Judge For Yourself...Probably The Best Commentary On Judges

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.

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My Personal Review:
This is a particularly fine example of evangelical scholarship which also interacts with both Jewish and liberal scholarship in a significant way to produce a very usable commentary for both the specialist and the informed layman.

His work in the NICOT on Ezekial is heralded by many (Tremper Longman among them) as simply the best OT commentary in print. The constraints in this series might be a bit more restrictive, but Block has managed to produce what is probably the best commentary on Judges available. (Lawson Younger's work in the NIVAC series is good too but the goal of that series is even more modest.)

Block’s introductory material is almost worth the price of the book. And the commentary portion, while working verse by verse, includes an awareness of the literary, poetic and narrative concerns. He also shows an awareness of the text-critical issues when appropriate without getting bogged down, he always displays a high view of inspiration, and his footnotes are a wealth of information for the student wishing to go deeper and interact with scholarly sources.

The primary drawback to the commentary is that often after writing a page or two about one particular verse Block often fails to draw some fairly obvious conclusions on what the narrator is actually communicating. For example, he spends nearly 2 pages on the place and person names of 4:2
and suggests various possibilities concerning the issue of how Jabin could oppress the Israelites from Hazor (which had recently been decimated by Joshua), and yet he does not draw any conclusions about the narrator's characterization of Israel's request for the Lord's help being due to political oppression (that is, rather than repentance.)

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