

BENJAMIN D. SOMMER, *A Prophet Reads Scripture: Allusion in Isaiah 40–66*. Contraversions: Jews and Other Differences. Stanford: Stanford University Press, 1998. Pp. 355.

A revision of the author's doctoral dissertation directed by Michael Fishbane, this book represents a major breakthrough in the study of Isaiah 40–66. The theses of the book progress neatly: Isaiah 40–66 contains numerous allusions to different books of Scripture; the style of allusion-making is consistent within this block of material; Isaiah 40–66, therefore, is a single literary unit and probably not two or more works; the work is dependent as much on the book of Jeremiah as it is on Isaiah and therefore was not originally intended as a supplement to a "First Isaiah."

After a brief overview of the book's purposes and contents (pp. 1–4), the Introduction lays out a major assumption that informs Sommer's work: large sections of biblical text may stand as units, and atomistic analyses are to be eschewed (pp. 4–5). Compositional analyses (attributing different verses of a chapter to many hands) are unconvincing to Sommer for two reasons: the scholarly ability to make such distinctions is dubious; and larger units of biblical text are readable as they are. The great variety in compositional analyses certainly does not inspire confidence, but the readability of the final form of the text does not militate against examining its earlier forms for their readability. Indeed, Sommer's own comments on Pentateuchal sources precisely assume their readability. However, not only the cumulative weight of allusions in Second Isaiah, but also their consistent style argues in favor of Sommer's view of a single composition for this work. Moreover, Sommer's assumption works particularly well, at least for Isaiah 40–55, in part because the author of Second Isaiah was not just a *reader* of earlier Scripture, as Sommer beautifully demonstrates, but perhaps also a *writer* of a large poetic work. On the whole, Sommer's assumption applies to biblical works beginning with the exile because of the increased role of writing in compositions of this period. (The same point applies to Ezekiel, *pace* Moshe Greenberg, but would work less well for Isaiah 1–13 or Hosea.)

Chapter One offers a learned and graceful disquisition on the methodological issues surrounding literary allusion. Here Sommer shows a depth of familiarity with theory regarding literary influence, intertextuality, allusion, echo and exegesis in literary works as well as polemic. Sommer very carefully defines and discusses each of these terms. Given the current trend toward intertextuality, some readers may wonder why Sommer did not choose such an approach. Indeed, this book, perhaps unavoidably, will be compared with the intertextual study of P. T. Willey, *Remember the Former*

*Things: The Recollection of Previous Texts in Isaiah 40–55* (Atlanta, 1997). Sommer prefers to study allusions, itself rather traditional fare for literary criticism, yet there are very good reasons for this choice. Most importantly, Second Isaiah is very rich in specific verbal allusion, as Sommer's book nicely demonstrates. Furthermore, this approach has the additional capacity to engage diachronic issues, a dimension unavailable in intertextual study.

Chapters Two through Five divide the task of analyzing allusion in Second Isaiah according to its sources. Chapter Two in particular addresses Second Isaiah's allusions to Jeremiah. Chapter Three looks at allusions to Isaiah 1–39 and other prophetic works. Chapter Four examines Psalms and Lamentations as source-material for allusion. Chapter Five probes possible Pentateuchal sources. Sommer ably negotiates the basic methodological problems involving allusion in biblical texts: How do readers know when they perceive a genuine allusion on the part of the author or stock vocabulary shared by Second Isaiah and another text? Furthermore, how do readers know whether they are making connections on their own? Sommer presents a number of features which together prove persuasive: verbal re-use and reversal, the "split-up pattern" (the division of a phrase from a source into two parts), sound play (sonant word-play), word-play, word order, and, in some instances, imitation of style (see especially pp. 67–72). These additional features adduced by Sommer raise the standard for discerning the line between genuine allusion and shared vocabulary. The author generally identifies multiple features in a single allusion, and he carefully qualifies possible instances of allusion lacking a critical density of features. Of course, it is true that word-play, typology, and other features marshalled by Sommer may obtain regardless of specific textual allusion. Yet combining all these features in conjunction with the "split-up pattern" provides strong evidence for allusion (not to mention striking explanatory capacity for particular wordings in Second Isaiah).

