

tains some comments which I do not find helpful. On page 305 Versluis uses the word 'genocide' ('volkerenmoord') for the commandment to kill the Canaanites. This has the association of xenophobia, destroying people different from ourselves. However, elsewhere he rightly argues that it was not a matter of xenophobia; therefore I think it is better to omit the term genocide. On page 317 Versluis comments (translation mine): 'I cannot understand or explain how God, who in the Old and New Testament is pictured as a God full of love and mercy, commands to destroy complete nations without discernment, apparently without warning or possibility of salvation.' I wonder whether this is a correct description of Israel's entry into the land. After all, Rahab was saved; she indicates that she and all in the land had heard of what God had done for Israel and 'our hearts sank and everyone's courage failed because of you...' (Jos 2:11) Besides, at the Tyndale Old Testament study group 2013, where these issues were discussed again, professor Kenneth Kitchen commented that people have focussed too much on 'large numbers of people being killed', whereas this only happened to a few military posts.

On the whole, however, Versluis offers an extensive and excellent contribution to a difficult issue. I hope his work will be translated into English or German so that many can benefit from this excellent doctoral thesis.

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The Lion has Roared: Theological Themes in the Prophetic Literature of the Old Testament

H.G.L. Peels and S.D. Snyman (eds)

Eugene, Oregon: Pickwick, 2012; 241 pp, pb,
\$ 25,20; ISBN 978-1-61097-659-6

ZUSAMMENFASSUNG

Das Buch bietet eine systematische Analyse eines jeden prophetischen Buchs im Alten Testament; es konzentriert sich dabei eher auf die Bücher als auf die Propheten selbst und widmet besondere Aufmerksamkeit ihren jeweiligen theologischen Anliegen. Hier handelt es sich um ein Gemeinschaftswerk mit sechzehn Autoren, welche die Hauptrichtung evangelikaler Theologie repräsentieren. Trotz der Vielzahl der Autoren weist der Band einen logischen Zusammenhang auf und eignet sich gut als Arbeitsbuch für Studenten im Grundstudium.

RÉSUMÉ

Cet ouvrage contient une analyse systématique de chaque livre prophétique de l'Ancien Testament, en s'intéressant aux livres plutôt qu'aux prophètes eux-mêmes, et en considérant plus particulièrement l'apport théologique de chacun d'eux. Il est le fruit de la collaboration de seize auteurs représentant la ligne académique évangélique principale. Cette diversité d'auteurs ne nuit aucunement

à sa cohérence et il constitue un bon manuel pour des étudiants.

SUMMARY

The book offers a systematic analysis of each prophetic book in the Old Testament, focusing on the books rather than on the prophets themselves, and paying particular attention to their respective theological concerns. It is a collaborative work with sixteen contributors representing mainline evangelical scholarship, but in spite of its many authors it is coherent and it is well fit as a textbook for undergraduate students.

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Academia is currently witnessing a flood of publications on prophecy and prophetic literature in the Old Testament. Any new contribution should therefore be met with the critical question of what scholarly concerns and assumed purpose in academia this particular publication is supposed to have. The present book can defend its place in current Old Testament studies on two grounds, I think. First, because it has a theological focus, allowing the theological characteristics and concerns of each prophetic book in the Old Testament to be voiced and given constructive attention. Second, it is precisely because of this theological focus that it is suitable as a textbook for undergraduate studies of the Old Testament. Much of the literature that is currently available on the textbook market concentrates on historical and/or literary questions, to some extent shying away from theological questions.

The present book is a joint enterprise with as many as sixteen contributors. The editors and many of the others come from the Netherlands (Peels) and South Africa (Snyman), but there are also contributors from Belgium, France, Germany, South Korea and the USA. Most of them could probably be characterized as 'evangelical' but not in the fundamentalist sense of the word. In spite of the large number of authors, the book does not fall to pieces. The editors have managed to create a unified whole, where each chapter approaches its particular prophetic book in the same way: (i) the historical setting of the book, (ii) the content and structure of the book, (iii) the theology of the book (to which most of the space is devoted) and (iv) a select bibliography. The book has 18 chapters, that is an introductory chapter and then the expected 15 prophetic books (the three 'large' prophets and the 12 'small' ones) plus Daniel and then also Isaiah 40-66, which is treated as a separate book (cf. below).

A brief review can hardly do justice to all contributors and I will confine myself to one general issue, namely the relationship between prophet and prophetic book. It comes as no surprise that the book emphasizes the role of the prophetic book rather than the prophet. This concurs both with general trends in recent research on prophecy and prophetic literature, and with the kind of canonical approach that seems to be underlying here.

