
Gospels

Lectures by
Robert J. Cara, Ph.D.

REFORMED THEOLOGICAL SEMINARY
Virtual Campus

RTS Distance Education

The Virtual Campus of Reformed Theological Seminary offers students the convenience of home study with the quality of on-campus instruction. This course is based on classroom lectures using the GUIDE approach to learning.

Each lesson contains the following:

Getting Started To prepare adequately for each lesson, a reading assignment and recording are listed.

Understanding To maximize student learning, the purpose and objectives for the lesson are given.

Investigating To integrate readings, the recordings, and the outline, students are encouraged to notate information in a manner that will prove beneficial for study and examination. The study guide allows space for notetaking to expand the outline.

Developing To further develop the concepts presented, suggested readings and applications are offered.

Evaluating To help students summarize and synthesize the material covered, study questions are provided.

Syllabus

Outline

Study Guide I,
Lessons 1-19

Study Guide II,
Lessons 20-34

COURSE SYLLABUS
Gospels, 0NT508, 3 hours
Dr. Robert Cara
Reformed Theological Seminary, Virtual

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.

Course Description

Attention is given to each writer's literary art, theological teaching, pastoral purpose, and message for today's church and world.

Course Objectives

The over arching aim is to provide tools to the student in order that one might better interpret the Gospels to one's self, the church, and the world.

- Learn the narrative content of the Gospels.
- Learn the major biblical-theological categories in the Gospels along with methodology to do further biblical-theological interpretation.
- Learn the best of Reformed & evangelical scholarship concerning the interpretation and application of the Gospels (e.g., parable theory).
- Learn enough about critical views to:
 - 1) Utilize common grace insights in critical commentaries.
 - 2) Provide an intelligent global critique of critical theories.

Required Textbooks

Carson, D. A. and D. Moo. *An Introduction to the New Testament*. Grand Rapids: Zondervan, 2005.

Ferguson, E. *Backgrounds of Early Christianity*. 3rd ed. Grand Rapids: Eerdmans, 2003.

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

Holy Bible (Read each gospel twice)

COURSE REQUIREMENTS
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Online Student Handbook

The Online Student Handbook is a guide that contains information for participation in this course. Needed forms may be downloaded and printed from this handbook. You will find it located at the RTS/Virtual website.

Summary of Requirements

- * Complete lessons, reading assignments, and listen to audio lectures.
- * Participate in online discussion forums.
- * Research paper.
- * Midterm exam and final exam.
- * Mentor report or course application paper.

Required Readings (10%)

The student must complete all of the required reading. Reading assignments are broken down week by week within the Virtual Classroom. As an assignment, the student will be asked to report the percentage of reading they have completed in the Virtual Classroom.

Forum Discussion (10%)

The student is to participate in forum discussions in the Virtual Classroom. The student must respond to the four Topical Discussion Questions. The student may pose questions of their own to the Professor regarding either the research paper topic or course content in the Student to Professor forum. The student must then post five interactions with fellow students in the Student to Student forum.

Midterm Exam and Final Exam (25% each, 50% total)

There will be two exams for this course; the midterm covers Lessons 1-19 and the final covers Lessons 20-34. Many of the questions are closely related to the “Lecture Review Questions” and “Reading Questions” (see “Developing” and “Evaluating” in each lesson of the Study Guide). Others will be miscellaneous questions from lectures and all readings. Please note the outlines for each Gospel, which are listed in this syllabus, will appear on the midterm exam. The exams will be 2 hours long and completely closed book. A proctor is required for this exam (cannot be a family member or someone else taking this course).

Research Paper (25%)

A research paper is required for this course. For more information and guidelines regarding the research paper, please see the relevant pages below.

Mentor Report/Course Application Paper (5%)

Each MA Distance student is required to have his 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 registered in the MA program, 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

Best practice for your time management is for you to submit all assignments at the end of the week in which they fall in the Virtual Classroom, using the upload links provided. All work must be submitted by midnight of the course end date, per your course start letter. You are responsible for turning in all assignments on time. No late submissions are permitted. Any student who needs an extension must get approval from the Registrar prior to that time.