Chapter Three probes Second Isaiah's use of the book of Jeremiah. Sommer generally finds that Second Isaiah uses Jeremiah to change older prophetic rebukes into new predictions. For example, Isa 49:14–18 answers Jer 2:32: even if Israel forgets God, unlike a young bride her wedding jewels and ornaments (Jer 2:32 and Isa 49:14), God will not forget Israel, and moreover, Israel will again wear her jewelry like a bride (Isa 49:15–18). The density of verbal resonances is remarkable and does not appear to be a matter of coincidence. Second Isaiah draws on Jeremiah's positive predictions of restoration to fashion his own "repredictions." Second Isaiah also cites Jeremiah's earlier oracles of judgment against the people, yet refashions them to leave room for restoration. Second Isaiah's overall purpose in citing and reversing Jeremiah is to persuade the audience of the new and positive return of the people. Second Isaiah also engages in typological linkages to add to the theme of reversal. For example, the figure of Nebuchadnezzar in Jer 27:5–6 is reversed in the figure of Cyrus (Isa 45:12–13); the two pas-

sages share numerous verbal resonances in the same order. Sommer's study of Second Isaiah's so-called "Servant Songs" also contributes to the long-held view that these drew from the book of Jeremiah. On the whole, the identification and analysis of allusions is an impressive enterprise in Sommer's hand; and even if readers may doubt one or another of the examples, the cumulative argument is impressive. Apart from the many specific insights, Sommer's analysis yields an important diachronic dividend. Second Isaiah's dependence on Jeremianic material is limited to specific blocks of material, namely poetic utterances and a limited corpus of prose material (as opposed to the Deuteronomistic prose speeches, the biographical narratives, or the oracles against the nations). As Sommer keenly notes, this finding largely dovetails with S. Mowinckel's division of Jeremianic material.

Chapter Three turns to Second Isaiah's use of Isaiah 1–39 and other prophetic material. Sommer finds a substantial number of cases (e.g., Isa 40:1–10 reversing Isa 28:1–5; Isa 51:3–5 and 60:1–7 repredicting Isa 2:2–4// Mic 4:1–4; 52:1–8 repredicting Nah 2:1–3). On the whole, the examples from Isaiah 1–39 are fewer in number and effect than those identified in Jeremiah. This finding is important for Sommer, since it serves as the basis for his more controversial claim that Second Isaiah never intended his work to serve as the continuation of Isaiah 1–39. This conclusion stands at odds with a growing body of scholarship interested in the growth of the Isainic corpus, and Sommer's work does not address a number of the claims involved. It remains somewhat unclear how the observation of fewer allusions in Isaiah 1–39 than in Jeremiah relates directly to Sommer's broader claim. This deduction will undoubtedly command scholarly attention, but it should not overshadow the chapter's accomplishment in adding a new body of observations to the issues involved in the relationship between Isaiah 1–39 and 40–66.

Chapter Four turns to allusions in psalms and laments. Instead of offering predictions with allusions to prophetic material, Second Isaiah alludes to psalms to repeat or alter a promise and uses laments to respond to the people's complaints. Some of the evidence for allusion varies in quality, in particular the large body of royal language and imagery (pp. 112–119). Further appeals made to shared themes do not advance matters, and, as Sommer notes, a great deal of the vocabulary is quite common. Second Isaiah certainly does allude to royal theology and themes as well as vocabulary, but whether specific "royal psalms" constituted the basis for such allusion is questionable. In contrast, the evidence that Second Isaiah responds to the complaints found in the book of Lamentations is quite compelling. Interestingly, Sommer observes that allusions are restricted to Lamentations 1–4, suggesting that Second Isaiah knew only the first four chapters, whether separately or collectively.

Chapter Five examines possible allusions in the Pentateuch. Curiously, many of the allusions found derive from Deuteronomy, perhaps most impressively from chapters 32 and 33. Other uses of the Pentateuch, such as typology and polemic, come from a broader range of Pentateuchal texts.

