

*Zevit, Ziony. The Religions of Ancient Israel. A Synthesis of Parallactic Approaches*. Continuum, 2001. The massive study of more than 800 pages provides the most thorough and balanced discussion of the subject.

### Messianic Judaism


### Commentaries

**Genesis**

*Arnold, Bill T. Genesis*. NCBC. Cambridge, 2009. An important commentary with

**Pentateuch**

See also appropriate surveys in the Series section above.


emphasis on linguistic and ancient cultural contexts as well as a well balanced survey of current scholarship.


Jewish scholar situates Genesis in Rabbinic and Hebrew interpretative traditions. A classic alternative to the Documentary approach. Only includes chapters 1-11.


Westermann, C. Genesis. 3 vols. Augsburg, 1984-86. The largest of the resources, with an emphasis on collecting exegetical data.

Special Studies


Exodus


*Childs, B. S. The Book of Exodus. OTL. Westminster, 1974. The application of the canonical approach to a higher critical commentary. Includes a history of interpretation for each passage.


Meyers, Carol. Exodus: NCBC. Cambridge, 2005. A readable commentary aware of both critical and literary readings and emphasizing the author's skill in anthropological analysis of the ritual texts as well as appreciating the compositional issues in the narratives.


Leviticus


Leviticus


Deuteronomy


Joshua

Boiling, R. and G. E. Wright. Joshua. A New Translation with Introduction and


Judges


Boling, R. Judges. AB. Doubleday, 1975. Emphasizes the traditions behind the text and places many of them in the pre-Monarchy period.


Lindars, Barnabas. Judges 1-5, T & T Clark, 1995. The beginnings of a new ICC stopped by the author's untimely death, this work surveys a breadth of modern scholarship and closely studies the text criticism of the book.


Younger, K. Lawson, Jr. Judges/Ruth. NIVAC. Evangelical and sensitive to literary forms and rhetoric.

Ruth

Block, Daniel I. See under Judges.


Younger, K. Lawson, Jr. Judges/Ruth. NIVAC. Evangelical and sensitive to literary forms and rhetoric.

1 & 2 Samuel

Anderson, A.A. 1 & 2 Samuel. WBC. Word, 1989. Considers the historical context as one in which David and Solomon are presented as rightful occupants of the throne in Jerusalem.


Focus on text as literature (vs. historical questions) to probe how its ideology impacts human experience.

Campbell, Anthony F. 1 Samuel and 2 Samuel. FOTL 7-8. Eerdmans, 2003 and 2005, respectfully. Form-critical analysis that attempts to identify the genre, setting, and literary features of the narratives.

Evans, Mary. 1 and 2 Samuel. NIBC. Hendrickson, 2000. Comments on sections and paragraphs, followed by more detailed endnotes. Evangelical.


Also:


1 & 2 Kings


Fretheim, Terence E. First and Second Kings. WeBC. Westminster John Knox, 1999. A popular discussion that focuses on the literary and rhetorical direction and purpose of the texts.


Jones, G. H. 1 and 2 Kings. Volumes I and II. NCB. Eerdmans, 1984. Historical and textual criticism dominate the concerns of these volumes.


Swaneveld, Marvin A. I & II Kings: A Commentary. OTL. Westminster John Knox,
2007. An excellent analysis of the form and reason for inclusion of the various contents, written from a critical perspective.


Wiseman, Donald J. 1 and 2 Kings. IVP, 1993. Evangelical application of archaeological and historical studies to the interpretation and application of the message of Kings.

1 & 2 Chronicles

Braun, R. 1 Chronicles. WBC. Word, 1986. An Evangelical contribution with appreciation of the historical worth of the text.

Dillard, R.B. II Chronicles. WBC. Word, 1987. Similar to Braun for 1 Chronicles, with appreciation of Williamson's work in several cases.


Selman, Martin J. 1 Chronicles. 2 Chronicles. 2 vols. TOTC. IVP, 1994. Evangelical study with special emphasis upon the theological significance and application.

Thompson, John A. 1 and 2 Chronicles. NAC. Broadman, 1995. Evangelical appreciation of the books as historically reliable.


Ezra & Nehemiah


Blenkinsopp, J. Ezra-Nehemiah. OTL. Westminster, 1988. An important discussion reflecting opinions held by many scholars and stressing the importance of the period for Judaism.

Breneman, Mervin. Ezra Nehemiah Esther. NAC. Broadman, 1993. An Evangelical conservative review of the recent discussions and applications regarding these books.


Esther

(See also commentaries listed above for Ruth and for Ezra & Nehemiah.)


Fox, Michael V. Character and Ideology in the Book of Esther. University of South Carolina Press, 1991. A text critical and literary study that stresses how open ended the book is with uncertainty about many aspects including the role of God.

commentary that offers theological reflection and practical applications based on solid exegesis. Evangelical.


