

Working Bibliography on Jeremiah (with emphasis on the diversity of ancient witnesses)

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- Abegg, Martin, Jr., Peter Flint, and Eugene Ulrich. *The Dead Sea Scrolls Bible*. Harper San Francisco, 1999.
- Becking, Bob. "Jeremiah's Book of Consolation: A Textual Comparison, Notes on the Masoretic Text and the Old Greek Version of Jeremiah XXX-XXXI." *Vetus Testamentum* 44.2 (1994): 145-169.
- Bright, John. "An Exercise in Hermeneutics: Jeremiah 31:31-34." *Interpretation* 20 (1966): 188-
_____. *Jeremiah*. Anchor Bible. New York: Doubleday, 1965.
- Carroll, R. P. *Jeremiah*. Old Testament Guides. Sheffield: JSOT Press, 1989.
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- Childs, Brevard S. *Introduction to the Old Testament as Scripture*. Philadelphia: Fortress Press, 1979.
- Freedman, H. *Jeremiah*. Soncino Books of the Bible. London: Soncino Press, 1949.
- Gentry, Peter J. "The Text of the Old Testament." *Journal of the Evangelical Theological Society* 52.1 (2009): 19-45, esp. 43-44, n. 84. Gentry's essay both describes and criticizes the increasingly common view of a fluid text and canon until the fall of the second temple, strengthened in part by the apparent plurality of textual witnesses in the sectarian texts of the Judean desert. Gentry is inclined to see the proto-MT as dominant with many of the families of deviation, like the large-scale difference in the Septuagintal and Masoretic versions of the books of Samuel, Kings, Jeremiah, and Ezekiel, as pointing to resignification by the translators and/or producers of the *Vorlage* of the former. He thinks the Targums later "exhibit exactly the same types of resignification that we see earlier at Qumran" (45)—are we to see Rewritten Pentateuch and biblical texts resembling the LXX *Vorlage* as basically the same since they both purportedly resignify. While he tends toward broad categorical conclusions like these, he affirms that the nature of resignification runs across a full spectrum, citing favorably the nuanced work of Crawford, *Rewriting Scripture* (2008).
- Gladson, Jerry A. "Jeremiah 17:19-27: A Rewriting of the Sinaitic Code?" *Catholic Biblical Quarterly* 62 (2000): 33-40.
- Hays, J. Daniel. "Jeremiah, the Septuagint, the Dead Sea Scrolls, and Inerrancy: Just What Exactly Do We Mean by the 'Original Autographs'?" 133-49, in Vincent Bacote, *et al*, eds. *Evangelicals and Scripture: Tradition, Authority, and Hermeneutics*. IVP, 2004.
- Hill, John. "The Book of Jeremiah (MT) and Its Early Second Temple Background," 153-171, in John Goldingay, ed. *Uprooting and Planting: Essays on Jeremiah for Leslie Allen*. T&T Clark, 2007.
- Hobbs, T. R. "Some Remarks on the Composition and Structure of the Book of Jeremiah." *Catholic Biblical Quarterly* 34 (1972): 257-75.
- House, Paul R. "Plot, Prophecy, and Jeremiah." *Journal of the Evangelical Theological Society* (1993): 297-306.
- Kessler, Martin, ed. *Reading the Book of Jeremiah: A Search for Coherence*. Eisenbrauns, 2004.
- Kidner, Derek. *The Message of Jeremiah: Against Wind and Tide*. Downers Grove, Ill.: InterVarsity Press, 1987.
- Janzen, J. Gerald. *Studies in the Text of Jeremiah*. Harvard Semitic Monographs, no. 6. Cambridge, Mass.: Harvard University Press, 1973. Janzen argues for the priority of the Jer-LXX's *Vorlage*. For a summary and reception of his study see Watts, 433-34.

