

The Minister's Library

An evaluation and listing of various works
suitable for the library and the studies
of the Gospel Minister

Compiled by
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And
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A Syllabus for an Introductory Study in Biblical Hebrew

A Biblical and Ecclesiastical Chronology

The New Testament Church

Lectures on Revivals of Religion

Lectures on Calvinism and Arminianism

A Baptist Catechism with Commentary

A Theological Propaedeutic

A Church Membership Manual

The Christian Minister

...Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it. It had its eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over its head.

—John Bunyan, *Pilgrim's Progress*

If a minister is not convinced of the Divine truth of the word he preaches, his preaching loses all authority, influence, and power. If he is not able to bring a message from God, who then gives him the right to put himself on a pulpit above them? Who would dare, who would be able to do this, unless he has a word of God to proclaim?

—Herman Bavinck

“And He sent them to preach...” Lk. 9:2. The importance of preaching, as a means of grace, might easily be gathered from this passage... it is but one instance, among many, of the high value which the Bible everywhere sets upon preaching. It is, in fact, God’s chosen instrument for doing good to souls. By it sinners are converted, inquirers led on, and saints built up. A preaching ministry is absolutely essential to the health and prosperity of a visible church. The pulpit is the place where the chief victories of the gospel have always been won, and no church has ever done much for the advancement of true religion in which the pulpit has been neglected. Would we know whether a minister is truly apostolical man? If he is, he will give the best of his attention to his sermons. He will labor and pray to make his preaching effective, and he will tell his congregation that he looks to preaching for the chief results on souls.

—J. C. Ryle

We may invigorate our faith and renew our courage by reflecting that divine power has always attended the preaching of doctrine, when done in the true spirit of preaching. Great revivals have accompanied the heroic preaching of the doctrines of grace, predestination, election, and that whole lofty mountain range of doctrines upon which Jehovah sits enthroned, sovereign in grace as in all things else. God honors the preaching that honors him. There is entirely too much milk-sop preaching nowadays trying to cajole sinners to enter upon a truce with their Maker, quit sinning and join the church. The situation does not call for a truce, but for a surrender. Let us bring out the heavy artillery of heaven, and thunder away at this stuck-up age as Whitefield, Edwards, Spurgeon, and Paul did and there will be many slain in the Lord raised up to walk in newness of life.

—J. B. Gambrell

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Introduction

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

2 Timothy 2:15

This compilation of books and materials for the Minister’s Library will provide a general guide for the purchase and acquiring of suitable books for a lifetime of study and progress in the gospel ministry.

The minister’s library is not only for his sermon preparation and Bible teaching, but also for his own spiritual and academic growth and progress.

New books are constantly being published. Newer, however, is not necessarily better. What our Lord said about aged wine in a cultural saying is also often true of books, “The old is better” ¹

THE IMPORTANCE OF READING ²

“Bring the books, but especially the parchments...” Paul

Christianity is preeminently a religion—not only of One Book—the Bible—but of *books*. ³ What do we know about the Bible, except through books that delve into the original languages, into the consistent principles of exposition and interpretation? The Scriptures were given in another era, another culture, and in other languages. In order to adequately comprehend the inscripturated Word of God, we must cross such barriers—and we do so through books. What do we know about the truth and belief of biblical Christianity except through books about doctrine and theology? What do we know about the history of Christianity, its Controversies, Creeds, Confessions, martyrs, heroes and victories, except through books? Books help open to us a consistent understanding of the Scriptures, their doctrinal truth, their practical application to our lives and the history of biblical religion. With reference to 2 Timothy 4:13, a friend and fellow Baptist pastor has stated:

¹ Lk. 5:39.

² The materials in this introduction are abbreviated from the author’s *Theological Propaedeutic*, pp. 523–533.

³ Throughout the *Qu’ran*, Mohammed constantly refers to Christians as “the People of the Book.”

Even an apostle wants books to read!....If such a leading light in the early church, the apostle to the Gentiles, requires books to read, what about those lesser lights of today, ordinary gospel ministers in our churches? How can they do without them? While Paul's remark...appears almost trivial and out of place in that Book which records the splendor of our salvation, it must be kept in mind that this too is the word of God, given for our instruction and obedience. Whatever the books and parchments were they were precious to Paul, as well as indispensable to his present circumstances. Paul is lonely, aware of the church's enemy, considers his own mortality, and sends for books.⁴

Mark the following words from C. H. Spurgeon, who well knew the value of good books:

Even an apostle must read....Paul is inspired, and yet he wants *books*! He has been preaching for at least thirty years, and yet he wants *books*! He had seen the Lord, and yet he wants *books*! He had had a wider experience than most men, and yet he wants *books*! He had been caught up into the third heaven, and had heard things which it was unlawful for a man to utter. yet he wants *books*! He had written the major part of the New Testament, and yet he wants *books*! The apostle says to Timothy and so he says to every preacher, "Give thyself unto reading".

The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains. proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people. You need to read. Renounce as much as you will all light literature, but study as much as possible sound theological works, especially the Puritanic writers, and expositions of the Bible. We are quite persuaded that the best way for you to be spending your leisure, is to be either reading or praying. You may get much instruction from books which afterwards you may use as a true weapon in your Lord and Master's service. Paul cries. "Bring the Books"—join in the cry.

Paul herein is a picture of industry. He is in prison; he cannot preach: What will he do? As he cannot preach, he will read. So it was with the fishermen of old and their boats: the fishermen were gone out of them. What were they doing? Mending their nets. So if providence has laid you upon a sick bed, and you cannot teach your class—if you cannot be working for God in public, mend your nets by reading. If one occupation is taken from you, take another, and let the books of the apostle read you a lesson of industry.

He says, "especially the parchments." I think the books were Latin and Greek works, but that the parchments were Oriental; and possibly they

⁴ Pastor Don Linblad, "The Minister and His Study: The Place of Reading in Pastoral Ministry," *ARBCA Circular Letter*, April 5, 2007

were the parchments of Holy Scripture; or as likely, they were his own parchments, on which were written the originals of his letters which stand in our Bible...Now, it must be “especially the parchments” with all our reading; let it be especially the Bible....Read the books, by all manner of means, but especially the parchments. Search human literature, if you will, but especially stand fast by that Book which is infallible, the revelation of our Lord and Saviour Jesus Christ.⁵

A good library should be looked upon as an indispensable part of church furniture....If a man can purchase but very few books, my first advice to him would be, let him purchase the very best. If he cannot spend much, let him spend well....Don't buy thin soup; purchase the essence of meat....You require accurate, condensed, reliable standard books, and should make sure that you get them....The next rule I shall lay down is, master those books that you have. Read them thoroughly....A student will find that his mental constitution is more affected by one book thoroughly mastered than by twenty books which he merely skimmed....In reading, let your motto be, ‘Much, but not many.’⁶

Maurice Roberts, a classical scholar, minister and Editor of *The Banner of Truth Magazine*, wrote:

According to an oft-quoted saying of Francis Bacon, reading makes a full man, writing an exact man and conversation a ready man. Experience shows the observant Christian that he was right. There is no ordinary way for a person to attain to fullness of knowledge in the things of God apart from a diligent application to good books. Not that Bacon's saying applies only to religious subjects. But that is our interest and concern here since we believe that God's summons to us to worship Him ‘with all the mind’ involves us as believers in the duty of developing and enlarging our knowledge of spiritual subjects all the days of our life. That means we must read books.

....books are the time-honored way in which Christians have bettered themselves and, in some cases, have attained to a remarkably high level of that ‘fullness’ which Bacon refers to. It is not too much to say that books are to minds what food is to the stomach or air to the lungs.

....it is a lamentable fact that in our generation very few—even of Christians—are reading regularly and profitably. It is an index, very probably, of the small measure of grace which we as modern Christians possess. It is also a scandal for which we have need to be ashamed.⁷

⁵ C. H. Spurgeon, *Metropolitan Tabernacle Pulpit*, Vol. 9, pp. 668–669.

⁶ C. H. Spurgeon, *Lectures to My Students*, pp. 175–178.

⁷ Quoted from *The Banner of Truth Magazine* in the author's *The Believer & His Books*, pp. 179–180.

OBSERVATIONS ON READING

The following reasons for reading may prove helpful: first, *the ultimate purpose of reading is to change the entire person, not merely to educate the mind*. The reading of the Scriptures and sound literature is to educate, edify and ultimately transform the personality. Some need to learn to read. Others need to develop sound study habits. We all need to fill our minds and hearts with the truth intelligently comprehended and progressively applied.

The minister, constantly giving of himself in heart and mind from the pulpit, needs to be edified and refreshed, revived and restored. The normal wear and tear of the ministry takes its toll. The main avenue for such necessary spiritual revitalization is through prayer and reading. First, the Bible, and then soul-refreshing books, especially biographies and works on revival. These have a restorative effect upon the tired mind and worn spirit.

Second, *everyone needs some help in understanding the meaning of Scripture*. The Bible was written in Hebrew, Aramaic and Greek. Further, although fully inspired, infallible and inerrant, it is a progressive revelation from God that is linguistically, historically and culturally conditioned. Every Christian, if possible, and as opportunity permits, should certainly have some understanding of the Greek, and even of the Hebrew. These are necessary for the minister. Any skill in the use of the most basic language tools will prove immensely profitable. Every believer must also have some understanding of sound hermeneutical principles and the cultures and geography of the lands of the Bible. At times, the interpretation hinges on a knowledge of animals, plants, food, customs, geography, etc.⁸

Third, *everyone needs help to think consistently in alignment with the Scripture*. Language and hermeneutical helps, doctrinal and theological works, and exegetical and expository commentaries—all have their proper and often necessary place in aiding our understanding of the Scriptures.

Fourth, *reading other works may help deliver us from a subjectivism that would lead us into error and contradiction*. The reading of good commentaries will help form an objective perimeter of interpretation. The reading of doctrinal and theological works will sharpen the thinking and expand the knowledge of doctrinal truth.

Fifth, *we need the truth of the Scriptures applied to our lives objectively*, i.e., the reading of sermons and practical works. This will give us

⁸ See the author's *Theological Propaedeutic*, Appendix: "Why Study the Original Languages of Scripture?"

encouragement and admonition, and prompt us to live consistent and godly lives. God has ordained preaching as the primary means of proclaiming, instilling and applying his truth. Printed preaching is second only to audible preaching.

Sixth, *we need to educate ourselves in all areas of Christian truth*: the Bible as the progressive revelation of God, some knowledge of the sense of the original languages, the content and meaning of the text of Scripture, doctrine and theology, and both Biblical and ecclesiastical history. The more comprehensive our knowledge, the greater our potential for being consistent and useful servants in the Kingdom of God.

Seventh, *we will profit much from understanding and evaluating the past*, i.e., the reading of historical works. Our understanding will suffer and we may be prone to error unless we possess an historical perspective to our faith. We must often surmount the obstacles of twenty centuries of tradition and error! Most modern errors and heresies were thoroughly discussed, debated and condemned by the third to fifth century A.D. Remember that Church History is, in reality, a study of the continued departure from the inspired, New Testament pattern.⁹

Eighth, *we need to grow spiritually*. Spiritual growth and intellectual growth are not mutually exclusive; they are necessarily related. It is the human tendency for even the best of students to become “dated” or stunted in their comprehension of the faith. This is true, even of preachers and teachers! It is, in part, the natural process of aging—so we must continue to study.

Ninth, *we need to be able to defend what we believe to the best of our ability*. This means a reasonable knowledge of both Scripture and doctrine, i.e., a systematic and working knowledge of Biblical truth i.e., apologetics.¹⁰

Tenth, *since the advent of printing, Christians have made good use of books to complement the Scriptures*. Before the Western invention of printing c. 1436, hand-written books were few and unaffordable, except for the very wealthy. Most religious works were written in Latin and kept in the libraries of religious orders. They were utterly unattainable and unreadable by the common man. Some ancient works did exist among the Waldenses and other Pre-Reformation groups. With the advent of printing came the Northern

⁹ Church history is not self-interpreting. The New Testament, properly understood, is the inspired pattern.

¹⁰ Cf. Acts 17:18, 22–34; Rom. 1:18–32; 2 Cor. 10:3–5; 1 Pet. 3:15 and Jude 3.

Renaissance ¹¹ and the Protestant Reformation. The Protestant Reformation came forth with Erasmus' printed Greek New Testament in its hands. ¹² The Reformers and the Puritans were all men of books. Pamphlets, tracts and books carried the Sixteenth Century Reformation. Commentaries and doctrinal works have bequeathed to subsequent generations the richness of the Puritans.

For the very first time, the common people were able to have religious works in their own language and homes. For some two–three centuries [c.1650–1900], the family or home library consisted mainly of *The English Bible*, *The Shorter Catechism*, *Pilgrim's Progress* and *Foxe's Book of Martyrs*. This covered the major areas in a practical way—biblically, doctrinally, historically and practically. Generation after generation was reared upon truth from a biblical perspective—and these generations changed Western Civilization. Most of the greatest and most practical biblical works have come from the Reformation and Puritan eras.