Contact Information

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COURSE OUTLINE
Gospels, 0NT508, 3 hours
Dr. Robert Cara
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- Lesson 1
Class Introduction

- Lesson 2
Theological Categories

- Lesson 3
Mini-Hermeneutics

- Lesson 4
Introduction to the Gospel of Matthew

- Lesson 5
Matthew 1-2: Jesus' Genealogy and Hermeneutics

- Lesson 6
Matthew 4-10: Jesus' Galilean Ministry

- Lesson 7
Matthew 5: Anitheses

- Lesson 8
Matthew 16: A Turning Point

- Lesson 9
Matthew 16: The Rock

- Lesson 10
Matthew 16-20: Servanthood and Church

- Lesson 11
Matthew 21-28: The Great Commission

- Lesson 12
Synoptic Problem: Part 1

- Lesson 13
Synoptic Problem: Part 2

- Lesson 14
Critical Methodologies

- Lesson 15
Introduction to the Gospel of Mark
- Lesson 16
Mark 1: The Son of God
- Lesson 17
Mark 2-3: Jesus' Early Ministry
- Lesson 18
Mark: The Messianic Secret
- Lesson 19
Mark: The Olivet Discourse
- Lesson 20
Introduction to the Gospel of John
- Lesson 21
John 1: Prologue
- Lesson 22
John 2: Signs
- Lesson 23
John 6: Sacraments
- Lesson 24
John: The "I Am" Statements
- Lesson 25
John: Jesus as Example
- Lesson 26
The Son of Man
- Lesson 27
The Kingdom of God
- Lesson 28
Introduction to the Gospel of Luke
- Lesson 29
Luke: John and Jesus, and the Virgin Birth
- Lesson 30
Luke: Jesus as Preacher, Healer, Prophet

Lesson 31

Luke: Parables, Part 1

Lesson 32

Luke: Parables, Part 2

Lesson 33

Luke 9-19: Famous Parables

Luke 20-22: The Last Supper

Lesson 34

The Quest for the Historical Jesus

OUTLINES FOR MEMORIZATION
Gospels, 0NT508, 3 hours
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See the outlines for memorization of Matthew, Mark, Luke, and John. These outlines will appear on the relevant exam.

MATTHEW OUTLINE

Birth Narratives	1-2
Baptist and Temptation (desert)	3:1-4:11
Galilean Ministry	4:12-16:20
Journey to Jerusalem	16:21-20:34
Triumphal Entry through Resurrection	21:1-28:15
Great Commission in Galilee	28:16-20

MARK OUTLINE

John and Baptism in Judea	1:1-13
Galilean Ministry	1:14-8:30
Journey to Jerusalem	8:31-10:52
Triumphal Entry through Resurrection	11-16

LUKE OUTLINE

Preparation: Jesus & John	1:1-4:13
Galilean Ministry	4:14-9:50
Journey to Jerusalem	9:51-19:27
Triumphal Entry through Ascension	19:28-24:53

JOHN OUTLINE

Prologue	1:1-18
John the Baptist	1:19-51
Public Ministry	2-12
Upper Room through Resurrection	13-20
Peter in Galilee	21

PAPER TOPIC OPTIONS AND GUIDELINES

Gospels, 0NT508, 3 hours

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Reformed Theological Seminary, Virtual

PAPER TOPIC OPTIONS

General Comments

- * This should be a serious research paper, using at least six to eight serious commentaries (including both critical and conservative) and a few BT's. You must also footnote at least one journal article. Take advantage of the helpful annotated bibliographies in Appendix A.
- * You must theologize! Connect the dots on the original and modern levels. Solve a problem, draw attention to something neglected, make an interesting or unique point, explain modern relevance, etc.
- * 10-15 pages typed.
- * Use secondary sources, but primarily it is *your* study. Please “theologize” and have a “point” (i.e., thesis) to your paper.
- * Due at course end date.
- * Three paper topic categories (choose one).

Gospels Term Paper Options

1. BT study on any major or minor theme in one of the gospels. You cannot choose a theme Dr. Cara covers in the course lectures.
2. Exegesis of a pericope highlighting (in a BT way) its (or one aspect in the pericope) relationship to the rest of that Gospel.
3. Comparison of synoptic triple tradition. This paper must be done with a knowledge of Greek.

GOSPELS COURSE BIBLIOGRAPHY

General Gospels Background

Bruce, F. F. *New Testament History*. New York: Doubleday, 1969. A well regarded in-depth scholarly treatment by an evangelical.

Ferguson, Everett. *Backgrounds of Early Christianity*. 3d ed. Grand Rapids: Eerdmans, 2003. An up to date, well regarded work by an evangelical who is most well known for his work in the early church fathers. This work includes information for both NT studies and early church fathers.