- Leuchter, Mark. "Jeremiah's 70-Year Prophecy and the *שבשב/קנני* *Atbash* Codes," *Biblica* 85 (2004): 503-22
- Lundbom, Jack R. "Haplography in the Hebrew *Vorlage* of LXX Jeremiah," *Hebrew Studies* 46 (2005): 301-20.
- _____. *Jeremiah 1-20*. Anchor Bible. Doubleday, 1999. *Jeremiah 21-36*, 2004. *Jeremiah 37-52*, 2004.
- _____. "Jeremiah," and "Jeremiah, Book of," *Anchor Bible Dictionary*, ed. D. N. Freedman (Doubleday, 1992), 3: 684-98, 706-21
- Lust, J. "The Diverse Text Forms of Jeremiah and History Writing with Jer 33 as a Test Case." *Journal of Northwest Semitic Languages* 20.1 (1994): 31-48.
- McKane, William. *A Critical and Exegetical Commentary on Jeremiah*. 2 vols. International Critical Commentaries. Edinburgh: T & T Clark, 1986, 2001 [corrected] (Vol. 1, Jer 1-25); 1996 (Vol. 2, Jer 26-52).
- Min, Young-Jin. "The Minuses and Pluses of the LXX Translation of Jeremiah as Compared with the Massoretic Text: Their Classification and Possible Origins," Ph.D. dissertation, Hebrew University, Jerusalem, 1977.
- Mowinckel, Sigmund. *The Spirit and the Word: Prophecy and Tradition in Ancient Israel*. Ed. K. C. Hanson. Minneapolis: Fortress Press, 2002. Mowinckel shifts from his earlier position. He no longer sees the type C material as a source, but a deuteronomic "circle of tradition" which transmits and transforms several words of Jeremiah (56-57). The main shift is with reference to "authorship" as Mowinckel says most of what he said in his 1914 work still holds true if the word "source" is replaced with "tradition circle" (136, n. 11.
- _____. *Zur Komposition des Buches Jeremia*. Kristiania: Jacob Dybwad, 1914. For list of source B, with qualifications, see page 24 (19:1-2, 10-11a, 14-20:6; 26; 28; 29:24-32; 36; 37:1-10, 11-16, 17-21; 38:1-13, 14-28a, 28b; 39:3, 14; 40:2-12, 13-43:7, 8-13; 44:15-19, 24-30), and for source C page 31 (7:1-8:3; 11:1-5, 9-14; 18:1-2; 21:1-10; 25:1-11a; 32:1-2, 6-16, 24-44; 34:1-7, 8-22; 35:1-19; 44:1-14).
- Nicholson, Ernest W.. "Deuteronomy 18.9-22, the Prophets, and Scripture," 151-171, in John Day, ed. *Prophecy and Prophets in Ancient Israel: Proceedings of the Oxford Old Testament Seminar*. New York: T&T Clark, 2010.
- _____. *Preaching to the Exiles: A Study in the Prose Tradition in the Book of Jeremiah*. New York: Schocken Book, 1970.
- Olofson, Staffan. *The LXX Version: A Guide to the Translation Technique of the Septuagint*. Stockholm: Almqvist & Wiksell International, 1990.
- Otto, Eckart. "Scribal Scholarship in the Formation of Torah and Prophets: A Postexilic Scribal Debate between Priestly Scholarship and Literary Prophecy—The Example of the Book of Jeremiah and Its Relationship to the Pentateuch," 171-84, in Gary N. Knoppers and Bernard M. Levinson, eds. *The Pentateuch as Torah: New Models for Understanding Its Promulgation and Acceptance*. Eisenbrauns, 2007.
- Overholdt, Thomas W. "Jeremiah," 538-76, in James M. Mays, ed. *The HarperCollins Bible Commentary*. Rev. ed. HarperSanFrancisco, 2000.
- Petersen, David L. *The Prophetic Literature: An Introduction*. Westminster John Knox, 2002.
- Pietersma, Albert. "An Excursus on Bisectioning Ieremias," 2007 [online essay relative to the translation of Jeremiah in NETS] (<http://ccat.sas.upenn.edu/nets/edition/ieremias-excursus.pdf> [accessed 1/25/2011]). This essay challenges (definitively, I think) the Thackeray-Tov thesis regarding the two translators (or translator and partial reviser), 1-28/29 and 29/30-51(52) (see pages 1-7). Pietersma goes on to make an impressive

