

*The 'Confessions' of Jeremiah have generally been interpreted as isolated poems interspersed among prophetic oracles. This book endeavours to read the Confessions in their present literary context.*

Print The book of Jeremiah is filled with tears. The devastating events relating to the Babylonian destruction of Jerusalem in BCE are the fundamental backdrop of this weeping and mourning. Jeremiah consists basically of a series of interwoven laments on the part of God, prophet, and people. God voices laments His first lament is Though conventionally called "confessions," they are neither confessions of sin nor confessions of faith. Their content and form is similar to many lament psalms and they are best interpreted in terms of that genre. Announcements of judgment are woven within and around these laments. This linkage of laments and judgment oracles strongly suggests how the latter are to be interpreted. Whatever readers might think of the harsh indictments and judgments in Jeremiah, the text calls us into a context filled with weeping and mourning on the part of all involved, including God. In their common lamenting, God and prophet join together in one grand "liturgy" of mourning. Jeremiah feels squeezed between an insistent God and a resistant people. As such, these prayers are blunt, intense, and uncompromising in their voicing of complaints to God regarding this calling from which he is not able to escape see Jeremiah This text consists of a lament by the prophet verses and a response by God verses Verse 18 is difficult to translate, but its basic sense is this: Jeremiah recognizes that God "you" had revealed threats against his life. He considers himself to be like a "gentle lamb led to the slaughter," that is, innocent of these plans to take his life, perhaps too trusting of his antagonists. This metaphor can be linked to other texts that speak of a sacrificial lamb see Isaiah The plots against Jeremiah -- a theme in chapters that follow e. They will destroy the tree that is Jeremiah, not just diminish his life by removing the fruit which serves as his food. In so doing, they will erase his name from memory. Notably, Jeremiah himself does not take action against his enemies, or contemplate such activity. He hands the matter over to God. For God to bring "retribution" is for God to see to the moral order so that evildoers suffer the consequences of their actions see 5: Their basic concern is to stop him from preaching judgment in the name of Yahweh. God pronounces judgments on those who have threatened to kill Jeremiah. What goes around comes around! This exilic community has literally been through hell in the recent past. Their wounds are deep, the questions fierce, and their guilt and shame are openly displayed. What would be the best way to speak the word of God into such a situation? The word of God for such a community needed to bring together both realism and honesty, but at the same time give voice to the pain and sorrow that God and prophet had suffered. Only through such an open expression of grief, combined with a word of hope, might there be a way through the gloom of great loss. These laments thus serve to confront readers with their own past and the profoundly negative effects their words and deeds have had on God and prophet. These laments of Jeremiah reveal that the prophet is stuck between a rock and a hard place. Jeremiah lives in a pressure cooker. On the one hand, he has been called to speak the word of God, a strong word of indictment and an even harsher word of judgment. But he is never comfortable in doing so. He is despondent and despairing over the harsh message he is called to bring -- even though it comes from God. Jeremiah feels the unending pressure from God to be true to his calling. He retains a capacity to react sharply to this extraordinarily difficult calling and his laments pour forth. Increasingly, he senses that he stands alone with God against his audience. At the same time, Jeremiah is confronted with the opposition of the people at every turn. However much the word he speaks is like a hammer that breaks the rock in pieces Jeremiah They not only resist the word of God, they resist the one who speaks that word. They not only reject the God whose word was being spoken, they bear down on the prophet himself. They apparently make no distinction between the word and the person. Jeremiah is rejected as much as is God. But, in every such case, Jeremiah provides a model in showing that no bearer of such a word can do so with integrity without deep personal discomfort and sorrow.

Chapter 2 : The Confessions of Jeremiah in Context - Logos Bible Software

*The 'Confessions' of Jeremiah have generally been interpreted as isolated poems interspersed among prophetic oracles. This book endeavours to read the Confessions in their present literary context. Diamond argues persuasively that the more the Confessions are isolated from their setting in the book.*

