



## *School of Advanced Leadership Training*

### **BIB1400/BIB5440 JESUS AND THE KINGDOM OF GOD**

#### **Syllabus**

**2 units**

**Hope International University  
2500 E. Nutwood Avenue  
Fullerton, CA 92831  
[www.hiu.edu](http://www.hiu.edu)**

#### **COURSE DESCRIPTION**

Students explore the purpose, structure, content, theological claims, and enduring significance of Matthew's Gospel. Special attention is given to Matthew's presentation of Jesus' origin and identity, the nature and content of his Kingdom proclamation, and the facts and significance of his crucifixion and resurrection.

#### **HOPE INTERNATIONAL UNIVERSITY MISSION**

Hope International University empowers students through Christian higher education to serve the Church and impact the world for Christ.

#### **SALT VISION**

Through the School of Advanced Leadership Training (SALT), Hope International University partners with churches to develop effective servant leaders within the local congregation. The title "SALT" evokes Jesus' reminder that his disciples should be "the salt of the earth" (Matthew 5:13).

**Online Courses.** For this program, the University develops short but meaty online courses specifically designed to meet a given church's leadership training needs. A SALT course typically includes audio/video lectures with Power-Point, online discussions, group projects and other assignments, readings and other resources—all based on a special website devoted

to that course. SALT courses promote students' *biblical, professional, and/or personal development*. Through courses focusing on "Biblical Development," students gain a working knowledge of the Christian Scriptures, interpretive methods for "correctly handling the word of truth" (2 Timothy 2:15), and guidance in applying God's word in their daily lives. Through courses focusing on "Professional Development," students gain practical insights and skills for fruitful ministry. Courses focusing on "Personal Development" promote emotional health, personal maturity, and growth in one's relationships with God and others.

**On-site Mentoring.** A *Hope* professor serves as the online instructor responsible for guiding students through course materials, answering questions, and grading assignments. At the same time, local church leaders play a crucial role as on-site mentors. The mentor's task is to help students apply what they learn to their lives and to the ministry of the local church. *By actively encouraging students to move from principle to practice, from concept to character, from listening to leading, mentors greatly multiply the value of the SALT program to students and to the congregation.*

Mentors typically meet with students one day per week, for 90 minutes, for the duration of the five-week SALT course. Participation in these on-site sessions is optional since some students may find it impossible to attend due to schedule conflicts or because they live far away from their classmates. However, *Hope* strongly urges students to take advantage of these additional opportunities for growth in the company of their classmates.

The class mentor will contact students enrolled in this course, providing the times and places for on-site sessions. Students should work through the course materials, completing their readings and other assignments, prior to meetings with their classmates.

For more information concerning the innovative SALT program, see the website at [www.salt@hiu.edu](http://www.salt@hiu.edu).

## **MAJOR COURSE GOALS AND OBJECTIVES**

### *KNOWLEDGE*

*Goal:* Help students to develop a foundational knowledge of the historical, cultural, and theological setting of Jesus' ministry.

*Objective:* Students will articulate a basic understanding of the Abrahamic, Mosaic, and Davidic covenants.

*Objective:* Students will articulate a basic understanding of major Jewish religious movements of the first century, such as the apocalyptic and Pharisaic movements.

*Goal:* Help students to develop a working knowledge of the nature, purpose, and formation of Matthew's Gospel.

*Objective:* Students will prepare a written study of introductory matters pertaining to Matthew's Gospel, including questions of authorship, date, provenance, first readers, occasion, and purpose. [graduate students only]

*Goal:* Help students to develop a working knowledge of the content, structure, theological language, and theological claims of Matthew's Gospel—particularly in the areas of christology, soteriology, eschatology, nomology, ecclesiology, discipleship and ethics.

*Objective:* Students will complete a series of readings and lectures on the structure, contents, and theological claims of Matthew.

*Objective:* Students will participate in a series of formal online discussions of Matthean texts and themes, with the opportunity for additional informal conversations on a weekly basis.

*Goal:* Familiarize students with principal authorities on Matthew's Gospel and related fields, as well as resources for continuing personal and professional growth.

*Objective:* In addition to biblical witnesses, students will read and interact closely with writings of leading scholars, who offer a variety of perspectives on Matthew's Gospel—namely, Christopher Davis, Donald Guthrie, Jack Dean Kingsbury, Donald Kraybill, Donald Senior, and others. [some apply to graduate students only]

*Objective:* Students will be exposed to additional resources through online lectures and through the Suggested Resources for Further Study included in the course syllabus.

