Course Purpose:

This purpose of this course is to examine the theology, history and practice of expository preaching. Attention will be given to the biblical/theological basis for expository preaching, the historical development of preaching without notes, and hermeneutical issues related to the art of expository preaching. The essential and relevant nature of expository preaching for the 21st century church will be emphasized.

Course Objectives:

It is intended that students who successfully completes this course will:

1. Be advanced in their use of developing and proclaiming effective expository messages.
2. Be enhanced in their ability to exegete scripture systematically.
3. Be efficient in critically evaluating the text and context.
4. Be equipped in integrating the foundational disciplines of theology, the Old Testament and the New Testament as they relate to the exposition of the text.
5. Be able to do narratives presentation, to summarize, formulate, and evaluate expository principles related to expository preaching.

Course Texts:

Required Texts:
Holy Bible

Collateral Texts:
Logos Bible Software

Course Requirement:

1. Class attendance: more than two unexcused absences drops final grade one letter grade.
2. Completion of reading assignment on time.

3. Five two to three page papers. These papers are short. Be concise and precise. BTS is interested in content not memorization.
   - **Paper 1:** Summarize your understanding of the formation of expository preaching.
   [Fulfills objective 1]
   - **Paper 2:** Explain Robinson’s case and need for expository preaching in chapter 1.
   [Fulfills objective 2]
   - **Paper 3:** Give an analysis and appraisal of the historical-critical method in chapter 2 of the modern preacher and the ancient text.
   [Fulfills objective 3]
   - **Paper 4:** Write an expository sermon on Psalm 100:1-5 and include word study on key words within the text.
   [Fulfills objective 4]
   - **Paper 5:** Explain the difference between hermeneutics, homiletics, and exegesis and the role each plays within the formation of the sermon.
   [Fulfills objective 5]

4. Write a 10 page paper on Brian Chapell Christ-Centered Preaching. You should include at least (5) reference works other than your textbook. Paper should contain the following constituent parts: title page, table of contents, introduction, proposition, discussion, conclusion, bibliography. *(The 10 pages begin with introduction and ends with conclusion). Introduction and bibliography do not count in page count.*

**Note:** All course materials must be submitted to the professor at the end of the semester (last day of class). Thereafter, course materials may be submitted for up to six weeks after the end of the semester directly to the office of the registrar with the permission of the professor. If a student submits course materials after the end of the semester but within the six week grace period, the student’s grade will be lowered by one letter grade. The course materials will not be accepted after the six week grace period and a failing grade will be posted to the student’s transcript.

**Grading**

1. Class attendance: more than two unexcused absences drops final grade one letter grade.

2. Completion of reading and ability to participate in discussion 10%

3. Five short papers are worth 10% each for a total of 50% of grade

4. Reaction paper 20%

5. Final grade 20%

**Note:** All papers must be formatted in accordance with Turabian Chicago standards including the title page. Any paper not conforming to these standards will automatically be dropped one letter grade.
# Course Outline

