

## BOOK REVIEWS / BOEKRESENSIES

Jacob Stromberg. *An Introduction to the Study of Isaiah*. Approaches to Biblical Studies. T & T Clark: London. 2011. 146 pages. BP 13.99. ISBN 978-0-567-36330-5.

This book by Jacob Stromberg, lecturer at the University of North Carolina at Chapel Hill, USA forms part of the series *T&T Clark Approaches to Biblical Studies*. The importance the book of Isaiah had for Christians over centuries and still has hardly needs mentioning. The same goes for the high esteem it has amongst lay people, clergy and scholars alike. No wonder JFA Sawyer (1996) gave his monograph on Isaiah the title "The Fifth Gospel." One just has to look for instance at the extent of secondary literature with regard to Isaiah since the days Bernard Duhm's epoch making commentary of 1892 to realize how important the interpretation of this book has been for Old Testament scholars, clergy and lay people.

The popularity of the book Isaiah is most probably matched by its rather complex and extensive redaction history. Isaiah's redaction history is considered by some to match that of the Pentateuch. Whether one agrees with this opinion or not, does not really matter. But once you have started with a more thorough study of the book, you will quickly feel overwhelmed by the task you set yourself. Within such a context, this cursory introduction to Isaiah by Stromberg is rather remarkable.

In a matter of 146 pages Stromberg manages to give a very brief but thorough overview of matters pertaining to an introduction of the book Isaiah. After a brief introduction, Stromberg uses the classical division of Duhm and those who followed him and addresses the formation of each of these divisions - Chapter 1 Isaiah 1-39, Chapter 2 Isaiah 40-55 and Chapter 3 Isaiah 56-66. The fact that Stromberg makes use of this classical division, does neither mean that he still holds fast to this three-party division, nor that he neglects other approaches like for instance reader orientated approaches to Isaiah.

Stromberg examines the issues that scholars have returned to time and again for decades. He discusses each of these three parts in relation to one another, particularly emphasizing the hand Isaiah 40-55 had in the formation of 1-39 and 56-66 and the hand Isaiah 56-66 had on the formation of both Isaiah 1-39 and 40-55. In this way the text as we have it today is honoured without negating the complex redaction process of the respective parts and the book as a whole. In these three chapters historical matters are recognised and utilised in the interpretation and overview of the formation of the book Isaiah as such.

Chapter 4 deals with literary approaches to Isaiah, while Chapter 5 shows how to read the diverse material of Isaiah holistically. The last two

chapters deal with matters of a more theological nature. Chapter 6 focus on approaches to Isaiah's theology, while Chapter 7 deals with aspects of Isaiah's theology. For those who want to embark on their own study of Isaiah, a bibliography is included. The index of Scriptural References and of authors adds to the value of this publication.

One has to applaud Stromberg for this excellent attempt to give a brief but informative introduction to the book of Isaiah. To attempt such a task for a complex and extensive book like Isaiah, is truly remarkable. As can be expected, a book of such a brief nature cannot do justice to all the different approaches different scholars use when reading and interpreting Isaiah. As can be expected, Stromberg's own preferences surface. It is also true that in this work of Stromberg more attention is given to scholars from the English speaking world, even though studies from the German speaking world is just about as exhaustive as those from the English speaking world. In this regard the limited references to, for instance the works of Ulrich Berges, is noticeable.

Be that as it may, to my mind teachers at theological seminaries and universities will do well to include this work of Stromberg in their curriculum for undergraduate students. It will provide students with a brief but relevant and worthy introduction to the important book of Isaiah in the Christian Bible.

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Jeremy Penner, Ken M. Penner & Cecilia Wasseem, (eds). *Prayer and Poetry in the Dead Sea Scrolls and Related Literature. Essays in Honor of Eileen Schuller on the Occasion of her 65th Birthday* (Studies on the Texts of the Derst of Judah 98). Leiden & Boston, MA: Brill. 2012. XXIII + 482 pages. Hardcover. Euro 143 / USD 196. ISSN 0169-9962 / ISBN 978-90-04-21450-7.

Der vorzustellende Sammelband beinhaltet 24 Beiträge (ausser dem französischen von Puech alle englischsprachig). Gewidmet sind sie Eileen M. Schuller, Professor für Religious Studies an der McMaster Universität im kanadischen Hamilton, zu ihrem 65. Geburtstag von Kollegen, Freunden und Mitarbeitern. Die umfangreiche Festschrift ist Ausdruck eines Forschungszweiges, der sich in jüngerer Zeit etabliert hat. Entsprechend lesen sich die Beiträge gleichsam als *Who is Who* dieser sich nach den Funden am Toten Meer und deren Veröffentlichung sich bildenden Forschungs-*community*. Inhaltlich geht es um die Literatur des antiken Judentums, insbesondere die Qumran-Schriften, genauer noch: um Gebet und anderes religiöses Schrifttum, vornehmlich aus deren Gemeinschaft (*jahad*). Damit wird die Diskussion aus früheren, ähnlich thematisierte Studien und Sammelbände gleichsam

fortgeführt. Die Jubilarin hat, wie die Bibliographie ausweist, zu diesem Forschungsgebiet selbst mehrfach Beiträge beigesteuert, wobei ihre (Mit-)Veröffentlichungen und Forschungen zu den *Hodayot* besondere Erwähnung verdienen.