### SKILLS

*Goal:* Help students to "correctly handle the word of truth" (2 Tim 2:15) in the context of sermons, lessons, Bible studies, personal evangelism, and personal study and growth. [graduate students only]

*Objective:* Students will demonstrate an increased ability to use English translations, New Testament introductions, commentaries, and other scholarly tools to analyze and interpret the biblical text.

*Objective:* Students will demonstrate an increased ability to think critically about the biblical text itself, and about their own efforts and the efforts of others to interpret that text in a responsible manner.

*Objective:* In written projects and discussions, students will demonstrate the ability to organize their thoughts, integrate the biblical material, and communicate to others what they have learned through this course of study.

### ATTITUDES

*Goal:* Nurture in students a life-shaping commitment to Jesus Christ as Savior and Lord, and to the responsible use of the Scriptures in evangelizing the lost, building up Christ's Church, and forming their own Christian faith and practice.

*Objective:* Students will articulate practical ways in which Jesus' call to discipleship, as expressed in Matthew's Gospel, may be realized in their own lives.

## **ONLINE COURSE FORMAT**

Hope International University offers this course online, via the World Wide Web, through the assistance of *eCollege*, an online learning software and services provider based in Denver, Colorado. Students access course materials by entering *Hope's* website ([www.hiu.edu](http://www.hiu.edu)), using the Quick Link to *HopeOnline Log-in*, and then clicking on the link to BIB1400/5440. Mr. Frank Baresel, *Hope's* SALT Director, will contact each student enrolled in the course, providing instructions and passwords needed to enter *HopeOnline*. The *HopeOnline* site contains a Student Orientation Tutorial designed to equip class members for online study.

The course extends for 5 weeks (7 weeks for graduate students), with each "course week" beginning on a Tuesday. On each Tuesday a new unit opens, allowing students access to assignments and other course materials pertaining to that week. Generally, the professor will leave units open through the end of the course, so that students may review earlier units anytime they wish. However, some assignments—such as online discussions—close at the end of each week, which means that students must be careful to complete their assignments on time. Students should regularly consult the Course Schedule (given below) to be sure they complete their work in a timely manner.

The professor recommends that students complete the various readings and assignments in the order in which they are presented. However, the format does allow some flexibility for students to modify their approach or even to work ahead.

Students are not required to be online at the same times as their classmates. However, they should check in regularly (preferably at least once per day) to access new materials, submit assignments, and/or participate in ongoing threaded discussions. By monitoring students' user activity, the eCourse instructor tracks each student's accomplishments, attendance, and participation.

### **Required Acrobat Reader**

To view and print handouts in your online course, you must have Acrobat Reader 4.0 or higher installed on your computer. If you lack this program, please follow these steps to download it:

1. Click <http://www.adobe.com/products/acrobat/readstep2.html> to access the Acrobat Reader download web page.
2. Read and complete the download instructions.

## **COURSE APPROPRIATE COMMUNICATION**

Hope International University makes the following request concerning online communication with fellow classmates:

*Being actively involved with your online courses, and in regular communication with other students and your instructors by e-mail and threaded discussion, is very much Hope's expectation and essential to your academic success. However, especially when choosing to e-mail your entire class group, the content of the student messages should be relevant to course material and supportive of one another. At times, even personal messages requesting prayer or offering encouragement can be appropriate. However, forwarding "junk mail" or sending messages of personal interest to you simply clutter up an already very busy course schedule. Your instructor and classmates appreciate your refraining from such behavior.*

## **ACADEMIC SUPPORT**

Several forms of help are available to you to address problems you may have with your online course:

**Course Issues.** Contact your instructor for anything related to assignments, expectations, or other curricular matters.

If you can't get a response from the instructor, contact an SPS Student Services representative at *Hope*.

- By email: [helpdesk@hopeonline.edu](mailto:helpdesk@hopeonline.edu)

- By telephone: (888) 352-4673, Monday through Friday, 8:00 a.m. – 5:00 p.m.

**Technical Support for HopeOnline.** If you have trouble accessing the online system, can't get a lecture to play, or have difficulties accessing part of your course, please use the following resources:

- HelpDesk by e-mail: [helpdesk@hopeonline.edu](mailto:helpdesk@hopeonline.edu)
- HelpDesk by telephone: (303) 873-0005 (available 24/7)
- Student Orientation Course—see the Special Courses link on your login page.

