

Lundbom, Jack R., Craig A. Evans, and Bradford A. Anderson, eds. *The Book of Jeremiah: Composition, Reception, and Interpretation*. Leiden: Brill, 2018. 545 pp. Hardcover. USD 178.00.

With the 178<sup>th</sup> edition of the Supplements to Vetus Testamentum (VTSup), readers receive a volume that brings them up to date with the latest research on historical, text-critical, reception-historical, and in parts theological matters of the book of Jeremiah. This is the eighth volume in the Formation and Interpretation of Old Testament Literature (FIOTL) series. Much has been experimented with in new interpretive approaches to the Book of Jeremiah in recent years. In particular, trauma studies and the analysis of the textualized violent fantasies and emotions of the prophet and YHWH have diverged from the otherwise dominant classical historical-critical research objectives. These approaches have encouraged breaking away from seemingly deadlocked research discussions by exploring new methodological avenues. But if modernist historical-critical research has often been accused of basing its interpretive models too heavily on historiographical speculation, then a very similar standard of judgment must be applied to the postmodernist-oriented research of recent years, where text-external interpretive categories are given a strong weighting. And so, our research situation calls for a return as un-ideological as possible to empirical stocktaking. This is precisely the focus of this volume. It is not the evaluation of the various interpretive approaches that is sought, but rather a turn to the textual and historical data situation. In this way, the volume encourages a fresh orientation to the empirical data in the study of the various aspects of the book of Jeremiah (literary criticism, rhetorical criticism, historical criticism, reception analysis, theological interpretation).

The volume has twenty-four chapters, followed by an author index (499–502) and a reference index to biblical and extra-biblical sources from ancient times (508–545). The book is divided into four parts. The quality of the twenty-four chapters is ensured by an ensemble of first-class and world-renowned Jeremiah scholars. Each chapter is filled with an extensive bibliography, which allows the reader to quickly find her way into more in-depth research. The first, short part of the book deals with general topics. The second part contains nine chapters covering interpretive insights from recent years. The third part, with nine additional chapters, focuses on data description in such a way that interpretive perspectives on textual transmission and reception can be opened. The fourth and final part of the volume is again short, with three chapters, and presents theological themes.

In the first part, three topics are discussed. Mark Leuchter's contribution, "The Pen of the Scribes: Writing, Textuality, and the Book of Jeremiah" (3–25), discusses scribal culture for the exilic-postexilic period and suggests that Jeremiah should not be seen as an archive of prophetic and interpreta-

tive texts, but as a “surrogate sanctuary” (22). The book sought to become a substitute for the destroyed temple. Leuchter writes, “entering sacred sanctuary space was replaced by an entry into the texts . . . that modeled how revelation could be facilitated in the absence of temple structures and faculties” (23). In the second chapter, Marvin A. Sweeny elaborates on Jeremiah’s prophetic interlocutors (26–44). Here, attention is drawn to the intra-biblical dialogue that is repeatedly interspersed with Jeremiah’s soliloquies. The apparent contradictions with fellow prophets such as Isaiah are pointed out. But also, the inner-biblical, post-Jeremiah reception among the biblical prophets of the Persian period is critically reviewed. The first part is then concluded with the third chapter by Georg Fischer. In “Jeremiah – ‘The Prophet like Moses?’” (45–66), Fischer summarizes and deepens with new insights the connections the book establishes between Moses and Jeremiah.