We are Baptists, not merely because we baptize by immersion upon a credible profession of faith, but because we hold to the Scriptures alone as our rule of both faith [what we believe] and practice [how we live]. Historically, Baptists, although mostly found among the common people, have strived for scriptural and educated ministries.

Eleventh, *education is largely a self-effort, even with formal training and the best of teachers*. The student must personally put forth the effort. Formal schooling only gives one an exposure to the basics and possibilities, the influence of more experienced and learned minds, an outward and imposed discipline, the development of personal study habits, and a system of evaluation i.e., testing, grading and a certificate or diploma. Formal schooling then provides only a basis for a lifetime of personal discipline, learning and progression. Personal perseverance in reading and studying has ever been the key to becoming a truly spiritual and educated Christian. This is certainly true

¹¹ The Northern Renaissance differed from the Southern or Italian Renaissance in that it was of a more religious nature, whereas the Italian Renaissance was largely a return to ancient Greece or Rome with its pagan ideas and humanism.

¹² The Scriptures existed in Jerome's *Latin Vulgate* c. 405 AD, which was limited to handwritten copies, and only to those versed in Latin. The first vulgar version of the Bible in Western Civilization was the *Romaunt Version*, translated from the *Latin Vulgate* c. 1180, made and distributed by the Waldenses in France and the valleys of the Piedmont. William Tyndale gave us the first English New Testament translated from the Greek.

of the Gospel minister, who must continue to educate himself through his own books and reading.

Twelfth, *study or research is comprised of two basic issues*: (1) knowing what information you need, and (2) knowing where to obtain it. The first issue is raised by the nature of study, the latter finds its solution in an adequate library. The retention of information in the mind and on paper or in an electronic form is essential. The student constantly adds to his sphere of knowledge, and such may be sanctified for the use of Christian service.

Finally, *the relative impossibility of possessing the exhaustive or ideal library*. Very few individuals will ever possess or have access to a library that is completely adequate for any and every situation. The goal should be to build a library that is adequate, with each volume being both necessary and worthwhile with at least one sound work in every area.

BUILDING AN ADEQUATE LIBRARY

QUANTITY AND QUALITY

An adequate library is not necessarily a large one, but rather one that is concise and well-organized, with few or no useless volumes and few gaps in areas of biblical knowledge. The following suggestions and quotations may serve as a help: first, *the library should be a selection, not a collection*. Many books are simply not a worthy investment. They may be good, but they may lack either depth or comprehensiveness. Borrow, read and return them—do not necessarily buy them.

Ordinarily do not buy a book that you may as well borrow, and which you do not need as a permanent possession. There is vanity in accumulating a large library, but it is often a snare. There are comparatively few books that you will ever examine after you have once carefully read them. Those few you want to keep, and keep at hand. Encyclopedias, for instance, are permanent accessions to a library, always in use...Seek first-class books not only in point of authorship but in point of accuracy, fullness of information, and complete classification, so that you may save all the time possible, and avoid all the error possible, when you consult their contents.¹³

NOTE: Something should be stated concerning the return of another's books. It is slothful and uncaring to keep a book beyond a reasonable time. It does no good sitting unused in your library or home and you also deprive the owner or another borrower of its use, or assume that he will not use it himself—an assumption that might either be wrong or

¹³ Arthur T. Pierson, *The Divine Art of Preaching*.

a judgment upon your lender as to his own reading. A long-time friend, now in glory, served with a military officer who was a serious reader and kept a personal library. On the flyleaf of each of his volumes was an inscription with his name. Below this were the following lines:

My books seem to fly away in droves
but only return in smidgins
I wish some Burbankian guy
Would cross my books with homing pigeons!

Second, *money is invested—never merely spent on a good book*. One book cannot only educate and edify the initial reader, but may outlive several owners and influence three or four generations. Desiderius Erasmus is reputed to have said, “When I get a little money, I buy books, and if there is any left, I buy food and clothes.”

Third, *books should be purchased for reading and studying—not merely for collecting*. “To buy books would be a good thing if we also could buy the time to read them. As it is, the act of purchasing them is often mistaken for the assimilation and mastering of their content.”¹⁴ “Books are to a student what tools are to a mechanic, what furniture is to a housekeeper, what arms are to a soldier. Every student ought to acquire a library of standard works for constant use...”¹⁵

A library is the student’s working tool and armory. Books are his best friends, always on hand to give instruction...and encouragement...The value of a library depends on its *quality* rather than its *quantity*. A *selection* is better than a *collection*...Books, like friends, should be few and well chosen.¹⁶

There is little real value in having an immense library. The rule is “not many, but good books.” Often we get enthusiastic to collect great numbers of books, but, seriously now, what is the reason for collecting the biggest library? When a man is said to have the biggest library in a particular section or city, we have in reality said little about the man. The size of the library does not always indicate the scholarship or intellectual capacity of the man but may reflect only an insatiable thirst in book buying completely detached from the sane use of books, or it may reflect the sort of vanity which seeks to impress with a scholarship that exists only in the ego....We should never aim to have the biggest collection, but

¹⁴ Arthur Schopenhauer.

¹⁵ Philip Schaff, *Theological Propaedeutic*, p. 10.

¹⁶ *Ibid*, p. 91.

the best one, the one most carefully built, most used, and most valuable from the standpoint of efficiency and reliability.¹⁷

“The truth is...It is not the reading of many books which is necessary to make a man wise or good; but the well reading of a few, could he be sure to have the best.”¹⁸

BUILDING ACCORDING TO A PLAN

The purpose of building a suitable working library is to have the sources immediately at hand which contain at least some basic and pertinent information on every major biblical, linguistic, doctrinal and historical subject. From this reservoir of materials, the student is to be both educated and edified. Many ministers and most Christians are by necessity limited to their own books. A suitable library, therefore, should be built according to a plan that will enable the reader or student to find the essential information associated with any given area of biblical truth or knowledge. Further, a truly Christian library is not only an academic reference source, but necessarily a source for edification and spiritual development. Thus, it should contain various works that can be read, not only for information, but for personal edification and spiritual growth.

To ensure a degree of balance and comprehensiveness, together with an economy of books and space, the following principles are suggested: first, *arrange the areas of knowledge or study into several major sections*, such as: (1) *General Reference Works*—Encyclopedias, dictionaries, Concordances. (2) *Language Helps*—Word studies, lexicons, grammars, concordances, specialized language tools. (3) *Biblical Works*—Bible handbooks, Bible geography and archeology, Biblical introductions and surveys, (4) *Biblical commentaries*—critical, expository, doctrinal and devotional (5) *Doctrinal Works*—Bible doctrine, Biblical, Historical and Systematic Theologies. (6) *Historical Works*—general church histories, Baptist histories, history of doctrine. (7) *Philosophical Works*—dictionaries of philosophy, the history of philosophy, various works on Christian philosophy. (8) *Practical Works*—printed sermons, devotional works, records of revival and biographies.¹⁹ One

¹⁷ Jay Smith, *Minister's Library Handbook*, Boston: W. A. Wilde Company, 1958, pp. 46–47.

¹⁸ Richard Baxter, *A Christian Directory*.

¹⁹ This general arrangement is followed in this book, and is the approach which the author has used in his own library. It has served him well for close to fifty years.

should possess a standard work in every area, as he will often be limited to his own library and this will be his only source for self-education.

Second, *a library is an investment that will outlive you, and will continue to affect, perhaps, many generations. Buy the best. Read the best. Preserve the best.*

Third, *purchase at least one or two standard works in each area as a basis, then seek to supplement this with more specialized works in critical areas. This will help ensure a comprehensiveness that is essential.*

Fourth, *there are certain classics which should be obtained if possible. A library would be poor, indeed, if it lacked Calvin's Institutes of the Christian Religion, John Bunyan's Pilgrim's Progress, Foxe's Book of Martyrs, Bishop Hall's Contemplations or Matthew Henry's Commentary.*

Fifth, *strive for a balance in both buying and reading.* It is said that "We are what we eat." In much the same way, "We are what we read." An unbalanced library will result in unbalanced reading. Unbalanced reading will result in an unbalanced outlook and ministry. Strong meat should be mixed with sweet dainties, and solid, simple food with rich desserts.

Sixth, *be familiar with all your books.* Peruse them when they are purchased, learn to know where to find any given information. Know which of your volumes have topical and Scriptural indices and tables.

Seventh, *make notes in the flyleaf of a book.* Underscoring the text may prejudice or rob any future reader of the entire text, and will interfere with modern computerized scanning.

BOOKS ABOUT BOOKS

The Following works may be consulted with some degree of reliance for the acquisition of sound works:

Barber, Cyril, *The Minister's Library*. Grand Rapids: Baker Book House, 1972— 2 Vols. (with 4 periodic supplements).

Bauer, David, *An Annotated Guide to Biblical Resources for Ministry*. Peabody, MA: Hendrickson Publishers, 2003. 327 pp.

Carson, D. A., *New Testament Commentary Survey*. Grand Rapids: Baker Book House, 1993. 92 pp.

Danker, Frederick W., *Multipurpose Tools for Bible Study*. Philadelphia: Fortress Press, 1993. 330 pp.

Downing, W. R., *The Believer and His Books*. Morgan Hill, CA: P.I.R.S. Publications, 2005 ed. 232 pp.

_____, *Theological Propaedeutic*. Morgan Hill, CA: P.I.R.S. Publications, 2010. 461 pp.

Glynn, John, *Commentary & Reference Survey*. Grand Rapids: Kregel Publications, 2003. 311 pp.

Grier, W. J., *The Best Books: A Guide to Christian Literature*. London: The Banner of Truth, 1968. 175 pp.

Longman, Tremper III, *Old Testament Commentary Survey*. Grand Rapids: Baker Book House, 1995. 184 pp.

Masters, Peter M., *The Preacher's Library*. London: Wakeman Publishers, 1979. 112 pp.

Roberts, Richard Owen, *An Annotated Bibliography of Revival Literature*. Wheaton: Richard Owen Roberts Publishers, 1987. 575 pp.

Rosscup, James, *Commentaries for Biblical Expositors*. The Woodlands, TX: Kress Publications, 2004. 351 pp.

Schaff, Philip, *Theological Propaedeutic*. New York: Charles Scribner's Sons, 1904. pp. 539–596.

Smith, Wilbur M., *Profitable Bible Study*. Boston: W. A. Wilde Company, 1939. 214 pp.

_____, *Treasury of Books for Bible Study*. Natick, MA: W A. Wilde Company, 1960. 289 pp.

Spurgeon, Charles Haddon, *Commenting and Commentaries*. London: Banner of Truth, 1969 [reprint of 1876 edition]. 224 pp.

May this short, introductory work help in the pursuit of excellence in biblical, linguistic, theological and historical studies for the glory of God.

—W. R. Downing
April, 2011

NOTE

The system of evaluating books in the following pages: Almost every work listed is a worthwhile volume, and can be perused with profit. Those which are the very best, a “must have” work, are designated with a double asterisk [**]. Those which are outstanding and ought to be purchased and perused, if possible, are designated with a single asterisk [*]. Uneven works, while profitable in some areas, but suspect in others are designated with a question mark [?].²⁰

General Reference Works

General reference works are a very necessary source of information, and form the foundation of one’s library. Time should be taken when possible to research words, terms, customs, clothing, geography, plants, animals, and political and historical data when studying the Scriptures. Never be afraid to stop reading any book—even the Bible—and consult a dictionary or other help for understanding.²¹ One should seek to build up a reservoir of knowledge and information that will serve as a foundation for a comprehensive understanding of the Bible. Our Lord’s discourses abounded in the common elements of that biblical culture and everyday life. Often the interpretation of a given passage

²⁰ Some commentaries are characterized by careful exegesis, but may contain extreme doctrinal errors. Doctrinal differences due to paedobaptism or contrary views on ecclesiology in commentaries and theological works should be understood by the discerning student. No one man possesses all the truth; each has his own biases and limitations.

²¹ *Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.* (Acts 8:29–31). Philip’s question and the Ethiopian’s answer are of the greatest importance. Unless we read with understanding, we will not profit from reading the Scriptures. Scripture reading is not a superstitious or irrational act. Books are available to help us understand, and a person is irrational indeed who does not seek to read with understanding!

hinges upon information possessed and presupposed by the people of that long ago society which remains hidden to the present-day casual reader.²²

THEOLOGICAL DICTIONARIES AND ENCYCLOPEDIAS

**Cairns, Alan, *Dictionary of Theological Terms*. Greenville, SC: Ambassador Emerald International, 2002. 538 pp.

*Elwell, Walter, A., Ed., *Evangelical Dictionary of Theology*. Grand Rapids: Baker Book House, 1990. 1204 pp.

Erickson, Millard J., *Concise Dictionary of Christian Theology*. Grand Rapids: Baker Book House, 1990. 187 pp.

*Ferguson, Sinclair B., Wright, David F. and Packer, J. I. *New Dictionary of Theology*. Downer's Grove, IL: InterVarsity Press, 1988. 738 pp.

*Harrison, Everett F., *Baker's Dictionary of Theology*. Grand Rapids: Baker Book House, 1966. 566 pp.

