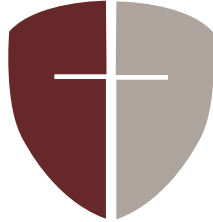


RTS

D I S T A N C E E D U C A T I O N



Pauline Epistles

0NT520, 3 Hours

Lectures by
Robert J. Cara, Ph.D.

RTS Distance Education

This course notebook is for the coordination of your course materials, including reading assignments and lecture recordings. Each course notebook for RTS Distance Education is arranged by the GUIDE acronym. The five components of GUIDE are organized in each lesson by the following steps in the notebook:

GUIDE

Getting Started To do the lessons, reading and listening assignments are listed.

Understanding To maximize learning, purposes are given.

Investigating To explore the content, outlines are provided for note taking.

Developing To expand content, readings are suggested.

Evaluating To help review, lesson questions are based on purposes.

COURSE SYLLABUS

Pauline Epistles, 0NT520, 3 hours

Lecturing Professor: Dr. Robert J. Cara

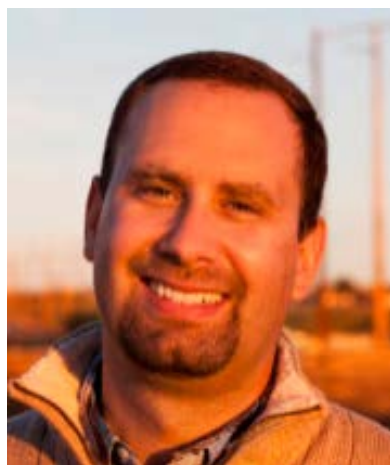
Professor of Record: Dr. Benjamin Gladd

Reformed Theological Seminary, Distance Education



Lecturing Professor

Dr. Robert J. Cara is Professor of New Testament at RTS-Charlotte and Chief Academic Officer for the RTS institution. Dr. Cara was an engineer for seven years before the Lord re-directed him toward seminary. In addition to the traditional New Testament topics, Dr. Cara's academic interests include relating the New Testament to Reformed Theology, creeds, hermeneutics, creation, and narrative criticism. His commentary on 1 & 2 Thessalonians was recently published with Evangelical Press. As an ordained minister in the ARP Church, Dr. Cara has been very involved at both the presbytery and synod levels. He is a former vice-moderator of the denomination and for several years was the chairman of the denominational Inter-Church Relations Committee. He preaches regularly in the Charlotte area.



Professor of Record

Dr. Benjamin Gladd, Assistant Professor of New Testament, received his B.A. in Greek and Hebrew from The Master's College (2001) and M.A. in Biblical Exegesis from Wheaton College (2003). He then completed his Ph.D. from Wheaton College in New Testament in 2008. Prior to joining the RTS faculty, he served as an adjunct faculty member at Wheaton College, teaching New Testament exegesis and interpretation, Greek, and introductory courses on the Old and New Testaments. Dr. Gladd was also an associate pastor at Apple Valley Baptist Church and the director of their Cornerstone School of Theology.

Dr. Gladd's interests lie in biblical theology, the use of the Old Testament in the New, apocalypticism, biblical exegesis, and Second Temple Judaism. He hails from the eastern shore of Maryland, and his wife, Nikki, from Grand Rapids, Michigan. They are proud parents of a precocious two-year old, Judah. Dr. Gladd's hobbies entail sports, photography, and all things related to Apple.

Course Description

An exposition of the epistles in chronological order that emphasizes the application of Paul's theology to the pastoral needs of the churches of his day and ours. Note that 0NT520 does not include Romans.

Course Objectives

The over-arching purpose is to enable the student to better interpret / apply Pauline Epistles (1 Corinthians - Philemon) for one's self, the church and the world.

- Learn the content of each book.
- Learn the major biblical-theological (BT) categories of Paul / book (e.g., “present evil age,” humiliation/exaltation scheme) along with methodology to do further BT interpretation.
- Interact with and be aware of major systematic theology (ST) doctrines (e.g., J by F, three uses of the law) which are based on our texts.
- Learn enough about critical views to:
 1. Utilize common grace insights in critical commentaries.
 2. Provide an intelligent global critique of critical theories.

Required Reading

Carson, D. A., and Douglas J. Moo. *An Introduction to the New Testament*. Grand Rapids: Zondervan, 2005.
[Pp. 331-595 (except “Romans” chapter).]

Ridderbos, Herman. *Paul: An Outline of His Theology*. Grand Rapids: Eerdmans, 1975.
[Pp. 13-562.]

Machen, J. Gresham. *The Origin of Paul's Religion*. Grand Rapids: Eerdmans, 1947.
[Pp. 141-69.]

Holy Bible (1 Corinthians through Philemon [twice]).

COURSE REQUIREMENTS

Pauline Epistles, 0NT520, 3 hours

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Reformed Theological Seminary, Distance Education



Online Student Handbook

The Online Student Handbook has been designed to assist you in successfully navigating the Distance Education experience, whether you are taking a single course or pursuing a certificate or degree program. In it you will find valuable information, step-by-step instructions, study helps, and essential forms to guide you through every aspect of your distance education opportunity from registration to graduation. Please use this resource as your first-stop reference manual. You will find it located at the RTS Distance Education website (www.rts.edu/distance) under the Student Services tab.

Summary of Requirements

- Follow the Study Guide provided
- Listen to all Recorded Lectures
- Complete all Required Readings
- Participate in Forum Discussions (with other students and Professor)
- Take the Midterm exam
- Take the Final exam
- Submit a Research Paper
- Submit Mentor Report/Course Application Paper

Forum Discussions (15%)

The student is required to interact in two (2) forums:

1. Student-Professor Posts (15 total posts)
 - A. Personal Introduction Forum: The student is required to post a brief personal introduction to the professor/class. Suggested details include your vocation, where you live, your church background, why you chose RTS, and what you hope to gain through the course (1 required post).
 - B. 5 Topical Discussion Q&A Forums: The student is required to answer each topical discussion question with one (1) response. The professor will acknowledge the student's answer and will follow up with a subsequent question to which the student must also answer with one (1) response. Each topical discussion question therefore requires two (2) total posts/responses from the student (Total of 5 forums x 2 posts = 10 total posts).
 - C. Student-Professor Forum: The student is required to post four (4) times in this forum. Posts in this forum should focus on course-related content such as research paper topics, lectures and reading assignments, or other academic issues related to the course.
2. Student-Student Forum (5 total posts)
 - A post may be either a new topic or a response to an already existing topic.

Examinations (Midterm: 25%; Final: 25%)

There are two examinations for this course. The midterm examination will cover the lectures and readings from Lesson One through Lesson Seventeen. The final examination will cover the lectures and readings from Lesson Eighteen through Lesson Thirty.

The midterm and final exams for this course are to be taken online in the Learning Management System (LMS). Please note that you will need to have a proctor for your exams. Your proctor can be anyone except a relative or current RTS Student. After clicking on the exam link you will be given detailed instructions about the exam. Please read these instructions carefully before entering the exam.

- 85% of each examination will be verbatim from the Lesson Questions (located at the end of each Lesson in the Study Guide).
- 15% of each examination will be miscellaneous questions from the lectures and readings.

Required Readings (10%)*

Once you have completed the Required Readings, complete the Reading Report located in the Week 12 Course Activities block in the LMS.

Research Paper (20%)

This should be a serious research paper of at least several serious commentaries and a few BT's. Must also footnote at least one journal article. Note helpful annotated biblio at end of this syllabus.

- 10-15 typed pages with page numbers.
- Paper is to concentrate on Pauline theology. Choose any topic / theme that is included in more than one Pauline epistle (you may use Romans). Note, many times a minor topic / theme makes better papers for "budding" theologians. A typical paper would 1) evaluate in context each location (or representative locations) where the theme is mentioned and 2) make a conclusion (i.e., "theologize").
- Format is to follow the sixth edition of *A Manual for writers of Term Papers, Theses, and Dissertations*, by Kate L. Turabian.
- Example of how to cite Bible verse:

Paul opens Romans by reinforcing his apostleship, prophetic office, and Damascus Road experience (1:1). Paul also begins his epistle by calling attention to Christ. At the very beginning of the epistle, the focus lies squarely upon Jesus and the gospel (1:3-5). Paul then reveals that his mission is to "call all Gentiles to faith and obedience" (1:5), and Gentile Romans play an integral role in that mission: "You are among those Gentiles who are called to belong to Jesus Christ" (1:6). After mentioning the importance of the gospel, Paul proceeds to discuss his love for the church at Rome and his desire to be with them (1:8-15). The gospel, he claims, is a demonstration of God's power by saving those to have faith in Christ (1:16-17).

