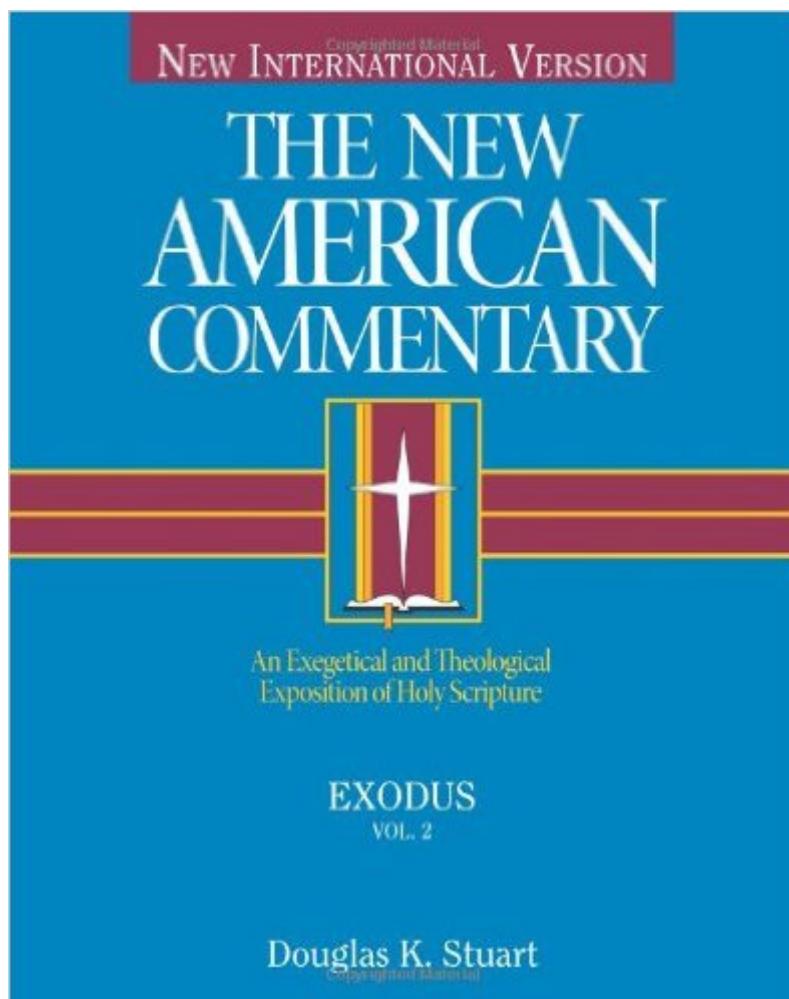


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Exodus: An Exegetical And Theological Exposition Of Holy Scripture (The New American Commentary)



Synopsis

THE NEW AMERICAN COMMENTARY is for the minister or Bible student who wants to understand and expound the Scriptures. Notable features include: * commentary based on THE NEW INTERNATIONAL VERSION; * the NIV text printed in the body of the commentary; * sound scholarly methodology that reflects capable research in the original languages; * interpretation that emphasizes the theological unity of each book and of Scripture as a whole; * readable and applicable exposition.

Book Information

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Customer Reviews

Exodus is a pivotal book, a key volume not only in the Pentateuch but in the whole of the Hebrew bible. And Douglas Stuart is a first rate evangelical Old Testament scholar (who has already penned commentaries on Ezekiel and some of the Minor Prophets). Put the two together and you have an important and powerful combination. There have been a number of good commentaries on the book of Exodus. Many consider the 1974 volume by Brevard Childs (Old Testament Library) to be the best written, albeit by a non-evangelical. Good volumes of a somewhat more conservative and evangelical variety have been penned by Enns (NIV Application Commentary, 2000) and Durham (Word Biblical Commentary, 1987). But this is the newest and perhaps best treatment of the book. Part of the New American Commentary series, this just released volume will long serve as the first port of call for evangelical assessments of this important Old Testament book. Good commentaries

offer a balance of two things: the technical, grammatical, cultural and other background material, along with sound theological analysis. Both exegesis and exposition are required. This volume fulfils both requirements nicely. Stuart has clearly done his homework. (He says he consulted over 1700 items, not all of which are featured in the bibliography.) He is up on all the relevant literature, and is aware of the current debates. He also writes well, and is able to provide the theological sense of the book, and individuals passages throughout. Given the constraints of the series, his introductory remarks do not occupy much space (only 50 pages out of an 800 page work). But more detailed discussions of important points are scattered throughout the commentary.

This past fall, I had the opportunity to teach Exodus & I purchased Stuart's commentary, as it came highly recommended from several theologians. As I delved into the Introduction it did not let down. Stuart's treatment of the historical, textual, authorial and theological aspects of Exodus are definitely worth consulting and utilizing in your studies and understanding of the text. It is quite good. However, the details of the commentary were not as good & his explanation of the text is not as satisfactory as other commentaries. The author comes from a good, conservative scholarship position, but seems bound by certain "literal" (overly conservative?) interpretations of the text when there are better explanations. I also found that he was given to psychological interpretations and conjectures that are not necessary, at least in an exegetical commentary. As an illustration of a too "literal" approach to the text, this is seen in his interpretation of chapter 24 and the sprinkling of the blood of the covenant. "Moses sprinkled blood on the people in order to symbolize their being parties to the covenant. Some droplets would remain on their skin for days; some that fell on their clothing would be visible, if faded, for as long as the clothing lasted. The ceremony itself was so vivid and extraordinary as to be memorable, and its memory was intended to keep in the consciousness of the people the fact that God had joined with the people of Israel in a formal..." Am I really to believe that Moses sprinkled blood on the millions that gathered? Doesn't it make more sense that Moses sprinkled the blood on the 12 pillars, which represented the 12 Tribes? Also, I think the details regarding it being on their skin and clothing is superfluous.

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