Again readers may wonder about the force of the argument. A case in point concerns Second Isaiah's purported polemic against the priestly creation account in Gen 1:1–2:4a (here Sommer is following M. Weinfeld). This polemic is seen as operative in a number of passages (40:28; 44:24; 45:6–7, 18–19 are cited). It is not difficult to agree that there are shared language and themes here, but the polemic involved in all three chapters mentions images and their manufacture, as stressed in recent works on the polemics in Second Isaiah (by authors such as A. Berlejung, M. Dick and V. Hurowitz). Sommer's emphasis on allusion misses the immediate context of the image-polemics here. Instead of deploying a polemic aimed against the priestly creation account, Second Isaiah apparently draws on creation themes in order to make the fundamental point that, unlike lifeless idols made by human hands, Israel's deity is the living God who makes living human beings. It remains to ask whether this use of creation material represents the sort of genuine allusion Sommer argues for so well in other passages.

Chapter Six provides a valuable synthesis of the picture of the author that emerges from the detailed analysis of the preceding chapters. Second Isaiah's reuse of older texts marks a shift in the history of Israelite prophecy and the rise of hermeneutically based religion. Readers may resist some of the broader claims about the author's "anxiety" (p. 157), the "decline of prophecy" (pp. 174–175), the unity of Isaiah 40–66 (pp. 187–195) or the relationship of Isaiah 40–66 to Isaiah 1–39 (pp. 176–181). Another issue involves whether the author composed the work in written form at the outset. Sommer calls Second Isaiah "a new type of writing prophet" (p. 181), and I wish he had explored more fully the implications of this sort of prophetic authorship (cf. the reference to the "learned tongue" in Isa 50:4). Some points unrelated to Sommer's discussion have been raised to suggest that at least Isaiah 40–55 was composed originally as a written whole. Finally, the broader comparison of Second Isaiah's allusion to older material compared to the related phenomenon in the book of Deuteronomy raises enormously significant issues for the formation of Scripture. It may be hoped that future research will attend to these issues.

This book is clearly an important study. It is also a beautifully produced volume. The fundamental examination of allusion marks a major advance in the study of Isaiah 40–66. Rich in specific insights and important for its wider implications for the composition of biblical books and the growth of Scripture, this work marks a significant achievement. Although readers may resist some of the broader claims, Sommer's meticulous analyses should inform future discussions of Second Isaiah. My thanks to the author.

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analogous to the rabbinic exegetical technique called *kelal uferat* (“from general to particular”), but Brichto has expanded it considerably and employs it to explain difficulties in texts usually thought to contain duplications or contradictions. Consider how he argues for the unity of the Flood story, for example. The two accounts of the instructions to bring different animals, thought to signal two authors, are explained by regarding the first account as synoptic (a pair of each species), and the second account as resumptive (there are two orders of pairing: single pairs for the unclean, seven pairs for the clean). Hence, the so-called contradiction no longer exists, the second account is simply a more detailed account of the first.

This is a book that one cannot read casually, and readers are strongly advised to have a Hebrew Bible near at hand to follow Brichto’s close reading of the text. He will demonstrate when a Hebrew phrase is being used paratactically (connecting parallel sentences by “and”) or hypotactically (using statements parenthetically or by subordinate clauses necessitating conjunctions such as “when,” “because,” or “although”). Sometimes he employs these techniques very successfully, as when he deftly demonstrates how Lot, who had mistakenly closed the door behind him (Gen 19:6), is taken back safely into his house by the angels without the mob of riotous townsfolk pouring through the door. In other instances, Brichto’s solutions are a little fanciful and require readers to suspend their rational judgment in favor of interpretations that require acknowledgment of hidden riddles, codes, and metaphors within metaphors. However, if one stays the course and follows Brichto’s often quite involved arguments, one can only admire his ingenuity and brilliance, and more often than not one will find oneself rewarded by a new appreciation of familiar texts.

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Benjamin D. Sommer. *A Prophet Reads Scripture: Allusion in Isaiah 40–66. Contraversions: Jews and Other Differences*. Stanford: Stanford University Press, 1998. xiii, 355 pp.