This framework is integrated further by the repetition of key verbs and ideas. Verses 18 and 20 form an inclusio around the whole by use of the key verbs. As a result, v. The following divine response exhibits a similar integrated structure: The accusation and pronouncement sections are tied together by the key verb *mo*, suggesting a crime-punishment correspondence. And the pronouncement is itself integrated by the repeated key term *26* The Confessions of Jeremiah in Context The formal connection noted above between the prayer and its answer is complemented by a number of additional features. First, the initial conjunction *v*. Second, both sections employ oblique 3rd pers. The suspense created by the abrupt oblique reference in *vv*. The progressive development of the prayer ends in petition. The contacts with thanksgiving genre lend to the prayer overtones of confident expectation. This high degree of expectant tension receives its fitting climax and resolution in the following oracle. Parallelism between the use of the citations of the enemy *vv*. Similarly, a crime-punishment correspondence is effected across the sections. Explanations for these features must be sought if an original connection is to be maintained. Theoretically, originally separate authentic material could have been redacted together at a subsequent stage. Naturally if one unit is known to be inauthentic, its secondary connection to another would be demonstrated; but inauthenticity is not a necessary factor in the discernment of editorial activity. In our view, the most probable candidate for evidence of editorial activity is in the connection between *vv*. Evaluation of proposals related to this problem will be our main concern. However, suggestions have also been made with regard to *vv*. Ahuis have argued that *vv*. For the latter, the chief indication of this lies in the prose character nowhere demonstrated of *vv*. Supporting evidence is seen in alleged late literary contacts *v*. Emphasis upon late literary contacts takes the direction of influence for granted and ignores numerous points of contact with Psalms and especially other Jeremianic poetry see diction analysis below. The integration into the wider context will be the focus of our attention in the second and third stages of this study, but in and of itself it does not require that a given unit is the total compositional product at this stage of the redactional process. The doublet with Our preceding formal analysis shows that it is fully integral to the passage. Our formal analysis suggests a higher degree of structural integrity than he recognizes. The situation for the divine oracle seems different. The parallelism between the citations is disturbed by *v*. Verse 19 is executed in agricultural terms, while *vv*. The logical connector in *v*. And finally, the other confessions which are patterned similarly are completely poetic; but this one has its divine oracle in prose. In this regard, important phraseological and stylistic parallels between *vv*. For him only *vv*. The repetition of *me* and the resultant crimepunishment correspondence indicate an integral connection between *vv*. This in turn makes excision of *v*. True, individual words have parallels in Jeremianic poetry, but stylistically the contacts with the prose traditions are much stronger. Thus the existence of such poetic precursors would still not require the reconstruction of the whole back into poetry. Given the difficulty in certain cases of distinguishing poetry from rhythmic prose, the poetic-like effect of some of these verses in the oracle may be more the result of the editor affecting speech characteristic of oracular prophetic utterance. On the whole, it seems best to view the connection between *vv*. For once the transfer and borrowing of genres from one setting to another is recognized, a given genre of a text can no longer be taken as providing immediate indication of its setting within the prophetic mission. The primary and secondary uses of a genre must be kept in mind. And even at the end of a search for these pre-literary settings it may turn out that they have been subordinated to the present literary employment of the passage, thus rendering a given primary or secondary use opaque. Increased recognition of the stereotyped and abstract nature of these passages in their relationship to cultic genre, plus the difficulty of explaining the rationale and manner of publishing what were taken originally to have been purely private utterances, have led to attempts to reach a new understanding of their setting and aim. Two major competing theories have been articulated. The second denies their substantial authenticity,