**Continued or Unresolved Issues.** If your problem is not resolved or you do not receive reasonable service, please contact the SALT Director at (888) 352-4673 or [salt@hiu.edu](mailto:salt@hiu.edu).

## **COURSE REQUIREMENTS**

Students may enroll in this SALT course for audit, undergraduate credit, or graduate credit. Course requirements vary for each level, as described below.

**Audit Students (No Credit).** Audit students enroll in the course for personal enrichment without seeking University credit. They are given access to all course materials, and may participate in group discussions and any other learning activities (readings, discussions, assignments, etc.). The University *recommends* that they complete as many undergraduate assignments as possible because those learning activities will greatly increase the value of the course. However, *audit students are not required to submit assignments and do not receive a final grade.*

**Undergraduate Credit (Bachelor's Level).** Students enrolled in the course for undergraduate credit must complete assignments designated for "all students" or for "undergraduate credit" (see below). They will have a final grade recorded on their University transcript.

**Graduate Credit (Master's Level).** Students enrolled in the course for graduate credit must complete assignments designated for "all students" or for "graduate credit" (see below). They will also have a final grade recorded on their University transcript. Graduate students must complete additional readings and assignments beyond those required for undergraduates. Accordingly, graduate students receive an additional two weeks to complete those assignments (see the Course Schedule, which appears below).

**Course Requirements:** Credit students must complete *all* of the following requirements in order to receive a passing grade:

- A. Attendance.** Students are not required to be online at the same times as their classmates. However, they should check in regularly (preferably at least once per day) to access new materials, submit assignments, and/or participate in ongoing threaded discussions. By monitoring students' user activity, the eCourse instructor tracks each student's "attendance" or participation.

Instructors are expected to reduce grade points awarded to credit students who do not actively participate online. The number of points deducted is left to the discretion of the instructor.

***IMPORTANT NOTE: Due to the amount of course material missed, any credit student absent for more than 30% of a course must withdraw from that course. This is a federal requirement for those receiving financial aid.***

**B. Reading Assignments.** Students should carefully complete all assigned readings because they will contribute greatly to the students' understanding and will supplement the professors' online presentations. The texts *required* for this course are:

### Audit and Undergraduate Credit

- *The Gospel of Matthew* in English Translation (about 33 pages).  
Professor Davis will treat the Greek text as normative, but will generally use the New International Version [NIV] in his lectures.
- Kraybill, Donald B. *The Upside-Down Kingdom*. Rev. ed. Scottdale, PA: Herald Press, 2003 (311 pages).  
Using Jesus' Sermon on the Mount (Matthew 5-7) and other teachings, Dr. Kraybill, a Mennonite, encourages readers to practice "Kingdom ethics"—that is, to live their lives under the Kingship of God.
- Other Readings (about 24 pages).  
Students will read a few additional passages of Scripture posted on the course website.

### Graduate Credit

- *The Gospel of Matthew* in English Translation (about 33 pages).  
Professor Davis will treat the Greek text as normative, but will generally use the New International Version [NIV] in his lectures.
- Davis, Christopher A. *A Shaking on the Sea: A Theological Reflection on Jesus Calming the Storm in Matthew 8:23-27*. 2007. (142 pages)  
In this new, not yet published manuscript, Dr. Davis considers major themes in the First Gospel as reflected in Matthew's remarkable account of Jesus calming the storm. This text is provided to students free of charge on the course website.
- Kraybill, Donald B. *The Upside-Down Kingdom*. Rev. ed. Scottdale, PA: Herald Press, 2003 (311 pages).  
Using Jesus' Sermon on the Mount (Matthew 5-7) and other teachings, Dr. Kraybill, a Mennonite, encourages readers to practice "Kingdom ethics"—that is, to live their lives under the Kingship of God right now.
- Senior, Donald. *Matthew*. Abingdon New Testament Commentaries. Nashville, TN: Abingdon Press, 1998 (384 pages).  
Senior explores Matthew's literary, historical, and theological perspectives in his original context. He also suggests some lines of contemporary application.
- Other Readings (about 57 pages).  
Dr. Davis will post a few additional readings on the course website, including additional portions of Scripture. These texts will supplement other materials used in certain units.

