

Shorter Notices

Theological Studies
2015, Vol. 76(3) 633–655
© Theological Studies, Inc. 2015
Reprints and permissions:
sagepub.co.uk/journalsPermissions.nav
DOI: 10.1177/0040563915593487
tsj.sagepub.com


The Book of Isaiah: Enduring Questions Answered Anew; Essays Honoring Joseph Blenkinsopp and His Contribution to the Study of Isaiah. Edited by Richard J. Bautch and J. Todd Hibbard. Grand Rapids, MI: Eerdmans, 2014. Pp. viii + 234. \$35.

Between 2000 and 2003, Joseph Blenkinsopp, Emeritus Professor of Biblical Studies at the University of Notre Dame, published the three volumes of his important commentary on Isaiah. Fourteen distinguished scholars—European, British, American, and Chinese—offer redactional and thematic responses to these volumes by way of tribute. Hans Barstad compares B.’s views of Isaiah 56–66 to the scholarship of the last two centuries. H. G. M. Williamson argues that Isaiah 10:1–4 is not “displaced,” but a key piece in redactors’ recognition that Isaiah’s prophecies had been at least partly fulfilled in the destruction of Jerusalem and subsequent exiles, giving rise to the announcement of liberation in the second half of the book. Similarly appreciative of redactors’ contributions is the fine article by Willem Beuken, who examines the seams or adjoining chapters of the major sections of Isaiah (12–13; 27–28; 39–40; and 55–56) for clues to redactors’ thinking.

Another fine essay is Marvin Sweeney’s, demonstrating that the book of Isaiah is thoroughly eschatological, and that eschatology is not confined to the royal or messianic aspects emphasized by earlier commentators like Hugo Gressmann and Sigmund Mowinckel, but focuses on Zion as a symbol of God’s rule as unrivaled creator of the universe for both Israel and the nations. The essays of Rainer Albertz, Klaus Baltzer, Peter Marinkovic, and Andreas Schuele display a distinctly European confidence in describing the redactional layers of Isaiah and may raise eyebrows among North American scholars. Albertz detects no less than eight distinct redactions in chapters 40–55. Schuele finds that 59:21 is an *inclusio* to 57:14, within which are three characteristically different understandings of Israel’s situation after the exile, possibly reflecting different voices in the community. The ably edited book provides a glimpse of recent Isaianic scholarship and the differences and similarities between European and North American scholarship.

Richard J. Clifford, S.J.
Boston College School of Theology and Ministry