Manton, M. E., *A Dictionary of Theological Terms*. London: Grace Publications Trust, 1996. 125 pp.

**McClintock, John and Strong, James, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*. Grand Rapids: Baker Book House, 1981. 12 Vols.

**Orr, James, Gen. Ed., *The International Standard Bible Encyclopedia*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1939. 5 Vols.

Turnbull, Ralph G., *Baker's Dictionary of Practical Theology*. Grand Rapids: Baker Book House, 1967. 469 pp.

²² Biblical ignorance is at times passed down from the pulpit. The author recalls hearing a preacher, referring to Acts 16:6–10, state that had not the Holy Spirit forbidden Paul to preach the Word in Asia, the Chinese would probably be missionaries to us, rather than the reverse. "Asia" in Acts 16:6, however, referred to the Roman Province of Asia Minor, the area known in modern times as Turkey, not to the Far East. Paul later evangelized throughout "Asia" (Cf. Acts 19:10, 22, 26). Note that in the Parable of the "Lost Sheep" in Lk. 15:1–7, our Lord was in Perea, east of the Jordan River, the premier sheep-grazing area of the entire region. His parable was eminently suited to both the place and the situation. Also note that after Joseph was taken into captivity and sold into slavery by his brethren, that the Ishmaelites went down to Egypt—and the trade route went right through Hebron. Joseph was no doubt within sight of his father's encampment as he was led into Egypt. Bible geography is important. Jericho was the center of the balsam trade and the seat of custom for all the major trade routes from Mesopotamia to Egypt and Arabia. It was also the major pilgrimage route from Galilee to Jerusalem.

Language Tools

It is the preacher's primary duty to open the text from which he preaches.²³ The message ought to derive or flow from the text. His congregation will then get to know the Scriptures as well as whatever doctrine or application may be preached.

The argument for a working knowledge of the original languages of Scripture is simple: the Scriptures were written in languages other than our own. No translation or version can ever equal the original language of Scripture. The syntax, grammar, nuances and idioms are forever lost to the reader limited to a version of a translation. Every believer needs to know and experience the full force of the truth that the original readers experienced, as the Scriptures are not only to inform him, but to transform his life and bring him into intelligent obedience to the truth. *Those limited to the English Bible necessarily possess only a second-hand knowledge of the Word of God.*

LATIN

Greenough, J. B., Ed., *Allen and Greenough's New Latin Grammar*. New York: Aristide D. Caratzas, Publisher, 1992 reprint of 1931 ed. 490 pp.

*Lewis, C. T., *Elementary Latin Dictionary*. Oxford: Oxford University Press, 1992 reprint of 1891 ed. 952 pp.

Moore, Bob, and Moore, Maxine, *Dictionary of Latin and Greek Origins*. New York: Barnes & Noble, 1997. 382 pp.

**Muller, Richard A., *Dictionary of Greek and Latin Theological Terms*. Grand Rapids: Baker Book House, 1989. 340 pp.

Stelten, Leo F., *Dictionary of Ecclesiastical Latin*. Peabody, MA: Hendrickson Publishers, 1995. 330 pp.

²³ For a full discussion of the necessity of opening the text of Scripture, see the Appendix on the necessity and biblical examples of opening the text at the end of this volume.

HEBREW GRAMMARS

- **Cowley, A. E., Transl., *Gesenius' Hebrew Grammar*. Oxford University Press, 1976. 598 pp.²⁴
- *Downing, W. R., *A Syllabus for an Elementary Study in Biblical Hebrew*. Morgan Hill, CA: PIRS Publications, 2004. 426 pp.
- Kelley, Page H., *Biblical Hebrew: An Introductory Grammar*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1992. 453 pp.
- Mansoor, Menahem, *Biblical Hebrew Step by Step*. Grand Rapids: Baker Book House, 1980. 2 Vols.
- *Pratico, Gary D., and Van Velt, Miles V., *Basics of Biblical Hebrew*. Grand Rapids: Zondervan Publishing House, 2001. 476 pp.²⁵
- Ross, Allen P., *Introducing Biblical Hebrew*. Grand Rapids: Baker Book House, 2001. 565 pp.
- *Waltke, Bruce K. and O'Connor, M., *An Introduction to Biblical Hebrew Syntax*. Winona Lake, IN: Eisenbrauns, 1990. 765 pp.
- Weingreen, J., *A Practical Grammar for Classical Hebrew*. Oxford: The Clarendon Press, 1959 (second ed.). 316 pp.

LEXICONS

- **Botterweck, Johannes G., Ringgren, Helmer, Eds., *Theological Dictionary of the Old Testament*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974—15 Vols.
- **Brown, Francis, Driver, S. R., and Briggs, C. A., *Hebrew and English Lexicon of the Old Testament*. Oxford University Press, 1962, 1127 pp.
- Davidson, B., *The Analytical Hebrew and Chaldee Lexicon*. London: Samuel Bagster & Sons, 1966. 784 pp.

²⁴ *Gesenius' Hebrew Grammar* is the most complete manual Grammar of Old Testament Hebrew available. It is a rich mine of information, although the author held to radical views on biblical criticism.

²⁵ Pratico and Van Velt's textbook is accompanied by a CD-ROM which contains several helps, a link to Heb. flashcards, and various charts.

Gesenius, William, (with notes and editing by Samuel P. Tregelles), *Hebrew and Chaldee Lexicon to the Old Testament Scriptures*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. 919 pp.

*Harris, R. Laird, Ed., *Theological Wordbook of the Old Testament* Chicago: Moody Press, 1980. 2 Vols.

**Holladay, W. L., *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1988. 425 pp.

*Köhler, L., and Baumgartner, W., and Stamm, J., *The Hebrew and Aramaic Lexicon of the Old Testament*. New York: E. J. Brill, 1994–2000. 2 Vols.

CONCORDANCES

Kohlenberger, John R., III, and Swanson, James A., *The Hebrew–English Concordance to the Old Testament*. Grand Rapids: Zondervan Publishing House, 1998. 1600 pp.

*Lisowsky, Gerhard, *Konkordanz zum Hebraischen Alten Testament*. Stuttgart: Württembergische Bibelanstalt, 1958. 1672 pp.

**_____, *The Englishman's Hebrew and Chaldee Concordance to the Old Testament*. London: Samuel Bagster & Sons, 1890. 1682 pp.

MISCELLANEOUS HELPS

Girdlestone, Robert B., *Synonyms of the Old Testament*. Grand Rapids: Wm. B. Eerdmans Publishing Company, reprint of 1897 ed. 346 pp.

Kelley, Page H., Mynatt, D. S., and Crawford, T.G., *The Masorah of the Biblia Hebraica Stuttgartensia*. Wm. B. Eerdmans Publishing Company, 1998.

Mitchell, Larry A., *A Student's Vocabulary for Biblical Hebrew and Aramaic*. Grand Rapids: Zondervan Publishing House, 1983. 88 pp.

Putnam, Frederick Clarke, *Hebrew Bible Insert. A Student's Guide to the Syntax of Biblical Hebrew*. Ridley Park, PA: Stylus Printing, 1996. 63 pp.

**Scott, William R., *A Simplified Guide to BHS*. N. Richland Hills, TX: BIBAL Press, 1995. 88 pp.

Stuart, D., *Old Testament Exegesis: A Primer for Students and Pastors*. Philadelphia: Westminster Press, 2001.

*Unger, Merrill F., and White, William, Eds., *Nelson's Expository Dictionary of the Old Testament*. Nashville: Thomas Nelson Publishers, 1980. 509 pp.

*Wilson, William, *Old Testament Word Studies*. Grand Rapids: Kregel Publications, 1978. 566 pp.

SEPTUAGINT

**Hatch, Edwin, and Redpath, Henry A., *A Concordance to the Septuagint*. Akademische Druck-u. Verlagsanstalt, Graz-Austria, 1975. 3 Vols.

Taylor, Bernard A., *The Analytical Lexicon to the Septuagint*. Grand Rapids: Zondervan Publishing House, 1994. 460 pp.

**Rahlfs, Alfred, Ed., *Septuaginta*. Deutsch Bibelgesellschaft, Stuttgart, 1979. 2 Vols-in-1.

GREEK NEW TESTAMENT

GRAMMARS

*Chamberlain, W. D., *An Exegetical Grammar of the Greek New Testament*. New York: Macmillan, 1954. 233 pp.

**Dana, H. E. and Mantey, Julius R., *A Manual Grammar of the Greek New Testament*. New York: Macmillan, 1957. 368 pp.

Downing, W. R., *Introductory Lessons in New Testament Greek*. San Jose, CA: P.I.R.S. Publications, 1997. 365 pp.

*Funk, Robert W., Transl., Blass-DeBrunner's *A Greek Grammar of the New Testament and Other Early Christian Literature*. Chicago: University Press, 1961. 325 pp.

*Metzger, Bruce M., *Lexical Aids for Students of New Testament Greek*. Princeton, NJ: Theological Book Agency, 1971. 100 pp.

*Moulton, J. H., *A Grammar of New Testament Greek*. Edinburgh: T. & T. Clark, 1967. 4 Vols.

*Robertson, A. T., *A Grammar of the Greek New Testament in the Light of Historical Research*. Nashville: Broadman Press. 1934. 1454 pp.

*Summers, Ray, *Essentials of New Testament Greek*. Nashville: Broadman Press, 1950. 171 pp.

**Wallace, Daniel B., *Greek Grammar Beyond the Basics*. Grand Rapids: Zondervan Publishing Company, 1996. 827 pp.

LEXICONS

- *Abbott-Smith, G., *Manual Greek Lexicon of the New Testament*. Edinburgh: T. & T. Clark, 1964. 512 pp.
- *Amdt, W. F., and Gingrich, F. W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Cambridge University Press. 1967, 909 pp.
- **Bromiley, Geoffrey W., Transl. and Ed., Gerhard Kittel, *Theological Dictionary of the New Testament* Grand Rapids: Wm. B. Eerdmans Publishing Company, 1968. 10 Vols.²⁶
- Cremer, Hermann, *Biblico-Theological Lexicon of New Testament Greek*. Edinburgh: T. & T. Clark, 1962. 943 pp.
- *Liddell, H. G., and Scott, R., *A Greek-English Lexicon*. Oxford at the Clarendon Press, 1966. 2,111 pp.
- *Souter, Alexander, *A Pocket Lexicon to the Greek New Testament*. London: Oxford University Press, 1966. 290 pp.
- **Thayer, J. H., *Greek-English Lexicon of the New Testament*. Grand Rapids: Zondervan Publishing House, 1965, 726 pp.
- *Wigram, J., *The Analytical Greek Lexicon*. London: Samuel Bagster & Sons, n.d., 444 pp.

CONCORDANCES

- **Moulton, W. F. and Geden, A. S., *A Concordance to the Greek Testament*. Edinburgh: T. & T. Clark, 1967, 1033 pp.²⁷
- **Smith, J. B., *Greek-English Concordance to the New Testament*. Scottdale, PA: Herald Press, 1965, 430 pp.
- *_____, *The Englishman's Greek Concordance*. London: Samuel Bagster & Sons, n.d., 1020 pp.

²⁶ Kittel's work is also available in an abbreviated, one vol. ed., known informally as "Little Kittel." Although it lacks many of the critical and more technical notes, it is fairly complete in essence. Unhappily, all Greek characters have been transliterated into English.

²⁷ Moulton-Geden is in the Greek text, Smith and the Englishman's in the English text. Smith is in the form of charts and graphs, analyzing the various words and numbering their occurrences.

MISCELLANEOUS

- *Black, David Alan, *Linguistics for Students of New Testament Greek: A survey of Basic Concepts and Applications*. Grand Rapids: Baker Books, 1995. 216 pp.
- *Brooks, James A., and Winbery, Carlton L., *Syntax of New Testament Greek*. Lanham, MD: University Press of America, 1979. 204 pp.
- *Brown, Colin, Ed., *The New International Dictionary of New Testament Theology*. Grand Rapids: Zondervan Publishing House, 1986. 4 Vols.
- **Burton, E. D., *Syntax of the Moods and Tenses of New Testament Greek*. Edinburgh: T. & T. Clark, 1966. 215 pp.
- *Deissmann, Adolf, *Light from the Ancient East*. Peabody, MA: Hendrickson Publishers, 1995 reprint of 1927 original. 535 pp.
- *Holly, David, *A Complete Categorized Greek–English New Testament Vocabulary*. Grand Rapids: Baker Book House, 1978. 129 pp.
- **Moule, C. F. D., *An Idiom–Book of New Testament Greek*. Cambridge: University Press, 1968. 246 pp.
- Moulton, James Hope, and Milligan, George, *The Vocabulary of the Greek Testament*. Grand Rapids: W. B. Eerdmans Publishers, 1963. 705 pp.
- *Perschbacher, Wesley J., *New Testament Greek Syntax*. Chicago: Moody Press, 1995. 449 pp.
- *Porter, Stanley E., *Idioms of the Greek New Testament*. Sheffield: Sheffield Academic Press, 1992. 339 pp.
- **Vine, W. E., *Expository Dictionary of New Testament Words*. Westwood, NJ: Fleming H. Revell, 1962. 3 Vols–in–1.

