
The New Testament is hidden in the Old (St. Augustine). The author contemplates, in lectio divina mode, chosen texts of the Old Testament so as to enable the reader to “discover the face of Jesus shining through its pages” (p. 13). The procedure is close to the Scripture commentaries and homilies of the fathers of the church, who are often cited. The texts reflected upon are chosen from the Pentateuch, the Prophets, and the Psalms, with the Psalms having the lion’s share (a quarter of the book). Though not a scholarly work of exegesis, this book enables the letter of Scripture to be heard as the word of God. The Foreword is by the General Secretary of the Catholic Biblical Federation.


Stromberg prepared this illuminating book as a guide for students through the maze of recent Isaiah research. Along the way students are also introduced to the concerns and processes of the major biblical approaches, especially literary and theological. After discussing the formation of the book of Isaiah, Stromberg shows why the book is not simply an anthology but a work that has been woven together through literary strategies and thus is read holistically by many in recent times. Does a “theology” of Isaiah merely describe the contents or does it call for faith commitment? The final chapter discusses Isaiah and Zion, and the scope of the royal promises in Isaiah. Teachers and students have in this book a clear and comprehensive overview of Isaiah.


Marvin Sweeney is at the cutting edge of Hebrew Bible research, especially on the prophets. He is one the few Jewish scholars who believes that a Jewish biblical theology is possible; he gives the features of this on pages 3–41. The threefold Hebrew canon is a theological statement that presents the Torah as foundational. The Prophets present God as judging Israel and Judah for failure to achieve the ideal of the Torah while the Writings anticipate the restoration of the ideals of Israel articulated in the Torah. Unlike its Christian counterpart, Jewish biblical theology is not selective but focuses on the entire text of TANAK (Pentateuch/Torah, Prophets/Neviim, Writings/Kethuvim). It is above all dialogical, seeing the differing viewpoints in the Bible as intentional and the Bible itself as beginning an ongoing dialogue, concerning the character of God and humans, that continues in the faith community. Sweeney handles the Torah according to its consecutive themes (pp. 55–167), but the rest book by book. This work is for students and pastors.