**Job**


**Psalms**


Mays, J. L. Psalms. Int. Westminster John Knox, 1994. This is a theological and practical commentary set within the contexts of the canon of Scripture and the history of interpretation.

Tate, M. E. Psalms 51-100. WBC. Word, 1990. An Evangelical focus on review of scholarship, exegesis and word studies, and the relation of psalms to one another.


Weiser, A. Psalms. OTL. Westminster, 1962. Focus on annual festivals and the psalms' role in them.


Also:


**Proverbs**


Clifford, Richard J. *Proverbs*. OTL. Westminster John Knox, 1999. Concise, original discussion of the meanings of each of the proverbs and their place in their original context, as well as attention to the overall structure of the book.


**Ecclesiastes**


Fox, Michael V. *A Time to Tear Down and a Time to Build Up: A Rereading of Ecclesiastes*. Eerdmans, 1999. A highly regarded authority on biblical wisdom literature considers Ecclesiastes as a tract on the absurdity of life.


Murphy, Roland E. *Ecclesiastes*. WBC. Dallas, 1992. Lengthy introduction with standard exegesis, the author adds a monologue on the traditional wisdom that the book challenged.


**Song of Songs**


**Isaiah**


exposition with an eye to literary structure, historical background, and broader canonical connections.


Jeremiah


Lamentations


Ezekiel


Daniel


Montgomery, J.A. Daniel. ICC. Edinburgh: T. & T. Clark, 1927. Though now dated in many ways, this critical commentary is still a benchmark in terms of textual data and philology.


Hosea


Joel


Amos


Finley, T.J. See above under Joel.

Hubbard, David A. See above under Joel.


Wolff, Hans W. See under Joel.

Obadiah

*Allen, Leslie C. The Books of Joel, Obadiah, Jonah and Micah*. See above under Joel.


Finley, T.J. See above under Joel.


**Jonah**


Wolff, H.W. *Obadiah and Jonah*. See above under Obadiah.

**Micah**


Mayes, James L. *Micah*. OTL. Philadelphia: Westminster, 1976. A well-written commentary from the form critical perspective, although has not been as well received as his works on Amos and Hosea.


**Nahum**


Smith, Ralph L. Micah-Malachi. See above under Micah.

**Habakkuk**

Baker, David W. Nahum, Habakkuk, Zephaniah. See above under Nahum.


*Robertson, O. Palmer. The Books of Nahum, Habakkuk, and Zephaniah. See above under Nahum.

Smith, Ralph L. Micah-Malachi. See above under Micah.

**Zephaniah**

Baker, David W. Nahum, Habakkuk, Zephaniah. See above under Nahum.


*Robertson, O. Palmer. The Books of Nahum, Habakkuk, and Zephaniah. See above under Nahum.

Smith, Ralph L. Micah-Malachi. See above under Micah.


**Haggai**


Smith, Ralph L. Micah-Malachi. See above under Micah.


**Zechariah**

Baldwin, Joyce G. Haggai, Zechariah, Malachi. See under Haggai.


Petersen, David L. Haggai, Zechariah 1-8. See under Haggai. Zechariah 9-14 and

Smith, Ralph L. Micah-Malachi. See above under Micah.

Malachi

Baldwin, Joyce G. Haggai, Zechariah, Malachi. See under Haggai.


*Petersen, David L. Zechariah 9-14 and Malachi. See above under Zechariah.

Smith, Ralph L. Micah-Malachi. See above under Micah.

*Verhoef, Pieter A. The Books of Haggai and Malachi. See above under Haggai.

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What Is Messianic Judaism? is adapted from Messianic Judaism: Questions and Answers, a booklet written by Rabbi David Chernoff. What Is Messianic Judaism? is adapted from Messianic Judaism: Questions and Answers, a booklet written by Rabbi David Chernoff. What Is Messianic Judaism? answers some of the questions frequently asked about Messianic Judaism. DEFINITIONS. What Is Messianic Judaism? Question: "What is Messianic Judaism?". Answer: Messianic Judaism is the term given to the belief system of Jewish people who believe and have accepted Yeshua (the Hebrew name for Jesus) of Nazareth as the promised Messiah of the Hebrew Scriptures. These Jewish people do not stop being Jewish, but they continue to remain strong in their Jewish identity, lifestyle and culture, while following Yeshua as He is revealed in the Brit Chadashah, the New Covenant. Whether or not Messianic Judaism is a form of Judaism depends on how 'Judaism' is defined; therefore, we will start with considering what 'Judaism' means. Since we are dealing with a religious system that God himself started, we must take care not to read definitions from ideas that are not directly from God into the discussion. This means that ideas that originated from man, though not always evil, must not be any part of the foundation of the definition of Judaism.