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Biblical Eschatology provides what is not found in any other single volume on eschatology: it analyzes all the major eschatological passages (including the Olivet Discourse and the book of Revelation), issues (including the second coming of Christ, the millennium, the rapture, and Antichrist), and positions (including all the major views of the millennium) in a clear, but not superficial, way. The book concludes with a chapter showing how eschatology is relevant for our lives. Biblical Eschatology makes understanding eschatology easier by including chapters on how to interpret prophecy and apocalyptic literature, by showing the history of eschatological thought, and by placing eschatology in the context of the Bible's overall story line and structure. Clarity and understanding are enhanced by the use of comparative tables and appendices. Subject and Scripture indexes are included. The book interacts with the best of Evangelical and Reformed scholarship, and the extensive bibliography (which includes the web addresses of many online resources) provides an excellent source for the reader's further study. This is a perfect resource for intelligent Christians, including pastors, students, and teachers, who desire to understand eschatology and to see how it fits together with the rest of the Bible.

The Bible and Jews in Medieval Spain examines the grammatical, exegetical, philosophical and mystical interpretations of the Bible that took place in Spain during the medieval period. The Bible was the foundation of Jewish culture in medieval Spain. Following the scientific analysis of Hebrew grammar which emerged in al-Andalus in the ninth and tenth centuries, biblical exegesis broke free of homiletic interpretation and explored the text on grammatical and contextual terms. While some of the earliest commentary was in Arabic, scholars began using Hebrew more regularly during this period. The first complete biblical commentaries in Hebrew were written by Abraham Ibn 'Ezra, and this set the standard for the generations that followed. This book analyses the approach and unique contributions of these commentaries, moving on to those of later Christian Spain, including the Qimhi family, Nahmanides and his followers and the esoteric-mystical tradition. Major topics in the commentaries are compared and contrasted. Thus, a unified picture of the whole fabric of Hebrew commentary in medieval Spain emerges. In addition, the book describes the many Spanish Jewish biblical manuscripts that have remained and details the history of printed editions and Spanish translations (for Jews and Christians) by medieval Spanish Jews. This book will appeal to scholars and students of medieval Spain, as well as those interested in the history of religion and cultural history.

Born the son of a clergyman on October 18, 1662, Matthew Henry was ordained into the British Presbyterian Church where he held the pastorate in Chester from 1687 to 1712. He was widowed, married again and had 10 children, three whom died in infancy. Henry died in 1714. Henry began work on his commentary as "Notes On The New Testament" in 1704 and the monumental work was completed shortly before his death in 1714. Remembered as a caring pastor, a passionate lover of the Word of God, and a man of great personal integrity, Matthew Henry has left his mark on the hearts of countless Christians who seek a deeper understanding of the riches that Scripture contains. This edition of Matthew Henry's Commentary on the Whole Bible uses the King James text and is abridged from the original six volumes while faithfully retaining all of the vibrant themes of that classic work. Everything here is in Matthew Henry's own words and nothing relevant to today's reader has been omitted.

Continuing a Gold Medallion Award-winning legacy, this completely revised edition of The Expositor's Bible Commentary series puts world-class biblical scholarship in your hands. Based on the original twelve-volume set that has become a staple in college and seminary libraries and pastors' studies worldwide, this new thirteen-volume edition marshals the most current evangelical scholarship and resources. The thoroughly revised features consist of: • Comprehensive introductions • Short and precise bibliographies • Detailed outlines • Insightful expositions of passages and verses • Overviews of sections of Scripture to illuminate the big picture • Occasional reflections to give more detail on important issues • Notes on textual questions and special problems, placed close to the texts in question • Transliterations and translations of Hebrew and Greek words, enabling readers to understand even the more technical notes • A balanced and respectful approach toward marked differences of opinion

Despite many churches claiming that the Bible is highly significant for their doctrine and practice, questions about how we read the Bible are rarely made explicit. Based on ethnographic research in English churches, Congregational Hermeneutics explores this dissonance and moves beyond descriptions to propose ways of enriching hermeneutical practices in congregations. Characterised as hermeneutical apprenticeship, this is not just a matter of learning certain skills, but of cultivating hermeneutical virtues such as faithfulness, community, humility, confidence and courage. These virtues are given substance through looking at four broad themes that emerge from the analysis of congregational hermeneutics - tradition, practices, epistemology and mediation. Concluding with what hermeneutical apprenticeship might look like in practice, this book is constructively theological about what churches actually do with the Bible, and will be of interest to scholars, students and practitioners.

Animosity in its various forms, including enmity, war, homicide, domes- tic violence, religious hostility, and retaliation, is a perennial problem that has plagued every form of interpersonal and international relationship since the dawn of human existence. The essays in this volume, offering perspectives from three continents, examine how animosity is understood and presented in the biblical text and its historical and literary contexts. The authors recognize at the same time that the Bible itself and how it has been used have sometimes contributed to the problem of animosity and thus seek to glean any insights that might address the problem in the contemporary world, which today is a pressing global concern.

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