<table>
<thead>
<tr>
<th>Reading Assignment</th>
<th>Class Week</th>
<th>Date</th>
<th>Chapters</th>
<th>Work Assignment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>9/11</td>
<td>Psalm 37</td>
<td>½ page paper on meaning</td>
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<tr>
<td>(Read Chapter 1 (The Case For Expository Preaching by Robinson))</td>
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<tr>
<td>2</td>
<td>9/18</td>
<td>Exodus 5:1-4</td>
<td>Discuss in class Written critique of Sunday’s sermon</td>
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<tr>
<td>(Read Chapter 2 (What’s The Big Idea” by Robinson))</td>
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<tr>
<td>3</td>
<td>9/25</td>
<td>2Timothy 3:16-17</td>
<td>Exposition on verses</td>
<td></td>
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<tr>
<td>(Read Chapter 3 (Tools Of The Trade” by Robinson))</td>
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<tr>
<td>4</td>
<td>10/2</td>
<td>Numbers 21:5-9</td>
<td>Exposition on verses</td>
<td></td>
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<tr>
<td>(Read Chapter 1 (Biblical Preaching” The Modern Preacher and The Ancient Text))</td>
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<tr>
<td>5</td>
<td>10/9</td>
<td>Mark 8:27</td>
<td>Research on Caesarea Philippi</td>
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<tr>
<td>(Read Chapter 2-3 (Historical Foundations” and “Literary Interpretation” The Modern Preacher and The Ancient Text))</td>
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<tr>
<td>6</td>
<td>10/16</td>
<td>Fall Break</td>
<td>No Class</td>
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<tr>
<td>7</td>
<td>10/23</td>
<td>Jeremiah 1:1-10</td>
<td>Exposition on verses</td>
<td></td>
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<tr>
<td>(Read Chapter 4 (The Road from Text to Sermon” by Robinson))</td>
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<tr>
<td>8</td>
<td>10/30</td>
<td>Mid-Term</td>
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<tr>
<td>9</td>
<td>11/6</td>
<td>Hosea 4:1-6</td>
<td>Do outline on verses</td>
<td></td>
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<tr>
<td>(Read Chapter 5-6 (The Power of Purpose” and “The Shape the Sermon Takes” by Robinson))</td>
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<tr>
<td>10</td>
<td>11/13</td>
<td>Joel 2</td>
<td>½ page on interpretation</td>
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<td>11.</td>
<td>11/20</td>
<td>Thanksgiving week</td>
<td>No class Thursday</td>
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<tr>
<td>12.</td>
<td>11/27</td>
<td>Psalm 1</td>
<td>exposition on first 3 verses</td>
<td></td>
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<tr>
<td>(Read Chapter 7-10 (Making Dry Bones Live,” “Starting with a Bang and Quit All Over” and “How to Preach So People Will Listen” by Robinson))</td>
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<tr>
<td>13</td>
<td>12/4</td>
<td>1Thessalonians 4</td>
<td>Discuss in class</td>
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</table>
II. Sermon

A. Each student must be prepared to preach at least (2) sermons in class on expository preaching. The length of the sermon will not exceed 10 minutes.

B. Each student will also present in class (1) typed sermon from the Old or New Testament. The sermon must be at least (3) pages with (2) references.

(Sermons is 20% of your grade)

III. Mid-Term Exam

<table>
<thead>
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<th>Exam</th>
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<td>October 30</td>
<td>(10% of your grade)</td>
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Final Exam

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<th>Date</th>
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<tbody>
<tr>
<td>December 11</td>
<td>(10% of your grade)</td>
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</table>

The final is not cumulative.

Introduction:

Perhaps the most important imperative directed to a preacher came from the divinely inspired author name Paul. He wrote:

“I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine (2Timothy 4:1-2).

Five imperatives in these two verses make the setting seem like the crisp command of a military officer.

(1) Preach the Word – the verb preach (Kerusso) means “to herald” or “to announce a message.” To proclaim or to publish.

(2) Be instant (Ephistemi) means to stand upon, to be at hand, to stand before or over, to be ready. It carries with it a picture of soldiers on duty ready for combat at any moment.

(3) Reprove (Elegcho) a primary verb meaning to refute something or to prove something wrong. To expose, to reprimand or to tell a fault.

(4) Rebuke (Epitimao) the verb means moral censure. Confronting people with their errors. To tell sternly, to warn or to charge.

(5) Exhort (parakaleo) meaning to encourage or to comfort as well as to urge or persuade.
What is preaching?

Ian MacPherson defines preaching as:
- The conveyance of a Person
- Through a person
- To a company of persons

The Person conveyed, of course is the Lord Jesus Christ.

T. Harwood Pattison wrote:

> Preaching is the spoken communication of a divine truth with a view to persuasion. *The making of the Sermon*, pp.3.

Accepting this as a sufficient definition, we notice that it covers the three points with which we are chiefly concerned in a sermon, namely:

1. **Its Matter** – As to the matter of this communication, it is “divine truth.” This tells us what to preach.

2. **Its Manner** – As to the manner of this communication, it is divine truth “spoken.” This tells us how to preach.