Koester, Helmut. *History, Culture, and Religion of the Hellenistic Age*. Vol. 1 of *Introduction to the New Testament*. 2d ed. New York: Walter de Gruyter, 1995. Up to date, standard critical work.

Lohse, E. *The New Testament Environment*. Nashville: Abingdon, 1976. The best brief summary by a critical scholar.

Introductions

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. This may become the standard introduction for most seminarians at critical schools. Tries to appeal to both college students and fellow professors which produces some unevenness.

Carson, D. A., and D. Moo. *An Introduction to the New Testament*. Grand Rapids: Zondervan, 2005. 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, 1990. 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.

Powell, Mark Allan. *Fortress Introduction to the Gospels*. Minneapolis: Fortress, 1998. Up to date, readable, brief discussion of all types of questions (more than “introductory” questions) concerning the Gospels. Powell is a well-rounded critic, who is especially interested in narrative questions. Good for papers as, for example, the Matthew section is only twenty-four pages.

Wikenhauser, A. *New Testament Introduction*. NY: Herder & Herder, 1958. The older standard critical Roman Catholic work.

Biblical Theologies

Ashton, John. *Understanding the Fourth Gospel*. Oxford: Clarendon, 1991. Traditional critical scholar with a low view of narrative criticism—diachronic analysis is essential. This book is becoming a standard for scholars of this type. Well recognized as a good summary and critique of Bultmann. His *Sitz im Leben* is similar to Smith below. Also see his 1994 *Studying John*.

Bultmann, R. *Theology of the New Testament*. 2 vols. NY: Scribner, 1951, 1955. Combines history-of-religions approach and modern existentialism. The John section is dominated by Gnostic Redeemer myth. The section on Jesus is very tainted due to his historical reconstructions. Despite presuppositions, many good insights. Also important, as everyone on the theological spectrum reads this.

Dodd, C. H. *The Interpretation of the Fourth Gospel*. Cambridge, CUP, 1953. The classic critical work. First half covers background of Johannine ideas (Hellenistic perspective) and second half, BT of John.

Guthrie, D. *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, Paul, rest of NT say, and then summarizes. Very useful along w/ a traditional BT book. Guthrie is very conservative.

Jeremias, J. *New Testament Theology, vol. 1, Proclamation of Jesus*. NY: Scribner, 1971. Stresses historicity of gospels although from a critical perspective. Only covers synoptics.

Ladd, E. *A Theology of the New Testament*. Revised ed. Grand Rapids: Eerdmans, 1993. The best evangelical BT which interacts w/ critical scholarship. Considers Synoptics together, although the revised edition tries to make up for this.

Marshall, I. H. *Luke: Historian and Theologian*. Enlarged ed. Grand Rapids: Zondervan, 1989. “British evangelical” with good balance between history and theology. Covers both Luke and Acts.

Morris, L. *New Testament Theology*. Grand Rapids: Zondervan, Academic, 1986. Treats each of the synoptics separately. Almost on a popular level. Evangelical.

Ridderbos, H. *The Coming of the Kingdom*. Philadelphia: P & R, 1962. Best book on the kingdom of God. Reformed and well respected by critics. Only treats the Synoptics and treats them together. This is the standard Reformed R-H work.

Schnackenburg, Rudolf. *Jesus in the Gospels: A Biblical Christology*. Translated by O. C. Dean, Jr. Louisville: Westminster John Knox, 1995. Schnackenburg is a famous German critic who feels we can really know little about the historical Jesus. Hence, this book looks at each of the evangelist’s view of Christ (reading audience). Very good for papers as he does numerous BT studies of miscellaneous topics in each Gospel.

Smith, D. Moody. *The Theology of the Gospel of John*. New Testament Theology. Cambridge: CUP, 1995. Critical scholar from Duke who sees the Gospel *Sitz im Leben* as the synagogues in which there were disagreements between Jewish Christians and rabbinic Jews. The disagreements between the “Jews” and “Jesus” in John are not historical fact. Chapter 3 may be helpful for papers.

Stonehouse, N. *The Witness of the Synoptic Gospels to Christ*. Grand Rapids: Baker, 1979. Treats each Synoptic separately and tries to give overview of each book. Reformed (professor at WTS) and well respected by critics.

