

AGTS

Biblical-Theological

Research Resources

for AGTS D.Min. Participants

*Prepared by
AGTS Biblical Studies Faculty and Colleagues*

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Dr. Edgar Lee, Dr. Doug Oss, Dr. Jim Hernando,
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Dr. Dale Brueggemann for their
contributions to this resource.*



"Theology Hall," in a twelfth-century Strahov Monastery in Prague

*Compiled by Dr. Lois Olena, D. Min. Project Coordinator
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CONTENTS

Your D.Min. Project Chapter 2: Where to Begin? 4

Step 1: Determine the theological or topical themes and key biblical texts that inform the topic of your D.Min. project..... 5

Instructional Documents for Step 1	5
Studying a Theme of Old Testament Theology (Cotton)	6
Guidelines for Biblical-Theological Papers (Oss)	7
Redemptive-Historical Unfolding (Oss)	12
Bibliographic Sources for Step 1	15
Bible Dictionaries and Encyclopedias.....	15
Biblical Theological Reflection on the Church and Ministry	16

Step 2: Address the texts yourself to gain a panoramic view..... 20

Instructional Documents for Step 1	20
Basic Exegesis Guidelines (Cotton).....	21
Doing Word Studies in the Bible (Cotton).....	22
Instructions for Doing Old Testament Word Studies (Cotton)	24
How to do a New Testament Word Study (Hernando)	26
Flow Chart for Doing Word Studies on Bible Words in the OT (Cotton)	29
Bibliographic Sources for Step 2	30
Bible Versions—English.....	30
Study Bibles	30
Understanding Bible Translations (Oss)	30
Concordances	31
Background History and Culture Studies	31
Exegetical Methodology	31
Basic Bibliography for Biblical Interpretation (Oss)	33
Word Books/Theological Dictionaries	36
Old Testament.....	36
New Testament.....	36
Lexicons.....	37
Biblical Theologies	38
General.....	38
Old Testament Theology.....	41
New Testament Theology.....	48

Step 3: Consult commentaries to zoom in and do more in-depth analysis 53

Instructional Documents for Step 3 53

Billings, J. Todd. "How to Read the Bible." *Christianity Today*. October 27, 2011, 24-30.
This article is not included in this document but is available upon request. *It includes a section on commentaries, as well as a list of commentary resources at the end.*

Making Use of Indices and Abstracts (Hernando)..... 54

Bibliographic Sources for Step 3 58

Commentaries..... 58

Surveys of Commentaries..... 58

Sets 58

One-Volume Commentaries 58

Old Testament..... 60

Recommended OT Commentary List (Cotton)..... 61

Recommended OT Commentary List (Brueggemann)..... 65

New Testament..... 68

Systematic Theology Resources (Railey) 86

General..... 86

Arminian/Wesleyan 86

Lutheran..... 86

Neo-Orthodox/Modern Continental 86

Pentecostal/Charismatic 86

Reformed/Baptistic/Dispensational..... 87

Other 88

Difficult Questions

Journals

Essays in books that are collections of essays

Specialized scholarly books on a focused topic

Dissertations

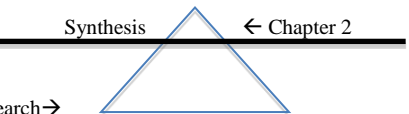
Online Study Aids

Step 4: Synthesize your research and write chapter 2.

Your D.Min. Project Chapter 2: Where to Begin?

Your chapter 2 should provide the **biblical foundation** (motivation, basis) for your ministry intervention. Sometimes it's difficult to know where to begin to achieve that end. The table below will help you begin. Before you delve into the excellent resources available in this document, take time to review the table below regarding **steps to take** to begin the biblical-theological literature review (chapter 2) of your project. These steps and recommended key texts will help you work from a **broad** topic to a **narrow** one. The rest of the document contains both **instructional documents** and **lists of sources** relative to the **steps** listed below.

NOTE: *The triangle below represents going from the *broad* (at the top) to the *specific* (at the bottom) in researching for chapter 2. You do not need to present *all* your research from each of these steps in chapter 2 of your D.Min. Project; rather, your chapter will serve as the "tip of the iceberg" (see below) that synthesizes your findings from these fundamental biblical-theological research resources.

STEP*	TYPE OF RESOURCES	SUGGESTED TEXTS
(1) Determine Theological or topical themes and key biblical texts that inform the topic of your D.Min. project.	Biblical/Topical/Theological Dictionaries or Encyclopedias These will give you the nomenclature needed for your subject matter.	<ul style="list-style-type: none"> • New Dictionary of Biblical Theology, ed. Rosner, Alexander, Goldsworthy, Carson. • ISBE (The International Standard Bible Encyclopedia) 4 Vols. ed. Bromiley • ISBE 1939 edition is free online. • NIDB (New Interpreter's Dictionary) 5 Vols. • Anchor Bible Dictionary (left of Evang.) 6 Vols., ed. Freedman • HarperCollins Bible Dictionary, 3rd rev., ed. Powell <p>SECOND LAYER:</p> <ul style="list-style-type: none"> • IVP Dictionaries (see all) • Baker's Dictionary of Practical Theology
(2) Address the texts yourself to gain a panoramic overview.	<p>Learn Exegetical Methodology/ -----</p> <p>Various Bible translations, concordances, lexicons, word studies, texts to gain the historical/cultural/literary understanding of the text</p>	<p>Stuart, Old Testament Exegesis Fee, New Testament Exegesis (includes a resource for pastors) Vhymeister, Quality Research Papers – Chapter 13, on Exegesis Dictionary of Biblical Imagery (IVP) The Oxford Encyclopedia of Archaeology in the Near East (5 Vols.)</p> <p>HALOT (The Hebrew and Aramaic Lexicon of the Old Testament) – current standard Holladay (A Concise Hebrew and Aramaic Lexicon of the Old Testament) NIDOTTE (New Intl. Dictionary of OT Theology and Exegesis), ed. VanGemeren; TWOT (Theological Wordbook of the Old Testament) ed. Archer, Harris, Waltke BDB (Brown-Driver-Briggs Hebrew and English Lexicon) – old standard; still good</p> <p>NIDNTTE (New Intl. Dictionary of NT Theology and Exegesis) ed. Silva, 2014 NIDNTT (New Intl. Dictionary of NT Theology: Abridged), ed. Verbrugge BDAG (A Greek-English Lexicon of the New Testament and Other Early Christian Literature) ed. (Bauer, Danker, Arndt, Gingrich)</p>
(3) Consult commentaries to zoom in and do more in-depth analysis. (Use these to confirm or contrast with your discoveries.)	<p>Commentaries</p> <p>-Build a bibliography of sources on your texts</p> <p>-journals</p> <p>-Historical Theology (biblical & ecclesial) <i>only if necessary</i></p>	<p>Longman, Survey of OT Commentaries, 5th ed, 2013 Carson, Survey of NT Commentaries, 7th ed., 2013 NIVAC (New International Version Application Commentary) 20 Vols. Indices (HUM & RELG; see Hernando) OT and NT abstracts (tied to text or topic) via ATLA Oxford Encyclopedia of Archaeology Also: essays/chapters in books; monographs (On Christological hermeneutics: Graeme Goldsworthy, Sidney Greidanus, Edmund P. Clowney), dissertations</p>
(4) Synthesize your research.	Write Chapter 2	 <p>Synthesis ← Chapter 2</p> <p>Research →</p>

STEP 1

Determine the theological or topical themes and key biblical texts that inform the topic of your D.Min. project.

Resources: Biblical/topical/theological dictionaries or Encyclopedias. (See chart on page 4 for recommendations.)

Refer back to the **process** on page 4 to steps 1, 2, and 3:

determine your relevant themes and key texts,

interact with the biblical text yourself, and

then go to a more focused analysis and finally synthesis for the sake of writing your chapter 2.

The following section (“Step 1”) includes first some **instructional documents** relative to this step, and then a **bibliography of sources** within the categories listed on page 4 for this step.

Learn how to build a bibliography for your project by understanding what sources will give you a broader view, which will help you engage the text yourself, and which will assist you in analyzing and then synthesizing the material you are handling. Take time to understand the *focus* of each bibliographic section listed below. Where does that type of source fit within the process of your biblical-theological research?

As this document is refined each year, the biblical faculty and colleagues of AGTS will attempt to provide for you bibliographies that will be most relevant to the Doctor of Ministry project.

Instructional Documents for Step 1 (beginning next page):

STUDYING A THEME OF OLD TESTAMENT THEOLOGY

by Roger Cotton

1. Make sure you have narrowed the theme down to a manageable size for your purpose and have clearly restricted it to the specific aspects you are really interested in.
2. Identify the *key words and phrases as well as images, metaphors, and cultural comparisons* used to describe the truths of your theme, from the major passages that deal with it.
3. Find every passage that makes any significant contribution to the understanding of your theme in the Old Testament from concordances and various sources of cross references. Be sure to use the New Englishman's Hebrew concordance, NIV Hebrew-English conc., or another that lists every place a Hebrew word is used, or a computer program that does the same, for *all the references to the key Hebrew words and phrases* involved in your theme.
4. List the *principles* you see in each of the passages, distinguishing the contexts of the various writers, genres, and time periods as you do, so that you recognize the different purposes and angles being stressed. *Let each writer speak their own contribution* in their own context. You must do quick but accurate exegesis of each passage.
5. Read the word studies done in NIDOTTE; also may want to check TWOT, and TDOT (requires knowledge of Hebrew).
6. Research the key words, phrases, and the theme topic in other *scholarly literature* including: Bible encyclopedias (new ISBE, and ABD); New Dictionary of Biblical Theology; IVP Dictionaries of the OT: Pentateuch, History, etc.; Dictionary of Biblical Imagery; monographs; journals; the best exegetical commentaries; Old Testament Theologies (Davidson, Eichrodt, Von Rad, Payne, Martens, House, Waltke, Goldingay, Dyrness); and NIDOTTE, vol 4, Topical Dictionary).
7. *Compile all the principles or truths* you have found to be involved in your theme as you have studied all the significant passages and what the scholars have observed. Then find a few basic, natural, groupings of the principles in order to organize your material. Be aware of the Bible writers' categories versus ours.
8. Outline the presentation simply, clearly, logically, consistently, using *either* a natural topical order or the order of the canon, the latter showing any progressive revelation, for presentation to a seminary class. Be sure to cite all major supporting scriptures.
9. Draw conclusions on what God was saying to Israel then and what *principles* He wants us to apply to the church today.

For an excellent summary of the principles and process of doing Old Testament theology, with illustrations, see essay # 10 in NIDOTTE vol 1, pp. 185-205, "Integrating Old Testament Theology and Exegesis: Literary, Thematic, and Canonical Issues," by Richard Schultz.

Guidelines for Biblical-Theological Papers

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I. General Guidelines

- A. Write a piece of connected prose aimed at an audience of fellow students.
- B. Follow an acceptable format for footnotes/endnotes, bibliography, spacing, title page, grammar, style, etc.
- C. Length should be approximately 20 pages.
 - 1. Don't pad or be long-winded; I have to read a lot of papers!
 - 2. Don't feel that you must slight material that is genuinely relevant.
 - 3. Length in and of itself has no inherent value for your grade.
- D. Exegetical Theological Papers
 - 1. Include an explanation of any interpretive difficulties.
 - 2. Assess the impact the passage had within its immediate literary and redemptive-historical contexts.
 - 3. Explore the canonical redemptive-historical connections and determine the christocentric bearing of the passage.
- E. Dogmatic Theological Papers
 - 1. Determine why a correct understanding of this issue is important; don't waste the church's time on foolish and unedifying controversies (I Tim. 1:4; 6:4; Tit. 3:9).
 - 2. Explore the canonical material that can properly be brought to bear on this issue.
 - 3. Include an explanation of any interpretive difficulties that affect our ability to formulate doctrine on this topic.
 - 4. Include any helpful discussion from the history of the church's approach to this issue.

II. The Holy Spirit's Illumination

The "doctrine of illumination" refers to the teaching function of the Spirit. Every effort of the Christian scholar must arise from, be sustained by, and bear fruit through the Holy Spirit's illumination. The starting point for all scholarly papers must therefore be prayer. Let prayerful submission to the Lord and His word characterize your whole theological enterprise ask God to give you sound biblical-theological insight at each step of your research and writing. The disciplines of both scholar and saint are yours by calling; they must be joined together your lives since you are charged to feed the flock. Your labor here at AGTS is not merely academic and temporary, but spiritual and lifelong. Acknowledge God's grace throughout this process: ask Him for help, and thank Him when He gives it – He will you know.

III. Specific Guidelines

- A. Be organized, cogent, and persuasive
 - 1. For exegetical theological papers, you may find it useful to develop a separate section for motific analysis.
 - a. This is where biblical theology functions as a method.
 - b. It may be fruitful to pursue a given motif at some length.
 - 2. For dogmatic theological papers, you may find it useful to organize

¹ I am indebted to Prof. Vern Poythress (Westminster Theological Seminary, Philadelphia, PA) for portions of this guideline. For further help read John Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: Presbyterian and Reformed, 1987), "Evaluating Theological Writings" (pp. 369-370); "How to Write a Theological Paper" (pp. 371-79); and "Maxims for Theologians and Apologists" (pp. 375-79).

your material in ways specifically tailored to the demands of your topic.