detaches them from the historical prophetic mission, and views them as total editorial compositions placed in the mouth of the prophet. At the outset of our discussion it will be helpful to survey these approaches in more detail, particularly from the standpoint of overall theoretical viability. The first theory has a number of variations placing emphasis upon a public apologetic function or upon the classification of the confessions as a special sub-genre of lament. Berridge has drawn attention to the use of lament forms in Jeremianic oracles 4. As proclamation, they constitute a symbolic portrayal of the impending judgment, with the stress placed upon the divine response. But the primary test of its validity must be the suitability of its application to each of the eight confessional units. It is possible to anticipate difficulties with aspects of the proposal. That the last four units Finally, the effects of various redactional models upon this approach must be considered. Final assessment of their approach must await our discussion of each unit. The other main variation relates to the establishment of a special sub-genre of lament *gerichtsprophetische Klage*. Eichler and Ahuis isolate authentic Jeremianic kernels from the confessions and then postulate a prophetic setting within the messenger function approach to prophecy. As a messenger the prophet is potentially susceptible to crisis at two points: At both these points, the setting for lament in prophetic mission is to be found. The lament is characterized by accusation of the one who commissioned the messenger 1 Sam. While the applicability of this approach, as with the other, to each of the units must await our respective analyses, at least initially the question can be raised about the successful establishment of a special sub-genre of lament that is organically related to prophetic mission. Major problems appear to be present. Ahuis can list only four examples, none of which occurs in prophetic literature. On this basis, it is questionable whether the one clear example Exod. The lack of any clear examples in other prophetic books is also surprising since the messenger function should fundamentally apply to them. Turning to the second pattern, the extra-Jeremianic examples seem equally unsatisfying. In some, no situation of opposition to prophetic mission is involved Isa. Posed this way, the problem leads back to the traditional approach which explained the uniqueness of the confessions within the personal experience of the prophet himself. The preceding approach of Eichler and Ahuis would allow discussion of the texts within this framework unencumbered by the difficulties of an overly psychological reading. But this raises 32 *The Confessions of Jeremiah in Context* again the question of viability for the older approach and its underlying assumptions. Criticism of the latter is the strength of the second theoretical approach to the confessionsâ€™i. For the prose oracle, numerous contacts with Jeremianic poetic diction and themes have already been observed see notes Ways in which the prayer, w. This will prove true for the diction as well, and parallels at this level with Jeremianic poetry can be observed. On the basis of the preceding general survey, we can now turn to consider the setting of At the outset, the secondary relationship of vv. The question of the setting for w. Its characteristics correspond perfectly to the typicalities of a judgment speech. The motif of a prophet announcing judgment upon his opponents is well attested in Jeremiah and other prophets Jer. The oracle clearly reflects a setting of conflict over the prophetic mission. The clarity of details in the preceding is in sharp contrast to the opaque character of the prayer. Taken by themselves, vv. This latter connection seems to be a factor primarily based upon its secondary association with the prose oracle and its present 1. None of the positive proposals for a setting in prophetic mission seems applicable. As a dramatic apologetic form in situations of conflict, the whole passage could be serviceable, but not vv. Nothing in these verses would seem to alert its listeners to concerns distinctively prophetic except the fact of their utterance by a prophet. A conflict situation is indicated, but nothing suggests that a prophetic figure is at its centre. As noted above, v. Such difficulties raise serious questions for the attempt to view the unit as a special type of prophetic lament. On the other hand, the stylistic and vocabulary contacts with Jeremianic poetry could permit the assumption that the passage originally bore some relationship to the historical mission of the prophet. In any case, the present literary setting seems dominant and any hypothetical setting prior to it has been rendered indeterminant. Consideration of the remaining confessions may be more profitable in this regard. Interpretation Since the basic meaning of this confession seems clear, our primary concern in this section will be the foregrounding of the lament against lament and cultic poetic tradition in general to highlight the continuity and discontinuity,<sup>66</sup> illuminate the particular force of the imagery employed, and evaluate various possibilities of inner Jeremianic allusions. The prayer opens v. Verse 19 moves retrospectively to describe his

situation prior to v. The expectations and tensions of the prayer are resolved. This occurs not only because the oracle confirms the preceding plea, but also because the opaqueness of the poetry is made 34 The Confessions of Jeremiah in Context concrete. Obliteration of the name and removal from the “the sphere of blessing for the righteous Pss.

Chapter 3 : Book of Jeremiah - Wikipedia

*About The Confessions of Jeremiah in Context. The 'Confessions' of Jeremiah have generally been interpreted as isolated poems interspersed among prophetic oracles. This book endeavours to read the Confessions in their present literary context.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Hebrew Studies 34 Reviews Coote the radical Protestant theologian emerges at times to stand beside Coote the historian: Religious cult-law included-is the symbolization, or adornment, of politics Faith is the idealization of cult symbols-law included" p. This little red book exhibits both the strengths and weaknesses of a Marxist approach to Israelite history and literature. At first glance, he focuses properly on the literary analysis and context of Why he rejects other possible confessional passages is, unfortunately, never explained. How does Diamond know that this sequence is a relevant editorial arrangement in isolation from the other material in chaps. Would it not make more sense to examine each passage within its own literary context first, and only then to examine the whole of chaps. The latter is done in chap. For example, there is no discussion of the significance of the fact that just as there is sacrificial terminology in Hebrew Studies 34 Reviews Nor is there any discussion of the significance of the drought references in So, why is there no attempt to see Furthermore, Diamond often overlooks parallel passages which would greatly aid his exegesis. For example, in conjunction with Despite these deficiencies and the dense prose, Diamond does much admirable close reading, and his understanding of Jeremiah as primarily concerned with theodicy is instructive. His review and critique of previous scholarship is also well thought out. It is true that he nowhere argues cogently for his assumption that the redaction of must be considered deuteronomic. Also, his bibliography is diminished by the absence of Hebrew scholarship. Nonetheless, the book contains considerable deep analysis. Vetus Testamentum Supplements This volume is a collection of diverse essays on different aspects of the Pentateuch. Only a minority have implications for current debate about the composition of the Pentateuch as a whole. Hess, "Splitting the Adam:

Chapter 4 : the confessions of jeremiah | Download eBook PDF/EPUB

*Overview. In the study of the book of Jeremiah, the so-called confessions of the prophet have attracted a lot of attention and have been given a central role in the understanding of the prophet's message and significance.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Hebrew Studies 34 Reviews Coote the radical Protestant theologian emerges at times to stand beside Coote the historian: Religious cult-law included-is the symbolization, or adornment, of politics Faith is the idealization of cult symbols-law included" p. This little red book exhibits both the strengths and weaknesses of a Marxist approach to Israelite history and literature. At first glance, he focuses properly on the literary analysis and context of Why he rejects other possible confessional passages is, unfortunately, never explained. How does Diamond know that this sequence is a relevant editorial arrangement in isolation from the other material in chaps. Would it not make more sense to examine each passage within its own literary context first, and only then to examine the whole of chaps. The latter is done in chap. For example, there is no discussion of the significance of the fact that just as there is sacrificial terminology in Hebrew Studies 34 Reviews Nor is there any discussion of the significance of the drought references in So, why is there no attempt to see Furthermore, Diamond often overlooks parallel passages which would greatly aid his exegesis. For example, in conjunction with Despite these deficiencies and the dense prose, Diamond does much admirable close reading, and his understanding of Jeremiah as primarily concerned with theodicy is instructive. His review and critique of previous scholarship is also well thought out. It is true that he nowhere argues cogently for his assumption that the redaction of must be considered deuteronomistic. Also, his bibliography is diminished by the absence of Hebrew scholarship. Nonetheless, the book contains considerable deep analysis. Vetus Testamentum Supplements This volume is a collection of diverse essays on different aspects of the Pentateuch. Only a minority have implications for current debate about the composition of the Pentateuch as a whole. Hess, "Splitting the Adam: You are not currently authenticated. View freely available titles:

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Print How are the faithful to respond in times of pressing difficulty? The Hebrew Bible contains many rich traditions to address such questions. In this passage, the prophet Jeremiah offers a lament or complaint to God. His prayer addresses the conflict that is intrinsic to his calling to proclaim the word of the LORD to Judah, a community that persistently resists his message of judgment. The gospel text from Mark 9: These verses from Jeremiah 11 provide the preacher with a rich theological resource for addressing the life of prayer in the context of injustice. This is the first of six laments in the book of Jeremiah. The other five are These painfully wrought poetic texts also are known as the confessions of Jeremiah. The lament or complaint is the most prevalent form of biblical prayer in the Bible. Through it a person or community seeks to confront the harsh realities of life--sickness, persecution from enemies, slander, the threat of death, or national tragedy. The petitioner also simultaneously addresses the God who is the very source of these difficulties. The lament form is composed of five elements: However, the movement from lament to trust is typical, though there are some psalms that end in dislocation without positive resolution for example, Psalm The theology that informs these prayers is different than our contemporary culture of complaint. In ancient Israel, the lament is an act of faithfulness. It is how the righteous pray in the face of injustice. The anger that is expressed in these prayers can be alarming to modern church-goers. One must remember, however, that the complaints were not self-absorbed prayers of discontent. They were set within the context of public or family worship. Therefore, lament is a faithful individual or communal response to adversity. The second complaint in Verse 18 begins the first complaint with a summary statement of illumination. This brief recognition, however, does not alleviate the suffering that he encounters. He is like a lamb being led to the slaughter. His enemies seek to kill him while the prophet is still in his prime years--a tree that is ripe with produce in its fruit-bearing season. The wicked desire to cut him off from the "land of the living. In times of distress, the confessions of Jeremiah teach us to turn to the grounding of our being, the one who calls us from the womb. The LORD is sovereign over all of human life, both in times of blessing and adversity. There will be times when living into a prophetic witness will require the faithful to stand in opposition to those who benefit from or are deeply attached to the existing order of things. In such situations, resistance will be fierce. Speaking truth to power demands much from prophets both ancient and modern. Lament provides the worshipping community with access to the ultimate power and authority, inviting those who suffer in the face of injustice to lift their complaint to heaven. This ancient form of prayer suggests that, when things go wrong, God expects the faithful to question vigorously the very one who judges both heart and mind. Indeed, it is Jesus who teaches us to pray through the words of an ancient lament, as he faces his enemies on the cross:

**Chapter 6 : Jeremiah Commentary by Frank M. Yamada - Working Preacher - Preaching This Week (RCL)**

*CA THE CONFESSIONS OF JEREMIAH IN CONTEXT. By A. R. Diamond. JSOTSup Pp. Sheffield: JSOT, Paper. Although the primary question expressly addressed in this book is how to achieve a valid reading of Jeremiah's "confessions," it is actually the results of such a "valid reading" that Diamond seeks.*

Thompson points out, "for any man of Israel, rejection by his society was a great grief. Because he prophesied the words of Yahweh, he was a disgrace to his home. We see here the establishment of what we are going to call the "whining" theme. Jeremiah feels victimized and downtrodden, an unfair recipient of the injustice of the wicked, due entirely to his faithfulness in proclaiming the word of the Lord. The Lord, therefore, ought to turn the tables and deliver justice. And, in this case, he is probably afraid. If home is not safe, where is? The very fact that he beseeches God, "let me see your vengeance upon them" indicates that he knows Yahweh is able to exact that vengeance. Jeremiah displays a confidence that has been slightly rattled, like a child when someone tells him something other than what his parents taught him. Those men are wicked. God assures Jeremiah of justice, promising a severe punishment for these wicked men, remarkably strong in its thoroughness. Yahweh very rarely punishes so completely. When He says "Not even a remnant will be left," this is serious stuff. In any event, its premise fundamentally addresses the problem of theodicy: Why do the faithless live at ease? Perhaps Jeremiah wanted *lex talionis*, an eye for an eye, and since the wicked had made him the helpless lamb, he felt God ought to do the same to them. The tone of this lament seems a little more impatient. Certainly the words are strong, addressing God as though He were not holding up His end. Consistent with his love of justice is his focus on true worship; he is truly upset by fakes. Jeremiah points out false worship cf. We must here mention that an Old Testament mindset pays little attention to an afterlife. When Jeremiah beseeched God for justice, he was not asking for a "final judgement" after the end of his life, or the world. Justice in his day was much more immediate. The Proverbs are full of this practical justice -- live righteously, and your life on Earth will be blessed. The first metaphor is concerned with athletic prowess. If running a footrace had worn the prophet out, how would he hope to vie with horses? But he had yet to compete with horses. But it does show a parental concern for the prophet, warning him of danger. Thompson points out that "to curse the day of his birth was tantamount to a rejection of his very mission" -- a very strong lament. Rather than focusing on the wicked, this lament is very inwardly focused. As opposed to his earlier charges that Yahweh make good on His promise of justice, this is more of a wallowing, Jeremiah feeling at war with the world and for no apparent reason. And in this case, when Jeremiah is feeling truly low, God answers Jeremiah, this time offering further reassurance of his earlier promise, and including this time a personal promise: His previous feeling of worldly oppression grows bitter and turns outward towards God. His earlier righteous love of justice becomes entangled in his embittered sense of self-pity. Both laments are tied together. Jeremiah briefly outlines his history, making his case, pointing out that he "never sat in the company of revelers," he "suffer[s] reproach. Will you be to me like a deceptive brook, like a spring that fails? It is remarkable that despite his bitterness towards God, Jeremiah turns to God to make his lament. Often, bitterness leads to a lack of communication. But as a pastor named Frank Logue once said, "God can deal with our anger better than our silence. The prophet was clearly upset, and his laments to this point seemed intent on provoking Yahweh to action. Getting a rebuke from Yahweh was a kind of action, plus it provided Jeremiah with a direction. The rebuke was not very strong, couched in a conditional promise of restoration, and full of direction for the future. Maybe sometime soon Jeremiah will get the picture. Also of note is the fact that God again mentions the wicked, but here He does not discuss their destruction. Yahweh promises not that He will punish the wicked, but rather that he will deliver Jeremiah from them. Particularly after the direction the last lament took, this is a refreshing change. Gone is the myopic focus on his own sufferings. His focus, as often is the case and probable occasion for these laments, is the wicked, but we now see a new focus on Yahweh coming in alongside his focus on the wicked. Significantly, Yahweh gives no response. He here requests, "hear what my accusers are saying! His idea of justice is very stark. Jeremiah reminds God of his service and, after venting a bit in anger that people actually want to kill him for doing what is right, he hands the wicked