Vos, Geerhardus. *The Self-Disclosure of Jesus: The Modern Debate about the Messianic Consciousness*. New York: Doran, 1926. A famous Reformed scholarly rebuttal to various liberal views of Jesus. Study of primarily, but not exclusively, the Synoptics. Vos was the professor of “Biblical Theology” at Princeton Seminary.

_____. *The Teaching of Jesus Concerning The Kingdom of God and the Church*. Phillipsburg: Presbyterian and Reformed, n.d. (1903 original). Great, brief book concerning primarily kingdom of God in Synoptics and John. The chapter on the relationship between the kingdom of God and Church should be xeroxed by all students.

Wright, N. T. *Jesus and the Victory of God*. Vol. 2 of *Christian Origins and the Question of God*. Minneapolis: Fortress, 1996. See Robert H. Stein’s “N. T. Wright’s Jesus and the Victory of God: A Review Article.” *JETS* 44 (2001): 207-18 for a good explanation and then slam of Wright and his view that everything is interpreted in terms of “return from exile.”

Commentaries with Narrative Criticism Emphasis

Culpepper, R. A. *Anatomy of the Fourth Gospel*. Philadelphia: Fortress, 1983. Interesting but not that useful.

Davies, Margaret. *Matthew. Readings: A New Biblical Commentary*. Sheffield: JSOT Press, 1993. Useful insights from a reading audience perspective.

Green, Joel B. *The Gospel of Luke*. NICNT. Grand Rapids: Eerdmans, 1997. Green is a left-leaning Arminian evangelical. Emphasis is on narrative criticism within an explicit verse-by-verse format. Very useful for papers.

Kingsbury, J. D. *Matthew as Story*. Revised ed.. Philadelphia: Fortress, 1988. Very useful to an evangelical for seeing big picture of Matthew. Low view of historicity of Matthew.

Powell, M. *What is Narrative Criticism?* GBS. Minneapolis: Fortress, 1990. Best introduction to narrative criticism from a biblical scholar. Book slightly flawed by lack of concern for historicity of Gospels.

Rhoads, D. and Michie, D. *Mark as Story*. Philadelphia: Fortress, 1982. Not very useful.

Stibbe, Mark W. G. *John. Readings: A New Biblical Commentary*. Sheffield: JSOT Press, 1993. Useful insights from a reading audience perspective.

Tannehill, R. C. *The Gospel According to Luke*. Vol. 1 of *The Narrative Unity of Luke-Acts: A Literary Interpretation*. Philadelphia: Fortress, 1986. The best narrative criticism of a gospel. Again, lack of concern for historicity of Luke.

Traditional Commentaries

Matthew

Albright, W. F. and C. S. Mann. *Matthew: Introduction, Translation, and Notes*. AB 26. Garden City: Doubleday, 1971. Critical commentary which is famous for rejecting the “Q” hypothesis. Each Synoptic had its own written and oral sources. Useful if one is interested in “Q” debate, otherwise not as useful.

Calvin, J. *Harmony of the Gospels: Matthew, Mark and Luke*. 3 vols. Grand Rapids: Eerdmans, 1972 [1555]. Great stuff. Treats Synoptics as one. Highly recommended.

Carson, D. A. "Matthew." *Expositor's Bible Commentary* 8. Grand Rapids: Zondervan, 1984. Possibly the best modern evangelical scholarly commentary on Matthew.

Davies, W and D. Allison. *Matthew*. 3 vols. ICC. Edinburgh: T & T Clark, 1988-97. The standard critical work, quite technical. Emphasizes Rabbinic literature in interpretation. Good for Greek words.

Dickson, David. *A Brief Exposition of the Evangel of Jesus Christ According to Matthew*. Geneva. Carlisle: Banner of Truth Trust, 1981 [1647]. Dickson was a famous Reformed Scottish professor. This commentary was purposely written at a popular level and has tons of "application" for each verse! Recommended.

Gundry, Robert H. *Matthew: A Commentary on His Handbook for a Mixed Church under Persecution*. 2d ed. Grand Rapids: Eerdmans, 1994. Gundry is a left-wing evangelical with this commentary virtually being from a pure critical perspective. This is a redaction criticism commentary assuming Markan priority trying to prove the title. The goal of this commentary is to find the theology of the redactor Matthew.

Hagner, Donald A. *Matthew 1-13 and Matthew 14-28*. WBC. vol. 33a-b. Dallas: Word, 1993-1995. Hagner is a left-wing evangelical. A disciple of Matthew the Apostle used insights from the Apostle and the written sources of Mark and Q to write Matthew. Sticks to text and does not want to discuss historical questions. Good bibliographies and discussion of Greek words.