As this section makes clear, Jesus' ministry continues to gain popularity around Galilee (3:7-12). He finally assembles all twelve disciples, though he summoned four in 1:16-20. Symbolically, the Twelve constitute true Israel and not only follow their rabbi, Jesus, they are even charged with the authority to proclaim the kingdom message and cast out demons (3:14-15). By identifying themselves

with Jesus, their ministry is inextricably bound up with his authority over evil. The paradigmatic Parable of the Soils explains why not all are able to accept the kingdom message (4:1-20), and the Parable of the Seed and the Mustard Seed explain how the end-time kingdom radically differs from expectations. The presence of the kingdom mysteriously overlaps with wickedness. With the kingdom message flourishing in Galilee, opposition grows against Jesus (3:20-21, 31-34; 3:22-30). This phase climaxes with four miracles that encapsulate the totality of Jesus' miracles--a nature miracle 4:35-41), an exorcism (5:1-20), a healing (5:25-34), and a resurrection (5:21-24, 35-43).

Mentor Report/Course Application Paper (5%)

Each Global/Non-Residential student is required to have a mentor submit a report at the end of the course. This report will contribute to 5% of the student's grade. For students who are not Global/Non-Residential, you are asked to write a 200 word summary of how you perceive what you have learned in this course will fit into the objectives you have for your ministry, your educational goals, or other objectives you wish to achieve in life.

Assignments

Each Global/Non-Residential student is required to have a mentor submit a report at the end of the course. This report will contribute to 5% of the student's grade. For students who are not Global/Non-Residential, you are asked to write a 200 word summary of how you perceive what you have learned in this course will fit into the objectives you have for your ministry, your educational goals, or other objectives you wish to achieve in life.

Contact Information

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COURSE OUTLINE

Pauline Epistles, ONT520, 3 hours

Lecturing Professor: Dr. Robert J. Cara

Professor of Record: Dr. Benjamin Gladd

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Lesson One

Pauline Epistles

Lesson Two

Mini-Hermeneutics

Lesson Three

Chronology of Paul

Lesson Four

Pauline Letter Format

Lesson Five

Introduction to Galatians

Lesson Six

Galatians 3

Lesson Seven

Galatians 5

Lesson Eight

1 Thessalonians Introduction

Lesson Nine

1 Thessalonians 2 and 4

Lesson Ten

2 Thessalonians

Lesson Eleven

2 Thessalonians 2-3

Lesson Twelve

1 Corinthians

Lesson Thirteen

1 Corinthians 1

Lesson Fourteen

1 Corinthians 6

Lesson Fifteen

1 Corinthians 10

Lesson Sixteen
1 Corinthians 11, 14

Lesson Seventeen
2 Corinthians

Lesson Eighteen
2 Corinthians 5

Lesson Nineteen
Ephesians

Lesson Twenty
Ephesians 1

Lesson Twenty-One
Ephesians 4

Lesson Twenty-Two
Colossians

Lesson Twenty-Three
Colossians 1

Lesson Twenty-Four
Colossians 2

Lesson Twenty-Five
Philippians

Lesson Twenty-Six
Philippians 1 & 2

Lesson Twenty-Seven
Philemon

Lesson Twenty-Eight
1 Timothy

Lesson Twenty-Nine
1 Timothy 1-4

Lesson Thirty
Titus

INTRODUCTION BIBLIOGRAPHY

Pauline Epistles, 0NT520, 3 hours
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Brown, Raymond E. *An Introduction to the New Testament*. ABRL. New York: Doubleday, 1997.

Brown is a critic but one who is tempered by his Roman Catholicism. Written not for scholars, but college and seminarians. This may become the standard introduction for most seminarians at critical schools.

Carson, D. A., D. Moo, and L. Morris. *An Introduction to the New Testament*. Grand Rapids: Zondervan, 1992.

Reasonable length and sticks to only introductory questions.

Childs, B. S. *The New Testament as Canon: An Introduction*. Philadelphia: Fortress Press, 1985.

Best summaries of critical discussions. One has to suffer through “canonical criticism” discussion for each book.

Guthrie, D. *New Testament Introduction*. Revised ed. Downers Grove: IVP, 1991.

The best detailed introduction by an evangelical. Covers more than introductory questions.

Kümmel, W. G. *Introduction to the New Testament*. 3d ed. Nashville, Abingdon, 1975.

The standard critical work.

Ramsay, William M. *St. Paul: The Traveler and Roman Citizen*. Revised and updated by Mark Wilson. Grand Rapids: Kregel, 2001. This famous book was originally written in 1895 and updated by Ramsay through 1925.

Ramsay was a British evangelical who originally had a low view of the historicity of Acts, but then after much research in Turkey and the text of Acts, changed his mind. Primarily, it goes through the text of Acts where Paul is mentioned and makes fascinating historical comments. (See Bruce and McRay below in “Paul” section.)

Wikenhauser, A. *New Testament Introduction*. NY: Herder & Herder, 1958.

The older standard critical Roman Catholic work.

BIBLICAL THEOLOGIES ANNOTATED BIBLIOGRAPHY

Pauline Epistles, 0NT520, 3 hours
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General

Bultmann, R. *Theology of the New Testament*. 2 vols. New York: Charles Scribner's Sons, 1951, 1955.

Includes large sections on John and Paul. John section is dominated by Gnostic Redeemer myth and Paul, existential / anthropological interpretation which sees self-righteousness as ultimate sin. The sections on Jesus, the early Palestinian Church and Hellenistic Church are very tainted due to his historical reconstructions. Despite presuppositions, many good insights. Also important, as everyone on theological spectrum reads this.

Guthrie, G. *New Testament Theology*. Downers Grove: IVP, 1981.

Different than other BT's in that it is arranged per topic first and then biblical author. Eg, "Messiah," Guthrie looks at what synoptics, John, Acts, Paul, rest of NT say and then summarizes. Very useful along w/ a traditional BT book. Guthrie is a conservative British evangelical.

Ladd, G. *A Theology of the New Testament*. Revised ed. Grand Rapids: Eerdmans, 1993.

The best evangelical BT which interacts w/ critical scholarship.

Marshall, I. Howard. *New Testament Theology: Many Witnesses, One Gospel*. Downers Grove: InterVarsity, 2004.

Marshall is a "British Evangelical" and a Wesleyan Arminian. For every book of NT, Marshall includes a (1) "theological story," which explains the theological flow/logic of each book in its given chapter order, and (2) "theological themes," which summarizes and analyzes various themes in each book. These sections are valuable to students. Marshall also argues using critical methodology that there is a substantial core unity to the NT writers (as opposed to most critics who see incompatible theologies). Marshall is anti-New Perspective. See Cara's review in *Reformation* 21 (Feb 2006).

Morris, L. *New Testament Theology*.

Almost on a popular level. Evangelical and mostly Reformed.

Strecker, Georg. *Theology of the New Testament*. Edited and completed by Friedrich Wilhelm Horn. Translated by M. Eugene Boring. Louisville: Westminster John Knox, 2000 [German ed, 1996].

Strecker is a German critic. He stressed a combination of the history-of-religions school and Bultman's faith emphasis. Concerning Paul section, does not use "deutero-Pauline"

books and has very low view of historicity of the Gospels and Acts. He emphasizes that Paul's Jewish background was Hellenistic, not Palestinian. On Justification, he does believe in a traditional forensic, imputed view, but plus aspects of the "transformational" view. He does not see as much of an R-H emphasis in Paul as others do.

Paul

Beker, J. Christiaan. *Paul the Apostle: The Triumph of God in Life and Thought*. Philadelphia: Fortress Press, 1980.

Beker is a critical scholar at Princeton Seminary. He emphasizes the apocalyptic aspect of Paul as it relates to various "contingent" situations with which Paul is confronted. Only Rom, 1&2 Cor, Gal, Phil, Phlm, and 1 Thess are authentic.

Bruce, F. F. *Paul Apostle of the Heart Set Free*. Grand Rapids: Eerdmans, 1977.