- a. If the issue has been the subject of historical controversial, set out a history of the debate, analyze and critique the various viewpoints, and conclude with your own understanding of the Bible's teaching on this matter.
 - b. If the issue has several key facets, determine what they are and treat them methodically one after another in separate sections.
 - c. If the issue is a matter of current debate, outline the main rival positions, assess their respective strengths and/or weakness, and offer your assessment of the Bible's teaching on this matter.
- B. Things that are essential
1. Provide proper and thorough documentation of materials used in research.
 - a. You may use the *MLA Handbook*, but if you do, you must follow §5.8 for footnotes or endnotes. *Parenthetical embedded citations will not be accepted* for documentation, and an alphabetized bibliography is a must.
 - b. Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations* is the standard for biblical studies and will be your most helpful resource for questions about documentation and formatting; she is consistent in style and gives many examples for both footnote and bibliographical format (see below).
 2. Exercise care in handling your passage in an exegetical theological paper.
 - a. Give due consideration to each verse of the passage.
 - b. Pay attention to how the passage as a whole fits together.
 - c. Focus on the influence the immediate context in the book, both literary and historical.
 - d. View the passage in the light of major concerns, emphases, themes, and other illumination provided by the book as a whole (crucial).
 - e. Reflect on any allusions by the human writer to other Scripture passages (essential for a canonical understanding).
 - f. See the *whole* of Scripture from the point of view of this verse, but in a way that acknowledges the remoteness of what is only remotely connected.
 - g. Distinguish what the original human author and audience could have understood from additional connections that we now see in the light of the completed canon.
 3. Exercise care in covering the biblical teaching in a dogmatic theological paper.
 - a. Deal with all the key texts that bear on your doctrinal position.
 - b. Assess each passage's meaning in its own context to determine its applicability to your topic.
 - c. Spell out any complexities that render a sure decision difficult.
 - d. Respect the theological contribution of those who have gone before you in the church.
 - i. Do not lightly dismiss or ignore the consensus of the Church throughout its history.
 - ii. Do not misrepresent even those with whom you differ.
 1. Do not argue against implications that you attach to someone's view without determining that they are in fact necessary implications of that viewpoint.²
 2. Do not set up a straw man and knock that down rather than wrestling with your opponent's theological strengths.
 - e. Be bold where Scripture is clear and cautious where Scripture is vague.

² See D.A. Carson, *Exegetical Fallacies* (Grand Rapids: Baker, 1984), "Logical Fallacies," pp 91-126.

- C. Things that are inconsequential
 - 1. Whether you discuss at any length harmonistic problems and objections of liberals.
 - 2. Whether you go into grammatical minutiae (except as these may bear on a major interpretive question).
 - 3. Whether you make preaching-type applicants in the body of the paper (may be included in a sermon outline section at the end of the paper).
 - 4. Whether you provide an extended introduction and discussion of the setting (except as these may bear on a major interpretive question).
- D. Things that may sink your grade
 - 1. Majoring on minors.
 - 2. Neglecting to comment at all about an important verse.
 - 3. Approaching a passage from the framework of systematic theology in a way that overwhelms the fine nuances of the passage itself (e.g., reading in systematic-theological meaning with no redemptive-historical appreciation).
 - 4. Failing to interpret a passage with proper canonical awareness:
 - a. Keeping your eyes too exclusively fixed on one text.
 - i. Missing a key OT background, or background from the book in question, for a given verse or topic.
 - ii. Missing a key NT fulfillment.
 - b. Keeping your nose too exclusively on the whole of Scripture.
 - c. Failing to distinguish between the emphasis of an individual text on the one hand and the whole counsel of God on the other hand.
 - d. Failing to show an organic connection between the emphasis of an individual text on the one hand and the whole counsel of God in on the other hand.
 - 5. Giving priority in interpretation to a reconstructed historical situation about which you hypothetically suppose the passage to be speaking, rather than to the passage itself as it comes from author to reader.
 - 6. Etymologizing, or otherwise using a word study as though it were a method of doing biblical theology.
 - 7. Emphasizing verbal parallels more than conceptual (real) parallels when doing motific analysis.
 - 8. Making a passage speak more definitely and/or precisely than what it will bear.
 - 9. Allegorization.

IV. Steps in Interpretation

- A. Exegetical Theological Development
 - 1. Preliminary acquaintance with the text
 - a. Memorize the passage (and some context).
 - b. Define the limits of the passage (the NIV paragraphs are generally reliable).
 - c. Pray for the Holy Spirit's illumination: for insight, courage, and humility to understand and present the passage faithfully.
 - d. Read and re-read the passage in the larger literary context of the book. View the whole of Scripture from the standpoint of this passage and this passage from the standpoint of the whole of Scripture. Strive for a maximum number of different perspectives.
 - 2. Exegesis in the original setting (observant and interpretation in uniqueness)
 - a. Learn as much as you can about the speaker, the audience, and the circumstances of the utterance (historical background).
 - b. Check out difficulties with reference tools: commentaries, Bible encyclopedias, atlases, lexicons, grammars, etc.

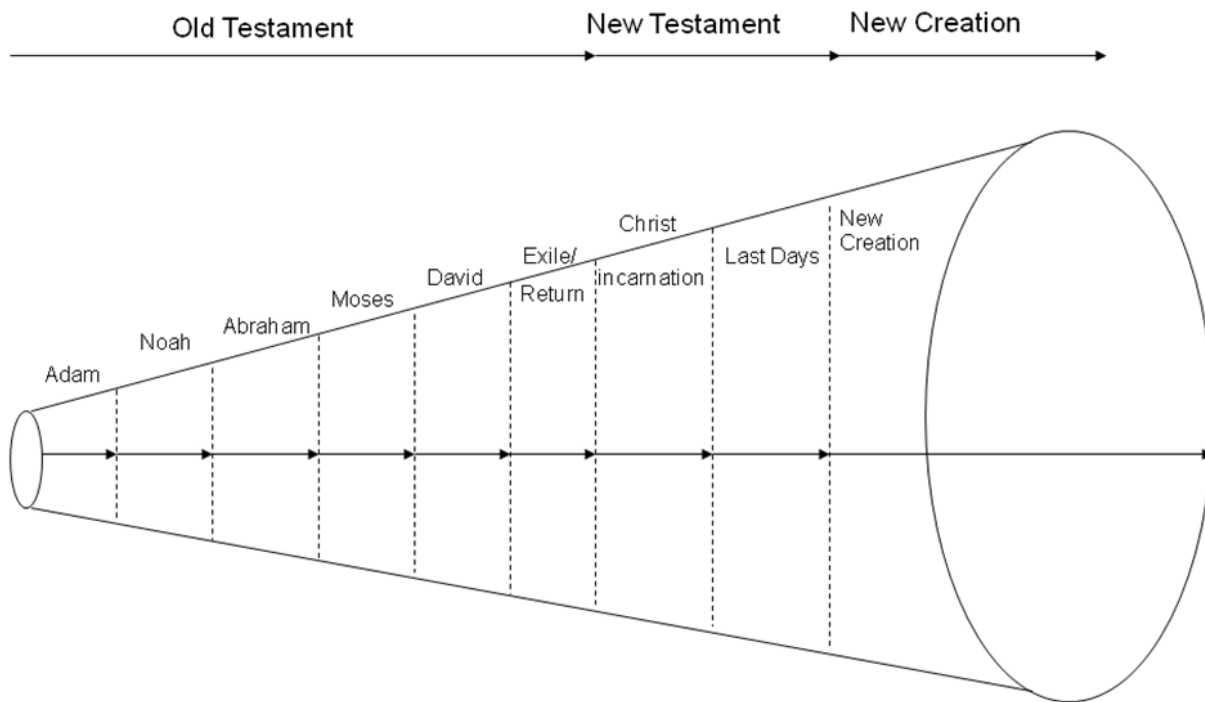
- c. Analyze the passage syntactically.
- d. Outline the passage using whatever forms of outlining are most promising.
- e. Determine how the passage relates conceptually to its immediate literary context.
- f. Identify the genre of the text and of larger sections in which it is imbedded.
3. Exegesis in the canonical setting (interpretation in relationship to the entire canon and to the unfolding of God's plan and purpose in redemptive history).
 - a. Locate the passage in its epoch in the history of redemption, and determine its contribution to revelation at that point.
 - b. Do motific analysis
 - i. Do a motific analysis of your passage in antecedent Scripture.
 - ii. Do a motific analysis of your passage in subsequent Scripture.
 - c. Do a diachronic analysis of the earlier canonical sources and later use of this passage in Scripture, and its application to various audiences.
 - i. Does your passage quote or allude to a text from an earlier portion of the canon?
 - ii. Does a later portion of the canon quote or allude to your passage?
 - d. Pick two-five key words and trace their usage through OT and NT.
 - i. Be alert for parallel motifs where these words are used.
 - ii. Be alert also to the fact that every instance of a word will not indicate a parallel motif or concept.
 - e. Use cross-references and other resources to locate passages most similar or most contrasting to the given passage.
 - f. Identify theological issues raised or solved.
 - g. Compare the passage with other passages dealing with similar issues.
 - h. Reevaluate exegesis in the light of the canon already available to the original hearers of the given passage.
 - i. How does the passage preach Christ?
 - j. Assess how differences in redemptive-historical epoch and/or cultural situation will affect current application.
 - k. Summarize the message of the passage in a single declarative sentence. Try to make the summary precise enough that a person familiar with the Bible might guess the passage just from the summary.
 - l. Check your work against *exegetical* commentaries, especially those recommended in class.
4. Preparation for preaching (application)
 - a. In interaction with theology, formulate three or four applications to our time, and to yourself.
 - b. Make the applications concrete by forming them in one sentence summaries.
 - c. Adapt the application to your audience. What should they *do* differently because of this passage?
 - d. Choose a principal application. Then work backward from the application to the sermon outline, with the audience constantly in view. Decide whether following the text consecutively or motifically would be more effective. Organize the outline so that each major section is an answer to a question the audience might well ask about the principle motif.
 - e. Fill in the outline in detail. Illustrate, do more application, etc.
- B. Dogmatic Theological Development
 1. Define the scope of the issue: - You cannot write a worthwhile 10-15 page paper on Pneumatology, Christology, Soteriology, or Ecclesiology, that requires a book.
 2. Collect the relevant biblical data that will help you develop a full grasp of the matter.

- a. Use a concordance, cross-references, and your memory of the Bible to assemble the initial scriptural data.
- b. Check your findings against other's work to discover any oversight that might hinder you from dealing comprehensively with the issue.
- c. Follow the steps for exegetical theological development listed above.
 - i. Key passage: - follow these steps as closely as time constraints will allow.
 - ii. Subsidiary passages
 1. Follow these steps loosely when you are clear about the meaning of the passage.
 2. Follow these steps closely when you realize an exegetical problem must be settled before you can be sure of how to apply it to your own topic.
- d. Check off your work against the work of others who have gone before you.
 - i. Determine what the Church Fathers, Reformers, and contemporary evangelical theologians have said about the issue.
 - ii. Recheck your exegetical work when your results are at odds with established evangelical positions.
 - iii. Where your difference remains in spite of careful reconsideration, assess and critique the views that differ from yours.
 1. Attempt to demonstrate where they go wrong, anticipating objections as if the one whom you are critiquing would be responding to your critique.
 2. Show what the church gains in doctrinal clarity and/or fidelity by following the path you prescribe over the one you critique.

Redemptive–Historical Unfolding

God Reveals through Time

Doug Oss, Ph.D.



Redemptive-Historical Unfolding

Introduction

- ▶ Revelation is tied to time and space, to cultures and people.
- ▶ Biblical theology utilizes images, typologies, and motifs to convey information about God.
- ▶ God's redemptive plan for humanity amplifies over the passing of time.

The Principle

- ▶ As human history (the history of God revealing himself) advances in the Bible, God uses people, places, objects (things), and events to reveal His redemptive plan in more intricate and detailed explanations.

○ Types

- Motifs
- Covenants
- ▶ All of these advance toward Christ in the Old Testament while the New Testament explains their contribution to God's redemptive plan.

Covenant Examples

- ▶ Abrahamic Covenant (Gen 12:1–3; 15:17–22; 17. God introduces His plan through a promised son to have a people, a nation, that will inhabit the land.
- ▶ Gal 3:15–18 – the seed (Singular) of Abraham turns out to be Christ, the Seed, who blesses the nations!
- ▶ New Covenant (Jer. 31:31–34). God will make the national covenant international to include the Gentiles and will write His external stone tablet Law of love on the internal flesh of humanity's heart. The whole world will know Him as their God and they will ALL be His people.
- ▶ Rev 21 – This covenant is finalized and realized in the New Creation (esp. vv. 3, 9–14, 22–27).

Davidic King Motif (2 Samuel 7:11–16; Luke 1:32–33; Acts 2:22–31; Romans 1:1–6)

- ▶ **2 Samuel 7:11–16**
11 from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the Lord declares to you that the Lord will make you a house. 12 When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom forever. 14 I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, 15 but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. 16 And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.' “
- ▶ **Luke 1:32–33**
32 He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, 33 and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”
- ▶ **Acts 2:22–31**
22 “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— 23 this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. 24 God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. 25 For David says concerning him, “ ‘I saw the Lord always before me, for he is at my right hand that I may not be shaken; 26 therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. 27 For you will not abandon my soul to Hades, or let your Holy One see corruption. 28 You have made known to me the paths of life; you will make me full of gladness with your presence. 29 “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 Being therefore a prophet, and knowing that God had sworn with

an oath to him that he would set one of his descendants on his throne, 31 he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.

► **Romans 1:1–6**

1 Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, 6 including you who are called to belong to Jesus Christ,

► **Preaching**

► Don't be afraid to explain and preach these motifs, images, types, and covenants when they apply to your passages.

► In educating and reviewing Biblical Theology in your sermons, you will have greater impact by showing the connections that reveal God as He has revealed Himself.

► **Example: Genesis 22 – Isaac Sacrificed**

- This motif represents how God sacrificed His Son Jesus at the center of human history.
- Abraham was faithful to God and believed that God could raise Isaac from the dead.
- God showed His loving faithfulness to humanity by sending His promised only Son to be sacrificed so that we can know Him. He then raised His Son from the dead.