The introductory chapter discusses the relationship between the two at some length (10-12), acknowledging that the books may have been composed by others than the prophets themselves and that these later writers may have 'updated' the words of the prophets to their own time. In spite of this dynamic opening for later elaborations of the words of the prophets, the prophetic books are organized 'according to their respective time of origin as far as possible' (vii) and in practice this 'time of origin' is the assumed time of the prophet. Although the introductory chapter acknowledges that the sixth-century BC Babylonian exile might have stimulated the process of collecting and writing down earlier prophetic material (11-12), I still get the impression that this dynamic perspective is soon lost and replaced by a more static understanding of the prophetic books. The decision to divide the book of Isaiah into two separate chapters (1-39 as part of the section on 'Eighth-century prophets' and 40-66 as part of the section on 'Sixth-century prophets') illustrates this problem. The authors accept that the voice addressing us in Isaiah 40-66 is not that of pre-exilic Isaiah of Jerusalem, but rather voices from exilic and post-exilic times. Still, by dividing Isaiah into two separate chapters, the literary and theological (!) connection between the two parts of the book is unfortunately lost.

In spite of this last critical remark, I would like to emphasize that I find this to be a good book which I will recommend to my undergraduate students doing Old Testament exegesis and theology.

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***Jeremiah and Lamentations: An Introduction
and Commentary***

Tyndale OT Commentaries 21

Hetty Lalleman

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2013; 373pp, \$16; £12.99, pb
ISBN 978-1-84474-605-7

RÉSUMÉ

Voici le dernier volume paru dans la nouvelle série des commentaires Tyndale. On y trouve un commentaire substantiel du livre de Jérémie et une partie moindre consacrée au livre des Lamentations. Hetty Lalleman apporte ici une bonne interprétation du texte biblique, avec un apport académique et pertinent dans ses commentaires, en particulier pour le livre de Jérémie, son domaine particulier de recherche. Les questions d'introduction, la présentation du contexte et les points théologiques sont bien abordés. On pourrait parfois souhaiter davantage de références permettant d'aller plus loin, ce qui accroîtrait encore son utilité, mais, déjà tel quel, le volume est tout à fait bienvenu dans cette série et à recommander chaudement.

ZUSAMMENFASSUNG

Dieser zuletzt erschienene Band in der neuen Tyndale Reihe zum Alten Testament, TOTC, enthält einen umfangreicheren Kommentar über Jeremia und einen kleineren über Klagelieder. Darin setzt sich Lalleman ausführlich mit dem biblischen Text auseinander und vermittelt wertvolle wissenschaftliche Einblicke, insbesondere zu ihrem Spezialgebiet Jeremia. Die Bereiche Einführung, Kontext und Theologie sind gleichfalls gut abgedeckt und machen diesen Band zu einer willkommenen Bereicherung der gesamten Reihe. An manchen Stellen hätte es noch mehr Literaturhinweise geben können, was eine bereits sehr hilfreiche Informationsquelle noch nützlicher machen würde. Im Ganzen betrachtet ein empfehlenswertes Werk.

SUMMARY

This latest volume in the new TOTC series contains a substantial commentary on Jeremiah and a smaller section on Lamentations. In it Lalleman engages well with the biblical text and includes scholarly and insightful comments particularly on Jeremiah, her area of particular expertise. Introductory, contextual and theological issues are also well covered, making this a welcome addition to the series. There are occasions where the inclusion of more references for further reading would make an already very useful resource even more useful. Overall, a volume to be recommended.

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This commentary is part of the new TOTC series, which, in common with its iconic predecessor, seeks to engage, critically, with the biblical text, from an evangelical perspective. This volume, which is both scholarly and readable, achieves that aim admirably.

This book includes commentaries on Jeremiah and Lamentations. Lamentations has traditionally been associated with Jeremiah, and, though Lalleman does not think Jeremiah wrote it, she points, helpfully, to a relationship between the messages of the two books. Including commentaries on both books in the same volume is not uncommon, though given their relative sizes, the commentary on Lamentations can sometimes appear as an appendix. In this case, whilst the section on Lamentations is inevitably shorter (55 pages, compared to 300 pages on Jeremiah), the treatment is good, covering key introductory and exegetical issues, and there is an ample bibliography for further referencing. As might be expected, Lalleman's long association with the book of Jeremiah, and her clear expertise in this area, contributes to the high quality of that part of the volume.

The commentary follows the standard layout: introductory material, followed by an analysis of the book, and then the more detailed commentary which, in keeping with the updated format of this new series, looks at longer sections of text under the headings Context, Comment and Meaning, and focuses respectively on the passage's literary and historical setting, a more detailed exegesis of the text, and key theological themes. Within