Evangelical and mostly Reformed. Includes both Paul's theology and historical summary of his life.

Bornkamm, G. *Paul*. Translated by D. M. G. Stalker. New York: Harper and Row, 1971.

Critical, Lutheran, German scholar that sees Justification by Faith as the center of Paul's theology.

Carson, D. A., Peter T. O'Brien, and Mark A. Seifrid, eds. *Justification and Variegated Nomism*. Vol. 2, *The Paradoxes of Paul*. Grand Rapids: Baker, 2004.

Many excellent high-level articles slamming New Perspective.

Donfried, Karl P., and I. Howard Marshall. "The Theology of the Shorter Pauline Letters." *New Testament Theology*. Cambridge: CUP, 1993.

This book includes 1 & 2 Thessalonians (Donfried) Philippians (Marshall), and Philemon (Marshall). This is a critical series aimed at seminary students that is useful for papers. Donfried emphasizes the rhetorical structure of the Thessalonian letters. Timothy "probably" wrote 2 Thess. In 1 Thess, "election" conceptually matches to "justification" in Paul's other letters. Marshall's Philippian section is quite conservative. He is anti-Sanders/Dunn and has a high view of X from Phil 2. Although Cara does not exactly agree, there is a good summary of possible categories for the phrase "in X" (pp. 139-44). The Philemon discussion is too brief to be helpful.

Dunn, J. D. G. "The New Perspective on Paul." *BJRL* 64 (1983): 95-122.

Dunn's seminal article. He is a British critical scholar who calls himself an evangelical.

_____. *The Theology of Paul the Apostle*. Grand Rapids: Eerdmans, 1998.

This is Dunn's mature work. Read § 14 as he finally explicitly defines what he means by justification by faith (among other things, it is a process) and atonement (not substitutionary). Given large caveats, there are a lot of good things here. Note, Dunn does not believe Paul wrote all his epistles.

Furnish, Victor Paul. "The Theology of the First Letter to the Corinthians." *New Testament Theology*. Cambridge: CUP, 1999.

This is a critical series aimed at seminary students that is useful for papers. Somewhat a bland book with the best section being the discussion of 1 Cor 7 (pp. 61-68).

Gaffin, Richard B. "Paul The Theologian." *WTJ* 62 (2000): 121-41.

Great article which reviews and slams Dunn's *Theology of Paul the Apostle* and Wright's *What Saint Paul Really Said*. Both Dunn and Wright are against the Reformed view of Justification by Faith.

Hawthorne, Gerald F. and Ralph P. Martin, eds. *Dictionary of Paul and His Letters*. Downers Grove: InterVarsity, 1993.

JBL abbreviation is DPL. Very useful tool, good indices. One purpose of the book is to "reflect their [authors of articles] reaction, whether positive or cautious [Cara: why not negative?], to the 'new look' [Sanders/Dunn] on Paul's gospel of righteousness by faith and the elements of continuity with the ancestral faith" (p. ix). Authors include conservatives, left-leaning evangelicals, and conservative critics. Recommended.

Machen, J. Gresham. *The Origin of Paul's Religion*. New York: MacMillan, 1921.

Famous book that argues that the center of Paul's religion is not the imitation of X, but the redemptive acts of X. This explains why there is not an over abundance of stories about X in Paul. Machen was a prof at old Princeton/Westminster Seminary.

McRay, John. *Paul: His Life and Teaching*. Grand Rapids: Baker Academic, 2003.

McRay is an emeritus prof at Wheaton College Grad School and well known for NT archaeology. The historical section primarily goes through Acts and has conservative conclusions. The theology section is quite unusual. It includes Ephesians as being "the heart of Paul," aspects of the New Perspective, and Paul being heavily influenced by first-century Jewish apocalyptic-cosmology that includes various "heavens" and demonology. See Cara's review in *Them* 30 (2004): 62-63.

Morris, Leon. *1, 2 Thessalonians*. Word Biblical Themes. Dallas: Word, 1989.

Morris is evangelical and mostly Reformed. This book is useful for BT papers related to 1-2 Thessalonians, though it is almost at a popular level.

Ridderbos, Herman. *Paul: An Outline of his Theology*. Translated by John Richard DeWitt. Grand Rapids: Eerdmans, 1975.

Best Reformed book on Paul. Well respected by critics. Probably overemphasizes R-H nature of Paul.

Sanders, E. P. *Paul and Palestinian Judaism*. Philadelphia: Fortress, 1977.

It is not Sander's view of Paul that rocked scholarship but his view of Palestinian Judaism. He termed it "covenantal nomism," one did not enter the covenant by works but by grace. The law was obeyed as a response to God's gracious acts. Palestinian Judaism was not legalistic (self-righteous oriented) and the Jews never thought about meriting their salvation through the law. Hence, Paul was not reacting to a legalistic Palestinian Judaism as the Reformers thought. One of the major problems of Sanders is that he does not understand what the theological term "legalistic" means. For slam of this view, see M. Silva, "The Law and Christianity: Dunn's New Synthesis," *WTJ* 53 (1991) 339-53.

_____. *Paul, the Law, and the Jewish People*. Philadelphia: Fortress, 1983.

Deals more with his views of Paul and does not alter his view of Palestinian Judaism.

Schreiner, Thomas R. *The Law and Its Fulfillment*. Grand Rapids: Baker, 1993.

Schreiner is evangelical and Reformed Baptist. Good summary of current views of Paul including a slam of Sanders/Dunn. Much exegetical info on key passages.

_____. *Paul: Apostle of God's Glory in Christ: A Pauline Theology*. Downers Grove: InterVarsity, 2001.

Good, clear book. Schreiner's Reformed theology comes out often, including good sections on election and limited atonement (which is termed an argument against universalism). His emphasis on Adam Xology is interesting and useful. His emphasis on understanding Paul as a missionary is not useful for Cara. He often interacts w/ major critical theories without bogging down in the details. He uses all 13 of Paul's epistles. Very useful for papers.

Silva, Moisés. "The Law and Christianity: Dunn's New Synthesis." *WTJ* 53 (1991): 339-53.

Used to be the best slam on the Sanders/Dunn Synthesis; needs to be slightly updated now.

Thielman, Frank. *Paul and the Law: A Contextual Approach*. Downers Grove: IVP, 1994.

Thielman looks at each of Paul's books in context to determine the nuances of Paul's view of the law. He is trying to have a new synthesis between the Sanders/Dunn synthesis and Calvin. He sometimes sides w/ the Sanders/Dunn synthesis and sees "works of the law" as only nationality badges (e.g., Gal, Rom 9:30-10:8) and sometimes, he sides w/ Calvin and sees "works of the law" as self-righteousness (Rom 3:27-4:8, Phil 3). Thielman is a conservative evangelical; he used to be ARP and is now PCA.

Vos, Geerhardus. *The Pauline Eschatology*. Phillipsburg: Presbyterian and Reformed, 1986 [1930].

Vos is an “old” Princeton Seminary prof, Reformed and the father of the Reformed R-H movement. Vos argues that Xology, soteriology and eschatology (now/not yet stuff) are all central to Paul’s thinking. Great book.

Waters, Guy Prentiss. *Justification and the New Perspective on Paul: A Review and Response*. Phillipsburg: P&R, 2004.

Waters is prof at Belhaven college, studied under Sanders, and is Reformed. He is a friend of Cara’s. Waters’ views are very similar to Cara’s on New Perspective. His chapter on NT Wright and his critique of the New Perspective chapter are worth reading/xeroxing. There is also an excellent annotated bibliography.

Westerholm, Stephen. *Israel’s Law and the Church’s Faith: Paul and His Recent Interpreters*. Grand Rapids: Eerdmans, 1988.

Evangelical and traditional Lutheran. Good critique of modern interpreters although he sees some truth in Sanders. Does not believe in 3rd use of Law.

Wright, N. T. *What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?* Grand Rapids: Eerdmans, 1997.

Wright is a “British Evangelical” who has a very high view of X. Unfortunately, he is pro-Sanders and has a view of J by F that is explicitly against the imputed R of X. Wright has an emphasis on Covenant related to X’s death. But it is not an OT or Reformed view of Covenant; it is a theoretical view of IAD Judaism’s view of Covenant. See Cara’s extensive critique of Wright in notes and above Gaffin article.