Hendriksen, W. *Exposition of the Gospel According to Matthew*. NTC. Grand Rapids: Baker, 1973. Reformed and has a high view historicity, interested in doctrine and solving apparent problems. Probably should be the first purchase of any RTS student.

Morris, L. *Matthew*. Pillar. Grand Rapids: Eerdmans, 1992. Excellent evangelical work. Deals less with scholarly issues than Carson. Recommended.

Mark

Alexander, J. A. *The Gospel of Mark*. Geneva. Carlisle: Banner of Truth Trust, 1960 [1858]. A good Reformed exposition of Mark. Alexander was a professor at old Princeton. Recommended.

Calvin, J. [See Matthew section.]

Donahue, John R. and Daniel J. Harrington. *The Gospel of Mark*. Sacra Pagina. Collegeville: Liturgical, 2002. Written from a critical RC perspective. Useful for papers.

Edwards, James R. *The Gospel According to Mark*. PNTC. Grand Rapids: Eerdmans, 2002. Solid evangelical commentary. Mark wrote Gospel in A.D. 65 to Roman Gentiles.

France R. T. *The Gospel of Mark: A Commentary on the Greek Text*. NIGTC. Grand Rapids: Eerdmans, 2002. Solid evangelical commentary. Interpreted as if Mark (or another) obtained information from Peter. Good mix of literary insights and historical background. The best evangelical scholarship on Mark with Lane. Somewhat preterist view of Mark 13. Assumes knowledge of Greek. France is a conservative “British Evangelical.” Recommended.

Gould, E. *Mark*. ICC. Edinburgh: T & T Clark, 1982 [1896]. Although a critical work, a reasonably high view of historicity of Mark. Good for Greek words.

Guelich, Robert A. *Mark 1-8:26*. WBC. vol 34a. Dallas: Word, 1989. Although Guelich calls himself an evangelical, this commentary is written from a critical perspective. He tries to delineate the sources, forms and redactions of each pericope. Good bibliographies.

Hendriksen, W. *Exposition of the Gospel According to Mark*. NTC. Grand Rapids: Baker, 1975. Reformed and has a high view historicity, interested in doctrine and solving apparent problems. Probably should be the first purchase of any RTS student.

Lane, W. L. *Mark*. NICNT. Grand Rapids: Eerdmans, 1974. The best evangelical scholarship on Mark with France. Knowledge of Greek not necessary. Highly recommended.

Luke

Bock, Darrell L. *Luke*. 2 vols. BEC 2. Grand Rapids: Baker, 1994-96. This is a very dense commentary. Bock is a conservative from Dallas Theological Seminary.

Calvin, J. [See Matthew section.]

Evans, C. F. *Saint Luke*. TPI New Testament Commentaries. Philadelphia: Trinity Press International, 1990. Brief but useful critical commentary.

Fitzmyer, J. *Luke*. 2 vols. AB 28-28A. NY: Doubleday, 1970, 1985. Fitzmyer is Roman Catholic and critical. Probably the best critical work on Luke.

Geldenhuis, G. *Luke*. NICNT. Grand Rapids: Eerdmans, 1951. Solid, scholarly, Reformed commentary. Recommended.

Green, Joel B. *The Gospel of Luke*. NICNT. Grand Rapids: Eerdmans, 1997. Green is a left-leaning Arminian evangelical. Emphasis is on narrative criticism within an explicit verse-by-verse format. Very useful for papers.

Hendriksen, W. *Exposition of the Gospel According to Luke*. NTC. Grand Rapids: Baker, 1978. Reformed and has a high view of historicity, interested in doctrine and solving apparent problems. Probably should be the first purchase of any RTS student.

Johnson, L. T. *The Gospel of Luke*. Sacra Pagina 3. Collegeville: Liturgical Press, 1991. Useful for papers as Johnson does consider literary insights. He is a critical RC scholar.

Marshall, I. H. *Luke*. NIGTC. Grand Rapids: Eerdmans, 1978. Very Greek oriented and scholarly. Usually has conservative conclusions. "British evangelical."

Plummer, Alfred. *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. ICC. Edinburgh: T. & T. Clark, 1928. Used to be the English critical standard. Plummer has many conservative conclusions. Useful for Greek words.