Students are strongly urged to purchase personal copies of each of these texts for use in this course and for future reference. All of these texts are available through the Hope International University Bookstore ([www.hope.bkstr.com](http://www.hope.bkstr.com) or 714-879-3901, extension 1233) or other services.

In the Course Schedule (see below), the professor assigns specific readings for specific units. Students should complete these readings on schedule so that they will be prepared for discussions, quizzes, and other related assignments. (Students may read ahead if they wish.)

**Suggested Reading.** At the end of this syllabus, students will find a list of "Suggested Resources for Further Study" handpicked by the course writer.

**C. Reading Logs (Graduate Credit Only).** Graduate students must prepare a 4-page Reading Log on each of the following texts:

- Davis, *A Shaking on the Sea*
- Senior, *Matthew*

Reading logs are double-spaced written responses to the course readings. The Logs should not simply summarize the book's contents, but should highlight and discuss three or more key elements learned through each reading. They should demonstrate the student's own critical analysis and thought concerning the material. A Sample Reading Log appears on the course website under the "Grad Students" link.

**D. Lectures.** The course includes 27 audio lectures linked to Microsoft PowerPoint presentations. The professor also provides outlines for each lecture. He recommends that students download the outlines, and then use them for taking notes as they listen to the lectures. Careful attention to the lectures and readings will prepare students to complete quizzes and other assignments included in the course.

**E. Quizzes.** Students must complete the following series of five quizzes based on the lectures. These quizzes are designed simply to hold students accountable for hearing and absorbing the material presented in the lectures. *Each quiz consists of 20 multiple-choice questions. Once you enter each quiz, you will have 30 minutes to complete it. These are "open-book" quizzes, so you may use your lecture notes, Bibles, and whatever other resources you wish in order to assist with your answers. However, be aware that if you fail to commit much of the material to memory, then you will not have sufficient time to complete the quiz.*

- Quiz #1: Lectures 1-7—Theological Backgrounds to Jesus and Introduction to the Four Gospels (open Week 1)
- Quiz #2: Lectures 8-12—Matthew 1:1-4:16 (open Week 2)
- Quiz #3: Lectures 13-18—Matthew 4:17-16:20 (open Week 3)
- Quiz #4: Lectures 19-22—Matthew 16:21-25:46 (open Week 4)
- Quiz #5: Lectures 23-27—Matthew 26:1-28:20 (open Week 5)

**F. Threaded Discussions.** Each course week includes threaded discussions focusing on topics related to the course. Students are not required to be online at the same times as their classmates. However, they should check in regularly (preferably at least once per day) to contribute to these ongoing discussions. The discussions are a great place to ask questions, clarify issues, and share insights. Topics include:

**Audit and Undergraduate Credit / Graduate Credit**

- Discussion #1/A: Theological Backgrounds to Jesus and Introduction to the Four Gospels (Week 1)
- Discussion #2/C: Jesus and the Law in Matthew's Gospel (Week 3)

- Discussion #3/D: The Parables and Miracles of Matthew 17-20 (Week 4)
- Discussion #4/E: Jesus and the Kingdom of God (Week 5)

### **Additional Discussion for Graduate Credit**

- Discussion B: Son of Abraham, Son of David, Immanuel (Week 2)

### **HIU GUIDELINES FOR THREADED DISCUSSIONS**

***(For grading policies regarding threaded discussions, see below.)***

*The purpose of threaded discussions is first and foremost for you, the student, to test your understanding of the assigned readings. You can read the material, but the test of whether you have some mastery of the concepts and their relevance is the extent to which you can discuss and apply them. If we met in class, we could discuss the topics verbally. The threaded discussion dialogues replace classes. You will find some topics and concepts more useful than others, or easier to understand and apply. Not everyone will see things the way you do, so we will all benefit from your comments if you find something particularly useful -- or if you find something particularly worthless!*

*Dialogue etiquette requires that posts be no longer than 200 words. If you can't make your point in that amount of verbiage, you probably are wandering an intellectual desert. The focus is on critical thinking about the material assigned for the week.*

*You are expected to use the discussions and other interaction assignments to show your understanding of questions about, and application of, the content of the reading. You could do this in several ways:*

*1. Answer all or part of the discussion questions posed by the instructor by citing concepts covered in the assigned reading. Example: "Christian values held by top leaders often do not penetrate lower organization levels because, as Finkelstein and Hambrick ("F & H") point out, top leaders in larger companies spend most of their time interacting with a small group of people at the same level as themselves."*