Young, Frances. *The Theology of the Pastoral Letters*. New Testament Theology. Cambridge: CUP, 1994.

This is a critical series aimed at seminary students that is useful for papers. The PE are pseudonymous. The PE’s main theological metaphor is the “household of God,” which is an adaptation of the Greco-Roman household codes. Young emphasizes a sociological approach.

COMMENTARIES ANNOTATED BIBLIOGRAPHY

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Romans

Barnhouse, Donald G. *Expositions of Bible Doctrines Taking the Epistle to the Romans as a Point of Departure*. 4 vols. Grand Rapids: Eerdmans, 1952-64.

Unique combination of Reformed soteriology and dispensational eschatology. Written at popular level, includes good sermon material.

Brown, John. *Analytical Exposition of the Epistle of Paul the Apostle to the Romans*. Religious Heritage Library. Grand Rapids: Baker, 1981 [1857].

Brown is Scottish and Reformed. He purposely tries to point out the “logical” or “analytical” flow of the epistle. Brown is a scholar but has not written this for scholars. This is a serious commentary written for English-only readers. Brown is bicovenantal. Recommended.

Calvin, J. *The Epistles of Paul the Apostle to the Romans and Thessalonians*. Translated by R. Mackenzie. Grand Rapids: Eerdmans, 1960 [1539, 1550].

THE standard!

Cranfield, C. E. B. *The Epistle to the Romans*. 2 vols. ICC. Edinburgh, T&T Clark, 1975, 1979.

Conservative critical scholar who follows Calvin at most points. Not infected by Sanders. Very detailed analysis of Greek. Highly recommended.

Dunn, James D. G. *Romans*. 2 vols. WBC 38A, 38B. Dallas: Word, 1988.

Dunn is a critical scholar and most famous advocate of Sander’s Palestinian Judaism. He adds a twist in that Paul was not against legalism (self-righteousness) but nationalism (Sabbath, circumcision, food laws) which identified one as a Jew. The Gospel was no longer tied to Jewish nation. Detailed analysis of Greek text and good bibliographies.

Fitzmyer, Joseph A. *Romans*. AB 33. New York: Doubleday, 1993.

RC commentary but sees truth of many Reformed views. He dismisses Sanders/Dunn. Great bibliographies!

Haldane, Robert. *An Exposition of the Epistle to the Romans*. 2010.

Haldane was a British Calvinist who had a world-wide evangelistic ministry in the early 19th century. This commentary is solid and for an English-only user. Many ministers use this commentary due to its evangelical zeal. Recommended.

Hendriksen, W. *Romans*. NTC. Grand Rapids: Baker, 1957.

Reformed treatment of Romans with few surprises. Recommended.

Hodge, C. *A Commentary on Romans*. Geneva. Carlisle: Banner of Truth Trust, 1972 [1864].

Reformed. After Calvin, Cara's first choice. Strongly bicovenantal. Knowledge of Greek helpful but not necessary.

Moo, D. *The Epistle to the Romans*. NICNT. Grand Rapids: Eerdmans, 1996.

Solid evangelical, Reformed (mostly), and bi-covenantal. At points, emphasizes R-H too much for Cara. Greek info in footnotes. Well respected by critics as he interacts with them including Sander's views. Recommended.

Murray, J. *The Epistle to the Romans*. 2 vols. NICNT. Grand Rapids: Eerdmans, 1959, 1965.

Reformed and highly recommended. Greek info in footnotes. A little weak on bicovenantalism.

Sanday, W., and A. C. Headlam. *The Epistle to the Romans*. ICC. New York: Scribner's Sons, 1885.

Detailed analysis of Greek.

Schreiner, Thomas R. *Romans*. Baker Exegetical Commentary. Grand Rapids: Baker, 1998.

Schreiner is a Calvinist and anti-Dunn. Weak on bi-covenantalism. Good for Greek. Recommended.

Ziesler, John. *Paul's Letter to the Romans*. TPI New Testament Commentaries. Philadelphia: Trinity Press International, 1989.

Relatively brief, critical commentary. Ziesler is pro-Sanders. Chapters 9-11 are essential to the outline of Romans and shows that Romans is not primarily about individual salvation, but, Who are the people of God (p. 39)?

1 & 2 Corinthians

Barnett, Paul. *The Second Epistle to the Corinthians*. NICNT. Grand Rapids: Eerdmans, 1997.

Barnett is an Anglican bishop in Australia, conservative and Reformed. This commentary replaces the Hughes one in the NICNT and is almost as good. Greek info is in footnotes. Highly recommended.

Barrett, C. K. *The First Epistle to the Corinthians*. BNTC, vol. 7. Peabody: Hendrickson, 1968.

Barrett is a moderate critic. No Greek knowledge necessary. Solid helpful commentary and may be best non-conservative commentary. Recommended.

_____. *The Second Epistle to the Corinthians*. BNTC, vol. 8. Peabody: Hendrickson, 1973.

Splits letter into 1-9 and 10-13. Same as above.

Betz, Hans Dieter. *2 Corinthians 8 and 9: A Commentary on Two Administrative Letters of the Apostle Paul*. Edited by George W. MacRae. Hermeneia. Philadelphia: Fortress, 1985.

Betz is a critical German scholar. He views 2 Cor as extremely fragmented. Chapter 8 is not related to chapter 9. Chapter 8 is a fragment from a lost letter addressed to the Corinthians; chapter 9 is a fragment from a lost letter addressed to Christians in Achaia. Includes good history of critical NT scholarship on this question. This commentary's express purpose is to solve the literary question of the relationship of chapters 8 and 9 based on Greco-Roman rhetoric and epistolography which significantly affects the exegesis.

Calvin, John. *The First Epistle of Paul The Apostle to the Corinthians*. Edited by David W. Torrance and Thomas F. Torrance. Translated by T. H. L. Parker. Calvin's Commentaries, vol. 9. Grand Rapids: Eerdmans, 1960.

Excellent commentary. No Greek necessary. Highly recommended.

_____. *The Second Epistle of Paul the Apostle to the Corinthians and the Epistles to Timothy, Titus and Philemon*. Edited by David W. Torrance and Thomas F. Torrance. Translated by T. A. Smail. Calvin's Commentaries, vol. 10. Grand Rapids: Eerdmans, 1964.

Same as above.

Conzelmann, Hans. *A Commentary on the First Epistle to the Corinthians*. Edited by George W. MacRae. Translated by James W. Leitch. Hermeneia. Philadelphia: Fortress, 1975.

Conzelmann is a German critic who is famous for redaction criticism in the Gospels. This is currently the standard critical work. Without Greek knowledge, this commentary is limited.

Fee, Gordon D. *The First Epistle to the Corinthians*. NICNT. Grand Rapids: Eerdmans, 1987.

Fee is evangelical with charismatic and strong feminist views. This commentary is 880 pages, packed with impressive scholarship and has become the standard evangelical commentary. The reader should be warned that Fee has several unusual views (e.g. conflict at Corinth was not between parties but between the church and Paul; 1 Cor 14:34-35 is not in original text). Cara complains that too often Fee allows "sociological factors" of the 1st century and his own theology to control his conclusions. Commentary may be used without knowledge of Greek. Recommended.

Grosheide, F. W. *Commentary on the First Epistle to the Corinthians: The English Text with Introduction, Exposition and Notes*. NICNT. Grand Rapids: Eerdmans, 1953.

Grosheide is Dutch and Reformed. This commentary has been replaced in the NICNT series by Fee's. Solid commentary and helpful. No Greek necessary. Buy it if you can find it. Recommended.

Hodge, Charles. *A Commentary on I & 2 Corinthians*. Geneva Series. Carlisle: Banner of Truth Trust, 1974 [1857, 1859].

Hodge is conservative Reformed Orthodoxy and is best known for his three volume Systematic Theology. Knowledge of Greek is helpful but not necessary to use this commentary. Cara sees it as best overall theological commentary on 1 Corinthians. Highest recommendation.

Hughes, Philip E. *Paul's Second Epistle to the Corinthians: The English Text with introduction, Exposition and Notes*. NICNT. Grand Rapids: Eerdmans, 1962.

Hughes recently died and was very Reformed. By far best commentary on 2 Cor. This commentary has been recently replaced by Barnett's in this series. Highest recommendation.

Kistemaker, Simon J. *Exposition of the First Epistle to the Corinthians*. NTC. Grand Rapids: Baker, 1993.