Der Band beinhaltet, nach Vorwort, Würdigung der Jubilarin und deren Bibliographie, die folgenden, alphabetisch (Autoren) angeordneten Beiträge: Martin G. Abegg, „The Time of Righteousness (4Q215a): A Time of War of a Time of Peace?“, 1–12; Mark J. Boda, „Perspectives on Priests in Haggai-Malachi“, 13–33; George J. Brooke, „Aspects of the Theological Significance of Prayer and Worship in the Qumran Scrolls“, 35–54; Esther G. Chazon, „Tradition and Innovation in Sectarian Religious Poetry“, 55–67; John J. Collins, „Prayer and the Meaning of Ritual in the Dead Sea Scrolls“, 69–85; Sidnie White Crawford, „4QTemple? (4Q365a) Revisited“, 87–95; Devorah Dimant, „David’s Youth in the Qumran Context (11QPs<sup>a</sup> 28:3–12)“, 97–114; Lorenzo DiTommaso, „Penitential Prayer and Apocalyptic Eschatology in Second Temple Judaism“, 115–133; Daniel K. Falk, „Petition and Ideology in the Dead Sea Scrolls“, 135–159; Peter Flint, „Interpreting the Poetry of Isaiah at Qumran: Theme and Function in the Sectarian Scrolls“, 161–195; Ida Fröhlich, „Healing with Psalms“, 197–215; Corinna Körting, „Jerusalem, City of God (4Q380 1 I 1–11): Praise that Counteracts Lament“, 217–228; Reinhard G. Kratz, „‘Blessed Be the Lord and Blessed Be His Name Forever’: Psalm 145 in the Hebrew Bible and in the Psalms Scroll 11Q5“, 229–243; Rob Kugler, „A Note On Lev 26:41, 43; 4Q434 1 ii 3 and 4Q504 1–2 recto 5–6; and 1QA 8:3 (par. 4Q259 2:12): On Human Agency in the Divine Economy at Qumran“, 245–250; Armin Lange, „The Textual History of The Book of Jeremiah in Light of its Allusions and Implicit Quotations in the Qumran *Hodayot*“, 251–284; Daniel A. Machiela, „Prayer in the Aramaic Dead Sea Scrolls: A Catalogue and Overview“, 285–305; Hindy Najman, „The Idea of Biblical Genre: Form Discourse to Constellation“, 307–321; Judith H. Newman, „Liturgical Imagination in the Composition of Ben Sira“, 323–338; Carol A. Newsom, „Flesh, Spirit, and the Indigenous Psychology of the *Hodayot*“, 339–354; Mika S. Pajunen, „From Poetic Structure to Historical Setting: Exploring the Background of the *Barki Nafshi* Hymns“, 355–376; Émile Puech, „L’hymne de la glorification du Maître de 4Q431“, 377–407; Emanuel Tov, „The Background of the Stichometric Arrangements of Poetry in the Judean Desert Scrolls“, 409–420; James C. VanderKam, „Rebekah’s Patriarchal Prayers“, 421–436; Jennifer Zilm, „Multi-Coloured Like Woven Works: Gender, Ritual Clothing and Praying with Angels in the Dead Sea Scrolls and the *Testament of Job*“, 437–415. Das Werk wird erschlossen durch vier Indices.

Das eben angeführte, zitierfähige Inhaltsverzeichnis vermittelt ein Bild über die Vielfalt der Aufsätze. Es versteht sich, dass angesichts des grossen Umfangs des Bandes auf eine, auch nur ansatzweise Erörterung der Essays verzichtet werden muss. Stattdessen soll eine gewisse „Sortierhilfe“ gegeben

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werden: Ein Teil der Studien konzentriert sich auf Gestalt und/oder Gehalt eines einzelnen, spezifischen Textes (bzw. auf Aspekte daraus), etwa die Arbeiten von Abegg, White Crawford, Dimant, Newman (Sir), Newsom (H), Pajunen (BarkNaf, dazu Ps 103f.), Puech (H) und VanderKam (Jub). Najman (Genre) und Tov (Stichometrie) behandeln übergreifende formale Aspekte, Machiela sammelt und sortiert aramäisch-sprachige Gebetsäusserungen. Die Arbeiten von Brooke, Chazon, Collins, Falk und Zilm erörtern inhaltlich-thematische Aspekte. Ähnliches gilt, aber unter Einbezug von Vergleichen mit biblischen Texten, etwa den spätbiblischen Bussgebeten, für die Studien von Chazon (H) und DiTommaso (2. Bar, 4. Esr), ferner von Fröhlich (u.a. Ps 91), Körting (Jerusalem/Zion), Kratz (Ps 145) und Kugler (Lev 26,41). Mehrfach erörtert werden namentlich die Hodajot (Brooke, Chazon, Falk, Lange, Newsom, Puech), ferner die grosse Psalmenrolle 11QPs<sup>a</sup> (Brooke, Dimant, Fröhlich, Kratz). Einem Bereich spätbiblischer Prophetie widmet sich Boda (Hag, Sach, Mal). Besondere Erwähnung verdienen schliesslich die Studien von Flint (Jes in Qumran) und Lange (Jer => H), die verdienstvollerweise die Rezeption zweier bedeutender Prophetenbücher aufarbeiten. Den Rezensenten haben, von seinen Arbeitsschwerpunkten als Bibliker her (Psalm- und Poesieforschung), die Beiträge von DiTommaso, Falk, Tov und Kratz besonders angesprochen.

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