*2. Asking specific questions about some concepts in the readings. Example: "I'm unclear why F & H state propositions that seem like just common sense. What's the point of researching something as evident that boards that have more power are more involved in key decisions?"*

*3. Challenging some assertion present in the reading. Example: "F & H assert that boards of companies operating in more turbulent environments will have more strategic involvement. This doesn't make sense. Boards meet once a quarter and provide timely input in turbulent conditions. Besides, board members know their own environments well, but may not know beans about the company's."*

*4. Taking a position based on the concepts in the reading, and extrapolating from it. Example: "If as F & H assert, the prestige of board members makes a difference in the board's strategic involvement, then universities should have very involved boards b/c they tend to be load-*

*ed with high prestige people. But this seems to vary a lot by university. So other things must be involved here."*

*These are not exhaustive examples. Whatever form of dialogue will help your understanding and application of the material will be appropriate. If you find yourself just "going through the motions" of dialogue to meet the requirement, you first need to look at you -- why are you in this frame of mind? If there is a problem with the focus of the discussion, or anything else, then let's hear it and remedy it.*

*Evaluation of dialogue considers a balance of quality and quantity. Dialogue is a process rather than an assignment. You should pose new thoughts and questions as well as respond to the thoughts and questions of other students. It is important that you demonstrate mastery of the material through new application or evaluation of the material.*

**Conversations.** In addition to the required formal Threaded Discussions, the course website includes weekly areas marked "Conversation." These areas provide a convenient place for students to ask questions, make comments, or share concerns not necessarily relevant to the topics assigned for that week. *Participation in these informal Conversations is optional. No grades are assigned.*

**G. Graduate Exercise (Graduate Credit Only).** During Week 1, students completing the course for graduate credit must prepare written answers to "Introductory Questions" pertaining to Matthew's Gospel. Instructions are included on both the course website and the Course Schedule (see below).

**H. Reflections on "Kingdom Ethics."** As noted above, Donald Kraybill's book, *The Upside-Down Kingdom*, encourages readers to practice "Kingdom ethics"—that is, to live their lives under God's emerging Kingship or Lordship even now. In this course, students must reflect on the Lord's teaching and its implications for their own discipleship. Students may fulfil this requirement by:

*EITHER* Submitting written answers to the Questions for Discussion at the end of each of Kraybill's twelve chapters.

*OR* Participating in the on-ground mentoring sessions offered by the church sponsoring this SALT course. These mentoring sessions will include a discussion of important issues for Christian living raised by Kraybill. After each session, students should submit a brief list of topics discussed at that meeting as evidence of their participation.

Students will complete these assignments on the following schedule:

**Audit and Undergraduate Credit / Graduate Credit**

- Reflection 1/A: Kraybill, chapters 1-4 (Week 2)
- Reflection 2/B: Kraybill, chapters 5-7 (Week 3)
- Reflection 3/C: Kraybill, chapters 8-9 (Week 4)
- Reflection 4/D: Kraybill, chapters 10-12 (Week 5)

**TIME REQUIREMENTS**

*Jesus and the Kingdom of God* is prepared according to *Hope's* standards for accredited, University-level, accelerated courses for adults. Although individual time requirements will

vary, the average student should be able to complete the course requirements within the following timeframe:

<b>Undergraduate Credit Assignments</b>	<b>Minutes</b>	<b>Graduate Credit Assignments</b>	<b>Minutes</b>
Student Introductions, Week Introductions, Course Evaluation	50	Student Introductions, Week Introductions, Course Evaluation	50
Total Reading 330 pages x 2 minutes	660	Total Reading 851 pages x 2 minutes	1702
27 Lectures	490	27 Lectures	490
Quizzes 5 x 120 minutes	600	Quizzes 5 x 120 minutes	600
Threaded Discussions 4 x 60 minutes	240	Threaded Discussions 5 x 60 minutes	300
Kraybill Reflections (12 chapters/4 sessions) 4 weeks x 90 minutes	360	Kraybill Reflections (12 chapters/4 sessions) 4 weeks x 90 minutes	360
N/A	N/A	Grad Exercise: Introductory Questions 4 pages x 120 minutes	480
N/A	N/A	Reading Logs 8 pages x 120 minutes	960
<b>TOTALS</b>	<b>2400 (40 hours)</b>		<b>4942 (83 hours)</b>

