

Seers and Visionaries in Chronicles") highlights the full breadth of prophetism in Chronicles and suggests that such diversity was probably active at the time of the Chronicler. Christopher Rowland ("Prophecy and the New Testament") shows the various ways in which the NT witnesses to the rekindling of the living prophetic voice of the past.

This collection of essays addresses a massive subject that is synchronically and diachronically complex within the Bible and broadly attested across the ancient Near East. The organizers and participants of the Oxford Seminar should be commended for providing a remarkably representative sample of methodological and theological topics. Every essay offers an interesting and informative touchstone relevant to current scholarship.

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David G. Firth and H. G. M. Williamson, eds. *Interpreting Isaiah: Issues and Approaches*. Downers Grove, IL: IVP Academic, 2009. Pp. 287. ISBN 978-0-8308-3703-8. \$28.00 paper.

Scholars in recent decades have given renewed attention to the book of Isaiah as a whole. Whereas much of previous interpretation of the book was author-centered, either defending the singular authorship of Isaiah of Jerusalem or treating the three sections of the book in isolation, new approaches have sought to understand how the component parts of the book fit together as a single book. This new focus does not ignore matters of authorship and redaction but recognizes the high degree of theological and thematic continuity that span chaps. 1-39, 40-55, and 56-66.

The editors of *Interpreting Isaiah: Issues and Approaches* present this series of essays written by members and guests of the Tyndale Fellowship Old Testament Study Group as a reflection of this significant shift in Isaiah scholarship. Part one of the volume consists of an introduction to the present state of research. Part two treats themes, theology, and text, beginning with essays on various subjects, including monotheism, the hardening of Israel, faith, nationalism and universalism, and wisdom. Each investigates its topic in all three sections of the book, with some authors adopting a diachronic approach and others a synchronic approach. The section ends with essays on the theology of the book, the text of Isaiah at Qumran, and the use of Isaiah in the New Testament. Finally, part three consists of three studies on selected texts.

H. G. M. Williamson's "Recent Issues in the Study of Isaiah" offers an up-to-date introduction to trends in Isaiah scholarship. The essay focuses on the composition of the book and treats other issues in the framework of its tripartite division. Williamson himself recommends a diachronic approach to studying the book that compares themes across its three sections. Nathan McDonald's essay, "Monotheism and Isaiah," carefully investigates the original meaning of Isaiah's monotheistic language apart from its reception history. McDonald's most noteworthy thesis, earlier affirmed by de Boer and Barr, is that Deutero-Isaiah's "there is no other" formula does not reflect ontological

monotheism, but rather states that there is no other deity that belongs to the same category as Yahweh, perhaps a high form of henotheism (pp. 50–51). The essay “Too Hard to Understand? The Motif of Hardening in Isaiah” by Torsten Uhlig investigates passages in the book that speak of hardening, the most important of which is Isa 6:9–10, which establishes Isaiah’s mission as hardening the people’s perception and will. While Uhlig’s essay constitutes a broad survey of the theme in the book, one important contribution is his recognition that the hardening motif is closely connected to other themes, including the messianic expectation. David J. Reimer writes on “Politics and Isaiah,” considering the political dimensions of the book from three different approaches. He then offers a political reading of Cyrus in Isa 44:24–45:7. Reimer’s essay provides insight into possible avenues of political study of the Bible.

Philip Johnston’s essay “Faith in Isaiah” analyzes the theme of faith in each of the three sections of the book. Johnston locates the concept in each section but finds elements of discontinuity between the first and second halves of the book. For Johnston, each section addresses a different prospective audience, and taken together the book “presents paradigms of faith appropriate for several different contexts” (p. 121). Richard Schultz, in his essay “Nationalism and Universalism in Isaiah,” takes a synchronic approach to these dual themes in the book. According to Schultz, the book of Isaiah teaches that Yahweh is sovereign over all nations, and as the final chapters conclude, “the glorification of Zion (chaps. 60–62) neither entails the ultimate salvation of the entire nation nor occurs to the exclusion of the nations. In the end, all rebels will be condemned and all nations, including Israel, will serve God alone” (p. 142). In the essay “Wisdom in Isaiah,” Lindsay Wilson aims to study the wisdom elements in the book rather than the relationship of the prophet himself to the wisdom movement. Wilson outlines numerous wisdom forms, themes, and vocabulary in the book. He concludes that Isaiah does not appear to promote a wisdom or anti-wisdom agenda but simply adopts wisdom ideas “because they are seen to be consistent with the prophetic agenda of the book” (p. 162).