Bibliographic Sources for Step 1

Bible Dictionaries and Encyclopedias

One-volume:

Evangelical Dictionary of Theology (Baker Reference Library) (Walter A. Elwell, 2001)
New Bible Dictionary (Many of the best British and US conservative scholars)
New Dictionary of Theology (David F. Wright and Sinclair B. Ferguson, 1988)
New Dictionary of Theology, 2nd ed. (Martin Davie and Tim Grass, 2016)
New International Dictionary of the Bible, Pictorial Edition
Eerdmans Dictionary of the Bible
Harper's Bible Dictionary
The Baker Compact Dictionary of Theological Terms (Gregg R. Allison, 2016)
The Westminster Dictionary of Theological Terms, 2nd ed. (Donald K. McKim, 2014)

Multi-volume:

Anchor Bible Dictionary (mixed scholarship) – new, being revised
Freedman, David Noel, Editor-in-chief. *The Anchor Bible Dictionary*. 6 Vols.
New York: Doubleday: 1992.

Encyclopedia of Biblical, Ecclesiastical and Theological Literature (John McClintock
and James Strong, 2016)

Illustrated Bible Dictionary from Tyndale (3 vols. conservative)

International Standard Bible Encyclopedia (ISBE) Eerdmans, 1995 (4 vols.) (mixed
scholarship)

The New Interpreter's Dictionary of the Bible

Katharine Doob Sakenfeld, Dictionary Editor (5 Vols.). *The New Interpreter's
Dictionary of the Bible*. Abingdon Press, 2009. http://www.amazon.com/New-Interpreters-Dictionary-Bible-Set/dp/0687333466/ref=sr_1_2?s=books&ie=UTF8&qid=1320066654&sr=1-2
(NIDB is generally well to the left of Evangelical positions.)

InterVarsity Series: (Downers Grove, IL: InterVarsity Press)

Dictionary of the Old Testament: Historical Books

Dictionary of the Old Testament: Pentateuch

Dictionary of Jesus and the Gospels

Green, Joel B., Scot McKnight, and I. Howard Marshall, eds., 1992.

Dictionary of Paul and His Letters

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Dictionary of Biblical Imagery

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STEP 2

Address the texts yourself to gain a *panoramic view*.

Resources: Bible versions, concordances, lexicons, word studies, historical/cultural texts.

Refer back to the **process** on page 4 to steps 1, 2, and 3:

- determine your relevant themes and key texts,
- interact with the biblical text yourself, and
- then go to a more focused analysis and finally synthesis for the sake of writing your chapter 2.

The following section ("Step 2") includes first some **instructional documents** relative to this step, and then a **bibliography of sources** within the categories listed on page 4 for this step.

Learn how to build a bibliography for your project by understanding what sources will give you a broader view, which will help you engage the text yourself, and which will assist you in analyzing and then synthesizing the material you are handling. Take time to understand the *focus* of each bibliographic section listed below. Where does that type of source fit within the process of your biblical-theological research?

Instructional Documents for Step 2 (beginning next page):

BASIC EXEGESIS GUIDELINES

by Roger D. Cotton

1. Keep sound hermeneutical, exegetical thinking.

- A. Keep asking: What was the author's intended meaning?
- B. Consider all the contextual evidence for the meaning from language, history and culture, literary features, and theology in context. Prioritize in circles of context: 1) the surrounding literary unit; 2) the book; 3) the same author; 4) the same genre; 5) the same subject; 6) the same time period; 7) the rest of the testament; 8) the whole Bible.
- C. Seek to understand the significance of what is written for the people then, culturally and theologically, and state it in terms of principles. Then propose the significance for us today in terms of theological principles and finally specific applications.

2. Answer the major questions from the basic resources.

- A. Study the most probable meanings of the major terms and phrases. Read in various versions including NIV, ESV, CEV, NLT, NET, and NASB. Use: lexicons—BDAG, HALOT; concordances—New Englishman's Hebrew or Greek Conc. or NIV ones; wordbooks including NIDOTTE, TWOT, TDNT or abridged, NIDNTTE. Study cross-references and parallel passages.
- B. Determine the meaning and significance for the Bible writers back then of essential historical and cultural points. Use: encyclopedias, surveys, background books, exegetical commentaries.
- C. Analyze the flow of thought within the passage by diagramming it.
- D. Place the passage within the document by outlining the latter and comparing yours to the outlines in the best exegetical commentaries.
- E. Note what the genre characteristics and literary devices indicate about the author's intent. See what the best exegetical commentaries and literary scholars say about them. Check *Dictionary of Biblical Imagery*.
- F. Read the studies available on the passage by other exegetes, especially on the theology of it. See: the best exegetical commentaries especially NIC, Tyndale, Expositor's, Word; journals; specialized studies, e.g. Horton's on the Holy Spirit; OT theologies, e.g. (OT) Martens, House, Goldingay, and Waltke, and (NT) Ladd.
- G. Draw conclusions on the meaning and significance then and the significance now. Meditate and principalize.

3. For a topic, bring together the above results for each of the passages pertaining to it and synthesize the Bible teaching on the topic.

- A. Be sure to let each Bible writer give his unique contribution to the topic.
- B. Try not to force any categories on the data but seek those of the Bible writers.

Doing Word Studies in the Bible

By Roger Cotton

The key question we must ask to interpret a passage of the Scriptures and understand what God is saying through it is what did the Bible writer, led by the Holy Spirit, mean in that context to those people? To get at that meaning, one of the basic questions to ask is how did the writer use the key words or phrases considering how they were used in that world? The answer to that question is found by doing word studies because we have not grown up in their world, speaking their language. However, there is a temptation in doing word studies that we must avoid and that is to treat Bible words as having magical power to be discovered, especially by tracing their roots. Words, including those used in the Bible, are just symbols, used in human language, to communicate truths and concepts. God speaks to humanity clearly, not in secret codes. He gave us His written word through real people in real human language the way those people actually spoke.

Therefore, the goal of a word study should be to understand the meaning the Bible writer intended by the word or phrase in the passage under study by presenting *the evidence of all the possible uses/meanings* of the word or phrase in the world of that Bible writer and then *choosing the meaning that best fits the particular context*. It is important to always remember that words are used and are to be understood in combination with other words. Nevertheless, the tool one must use to find every use in the Old or New Testaments—the data base for any word study—is an exhaustive concordance. (A wonderful, unique, ability of computers is to search combinations of words, quickly and thoroughly.) Old Testament words must be studied from the Hebrew text of the OT (or Aramaic in parts of Ezra and Daniel). New Testament words must be studied from the Greek New Testament but can also be connected to usage in the ancient Greek translation of the OT, which was used by the first century Christians, called the Septuagint. A concordance is the key tool for any word studies.

The first step in an Old Testament or a New Testament word study is to find the Hebrew or Greek word behind the English word that the translators chose and that represents an idea we want to understand better from a certain passage. Then, we can look up the original word in a Hebrew or Greek concordance and *see every place it was used in the OT or the NT*. From reading those references we should list the various meanings for the word in the OT or NT that are possible in our passage and choose the meaning that *best fits this context*. Finally, after doing this work, ourselves, from the biblical data, we then need to read the word studies done by OT or NT scholars and draw our own conclusions on the best understanding. Just because a person is a scholar does not mean he or she is right about the meaning of every Bible passage.

For English speaking Bible students who do not know Hebrew or Greek there are plenty of tools to enable them to do word studies. Obviously, various computer programs can provide needed information. Among printed books, there are concordances to particular versions which use a numbering system for identifying the Hebrew or Greek words behind the English words. Next, there are Hebrew and Greek concordances which use those numbering systems so that we can go to that Hebrew or Greek word and see a listing of every place it is used. For the King James Version there is Strong's concordance and numbering system which then is used by the Englishman's Hebrew or Greek Concordances. For the NIV there is the NIV Exhaustive

Concordance with their numbering system and then the Hebrew-English or Greek-English Concordances for use with the NIV. After we do this study we should read the article on the word in either the *New International Dictionary of Old Testament Theology and Exegesis* for a Hebrew word, or the corresponding dictionary for the NT Greek words. Finally, we should write our own summary of the meaning with our reasons for our conclusions based on the best Bible references that illustrate that meaning in similar situations elsewhere in the Scriptures.

An example is the word for “kill” in Exodus 20:13 in the KJV or “murder” in the NIV. Through the concordances for either version we can get a number that leads us to the Hebrew word *ratsach* and the list of its every occurrence in the Old Testament. From this list we can see that it is not a general word for killing but is used only of killing people. Furthermore, it is sometimes used of accidental killing, especially in Numbers. Thus, we may conclude that the basic idea represented by this word is the action of taking a human life that is not authorized by God. Certainly, in the context of the Ten Commandments this word refers to a willful choice that is prohibited and thus, is best translated murder. However, God may authorize a government to execute capital punishment or warfare which does not break this commandment.

Anyone can do this kind of study and come to a much more accurate and insightful understanding of the Bible writer’s message as well as be much better equipped to evaluate what scholars are saying. Thank the Lord for the many tools we have. Let us diligently examine the Scriptures as the Bereans did (Acts 17:11) and be workers who do not need to be ashamed (2 Tim. 2:15).

INSTRUCTIONS FOR DOING OLD TESTAMENT
WORD STUDIES
By Roger Cotton

Overview

1. Analyze the range of usage (of “meanings”) for the Hebrew word in the Old Testament from a Hebrew concordance.
2. Read scholarly word studies on your word.
3. Write an essay on the range of theological uses of the word in the Old Testament pointing out significant theological insights for important passages. If your goal is to better understand a particular passage by better understanding this word in it, conclude with where your specific passage, in its context, fits in the range of usage for the word.

Specific Instructions

1. Find your Hebrew word using a computer program or either:
 - A. *The Hebrew English Concordance to the Old Testament with the New International Version* by Kohlenberger and Swanson, Ref. BS1121.K65 using their number for the Hebrew word. This number can be found through 1) *The NIV Exhaustive Concordance* OR 2) finding Strong’s number (see B. below) and matching it with the NIV number in the table in the back of the NIV Exhaustive Concord. or the 5th volume of *The New International Dictionary of Old Testament Theology and Exegesis* (NIDOTTE), in the reference section of the library.
 - OR
 - B. *The (New) Englishman’s Hebrew Concordance*, keyed to Strong’s numbers. To get Strong’s number for the Hebrew word either find the English word (used by KJV) in *Strong’s Concordance*, or work through another translation and its concordance and number system, which is matched with Strong’s number in a table in the back of the concordance. Note that some of Strong’s numbers are not in order in *The New Englishman’s Hebrew Concordance*, particularly for “s” and “sh” words, due to a difference in an older alphabetizing method and so the student may have to look through a few pages to find the desired word.
2. Look at every place the Hebrew word is used in the Hebrew Bible, as they are listed in the concordance or by the computer. Note that in New Engl. Heb. Conc. verbs are broken down by parts of speech in the concordance (note that the term “preterite” usually refers to the past tense but do not worry about the tense of the translation), and by stems (KAL, NIPHAL, PIEL, HIPHIL, etc.). A Hebrew verb stem changes the root idea from simple active to passive, intensive, causative, or reflexive meanings. This may mean a significant change of meaning, such as from “being established” (Niphal) to “believing” (Hiphil) for the Hebrew verb, *aman*. Therefore, a verb should be studied only within the same stem unless it is clear

that another stem continues the same basic idea. In the NIV Hebrew concordance the stem is indicated by a capital letter in brackets after the verse number. So, when you look up a verb in the NIV Hebrew concordance, all the verses with the same capital letter in brackets, after the verse number, as the capital letter in brackets by the verse with your word in it, are the other places your form of the word is used and those are the verses you should look at.

3. In relating a particular passage's use of a word to the whole list of occurrences in the OT, prioritize the data by circles of context, and so determine which cross references are more relevant to the usage in your passage for shedding light on the meaning there. One must be aware that usage of a Hebrew word (as with any language) can change over time and across geographical and cultural distance. Let each writer speak in his or her own context.
4. After doing your own analysis of the range of usage of the Hebrew word in the OT and how it relates to your verse, then read what the scholars have said about the usage of this word, at least in NIDOTTE. Note that the numbers for the Hebrew words in NIDOTTE are the NIV numbers and there is a table in volume 5 where they are matched with the corresponding Strong's numbers. Also helpful may be the articles in TWOT (*Theological Wordbook of the Old Testament*, also by conservatives but briefer) and TDOT (which requires Hebrew knowledge and is by liberal Germans), as well as articles in Bible and theological dictionaries and encyclopedias, and essays in Old Testament theology works, commentaries, and journal articles; there are even whole books on some words.
5. When referring to a Hebrew word, the student should use the English letters for it that are found in NIDOTTE or the NIV Hebrew English Concordance, or another modern transliteration should be used, but not the ones in the Englishman's Hebrew Concordance.

An excellent explanation of word studies may be read in Chapter 8 of *Grasping God's Word* by J. Scott Duvall and J. Daniel Hays from Zondervan.

HOW TO DO A NEW TESTAMENT WORD STUDY

By James D. Hernando, Ph. D

Introduction:

1. The serious Bible student will do a careful study of every word that is crucial to the understanding of his/her passage.
2. Recognizing that words have more than one sense or meaning, an attempt will be made to determine as what meaning the author had in mind when he used that word.

Guidelines:

1. Determine the “semantic range” of a word, i.e. all the possible senses or meanings to a word. **Note:** The interpreter cannot assume that because a particular sense of the word is found to fit in one text, he can transport that same sense to its use in another text. Neither should he assume that the safe interpretation is to interpret the whole of the semantic range into the meaning of that word in a particular text. E.g., The Amplified Bible translations.
2. Examine the immediate context to see which meaning the word has in that particular text. **Note:** The interpreter is not to simply to determine the semantic range and then pick the meaning he prefers. The possibility that more than one sense will fit the passage and “make sense” does not legitimize every sense or meaning that does. See “Circles of Context.”
3. Remember that biblical words can have special or technical meanings (*terminus technicus*). When this is so we can expect it to be fuller and sometimes at variance with the meaning(s) derived from a historical-lexical study of the word. E.g., *musterion*

A. Areas of Word Study

1. ***Etymologically*** - by looking at the way the word is formed, its component parts, origin or derivation from root words.
 - a. Sometimes helpful *Gk. episcopos*
 - b. BUT by and large of limited value - *Eng. awful; Gk. anaginosko* **Remember:** “Usage/context, NOT etymology, determines meaning.” E.g., *homologeo* - “confess” is made up of two parts, *homos* – “same,” and *lego* – “to say,” but it is incorrect to say that to confess is to “say the same thing as.”

