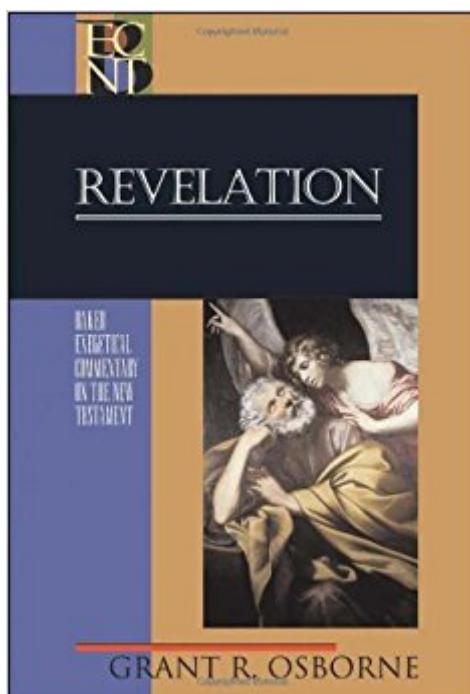


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# Revelation (Baker Exegetical Commentary On The New Testament)



## Synopsis

The Book of Revelation contains some of the most difficult passages in Scripture. Grant Osborne's commentary on Revelation begins with a thorough introduction and the many difficulties involved in its interpretation. He also examines elements that complicate the interpretation of apocalyptic literature. As with all volumes published in the BECNT series, Revelation seeks to reach a broad audience with scholarly research from a decidedly evangelical perspective.

## Book Information

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## Customer Reviews

Grant R. Osborne (PhD, University of Aberdeen) is professor of New Testament at Trinity Evangelical Divinity School. He is the author of a number of books, including *The Hermeneutical Spiral*.

Grant Osborne presents a really balanced and thorough commentary. When there are other views about an area, he presents them without disparagement, then gives his reasons for believing what he believes. This book is huge and heavy (over 1200 pages). There is some presentation and analysis of prophetic meaning unlike Robert Mounce who preferred to avoid getting into the meaning of symbols and events. This is a very good reference book when you later want to focus on individual verses. I highly recommend this book. (I wish I knew Greek!)

The many reviews of this outstanding work by Osborne have already addressed its numerous excellent features. I just want to note here the feature that I have found time-savingly helpful (and fascinating): as it works through the many issues in Revelation in which there are a divergence of scholarly opinion (and obviously this book of the NT is full of them), this work does an impressively thorough job of specifying (in parentheses) which scholarly commentators hold to the various differing positions that are presented for each issue addressed in the commentary (which so often involves the meaning or significance of a symbol). I feel this in itself makes this commentary invaluable.

I had the privilege of being in Dr. Osborne's last class in seminary before his retirement as a professor (Synoptic and Johannine Gospels). He is one of the most humble man that I know and that is reflected in this Revelation commentary. It is a scholarly commentary but very easy to understand ad he does a great job walking you through the difficult imageries in Revelation. Very recommended.

Grant Osbourne has done an excellent job with this commentary on Revelation. He takes an eclectic, though mainly symbolical, interpretive approach, and his extensive surveys of many of the different interpretations are fair, well done, and very helpful. The explanations he gives for his own interpretive decisions are generally clear, his exegesis is good (though I don't always agree), his writing is easy to read and understand, and the commentary is not overly technical (no knowledge of Greek needed, though it does help; all Greek is transliterated and translated). Though I generally use a different interpretive method than does Osbourne, and so arrive at many different conclusions, nonetheless, I highly recommend this commentary for anyone looking to do serious study of the book of Revelation.

More accessible for the student than Beale, he is very readable and lucid and the layout is clear. He compares the views of different commentators (useful because he cites Beale and Aune). He deals with most options on difficult passages before coming to his own conclusion. Despite its size he is not over detailed. His interpretation is eclectic, i.e. he combines preterist, idealist and futurist, with the futurist being primary rather than idealist. Premill on chap 20. Uses his own translation of the Greek, which is better than the NIV. He is very useful on the Greek and Greek text is transliterated. Footnotes are kept to a minimum and textual variants are left to the end of each section. There is a good bibliography and four indexes. The introduction is short (49 p) but adequate for the student.

Comments on a paragraph at a time, individual verses are not indicated, which is a pity. He is a little weak on numerology and sometimes fails to see or mention contrasts such as the new Jerusalem the Bride and Babylon the whore. Overall however, a very useful commentary, which I highly recommend for students, teachers and preachers. I found him hard to put down, he reads so well. He bodes well to become the standard evangelical commentary for students. NB. Most seminary students should own Osborne and Mounce. A good starter on Revelation would be Koester's Revelation and the End of All Things.

Most thorough I have found on the "literalist / futurist" approach.

I find Osborne's commentary historically and theologically accurate and extremely helpful in sermon preparation for the book of Revelation.

I really appreciate the way that Osborne's conclusions are carefully thought through, weighed against and with other scholars' views (including Mounce, Beale, Bauckham, Aune, etc.), and the fact that his summaries and conclusions are almost always "Spot-on". After having read almost 100 pages of Osborne's book (I've only owned it a couple of weeks), I am very glad I decided to purchase it. It is clear and easy to read, with a great depth that really enlightens and reveals Revelation to the reader. All in all, this is a wonderful study of Revelation and has been a great blessing to me, and I am excited to finish it. For each passage of Revelation, the book is divided into introductory comments, exegesis and exposition, summary and conclusions, and then additional notes, which give additional views from other scholars, showing their strengths or weaknesses in relation to the most current and accurate findings extant. (I am glad I didn't purchase Aune's, as I feel that Aune's comments are often off-the-mark.) I do appreciate the way that modern revelation helps clear up many of the age-old questions that still seem to plague a clear understanding of Revelation; e.g. the authorship of Revelation: Which John actually wrote the vision? The problem seems to be that this John doesn't identify himself as John the Apostle, but he does say he is a Prophet and is referred to as Elder. For those in the Church of Jesus Christ of Latter-Day Saints, we sustain our Apostles as Prophets, Seers, and Revelators, and refer to them as "Elder so-and so", so it was clear to me that the John who wrote this vision is indeed John the Apostle of Jesus Christ. Although LDS insights are not referenced in this book, after assessing the views of other scholars, both modern and ancient (including Eusebius, LXX, Justin Martyr, Origen, etc.), Osborne also came to that same conclusion.

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