



3. Brueggemann suggests that **Jeremiah** is the clearest model for what he means by “prophetic imagination and ministry.” In chapter three Brueggemann is looking at only one aspect of that ministry: the prophetic embrace of *pathos*. Why does he see Jeremiah as the best example of this? What does he see as the strength of Jeremiah’s ability to “cut through the numbness” of his day?

Answer *as completely as possible* in the space provided below.

You will not be able to answer the following questions until you read pages 59—79. Those pages are assigned for Wednesday, November 17 (the day this assignment is due), but you are free to start early if you would like.

4. Throughout his book Brueggemann asserts the following hypothesis:  
“The alternative prophetic community is concerned both with criticizing and energizing”  
(See page 59, for example).

In chapter three he argues that embracing *pathos* is an essential element of prophetic *criticism*, in that it enables the prophet to “cut through the numbness” created when people deny pathos. In chapter four, he takes up the second prophetic enterprise: energizing. The task of this aspect of prophetic imagination and ministry, he argues, is “to bring people to engage the promise of newness that is at work in our history with God” (pp. 59—60). Once disaster has arrived, and “the king” (that is, anyone with privilege) can no longer deny the “end” of his privilege, despair will often follow. The prophet’s task now becomes that of bringing hope for a new beginning. On page 63, Brueggemann begins a discussion of this task. What specific actions constitute parts of this prophetic task of bringing hope? What must the prophet do?