COMPUTER SOFTWARE BIBLE PROGRAMS

There are a variety of Bible software programs available. One should be obtained which thoroughly treats the original languages. In the author's experience, the best Bible program, giving complete access to the English and also to the Greek and Hebrew is *BibleWorks*. The current version is 8.0. Parsing and even basic exegesis in the Hebrew or Greek text may be done by moving the cursor along the text in either language. The additional features make this an indispensable tool.²⁸

²⁸ *Bible Works*, Version 6.0. Released in 2003. Licensed by BibleWorks, P.O. Box 6158, Norfolk, VA 23508 (888–747–8200; www.bibleworks.com).

Biblical Works

BIBLE BACKGROUNDS

A knowledge of biblical history, geography, the customs and manners of the biblical era are often indispensable to a right understanding of Scripture and its teaching.

****Kitto, John, *Daily Bible Illustrations*. Edinburgh: Oliphant, Anderson & Ferrier, 1881. 8 Vols.**

BIBLE ATLASES

****Aharoni, Yohanan and Avi-Yonah, Michael, *The Macmillan Bible Atlas*. New York: The Macmillan Company.**

Pfeiffer, Charles F., *Baker's Bible Atlas*. Grand Rapids: Baker Book House, 1961. 333 pp.

Dowley, Tim, *Atlas of the Bible and Christianity*. Grand Rapids: Baker Book House, 1997. 160 pp.

May, Herbert G., *Oxford Bible Atlas*. London: Oxford University Press, 1974. 144 pp.

***Wright, George E., and Filson, Floyd V., *The Westminster Historical Atlas To The Bible*. Philadelphia: The Westminster Press, 1974. 130 pp.**

BIBLE ARCHEOLOGY

Burroughs, Millar, *The Dead Sea Scrolls*. New York: The Viking Press, 1960. 435 pp.

Schoville, Keith N., *Biblical Archeology in Focus*. Grand Rapids: Baker Book House, 1978. 511 pp.

***Unger, Merrill F., *Archeology and the New Testament*. Grand Rapids: Zondervan Publishing House, 1966. 353 pp.**

***_____, *Archeology and the Old Testament*. Grand Rapids: Zondervan Publishing House, 1967. 339 pp.**

BIBLE CUSTOMS

Much of our Lord's teaching was grounded in the customs, manners and daily life of the people to whom He preached. One needs to understand the customs of that era to truly open the Scriptures.

****Edersheim, Alfred E., *Sketches of Jewish Social Life in the Days of Christ*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967. 342 pp.**

*_____, *The Temple: Its Ministry and Services*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1969. 414 pp.

Freeman, James M., *Manners and Customs Of The Bible*. Plainfield, NJ: Logos International, 1972. 515 pp.

**Thomson, William M., *The Land and The Book*. Grand Rapids: Baker Book House, 1966. 718 pp.

*Wright, Fred H., *Manners and Customs Of Bible Lands*. Chicago: Moody Press, 1966. 336 pp.

BIBLE SURVEYS

Both preacher and his people need to possess a general and inclusive grasp of the Scriptures.

*Baxter, J. Sidlow, *Explore the Book*. Grand Rapids: Zondervan Publishing House, 1965. 6 Vols.

*Dumbrell, William J., *The Faith of Israel*. Grand Rapids: Baker Book House, 1988. 286 pp.

Geisler, Norman L., *A Popular Survey of the Old Testament*. Grand Rapids: Baker Book House, 1990. 299 pp.

Henry, Carl F. H., Ed., *The Biblical Expositor*. Grand Rapids: Baker Book House, 1994. 3 vols.

*Hill, Andrew E., and Walton, John H., *A Survey of the Old Testament*. Grand Rapids: Zondervan Publishing House, 1991. 461 pp.

Machen, J. Gresham, *The New Testament: An Introduction to its Literature and History*. Edinburgh: Banner of Truth, 1976. 386 pp.

(N.A.), *Nelson's Complete Book of Bible Maps and Charts*. Nashville: Thomas Nelson Publishers, 1993. 504 pp.

Phillips, John, *Exploring the Scriptures*. Chicago: Moody Press, 1967. 288 pp.

**Scroggie, W. Graham, *Know Your Bible*. London: Pickering & Inglis, 1965. 380 pp.

_____, *The Unfolding Drama of Redemption: The Bible as a Whole*. London: Pickering & Inglis, 1963. 3 Vols.

BIBLE HANDBOOKS

**Halley, Henry H., *Halley's Bible Handbook*. Grand Rapids: Zondervan Publishing House, 1965. 860 pp.

Unger, Merrill F., *Unger's Bible Handbook*. Chicago: Moody Press, 1966. 930 pp.

Alexander, David, *Eerdmans' Handbook to the Bible*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1973. 680 pp.

RADICAL BIBLICAL CRITICISM

Among the liberal, radical or neoorthodox writers one should avoid (apart from critical research) are the following: The major Old Testament higher critics have included (with dates of their works): Jean Astruc (1684–), J. S. Semler (1771–75), Johaan Gottfried Eichhorn (1783), Wilhelm Martin Lebrecht De Wette (1807), Heinrich Ewald (1823, 1830), Friedrich Bleek (1836), Hermann Hupfield (1853), Bishop John William Colenso (1861–), Karl Heinrich Graf (1866), Abraham Kuenen (1870), August Dillmann (1875), Julius Welhausen (1877), C. H. Toy (1890), A. Klostermann (1892), C. C. Torrey (1896), J. Skinner (1898), A. S. Peake (1904), C. A. Briggs (1907), G. A. Smith (1896–1928), R. Kittel (1900–), S. R. Driver (1921), Oesterly and Robinson (1937) and R. H. Pfeiffer (1941).

The major New Testament rationalistic critics have included Julius Welhausen, F. C. Baur and the “Tübingen School” of radical New Testament criticism (1845–), H. J. Holtzmann (1863–), A. Harnack (1907–), David F. Strauss (1835), Johann Weiss (1912), Martin Dibleius (1919–), Hermann Gunkel (1895–), K. L. Schmidt (1919), James Moffat (1913–), Karl Barth (1910–1931), R. Bultmann (1921), A. B. Davidson (1925, whose work does not show his later rationalistic convictions), W. O. E. Oesterley and T. H. Robinson (1937), Harry Emerson Fosdick (1938), Theophile J. Meek (1950).

Among the Neoorthodox: G. Ernest Wright (1944), Millar Burrows (1946), Otto Baab (1949), H. H. Rowley (1956), Ludwig Köhler (1957), Edmond Jacob (1958), T. Z. Vriezen (1958), George A. F. Knight (1959), Yehezkel Kaufmann (1960) and Walther Eichrodt (1961).

ISAGOGICS

Isagogics derives from the Greek and means an introduction. It is the technical term for both a general introduction to Scripture and an introduction to each biblical book.

GENERAL ISAGOGICS

******Geisler, Norman L. and Nix, William E., *A General Introduction to the Bible*. Chicago: Moody Press, 1971. 480 pp.

Horne, Thomas Hartwell, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*. Grand Rapids: Baker Book House, 1970. 5 Vols.

*****Miller, H. S., *General Biblical Introduction*. Houghton, NY: Word-Bearer Press, 1960. 422 pp.

SPECIAL ISAGOGICS
OLD TESTAMENT INTRODUCTION

- *Archer, Gleason L., *A Survey of Old Testament Introduction*. Chicago: Moody Press, 1974. 528 pp.
- Benware, Paul N., *Survey of the Old Testament*. Chicago: Moody Press, 1993. 318 pp.
- *Crossley, Gareth, *The Old Testament Explained and Applied*. Darlington, Eng: Evangelical Press, 2002. 866 pp.
- *Dillard, Raymond B., and Longman, Tremper III, *An Introduction to the Old Testament*. Grand Rapids: Zondervan Publishing House, 1994. 473 pp.
- *Dumbrell, William J., *The Faith of Israel*. Grand Rapids: Baker Book House, 1988. 286 pp.
- Geisler, Norman L., *A Popular Survey of the Old Testament*. Peabody, MA: Prince Press/Hendrickson, 2003. 299 pp.
- *Hamilton, Victor P., *Handbook to the Pentateuch, Historical Books*. Grand Rapids: Baker Book House. V.d., 2 Vols.
- **Harrison, Roland Kenneth, *Introduction to the Old Testament*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971. 1325 pp.
- *Hill, Andrew, and Walton, John H., *A Survey of the Old Testament*. Grand Rapids: Zondervan Publishing House, 1991. 461 pp.
- Wolf, Herbert, *An Introduction to the Old Testament*. Chicago: Moody Press, 1991. 3 Vols.
- Unger, Merrill F., *Introductory Guide to the Old Testament*. Grand Rapids: Zondervan Publishing House, 1967, 410 pp.
- **Young, E. J., *An Introduction to the Old Testament*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965. 431 pp.

NEW TESTAMENT INTRODUCTION

- Benware, Paul N., *Survey of the New Testament*. Chicago: Moody Press, 1990. 340 pp.
- *Gromacki, Robert G., *New Testament Survey*. Grand Rapids: Baker Book House, 1974. 433 pp.
- **Guthrie, Donald, *New Testament Introduction*. Chicago: InterVarsity Press, 1966. 3 Vols.

Harrison, Everett F., *Introduction to the New Testament*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1968. 480 pp.

**Hiebert, D. Edmond, *An Introduction to the New Testament*. Chicago: Moody Press, 1975. 3 Vols.

Tenney, Merrill C., *New Testament Survey*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1970. 465 pp.

Zahn, Theodor, *Introduction to the New Testament*. Minneapolis: Klock & Klock, 1977. 3 Vols.

BIBLICAL CRITICISM

Biblical criticism is a legitimate science in the realm of theological studies. Textual [“lower”] criticism seeks to establish the text. Historical [“higher”] criticism deals with matters of authorship, date, genuineness, authenticity, etc. Everything depends on the presuppositions of the given critic. “Destructive Higher Criticism” derives from unbelieving presuppositions and often an unregenerate mind-set.

*Aland, Kurt, and Barbara, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1995. 366 pp.

Broomall, Wick, *Biblical Criticism*. Grand Rapids: Zondervan Publishing House, 1957. 320 pp.

Clark, Gordon H., *Logical Criticism of Textual Criticism*. Jefferson, Maryland: The Trinity Foundation. 1986. 54 pp.²⁹

Harris, R. Laird, *Inspiration and Canonicity of the Bible*. Grand Rapids: Zondervan Publishing House, 1957. 304 pp.

Kenyon, Frederic G., *Handbook to the Textual Criticism of the New Testament*. New York: Macmillan, 1912. 381 pp.³⁰

_____, *Our Bible and the Ancient Manuscripts*. New York: Harper & Row. 1965. 352 pp.

_____, *The Text of the Greek Bible*. London: Duckworth. 1949. 264 pp.

²⁹ NOTE: The Trinity Foundation, which publishes the works of Gordon H. Clark, has recently moved to Unicoi, TN. The mailing address is P. O. Box 68, Unicoi, TN 37692.

³⁰ Sir F. Kenyon was keeper of the manuscripts in the British Museum—an astute scholar. His works are still worth perusing.

****Metzger, Bruce M., *A Textual Commentary on the Greek New Testament*. London: United Bible Societies, 1971. 775 pp.**

_____, *The Canon of the New Testament: Its Origin, Development and Significance*. Clarendon Press, Oxford, 1987. 326 pp.

_____, *Manuscripts of the Greek Bible: An Introduction to Palaeography*. Oxford University Press, 1981. 150 pp.

_____, *The Text of the New Testament*. Oxford University Press, 1968. 284 pp.

Nestle, Eberhard, *Introduction to the Textual Criticism of the Greek New Testament*. Edinburgh: Williams & Norgate, 1901. 351 pp.

Robertson, A. T., *An Introduction to the Textual Criticism of the New Testament*. Nashville: Broadman Press, 1925. 300 pp.

***Warfield, Benjamin B., *Textual Criticism of the New Testament*. London: Hodder & Stoughton, 1890. 225 pp.**

HERMENEUTICS

Hermeneutics is the science and art of interpretation. Exegesis is concerned with what the text says; Hermeneutics with what the text means. The preacher must ever distinguish between interpretation and application.

GENERAL HERMENEUTICS

***Berkhof, Louis, *Principles of Biblical Interpretation*. Grand Rapids: Baker Book House, 1969. 169 pp.**

***Downing, W. R., *An Introduction to Biblical Hermeneutics*. Morgan Hill, CA: PIRS, 2001. 221 pp.**

Fairbairn, Patrick, *Opening Scripture*. Birmingham, AL: Solid Ground Christian Books, 2004 (reprint of 1858 ed.). 480 pp.

Klein, William W., Blomberg, Craig L., and Hubbard, Robert L., *Introduction to Biblical Interpretation*. Dallas: Word Publishing, 1993. 518 pp.

Maier, Gerhard, *Biblical Hermeneutics*. Wheaton: Crossway Books, 1994. 526 pp.