3. **Its Purpose** – As to the purpose of this communication, it is divine truth spoken “with a view to persuasion.” This tells us why we preach.

Bishop William Quayle wrote:

> “Preaching is not the art of making and delivering a Sermon but the art of making and delivering a preacher.”

Haddon Robinson in his book, *Biblical Preaching* (page 18) says, “When a preacher fails to preach the scriptures, he abandons his authority.”

The definition of Expository preaching in his view is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers.

Guthrie demanded in every sermon what he called “the three P’s of preaching:

1. **Proving** – the reason

2. **Painting** – the imagination

3. **Persuading** – the heart
The sermon, which lacks in any one of these three, is sure to fail in interesting some hearers.

*A Definition among Definitions of Expository Preaching*

**Three Types of Definitions:**

**A. Etymological Definition** – a search for the meaning of a word. The study of a root word and its prefixes or suffixes is called etymology.

1. The root of expository seems to be the word expose which is a term derived from the Middle English word, *exposen*, which came from the Middle French word, *exposer*, derived from the Latin word *exponere*.
2. In Latin the word *ponere* (the root) was combined with the prefix *ex* (out of, from), and the resultant meaning of *exponere* came to mean “to put on display.”
3. In Late Latin (A.D. 180-600), the meaning of *exponere* came to mean “to interpret or explain.”
4. In Webster’s Tenth New Collegiate Dictionary, the noun exposition means “a setting forth of the meaning or purpose” and “a discourse or an example of it designed to convey information or explain what is difficult to understand.”
5. The noun *expositor* is defined as “of, relating to, or containing exposition.”

**B. Morphological Definition** – concentrated on the form of the sermon. The most widely used morphological meaning defines expository preaching on the basis of the length of the text. Morphological theorists have classified sermons as topical, textual, and expository according to these criteria:

1. **Topical** – a sermon built around an idea taken from the Bible or a subject outside the Bible taken to the Bible.
2. **Textual** – a sermon based on one or two verses from the Bible.
3. **Expository** – a sermon based on a text longer than two verses.
Andrew W. Blackwood, professor of homiletics at Princeton during the 1940’s said,

“Expository preaching means that the light for any sermon comes mainly from a Bible passage longer than two or three consecutive verses.”

C. Substantive Definition – exposes or explains a biblical text. The substance of an expository sermon must be drawn from a Bible text, irrespective of how long or how short it is. On this view Faris D. Whitesell gave the following sevenfold concept of expository preaching:

1. It is based on a passage in the Bible, either short or long.
2. It seeks to learn the primary, basic meaning of the passage.
3. It relates that meaning to the context of the passage.
4. It digs down for the timeless, universal truths stemming out of the passage.
5. It organizes these truths tightly around one central theme.
6. It uses the rhetorical elements of explanation, argument, illustration, and application to bring the truth of the passage home to the hearer.
7. It seeks to persuade the listener to obey the truth of the passage discussed.

Marvin R. Vincent wrote:

“Exposition is exposing the truth contained in God’s word: laying it open; putting it forth where the people may get hold of it; and that is also preaching.”

“Exposition is the art of opening up the Scriptures, laying them out, reproducing their matter and their spirit in forms vitalized by the personality of the expositor.”

John Calvin and other sixteenth-century preachers viewed preaching with the idea of exposing truth from a text. Basically, a definition of expository preaching at that time would have involved an etymological perspective of exposing truth by explanation and application in a verse-by-verse method of handling a Bible passage.
Biblical truth in a sermon can be exposed either explicitly with a deductive approach or implicitly with an inductive approach. The manner does not matter but the message does.

The Enduring Expectation of God’s Word. In **Isa. 55:10-11** Three obvious results come from the decision to preach the Word.