Note: Most Greek words in the NT are not used often (5436 words in NT of which 3246 are used 3x or less) and many have obscure origins and complicated histories. Students conducting this area of study will have to rely on lexicons, word books, theological dictionaries etc.

2. **Comparatively** - by looking at how that word is used in the Bible
 - a. all citations
 - b. all literary contexts - biblical genre and literary forms, e.g., “flesh” in the Gospels; “fool/foolish” in the Wisdom Lit.
 - c. all biblical contexts in the Bible - See “Circles of Context” – Note how the various biblical authors (NT or OT) use your word and/or how a section of the canon (Torah, Prophets – minor or major, Wisdom Lit. / Synoptic Gospels, Epistles, Revelation) may use the word. Note any differences.
 - d. parallel passages
 1. verbal cross reference (same word/words used in two verses)
 2. conceptual cross reference (same thought/topic using different words)
 3. parallel cross reference – (two accounts of the same event – cf. gospels)
 - e. synonyms (See *Trench’s Synonyms*) e.g., *phileo* - *agapao*
 - f. equivalent expressions - *kingdom of God/Heaven*
3. **Culturally** – Cultural study gives us insight into the scope and content of a word.
 - a. *oikos/oikia* (house/household) – The latter term referred could refer to all that a person possessed, but usually referred to adult members – the untenability of arguing for “infant baptism” by the use of *oikia* in Ac 16:31
 - b. Mt 5:41 - “compelled” Roman practice of enscribed service
 - c. All items of physical culture e.g., tools, money, furniture
 - d. All terms related to social or religious culture –e.g.s “pledged to be married” or *hilasmos* – “sin offering”
4. **Historical Development/Usage**
 - a. Deals with the historical circles of context that have a bearing on the Bible’s use of a particular word.
 - b. Overlaps with cultural study **Note:** What is closest literary usage (chronologically) is not necessarily the most germane to your study. E.g., Philo’s use of a Greek word as opposed to its use in the LXX.

Historical Contexts of a NT Word

Koine - See BAGD *A Greek-English Lexicon of the New Testament*

LXX – For lexicon, see Lust, Johan, Erik Eynikel, and Karin Hauspie, eds. *A Greek-English Lexicon of the Septuagint*. Stuttgart: Deutsche Bibelgesellschaft, 200; for concordance see Hatch and Redpath’s *Concordance to the Septuagint*.

³The reason why these historical contexts are studied is to explore the full semantic range carried by a particular word (all possible meanings). It also lets us see what meanings or connotations a word might have had to various audiences. It is not done so that you can uncritically import those meaning into the biblical text. The biblical author may have used the word in such a way as to reflect one sense of the word or not, but this has to be determined by contextual usage not by arbitrary assignment.

2. **Patristic Greek** - Depending on the date of the Church Father cited, this usage could be very helpful, since the Fathers are often paraphrasing and quoting biblical material in their writings and could reflect the NT usage in their exegesis or commentary. See Lampe's *Patristic Greek Lexicon*.
3. **Classical Greek** - This usage could be very helpful, since the classical period contains the literary heritage of most NT words. The problem is to determine if the NT writer knew such usage, employed it, or opted for a different sense. See Liddell and Scott's *Greek-Lexicon*.

Note: Greek students should do their own word studies, using the above lexicons and tools, however, the non-language student can still study the word historically by using theological dictionaries (e.g., Kittel's TDNT) and other word books (E.g., Balz and Schneider's *Exegetical Dictionary of the New Testament*)

5. **Use of Historical Word Study** - The student will have to look at the entire semantic range of the word gleaned from all of the historical contextual uses. It will be your job to discern which particular historical use or context informs the biblical author's use of that word. Now read your verse or passage in light of the meaning determined by your historical word study.

Flow Chart for Doing Word Studies on Bible Words in the Old Testament

By Roger Cotton, Th.D.

1. English word

Begin with a verse that deals with a concept that you want to understand better what the Bible people meant by it. Identify the English word chosen by the translators of your version to express it.

You need to use a version for which there is a concordance that has a number system to designate the Hebrew words.

Recommended tool: [NIV]

2. Find the Hebrew word through the number in an English concordance

Go to the exhaustive English Concordance for your translation. It must have a number system to designate the Hebrew word behind the English word so that you can study the actual Hebrew idea that you want to understand better. Find your verse under the English word in the concordance and get the number for the Hebrew word that it translates.

[NIV Exhaustive Concordance]

3. Look at every use through a Hebrew concordance

Go to that number—that Hebrew word—in an exhaustive Hebrew-English Concordance for your version, keyed to that number system, and find the Hebrew word. Then look at every place it is used in the O.T. List the various uses you find and lay out the range of usage. Propose where your verse fits in that range.

[NIV Hebrew English Concordance]

4. Read scholarly word studies

Go to scholarly word studies on the Hebrew word that are keyed to the number system. Modify your understanding as you find compelling points made in the scholarly studies.

[NIDOTTE—*New International Dictionary of OT Theology and Exegesis*]

5. Finally, write your own summary essay on the use of this word in God's teachings and what He meant through the human writer in your passage.

Bibliographic Sources for Step 2

Bible Versions—English

- NIV
- TNIV (known for simple syntax and readability)
- NASB (“translationese” instead of real English)
- CEV (the best translation for unchurched and new converts; 3rd grade level English)
- ESV (excellent, conservative, more literal version)
- NLT (very good, recent, simpler, version)
- NKJV (good but still has some of the weaknesses of the KJV text and tradition)
- NET (excellent modern conservative translation)

Study Bibles

- NIVStB (the best, terse, notes as well as maps and charts available)
- CEVStB (very good notes, see American Bible Society)
- Full Life Study Bible (good notes by Pentecostals)
- The ESV Study Bible
- NET (outstanding translators’ notes [tn] and study notes [sn])
- The New Interpreter’s Study Bible (Abingdon)
- Geneva Study Bible (1995, NKJV), now the Reformation Study Bible (1998, NKJV; 2005, ESV).

Understanding Bible Translations

Oss/Aker

<u>PARAPHRASES</u>	<u>TRANSLATIONS</u> ←—————→	
<ul style="list-style-type: none"> ▣ Not translations ▣ No regard for grammar, syntax or vocabulary ▣ Theological commentary disguised as a Bible ▣ The Message ▣ The Living Bible ▣ The Amplified Bible ▣ Talmudic 	<p>Functional</p> <ul style="list-style-type: none"> ▣ Phrase/Idiom-based ▣ Grammar & syntax considered ▣ Restricted vocabulary ▣ Restricted syntax ▣ NLT ▣ NIV ▣ TNIV 	<p>Formal</p> <ul style="list-style-type: none"> ▣ Grammar/Syntax-based ▣ No restrictions ▣ ESV ▣ NASB ▣ KJV ▣ NKJV

Concordances

Bible Works is the best computer program available for Bible study in Hebrew or Greek (<http://www.bibleworks.com/>); see Accordance for the Mac (<http://www.accordancebible.com/>)

We recommend using Bible software such as BibleWorks or Accordance. There are a number of free online concordances (E-Sword, <http://www.e-sword.net/>) and others.

Background History and Culture Studies

Background Commentaries of the OT and NT from IVP

-*The IVP Bible Background Commentary: [Old Testament](#)* (Walton, Matthews, Chavalas)

-*The IVP Bible Background Commentary: [New Testament](#)* (Keener)

Biblical Archaeology Review (interesting journal; variety of perspectives)

Dictionary of Biblical Imagery from IVP

Ryken, Leland, James C. Wilhoit, and Tremper Longman III, eds. *Dictionary of Biblical Imagery*. Downers Grove, IL: InterVarsity, 1998.

Life in Bible Times by J. A. Thompson

Oxford Encyclopedia of Archaeology

Exegetical Methodology

Chisholm, Robert B., Jr. *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew*. Grand Rapids: Baker, 1998. (Excellent tool for how to use Hebrew in interpreting Scripture)

Duvall, J. Scott and J. Daniel Hays. *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*. Grand Rapids: Zondervan, 2001.

Fee, Gordon. *New Testament Exegesis: A Handbook for Students and Pastors*. 3rd ed. Philadelphia: Westminster Press, 2002.

Hernando, James D. *Dictionary of Hermeneutics: A Concise Guide to Terms, Names, Methods, and Expressions*. Springfield, MO: Gospel Publishing House, 2005. [[link](#)]

Kaiser, Walter C. Jr. *Toward An Exegetical Theology*. Grand Rapids: Baker, 1981. (Excellent on principalizing and diagramming)

Klein, William W., Craig L. Blomberg, and Robert L. Hubbard, Jr. *Introduction to Biblical Interpretation*. Dallas: Word, 1993. This or the one below are the best out and should be read by every graduate Bible student.

Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation to Biblical Interpretation*. Downers Grove, IL: InterVarsity Press, 1991.

Stuart, Douglas. *Old Testament Exegesis: A Primer for Students and Pastors*. 3rd ed. Philadelphia: Westminster Press, 2001.

Vhymeister, Nancy Jean. *Quality Research Papers: For Students of Religion and Theology*. Grand Rapids, MI: Zondervan Publishing House, 2001.

Basic Bibliography for Biblical Interpretation

Compiled by Doug Oss

This bibliography provides you with enough introductory material to lead you into the literature in whatever depth you desire as you pursue any given topic in hermeneutics (see the bibliographic data in the footnotes). For background and reference works consult Fitzmyer or Kepple.

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Word Books/Theological Dictionaries

Be careful about word study fallacies of older tools (e.g., TDNT and to lesser degree TDOT). Note that these tools are useful for technical terms, but often misleading otherwise. We recommend stronger tools:

- TWOT
- NIDOTTE
- NIDNT

Old Testament

Jenni, Ernst, and Claus Westermann. *Theological Lexicon of the Old Testament*. 3 Vols. Peabody, MA: Hendrickson Publishers, 1997. Translated by Publisher. (Not really a "lexicon" but rather a theological dictionary of the OT.)

New International Dictionary of Old Testament Theology and Exegesis (NIDOTTE)
Van Gemeren, Willem A., ed. *New International Dictionary of Old Testament Theology and Exegesis*. 5 vols. Grand Rapids: Zondervan, 1997. (Ref BS 440 .N438) (Required for any OT word studies; The OT was done by some of the best of U.S. scholars and is much better than the NT one. It provides longer exegetical comments on words in the Old Testament. Its indexes include correlations going from Strong's numbers to Goodrick/Kohlenberger numbers, and from Goodrick ... to Strong's numbers.

Theological Dictionary of the Old Testament

Botterweck, G. Johannes and Helmer Ringgren, Eds. *Theological Dictionary of the Old Testament*. Multi vols. Grand Rapids: Eerdmans Publishing Co., 1974--. Hasseveral translators—1st 3 Vols. redone.

Theological Wordbook of the OT (TWOT) (not as thorough as NIDOTTE; brief – more like lexicon) Harris, R. Laird, Gleason L. Archer, Jr., and Bruce K. Waltke, eds. *Theological Wordbook of the Old Testament*. 2 Vols. Chicago: Moody, 2003.

New Testament

Exegetical Dictionary of the New Testament

Balz, Horst and Gerhard Schneider, Eds. *Exegetical Dictionary of the New Testament*. Vols. 1-3. Grand Rapids: Eerdmans Publishing Co., 1990-1993.

New International Dictionary of New Testament Theology and Exegesis [[NIDNTTE](#)]

Silva, Moises, revision ed. 5 vols. Grand Rapids, MI: Zondervan, 2014.

(Revision of):

Brown, Colin, Gen Ed. *The New International Dictionary of New Testament Theology and Exegesis*. 4 Vols. Grand Rapids: Zondervan Publishing House, 1986. Ref BS 2397.N48. Gives the Greek translation of terms and discusses the etymology, use in classical literature, Old Testament literature, and New Testament literature. It has good indexes to words and phrases. (See abridged below)

ABRIDGED TO:

Verbrugge, Verlyn, ed. *The NIV Theological Dictionary of New Testament Words: An Abridgment of New International Dictionary of New Testament Theology*. Grand Rapids: Zondervan Publishing House, 2000. *NOW CALLED: New International Dictionary of New Testament Theology* (2004).

Theological Dictionary of the New Testament (abridged version of Kittel's 10-vol. set)
Bromiley, Geoffrey W. *Theological Dictionary of the New Testament*, edited by Gerhard Kittel and Gerhard Friedrich, translated by Geoffrey W. Bromiley: *Abridged in One Volume*. Grand Rapids, MI: Eerdmans, 1985.

Spicq, Ceslas. *Theological Lexicon of the New Testament*. 3 Vols. Translated by James D. Ernest. Peabody: MA: 1994. (Not really a lexicon, but rather a theological dictionary of NT Greek.)

Lexicons

1. Warnings: (a) weak resources, such as Vines, Wuest, Spiros Zodhiates, etc.; (b) misusing classical Greek dictionaries, such as Liddell-Scott
2. Recommend standards:
 - HALOT and BDB for OT
 - BDAG for NT

Brown, Francis, S. R. Driver, and Charles A. Briggs, eds. ["BDB"] *A Hebrew and English Lexicon of the Old Testament* by William Gesenius. Translated by Edward Robinson. Oxford: Clarendon, 1907. The classic scholarly lexicon but not user friendly or up to date. Still useful as a "concordance" of potential usage. Available in Bible Works

Arndt, William, Frederick W. Danker, and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. [BDAG] 3rd ed. Edited by Frederick W. Danker. Chicago: University of Chicago Press, 2000. The standard scholarly lexicon for the Greek NT. Available in Bible Works

Holladay, William L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids: Eerdmans, 1971. The best affordable lexicon. Available in Bible Works

Koehler, Ludwig, and Walter Baumgartner. *The Hebrew and Aramaic Lexicon of the Old Testament* [HALOT]. 5 vols. Revised by Walter Baumgartner and Johahn Jacob Stamm. Translated and Edited by M. E. J. Richardson. New York: E. J. Brill, 1994-00. The best lexicon, available in print or in Bible Works.