On average, an undergraduate student should plan to devote about 8 hours of serious study per week to this course (8 hours x 5 weeks = 40 hours total). A graduate student should devote about 12 hours per week to the course (12 hours x 7 weeks = 84 hours total). *To get the most out of this learning experience, students should plan their schedules to allow sufficient time for study. A modest investment of time over a limited period (5-7 weeks) can have a transformative effect on one's life and perspective.*

## **GRADING**

**Earning Points.** The faculty has placed a numerical value on each graded assignment, so that students may earn up to 1000 points for the entire course:

<b>Undergraduate Credit Assignments</b>	<b>Points</b>	<b>Graduate Credit Assignments</b>	<b>Points</b>
Quizzes 5 quizzes x 80 points	400	Quizzes 5 quizzes x 80 points	400
Threaded Discussions 4 discussions x 45 points	180	Threaded Discussions 5 discussions x 30 points	150
Kraybill Reflections 12 chapters x 35 points	420	Kraybill Reflections 12 chapters x 20 points	240
N/A	N/A	Exercise: Introductory Questions on Matthew	50
N/A	N/A	Reading Logs 2 logs x 80 points	160
<b>TOTALS</b>	<b>1000</b>		<b>1000</b>

**Final Grades for the Course.** Instructors compute final grades for the course based on the following scale:

Grade	Points
A	900–1000
B	800–899
C	700–799
D	600–699
F	0–599

**Assignment Grades.** Grades for the various types of assignments will be awarded according to the following criteria:

- A. Class Participation.** Students do not *receive* points for class participation. However, as noted above, credit students may *lose* points for not actively participating in course learning activities. The eCollege system allows professors to monitor students' online activities (e.g. whether or not they listen to course lectures), so instructors may deduct points at their discretion if students ignore course requirements.

***IMPORTANT NOTE:*** *Due to the amount of course material missed, any credit student absent for more than 30% of a course must withdraw from that course. This is a federal requirement for those receiving financial aid.*

- B. Threaded Discussions.** Hope International University uses the following criteria for evaluating student participation in online discussions:

THREADED DISCUSSION PARTICIPATION CRITERIA AND GRADING		
GRADE "A"	GRADE "B"	GRADE "C"
Reads all group discussion messages. Posts three or more constructive messages in each discussion. Postings tend to be spread throughout the assigned time frame indicating frequent access to the discussions.	Reads most group discussion messages. Posts about two constructive messages in each discussion. Messages tend to be clustered with long intervals between clusters indicating infrequent access to the discussions.	A lurker, tends to read messages in the discussion but contributes little of value.
Messages are characterized by conciseness, clarity of argument, depth of insight into theoretical issues, originality of treatment, relevancy, and sometimes include unusual insights. Arguments are well supported. Frequently include Christian/biblical perspectives. When assigned, posts useful discussion thread messages on time.	Messages tend to provide good general answers but may not always directly address discussion topics. Messages may also have a tendency to ramble. Content is dominated by opinions rather than by analysis and creative thought. Assertions are not supported by evidence. Rarely includes Christian/biblical perspectives.	Messages tend to address peripheral issues and/or ramble. Content is generally accurate, but with some omissions and/or errors. Tendency to recite fact rather than address issues. Rarely includes Christian/biblical perspectives. When assigned, posts discussion thread messages late.

THREADED DISCUSSION PARTICIPATION CRITERIA AND GRADING		
GRADE "A"	GRADE "B"	GRADE "C"
Sometimes includes good questions that stimulate discussion. Frequently responds to questions from others.	Rarely includes questions that stimulate discussion. Sometimes responds to questions raised by others.	Never includes questions that stimulate discussion. Rarely responds to questions raised by others.
Collaborative learning is evidenced by comments directed primarily student-to-student rather than student-to-instructor. Evidence of support and encouragement is exchanged between students, as well as willingness to critically evaluate the work of others with constructive comments.		Shows little evidence of collaborative learning. Most comments are directed student-to-instructor. Rarely critically evaluates the work of others.
Messages reflect gentleness, generosity, caring and compassion. Messages are never rude and never reflect hostility.		
Messages contain few, if any, errors in spelling and/or grammar (indicating proofreading). Messages are well-formatted with appropriate spacing and are easy to read.		Messages may contain numerous errors in spelling and grammar.

