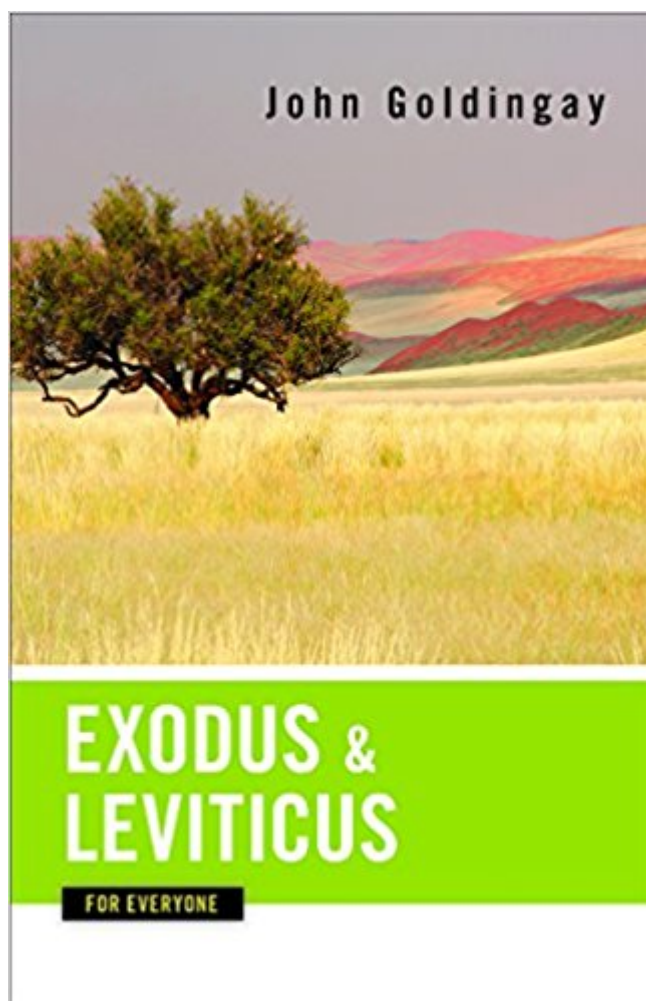


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Exodus And Leviticus For Everyone (The Old Testament For Everyone)



Synopsis

Following on the heels of the successful New Testament for Everyone commentaries by N. T. Wright, John Goldingay, an internationally respected Old Testament scholar, authors this ambitious Old Testament for Everyone series. Covering Scripture from Genesis to Malachi, Goldingay addresses the texts in such a way that even the most challenging passages are explained simply. Perfect for daily devotions, Sunday school preparation, or brief visits with the Bible, the Old Testament for Everyone series is an excellent resource for the modern reader. This third volume in Goldingay's series presents a rich overview of the action-packed book of Exodus and is an excellent guide to Jewish law as presented in the book of Leviticus.

Book Information

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Customer Reviews

"Clear, reliable, and thought-provoking studies of the Hebrew Scriptures. These down-to-earth presentations, often illuminated by contemporary images and illustrations, probe the theological dimensions of the text with insight and offer reflections that can richly inform faith and life." Terence E. Fretheim, Elva B. Lovell Professor of Old Testament, Luther Seminary "Designed so that biblical faith can engage the deepest hopes, deepest fears, and deepest hungers in our society. Such engagement requires precisely an interpreter like Goldingay who brings to the task his great learning, his deep passion for faith, his informed imagination, and his attentiveness to contemporary life. This series will be an important and compelling resource for obedient thinking and joyous living."

Walter Brueggemann, William Marcellus McPheeters Professor Emeritus of Old Testament, Columbia Theological Seminary "Goldingay captures our interest through the power of the Old Testament and also through his honest sharing of its impact on his own life and those around him. This series truly is for everyone who wants to grow in their understanding of the Old Testament." Tremper Longman, Robert H. Gundry Professor of Old Testament, Westmont College

John Goldingay is David Allan Hubbard Professor of Old Testament at Fuller Theological Seminary in Pasadena, California. He is an international authority on the Old Testament.

A useful Bible study.