***Masters, Peter, *Not Like Any Other Book: Interpreting the Bible*. London: The Wakeman Trust, 2004. 161 pp.**

***Mickelsen, A. Berkeley, *Interpreting the Bible*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1963. 425 pp.**

Osborne, Grant R., *The Hermeneutical Spiral*. Downer's Grove, IL: InterVarsity Press, 1991. 499 pp.

**Ramm, Bernard, *Protestant Biblical Interpretation*. Grand Rapids: Baker Book House, 1969. 274 pp.

**Terry, Milton S., *Biblical Hermeneutics*. Grand Rapids: Zondervan Publishing House, 1964. 782 pp.

THE HISTORY OF INTERPRETATION

Bray, Gerald, *Biblical Interpretation*. Downer's Grove, IL: InterVarsity Press, 1996. 608 pp.

**Farrar, F. W., *The History of Interpretation*. Grand Rapids: Baker Book House, 1961. 553 pp.³¹

McKim, Donald K., *Historical Handbook of Major Biblical Interpreters*. Downer's Grove, IL: InterVarsity Press, 1998. 643 pp.

Bible Commentaries

The preacher's library should have some general commentaries on the whole Bible, then individual commentaries on various books, especially those which necessitate close and careful study.

Biblical commentaries are *helps*. Such volumes are often the products of years or life-times of study in given areas of biblical knowledge. They can open the text as to its historical and geographical setting, linguistic nuances, psychological atmosphere, theological significance and practical application. Yet, remember that these are servants, not masters.

There is a right way and a wrong way to use a commentary. Actually, there are two wrong ways. The first is to ignore completely the use of commentaries. Some people do not consult commentaries because they believe that, since all Christians are equal as they approach the Scriptures, scholars have no privileged insight into the biblical text. The second error is to become overly dependent on commentaries. "These people have devoted their whole lives to the study of the Bible. How can my opinion measure up to theirs?"

Those holding the first position are wrong because they forget that God gives different gifts to different people in the church. Not all people are equally adept at understanding the Bible and teaching it to others (I Cor. 12:12–31). Those holding the second position err in the opposite

³¹ Farrar is defective in his view of Scripture. His value lies in his historical research, which is always of the highest order.

direction. They forget that God has given believers the Spirit by which they can discern spiritual things (I Cor. 2:14–16).

The right way to use a commentary is as a help. We should first of all study a passage without reference to any helps. Only after coming to an initial understanding of the passage should we consult commentaries.

Neither should we let commentaries bully us. Many times they will be of great help, but sometimes the reader will be right and they will be wrong.³²

NOTE: If a set of commentaries is designated with either a double asterisk [******] or a single asterisk [*****], the individual volumes *may* or *may not* be listed under the various biblical books.

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³⁵ This series is unequal. Some authors are strongly evangelical; others are somewhat liberal or given to doctrinal errors. Each volume should be chosen with care.

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⁴² Lenski is very valuable for handling the Greek text.

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⁴⁴ Small paperbacks with the essence of the meaning. Sound in interpretation. Sub-titled "A Digest of Reformed Comment."

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not necessarily stand out, but it gives the necessary support and form without which the body would die. Doctrinal and Theological works should be carefully consulted and often thoroughly studied so we can be precise in our knowledge of Divine truth. They should be utilized as both reference works and as study guides.

The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling men roundly of Christ's vicarious death and sacrifice; by teaching them justification by faith and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit.⁸¹

What mars the simplicity of the childlike faith which Jesus commends is not an admixture of knowledge, but an admixture of selftrust. The childlike simplicity of faith is marred sometimes by ignorance, but never by knowledge; it will never be marred—and never has been marred in the lives of the great theologians—by the blessed knowledge of God and of the Saviour Jesus Christ which is contained in the Word of God. Without that knowledge we might be tempted to trust partly in ourselves; but with it we trust wholly to God. The more we know of God, the more unreservedly we trust Him; the greater will be our progress in theology, the simpler and more childlike will be our faith.⁸²

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⁸² J. Gresham Machen, quoted by W. J. Grier, *Loc. cit.*

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BIBLE HISTORY

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EXEGETICAL THEOLOGY

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HISTORICAL THEOLOGY

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⁸⁴ Thomas Aquinas may be valuable to the advanced student or scholar. His *Summa Theologica* dominated Romish thinking and theology for eight centuries.

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⁸⁷ Rushdoony ventured where others do not, e.g., a theology of work and a work ethic, and a theology of time, etc.

⁸⁸ Turretin [François Turretini, a Swiss-Italian] (1623-1687) was successor to Beza at Geneva. The standard Latin Reformed Theology from the 17th through the 19th centuries. It was ultimately replaced by Charles Hodge's *Systematic Theology*.

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THE ATONEMENT OR REDEMPTION WROUGHT BY CHRIST

*Dabney, Robert L., *Christ Our Penal Substitute*. Harrisonburg, VA: Sprinkle Publications, 1978. 115 pp.

Kuiper, R. B., *For Whom Did Christ Die?* Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959. 104 pp.

Long, Gary D., *Definite Atonement*. Philadelphia: Presbyterian & Reformed, 1976. 122 pp.

**Morris, Leon, *The Apostolic Preaching of the Cross*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965. 318 pp.

**Owen, John, *The Death of Death in the Death of Christ: The Works of John Owen. Vol. X*. London: Banner of Truth, 1967. 624 pp.⁹¹

Pink, Arthur W., *The Satisfaction of Christ*. Swengel, PA: Bible Truth Depot, 1955. 313 pp.

**Smeaton, George, *The Atonement According to Christ*. Grand Rapids: Sovereign Grace Publishers, n.d. 544 pp.

**_____, *The Apostles' Doctrine of the Atonement*. Grand Rapids: Zondervan Publishing House, n.d. 548 pp.

REGENERATION AND CONVERSION

Charnock, Stephen, *The New Birth*. Edinburgh: Banner of Truth, 1986. 534 pp.

*Colquhoun, John, *Repentance*. London: Banner of Truth, 1965. 159 pp.

Machen, J. Gresham, *What is Faith?* Edinburgh: Banner of Truth, 1991. 262 pp.

*Pink, Arthur W., *Studies on Saving Faith*. Swengel, PA: Reiner Publications, n.d. 192 pp.

JUSTIFICATION

Barber, Jimmy K., *Justification: The Heart of the Gospel*. Memphis, TN: Veritas Publications, 1990. 256 pp.

*Buchanan, James, *The Doctrine of Justification*. Grand Rapids: Baker Book House, 1977. 514 pp.

Keach, Benjamin, *The Marrow of True Justification*. Solid Ground Christian Books, 2007 reprint of 1692 ed. 96 pp.

*McGrath, Allister E., *Iustitia Dei: A History of the Christian Doctrine of Justification*. Cambridge: Cambridge University Press, 1997. 2 Vols.

⁹¹ Owen's on the *Death of Death* is the classic work on the atonement.

Pink, Arthur W., *The Doctrines of Election and Justification*. Grand Rapids: Baker Book House, 1974. 252 pp.

SANCTIFICATION

*Bridges, Jerry, *The Pursuit of Holiness*. Colorado Springs: Navpress, 1982. 158 pp.

Fish, Henry C., *Primitive Piety Revised*. Harrisonburg, VA: Gano Books, 1987. 249 pp.

Marshall, Walter, *Gospel Mystery of Sanctification*. Welwyn, Hertfordshire: Evangelical Press, 1981. 257 pp.

**Murray, John, *Collected Writings of John Murray. Vol. II*. Edinburgh: Banner of Truth, 1977. pp. 277–320.

**_____, *Principles of Conduct*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1977. 272 pp.

**Owen, John, *The Works of John Owen. Vol. III*. London: Banner of Truth, 1966. pp. 356–651.

**_____, *The Works of John Owen. Vol. VI*. London: Banner of Truth, 1974. pp. 5–323.

Pink, Arthur W., *The Doctrine of Sanctification*. Swengel, PA: Reiner Publications, 1975. 206 pp.

**Ryle, J. C., *Holiness: Its Nature, Hindrances, Difficulties and Roots*. Grand Rapids: Kregel, 1962. 333 pp.

*Scougal, Henry, *The Life of God in the Soul of Man*. Harrisonburg, VA: Sprinkle Publications, 1986. 161 pp.

*Warfield, Benjamin B., *Perfectionism*. Philadelphia: Presbyterian & Reformed Publishing Company, 1971. 464 pp.⁹²

*Winslow, Octavius, *Personal Declension and Revival of Religion in the Soul*. London: Banner of Truth, 1962. 203 pp.

ASSURANCE AND PERSEVERANCE

*Beeke, Joel, *Assurance of Faith: Calvin, English Puritanism, and the Dutch Second Reformation*. New York: Peter Lang, 1994. 518 pp.

⁹² Warfield's final work in two volumes. The second volume published separately and deals with Finney and the Higher Life teachings.

*_____, *The Quest for Full Assurance: The Legacy of Calvin and His Successors*. Edinburgh: Banner of Truth, 1999. 395 pp.

Brooks, Thomas, *Heaven on Earth*. Edinburgh: Banner of Truth, 1996 reprint. 320 pp.

Coles, Elisha, *Final Perseverance*. London: Sovereign Grace Union, 1958. 68 pp.

THE NEW PERSPECTIVE ON PAUL AND THE FEDERAL VISION

This movement began among the Reformed, Anglicans and Presbyterians. It is characterized by a movement back to Rome the areas of baptism and justification. One may find this teaching in the writings of such commentators and authors as N. T. Wright, James D. G. Dunn, Doug Wilson, Steven Wilkins, etc.

*Otis, John M., *Danger in the Camp: An Analysis and Refutation of the Heresies of the Federal Vision*. Corpus Christi, TX: Triumphant Publications, 2005. 522 pp.

Waters, Guy Prentiss, *Justification and the New Perspectives on Paul*. Phillipsburg, PA: Presbyterian & Reformed Publishing Company, 2005. 273 pp.

_____, *The Federal Vision and Covenant Theology*. Phillipsburg, PA: Presbyterian & Reformed Publishing Company, 2006. 397 pp.

ECCLESIOLOGY

Ecclesiology derives from the Lat. *ecclesia*, from the Gk. *ekklēsia*, an assembly or gathered group. Baptists have a great and glorious history which should never be forgotten. There are clear New Testament principles which must never be sacrificed. Almost every one of the following works merit an asterisk for Baptists. Only the very outstanding are noted.

Adams, John Q., *Baptists the Only Thorough Religious Reformers*. Rochester, NY: Backus Book Publishers, 1980. 179 pp.

*Booth, Abraham, *A Defense of the Baptists*. Paris, AR: The Baptist Standard-Bearer, 1987. 270 pp.

**Carson, Alexander, *Baptism: Its Mode and Subjects*. Evansville, IN: The Sovereign Grace Book Club, n.d. 237 pp.

*Downing, W. R., *The New Testament Church*. Morgan Hill, CA: P.I.R.S. Publications, 2006. 315 pp.

*Howell, R. B. C., *The Evils of Infant Baptism*. Watertown, WI: Baptist Heritage Press, 1988. 310 pp.

*_____, *The Terms of Communion at the Lord's Table*. Watertown, WI: Baptist Heritage Press, 1987. 271 pp.

Jarrell, W. A., *Baptizo—Dip Only*. Splendora, TX: V. C. Mayes, 1978. 113 pp.

*Jewett, Paul K., *Infant Baptism and the Covenant of Grace*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1980. 254 pp.

Kingdon, David, *Children of Abraham*. Haywards Heath, Sussex: Carey Publications, 1972. 105 pp.

Schreiner, Thomas R., and Dwight, Shawn D., *Believer's Baptism: Sign of the New Covenant in Christ*. Nashville, B & H Publishing Group, 2006. 364 pp.

Verduin, Leonard, *The Anatomy of an Hybrid: A Study in Church–State Relationships*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976. 271 pp.

**_____, *The Reformers and their Step Children*. Grand Rapids: Baker Book House, 1980. 292 pp.

Warns, Johannes, *Baptism*. Minneapolis: Klock & Klock, 1976. 352 pp.

*Watson, T. E., *Should Infants be Baptized?* Grand Rapids: Guardian Press, 1976. 108 pp.

ESCHATOLOGY

Eschatology derives from the Gk. *eschatos*, “last or final.” The biblical doctrine of final or last things.

INDIVIDUAL ESCHATOLOGY

Baillie, John, and *the Life Everlasting*. London: Oxford University Press, 1950. 294 pp.

Boettner, Loraine, *Immortality*. Philadelphia: Presbyterian & Reformed, 1967. 161 pp.

Gerstner, John H., *Repent or Perish*. Ligionier, PA: Soli Deo Gloria Publications, 1990. 218 pp.

*Roberts, Maurice, *The Happiness of Heaven*. Grand Rapids: Reformation Heritage Books, 2009. 129 pp.

- Salmond, Stewart D. F., *The Christian Hope of Immortality*. Edinburgh: T. & T. Clark. 1901. 565 pp.
- Schep, J. A., *The Nature of the Resurrection Body*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. 252 pp.
- Scroggie, W. Graham, *What About Heaven?* London: Pickering & Inglis, 1966. 145 pp.
- Smith, Wilbur M., *The Biblical Doctrine of Heaven*. Chicago: Moody Press. 1968. 317 pp.