(1) **Divine Proclamation** – God speaks His word through a chosen vessel.
(2) **Divine Illumination** – God works with listeners to convict, clarify, edify, explain, instruct, guide, and numerous other actions of illustrations relating to the text. A “theological happening.”
(3) **Life Transformation** – Lives can be impacted and changed when God’s word is preached. Transformation does not happen without human response.
   A. Divine Imperative – the word heard
   B. Human Implementation – the word obeyed

The four Marks or characteristics of a man of God: **I Timothy 6:11-14**

(1) What he flees from – flee (pheugo) fugitive, what would destroy him.
(2) What he follows after – pursue (dioko) run towards
(3) What he fights for – a soldier, contender   A. Detect   B. Defeat
(4) What he is faithful to – commandment (revealed word of God)

Hermeneutical and Homiletical Presentation of Truth

2Timothy 2:15 (The blood, sweat, and tears of preaching)

**Exegesis**---(Hermeneutics)---**Interpretation**---(Homiletics)---**Application**

Then (What it meant to the original hearers)   Forever   Now
(Meant)   Meaning   Means

Word Study:

As we discussed earlier in terms of culture, language is very important to interpreting scriptural passages. In Matthew 4:4 Jesus is faced with his first trial of temptation, he responds, “It is
written that man shall not live by bread alone, but by every word that proceeds out of the mouth
of God…”

In order to respond to the temptation that was offered, Jesus informs Satan, that the word of God
is to be more desired than the bread of man. The word of God is distinguished by a descriptive
word that says every word of God. If we are to live by every word that proceeds out of His
mouth, then we need to know what the words mean and when they were said.

The Bible was written in Hebrew, Aramaic and Greek. The language of the Old Testament is
Hebrew and Aramaic, while the language of the New Testament is Greek. When the Bible was
translated from the original text, (the three languages) It was composed of some 11,280 different
Greek, Hebrew and Aramaic words which were condensed into the English language into some
different words. The 11,280 words of the original text cannot possibly fit into the 6,000 words
which the translators used. This creates a problem for the serious student of the Bible, because
many of the words which the translators used were translated into one English word.

Example:

The verb “worship” in the New Testament is translated by several Greek words, each of
which has slightly different shades of meaning:

1. **pruskuneo** \{4576\} (pros-ku-neo) to prostrate one’s self (in reverence), do
   homage; therefore, of the act of worship
2. **sebomai** \{4576\} (se-bo-ma-hee) to revere, to feel awe: used, therefore, of the
   inward feeling (as No. 1 is of the outward act).
3. **sebazomai**-\{4573\} (se-baz-o-mahee) to be shy, or timid at doing anything.
   Occurs only in Rom. 1:25
4. **latreuo**-\{3000\} (la-tru-o) to serve in official service (for hire, or reward); used
   of serving God in the externals of His worship
5. **eusebeo**-\{2151\} (eu-seb-eh-o) to be pious or devout towards any one: to act
   with reverence, respect, and honor
6. **therapeuo**-\{2323\} (ther-ap-yoo-o) to wait upon, minister to (as a doctor does);
   hence, to heal: to render voluntary service and attendance, thus differing from
   number 4.

We must research each word in order to fully understand the text in which we are studying.

**Tools needed for Word Study:**

1. Strong’s Exhaustive Concordance
3. Thayer’s Greek-English Lexicon to the Old Testament by Joseph Thayer
4. The Word Study Concordance by Ralph Winter and George Wigram
5. Hebrew Chaldean Lexicon to the Old Testament from Baker Book House
6. Theological Wordbook of the New Testament by Harris, Archer and Waltke

**Word Definitions:**
**Analysis** – The art of resolving a Bible book into its constituent elements or compound parts. It involves a detailed consideration of the separate parts of a Bible book and their relationship to each other.

**Context** – Why it is being said? It means woven together; refers to the weaving together of sentences, verses, paragraphs, chapters, books of the bible that determines the true meaning of the text.

**Deductive** – involves movement from the general to the particular

**Didactive** – The most traditional form of sermon structure. The point is stated and various aspects about the point are developed one after the other, usually by way of points or outline.

**Exegesis** – To draw out the hidden meaning of the text. What it meant to the original hearers.

**Eisegesis** – to indulge in personal projection of ideas into the text.

**Exposition** – Places the meaning of the text in a logical, appropriate, effective order. It is the opening up or the unfolding and explaining of a passage of scripture.