The second section, entitled “Issues in Interpretation,” discusses various aspects relevant to an overall interpretation of the book. The first chapter in this section (chapter four) is Jeffrey R Zorn’s “Jeremiah at Mizpah of Benjamin (Tell en-Naşbeh): The Archaeological Setting” (69–92). In the fifth chapter, Bob Becking traces messianic expectation in “Messianic Expectations in the Book of Jeremiah? The Productive Memory of David” (93–112). In the relatively short sixth chapter, “Sagacious Divine Judgment: Jeremiah’s Use of Proverbs to Construct an Ethos and Ethics of Divine Epistemology” (113–125), Samuel E. Balentine analyzes the language and argumentation contained in the judgment oracles to trace the process of divine thought and thereby make plausible the rational basis of divine judgment. Catharine Sze Wing So presents new insights for the function and interpretation of the confessions in the seventh chapter, “Structure in the Confessions of Jeremiah” (126–148). The eighth and ninth chapters are devoted to the New Covenant and its announcement. Magnar Karveit, in “Reconsidering the ‘New Covenant’ in Jeremiah 31:31–3” (149–169), is primarily concerned with examining the *ברית* concept in a new linguistic way. In doing so, she interrogates whether the translation of “treaty” actually captures the meaning of *ברית* in Jer 31. She argues that a linguistically more sound translation would be “proclamation.” Authors Amanda R. Morrow and John F. Quant, on the other hand, in their chapter “Yet Another New Covenant: Jeremiah’s Use of Deuteronomy and *שבית/שבבות, שוב* in the Book of Consolation” (170–190), examine with fresh eyes what the newness in the “new covenant” is about. The Rechabites and their historical background is the topic in “The Rechabites in the Book of Jeremiah and Their Historical Roots in Israel” (191–210). The final two chapters in this part of the volume make the oracles against the foreign nations the subject matter. Jack R. Lundbom skillfully examines the rhetoric of the oracles in “Language and Rhetoric in Jeremiah’s Foreign Nation Oracles” (211–229), and Paul R. Raabe proposes in “What is Israel’s God Up To among the Nations? Jeremiah 46, 48 and 49” (230–252)

that the promise of restoration for the nations (with few exceptions) aims to recalibrate the relationships among the nations with each other and with Israel so that the new relational network is of benefit for all people.

The first two chapters of the third section (chs. 13 and 14) deal with text-historical transmission issues. Andrew G. Shead brings the reader up to date on the latest insights on the relationships between the MT and LXX in “The Text of Jeremiah (MT and LXX)” (255–279). Armin Lange does the same with the versions of the MT and DSS in “Texts of Jeremiah in the Qumran Library” (280–302). He offers a precise description of the text-critical facts and concludes in a nuanced manner. The remaining chapters in this section are concerned primarily with reception history. Craig A. Evans traces how Jeremiah was received in the NT (303–319); Robert Hayward in the Targum (320–339); Gillian Greenberg in the Peshitta (340–358); Sean A. Adams within the Greek Apocrypha and Pseudepigrapha (359–378); Michael Avioz in Josephus (379–393); David L. Everson in Latin texts (394–413), who concludes that the *Vetus Latina* is generally closer to the LXX version of the Book of Jeremiah, while the Vulgate follows the MT tradition; and Joy A. Schroeder describes Jeremiah in Christianity during the Middle Ages (414–434).

The final and fourth section is devoted to Jeremiah’s theology. Here Jack R. Lundbom contributes to this volume with a second chapter (ch. 22). In “Jeremiah as Mediator of the Covenant” (437–454), Lundbom rehashes the unpublished notes of James Muilenberg and demonstrates how Muilenberg not only shaped the understanding of Moses as the mediator of the covenant but also elaborated important insights on Jeremiah as a mediator in the tradition of Moses. In the penultimate chapter “Jeremiah’s God Has a Past, a Present, and a Future” (455–475), Terence E. Fretheim explains that Jeremiah’s God is not conceived beyond time and space but, on the contrary, “God has so bound himself in relationship to the world that God and world move through time together” (473). Where Fretheim discusses YHWH’s relationship to time, in the last chapter, “God and Place in Jeremiah” (476–497), David Reimer works on YHWH’s relationship to space. In it, Reimer proposes a theology of space that, much like with time, enables the relationship between God and people.

In summary, it can only be emphasized that this volume, with its focus on historical and linguistic data analysis, is a necessary contribution for advancing Jeremiah studies. On the most important issues in Jeremiah-studies, the reader is brought up to date with the current state of knowledge. For every biblical scholar who is seriously engaged in the interpretation of the longest and arguably most difficult book of the Bible, this VTSupp volume should become part of their library.