GENERAL ESCHATOLOGY

- Boettner, Loraine, *The Millennium*. Philadelphia: Presbyterian & Reformed, 1966. 380 pp.
- Brown, David, *Christ's Second Coming: Will it be Premillennial?* Grand Rapids: Baker Book House, 1983. 499 pp.
- *Clouse, Robert G., *The Meaning of the Millennium Four Views*. Downers Grove, IL: InterVarsity Press, 1977. 223 pp.
- Cooke, Ronald, *Modern Man and the Wrath of God*. Columbus, GA: Brentwood Christian Press, 1989. 79 pp.
- Cox, William E., *Biblical Studies in Final Things*. Philadelphia: Presbyterian & Reformed, 1974. 226 pp.
- _____, *The Millennium*. Philadelphia: Presbyterian & Reformed, 1964. 67 pp.
- Fairbairn, Patrick, *Prophecy*. Grand Rapids: Guardian Press. 1976. 530 pp.
- Froom, Leroy Edwin, *The Prophetic Faith of our Fathers*. Washington, D.C.: Review and Herald, 1950. 4 Vols.⁹³
- Grier, W. J., *The Momentous Event*. London: Banner of Truth, 1970. 128 pp.
- Johnson, E. W., *The Latter Day Glory*. Pine Bluff, AR: Sovereign Grace Publishers, 1986. 161 pp.
- *Ladd, George Eldon, *The Blessed Hope*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. 167 pp.

⁹³ An historical theology of prophetic interpretation by a Seventh-Day Adventist. Contains much historical information on interpretation and historical persons.

Mathison, Keith A., *Postmillennialism: An Eschatology of Hope*. Phillipsburg, PA: Presbyterian & Reformed, 1999. 287 pp.

*Morris, Leon, *The Biblical Doctrine of Judgment*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. 72 pp.

Peters, George N. H., *The Theocratic Kingdom*. Grand Rapids: Kregel, 1972. 3 Vols.

*Peterson, Robert A., *Hell on Trial: The Case for Eternal Punishment*. Phillipsburg: Presbyterian & Reformed Publishing Company, 1995. 258 pp.

Ramsey, Willard A., *Zion's Glad Morning*. Simpsonville, SC: Millennium III Publishers, 1990. 308 pp.

Rushdoony, Rousas J., *Thy Kingdom Come*. Fairfax, VA: Thoburn Press, 1978. 256 pp.

BAPTIST CONFESSIONS AND CHURCH POLITY

BAPTIST CONFESSIONS OF FAITH

Baptists have a great confessional history which must not be forgotten. Every Baptist preacher should be well-established in this history.

Broadus, John A., (Timothy and Denise George, Eds.), *Baptist Confessions, Covenants and Catechisms*. Nashville, TN: Broadman & Holman, Publishers, 1999. 282 pp.

*Lumpkin, William L., *Baptist Confessions of Faith*. Philadelphia: The Judson Press, 1959. 430 pp.

*McGlothlin, W. J., *Baptist Confessions of Faith*. Philadelphia: American Baptist Publication Society, 1911. 368 pp.

*Underhill, Edward Bean, *Confessions of Faith and Other Public Documents, Illustrative of The History of The Baptist Churches of England in The Seventeenth Century*. Reprint of 1854 ed by the Hanserd Knollys Society. 360 pp.

BAPTIST CHURCH POLITY

For a listing of works on Ecclesiology, note the general works on Systematic Theology and the sub-section on Ecclesiology.

**Carson, Alexander, *The Ecclesiastical Polity of the New Testament*. Paris, AR: The Baptist Standard-Bearer, reprint, 2006. 565 pp.

Good, Kenneth G., *God's Blueprint for a Church*. Rochester, NY: Backus Books, 1987 reprint. 222 pp.

- **Hiscox, Edward T., *The New Directory for Baptist Churches*. Grand Rapids: Kregel Publishers, 1974. 608 pp.
- Pendleton, J. M., *Baptist Church Manual*. Nashville, TN: Broadman Press, 1967. 182 pp.

CULTS

- Ankerberg, John, and Weldon, John, *Encyclopedia of Cults and New Religions*. Eugene, OR: Harvest House Publishers, 1999. 731 pp.
- Clark, Elmer T., *The Small Sects in America*. New York: Abingdon Press, 1965. 256 pp.
- Cohen, Daniel, *The New Believers: Young Religions in America*. New York: M. Evans & Co., 1975. 192 pp.
- Davies, Eryl, *The Guide [Vol. 1] Truth Under Attack*. Faverdale North Industrial Estate, Darlington, ENG: Evangelical Press, 2004. 400 pp.
- *Gromacki, Robert G., *The Modern Tongues Movement*. Philadelphia: Presbyterian & Reformed, 1975. 183 pp.
- *Hoekema, Anthony, *The Four Major Cults*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1963. 447 pp.
- *Irvine, William C., *Heresies Exposed*. New York: Loizeaux Brothers, 1962. 217 pp.
- Judah, J. Stillson, *The History and Philosophy of The Metaphysical Movements in America*. Philadelphia: The Westminster Press, 1967. 317 pp.
- Matheson, Richard R., *Faiths, Cults and Sects of America*. New York: The Bobbs-Merrill Co., 1960. 384 pp.
- Martin, Walter. *The Kingdom of the Cults*. London: Marshall, Morgan & Scott, 1967. 443 pp.
- McConnell, D. R., *A Different Gospel: A Historical and Biblical Analysis of the Modern Faith Movement*. Peabody, MA: Hendrickson Publishers, 1988. 195 pp.
- Needleman, Jacob, *The New Religions*. Garden City, NY: Doubleday & Co., 1970. 245 pp.
- Rice, Edward, *American Saints and Seers: American-Born Religion and the Genius behind Them*. New York: Four-Winds Press, 1982. 229 pp.

Spittler, Russell P., *Cults and Isms: Twenty Alternatives to Evangelical Christianity*. Grand Rapids: Baker Book House, 1962. 143 pp.

Tanner, Jerald and Sandra, *Mormonism: Shadow or Reality?* Salt Lake City, UT: Modern Microfilm Co., 1972. 587 pp.

**Van Baalen, J. K., *The Chaos of the Cults*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1962. 414 pp.

PRACTICAL THEOLOGY

The various branches of Theology come together in their practical expression in Practical Theology. The ideal movement is from the very text of Scripture to its culmination is practical life, i.e., from Exegetical to Biblical and Historical to Systematic Theology to expression in Practical Theology.

PASTORAL THEOLOGY AND THE CHRISTIAN MINISTRY

Adams, Jay, *Shepherding God's Flock*. Philadelphia: Presbyterian & Reformed Publishing Company, A series of books on Pastoral Theology.⁹⁴

Baxter, Richard, *A Christian Directory*. Ligonier, PA: Soli Deo Gloria Publications, 1990. 4 Vols.⁹⁵

*Blaike, William G., *For the Work of the Ministry*. Vestavia Hills, AL: Solid Ground Books, 2005 reprint of 1896 ed. 304 pp.

**Bridges, Charles, *The Christian Ministry*. London: Banner of Truth, 1967. 390 pp.⁹⁶

Brown, John of Edinburgh, Complier, *The Christian Pastor's Manual*. Morgan, PA: Soli Deo Gloria Publications, 2003 reprint of 1826 ed. 421 pp.

Fairbairn, Patrick, *Pastoral Theology*. Audubon, NJ: Old Paths Publications, 1992. 351 pp.

*James, John Angell, *An Earnest Ministry*. Edinburgh: Banner of Truth Trust, 1993 reprint of 1847 ed. 295 pp.

⁹⁴ One should beware of the intrusion of humanistic psychology in pastoral studies. "Biblical Counseling" is fraught with much that is, in reality, unbiblical.

⁹⁵ This huge set contains Baxter's most famous work, *The Reformed Pastor*.

⁹⁶ Bridges has written the classic work—astute, comprehensive and convicting. Filled with excellent insights and quotations.

**Lloyd–Jones, D. M., *Preaching and Preachers*. Grand Rapids: Zondervan Publishing House, 1971. 325 pp.

Murphy, Thomas, *Pastoral Theology*. Audubon, NJ: Old Paths Publications, 1996. 509 pp.

Prime, Derek, and Begg, Alistair, *On Being a Pastor*. Chicago: Moody Publishers, 2004. 313 pp.

Riley, W. B., *Pastoral Problems*. Westwood, NJ: Fleming H. Revell, 1959. 192 pp.

*Shedd, W. G. T., *Homiletics and Pastoral Theology*. London: Banner of Truth, 1965. 375 pp.

*Spring, Gardiner, *Power in the Pulpit*. Edinburgh: Banner of Truth, 1986. 244 pp.

**Spurgeon. Charles Haddon, *An All–Round Ministry*. London: Banner of Truth, 1972. 396 pp.

**_____, *The Greatest Fight in the World*. Pasadena, TX: Pilgrim Publications. 1990. 64 pp.⁹⁷

**_____, *Lectures to My Students*. London: Marshall, Morgan and Scott, 1964. 443 pp.

*Taylor, William M., and Plumer, William S., *The Ministry of the Word*. Harrisonburg, VA: Sprinkle Publications, 2003 reprint. 2 Vols–in–1.

HOMILETICS

Homiletics derives from “homily” or discourse, from the Gk. *homilia*. Preaching is the major and primary work of the Gospel Minister. He should be a student; he ought to strive to become a true biblical scholar, but he *must* be a preacher.

The subject of preaching is three–fold: the history of preaching, the preparation and delivery of sermons and published sermons.

HISTORY OF PREACHING

*Dargan, Edwin C., *A History of Preaching*. Grand Rapids: Baker Book House, 1968. 2 Vols.

Pattison, T. Harwood, *The History of Preaching*. Philadelphia: The American Baptist Publication Society, 1903. 412 pp.

⁹⁷ Spurgeon’s final lecture on Pastoral Theology. Omitted from the *All–Round Ministry* in the Banner of Truth edition. A great Baptist dissertation.

PREPARATION and DELIVERY OF SERMONS

- *Alexander, James W., *Thoughts on Preaching*. Edinburgh: Banner of Truth, 1975. 318 pp.
- Blackwood, Andrew Watterson, *The Preparation of Sermons*. New York: Abingdon–Cokesbury Press, 1948. 272 pp.
- **Broadus, John A., *The Preparation and Delivery of Sermons*. New York: A. C. Armstrong & Son, 1897. 514 pp.⁹⁸
- *Carrick, John, *The Imperative of Preaching*. Edinburgh: Banner of Truth Trust, 2002. 202 pp.
- *Dabney, Robert L., *Sacred Rhetoric*. Edinburgh: Banner of Truth, 1979. 361 pp.
- Evans, William, *How to Prepare Sermons and Gospel Addresses*. Chicago: Moody Press, n.d. 178 pp.
- Grossi, Gabriel, *Preaching with Biblical Passion*. Aston, PA: GPS Printing Service, 2003. 174 pp.
- Keach, Benjamin, *Preaching from the Types and Metaphors of the Bible*. Grand Rapids: Kregel, 1976. 1007 pp.
- *Kistler, Don, Ed., *Feed My Sheep: A Passionate Plea for Preaching*. Soli Deo Gloria Books, 2002. 285 pp.
- *Lane, Dennis, *Preach the Word*. Welwyn. Hertfordshire: Evangelical Press, 1979. 105 pp.
- *Lenski, R. C. H., *The Sermon*. Grand Rapids: Baker Book House, 1969. 314 pp.
- **Lloyd–Jones, D. Martyn, *Preaching and Preachers*. Grand Rapids: Zondervan, 1971. 325 pp.
- *McArthur, John, et. al., *Rediscovering Expository Preaching*. Dallas: Word Publishing, 1992. 410 pp.
- Olyott, Stuart, *Preaching Pure and Simple*. Bryterion, Wales: Brynterion Press, 2005. 188 pp.
- Pattison, T. Harwood, *The Making of the Sermon*. Philadelphia: The American Baptist Publication Society, 1898. 392 pp.

⁹⁸ The standard work edited by Broadus's son-in-law, Weatherspoon, is tainted with Arminianism.

Perkins, William, *The Art of Prophesying*. Edinburgh: Banner of Truth, 1996. 191 pp.

*Reu, M., *Homiletics*. Grand Rapids: Baker Book House, 1967. 639 pp.

*Shedd, W. G. T., *Homiletics and Pastoral Theology*. London: Banner of Truth, 1965. 375 pp.

LITURGICS

Liturgics deals with worship. It derives from the Gk. *litourgia*, religious service. True, biblical worship must reflect the moral character of God in its scriptural, reverent and practical expression.

*Blanchard, John, and Lucarini, Dan, *Can We Rock The Gospel?* Faverdale, North Darlington, ENG: Evangelical Press, 2006. 2267 pp.