**C. Written Assignments.** Assignments for *Jesus and the Kingdom of God* are primarily reflective or analytical in nature, rather than research pieces. Students are expected to think through the issues raised in the readings, lectures, and other course components. *Discernment, clarity, and precision are highly valued. Critical analysis is particularly important in all assignments.* Work submitted to the professor should be the result of careful thought and not simply hasty, last-minute preparation.

Material in the **A range (95-100% of possible points)** is comprehensive in its coverage of the issues, thorough, clear and persuasive in its argumentation, and demonstrating high levels of academic performance and original thought. It is marked by superior interaction with Scripture and other resources. Spelling, grammar, formatting, and citation are at a high level.

Material in the **B+ and A- range (88-94% of possible points)** is thorough in its coverage of the relevant issues, written with a sense of movement and momentum, and displaying a solid grasp of the material. It is marked by good interaction with Scripture and other resources. Spelling, grammar, formatting, and citation are generally good.

Material in the **B- and B range (81-87% of possible points)** addresses the issues (though perhaps a bit superficially) and is written in a way that communicates but probably does not inspire. Interaction with Scripture and other resources is adequate but not comprehensive. Spelling, grammar, formatting, and citation are at least adequate.

Material in the **C range (71-78% of possible points)** is relatively poor in quality. It addresses the issues or the topic superficially, though may communicate moderately well. It may give slight attention to Scripture and other resources (where appropriate), but probably at a proof-texting level only. Spelling, grammar, formatting, and citation may be of low quality.

Material in the **D range (61-70% of possible points)** is barely acceptable. It demonstrates effort but little familiarity with the issues of the assignment. The student may be awarded a D as a concession to genuine effort and time invested,

but the content of the assignment is generally inadequate. There may be insufficient attention to issues of spelling, grammar, formatting, and citation.

Where there is little evidence of serious effort or time invested, and little or no relevance to the specific assignment that was set, the student can anticipate an **F grade (0 points)**.

**Format for Written Assignments.** Students must prepare written assignments according to the following instructions:

1. Assignments should include the name of the student, the name of the course, the title of the assignment, and the due date.
2. Assignments should include one-inch margins, and be double-spaced with a size 12 font (preferably Times New Roman). Regarding form, HIU students are required to follow the *Publication Manual of the American Psychological Association*. Students should either purchase their own copy for reference, or they may find most of the material online at:

[APA Style Tips \(http://apastyle.apa.org/previoustips.html\)](http://apastyle.apa.org/previoustips.html)

3. If students directly quote an author, they should put quotation marks around short quotes and use block quotes (single spacing and indentation) for longer passages. At the end of the quote, include the author's surname and the page(s) on which the quote is found in parentheses. [EXAMPLE: (Kraybill, 43-44)] For quotes from the Bible, simply include the book, chapter and verse. [EXAMPLE: (Matthew 16:20)]

## **ASSIGNMENT DEADLINES, EXTENSIONS, AND WITHDRAWAL**

**Late Assignments and Extensions.** All assignments are due at the end of the Week for which they are assigned (a Monday by midnight). Grades for written assignments will be reduced by one full letter per day if projects are submitted after the due date.

Extensions for reasons of personal hardship or misadventure should be requested of the instructor (by e-mail) *before* the due date. When granted, no penalty will be applied for the period of the extension.

**Professors' Grading Deadlines.** Timely feedback from instructors is crucial to any educational endeavor. *Hope* therefore asks professors to grade minor assignments (e.g. Exercises, Threaded Discussions, and Reading Logs) within 24 hours of submission. They are asked to grade major assignments (e.g. Research Papers) within 1 week of submission. And they must submit final course grades no later than two weeks after the course ends based on work submitted to that point. Travel and other responsibilities sometimes force delays, but the instructor will make every effort to reach these goals.

**Incompletes and Withdrawals.** Any "Incomplete" or "Withdrawal" petition must be submitted prior to the end of Week 5. Without a signed petition, students will receive the grade earned according to the above measures.