Liddell, Henry George, Robert Scott, Henry Stuart Jones, and Roderick McKenzie. *A Greek-English Lexicon*. 9th ed. New York: Oxford University Press, 1996. Not a lexicon of NT Greek, but still useful as a supplement on classical Greek background

of terms. Available in Bible Works. (However: be careful about misreading classical Greek definitions into NT exegesis.)

Louw, Johannes P., and Eugene A. Nida, eds. *Greek-English Lexicon of the New Testament Based on Semantic Domains*. 2nd ed. New York: United Bible Societies: 1988-89. Available in Bible Works. (Uses a semantical field approach.)

Lust, Johan, Erik Eynikel, and Karin Hauspie, eds. *A Greek-English Lexicon of the Septuagint*. Stuttgart: Deutsche Bibelgesellschaft, 2003. Available in Bible Works.

[Bible Works 10](#) and Logos (Scholar's Library) both have some of these—some are on both CDs. You may have to order them separately. For a concordance, Bible Works 10 cannot be beat. Bible Works 10 and Logos (Scholar's Library) also have several good Hebrew lexicons and Liddell & Scott's Greek lexicon. This lexicon will have words that other lexicons do not have. It covers classical Greek onwards.

Biblical Theologies

1. More useful than OT/NT surveys
2. How to use:
 - Focus on your key texts
 - Focus on your key concepts

General

Alexander, T. Desmond, and Brian S. Rosner, eds. *New Dictionary of Biblical Theology: Exploring the Unity & Diversity of Scripture*. Downers Grove, IL: InterVarsity Press, 2000.

Barr, James. "Biblical Theology." In *Interpreter's Dictionary of the Bible, Supplement*, edited by Keith Crim, 104–11. Nashville, TN: Abingdon, 1976. Reviews the biblical theology movement and key themes associated with it.

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STEP 3

Consult commentaries to *zoom* in and do more in-depth **analysis**. (Use these to confirm or contrast with your discoveries.)

Resources: commentaries, journals, historical theology, ecclesial theology if necessary. Use indices and abstracts (see Hernando instructions).

Refer back to the **process** on page 4 to steps 1, 2, and 3:
determine your relevant themes and key texts,
interact with the biblical text yourself, and
then go to a more focused analysis and finally synthesis for the sake of writing your chapter 2.

The following section (“Step 3”) includes first some **instructional documents** relative to this step, and then a **bibliography of sources** within the categories listed on page 4 for this step.

Learn how to build a bibliography for your project by understanding what sources will give you a broader view, which will help you engage the text yourself, and which will assist you in analyzing and then synthesizing the material you are handling. Take time to understand the *focus* of each bibliographic section listed below. Where does that type of source fit within the process of your biblical-theological research?

Instructional Documents for Step 3:

Billings, J. Todd. “How to Read the Bible.” *Christianity Today*. October 27, 2011, 24-30.
This article is not included in this document but is available upon request. It includes a section on commentaries, as well as a list of commentary resources at the end.

Making Use of Indices and Abstracts (Hernando) – see next page.

Making Use of Indices and Abstracts

Biblical-Theological Research⁴
Presentation for D.Min. Participants
by Dr. James Hernando,
AGTS Professor of NT

(With footnotes in red from comments made during presentation to D.Min. participants.)

Preliminary Steps:

1. Take your **topic** and **make a list of topical subjects that are intrinsic to your study**. For example, let's say your D. Min. project involved developing a discipleship curriculum for the elderly residents of a progressive care retirement village in your city.
 - a. Some related topics might be the following: Discipleship, Christian discipleship, Christian Education; Adult Education – the elderly, Christian life; Spiritual formation etc.
 - b. You can always choose/add additional topics. **Start with broader topics** and categories that are inclusive of your topic and **work toward a narrower focus**. (e.g. “Care for the Elderly” may lead you toward “Learning for the Aged” etc.)
2. Mine the **bibliographies** of well-chosen and targeted articles.
3. The indices below often contain **book reviews**. A well-selected monograph on your topic or a related topic will provide a ton of relevant bibliography.

⁴Biblical theology spans the teaching of Scripture on your topic and how that works through Scripture with *progressive revelation*.

See for example *New Dictionary of Biblical Theology* regarding eras:
Patriarchal, non-writing prophets, monarchy-both N&S and prophetic literature, Exilic prophets, post-exilic prophets, Gospels, Acts, Epistles, Revelation.

⁵Broad: encyclopedias. Get a jump off point from encyclopedia bibliographies. (Ex. *Encyclopedia of Religion*

Encyclopedia Judaica

New Catholic Encyclopedia

New Dictionary of Biblical Theology

International Standard Bible Encyclopedia (ISBE) – 2 versions

Interpreter's Bible Dictionary (alphabetized subjects)

Zondervan Pictorial Encyclopedia (multivolume).

⁶*New International Dictionary of New Testament Theology and Exegesis* (5 vols) (Moises Silva)

Reference Indices for Finding Books and Journal Articles

I. Humanities Index⁷ – inclined toward humanities and social science

- For BTH topics check: Topics that begin with **Church**, Christian/Church, Christianity, and Christians, **then look at your sub categories**: Christian ethics, Christian life, Christian missions, Missions etc. Some categories with a list of sources related to the “biblical teaching” on a particular topic.
 - *Christianity* has a host of sub categories such as Christianity and ____
 - Culture
 - Economics
 - Education (Cf. Discipleship)
 - Literature
 - Science
 - Other religions: Paganism, Buddhism, Hinduism, Islam, Judaism
 - Politics: race relations, slavery, social problems, the world, war etc.

II. Social Science Index (many of the **same headings** as the *Humanities Index*, but you will find more **social science** journals.

III. Religion Indexs – has the *broadest scope of topics*.

- Abbreviations for all periodicals are given in the list of periodicals – make a copy for future reference and footnotes. *Turabian* format allows for abbreviations of journals and periodicals.
- For chapter 2 you want to focus on headings like: **Bible or Christian⁹ with sub categories**:
 - Bible – authority, canon, commentaries,¹⁰ criticism etc.
 - Bible – social teachings
 - B. study

⁷These are by year, from '73 through 2008 at AGTS.

⁸This is by topic *and* author.

⁹Focus on the most helpful, most exhaustive of categories.

¹⁰Use best commentaries only for particularly troubling or obscure passages:

New International Commentary of the New Testament (2nd ed.)

Word Biblical Commentary OT & NT (Evang.)

Hermeneria

ICC (International Critical Commentary (older, classically evangelical)

Very readable: *Expositor's Bible Commentary*

IVP Commentaries: covers all NT:

NT Backgrounds

Jesus and Gospels

Paul and His Letters

Later NT books

- B- psychology
 - B- theology
 - Christian – education, discipleship, epistemology, counseling, psychology, etc.
- NOTE: A biblical theology¹¹ (chapter 2) considers the entire scope and progress of divine revelation across the biblical canon.¹² Thus...
 - It seeks both a *diachronic*¹³ description of what biblical authors were saying in texts set in a specific historical cultural setting. Thus, it looks to see the development of a topic as biblical history unfolds, and...
 - It seeks a holistic or *synchronic* description of what the Bible (or some portion of it) teaches on a given subject. What follows is the prescriptive task of describing what this teaching means for contemporary faith and praxis.
 - Assumed in these two approaches is both the authority of Scripture and its relevance, that Scripture has something to say to our time and situation, and that we *should* seek to respond to it.
 - Bible – (some book of the Bible) – Theology
 - Acts – theology
 - Amos – theology
 - Colossians – theology
 - **Make a list of biblical words¹⁴/terms related to themes/topic.** E.g. the theme of **conflict resolution** would logically want to survey words related to relational *discord: strife, enmity, hostile, hatred, jealousy*, etc.
- Bible, NT – theology
- Bible, OT – theology
- Theology – and its subcategories

IV. Guide to Social Science and Religion in Periodical Literature

- Will include topics that attempt the integration of social science and humanities.
- Will include some periodicals that are omitted in the Religion Index.

¹¹An attempt to *map out* what the Bible says about your topic...so you can *apply* the Bible after you *discover* what it says.

¹²A helpful article that defines and describes the work of “Biblical Theology” is found in *Handbook of Biblical Criticism*, 3rd edition by Soulen and Soulen.

¹³The Bible will address your topic but not “neatly.”

¹⁴Word Studies: Colin Brown, etc.

V. Christian Periodical Index

- Includes more **popular** Christian periodicals (e.g. Christian Science Monitor, Christianity Today, and published church journals) but **includes a few scholarly journals as well** – limited.)
- Usually if your topic is in this index it will also appear in the Religion Index

VI. NT /OT Abstracts –These two abstracts will help you BEFORE you go to the stacks, or get on line at *Ebsco Host*. They will prevent random copying of any and every article that looks relevant.

- It does the above by giving a brief abstract or descriptive summary of what is in a book or journal article.

OT Abstracts:¹⁵ (see vol. 21)

- See contents page for categories: Pentateuch, Historical Books, The Writings, Major Prophets, Minor Prophets, **Biblical Theology**, Intertestamental, Apocrypha, **NT Use**, Qumran
- Note especially the book notices under Biblical Theology.¹⁶
- Make a copy of the abbreviation of Periodicals¹⁷ Abstracted and the Abstractors (authors)

NT Abstracts: (see vol. 48)

- Note organization: NT General, Gospel-Acts, Epistles-Revelation, NT World
- See especially **Biblical Theology**

Note Scripture Text Index or key passages and text related to your study.

¹⁵OT/NT are quarterly, then bound. Good starting place is about 10, 15, 20 years ago, depending on how narrow your topic is.

In contrast to EBSCO Host, these will give you an *abstract* of the article. (Saves you the time needed to read through the article!)

¹⁶See for example, Elmer Martens' *Old Testament Theology* and the contents in the abstract – vol. 21, page 165.

¹⁷So you don't have to write it out each time.

Bibliographic Sources for Step 3

Commentaries

Use scholarly exegetical ones, especially. Use a few of the best. We recommend particular commentaries that focus on theology and application, as opposed to background issues and close technical exegetical discussions.

Surveys of Commentaries

Recommended:

D. A. Carson and Tremper Longman have written books surveying and recommending commentaries of NT and OT from Baker:

Carson, D. A. *New Testament Commentary Survey*. 6th ed. IVP, 2007.

Longman, Tremper III. *Old Testament Commentary Survey*. 4th ed. IVP, 2007.

Also see:

Glynn, John. *Commentary and Reference Survey: A Comprehensive Guide to Biblical and Theological Resources*. Grand Rapids: Kregel Academic & Professional, 2007. (See “Ultimate Commentary Collection” [next page](#)).

Sets (not an exhaustive list)

New International Commentary [[OT](#) 23 Vol. set] [[NT](#) 18 Vol. set]

New Studies in Biblical Theology ([40 volumes](#)) – latest published in 2016

The IVP New Testament Commentary Series ([Paperback](#))

The IVP New Testament Commentary Series ([via BibleGateway](#))

The NIV Application Commentary (NIVAC)

Genesis	Psalms, Volume 1	Matthew	1 & 2 Thess.
Exodus		Mark	1 & 2 Timothy, Titus
Leviticus, Numbers	Proverbs	Luke	Hebrews
Deuteronomy	Ecclesiastes, Song of Songs	John	James
Joshua	Isaiah	Acts	1 Peter
Judges, Ruth	Jeremiah, Lamentations	Romans	2 Peter, Jude
1 and 2 Kings	Ezekiel	1 Corinthians	1, 2, 3 John
1 and 2 Chronicles	Daniel	2 Corinthians	Revelation
	Hosea, Amos, Micah	Galatians	
	Jonah, Nahum, Habakkuk, Zephaniah	Ephesians	
Esther	Haggai, Zechariah	Philippians	
Job	Joel, Obadiah, Malachi	Col., Philemon	

Cite NIVAC this way:

Boda, Mark. *Haggai, Zechariah*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 2004.

Tyndale New Testament Commentary [[link](#)] 20 Vol. set

Word Biblical Commentary (often very good but sometimes too liberal) (see set)

Cite *Word Biblical Commentary* this way:

Butler, Trent C. *Joshua*. Vol. 7 of *Word Biblical Commentary*. Nashville, TN: Thomas Nelson, 1983.

One-Volume Commentaries [[See full list below.](#)]

Full-Life Bible Commentary to the New Testament [[link](#)]

Life in the Spirit New Testament Commentary [[link](#)]

New Bible Commentary [[link](#)]

Theology of Work Commentary [[link](#)]

“Ultimate Commentary Collection”

by John Glynn in *Commentary & Reference Survey*. 10th ed. Grand Rapids, Kregel, 2007.