**Homiletics** – the science and art governing the preparation and delivery of sermons.

**Homily** – a discourse (a combination of two words) “*homos*” a saying; and “*illa,*” a company.

**Hermeneutics** – The science of interpretation; the search for meaning of ancient texts.

**Inductive** – moves from the particular to the general

**Introduction** – Bring people to the basic idea of the sermon. The sermon needs to have a point before it has points.

**Interpretation** – The meaning of the biblical material to a contemporary audience.

**Narrative** – story telling; stories in which the message is embodied in a structure of events and persons.

**Subject** – The main or central idea discussed. What the writer is talking about.

**Syntax** – the study of sentence structure, word phrases and clauses within a book.

**Semantics** – the study of word meaning within the text.

**Text** – What is being said? Latin texere (*to weave*), construct, compose, to put together.
A. **Subject of Text**
   (1) Big idea
   (2) Headline
   (3) Discovery before delivery

B. **Structure of Text**
   (1) what are main points
   (2) say what I am seeing
   (3) shun eisegesis – reading preconceived opinions into the text
   (4) show exegesis – critically analyzing or interpreting the passage

C. **Substance of Text**
   (1) Introduction – attention is won or lost here
   (2) Exposition

D. **Explanation** – what is it saying to me?
   Application – Is it personal and practical
   Illustration – what experience can you convey?
   (1) Read the text
   (2) Research the text
   (3) Record the text

E. **Conclusion** – The climax or landing the sermon
   (1) Challenge – leads to action
   (2) Calling – coming for a verdict
   (3) Communicating – pictures the cross

Reading maketh a full man; speaking, a ready man; writing, an exact man.

*Francis Bacon*

(1) We must be historically accurate – (Historical background) Who, When, Where, What, Where
(2) We must be contextually accurate – A text out of context is a pretext
(3) We must be grammatically accurate – Study of forms and structure, Syntax (phrases)
(4) We must be doctrinally accurate – What does the passage teach? (Theological content)

Four Essential Ingredients Must Be Included

(1) Each point must be Biblical – Is it from God or you?
(2) Each point must be logical – Does it make sense?
(3) Each point must be practical – Is it applicable?
(4) Each point must be critical – Purpose or proposal (thrust) Isaac Rufus Clark said, “If you ain’t got no proposal, you ain’t got no sermon either.”

Stages in the Development of Expository Messages

I. Expository Preaching
   A. Selecting the passage
      (1) Choose the passage to be preached. What shall I talk about?
      (2) Is it difficult to think? (tools of the trade)
      (3) How to get inside the head of the text
      (4) Relating the Scriptures to the people’s lives
      (5) Allow the passage to speak for itself (don’t read into it)
      malpractice occurs
   B. Studying the passage
      (1) This demands reading the book several times, in various translations
      (2) Examine the paragraph breakdown in both the original texts
      (3) Place the passage within its context
      (4) Examine the structure, vocabulary, and grammar of the text
      (5) What purpose does this particular passage play in the book?
      (6) Try to state in rough fashion what you think is the mind-set of the writer

II. Discovering the Exegetical Idea
   A. Linguistic and grammatical analysis
(1) What is the biblical writer talking about?
(2) Does the subject fit the parts?
(3) Is your subject an exact description of what the passage is talking about?
(4) Now determine the complements of the text and context
(5) What assertion does it intends to make?

III. Analyzing the Exegetical Idea

A. The road from text to sermon
   (1) Expository sermons consist of ideas drawn from scripture and relate to life.
   (2) The exegete must understand what the revelation of God meant to the original hearers.
   (3) The preacher endeavors to bring the ancient world, the modern world, and his particular world together in the development of his sermon.
   (4) The preacher must study his audience as well as his Bible.
   (5) The question asked: “What does this mean?” Is it true? What difference does it make? What are the implications it seeks to explore?