Excellent

After having read through N.T. Wright's "_____ for Everyone" Gospel series and finding them to be a very pleasing mix of popular commentary, academic insight, and practical usefulness, I am very disappointed in Goldingay's "Exodus and Leviticus for Everyone." There is some helpful background information, such as a brief discussion of Egyptian dynasties related to Exodus 1, and there are some useful illustrations as well. But overall, as I found with Goldingay's "Genesis for Everyone," this volume has the limitations of popular commentaries which lack meat and depth, as well as the limitations of more scholarly commentaries which lack practical value and the ability to inspire. It is too brief to give very much insight into the passage at hand but too academic to be very practical. One of the problems with this volume is that Exodus and Leviticus are stuffed together in a single volume. Given that both are lengthy books of the Bible, this was ill-advised. Exodus, especially, is so seminal and important that it deserves more than 122 pages in a small book. Leviticus, admittedly a more difficult book, has only has 61 pages devoted to it. Genesis was (properly) treated in two volumes: why not put out separate volumes for Exodus and Leviticus? Another reason I found "Exodus and Leviticus for Everyone" unsatisfactory is the nature of Goldingay's own translation of the texts. While offering the possibility of new insights, Goldingay's translation is often distracting or creates difficulties. One example of how Goldingay's translation gets in the way is found on page 14, when God meets with Moses in the burning bush. Having God speak colloquially and familiarly runs contrary to the transcendent and disturbing mood of the passage and of God's presence. Another example is Goldingay's translation of the name God gives for Himself to Moses. Instead of the traditional "I Am," Goldingay substitutes "I will be." While "I will

be what I will be" might be a suitable substitute for "I am who I am," the abbreviated "I will be" instead of "I am" is clearly not suitable and might be mistaken for language intended to suggest that God is in process. Goldingay's explanation for this substitution is brief and unsatisfactory. Worst of all, Goldingay doesn't even bother to translate or comment on many passages. For example, instead of the text and commentary on Exodus 4:1-17 there is only a note at the end of the text for 3:11-4:17, stating: ["Exodus 4:1-17 tells of Moses' further objections and of God's responses."] Are the words of Exodus 4:1-17 somehow less the Word of God or less important than other passages? It seems as if the desire to combine Exodus and Leviticus into a single volume has trumped the need to have an adequate commentary for the whole of each book. This pattern of omitting the text and commentary for parts of Exodus and Leviticus are repeated for many other passages. Even in Exodus 12 (the all-important chapter that presents the first Passover) verses 15-27 are omitted! The text and commentary on Exodus 13, which deals with the consecration of the firstborn and the responsibility of the parents to instruct their children, are also absent. All in all, the omissions amount to approximately 11 chapters in Exodus not having the text and commentary for them. There are even more parts of Leviticus which have neither text nor commentary. I know that Leviticus is tough going, but if you're going to tackle it in a commentary then it is your responsibility to comment adequately on the text. One of the passages that Goldingay omits in Leviticus is chapter 18, including the verses on homosexuality. He does allude to these verses briefly, mentioning that the ban on homosexual acts "likely marks this as another way Israel was expected to be different." However, not enough attention is given to this or many other issues. Goldingay's commentary on Leviticus is also unsatisfactory because he misses a golden opportunity to explain how the levitical sacrifices point towards and are perfected by Christ. This omission robs the commentary of both devotional and theological power. The product description reads, in part: "Treating every passage of Scripture" and "Perfect for daily devotions." I found neither of these statements to be true. I would look elsewhere for commentaries on Exodus and Leviticus, either ones that are more devotional or ones that are more complete and meaty.

Just to give you a few of my credentials, which are not many. I have a Bachelor's Degree in ministries. I am almost finished with my master's degree in theology at Liberty University. I have been involved in the ministry for many years. I also own many complete series of commentaries. If there is a series I try to own it in book form, including "Adam Clarke Commentary," "Beacon Bible Commentary," "The Daily Study Bible Series," and others. The book is very conversational and really easy to read. Matter-of-fact, almost too easy. A young child could read this and understand it for the

most part. It gives many down-to-earth illustrations that are up to date. To really grasp my meaning it would be beneficial to read as long of a section before buying. This will really illuminate what I am trying to tell you. The only downfall is there it does seem to stray away from theology and the harder issues. The major strength, due to the readability, would have to be the ability for the reader to grasp the basics of what the scripture means, for the most part. These books are almost perfect for "the average Joe" and for those people I would probably rate it a 4 to 4.5 star rating. The lower rating is because of the lack of theology and avoidance of the hard issues. This book would be a great resource for the average Joe who wants to delve more into the scriptures, Sunday School teachers, laymen and women, or anyone without a theology degree. For the theologian, that wants to really delve more into the scriptures and study word meanings, theology, or anything in depth, this is probably not the book or books for you. There are some great illustrations that one might be able to use at the pulpit, though. For the pastor, or anyone who has went to seminary, this is probably not the set of books that you want to invest the money to buy. However, it would not be bad if you get asked a lot of times to let someone borrow a book this might be good to purchase for that purpose. If you fall into this category I would have to give this a rating of about 1.5 of 5 stars.

Good book

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