	Technical	Expositional		Technical	Expositional		Technical	Expositional
Gen.	Victor Hamilton (NICOT) Gordon Wenham (WBC)	Ken Mathews (NAC) Bruce Waltke, (Zondervan) John Walton (NIVAC)	Eccl.	Thomas Kruger (Herm.) Roland Murphy (WBC) Choon-Leong Seow (AB)	Tremper Longman (CBC) Iain Provan (NIVAC)	Acts	C. K. Barrett (ICC) Darrell Bock (BECNT) Ben Witherington (Eerdmans)	Craig Keener (Baker, 2012) William Larkin (IVPNTC) Richard Longenecker (EBC) John Stott (BST)
Ex.	Brevard Child (OTL) Cornelius Houtman (HCOT)	Peter Enns (NIVAC) Alec Motyer (BST) Douglas Stuart (NAC)	Song of Sol	Duane Garrett (WBC) Richard Hess (BCOTWP) T. Longman (NICOT)	Thomas Gledhill (BST) Tremper Longman (CBC)	Rom.	C. E. B. Cranfield (ICC) Doug Moo (NICNT) Thom. Schreiner (BECNT)	Douglas Moo (NIVAC) Grant Osborne (IVPNTC) John Stott (BST)
Lev.	John Hartley (NICOT) Jacob Milgrom (AB)	Roy Gane (NIVAC) Mark Rooker (NAC) Allen Ross, <i>Holiness to the Lord</i> (Baker)	Isaiah	Goldingay (Isa. 40-55) (ICC) Alec Oswalt (NICOT) John Oswalt (NICOT) H Williamson (Isa. 1-5)(ICC)	John Oswalt (NIVAC) Gary Smith (NAC) Barry Webb (BST)	1 Cor.	Gordon Fee (NICNT) David Garland (BECNT) Anthony Thiselton (NIGTC)	George Guthrie (NAC) Alan Johnson (IVPNTC) Verlyn Verbrugge (EBC)
Num.	Timothy Ashley (NICOT) Jacob Milgrom (JPSTD)	Dennis Cole (NAC) Gordon Wenham (TOTC)	Jer.	Jack Lundbom (AB) Louis Stuhlman (Abingdon) J. A. Thompson (NICOT)	Andrew Dearman (NIVAC) F. B. Huey (NAC) Elmer Martens (CBC)	2 Cor.	Paul Barnett (NICNT) Murray Harris (NIGTC)	David Garland (NAC) Scott Hafemann (NIVAC) Murray Harris (EBC)
Deut.	Peter Craigie (NICOT) G. McConville (Apollon)	Daniel Block (NIVAC) Eugene Merrill (NAC)	Lam.	Paul House (WBC) Iain Provan (Sheffield)		Gal.	F. F. Bruce (NIGTC) R. Longenecker (WBC)	Timothy George (NAC) John Stott (BST)
Josh.	Marten Woudstra (NICOT)	Richard Hess (TOTC) David Howard (NAC)	Ezek.	Leslie Allen (WBC) Daniel Block (NICOT) Margaret Odell (SHBC)	Lamar Cooper (NAC) Iain Duguid (NIVAC)	Eph.	Ernest Best (ICC) Harold Hoehner (Baker)	William Klein (EBC) Peter O' Brien (PNTC) Klyne Snodgrass (NIVAC)
Jud.	Robert Boling (AB)	David Atkinson (BST) Daniel Block (NAC) Lawson Younger (NIVAC)	Dan.	John Collins (Herm) John Goldingay (WBC)	Joyce Baldwin (TOTC) Eugene Carpenter (CBC) Stephen Miller (BST)	Phil.	M. Bockmuehl (Henrickson) Gordon Fee (NICNT) Peter O'Brien (NIGTC)	Stephen Fowl (Two Horizons) David Garland (EBC) Frank Thielman (NIVAC)
Ruth	Fredric Bowing (AB) Robert Hubbard (NICOT)		Hos. Amos	A. A. MacIntosh (ICC) Shalom Paul (Herm.)	Duane Garrett (NAC) Gary Smith (NIVAC)	Col. & Phil.	Wilson, Robert McL. (ICC) Peter O'Brian (WBC)	David Garland (NIVAC) N. T. Wright (TNTC)
1 & 2 Sam.	R. Klein (1 Sam.) (WBC) K. McCarter (1 Sam.) (AB) David Tsumura (NICOT)	Bill Arnold (NIVAC) Robert Bergen (NAC)	Obad. – Micah	Leslie Allen (NICOT) F. Andersen (AB) T. Finley (WEC) Paul Raabe (AB) Jack Sasson (AB)	Rosemary Nixon (BST) B. Smith & F. Page (NAC)	1 & 2 Thess	Abraham Malherbe (AB) Charles Wanamaker (NIGTC)	Gregory Beale (IVPNTC) John Stott (BST) Ben Witherington (Eerdmans)
1 & 2 Kings	M. Cogan (1 Kings) (AB) T. Hobbs (2 Kings) (WBC)	Paul House (NAC) Gus Konkel (NIVAC) Donald Wiseman (TOTC)	Na – Zeph.	Francis Andersen (AB) R. Patterson (WEC) Klaas Spronk (HCOT) Marvin Sweeney (Herm.)	K. Barker & W. Bailey (NAC) James Bruckner (NIVAC)	1&2 Tim. & Tit.	Luke Johnson (AB) I. Howard Marshall (ICC) William Mounce (WBC) Phillip Towner (NICNT)	L. Belleville & Laansma (CBC) Andreas Kostenberger (EBC) Walter Liefeld (NIVAC)
1 & 2 Chr.	R. Braun (1 Chr.) (WBC) R. Dillard (2 Chron. (WBC) Sara Japhet (OTL) R. Klein (1 Chr.) (Herm.) Gary Knoppers (1 Chr)(AB)	Andrew Hill (NIVAC) Martin Selman (TOTC)	Hag. – Mal.	Andrew Hill (AB) E. Merrill (WEC) Carol & Eric Meyers (AB) Pieter Verhoef (NICOT)	Joyce Baldwin (TOTC) Mark Boda (NIVAC) R. Taylor & Clendenen (NAC)	Heb.	Luke Johnson (AB) William Lane (WBC)	R. T. France (EBC) George Guthrie (NIVAC)
Ezra & Neh.	Ralph Klein (Abingdon) Hugh Williamson (WBC)	Douglas Green (NIVAC) Derek Kidner (TOTC)				Jam.	Peter Davids (NIGTC) P. J. Hartin (Liturgical) Luke Johnson (AB)	Douglas Moo (PNTC) David Nystrom (NIVAC) George Stulac (IVPNTC)
Esth.	Fredric Bush (WBC) Michael Fox (Eerdmans)	Joyce Baldwin (TOTC) Karen Jobes (NIVAC)	Matt.	W. Davies & D. Allison (ICC) Donald Hagner (WBC) John Nolland (NIGTC)	Craig Blomberg (NAC) D.A. Carson (EBC) David Turner (SHBC)	1 Pet.	Karen Jobes (BECNT) Ramsey Michaels (WBC)	Daryl Charles (EBC) I. Howard Marshall (IVPNTC) Tom Schreiner (NAC)
Job	David Clines (WBC) John Harley (NICOT)	Gus Konkel (CBC) Dennis Magary (NIVAC)	Mark	Craig Evans (WBC) Richard France (NIGTC) Robert Gundry (Eerdmans)	Darrell Bock (CBC) James Brooks (NAC) David Garland (NIVAC)	2 Pet. Jude	Richard Bauckham (WBC) W. Hall Harris (Biblical Studies Press) I. Howard Marshall (NICNT)	Peter Davids (PNTC) Douglas Moo (NIVAC) Thomas Schreiner (NAC)
Psa.	P. Craigie, & others (WBC) J. Goldingay (BCOTWP) F. Hossfeld & E. Zenger (Herm)	Gerald Wilson (NIVAC) Michael Wilcock (BST)	Luke	Darrell Bock (BECNT) Francois Bovon (Herm.)	Darrell Bock (NIVAC) Walter Liefeld & D. Pao (EBC) Robert Stein (NAC)	1- 3 Jn		Daniel Akin (NAC) Colin Kruse (PNTC) Tom Thatcher (EBC)
Prov	Michael Fox (AB) T. Longman (BCOTWP) Bruce Waltke (NICOT)	David Atkinson (BST) John Kitchen (Mentor) Paul Koptak (NIVAC)	John	Craig Keener (Hendrickson) A. Kostenberger (BECNT)	Gary Burge (NIVAC) Colin Kruse (TNTC) Robert Mounce (EBC)	Rev.	Robert Mounce (NICNT) Grant Osborne (BECNT) Stephen Smalley (IVP)	Ian Boxall (BNTC) Dennis Johnson <i>Triumph of the Lamb</i> Craig Keener (NIVAC)

AB.....Anchor Bible.....BS491.A5	BST.....Bible Study Com.....BS491.158	ICC.....Intern'l Critical Com.....BS2341.2.1674	NICOT.....New Intern'l C. on OT.....BS1151.2.N49	SHBC.....Smyth & Helwys Bible C.....BS491.3.S5
Apollon.....Apollon OT Com.....BS1151.A66	CBC.....Cornerstone Biblical Com.....BS491.3.C67	IVPNTC.....IVP NT Com.....BS2341.2.1674	NIGTC.....New Intern'l Greek C.....BS2341.2.N5x	TNTC.....Tyndale NT Com.....BS2341.2.T19
BCOTWP.....Baker Com on OT Wisdom & Psalms	EBC.....Expositor's Bible Com.....BS491.2.E96	JPSTC.....Jewish Publ. S Torah C.....BS1225.3.J78	NIVAC.....NIV Application Com.....BS491.2.N66	TOTC.....Tyndale OT Com.....BS1151.2.T96x
BECNT.....Baker Exeg C on NT	HCOT.....Historical Com. on the OT	NAC.....New American Com.....BS491.2.N482	OTL.....Old Testament Library.....BS1151.2.O4x	WBC.....Word Biblical Com.....BS491.2.W67
BNTC.....Black's NT Com.....BS2341.2.B32	Herm.....Hermeneia (Fortress).....BS491.2.H4x	NICNT.....New Intern'l C. on NT.....BS2341.2.N4	PNTC.....Pillar NT Com.....BS2341.2.P5x	WEC.....Wycliffe Exegetical Com.

Old Testament

Some of the best examples are:

Wenham on Leviticus NICOT

Motyer on Isaiah IVP

Horton on Genesis CBL (Complete Biblical Library)

Selman on Chronicles TOTC

Dillard on 2 Chronicles WBC.

Jerome, *Ancient Christian Texts*, vol. 1, *Commentaries on the Twelve Prophets*, ed.
Thomas P. Scheck, IVP Academic, 2016

See lists that follow:

Roger Cotton's recommended commentaries for Old Testament.

**Dale Brueggemann's recommended commentaries for Old Testament (geared
toward biblical theological and/or application).**

RECOMMENDED OLD TESTAMENT COMMENTARIES FOR EXEGETICAL STUDY

Roger D. Cotton, Th.D.

Commentary Sets or Series Abbreviations

2014

AB - Anchor Bible
AOTC - Apollos OT Commentary
BCOT - Baker Commentary on the OT
BSC - Bible Student's Commentary
BST - Bible Speaks Today
CBL - Complete Biblical Library
CC - Continental Commentary
Com C - Communicator's Commentary
DSB - Daily Study Bible
EBC - Expositor's Bible Commentary

EEC - Eerdmans' Critical Commentary
FOTL - Forms of Old Testament Literature
IB - Interpreter's Bible
ICC - International Critical Comm.
Interp - Interpretation
ITC - International Theological Comm.
JPS-TC - Jerus. Pub. Soc. Torah Comm.
NAC - New American Commentary
NCB - New Century Bible Comm.

NIB - New Interpreter's Bible
NIBC - New International Biblical Commentary
NIVAC - NIV Application Comm.
NICOT - New International Comm. on the OT
OTL - Old Testament Library
SHBC - Smyth and Helwys Bible Comm
TOTC - Tyndale Old Test. Comm.
WBC - Word Biblical Commentary
WEC - Wycliffe Exegetical Commentary

Must Check

GENESIS WBC, Wenham
NICOT, Hamilton
CBL, Horton
Waltke

EXODUS WBC, Durham
NIVAC, Enns
EBC, Kaiser
OTL, Childs

LEVITICUS NICOT, Wenham
Holiness to the Lord, Allen Ross
CBL, Cotton
AB, Milgrom

NUMBERS TOTC, Wenham
NICOT, Ashley
JPS-TC, Milgrom
NAC, Cole

DEUTERONOMY NIBC Wright
NICOT, Craigie
TOTC, Thompson
Apollos, McConville

JOSHUA NICOT, Woudstra
WBC, Butler
TOTC, Hess
NAC, Howard

JUDGES NAC, Block
EBC, Wolf
NIVAC, Younger

May Also Be Helpful

Keil & Delitzsch may be helpful for any OT books

NIVAC, Walton; Cassuto; TOTC, Kidner
Ross; NIBC, Hartley; BSC, Aalders; JPS-TC, Sarna
Youngblood; Leupold; Westermann
EBC, Sailhamer; AB, Speiser; OTL, von Rad

Cassuto; Houtman; Bush
JPS-TC, Sarna; AB, Propp
TOTC, Cole; Ramm; BSC, Gispén
ECC, Dozeman

AOTC, Kiuchi; NIB, Kaiser; JPS-TC, Levine
WBC, Hartley; BSC, Noordtzi; CC, Milgrom Concordia, Klienig;
NIVAC, Gane; NAC, Rooker
EBC, Hess; Com C, Demarest; DSB, Knight;
NIBC, Bellinger; TOTC, Harrison; OTL, Gerstenberger

AB, Levine; Interp., Olson; NIBC, Bellinger
BSC, Noordtzi; NCB, Snaith or Davies
EBC, Allen; NIB, Dozeman; WBC, Budd
WEC., Harrison

JPS-TC, Tigay; NAC, Merrill; NIVAC, Block,
BSC, Ridderbos; OTL, von Rad; Interp., Miller
DSB, Payne; EBC, Kalland; IB, Wright
AB, Weinfeld

ITC, Hamlin; BSC, Goslinga
NIVAC, Hubbard; AB, Boling & Wright
IB, Bright; DSB, Auld;

AB, Boling; CBL, Barnes; WBC, Butler
BSC, Goslinga; ITC, Hamlin
DSB, Auld; TOTC, Cundall; Matthews

Must Check

1 & 2 SAMUEL EBC, Youngblood
TOTC, Baldwin
NICOT, Tsumura

1 & 2 KINGS NAC, House
NIBC, Provan
Everyman's Bible Comm. Hubbard

1 & 2 CHRONICLES TOTC, Selman
WBC, Braun & Dillard
NCB, Williamson
OTL, Japhet

EZRA & NEHIMIAH WBC, Williamson
NICOT, Fensham
NAC, Breneman

ESTHER TOTC, Baldwin
WBC, Bush
NIVAC, Jobes

JOB TOTC, Andersen
CBL, Johns
NICOT, Hartley

PSALMS EBC, Van Gemeren
WBC, Craigie, Tate, Allen
TOTC, Kidner
NIVAC, Wilson

PROVERBS NICOT, Waltke
NAC, Garrett
BCOT, Longman
NIVAC, Koptak

ECCLESIASTES NICOT, Longman
Kidner (IVP)
NAC, Garrett
W. Kaiser (Everyman's Comm.)