Kistemaker is a RTS prof. Commentary includes "practical considerations" and "Greek words" sections. Highly recommended.

_____. *Exposition of the Second Epistle to the Corinthians*. NTC. Grand Rapids: Baker, 199?.

Kistemaker is a RTS prof. Commentary includes "practical considerations" and "Greek words" sections. Highly recommended.

Meyer, Heinrich A. W. *Critical and Exegetical Handbook to the Epistles to the Corinthians*. MeyerK. Edited by William P. Dickson. Translated by D. Douglas Bannerman. New York: Funk & Wagnalls, 1884.

Meyer was a famous German NT critical scholar. This commentary is based on the Greek text and very technical. Hodge interacts with it in his commentary.

Martin, Ralph P. *2 Corinthians*. WBC, vol. 40. Waco: Word, 1986.

Martin is broadly evangelical. He is good on literary unity but fudges a bit. Good for Greek and biblios. Recommended.

Moffatt, James. *The First Epistle of Paul to the Corinthians*. MNTC. New York: Harper, n.d.

Moffatt is a British moderate. This commentary uses the English text and is not lengthy.

Orr, William F. and James Arthur Walther. *1 Corinthians: A New Translation*. AB, vol. 32. Garden City: Doubleday, 1976.

This is one of the older AB translation/commentaries that is not very useful.

Plummer, Alfred. *A Critical and Exegetical Commentary on the Second Epistle of St Paul to the Corinthians*. ICC. Edinburgh: T. & T. Clark, 1915.

The standard critical commentary on the Greek text in the English speaking world for many years. Plummer is fairly conservative. 2 Cor is one literary unit. Good detailed Greek analysis. Recommended over new ICC volume by Thrall.

Robertson, Archibald and Alfred Plummer. *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*. 2d ed. ICC. Edinburgh: T & T Clark, 1914.

The standard critical commentary on the Greek text in the English speaking world for many years. Robertson and Plummer are fairly conservative. Probably the first source for detailed Greek analysis.

Thiselton, Anthony C. *The First Epistle to the Corinthians: A Commentary on the Greek Text*. NIGNT. Grand Rapids: Eerdmans, 2000.

Detailed technical commentary. Thiselton is a British evangelical.

Thrall, Margaret E. *A Critical and Exegetical Commentary on the Second Epistle to the Corinthians. Vol. 1, Introduction and Commentary on II Corinthians I-VII*. ICC. Edinburgh: T&T Clark, 1994.

Thrall is a British critical scholar. She breaks up 2 Cor into several letters, (1) 1-8 plus 13:11-13 and Rom 16; (2) 9; (3) 10:1-13:10. Good for Greek words and biblios. Vol 2 has not come out yet.

Witherington, Ben, III. *Conflict & Community in Corinth: A Socio-Rhetorical Commentary on I and 2 Corinthians*. Grand Rapids: Eerdmans, 1995.

Witherington is evangelical and teaches at Asbury Seminary. As the title indicates, the interest and usefulness of this commentary is related to sociological factors which possibly affected the text. Another aspect of the commentary involves analyzing Paul's method of argument and relating it to Greco-Roman rhetoric. He sees 2 Cor as one literary unit. This commentary would never be a first choice but may be a useful supplement if taken "with a grain of salt." Recommended.

Galatians

Betz, Hans D. *Galatians*. Hermeneia. Philadelphia: Fortress Press, 1979.

Betz is a German critical scholar who upholds traditional Protestant views of justification by faith. "Works of the law" are the "meritorious works of the Torah" (p

117). Betz emphasizes (Cara: overemphasizes) the genre of Greco-Roman rhetoric and epistolography for Galatians. Quite pedantic for most RTS students. Good German biblios.

Bruce, F. F. *The Epistle to the Galatians: A Commentary on the Greek Text*. NIGTC. Grand Rapids: Eerdmans, 1982.

Excellent commentary on the Greek text. Follows standard Reformed views. Great discussion of Gal 3 (agrees with Cara) and summary of modern critical issues from a conservative perspective. No interaction with Sanders/Dunn. Highly recommended.

Calvin, John. *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians and Colossians*. Edited by David W. Torrance and Thomas F. Torrance. Translated by T. H. L. Parker. Calvin's Commentaries, vol. 11. Grand Rapids: Eerdmans, 1965.

Galatians is excellent and should be first choice of RTS students. No Greek necessary. Highest recommendation.

Dunn, James D. G. *The Epistle to the Galatians*. BNTC, vol. 9. Peabody: Hendrickson, 1993.

Dunn's thesis is presented that "works of the law" in Gal 2:16 is not in antithesis with "justified by faith." "Works of the law" is an expression to describe a "sectarian" view of the law which emphasizes food laws, circumcision and the Sabbath; it does not describe works of merit (pp 134-41). This commentary is clear and concise with minimal footnotes. Dunn is a "British evangelical" who comes to the text with critical perspectives.

George, Timothy. *Galatians*. NAC, vol. 30. Nashville: Broadman & Holman, 1994.

Best NT commentary in this series. George is a Reformed Baptist theologian and follows the standard Reformed view of Gal (he prides himself on following Luther and Calvin). There are excellent discussions of the theological implications of various views throughout church history; this feature makes this commentary unique and useful. Similar to Cara, his "aim is to bring the dual disciplines of exegesis and dogmatics into the closest possible relationship" (author's preface). Highly recommended.

Hendriksen, William. *Exposition of Galatians*. NTC. Grand Rapids: Baker, 1968.

Solid conservative commentary with Reformed ST understanding. Recommended.

Lightfoot, J. B. *Saint Paul's Epistle to the Galatians*. 9th ed. New York: Macmillan, 1887.

Lightfoot was a famous conservative Anglican critical scholar. This is a classic commentary based on the Greek text. Lightfoot was at his best using the NT for historical studies and has the classic defense of the North Galatian theory. Most RTS students would find this commentary too technical.

Longnecker, Richard N. *Galatians*. WBC, vol. 41. Dallas: Word, 1990.

Very good Greek commentary upholding traditional Protestant views. Good defense of South Galatian theory and dating Gal before the Jerusalem Council (pp lxi-lxxxiii). Somewhat influenced by Betz' rhetorical structures. Good biblios. Recommended.

Luther, Martin. *Commentary on Galatians*. Edited by J. P. Fallows. Translated by E. Middleton. Grand Rapids: Kregel, 1979 [1535].

Good solid Protestant exposition. One can see Luther's heart in this commentary. This is best commentary of Luther's available in English (note, it is slightly abridged). Recommended.

Martyn, J. Louis. *Galatians: A New Translation with Introduction and Commentary*. AB, vol. 33A. New York: Doubleday, 1997.

A massive 600 page critical commentary of which, at least for Cara, sometimes it is hard to get a straight answer. Justification is not forensic but "cosmological apocalyptic" (p 273). He interprets 2:16 not as our faith in X but as X's faithful act (p 270).

Matera, Frank J. *Galatians*. Sacra Pagina, vol. 9. Collegeville, MN: Liturgical, Michael Glazier, 1992.

RC commentary that follows Sanders/Dunn ("the 'works of the law' were not a means assuring personal salvation but of maintaining one's status within the covenant people of God," p 30). He disagrees with both the Reformation and Trent on their use of Gal and especially condemns Trentine theology for not seeing more of a forensic aspect to justification (pp 26-32). Good biblios.

Morris, Leon. *Galatians: Paul's Charter of Christian Freedom*. Downers Grove: InterVarsity, 1996.

This is a solid, to the point commentary with Greek in the footnotes. Morris is mostly Reformed and anti-Sanders/Dunn. Recommended.

Ridderbos, Herman. *An Epistle of Paul to the Churches of Galatia*. NICNT. Grand Rapids: Eerdmans, 1953.

Good Reformed exposition. Commentary is possibly too brief. As usual, Cara's minor complaint about Ridderbos is that he is too R-H oriented. This commentary is out of print and has been replaced in the NICNT series. Recommended.

Ephesians

Abbott, T. K. *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*. ICC. Edinburgh: T. & T. Clark, 1897.

Abbott believes in Pauline authorship of both Ephesians and Colossians. Detailed Greek commentary.

Barth, Marcus. *Ephesians*. 2 vols. AB, vol 7. New York: Doubleday, 1974.

