 16-32 (ed. Stephen Breck Reid; JSOTSup, 229; Sheffield: Sheffield Academic Press, 1996) **(XanEdu)**

Robert P. Carroll, "Textual Strategies and Ideology in the Second Temple Period" in *Second Temple Studies, 1 : Persian Period*, 108-124. (ed. Philip R. Davies; JSOTSup, 107; Sheffield: Sheffield Academic Press, 1991) **(XanEdu)**

Peter M. Chang, "Jeremiah's Hope in Action - An Exposition of Jeremiah 32:1-15" *East Asia Journal of Theology* 2(1984) 244-250 **(XanEdu)**

Peniamina Leota, "'For the Right of Possession and Redemption is Yours, Buy it for Yourself': Who is the Implied Reader of Jeremiah 32:8?" *Pacific Journal of Theology* ns 22(1999) 59-65. **(XanEdu)**

Martin Chen-Chang Wang, "Jeremiah's Message of Hope in Prophetic Symbolic Action" *South East Asia Journal of Theology* 14/2(1973) 13-20. **(XanEdu)**

Assignment due: See section on "Course Expectations" above.

MAY 21 -- INTERPRETATION OF AND WITH JEREMIAH 31:31-37

Preparation: -- Read: Jeremiah 30-31

whichever supplementary text you are using as a conversation partner
Femi Adeyemi, "What is the new covenant "law" in Jeremiah 31:33?." *Bibliotheca sacra* 163 (2006) 312-321 **(XanEdu)**

Bob Becking, *Between Fear and Freedom* (Leiden: Brill, 2004) pp. 244-272 **(reserve shelf)**

Barbara Bozak, *Life Anew: A Literary-Theological Study of Jeremiah 30-31* (Rome: Pontificio Istituto Biblico, 1991) pp. 110-128 **(XanEdu)**

Herbert Huffmon, "The Impossible: God's Words of Assurance in Jer 31:35-37" in *On the Way to Nineveh: Studies in Honor of George M. Landes*, 172-186 (ed. by Stephen L. Cook and S. C. Winter; Atlanta: Scholars Press, 1999) **(XanEdu)**

Richard Sarason, "The Interpretation of Jeremiah 31:31-34 in Judaism" in *When Jews and Christians Meet*, 99-123 (ed. J. Petuchowski; Albany: SUNY Press, 1988) **(Reserve shelf)**

Assignment due: See section on "Course Expectations" above.