*Burroughs, Jeremiah, *Gospel Worship*. Ligonier, PA: Soli Deo Gloria Publications, reprint of 1648 ed. 398 pp.

Gibbs, A. P., *Worship*. Denver: Wilson Foundation, n.d. 279 pp.

*Hart, D. G., and Meuther, John R., *With Reverence and Awe: Returning to the Basics of Reformed Worship*. Phillipsburg, PA: Presbyterian & Reformed Publishing, 2002. 202 pp.

**Masters, Peter, *Worship in The Melting Pot*. London: The Wakeman Trust, 2002. 148 pp.

*Viola, Frank, and Barna, George, *Pagan Christianity? Exploring the Roots of our Church Practices*. Carol Stream, IL: Tyndale House Publishers, 2002. 291 pp.

EVANGELISTICS

Evangelism derives from the Gk. *euaggelion*, “Good message or news.” The term includes both the message and the method.

*Adams, James E., *Decisional Regeneration*. Canton, GA: Free Grace Publications, 1983. 16 pp.

*Alleine. Joseph, *Alarm to the Unconverted*. London: Banner of Truth, 1967. 148 pp.

*Baxter, Richard, *A Call to the Unconverted*. Grand Rapids: Baker Book House, 1976. 135 pp.

*Boston, Thomas, *The Art of Man-Fishing. Works, Vol. V*. Wheaton: Richard Owen Roberts, 1980.

Chafer, Lewis Sperry, *True Evangelism*. Grand Rapids: Zondervan, 1974. 143 pp.

*Chantry, Walter, J. *Today's Gospel: Authentic or Synthetic*. London: Banner of Truth, 1972. 93 pp.

*Downing, W. R., *Why We Do Not Use the Invitational System*. P.I.R.S. Publications, 2009.

**Guthrie, William, *The Christian's Great Interest*. London: Banner of Truth, 1969. 207 pp.

*Hulse, Erroll, *The Great Invitation*. Welwyn, Hertfordshire: Evangelical Press. 1986. 184 pp.

Joslin, Roy, *Urban Harvest*. Welwyn, Hertfordshire: Evangelical Press, 1982. 327 pp.

*Murray, Iain, *The Invitation System*. London: Banner of Truth, 1967. 40 pp.

Packer, James I., *Evangelism and the Sovereignty of God*. Downers Grove, IL: InterVarsity Press, 1970. 126 pp.

*Reisinger, Ernest C., *Today's Evangelism: Its Message and Methods*. Phillipsburg, NJ: Craig Press, 1981. 157 pp.

MISSIONS

Allen, Roland, *Missionary Methods: ST. Paul's or Ours?* Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. 179 pp.

_____, *The Spontaneous Expansion of the Church*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1963. 158 pp.

Barnes, Lemuel Call, *Two Thousand Years of Missions before Carey*. Chicago: Student Missionary Campaign Library, 1902. 504 pp.

Cook, Harold R., *Strategy of Missions*. Chicago: Moody Press, 1963. 123 pp.

Glover, Robert Hall, *The Progress of World-Wide Missions*. New York: Harper & Brothers, 1960. 502 pp.

Lindsell, Harold, *Missionary Principles and Practice*. Westwood, NJ: Fleming H. Revell, 1955. 384 pp.

*Peters, George W., *A Biblical Theology of Missions*. Chicago: Moody Press, 1984. 368 pp.

Wright, Eric, *Tell the World*. Welwyn, Hertfordshire: Evangelical Press, 1981. 144 pp.

CATECHETICS

Catechetics derives from the Gk. *katēcheō*, “to sound,” and is the source of the English “echo.” The use of a catechism is almost as old as Christianity itself. Baptists have used catechisms perhaps more than most groups. The departure from this form of instruction in the late 1800s has resulted in a great departure from the truth.⁹⁹ Mark the words of C. H. Spurgeon:

In matters of doctrine you will find orthodox congregations frequently changed to heterodoxy in the course of thirty or forty years, and that is because, too often, there has been no catechizing of the children in the essential doctrines of the Gospel. For my part, I am more and more persuaded that the study of a good scriptural catechism is of infinite value to our children....Even if the youngsters do not understand all the questions and answers....yet, abiding in their memories, it will be of infinite service when the time of understanding comes, to have known these very excellent, wise and judicious definitions of the things of God...It will be a blessing to them—the greatest of all blessing...a blessing in life and death, in time and eternity, the best of blessings God Himself can give....I am persuaded that the use of a good catechism in all our families will be a great safeguard against the increasing errors of the times...Those who use it in their families or classes must labour to explain the sense to the little ones; but the words should be carefully learned by heart, for they will be understood better as the child advances in years.¹⁰⁰

The following works are catechisms, expositions of catechisms, or commentaries on the various catechisms.

*Beddome, Benjamin, *A Scriptural Exposition of the Baptist Catechism*. Birmingham, AL: Solid Ground Christian Books. Reprint of 1776 ed. 209 pp.

*Boston, Thomas, *Complete Works, Vol. VII*. Wheaton, IL: Richard Owen Roberts Publishers [1980 reprint of 1853 ed.].

(N.A.), *The Confession of Faith of the Presbyterian Church in the United State together with The Larger Catechism and The Shorter Catechism*. Richmond, VA: John Knox Press, 1963. 457 pp.

Bradford, Samuel, *A New Baptist Catechism*. Denver, CO: Published by the author, 1957. 23 pp.

**Downing, W. R., *A Baptist Catechism with Commentary*. Morgan Hill, CA: P.I.R.S. Publications, 2008. 333 pp.

⁹⁹ See “The Practical Use of a Catechism” in the author’s *A Baptist Catechism with Commentary*, pp. 16-27.

¹⁰⁰ From the Introduction to *A Baptist Catechism* by C. H. Spurgeon.

- Flavel, John, *Works, Vol. VI*. London: Banner of Truth, 1968 reprint of 1820 ed. 637 pp.
- Gadsby, William, *The Things Most Surely Believed Among Us*. Harpenden, Herts, England: The Gospel Standard Strict Baptist Societies, 1995. 23 pp.
- Hodge, Archibald Alexander, and Hodge, J. A., *The System of Theology Contained in the Westminster Shorter Catechism Opened and Explained*. Eugene, OR: Wiph & Stock Publishers, reprint of 1888 ed. 190 pp.
- *Hoeksema, Herman, *The Triple Knowledge: An Exposition of the Heidelberg Catechism*. Grand Rapids: The Free Reformed Publishing Association, 1990. 3 Vols.
- *Keach, Benjamin, *The Baptist Catechism or Brief Instruction in the Principles of the Christian Religion*. London, [reprint of 1794 ed.]. 48 pp.
- *(N.A.), *The Philadelphia Confession of Faith with Catechism*. Sterling, VA: Grace Abounding Ministries, n.d. [reprint of 1742 ed.]. 121 pp.
- *Spurgeon, Charles Haddon, *A Baptist Catechism* with proofs (with two questions inserted by T. T. Eaton). Lexington, KY: Ashland Avenue Baptist Church, n.d. 32 pp.
- Van Bruggen, J., *Annotations to the Heidelberg Catechism*. Neerlandia, Alberta: Inheritance Publications, 1991. 299 pp.
- Vincent, Thomas, *The Shorter Catechism Explained from Scripture*. Edinburgh: Banner of Truth [1980 reprint of 1674 ed.]. 282 pp.
- *Vos, Johannes Gerhardus, *The Westminster Larger Catechism: A Commentary*. Phillipsburg, PA: Presbyterian & Reformed Publishers, 2002. 614 pp.
- **Watson, Thomas, *A Body of Divinity contained in Sermons upon the Westminster Assembly's Catechism*. Edinburgh: Banner of Truth Trust, 1983 reprint. 316 pp.
- **Whitecross, John, *The Shorter Catechism Illustrated from Christian Biography and History*. London: Banner of Truth [1968 reprint of 1928 ed.]. 171 pp.
- Whyte, Alexander, *The Shorter Catechism*. Edinburgh: T. & T. Clark, 1977 reprint. 213 pp.

Williamson, G. I., *The Heidelberg Catechism: A Study Guide*. Phillipsburg, NJ: Presbyterian and Reformed Publications, 1993. 241 pp.

**_____, *The Shorter Catechism*. Phillipsburg, NJ: Presbyterian and Reformed Publications, 1976. 2 Vols.

(N.A.), *A Catechism for Boys and Girls*. Leeds, ENG: Evangelical Press, 1998 ed. 24 pp.

Historical Works

The minister needs a proper historical perspective to the faith—and such is sadly lacking in our modern, technological, future-oriented age. There are several reasons for the study of church history, and these determine the type of books to be obtained and read: first, We need a truly biblical philosophy of history that possesses the correct biblical concept of God, time and the significance of predestination, creation and providence. Biblically, time flows from the future to the present and from the present into the past.

NOTE: There is but one philosophy of history for the Christian, and that is a philosophy derived from the Scriptures. The Bible is the very Word of the self-revealing Triune God inscripturated. It forms the ultimate basis for both a consistent Christian world-and-life view and a Biblical philosophy of history.

One must be Scriptural concerning the doctrine of God. God is absolute. The created universe is relative to him. History is the out-working of the Divine purpose in time. The universe, man, time and history must be understood in terms of the transcendent, sovereign, self-disclosing, Triune God. This means that what God created, He governs, and governs with a purpose toward a culminative end (Eph. 1:10; 1 Cor. 15:24–28). Man was created in the image and likeness of God and as such bears a definite relationship and responsibility to God (Gen. 1:26–28). He is to live in submission and obedience to Divine revelation. He is to give the same meaning to everything that God has given to it, rather than attempt to superimpose his own meaning on God's created universe.

One must hold scripturally to the doctrine of Divine predestination. The past is not to be found in a primeval void, nor the future in a nebulous, undefined, foreboding abyss, but in the context of the eternal, transcendent, sovereign, triune God, whose purpose will infallibly be fulfilled in the context of His power, wisdom and moral character. God has from eternity predetermined everything that occurs in time and history (Eph. 1:11; Acts 15:18), including the rise and fall of succeeding civilizations and all the affairs and circumstances of men (Job. 12:23; Dan. 2:21; Acts 17:26; Rom. 9:6–23). Divine predestination is the key to a proper understanding of history. History is not cyclical as some ancient and

modern thinkers suggest. The flow of time is from the future into the present, and from the present into the past. History is the progressive realization or unfolding in time of the Divine, eternal purpose.

Such a concept will necessarily make the study of Church History both scriptural and edifying.

Second, he needs to know the larger context of world history to properly comprehend Church History. “The Church is in the world,” and so has not and does not function in a vacuum. A standard work or two on world history provides a necessary context for Church History.

Third, he needs a general or comprehensive idea of the flow and important events of Church History. Toward this end, the student should compile his own chronology and add to it as historical data is assimilated. This will enable the student to situate any given event or personality into the larger context of history.

Fourth, he needs to know the historical context of the development of any given doctrine. This is the area of Historical Theology or the History of Doctrine. Such knowledge should act as a preventative to much error and heresy. Ignorance may leave us open to doctrinal error already discussed and condemned in the past.¹⁰¹ We also need to profit from the controversies, councils, creeds confessions and characters of the past. Many of our modern theological statements were formulated in the early centuries of Christianity as the result of controversy for the sake of truth.

Fifth, he needs to see in history a witness to the Scriptures and the faithfulness of God in the lives and experiences of men and women. The reading of church history should be edifying.

Sixth, as Baptists, we must be conversant in our own history, with its conviction for biblical truth, martyrs and distinctives—which has largely been written in fire and blood! The weak and compromising spirit among modern Baptists derives largely from an ignorance of Baptist history—a history that pre-dates the Protestant Reformation.

Finally the minister needs the edification of reading the past lives and the experiences of great men and women. The reading of good biographies is an excellent introduction to the study of church history. A reading of such volumes as Foxe’s *Book of Martyrs*, Thielman J. Van Braught’s *The Martyrs*,

¹⁰¹ Dr. Peter Connolly, a professor of Theology in a former generation, used to say that the devil ran out of heresy by the third century. It is a fact that most modern heresies are but ancient ones in different dress.

Mirror, Jock Purves' *Fair Sunshine*, or John G. Paton's *Autobiography* can transform the life, greatly edify, and put one's personal experience into a much better perspective.

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*Houghton, S. M., *Sketches from Church History*. Edinburgh: Banner of Truth, 1991. 256 pp.

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Jones, William, *The History of the Christian Church*. Gallatin, TN: Church History Research & Archives, 1983 reprint of 1826 ed. 2 Vols.

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¹⁰³ The full title is: *The Two Babylons, or Papal Worship Proved to be The Worship of Nimrod and His Wife*.

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- *Neander, Augustus, *General History of the Christian Religion and Church*. Boston: Houghton, Mifflin & Company, 1871. 6 Vols.
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BAPTIST HISTORY

Baptists have a glorious past, often steeped in persecution and blood. No Baptist preacher ought to be ignorant of this great heritage. We are believers by grace, Christians by religion and Baptists by conviction. Our principles we find in the New Testament, and to this our history gives a clear echo through the ages.