John

Barrett, C. K. *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*. 2d ed. Philadelphia: Westminster, 1978. Barrett is a British critic w/ conservative leanings. This was the critical commentary in the English world. Barrett believes that Mark was a source and that Hellenistic gnostic thought significantly influenced the Gospel of John. Both of these views are currently unpopular in critical scholarship. Good for Greek words. Many good insights. If one wanted to get just one critical commentary, this is the one to get.

Beasley-Murray, G. R. *John*. WBC 36. Waco: Word, 1987. Very scholarly, good for Greek words. Fairly evangelical but follows Bultmann too much.

Brown, R. E. *The Gospel According to John: Introduction, Translation and Notes*. 2 vols. Anchor Bible 19, 29A. Garden City: Doubleday, 1966, 1970. Brown is a critical Roman Catholic scholar who advocates reading John at several redactional levels.

Bultmann, R. *John*. Philadelphia: Westminster, 1971. Very low view of historicity. Influenced many with Gnostic-Redeemer myth theory. Does have good insights for evangelicals.

Calvin, J. *The Gospel according to St. John 1-10*. Grand Rapids: Eerdmans, 1959 [1553] and *The Gospel according to St. John 11-21*. Grand Rapids: Eerdmans, 1961 [1553]. Great stuff and highly recommended.

Carson, D. A. *John*. Pillar. Grand Rapids: Eerdmans, 1991. Excellent commentary by this mostly Reformed exegete. Highly recommended.

Haenchen, Ernst. *John 1: A Commentary on the Gospel of John Chapters 1-6 and John 2: A Commentary on the Gospel of John Chapters 7-21*. Edited by Robert W. Funk with Ulrich Busse. Translated by Robert W. Funk. Philadelphia: Fortress, 1984. German critical scholar with extremely low view of history and deity of Christ. Good German biblios.

Hendriksen, W. *Exposition of the Gospel According to John*. 2 vols. Grand Rapids: Baker, 1953, 1954. Reformed and has a high view historicity, interested in doctrine and solving apparent problems. Probably should be the first purchase of any RTS student.

Hutcheson, George. *The Gospel of John*. Geneva. Carlisle: Banner of Truth Trust, 1972 [1657]. Reformed puritan with much application.

Morris, L. *John*. NICNT. Grand Rapids: Eerdmans, 1971. Great commentary by this mostly Reformed exegete. Quite scholarly in footnotes but somewhat outdated due to age. Carson is slightly better. Recommended.

Ridderbos, Herman. *The Gospel of John: A Theological Commentary*. Translated by John Vriend. Grand Rapids: Eerdmans, 1997. Ridderbos is conservative, Reformed and a leading NT scholar in the world. He is not interested in possible sources and redactional levels, as John the Apostle wrote this Gospel, but “an exposition of the Fourth Gospel as the Christian Church adopted it ”(xiii, italics his). Highly recommended.

Witherington, Ben, III. *John's Wisdom: A Commentary on the Fourth Gospel*. Louisville: Westminster John Knox, 1995. Professor at Asbury Seminary which is Arminian and evangelical. Witherington is to the left of Cara concerning historicity. Emphasis in commentary is on OT wisdom background.

Parables

Blomberg, C. *Interpreting the Parables*. Downers Grove: IVP, 1990. The standard evangelical work in support of interpreting parables as allegories. Over emphasizes redaction criticism. Quite theoretical.

Jeremias, J. *The Parables of Jesus*. Trans. S. H. Hooke. 2d rev. ed. New York: Scribner's, 1972. Critical work which depends too much on supposed historical background to understand parable. Jesus invented parable method of teaching.

Kistemaker, S. *The Parables of Jesus*. Grand Rapids: Baker, 1980. Although a "one pointer," his interpretations are very similar to Cara's. Recently retired from RTS-J. Probably the best for individual interpretations of the parables.

Ryken, L. *How to Read the Bible as Literature*. Grand Rapids: Zondervan, 1984. Reformed literature type. Excellent section on interpreting parables as allegories.

Stein, R. *An Introduction to the Parables of Jesus*. Philadelphia: Westminster, 1981. One point and evangelical. This is the standard introduction if one believes in one point theory.

Young, Brad H. *The Parables: Jewish Tradition and Christian Interpretation*. Peabody: Hendrickson, 1998. Emphasizes Rabbinic parable background (assumes extant later Rabbinic parables existed in days of Jesus) as the way to understand Jesus' parables. Jesus' parable methodology was common among other Rabbis of the time.