Benjamin D. Sommer elevates the analysis of inner-biblical interpretation to the next level of sophistication and rigor in this volume, a substantially revised version of his University of Chicago doctoral dissertation written under the direction of Michael Fishbane. He focuses on the reuse of older biblical material in a specific biblical text, Isaiah 40–66. These chapters of the book of Isaiah, seen as an addition made a century and a half later to Isaiah 1–39, are assigned to an anonymous sixth-century prophet called, for the sake of convenience, Deutero-Isaiah. By treating the reuse of older biblical material in Deutero-Isaiah, Sommer is able to delineate what might be distinctive in Deutero-Isaiah’s methods of inner-biblical interpretation, a desirable next step in the analysis of inner-biblical interpretation. What is impressive in Sommer’s book is his ability to move to larger issues in bib-

lical studies and to parallel issues in other academic and intellectual pursuits often ignored in biblical studies. The book also exhibits a clarity of writing and argument in what in many ways is a highly technical subject.

Sommer commences with a discussion of the distinction between allusion and intertextuality, defining his project as an analysis of allusion because allusion reflects the intent of an author, whereas intertextuality is a construct in the mind of the reader. This allows him to sidestep the difficulty of determining whether a reader would even recognize the reuse of material and, more importantly, to connect the text to the guiding hand of a particular prophet and to connect that prophet to his time and place in the historical development of Israelite religion.

Sommer isolates the stylistic traits of Deutero-Isaiah's reuse of older material and argues that Deutero-Isaiah, while often making recourse to methods of inner-biblical exegesis used elsewhere, utilizes a number of methods whose combination is rarely found elsewhere. He often splits up a phrase from older material into a unit in which the constituent parts of the phrase may be separated by several words or even several verses. This is employed in combination with word play, where a borrowed word is used in a different sense from its source, and sound play, where words from Deutero-Isaiah's source are linked to similar-sounding words in his oracles. Sommer links Deutero-Isaiah's allusions to his theological program. For example, material that refers to the Davidic monarch is typically transformed by Deutero-Isaiah to refer to the Israelite nation as a whole. Deutero-Isaiah deliberately excludes mention of the Davidic monarchy because his theology excludes the restoration of the David monarchy.

Sommer shows that Deutero-Isaiah makes extensive use of material from other prophets. One of Sommer's most interesting conclusions is that, while Deutero-Isaiah does allude to material from First Isaiah, he makes more extensive use of Jeremiah. This refutes the claim made by some biblicists that Deutero-Isaiah possesses an organic connection to First Isaiah and was intentionally written as an appendix to First Isaiah. The ramification of this is that the placement of Deutero-Isaiah on an Isaianic scroll is mere coincidence. Deutero-Isaiah could have, by chance, been placed on a scroll at the conclusion of Jeremiah.

Sommer's chapter on Deutero-Isaiah's use of psalms carefully grapples with the quandary of identifying allusions to material that is so stereotypical. When the psalms sound so much alike, how can it be determined that Deutero-Isaiah is referring to a particular psalm rather than utilizing psalmic language in general? Throughout his study, Sommer struggles with the tentativeness of identifying allusions, but it is here that his argumentation is most rigorous.

Sommer concludes his volume by placing Deutero-Isaiah's activity into a general scheme of development. Deutero-Isaiah bases his prophecy on older prophecies rather than on direct experience of the divine word; his prophetic office is textualized in allusion and recasting of older words. In this way, Deutero-Isaiah prefigured the tendency of the Second Temple period to rely on the interpretation of texts so as to become a hermeneutically based religion. Furthermore, Deutero-Isaiah's confirmation of older prophecies of doom is employed to prove that earlier prophets spoke accurately, thus legitimizing the entire enterprise of prophecy. At the same time, the use of allusions strengthens Deutero-Isaiah's own

authority. Deutero-Isaiah's repetition of messages of comfort, called by the term "reprediction," and his reversal of earlier negative prophecies to positive ones, which conforms to Deutero-Isaiah's message of restoration, are legitimated because they are based themselves on authoritative material.