- proposal, suggesting Jeremiah-LXX 1-32 portrays Jeremiah as God's mouthpiece (conveying *oracles* of God), and 33-51(52) Jeremiah as the preacher of God's word (the oracles have become *reported speech*), the former being the book the prophet was told to write down (37:2 [30:2 MT]; 43:4, 32 [36:4, 32 MT]) (see pages 7-9). Pietersma's proposal creates a nice package of the book of the prophet as God's mouthpiece (Jer-LXX 1-32), esp. the connections between chapter 1 and this "book." Now, admittedly Pietersma had to tweak his proposal in a few ways. Tweaking hypotheses generally makes me skeptical about the viability of the said hypotheses. Yet, the situation here is so complicated that tweaking is inevitable. At any rate, I need to reflect on it further.
- Plant, R. J. Robin. *Good Figs, Bad Figs: Judicial Differentiation in the Book of Jeremiah*. Library of Hebrew Bible/Old Testament Studies, no. 483. London: T&T Clark, 2008.
- Sailhamer, John H. "Biblical Theology and the Composition of the Hebrew Bible," 25-37, in Scott J. Hafemann, ed. *Biblical Theology: Retrospect and Prospect*. Downers Grove, Ill.: InterVarsity, 2002.
- Scalise, Pamela J. "Baruch as First Reader: Baruch's Lament in the Structure of the Book of Jeremiah," 291-307, in John Goldingay, ed. *Uprooting and Planting: Essays on Jeremiah for Leslie Allen*. T&T Clark,
- Seitz, Christopher R. "The Prophet Moses and the Canonical Shape of Jeremiah." *Zeitschrift für die Alttestamentliche Wissenschaft* 101 (1989): 3-27.
- Sharp, Carolyn J. "The Call of Jeremiah and Diaspora Politics." *Journal of Biblical Literature* 119 (2000): 421-38.
- Sherwin, Simon. "'I Am Against You': Yahweh's Judgment on the Nations and Its Ancient Near Eastern Context." *Tyndale Bulletin* 54 (2003): 149-60.
- Soderlund, Sven. K. *The Greek Text of Jeremiah: A Revised Hypothesis*. Journal for the Study of the Old Testament Supplement Series, no. 47. Sheffield, 1985.
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- Sommer, Benjamin D. "New Light on the Composition on Jeremiah." *Catholic Biblical Quarterly* 61 (1999): 646-66.
- Sweeney, Marvin A. *The Prophetic Literature*. Abingdon, 2005.
- Thompson, J. A. *The Book of Jeremiah*. New International Commentary on the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980.
- van der Toorn, Karel. *Scribal Culture and the Making of the Hebrew Bible*. Cambridge, Mass.: Harvard University Press, 2007. Van der Toorn's chapter entitled "Manufacturing the Prophets: The Book of Jeremiah as Scribal Artifact" (173-204, and the notes 334-40) provides a straightforward, and often sensible explanation for the compiling of the prophets from the perspective of scribal matters, with much attention to Jeremiah. Especially helpful is his comparative discussion of the Hebrew prophets and their ancient Mesopotamian counterparts (175-84). The strength and weakness of his interpretation is its clarity and categorical viewpoints. Van der Toorn attributes to scribal ingenuity the "confessions" and "oracles against the nations," reconstructs an earlier stage of the book when the prose sermons were once housed within the biographical materials. While some of his explanations seem to point in a good direction the categorical presentation is often inadequate. For example there is something to what he says about the oracles against the nations (193-94, 199), but the simplicity does not adequately explain the oracles themselves as well as the more complicated discussions of Watts (1992) and Pietersma (2007). Still, this seems an important essay, but more for reframing some aspects of the

nature of producing the prophetic literature than many specific concerns with the book of Jeremiah.

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_____. *Textual Criticism of the Hebrew Bible*. 2d ed. Fortress, 1992, 2001.
- de Waard, Jan. *A Handbook on Jeremiah*. Winona Lake, Ind.: Eisenbrauns, 2003.
- Watts, James W. "Text and Redaction in Jeremiah's Oracles Against the Nations." *Catholic Biblical Quarterly* 54 (1992): 432-447.
- Weis, Richard D. "The Textual Situation in the Book of Jeremiah," 269-93, in Yohanan A. P. Goldman, Arie van der Kooij, and Richard D. Weis, eds., *Sôfer Mahîr: Essays in Honor of Adrian Schenker Offered by the Editors of Biblia Hebraica Quinta* (Leide: Brill, 2006).
- Wells, Roy. "Dislocations in Time and Ideology in the Reconciliation of Jeremiah's Words: The Encounter with Hananiah in the Septuagint *Vorlage* and the Masoretic Text," 322-50, in John Goldingay, ed. *Uprooting and Planting: Essays on Jeremiah for Leslie Allen*. T&T Clark,