This is a massive critical commentary.

Best, Ernest. *A Critical and Exegetical Commentary on Ephesians*. ICC. Edinburgh: T & T Clark, 1998.

Best is a critical scholar. Paul did not write Ephesians. At the beginning of each pericope is a very helpful logical progression of the text (in English). Good biblios. Not as Greek oriented as some others in this series.

Bruce, F. F. *The Epistles to the Colossians, to Philemon and to the Ephesians*. NICNT. Grand Rapids: Eerdmans, 1984.

Paul wrote Ephesians. Maybe too brief. Useful for English only reader. Recommended.

Calvin, John. *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians and Colossians*. Edited by David W. Torrance and Thomas F. Torrance. Translated by T. H.L. Parker. Calvin's Commentaries, vol. 11. Grand Rapids: Eerdmans, 1965.

Ephesians is excellent and should be first choice of RTS students. No Greek necessary. Highly recommended.

Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids: Baker Academic, 2002.

Hoehner was a prof at Dallas Seminary for 30 years; this commentary has conservative-evangelical and dispensational conclusions. There are many word studies. Greek is helpful to use, but all Greek words are translated. Great resource for up-to-date technical micro arguments.

Lincoln, Andrew T. *Ephesians*. WBC, vol. 42. Dallas: Word, 1990.

Although Lincoln sees a "follower of Paul" as the author, he does believe that the author was highly influenced by the other Pauline epistles; hence, Lincoln virtually interprets Ephesians as if Paul wrote it. Emphasis on rhetoric. Good biblios and Greek words. Highly recommended.

Hendriksen, William. *Exposition of Ephesians*. NTC. Grand Rapids: Baker, 1967.

Solid conservative commentary with Reformed ST understanding. Recommended.

Hodge, Charles. *A Commentary on Ephesians*. Geneva Series. Carlisle: Banner of Truth Trust, 1964 [1856].

Hodge is conservative Reformed Orthodoxy and is best known for his three volume Systematic Theology. Written from Rome by Paul to the Ephesians. Excellent commentary especially in interpretation of theological sections. Knowledge of Greek useful but not absolutely required. Highest recommendation.

O'Brien, Peter T. *The Letter to the Ephesians*. Pillar. Grand Rapids: Eerdmans, 1999.

Paul is author. O'Brien is Reformed, as far as Cara can tell, and conservative. Greek is in the footnotes. Recommended.

Philippians

Bockmuehl, Markus. *The Epistle to the Philippians*. BNTC, vol. 11. Peabody: Hendrickson, 1998.

Critical scholar tempered by his conviction that he stands under Scripture and should relate to the Church's interpretation. Emphasizes both rabbinic background of Paul and Roman background of readers. Concerning Phil 3, half-way between Dunn and Reformed view. Usable for English only reader.

Calvin, John. *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians and Colossians*. Edited by David W. Torrance and Thomas F. Torrance. Translated by T. H. L. Parker. Calvin's Commentaries, vol. 11. Grand Rapids: Eerdmans, 1965.

Philippians is excellent and should be owned by every RTS student. No Greek necessary. Highly recommended.

Fee, Gordon D. *Paul's Letter to the Philippians*. NICNT. Grand Rapids: Eerdmans, 1995.

Fee is evangelical with charismatic and strong feminist views. Packed full of up-to-date scholarship.

Hawthorne, Gerald F. *Philippians*. WBC, vol. 43. Waco: Word, 1983.

Hawthorne is an evangelical and teaches at Wheaton. Good for Greek and biblios. Cara does not like as Hawthorne has too many unusual exegetical conclusions (e.g., Phil 1:1 does not mean elders and deacons).

Hendriksen, William. *Exposition of Philippians*. NTC. Grand Rapids: Baker, 1962.

Solid conservative commentary with Reformed ST understanding. Recommended.

Lightfoot, J. B. *St. Paul's Epistle to the Philippians: A Revised Text with Introduction, Notes and Dissertations*. Peabody: Hendrickson, 1995 [1868].

Lightfoot was a famous conservative Anglican critical scholar. This is a classic commentary based on the Greek text. Lightfoot was at his best using the NT for historical studies. Most RTS students would find this commentary too technical.

Meyer, Heinrich A. W. *Critical and Exegetical Hand-Book to the Epistles to the Philippians and Colossians and to Philemon*. New York: Funk & Wagnalls, 1885.

Famous German NT critical scholar of 19th century. Affirms Pauline authorship. Detailed exegesis of Greek text.

Muller, Jac J. *The Epistles of Paul to the Philippians and to Philemon*. NICNT. Grand Rapids: Eerdmans, 1955.

Muller is South African and Reformed. The Philippians commentary is more brief than others in the series and has now been replaced by Fee's. Greek is in footnotes.

O'Brien, Peter T. *The Epistle to the Philippians: A Commentary on the Greek Text*. NIGTC. Grand Rapids: Eerdmans, 1991.

O'Brien is solid evangelical and Reformed as far as Cara can tell. Anti-Sanders/Dunn in Phil 3. Good for Greek and biblios. Highly recommended.

Silva, Moises. *Philippians*. WEC. Chicago: Moody, 1988.

Due to this series folding, now available in the BEC series. Silva is Reformed and Cara's prof at WTS. Good for Greek words although English only readers can use but w/ difficulty. Best commentary on Philippians. Highest recommendation.

Vincent, Marvin R. *Critical and Exegetical Commentary on the Epistles to the Philippians and to Philemon*. ICC. Edinburgh: T. & T. Clark, 1897.

Old standard critical commentary. Good for Greek.

Colossians and Philemon

Abbott, T. K. *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*. ICC. Edinburgh: T. & T. Clark, 1897.

Abbott believes in Pauline authorship of both Ephesians and Colossians. Detailed Greek commentary.

Bruce, F. F. *The Epistles to the Colossians, to Philemon and to the Ephesians*. NICNT. Grand Rapids: Eerdmans, 1984. Paul wrote from Rome. Excellent commentary although probably too brief. Useful for English only reader. Highly recommended.

Calvin, John. See above in Galatians. Highly recommended.

Dunn, James D. G. *The Epistles to the Colossians and to Philemon*. NIGTC. Grand Rapids: Eerdmans, 1996.

Dunn is a "British evangelical" who comes to the text with critical perspectives. Timothy wrote Colossians while he and Paul were in either a Roman or the hypothetical Ephesian prison. The Colossian heresy is solely Jewish. Paul wrote Philemon from Rome. A useful up-to-date commentary on the Greek text.

Hendriksen, William. *Exposition of Colossians and Philemon*. NTC. Grand Rapids: Baker, 1964.

Solid Reformed exegesis. Recommended.

Lightfoot, J. B. *Saint Paul's Epistles to the Colossians and to Philemon: A Revised Text with Introductions, Notes, and Dissertations*. New York: MacMillan, 1904.

Written by Paul in Roman captivity. Long introductions on the background of the city of Colossae and the Colossian heresy (combo Jewish and pre-gnostic). Detailed Greek commentary and very technical.

Lohse, Eduard. *A Commentary on the Epistles to the Colossians and Philemon*. Edited by Helmut Koester. Translated by William R. Poehlmann and Robert J. Karris. Hermeneia. Philadelphia: Fortress Press, 1971.

German critic who does not believe in Pauline authorship. Good for German footnotes.

Melick, Richard R., Jr. *Philippians, Colossians, Philemon*. NAC, vol. 32. Nashville: Broadman, 1991.

Conservative Baptist commentary. Useable to English only reader.

Meyer, Heinrich A. W. *Critical and Exegetical Hand-Book to the Epistles to the Philippians and Colossians and to Philemon*. New York: Funk & Wagnalls, 1885. Famous German NT critical scholar of 19th century. Affirms Pauline authorship. Detailed exegesis of Greek text.

Muller, Jac J. *The Epistles of Paul to the Philippians and to Philemon*. NICNT. Grand Rapids: Eerdmans, 1955.

Muller is South African and Reformed. The Philemon commentary is more brief than others in the series and has now been replaced by Bruce's. Greek is in footnotes.

O'Brien, Peter T. *Colossians, Philemon*. WBC, vol. 44. Waco: Word, 1982. Paul wrote Colossians from Rome. Very conservative including use of Acts. O'Brien is Reformed as far as Cara can tell. Must be able to read Greek. Good biblios. Highest recommendation.