**SONG OF SONGS/
OF SOLOMON** NICOT, Longman
TOTC, Carr
WBC, Garrett
AB, Pope

ISAIAH Motyer (IVP)
NIVAC, (or NICOT), Oswalt
Logion or CBL, Horton
EBC, Grogan

May Also Be Helpful

NIVAC, Arnold; R.P. Gordon
AB, McCarter; WBC, Klein & Anderson
NAC, Bergen; DSB, Payne

TOTC, Wiseman; WBC, Hobbs (2 Kgs)
Interp. Nelson; NCB, Jones; DSB, Auld
AB, Cogan & Tadmor; OTL, Sweeney

NIVAC, Hill; NAC, Thompson
DSB, McConville; BST, Wilcock
EBC Payne; Com C, Allen
Hermeneia, Klein; AB, Knoppers

OTL, Blenkinsopp; DSB, McConville
TOTC, Kidner; NCB, Clines
Interp. Throntveit; EBC Yamauchi

NAC, Breneman; JPS, Berlin
DSB, McConville; AB, Moore; NCB, Clines
EBC, Huey

Archer; WBC, Clines; BCOT, Longman
EBC, Smick; AB, Pope; Gordis; OTL, Habel
Delitzsch; Konkel; NIVAC, Walton; FOTL, Murphy

Interp., Mays; Delitzsch; AB, Dahood; Perowne
Cont. Comm., Kraus; NIB, McCann; NCB, Anderson;
Trans. Hndbk, Bratcher; NIBC, Broyles; Hermeneia
BCOT, Goldingay; DSB, Knight; FOTL, Gerstenberger

AB, Fox; OTL, Clifford; EBC, Ross; TOTC, Kidner
OTL, McKane; Com C, Hubbard; WBC, Murphy; Alden; Bridges;
NCB, Whybray
NIB, Van Leeuwen; FOTL, Murphy

OTL, Crenshaw; WBC, Murphy; NIVAC, Provan
Fox; Hermeneia, Kruger; AB, Seow; Hubbard
Gordis; Delitzsch; Bridges; Leupold
NCB, Whybray; TOTC, Eaton; BCOT, Bartholomew

CC, Keel; Hermeneia, Murphy; NAC, Garrett
BST, Gledhill; BCOT, Hess; NIVAC, Provan
OTL, Exum; DSB, Davidson; EBC, Kinlaw
Gordis; Delitzsch

New ICC, and NIBC, Goldingay; OTL, Childs
BSC, Ridderbos; TOTC, Motyer; old NICOT, Young
WBC, Watts; Delitzsch; Hermeneia, Baltzer, et.al.
OTL, Westermann; Wildberger; Alexander

Must Check

JEREMIAH NICOT, Thompson
TOTC, Harrison
Hermeneia, Holladay
AB, Lundbom

LAMENTATIONS WBC, House
TOTC, Harrison
CBL Horton
OTL, Berlin

EZEKIEL NICOT, Block
NIVAC, Duguid
TOTC, Taylor

DANIEL TOTC, Baldwin
WBC, Goldingay
EBC, Archer

HOSEA WBC, Stuart
TOTC, Hubbard
Minor Prophets, McComiskey
NICOT, Dearman

JOEL WBC, Stuart
TOTC, Hubbard
CBL, Griffin
Minor Prophets, Dillard

AMOS WBC, Stuart
TOTC, Hubbard
CBL, Horton
G.V.Smith

OBADIAH AB, Raabe
WBC, Stuart
Minor Prophets, Niehaus
NIVAC, Baker

JONAH WBC, Stuart
TOTC, Alexander
Minor Prophets, Baldwin

MICAH NICOT, Allen
Minor Prophets, Waltke
Hermeneia, Hillers

May Also Be Helpful

OTL, Allen; SHBC, Fretheim; NIVAC, Dearman;
Martens ; AB, Bright; ICC, McKane; NAC, Huey
BST, Wright; EBC, Feinberg;

W. Kaiser; AB, Hillers; NAC, Huey
NIVAC, Dearman; NCB, Provan
DSB, Davidson; EBC, Ellison; ICC, Salters

AB, Greenberg; Com C, Stuart; NAC, Cooper
DSB, Craigie; OTL, Eichrodt
Hermeneia, Zimmerli; WBC, Brownlee & Allen
Interp., Blenkinsopp; Keil; Concordia, Hummel

NIVAC, Longman; Hermeneia, Collins
AOTC, Lucas; BST, Wallace
NAC, Miller; Young; ICC, Montgomery

For all the Minor Prophets: DSB, Craigie; FOTL, Floyd
For Hos-Mic. See Achtemeier in NIBC
For Nah-Mal. See Achtemeier in Interp.

AB, Andersen & Freedman; Hermeneia, Wolff
NIVAC, Smith; King; ICC, Macintosh; NAC, Garrett
Interp., Limburg; OTL, Mays; BST, Kidner

NICOT, Allen; Hermeneia, Wolff
WEC, Finley; NAC, Garrett; AB, Crenshaw
EBC, Patterson; McQueen; NIVAC, Baker
NIB, Achtemeier; OTL, Barton

AB, Andersen & Freedman; Hermeneia, Paul and Wolff; BST,
Motyer; Minor Prophets, Niehaus
Interp., Limburg; King; OTL, Mays
EBC, McComiskey; NIVAC, Smith

NICOT, Allen; TOTC, Baker
Wycliffe, Finley
Wolff
EBC, Arrmerding

Wolff; AB, Sasson; NAC, Page
NICOT, Allen; OTL, Limburg
NIVAC, Bruckner; EBC, Ellison

AB, Andersen&Freedman; NIVAC, Smith
NAC, Barker; OTL, Mays; Eerdmans, Waltke
WBC, Smith; Interp. Limburg; ITC, Alfaro
King; TOTC, Waltke; EBC, McComiskey

Must Check

NAHUM TOTC, Baker
Minor Prophets, Longman
NICOT, Robertson
OTL, Roberts

HABAKKUK TOTC, Baker
NICOT, Robertson
AB, Andersen

ZEPHANIAH NICOT, Robertson
Minor Prophets, Motyer
TOTC, Baker
AB, Berlin

HAGGAI TOTC, Baldwin
NICOT, Verhoef
Minor Prophets, Motyer
NIVAC, Boda

ZECHARIAH TOTC, Baldwin;
Minor Prophets, McComiskey
NIVAC, Boda

May Also Be Helpful

WEC, Patterson; NAC, Bailey
WBC, Smith; Maier
EBC, Armerding

WEC, Patterson; NIVAC Bruckner
NAC, Bailey; EBC, Armerding
Minor Prophets, Bruce; WBC, Smith

WEC, Patterson;
NAC, Bailey; WBC, Smith
Hermeneia, Sweeney

NAC, Taylor; Cont. Com., Wolff; OTL, Petersen
AB, Meyers; WBC, Smith
EBC, Alden

OTL, Petersen; EBC, Barker
AB, Meyers; WBC, Smith

Commentaries

Works Strong on Biblical Theology

Compiled and Recommended by Dale A. Brueggemann

Commentaries have their various strengths; for example, some are strong on philology, some on historical background, some on the history of interpretation, some on pure exegesis. But this guide aims to guide you to the strongest *biblical-theological* commentaries. I have mined my own knowledge and that of Tremper Longman (2007) on the Old Testament and D. A. Carson (2007) to do that. If you want the best overall commentaries on each book, just check Longman or Carson; I find their judgment impeccable.

Old Testament

For important themes in the patriarchal narratives, see Hess, Satterthwaite, and Wenham (1994).

Genesis—The best theological commentary on Genesis is Bruce Waltke (2007); in addition, Gerhard Aalders (1981), John Sailhamer (1990), Walter Brueggemann (1982), and Allen Ross (2006) do excellent theological commentary. Sidney Greidanus (2007) does excellent expository biblical theology.

Exodus—Begin with Peter Enns (2000); then check Brevard Childs (1973), John Oswalt (2006), John Durham (1987), Walter Kaiser (1990), and Gispén (1982).

Leviticus—Begin with Mark Rooker (2000); then check Roy Gane (2004), George Knight (1981), David W. Baker (2008), and—even though it's a Jewish commentary—Baruch Levine (1964).

Numbers—The strongest theological commentary on Numbers is by A. Noordtzi (1983); after that, check Dale Brueggemann (2008), Gordon Wenham (1981), Dennis Cole (2000), and—even though it's a Jewish commentary—Jacob Milgrom (1989).

Deuteronomy—It's a toss-up between the outstanding work of Peter Craigie (1976) and Chris Wright (1996); after that, see Telford Work (2009) and Eugene Merrill (2008).

Joshua—See Richard Hess (1996) and David Howard (1998); then see C. J. Goslinga (1986) and Martin Woudstra (1981).

Judges—First Daniel Block (1999), then Goslinga (1986).

Ruth—Start with Daniel Block (1999) and David Hubbard (1988); then check David Atkinson (1983).

1 & 2 Samuel—Start with Walter Brueggemann (1990); then check Robert Gordon (1986), Robert Vannoy (2009), and David Payne (1982).

1 & 2 Kings—Start with Iain Provan (1995); then check Walter Brueggemann (2000), Paul House (1995), and Robert Hubbard (1991).

1 & 2 Chronicles—The best on 1 Chronicles is Roddy Braun (1986) and the best on 2 Chronicles is Raymond Dillard (1982), and see his articles (1980; 1981; 1984); after that, it's worth reading Selman's "Introduction" (1994).

Ezra–Nehemiah—Begin with Mark Throntveit (1992); then see Charles Fensham (1982) and Derek Kidner (1979).

Esther—First Karen Jobes (1999), then Joyce Baldwin (1984).

Job—Start with David Clines (1989; 2006); then check Norman Habel (1985), Elmer Smick (1988), and Gus Konkel (2006).

Psalms—In many ways, it would be impossible to beat Calvin's Psalm commentary (1993). for theological substance. Willem VanGemeren (1991; 2008) and James Mays (1994) provide strong theological commentary, especially the particular psalms that Christian theology references. Gerald Wilson is known for his controversial ideas about the royalist editing and structure of the whole Psalter (2005); but his NIVAC commentary (2002) is outstanding on theology and application. Of course Hans-Joachim Kraus, who has written the theology of the Psalter (1986), does strong theological work in his commentary as well (1989). The brevity of Derek Kidner's commentary (1973; 1975) shouldn't keep you from acknowledging its theological depth. Artur Weiser (1962) can provide good theological insight as well. Finally, check Mark Futato (2009).

Proverbs—You can do no better than Bruce Waltke (2004; 2005), but Ray van Leeuwen (1997), Kathleen Farmer (1991), and George Schwab (2009) provide good theological commentary too. And Michael Fox (2000) is insightful, but this volume covers only the first nine chapters.

Ecclesiastes—Start with Tremper Longman (2006), who is especially insightful; then check David Hubbard (1976), Iain Provan (2001), and James Crenshaw (1987).

Song of Songs—Tremper Longman (2001; 2006) is excellent; then see Richard Hess (2005), Tom Gledhill (1994), and Iain Provan (2001). Finally, because he thoroughly covers everything, including the history of interpretation, see Marvin Pope's tome (1977).

Isaiah—Alec Motyer has written the best Evangelical academic commentary on Isaiah (1993), and then made his work more approachable for the minister and layman as well (1999). John Oswalt has done the same thing, producing both a 1500-page two-volume work in the NICOT series (1986; 1998) and a 700-page work for NIVAC (2003). John Goldingay's brief commentary (2001) is full of outstanding biblical-theological insight, as you might expect from someone who has also written a three-volume Old Testament theology (2003; 2006; 2009). G. W. Grogan provides good theological exposition (1986), and see his essay on the New Testament use of the Old (1967). Chris Seitz (1993; see also 2001) and Paul Hanson (1995) have written the volumes for the Interpretation series, which is generally strong on theological insight. You won't likely want to follow George Knight on his historical notes, but his theological insight is keen and rich (1984; 1985).

Jeremiah—Start with Elmer Martens (1986; Walker and Martens 2005) and J. A. Dearman (2002); then check Terence Fretheim (2002), F. B. Huey (1993), H. Cunliffe-Jones (1961), and J. Guest (1988), who is especially helpful in regard to New Testament connections to Jeremiah.

Lamentations—Start with Chip Dobbs-Allsopp's theological treatment (2002), which is especially helpful for anyone preaching from the book. Then check Elmer Martens (Walker, et

al. 2005), F. B. Huey (1993), J. Guest (1988), and Iain Provan (1982; 1991). And even though she focuses on literary issues, don't ignore Adele Berlin (2002).

Ezekiel—Dan Block's 1700-page two volume commentary (1997; 1998) sets the standard on Ezekiel; but see also Iain Duguid (1999), Joseph Blenkinsopp (1990), and Peter Craigie (1983).