The Minister's Library is primarily for Baptists. *Almost every Baptist work listed is worthwhile*. Only the few very outstanding will be noted.

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*Downing, W. R., *The New Testament Church*. Morgan Hill, CA: P.I.R.S. Publications, 2003. 315 pp.

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HISTORY OF REVIVAL

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WHY STUDY PHILOSOPHY?

Why study philosophy? The Apostle Paul, as a Jewish Rabbi before his conversion, had to be well-studied in the pagan philosophies of his day. He was the one Apostle who was ordained by God to stand before the philosophical council at Athens (Acts 17:18, 22–34). The gospel minister also has valid reasons: first, he is at once beset by the influence of philosophy on theology. He is confronted with a host of philosophers, and the formative influence their teachings and writings have had upon theology. He also finds that theology and philosophy have kindred interests and vocabularies.

Second, he further learns that he must have some background in philosophy to adequately comprehend the historical development of theology—and that much in theology has derived from philosophy.

Third, man was created in the image and likeness of God as a rational, self-determining being who, living in God's created and ordered universe, must learn to think rationally and consistently. Philosophy provides the equipment for rational, logical or non-contradictory and consistent thought.

Fourth, the modern tendency to truncate Christianity rather than rightly view it as a comprehensive world-and-life view, is a result of a misplaced emphasis on only some selective aspects of Christianity. Christian Theism philosophically becomes an inclusive, biblical world-and-life view which both permeates and balances one's faith.

Fifth, the study of various philosophical systems is valuable to ensure that the student's own faith and Christian philosophy are not infected with the intrusion of ideas foreign to the nature of biblical Christianity.

Finally, the study of various philosophical systems enables the student to assess their presuppositions and confront them from their own presuppositions in his defense of the faith.

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¹¹⁰ Of all the modern Reformed philosophers, Dr. Schaeffer sought to bring his philosophy down to the practical level of the college student and common person. Readable and understandable, but should be read along with Reymond, Clark and Rushdoony.

¹¹¹C. Stephen Evans is the Editor of the series *Contours in Christian Philosophy* (currently in seven paperback volumes, published by InterVarsity Press), an attempt to (1) present philosophical thought from a decidedly Christian perspective, and (2) bring philosophical thought down to the level of the Christian reader. Other authors in this series are William Hasker, Paul Helm, Arthur F. Holmes, Thomas V. Morris, Michael L. Peterson, Del Ratzsch and David L. Wolfe, all listed in this general section.

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A WORLD-AND-LIFE VIEW

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Practical Works

The minister must be balanced in his reading and studies. Preaching is not lecturing, but truth passionately proclaimed through a personality taken up with Divine truth, a Divine unction and the urgency and practicality of the gospel. The linguistic, doctrinal and historical must be seasoned and balanced with the practical. A full head must be accompanied by a full heart!

Books on such subjects as building Sunday Schools or increasing church attendance, various programs or innovative approaches to worship, church administration, etc., are omitted. These may be purchased at any Christian bookstore. Most, however, are pragmatic and based on unscriptural principles and tactics.

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Appendix: Opening The Text

Verbal, Plenary Inspiration: A Necessary Implication

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

2 Tim. 3:16–17.¹¹⁷

The Bible is the inspired Word of God. Divine inspiration is both verbal [extending to the very choice of words, grammatical constructions and syntactical relationships in the original languages] and plenary [full or extending to every part]. This is the uniform witness of all orthodox Christianity. It is the essential presupposition of true Christianity from which all else derives. Apart from the authority of Scripture in its exactness, one is left with tradition, subjective experience or imagination, none of which are infallible or authoritative.

A necessary implication of verbal, plenary inspiration is that the preacher must open the text.¹¹⁸ This must be the inspired source through which he feeds his flock and evangelizes the unconverted. Preaching ought to indulge itself to a given degree when necessary in both exegesis and hermeneutics to open and explain the text and its meaning. Yet this is rarely the case. Sadly, in most pulpits one might merely hold to inspired concepts, as one hears, not careful scriptural exposition, explanation and hermeneutical clarification, but mere general references and proof-texts thrown into the sermon—and often without substantial comment. The emphasis is on an outline, illustrations or the emotions rather than opening the inspired Word of God and expounding it as the basis for the message. The preacher is a

¹¹⁷ 2 Tim. 3:16, πᾶσα γραφὴ θεόπνευστος... The reading is singular “every word, nuance, grammatical construction, syntactical relation of Scripture is God-breathed...” Cf. Matt. 4:4. ...It stands written with undiminishing authority [γέγραπται]...Not upon bread alone shall live the Man [οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος], but by every word [ἀλλ’ ἐπὶ παντὶ ῥήματι] that proceedeth out of the mouth of God.

¹¹⁸ Preaching is to be consistently grounded in biblical doctrine. Biblical doctrine derives from and depends on Divine revelation. Divine revelation depends on language. Language depends on grammar and syntax, and the grammar and syntax of the very Word of God are properly considered only by a careful exegesis in the original language. This is the necessary and logical manifestation of belief in verbal, plenary inspiration. Such a belief and conviction must under gird all preaching.

prophet—God’s spokesman—one who declares the Word of God. Thus, he must seek to make this Word clear and understandable.

Homiletically, there are essentially two types of sermons: textual and topical, i.e. one either opens and expounds a given passage or finds a text to introduce a given subject. Either way, the text should be opened, i.e., exegeted, expounded and clarified or made plain. The sermon should flow from the text. Every text mentioned from the pulpit should be commented upon in some way so it suitably fits into the scheme of the message and the people may be fed and taught. Further, a careful distinction ought to be made between interpretation and application. The failure to do so is one of the gravest faults of the pulpit ministry. The Christian ministry is an instructional ministry—didactic, evangelistic, polemic and apologetic. The minister’s task is not only to declare the gospel, but to educate the congregation. Sitting under a sound, well-rounded ministry in the ordinary church services should be a biblical and doctrinal education. If not, then there is necessarily a given amount of failure in the very nature of that ministry itself. Sitting under a godly, expository ministry for several years ought to approach the character of a seminary education.

What is the testimony of Scripture regarding opening or expounding the text? Moses was not only the first author of Scripture, he was also the first expository preacher. His orations in Deuteronomy were largely an exposition of the Moral Law.¹¹⁹ Was not this the personal occupation of the “blessed man” in Psa. 1:2? ¹²⁰ Consider David and his pondering the meaning and force of the Law (Psa. 119:9, 11, 18, 27). Take careful note of the studies and searching of Daniel in the prophecies of Jeremiah (Dan. 9:2).

Was this not the ancient method adopted by the scribes under Ezra during the Era of Restoration (Neh. 8:1–8)? They “caused the people to understand the law....they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.” The returning remnant from the Babylonian Captivity spoke Aramaic, an ancient Chaldean

¹¹⁹ Dt. 1:5, “...began Moses to declare this law...” “Declare” is **בִּאֵר**, Pi’el intensive, “to expound, make distinct, clear.” LXX: διασαφήσαι, “to make plain, explain, unfold.”

¹²⁰ Psa. 1:2, “...in his Law doth he meditate day and night.” **יִדְבָּקֵהוּ**, to continually growl, mutter; LXX, μελετήσει, “take pains with, practice.” He carefully mulls over the meaning of the words of the Law constantly until they are memorized.

dialect. The Scriptures were written in Hebrew. The Scribes had to open or expound the text and give the sense so the people could understand the Word of God exactly. They evidently engaged in both exegesis, or what the text said, and hermeneutics, or what the text meant. The exact meaning of Scripture is of the utmost importance. Our very salvation, doctrinal convictions, Christian experience and hope of eternity rest upon it! This is the essence of the time-worn truth that “the Bible is our sole rule of both faith and practice.” Thus, it behooves us to know it thoroughly.

This was the very approach our Lord took with the Lawyer (Lk. 10:25–26). “What is written in the Law? How readest thou?” This necessarily implies both a careful exegesis and also an interpretation of the text. The entire passage, which contains the “Parable of the Good Samaritan,” encompasses the whole of expository preaching, from the “What is written in the Law? How readest thou? To the “Go and do thou likewise!” Did not our Lord do the same with his disciples (Matt. 13:52; Lk. 24:25–27, 32, 44–47)? ¹²¹ He completely opened the Scriptures to their understanding, and his “text” was the entire Old Testament! What a great, enlightening sermon that must have been—and no one complained about its depth or length.

Was not the Apostle concerned with an exact exegesis of the text (e.g., Gen. 12:1–3; 22:18; Rom. 1:17; 3:9–18; 4:3,7–9, 13, 16–18; Gal. 3:16)? He took the Abrahamic Covenant in its essence (Gen. 22:18), even to the use of the singular reading in the Hebrew and showed that it referred, not to the “seed of Abraham” in the plural, i.e., the Israelitish people, but in the singular; it referred to the Lord Jesus Christ (Gal. 3:16). ¹²² Did not the Apostle urge Timothy in the strongest language to do a careful exegesis and exposition of the very text of Scripture in 2 Timothy 2:15? ¹²³

¹²¹ Matt. 13:52 implies both an instructional ministry and a progression in that ministry. Lk. 24:27 [διερμήνευσεν], unfold the meaning, expound. V. 32 [διήνοιγεν ἡμῖν τὰς γραφάς] to unfold the sense completely. V. 45 [τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς] to open the thought-process completely to comprehend the meaning of the Scriptures.

¹²² Gen. 22:18, “...in thy seed” is sing. בְּרִיָּעָה, [LXX: ἐν τῷ σπέρματί σου] as it is in Gal. 3:16, τῷ σπέρματι αὐτοῦ.

¹²³ 2 Tim. 2:15. σπούδασον, aor. imp. Give the utmost diligence! ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, cutting straight the word of truth, i.e., carefully opening the text and laying it out. Paul knew how to cut a straight line as a worker in *cilicium*, and applied this figure to the text of Scripture. Nothing could be clearer.

This was also the inspired, customary model of the Apostle Paul (Acts 17:2–3).¹²⁴ This is a graphic illustration of inspired preaching. It ought to be studied closely. This was Paul’s customary method of reaching out to the Jews in the synagogue ministry. The Jews knew their Scriptures, yet were blind to the saving truth contained therein. This the Apostle carefully laid out before his critical audience through a careful exegesis and interpretation of the text. What an example to modern preachers who must stand and declare the Word of God to unbelievers and often to those who have been mistaught and need exact instruction and correction!

Some objection might be made against this pervasive principle by appealing to such passages as Acts 17:22–34 and Paul’s address to the Areopagus at Athens. In the greater context of v. 16–34 this address, the first recorded confrontation between Christianity and Greek philosophy, Paul quoted not one passage of Scripture. The answer is that he had been preaching “Jesus and the resurrection,” i.e., the gospel, for several weeks in the synagogue and on a daily basis in the agora.¹²⁵ This address, a culminative and summary statement in the form of a Christian World–and–Life View, was meant to put “Jesus and the resurrection” in their proper historical and redemptive context. Every statement he made was thoroughly grounded in Scriptural truth, although such was not explicitly stated.

Others may object by stating that exegetical and expository preaching would be “over their people’s heads.” The fault lies with the preacher who does not systematically instruct his people in the Word of God. The people will grow in grace, knowledge and spiritual appetite if the preacher himself grows and progresses in his studies, and his studies then develop and enrich his ministry. Rich expository preaching develops the spiritual appetite of God’s

¹²⁴ Acts 17:2–3, κατὰ δὲ τὸ εἰωθὸς, according to his habit or custom, i.e., Paul’s usual method of preaching. διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν, aor. verb. “reasoned, thoroughly declared.” διανοίγων καὶ παρατιθέμενος. These pres. ptcs. explain the aor. verb. He completely opened [exegeted] the text and then from this he brought forth his reasons. Paul always opened the text as the basis for his preaching. See an instance of this in Gen. 22:18; Gal. 3:16 and footnotes 118 and 119.

¹²⁵ Acts 17:18. συνέβαλλον...ἔλεγον...εὐηγγελίζετο. The use of the imperf. verbs reveal a length of time or a continual confrontation as Paul preached the gospel with authority [καταγγελεὺς]. His was a biblical ministry. The final address only served to put the truth in the context of both world history and a Christian world–view.

people. Remaining limited to spiritual “milk” is a picture of spiritual degeneration, not one of spiritual advancement (Heb. 5:10–14).¹²⁶

The preacher who opens the text will be constantly educated in the Scriptures himself and in corresponding spiritual growth and knowledge. Such a preaching ministry will have at its disposal an infinite store of truth and an inexhaustible room for the growth of the hearers if the text of Scripture is always opened. One should be constantly edified and educated under the ministry. Conversely, ministers who do not habitually open the text deprive themselves and their hearers of spiritual understanding and growth. One may sit under such a deprived ministry for years and learn very little. May we strive to open the text and seek to make the meaning plain for our hearers. Did not our Lord command, not only to “feed my lambs,” but also to “feed my sheep”?

¹²⁶ Heb. 5:10–14. Mark the two perf. verbs, “are dull” and “are become” (γεγόνατε....γεγόνατε), both implying a state of degeneration in the knowledge of Divine truth.