In a summary essay on “The Theology of Isaiah,” John Goldingay ably treats seven theological themes in the book: (1) the revelatory nature of Isaiah’s prophetic experience; (2) Yahweh’s epithets and ascribed characteristics; (3) “Israel as Yhwh’s people and Jerusalem as Yhwh’s city, both rebellious but chosen”; (4) the remnant of Israel and God’s plan to restore his people; (5) the destiny of nations, empires, and kings; (6) divine sovereignty and human responsibility; and (7) the future, marked by the day of Yahweh and a future Davidic king. Dwight Swanson’s essay on “The Text of Isaiah at Qumran” surveys the textual evidence for the book of Isaiah among the Dead Sea Scrolls. The text’s relatively stable form across the extant manuscripts suggests to Swanson that the book likely held a special authoritative status that other books had not yet obtained. Rikk E. Watts, “Isaiah in the New Testament,” offers a survey of early Christian use of the book of Isaiah, treating each section of the New Testament in succession. In the final pages, Watts offers a thematic summary of the Isaianic material in the New Testament and concludes that for the early Christian writers, “the salvation Jesus brings is that of which Isaiah spoke” (p. 233).

The final three essays constitute studies on selected texts, the first of which is Paul Wegner’s “What’s New in Isaiah 9:1–7?” After his exegetical

commentary, Wegner concludes that there should be no difficulty regarding Isa 9:1–7 as original to Isaiah. The Davidic figure in this passage need not be the restorer of the Davidic monarchy, but may simply represent the king who will deliver Israel from Assyria. S. D. Snyman's contribution, "A Structural-Historical Exegesis of Isaiah 42:1–9," treats the first of the servant songs, with attention to the inner structure of the passage, its literary features, and its use of traditional material. In his structural analysis, Snyman shows chiastic patterns and other features which tie together vv. 1–9 and thus concludes that the song encompasses not just vv. 1–4 but all of vv. 1–9. Jacob Stromberg's essay, "An Inner-Isaianic Reading of Isaiah 61:1–3," takes a diachronic approach to the compositional stages of the book and attempts to show that in Isa 61:1–3 a later Isaianic author draws from Deutero-Isaiah. It may be that his examples of diachronic borrowing can be defended using specific criteria for establishing literary allusions, but this essay does not support its basic thesis on any other ground than the critically accepted dates for sections of Isaiah.

Overall, Firth and Williamson have assembled an excellent group of essays on Isaiah, many of which exemplify the current approach to studying the book as a whole. While the volume represents an important contribution to Isaiah scholarship of the highest level, its accessibility allows it to be recommended for students as well.

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Job Y. Jindo. *Biblical Metaphor Reconsidered: A Cognitive Approach to Poetic Prophecy in Jeremiah 1–24*. HSM 64. Winona Lake, IN: Eisenbrauns, 2010. Pp. xxiii + 343. ISBN 978-1-57506-936-4. \$39.95 cloth.

Students of Jeremiah's metaphors have relied on Daniel Bourguet's *Des métaphores de Jérémie*. Now his work is supplemented by this study of a cognitive approach to metaphor. It is the reworked version of a doctoral dissertation completed in 2006 at the Jewish Theological Seminary of America under the direction of Stephen A. Geller. Its thesis is a lesson linguists have long been trying to teach us. Carol Newsom's article on Ezekiel's metaphors for Tyre (*Int* 38 [1984]: 151–64), to which Jindo approvingly refers, splendidly demonstrated how recourse to different thought-worlds reversed conventional wisdom on Tyre's invincibility. Jindo does not claim that his work replaces Bourguet's. For one thing, he does not cover all of Jeremiah's metaphors. And Bourguet's perspective is still necessary for Jindo, though it does not go far enough. He calls that perspective "propositional," because it just translates metaphors into prose-like correspondences. He insists that metaphors be taken more seriously in their own right—and from a cultural perspective. This approach obviously suits sustained metaphorical language, and Jindo wants his readers to recognize this feature in Jeremiah's text. Using Lakoff and Johnson's *Metaphors We Live By*, the author invites us to become aware of metaphorical models of types such as *life as a journey*. By contrast, Bourguet's work is "atomistic." What is required is a holistic perspective that recognizes figurative networks as a whole.