Of course, one could always quibble that some of the allusions Sommer identifies are not certain but merely possible, but such objections are basically immaterial. Mildly troubling, however, are the boundaries Sommer sets around certain texts that have been identified as later than Deutero-Isaiah and his refusal to treat possible allusions to them in Deutero-Isaiah. A future study could focus on the use of allusion to date texts, especially pentateuchal texts.

In sum, Sommer's outstanding volume sparkles with originality and is a stimulating advance in the study of inner-biblical interpretation.

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Gabriele Boccaccini. *Beyond the Essene Hypothesis: The Parting of the Ways Between Qumran and Enochic Judaism*. Grand Rapids: William B. Eerdmans, 1998. xx, 230 pp.

Boccaccini makes two important contributions in this work: he employs the methods of intellectual history to give a novel account of the origins of the Qumran community and he seeks to overcome the supersessionism characteristic of Christian studies of ancient Judaism.

Boccaccini tells a story of three schisms. First came "an ancient schism within the Jewish priesthood between Enochians and Zadokites" (p. 78), groups with "directly opposed" (p. 72) ideologies. Second, after a post-Maccabean Revolt appropriation of Zadokite traditions by some Enochians (reflected in Jubilees and the Temple Scroll), came "the birth of a schismatic group" (p. 114) of Enochians dissatisfied with the Zadokite establishment (reflected in the Halakhic Letter). Third came the formation of a sect with Enochic roots, "the schism between Qumran and Enochic Judaism" (p. 119).<sup>1</sup>

Other discussions of the Enochian/Zadokite division are cited, but Boccaccini's formulation seems more extreme: "The Enochians completely ignore the Mosaic torah and the Jerusalem temple" (p. 74). This seems incompatible with Kugler's characterization of early dispute as "still quite tame . . . [with] room for differences of opinion," and with Himmelfarb's characterization of Enoch as "deeply devoted to the ideal of the temple understood in a quite concrete way," both cited for support (p. 78). Indeed, the claim that Enochians "ignored" the torah of

1. For helpful discussion of Boccaccini on the origins of the Qumran community, see J.C. VanderKam, "A Response to G. Boccaccini, *Beyond the Essene Hypothesis: The Parting of the Ways between Qumran and Enochic Judaism*." *Henoch* (forthcoming, 2000).

*A Prophet Reads Scripture: Allusion in Isaiah 40–66*, by Benjamin D. Sommer. *Contraversions: Jews and Other Differences*. Stanford, CA: Stanford University Press, 1998. Pp. xv + 355. N.P.

*Eikhah Rabbah* (the primary collection of rabbinic commentary on Lamentations) states that “all the severe prophecies that Jeremiah prophesied against Israel were anticipated and healed by Isaiah.” This would seem to be a case in which modern critical scholarship is only belatedly catching up with the rabbis. Thus the past two years have seen the publication of two major studies of Second Isaiah’s indebtedness to previous texts—Patricia Tull Willey’s 1997 book *Remember the Former Things* (SBLDS 161) and now the present book by Sommer—both of which demonstrate, among other things, that Second Isaiah’s primary precursor was Jeremiah, to whom the exilic prophet makes extensive allusion. Willey and Sommer are not the first of modern scholars to make this claim (their own precursors include Umberto Cassuto, Werner Tannert, Shalom Paul, and William Holladay), but they are the first to marshal such extensive evidence and to analyze in depth the interpretive techniques employed by the later prophet in appropriating the oracles of the earlier. While the two studies have much in common, they also diverge in significant ways, with Sommer taking “Deutero-Isaiah” to include not only chapters 40–55, as Willey and most other scholars do, but more or less the entire block of material in 40–66 and chapter 35 as well. And while Willey organizes her book as an extended reading of Second Isaiah with reference to previous texts as they come up, Sommer organizes his by source text. I mention Willey’s book in the context of this review because the two studies prove to be complementary, and anyone who is interested by one will no doubt profit from consulting the other.

