

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

Downers Grove, IL: IVP Academic; Nottingham: IVP,
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

this framework, the first and last sections can be relatively brief, with the main focus on exegesis. In my view, engagement with the biblical text is the most important role of a commentary, and certainly one with this heritage, and Lalleman fulfils that role with comments that are both insightful and scholarly, and which help the reader understand the text. Theological significance is also important, though can be overlooked in exegesis. This format is therefore to be welcomed. However, because the theology of a passage is (or should be) integral to its exegesis, it is not always possible to separate these things in a meaningful way, and occasionally the discussion of meaning is quite brief, and may add little to what has already been said. This is evident, for example, in the discussion of Jeremiah 31:1-40, where most of the discussion – including key aspects of the passage's theology – is in the exegetical comment. Overall, though, the format, and the way it is used here, is to be commended. Lalleman sets the text carefully within its immediate context and within the overall structure and theological emphases of the book. Where appropriate, she also links the text to the New Testament – though in a way that does not lose sight of its significance within its Old Testament setting.

Whilst engagement with the text is paramount, introduction is also important, and the material in the introductory sections is helpful, with key issues covered with characteristic insight and understanding – including how the book of Jeremiah originated and its use of the verb *šlb*. Space has probably prevented more substantial discussion in some areas – though there could, perhaps, have been more references, either to support the conclusions stated or for supplementary reading. For example, in the commentary on Jeremiah the discovery of the Book of the Law and its relationship to the dating of Deuteronomy is covered in a couple of sentences with only one reference. The relationship between the Greek and Hebrew texts of Jeremiah is also dealt with quite briefly. These are details that not every reader wants to explore, and this volume is intended to appeal to the more general reader as well as to students, teachers and preachers, but for those who do want to look at these things in more depth suggestions for further reading might be appreciated. Part of this need is met, though, in the substantial and helpful bibliography.

The exegesis and theological comment is all that I might expect from a scholar with Lalleman's considerable expertise in this area. However, there are some points where additional references would have been helpful – for example in relation to the 'divine council' (Jer 23:18, 22) and the 'covenant with the Levites' (Jer 33:21). This is already a substantial volume, and space for further discussion and referencing is limited. It is, though, precisely because this is, in my view, a substantial commentary, and one to which I intend to direct students, that references for further reading would be useful.

Overall, I enjoyed reading this volume, and consider

it to be a very useful addition to the range of commentaries on Jeremiah and Lamentations. Notwithstanding some of the minor criticisms, it is one that I will use, and will be happy to recommend to others.

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Jesus Tried and Tested. Why the four Canonical Gospels provide the best picture of Jesus

H. H. Drake Williams III

Eugene OR: Wipf and Stock, 2013. 168pp, pb, \$22,
ISBN 978-1-61097-526-1

ZUSAMMENFASSUNG

In diesem einführenden Werk vertritt Drake Williams das Argument, dass die kanonischen Evangelien älter und verlässlicher sind als die außerkanonischen. Er stimmt mit Bauckham darin überein, dass sich erstere auf Augenzeugenberichte gründen. Der Nutzen des Buches wird durch die Tatsache eingeschränkt, dass der Autor kein Experte auf diesem Gebiet ist.

SUMMARY

In this introductory book Drake Williams argues that the canonical gospels are older and more reliable than the extra-canonical gospels. He joins Bauckham in arguing that they are based on eyewitness testimony. The helpfulness of the book is limited by the fact that the author is not a subject expert.

RÉSUMÉ

Dans cet ouvrage à caractère d'introduction, Drake Williams s'efforce de montrer que les évangiles canoniques sont plus anciens et plus fiables que les évangiles non canoniques. Il rejoint Bauckham en soutenant qu'ils sont basés sur le témoignage de témoins oculaires. L'utilité du livre reste limitée par le fait que l'auteur n'est pas un expert sur ce sujet.

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With this book, Drake Williams enters the debate about the non-canonical gospels and his conclusion is indicated in his subtitle: the non-canonical gospels do not inform us reliably about Jesus and the canonical texts are to be preferred. In the first chapter Williams focuses on the dates of the various gospels. Over against the traditional dates of the canonical ones, he specifically discusses the Gospels of Peter and Thomas, to conclude that they are much later and hence less reliable. This chapter is effective and convincing. Chapter 2 is about the gospels as eyewitness testimonies and leans rather heavily on Richard Bauckham's *Jesus and the Eyewitnesses* (2006). Williams is less sure-footed here and occasionally he overstates what we know, e.g. about the purposes of Papias' books (48). He shows no familiarity with key secondary literature on Papias.