Pokorny, Petr. *Colossians: A Commentary*. Translated by Siegfried S. Schatzmann. THKNT, vol. 10/I. Peabody: Hendrickson, 1991.

A critical European continental commentary. Paul is not author. Well respected critical commentary which can be used by an English-only reader.

1 & 2 Thessalonians

Beale, G. K. *1-2 Thessalonians*. IVP New Testament Commentary 13. Downers Grove: Intervarsity, 2003.

Beale is Reformed and a prof at Wheaton. Mostly traditional introductory, exegetical, and Calvinistic conclusions. Includes many fascinating theological discussions. Emphasizes OT background and "now/not-yet" stuff. See Cara's review in *JETS* 48 (2005): 394-96. Highly recommended.

Best, Ernest. *The First and Second Epistles to the Thessalonians*. BNTC, vol. 13. Peabody: Hendrickson, 1972.

Best is a critical scholar. His views of author, date and provenance match Cara's. Fairly technical but written so that English-only readers can use. If one wants a critical commentary, probably the "best" to get.

Bruce, F. F. *1 & 2 Thessalonians*. WBC, vol. 45. Waco: Word, 1982.

Good for Greek words and biblios. The best technical commentary on 1 & 2 Thess and it is done by a solid, mostly- Reformed conservative. Highest Recommendation.

Calvin, John. *The Epistles of Paul the Apostle to the Romans and Thessalonians*. Edited by David W. Torrance and Thomas F. Torrance. Translated by Ross Mackenzie. Calvin's Commentaries, vol., 8. Grand Rapids: Eerdmans, 1960.

Excellent and should be owned by every RTS student. No Greek necessary. Highly recommended.

Frame, James E. *A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians*. ICC. Edinburgh: T. & T. Clark, 1912.

The standard critical-commentary of its day, although Frame is at the conservative end of the critical spectrum. Greek knowledge required; good for Greek words.

Green, Gene L. *The Letters to the Thessalonians*. Pillar. Grand Rapids: Eerdmans, 2002.

Solid, good commentary. Green is an evangelical and now teaches at Wheaton College; he was a missionary to Costa Rica. Green's specialty is the ancient Greek world of Thessalonica, about which he has a long, useful discussion (pp. 1-47). He has a good, brief section explaining, and then properly dismissing, rhetorical analyses (pp. 69-72). Contra Cara, Green sees "client-patron" relationships as a key to several texts. Greek not required except for the occasional footnote. Recommended. See Cara's review in *JETS* 46 (2003) 561-62.

Hendriksen, William. *Exposition of 1 and 2 Thessalonians*. NTC. Grand Rapids: Baker, 1955.

Solid Reformed exegesis. Recommended.

Lightfoot, J. B. *Notes on the Epistles of St. Paul*. Peabody: Hendrickson, 1995 (original 1895).

Lightfoot was a famous conservative Anglican critical scholar. This is a detailed commentary of the Greek text. Knowledge of Greek is a necessity.

Malherbe, Abraham J. *The Letters to the Thessalonians: A New Translation with Introduction and Commentary*. AB, vol. 32B. New York: Doubleday, 2000.

Critical commentary, though Malherbe has a surprisingly high view of the historicity of Acts and traditional views of authorship and the text. Malherbe emphasizes the literary

and social dimensions of ancient literature (but not rhetorical handbooks) and Greco-Roman philosophy as it relates to 1 & 2 Thessalonians. Similar to many philosophers, Paul's letter has strong pastoral dimensions. He sees the letter as a "paraenetic style." 1 Thess 2:1-12 is not an apostolic defense. Good for Greek words.

Morris, Leon. *The First and Second Epistles to the Thessalonians*. NICNT. Grand Rapids: Eerdmans, 1959.

Good, straightforward, conservative commentary. Greek not necessary. Recommended.

Plummer, Alfred. *A Commentary on St. Paul's Second Epistle to the Thessalonians*. Eugene: Wipf and Stock, 2001 [1918].

Good, brief commentary on the Greek text. Plummer was a "British evangelical."

Richard, Earl J. *First and Second Thessalonians*. Sacra Pagina 11. Collegeville: Liturgical, 1995.

This is a critical RC series. Useful for Greek words and modest biblios.

Wanamaker, Charles A. *The Epistles to the Thessalonians: A Commentary on the Greek Text*. NIGTC. Grand Rapids: Eerdmans, 1990.

Wanamaker is an evangelical from South Africa and slightly to the left of Cara. Wanamaker argues for the priority of 2 Thess over 1 Thess. He emphasizes "social dimensions" and "rhetorical analysis." (Cara is against rhetorical analyses for Paul's letters.) Good for Greek words. Usable by non-Greek reader as all Greek words are translated.

Pastoral Epistles

Barclay, William B. *A Study Commentary on 1 and 2 Timothy*. Webster, NY: Evangelical Press, 2005.

"Bill" Barclay is a prof at RTS-J. This commentary has solid, conservative exegetical-conclusions. It does not "discuss the minutiae of exegesis" (p. 10). It has very interesting and useful application sections. Highly Recommended.

Calvin, John. *The Second Epistle of Paul the Apostle to the Corinthians and the Epistles to Timothy, Titus and Philemon*. Edited by David W. Torrance and Thomas F. Torrance. Translated by T. A. Smail. Calvin's Commentaries, vol. 10. Grand Rapids: Eerdmans, 1964.

No Greek necessary. Excellent. Highly recommended.

Collins, Raymond F. *1 & 2 Timothy and Titus*. New Testament Library. Louisville: Westminster, 2002.

Collins is a RC critic. Includes Greek, but always translated for non-Greek users.

Dibelius, M. and H. Conzelmann. *The Pastoral Epistles*. Translated by P. Buttolph and A. Yarbro. Hermeneia. Philadelphia: Fortress, 1972.

Dibehus and Conzelman are radical German critics. Anti-Pauline authorship. Good for German biblios.

Guthrie, Donald. *The Pastoral Epistles: An Introduction and Commentary*. TNTC. Grand Rapids: Eerdmans, 1957.

Guthrie is a conservative evangelical from Britain. One of the more useful commentaries in the Tyndale series. Recommended.

Hendriksen, William. *Exposition of The Pastoral Epistles*. NTC. Grand Rapids: Baker, 1957.

Solid Reformed exegesis. Recommended.

Houlden, J. L. *The Pastoral Epistles*. TPI New Testament Commentaries. Philadelphia: Trinity Press International, 1989 [1976].

Critical British scholar who does not believe in Pauline authorship. Commentary is brief but occasionally useful.

Johnson, Luke Timothy. *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary*. AB, vol. 35A. New York: Doubleday, 2001.

Johnson is a conservative RC critic who argues for Pauline authorship, even calling the standard scholarly agreement of the non-Pauline authorship as being “perpetuated mainly by force of inertia based on an unexamined majority vote by an increasingly uninformed electorate” (p. 90). He does not like grouping together the “Pastorals” and wants to interpret 1 Tim and 2 Tim as real individual letters against the backdrop of the whole Pauline corpus. Includes Greek, but always translated for non-Greek users.

Kelly, J. N. D. *The Pastoral Epistles*. BNTC, vol. 14. Peabody: Hendrickson, 1960.

Kelly is a conservative critical scholar from Britain. Kelly has conservative introductory conclusions matching Cara’s. No Greek necessary. Recommended.

Knight, George W. III. *The Pastoral Epistles: A Commentary on the Greek Text*. NIGTC. Grand Rapids: Eerdmans, 1992.

Knight is extremely Reformed and taught at Covenant Seminary many years. Great commentary and the first one to get if you can read Greek. Highest recommendation.

Lock, W. *A Critical and Exegetical Commentary on The Pastoral Epistles*. ICC. Edinburgh: T. & T. Clark, 1924.

Standard English critical commentary for many years. Good for Greek words.

Marshall, I. Howard. *A Critical and Exegetical Commentary on The Pastoral Epistles*. In collaboration with Philip H. Towner. ICC. Edinburgh: T & T Clark, 1999.

Marshall is a “British evangelical.” The Pastoral epistles were written by a friend of Paul’s shortly after Paul’s death. 2 Tim is based on authentic Pauline writings. 1 Tim and Titus are based on what Paul probably would have said to the churches at Ephesus and Crete, respectively. The core of the theology in the Pastorals is very similar to Paul’s. Marshall does not like pseudonymity but prefers to call the Pastorals “allonymity.” There is a good emphasis in the commentary on the theology of the Pastorals. Very detailed and need to know Greek.