Sommer makes the case for Jeremianic influence on Second Isaiah as part of his larger project of identifying and analyzing Deutero-Isaiah’s pervasive practice of alluding to earlier texts, both prophetic and otherwise. In an introductory chapter on method, Sommer distinguishes between his approach, which is heavily indebted to the work of Michael Fishbane and is concerned with identifiable, intentional reference to a source text, and the literary theoretical concept of intertextuality, which he briefly defines as an offshoot of structural linguistics that is concerned less with intentionality of reference and more with a text’s inevitable participation in a larger differential system of meaning (e.g., a corpus of literature or even a language). The four chapters that follow present close readings of key passages from Deutero-Isaiah in relation to the source texts on which they draw. Sommer devotes a full chapter to Jeremiah, one chapter to all other prophets (including Isaiah ben Amoz, Micah, Hosea, Ezekiel, Zephaniah, and Nahum), a chapter to psalms and laments, and a chapter to pentateuchal texts. A concluding chapter recapitulates the thematic and stylistic patterns that Sommer has discerned and attempts to place Deutero-Isaiah in the history of Israelite and Jewish religion, arguing that the prophet’s penchant for allusion represents a sort of way-station between a preexilic notion of direct revelation and a postexilic emphasis on interpretation as the locus of revelation. A brief appendix presents the author’s case against the hypothesis of a Trito-Isaiah and for the essential unity of chapters 40–66 and 35.

Sommer’s work is for the most part extraordinarily careful, thorough, and convinc-

ing. The chapter on Jeremiah seems to me to be the heart of the book, not only because Jeremiah proves to be Deutero-Isaiah's most prominent precursor—more so even than Isaiah ben Amoz—but also because Sommer uses it as a test case to show the prophet's typical patterns of allusion (reversal of earlier prophecies, reprediction of earlier prophecies, fulfillment of earlier prophecies, and typological linkages), as well as the stylistic features (the split-up pattern, sound play, wordplay, and identical word order) which help one to identify an allusion as a conscious borrowing rather than simply a use of common language or ideas. Sommer's treatment of such stylistic features is obviously the fruit of many, many hours spent pouring over the text, and the result is that he has developed a remarkable feel for the poetics of this anonymous prophet. Especially fascinating is what Sommer calls "the split-up pattern," wherein Deutero-Isaiah appropriates a phrase or a word-pair from the source text but separates it into two linguistic units, often transforming the original sense while nevertheless preserving a recognizable literary relationship. For example, Sommer demonstrates that Deutero-Isaiah lifts Jeremiah's famous articulation of a "new covenant" (ברית חדשה), but out of a seeming desire to tone down the "newness" the later prophet splits the phrase, using ברית in 42:6 to refer to "a covenant of a nation" and using חדשה in 42:8 to refer to the announcement of "new things." The author identifies thirty-two examples of this split-up pattern which, since it occurs almost nowhere else in the Hebrew Bible, would seem to be a poetic technique peculiar to this prophet.

The book does have a few weak spots. The treatment of pentateuchal texts is a bit thin, partially because of Sommer's limiting himself to source texts that have an identifiable literary relationship. This effectively rules out analysis of the exodus motif, so important for Second Isaiah, since it cannot be shown whether the prophet was drawing on specific texts from the pentateuch or more general traditions. And while the author includes a section on the polemic against the Priestly creation account, his analysis there is largely derivative from an earlier article by Moshe Weinfeld. Furthermore, I found myself wondering why this book was published in the *Contraversions* series, which is described by the press as being a forum for cultural studies and critical theory. Sommer's work does not really fit into either of these categories, especially since early in the study he rejects the literary theoretical concept of intertextuality and does not once cite Julia Kristeva, the single most influential figure in discussions of intertextuality in critical theory. Sommer's approach is much more traditional than its inclusion in this series would indicate.

So while the book does not contribute much to current conversations on the relation of cultural studies and critical theory to biblical interpretation, it does contribute richly to biblical studies in other ways. It is not only full of local exegetical insights, but also larger implications for Isaiah studies (in particular those working on the question of the "unity" of the book of Isaiah), Jeremiah studies, and the history of Israelite and Jewish religion. Sommer's interpretive eye is sharp, his writing is clear, and his arguments are persuasive. All in all, this is an impressive book.

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