over to God. Again, Yahweh offers no spoken response to this confidence, or if He did, it was not necessary for the readers of Jeremiah. The word of Yahweh which delights him in the end brings him only torment, and he is quite frustrated by this. He feels succored into the role of prophet against his will and against what is good for him. I am weary of holding it in; indeed, I cannot. Jeremiah was consistently in a position of conflict, particularly with Yahweh. Thompson is eloquent on this matter: He was engrossed in controversy with Yahweh. His sensitive nature was deeply hurt by the ridicule and sarcasm with which his preaching was received by the people. But he could do no other because of his deep commitment to his prophetic vocation. Yet he loved his own people deeply. Little wonder that deep emotional tensions and conflicts arose within him which led him at times to give expressions to the intense feeling which is found in these poems. He still believes in the future downfall of the wicked, saying "they will fail and be utterly disgraced. Unlike his earlier requests for vengeance, this confession concludes with praise, a ray of light at the end of the storm. Unable to curse his actual parents, 12 he curses all the circumstances surrounding his birth. He curses the man who told his father "A child is born to you" and wishes he had been killed at birth. In colloquial terms, life sucks. A lot of the time the equation of life adds up to a negative, which led the prophet Jeremiah to ask God why he was ever born. Much of his lamentation is requesting that God make good on his word, that He prove to the people that the wicked will see judgement. While he would often assume a bit of a whiny tone, his laments by and large were not concerned solely with his own trouble. His desire for vengeance on the wicked stemmed from his indignation that people should behave contrary to the covenant and thrive, that those whose worship was false should find life so pleasurable. He was offended on behalf of himself, yes, but at the center he was offended on behalf of Yahweh. We are given them, not as our due, but as a gift. One cannot claim the right to a gift. I mentioned above the notion that God would prefer our anger to our silence. In human relationships, close friends and loved ones are permitted to express frustrations and anger, since there is an understanding and a knowledge that such expressions are tempered by or even a result of love. One simply does not express anger to a stranger at least not without presenting a very poor image. Indeed, Thompson claims that "only one who walked intimately with God would dare to speak as Jeremiah did. Bitterness turns us towards worthless words. And I feel similarly at times; I want the final judgement to happen on a daily basis. We therefore have much less "right" to be impatient with the problem of theodicy. The last reflection I will mention has to do with insecurity. Jeremiah was assured from his very first lament of the destruction of the wicked, without even a remnant left to them. Yet he kept asking God for the destruction of the wicked, despite that first assurance. But I think this insecurity is true of all of us. Mothers are notorious for asking their children about details several times, just to make sure. Lovers want maybe need? Provided we be on our guard against bitterness, and our focus remains on the future more than wallowing in our own insecurity, it is perfectly permissible albeit unnecessary for Christians to seek reassurance from God. Footnotes 1 Interesting that some have drawn a parallel between Jeremiah and Christ due to the "lamb led to the slaughter" reference cf. Anathoth and Nazareth even sound similar The Book of Jeremiah.

#### Chapter 7 : Studies on Jeremiah (8 vols.) - Verbum

*Despite these deficiencies and the dense prose, Diamond does much admirable close reading, and his understanding of Jeremiah as primarily concerned with theodicy is instructive. His review and critique of previous scholarship is also well thought out.*

#### Chapter 8 : Jeremiah Commentary by Terence E. Fretheim - Working Preacher - Preaching This Week (RC

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#### Chapter 9 : Jeremiah, Theology of - Baker's Evangelical Dictionary of Biblical Theology Online

## DOWNLOAD PDF THE CONFESSIONS OF JEREMIAH IN CONTEXT

*The Book of Jeremiah (Hebrew: יְרֵמְיָהוּ; abbreviated Jer. or Jerm. in citations) is the second of the Latter Prophets in the Hebrew Bible, and the second of the Prophets in the Christian Old Testament.*