Daniel—John Goldingay (1982) is the most substantial of the commentaries, and that means serious theological meat. Sinclair Ferguson (1982) is good on Christological implications and application. Tremper Longman (1999) never disappoints. John Collins (1993) takes a critical approach, but you will still learn much from it; see especially Adele Collins' essay on "The Influence of Daniel on the New Testament" in the commentary's "Introduction." Norman Porteous (1965) is quite brief, but he's useful because he concentrates on the book's theology, and the same goes for Joyce Baldwin (1978) and Sibley Towner (1984).

Hosea—Thomas McComiskey (1992) has written a substantial work of scholarship and pastoral biblical theology, and Douglas Stuart (1987) is especially useful for showing how the prophetic curses go back to the Pentateuch's covenantal sanctions. Then check Richard Patterson (2008), David Hubbard (1989), and Derek Kidner (1981) for excellent Evangelical commentary. For insight from a critical stance, see especially James Mays (1969); then see F. I. Anderson (1980), H. D. Beeby (1989), and Hans Walter Wolff (1974).

Joel—Raymond Dillard (1992) provides the best Evangelical commentary on Joel; then check Thomas Finley (1990), Douglas Stuart (1987), and Richard Patterson (2008); and Hans Walter Wolff has written the best from a critical stance (1977). For a brief Evangelical treatment that is still theologically insightful, see David Hubbard (1989).

Amos—Start with Gary Smith's outstanding Evangelical commentary (1998); then see Douglas Stuart (1987), Andrew Hill (2006), David Hubbard (1974), and Jeffrey Niehaus (1992), who is especially strong on "covenant" in relation to Amos's message. Also James Mays (1969), Alec Motyer (1974), and Jeffrey Niehaus (1992). And it would be a mistake to overlook the critical commentaries by Anderson and Freedman (1989) and S. M. Paul (1991).

Obadiah—Begin with Jeffrey Niehaus (1992), then check Douglas Stuart (1987), David W. Baker (1988), and Richard Patterson (2008).

Jonah—James Bruckner (2004) is really good on theology and application; then see Joyce Baldwin (1992), Douglas Stuart (1987), and Richard Patterson (2008). From the moderately critical stance, see Hans Walter Wolff (1986) and James Limburg (1993), who includes interesting comments on the use of Jonah in Jewish, Christian, and Muslim writings.

Micah—For the best, see Bruce Waltke's two commentaries (1992; 2007); then see Douglas Stuart (1992) and Andrew Hill (2006), and for a critical approach see James Mays (1976).

Nahum—Start with Tremper Longman (1992) and Palmer Robertson (1990); then see Waylon Bailey (1999), David W. Baker (1988), James Bruckner (2004), and Richard Patterson (1991; 2008).

Habakkuk—Start with Palmer Robertson (1990) and F. F. Bruce (1992); then see Waylon Bailey (1999), David W. Baker (1988), James Bruckner (2004), and Richard Patterson (1991; 2008).

Zephaniah—Start with and Palmer Robertson (1990) and Alec Motyer (1992); then see Waylon Bailey (1999), David W. Baker (1988), James Bruckner (2004), and Richard Patterson (1991;

2008). Finally, Adele Berlin's close attention to intertextuality will enrich your theological reading (1994).

Haggai—Start with Peter Verhoef (1987), who traces the theological themes on into the New Testament; then see Mark Boda (2004), Andrew Hill (2006), Joyce Baldwin (1972), and Alec Motyer (1992).

Zechariah—Start with Mark Boda (2004); then see Barry Webb (2003), Thomas McComiskey (1992), Andrew Hill (2006), and Joyce Baldwin (1972). On the messianic themes, see Iain Duguid (1995).

Malachi—Start with Douglas Stuart (1992) and Peter Verhoef (1987); then see Joyce Baldwin (1972), Mark Boda (2004), and Andrew Hill (1998; 2006).

New Testament

Matthew—We have fairly thin pickings for theological commentary on Matthew. Start with R. T. France (2007), D. A. Carson (1984; 2005), and Frederick Dale Bruner (2004), who is the only one that really does much substantial theological discussion; then see David Turner (2006). George Wesley Buchanan (1996) focuses on intertextuality, which will often get you to biblical theology, and David E. Garland (1993) provides some focus on theological issues. [See also Keener, Craig. [*The Gospel of Matthew: A Socio-Rhetorical Commentary*](#). Eerdmans, 2009.]

Mark—We're in the clover for theological commentary on Mark. R. T. France (2002) provides a good dose of theology, along with his focus on history and social context. And that shouldn't surprise us, given his strong work on the New Testament use of the Old (France 1971). Ralph P. Martin (1979) isn't a commentary, but he provides a helpful survey of various approaches to Mark's theology. Sharyn Dowd (2000) is worth checking, since she calls her work "a literary and theological commentary." John R. Donahue (2002) focuses heavily on intratextuality and intertextuality, and the latter focus often leads to theological reflection. Hugh Anderson (1981) writes for the generally forgettable New Century Bible series, but his work on the theological understanding of Jesus merits attention. Mark Horne (2003) is especially helpful in tracing the fulfillment of Old Testament typology as Jesus Christ fulfills it and redefines the kingdom of God. And R. Kent Hughes (1989) provides frequent theological insight through his expository work. Finally, anything by Darrell Bock is worth reading (2006).

Luke—Darrell Bock's two-volume work (1994) is outstanding in all regards, including theological reflection. Joseph A. Fitzmyer's commentary is strong on biblical theology (1981; 1985); indeed, he's done a work on *Luke the Theologian* (1989), as well as work on the use of the New Testament's use of the Old (1961). Craig Evans is strong on Old Testament and Jewish antecedents. But remain aware of the distinction between those two when doing "biblical" theology; the former is biblical and the latter is often not. See Allison Trites (2006), and R. Kent Hughes provides good theology in his expository treatment (1998). [See also Green, Joel B. [*The Gospel of Luke*](#). *The New International Commentary on the New Testament*. Eerdmans, 1997.]

John—Earlier, we looked to Raymond Brown as the supreme John commentator (1966), whose work on *sensus plenior* (1953; 1955; 1963; 1968) undergirded a rich biblical-theological focus. And C. K. Barrett (1978) shows a profound grasp of John's theology, but Herman Ridderbos, the outstanding New Testament theologian (1957; 1975; 1978), is unsurpassed in handling the

biblical theology of John, first available in Dutch (1987) and then translated into English (1997). D. A. Carson's Pillar commentary (1991) does an excellent job on everything, including reflecting on John's theology; and Craig Keener (2003) has written the magisterial commentary that treats everything at the highest level, including theology. And for monographs on theological issues in John, see also Daniel J. Harrington (2011), John W. Pryor (1992), D. Moody Smith (1984), and Miriane Meye Thompson (2001).

Acts—As is the case in all the Brazos commentaries, Jaroslav Pelikan on Acts (2005) is rich in theology, as is Dennis Johnson (1997). Colin Hemer (1988) warns against theological readings that disconnect from history to get at a universal theological message. See Richard Longenecker (2005), William Larkin (2006), and R. Kent Hughes (1996) provides biblical theology through an expository window. [See Keener, Craig. *Acts: An Exegetical Commentary*. 4 Vols. Baker Academic, 2015.] [See also: Witherington, Ben III. *The Acts of the Apostles: A Socio-Rhetorical Commentary*. Eerdmans, 1997.]

Romans—Start with Douglas Moo (1996; 2000), who contributes outstanding theological reflection, and John Murray (1994) is also strong theologically, if a bit tedious. Sooner, rather than later, you should read Karl Barth (1963). Then turn to Joseph Fitzmyer (1993), who, according to Carson, sometimes sounds more Reformed than Catholic, and to Ernst Käsemann (1980), whom Carson considers theologically brilliant, even though he is “infuriating.” Charles Cranfield (1979–80) is a strong Romans commentary, including on theology, and see Jack Cottrell (1996–1998), of whom Carson says he's more of a theologian than an exegete, and “sometimes it shows.” Finally, Carson notes Brendan Byrne (1996), especially his forty theses at the end.

1 Corinthians—Start with Anthony Thiselton (2000)—even before Gordon Fee (1987); then check Garland (2003), William Baker (2006), and Victor Furnish (1999).

2 Corinthians—Start with Paul Barnett (1997), who adopts a strong biblical-theological approach to the theology of this epistle, of the Pauline epistles, and of the entire canon. Then see the classic by C. K. Barrett (1973) and then Timothy Savage (1996). Then see the newer Evangelical works by Linda Belleville (1996), David Garland (1999), Scott Hafemann (2000), Ralph Martin (2006), and Kent Hughes (2006), who focuses on theology for exposition.

Galatians—Start with Calvin (1965 and even more so 1997); then turn to John Stott (1968) and Richard Longenecker (1990; 1998). Finally, check out Paul Tarazi (1999), from the Orthodox tradition.

Ephesians—Start with Calvin (1965 and even more so 1973); then check out Harold Hoehner (2006), Charles Hodge (1994), Peter O'Brien (1999), and Andrew Lincoln (1990 see also 1993), who are all excellent in developing the biblical-theological line. And for biblical-theological expository approach, see James Boice (1988) and especially Kent Hughes (1990).

Philippians—Start with Peter O'Brien, Gordon Fee (1995; 1999), and Markus Bockmuehl (1998); then see Philip Comfort (2006) and Stephen Fowl (2005).

Colossians/Philemon—Start with Peter O'Brien (1982), who keeps a good biblical-theological focus; then see David Garland (1998), Harold Hoehner (2006 on Colossians only), David M. Hay (2000 on Colossians only), and Philip Comfort (2006 on Philemon only). Finally, for expository biblical-theology, see Kent Hughes (1989).

Thessalonians—Start with Charles Wanamaker (1990) and then use F. F. Bruce (1982), Philip Comfort (2006), and Gene Green (2002).

Pastorals—Here we're well-served by Patrick Fairbairn (1956), Gordon Fee (1988 and to a lesser degree 1984), George W. Knight (1992), William Mounce (2000), Linda Belleville on 1 Timothy (2006), and Joh Laansma on 2 Timothy and Titus (2006).

Hebrews—On Hebrews we have a wealth of good biblical-theological commentary, not the least of which is William Barclay (1976). William Lane is probably the best overall commentary (1974), and for biblical-theological insight, see also Philip Hughes (1977), R. T. France (2005), Ramsey Michaels (2006), and George Guthrie (1998). See also Craig Koester (2001) and Barnabas Lindars (1991). For an older sacramental approach see Alexander Nairne (1921). It's interesting to note that Ernst Käsemann wrote his *Wandering People of God* (1984) while the Nazis had him in prison and he was identifying the German confessing Church with the church in Hebrews. Finally, Kent Hughes provides the expository biblical-theological approach (1993). [See also DeSilva, David A. [*Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle "to the Hebrews."*](#) Grand Rapids: MI: Eerdmans, 2000.

James—The best biblical-theological material is Douglas Moo (1985 and especially 2000) and then Luke Timothy Johnson (2006), and for biblical-theological exposition, see Kent Hughes (1991).

1 Peter—The best biblical-theological treatment is by Karen Jobes (2005), then Ramsey Michaels (1988) and Leonard Goppelt (1993). Perhaps less theological, but too robust to overlook, is J. N. D. Kelly (1981).

2 Peter/Jude—Start with Richard Bauckham (1983) then check J. Daryl Charles (2005) and J. N. D. Kelly (1981).

1, 2, 3 John—Use Colin Kruse (2000), John Stott (1988), and Howard Marshall (1978).

Revelation—Don't let the brevity of George Beasley-Murray (1978) fool you, nor its inclusion in the frequently weak New Century Bible series; this is a fine and clear premillennial commentary on Revelation—start here! Another premillennial commentary comes from George Ladd (1972), who reinvigorated historical premillennialism among Evangelicals (see 1974; 1977). But the king of biblical-theological commentary on Revelation is now Greg Beale (1999). For more popular level but robust biblical-theological reflection on the book see Vern Poythress (2000) and Michal Wilcock (1975).

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New Testament

For New Testament commentaries see the major exegetical series, generally the same series as for Old Testament, such as NICNT, TNTC, Word, Expositor's, NIV Application Commentaries.

Keener on Acts ([vol 1](#), [vol 2](#), [vol 3](#), [vol 4](#))

Lane on Mark NICNT

Fee on 1 Corinthians NICNT

Full Life NT Commentary

Also see:

Carson, D. A. *New Testament Commentary Survey*

Also an important tool for studying the Gospels is a synopsis (see American Bible Society).

Systematic Theology Resources

General

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Lutheran

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Neo-Orthodox/Modern Continental

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Pentecostal/Charismatic

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Reformed/Baptistic/Dispensational

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Other (Also consult the following works when conducting biblical-theological research.)

Difficult Questions

Kaiser, Walter C., Jr. *Hard Sayings of the Bible*. IVP

Journals

Scholarly, exegetical or biblical-theological ones, such as:

Biblica

Bibliotheca Sacra

Bulletin for Biblical Research

Calvin Theological Journal

Catholic Biblical Quarterly

Concordia Theological Quarterly

Crux

Evangelical Quarterly

Horizons in Biblical Theology

Interpretation

Journal for the Study of the NT

Journal for the Study of the OT

Journal of Biblical and Pneumatological Research

Journal of Biblical Literature

Journal of Pentecostal Theology

Journal of the Evangelical Theological Society

Journal of Theological Studies

Scottish Journal of Theology

Themelios

Trinity Journal

Trinity Theological Journal

Tyndale Bulletin

Westminster Theological Journal

Essays in books that are collections of essays

Specialized scholarly books on a focused topic

Dissertations

See <http://www.agts.edu/dmin/project/index.html> for AGTS D.Min. abstracts and projects (available for purchase through ProQuest).

Online Study Aids

Tyndale House (Cambridge University) toolbar (<http://www.tyndale.cam.ac.uk/toolbar>).

This free toolbar installs in your browser and brings together many of the best biblical studies tools on the web: Bibles, lexicons, books, and articles.

<http://www.biblicalstudies.org.uk/> - Great if you lack access to ATLA

<http://www.zotero.org/> - tool that helps you collect, organize, cite, and share sources