Mounce, William D. *Pastoral Epistles*. WBC, vol. 46. Nashville: Thomas Nelson, 2000.

Yes, this is the “Greek” Mounce. Paul is the author. This commentary has “conservative views” at 1 Tim 2:12 and 1 Tim 3:11. Great biblios and Greek stuff. Very detailed and need to know Greek. Cara likes this commentary but complains that sometimes Mounce is confusing, as he does not always explicitly give his answer amidst the summaries of all the views. Recommended.

Quinn, Jerome D. *The Letter to Titus*. AB, vol. 35. New York: Doubleday, 1990.

Quinn is a RC critical scholar. The Pastoral Epistles were written as a unit by a second generation Xn who also wrote Luke-Acts. Luke-Acts and the Pastorals were to read as a three volume unit. Titus was for Jewish Xns, 1 Tim for Gentiles, and 2 Tim as the final statement about Paul to encourage Xns. This commentary is very detailed.

Quinn, Jerome D. and William C. Wacker. *The First and Second Letters to Timothy: A New Translation with Notes and Commentary*. ECC. Grand Rapids: Eerdmans, 2000.

This commentary is primarily written by Quinn and finalized by Wacker after Quinn’s death. Quinn and Wacker are RC critical scholars. The Pastoral Epistles were written as a unit by a second generation Xn who also wrote Luke-Acts. Luke-Acts and the Pastorals were to read as a three volume unit. Titus was for Jewish Xns, 1 Tim for Gentiles, and 2 Tim as the final statement about Paul to encourage Xns. This commentary is very detailed but may be used by non-Greek students.

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Reformed Theological Seminary, Distance Education



Anchor Bible (AB)

Critical series with an abundance of RC conservative-critics. There are “old” and “new” volumes. The original (“old,” 1960-70’s) volumes were a serious new translation with minimal notes and are mostly useless for RTS students. The “new” volumes are standard commentaries. Good biblios. Greek discussions are in separate sections so that non-Greek readers can use this commentary.

Baker Exegetical Commentary (no abbreviation)

Evangelical and inerrancy. Only a few have been published so far. Very detailed and scholarly. The few volumes in the Wycliffe commentary have been incorporated into this.

Black New Testament Commentary (BNTC)

Conservative-critical series with most being British. Quite useful for papers. Reasonable length. No Greek required. Includes some commentaries reprinted that were originally in the Moffat series.

Calvin’s Commentaries (no abbreviation)

The standard. Every critic and conservative scholar reads Calvin; hence, every RTS student should too! OT commentaries were originally classroom lectures. NT commentaries were written as commentaries.

Eerdmans Critical Commentary (ECC)

A new series w/ only a few volumes out. Critical and very detailed. Unfortunately, Eerdmans publisher has moved way left.

Evangelical Press Study Commentary

Conservative Reformed. A “tweener” between a popular and technical commentary. Includes Greek in footnotes but also has application section. Only a few are out. Currid (OT prof at RTS-O) is editor. Cara has published 1 & 2 Thess; Belcher will be working on Eccl.

Geneva (no abbreviation)

Conservative Reformed reprints of famous commentaries from the 1500’s to 1800’s. All different types of commentaries are included; some w/ much practical application (e.g., puritan Dickson) and some being technical (Hodge). Rarely is Greek required.

Hermeneia (no abbreviation)

Very critical (middle to left critics) and probably the most prestigious world-wide commentary series. The editors purposely get writers of different nationalities and different religious backgrounds (excepting of course, conservative protestant). Many of the commentaries are translated/updates of famous German commentaries. Usable for a non-Greek student, but barely. There is usually a large emphasis on comparative religions to aid exegesis.

International Critical Commentary (ICC)

The most prestigious English-language commentary, which has both “old” and “new” volumes. For the NT, the “old” volumes (1890’s to 1920’s) were mostly middle to conservative critics. The “new” NT volumes (1970’s to now) are also mostly middle to conservative critics (exception Thrall). (OT ICC volumes can be quite left). Must know Greek.

Interpretation: A Bible

Commentary for Teaching and Preaching (IBC). Middle to conservative critics. Includes for every pericope a large “reflections” section that theologizes about meaning for today. Very popular among thinking mainline-pastors. No Greek required.

New American Commentary (NAC)

Southern Baptist writers that believe in inerrancy. Greek is kept to footnotes. Good, solid commentary-series that began in the 1990’s.

New Century Bible Commentary (NCB)

A “Tyndale commentary” for middle to conservative critics. Brief, but occasionally useful. No Greek required.

New International Commentary on the New Testament (NICNT)

Began in the 1950’s as a great, world-wide, conservative-Reformed series. Now it is a solid, evangelical series, which is constantly replacing older commentaries in the series. The newer volumes tend to be more Arminian. (RTS students may want older volumes b/c they are explicitly Reformed.) Greek is kept to footnotes.

New International Greek New Testament (NIGNT)

Evangelical series that includes both “British evangelicals” (e.g., Dunn) and inerrancy evangelicals (e.g., Knight). Greek required.

New Testament Commentaries (NTC)

Solid conservative-Reformed series by Hendriksen and Kistemaker (RTS prof). Every RTS student needs this series. Greek kept to separate section.

NIV Application Commentary (no abbreviation)

Solidly evangelical. The “application” sections are very hit-and-miss depending on the hermeneutics of the scholar. Not very useful for Cara papers, but may be useful for preaching.

Pillar New Testament Commentary (PNTC)

Mostly-Reformed series, which is new. These commentaries are excellent. Greek in footnotes. Very similar to the older NICNT volumes.

Sacra Pagina (SP)

Middle to conservative RC critics. Useful biblios. Greek is always translated for English-only reader. For Gospels and Acts, interested in narrative criticism (which is useful for RTS students).

TPI New Testament Commentaries (TPINTC)

Middle to left critics. Reasonably brief and written in somewhat understandable language. Greek is always translated for English-only reader. Useful for papers.

Tyndale New Testament Commentaries (TNTC)

Conservative evangelicals with purposeful international flavor. Done by first-rate scholars, but most volumes are too brief to be helpful for papers. No Greek required.

Word Biblical Commentary (WBC)^{www}

Began in the 1980’s as solidly evangelical but now includes many left-leaning evangelicals. Very detailed, great biblios, must know Greek.

Course Objectives Related to MAR Student Learning Outcomes

Course: NT 520 Pauline Epistles

Professor: Dr. Robert J. Cara

MAR Student Learning Outcomes		Rubric	Mini-Justification
<i>In order to measure the success of the MAR curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MAR outcomes.</i>		<ul style="list-style-type: none"> ➤ Strong ➤ Moderate ➤ Minimal ➤ None 	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	<ol style="list-style-type: none"> 1. Pauline theology 2. Historical-critical view of Paul 3. Significant academic paper on a Pauline theology topic
Scripture	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Strong	<ol style="list-style-type: none"> 1. Major part of class is exegeting Pauline texts 2. Original languages are used in class and encouraged in academic paper 3. It's a BIBLE class!
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	<ol style="list-style-type: none"> 1. Traditional Reformed categories are used for explaining many Pauline categories 2. References to creeds
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	<ol style="list-style-type: none"> 1. Psalm singing in class 2. Personal application is made in class to many Pauline texts
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Moderate	<ol style="list-style-type: none"> 1. Multi-faceted applications are made from Pauline texts, e.g. environment, politics 2. Paul's passion to conform all of life to X is emphasized
Winsomely Reformed	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Strong	<ol style="list-style-type: none"> 1. Common grace use of historical-critical scholars is discussed & required in paper 2. Paul's winsomeness is shown in Philemon
Teach	Ability to teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	<ol style="list-style-type: none"> 1. Many times teaching applications are made from Pauline texts
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Minimal	<ol style="list-style-type: none"> 1. Creed explanations 2. Occasional political discussions (e.g. 2 Thess 3:10,13)
MAR Specific SLO	An ability to integrate such knowledge and understanding into one's own calling in society	Moderate	<ol style="list-style-type: none"> 1. Paul's method of dealing with spiritual problems in the church is highlighted in 1 Corinthians