The Life Situation of a Bible Book

I. The Book within Bible History
   A. Periods of Bible History
   B. Fitting the Text into Bible History

II. The Book Setting
   A. The Geographical Setting
      1. The Political Setting
      2. The Cultural Setting
   B. The Theological Setting

III. The Book’s Special Features
A. The Author or Authors
   1. The Readers
   2. The Date
B. The Occasion and Purpose
   1. The Literary Character

IV. Techniques of Historical and Literary Study
   A. Historical Criticism
   B. Form Criticism
   C. Redaction Criticism
   D. Rhetorical Criticism
   E. Biblical Theology
   F. The Canonical Approach

V. Theological Interpretation
   A. The Nature of theological Interpretation
      1. The idea of theological interpretation
      2. Reasons for theological interpretation
   B. The purpose of the author
      1. The purpose of the human author
      2. God’s ultimate purpose
   C. The Bible’s Theocentric purpose
      1. Theocentric Interpretation
      2. Christocentric Preaching

The Analysis of a Bible Book

I. Reasons for Analyzing the Bible Book
   A. To Gain a Perspective of the Book
      1. To Guide in Exegeting the Book
      2. To Help Plot Texts and Topics

II. Special Types of Bible Books
A. Sequential Books
  2. Collection Books
  3. Epistolary Books

III. Procedures for Making an Analysis
  A. Reading the Book Again and Again
     1. Examining the Book’s Literary Characteristics
     2. Dividing the Book into Parts

The Exegesis of a Bible Book

I. Seven Complexities of Exegesis
  A. The Third Party Perspective
     1. The Language Barrier
     2. Cultural Diversity
     3. Historical Distance
  B. Collective Growth
     3. Multiple Texts
     4. The Interpreter’s Perspective

II. Exegesis and Interpretation
  A. Exegesis
     1. Hermeneutics
     2. Interpretation: The Interaction of Exegesis and Hermeneutics

III. Initial Contacts with the Text
  A. Selecting the Text
     1. Establishing Boundaries of the Text
     2. Translating or Paraphrasing the Text

IV. Text and Context
  A. Book Context
     1. Sectional Context
     2. Immediate Context
     3. Parallel Contexts

V. Literary Factors
A. Types of Biblical Literature
   1. Figurative Language
   2. Literary Forms in a Bible Book
B. Figures of Speech in a Textual Unit

VI. Word Study

VII. Syntactical Study

The Interpretation of a Bible Book

I. A Perspective on Interpretation
   A. The Origin of the Term
   B. Values of the Process of Interpretation

II. Assumptions of Interpretation
   A. The Reality of God
   B. The Continuity of Human Nature and Experience
   C. The Bible as God’s Word
   D. The Experience of God

III. Interactions in Interpretation
   A. The Text Interprets the Preacher
   B. The Text Interprets the People

IV. Principles of Interpretation
   A. Observe the Obvious
   B. Probe for the Purpose
   C. Build the Bridge
   D. Learn about the Language
   E. Ask for the Analogy
   F. Interpret by Illustration

Variation of Sermon Structures in a Bible Book

I. Didactic Design
   A. Exegetical Paragraph Design
      1. Dualism Design
      2. Interrogative Design
3. Commentary Design
4. Syllogistic Design
5. Multitext Design
6. Classification Design
7. Sentence-Slicing Design
8. Subject Design

II. Explorative Designs
   A. Unfolding Exploration
   B. Hegelian Exploration
      1. Problem-Solving Exploration
      2. Inductive Investigation
      3. Experience-Exposure Exploration

III. Narrative Design
   A. Narration-Implication Design
   B. Story-Line Design
   C. Shared-Story Design
   D. Dominant-Metaphor Design
   E. Explained-Narration Design
   F. Multiple-Story Design

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   Nashville, TN: Broadman, 1996


Biblical Texts


Bruce, F.F. The Books and the Parchments. Revell, 1984

_______ The Canon of Scripture. InterVarsity, 1988


New Testament Bibliography


**Hermeneutics And Exegesis**


Mickelson, A. Berkeley. Interpreting the Bible. Eerdmans, 1963


**Concordances**


**Theological Works**