## **ACADEMIC INTEGRITY**

Hope International University strictly enforces the following policy regarding academic integrity:

*The principle rule of academic integrity is that each member of the University community will do one's own work, executed to the best of one's own ability, exclusively for the*

*assignment for which it is presented. Because Hope International University seeks to develop mature Christian leaders and scholars, the University acknowledges the principle of academic integrity. Consequently, all forms of dishonesty, including plagiarism or cheating in any form, are wrong, non-productive, and contrary to the University's educational objectives and the student's best interests. Breaches of academic integrity will have an adverse impact on the grade of the relevant assignment.*

## **COURSE SCHEDULE**

### ***PRELIMINARIES***

- **Syllabus**
- **Textbooks**
- **Online Tutorial**
- **Student Introductions**

## **WEEK ONE**

### ***THEOLOGICAL BACKGROUNDS TO JESUS***

- **Introduction**
- **Reading:**  
Audit, Undergraduate Credit, or Graduate Credit

Read the following passages of Scripture (about 19 pages):

- (a) Genesis 12-22
- (b) Exodus 19-24
- (c) Daniel 2
- (d) Daniel 12
- **Lecture #1:** The Abrahamic and Mosaic Covenants
- **Lecture #2:** Jewish Intertestamental Literature
- **Lecture #3:** The Coming Kingdom of God in Jewish Apocalyptic Theology
- **Lecture #4:** Common Jewish Beliefs, the Sadducees
- **Lecture #5:** The Pharisees, Zealots, and Essenes

### ***INTRODUCTION TO THE FOUR GOSPELS***

- **Lecture #6:** The Four Gospels: Terminology, Dating, and Authorship
- **Lecture #7:** The Four Gospels: Nature
- **Discussion #1:** Theological Backgrounds to Jesus and Introduction to the Four Gospels
- **Quiz #1:** Lectures 1-7 (Theological Backgrounds to Jesus and Introduction to the Four Gospels)

- **Grad Reading:**

Graduate Credit

(1) Read and begin to prepare a Reading Log on the following sections of Senior, *Matthew* (16 pages):

- (a) Foreword
- (b) Preface
- (c) Introduction

(2) Read “Matthew’s Gospel” in Donald Guthrie, *New Testament Introduction*, 4<sup>th</sup> ed. (Downers Grove, IL: InterVarsity Press, 1990), pp. 28-60 [posted online] (33 pages).

- **Grad Exercise:**

Graduate Credit

Exercise: Introductory Questions pertaining to Matthew’s Gospel [150]

Using Matthew’s Gospel, Senior, Guthrie, and perhaps other resources you may choose, complete the following exercise:

In about 4 pages, provide brief written answers to the following “introductory questions” pertaining to Matthew’s Gospel. Under each answer, list the primary scripture passages and/or other pieces of evidence that support your answer.

1. AUTHOR: Who wrote the First Gospel? What do we know about the author(s)?
2. DATE: When was the First Gospel written?
3. PROVENANCE: Where was the First Gospel written?
4. AUDIENCE: For whom was the First Gospel written? What were the circumstances faced by this person or community?
5. PURPOSE: Why was the First Gospel written? What was the Gospel intended to accomplish? What are some of the major themes?

## WEEK TWO

### *JESUS AND THE KINGDOM OF GOD IN MATTHEW’S GOSPEL*

#### *A. The Origin and Person of Jesus the Christ (Matthew 1:1-4:16)*

- **Introduction**
- **Lecture #8:** The Macrostructure of Matthew’s Gospel
- **Reading:**

Audit and Undergraduate Credit

(1) Read Matthew 1:1-4:16 (about 3 pages).

Graduate Credit

- (1) Read Isaiah 7-9, paying particular attention to what Isaiah says about the “child” in 7:14 and 9:8-7 (about 3 pages).
  - (2) Read the Gospel of Matthew in its entirety, giving particular attention to its structure and to Matthew 1:1-4:16 (about 33 pages).
  - (3) Read Senior’s commentary on Matthew 1:1-4:17 (31 pages) and continue to prepare a Reading Log.
- **Lecture #9:** Old Testament Roots of Davidic Christology
  - **Lecture #10:** Davidic Christology in Matthew 1 and Other Gospels Texts
  - **Grad Discussion #2:** Son of Abraham, Son of David, Immanuel (Matthew 1:18-25)
  - **Lecture #11:** Notes on the Holy Spirit
  - **Lecture #12:** The Ministry of John the Baptist (Matthew 3:1-12)
  - **Conversation:** Matthew 1:1-4:16
  - **Quiz #2:** Lectures 8-12 (Matthew 1:1-4:16)
  - **Reflection on Kingdom Ethics 1/A:**

Audit, Undergraduate Credit, and Graduate Credit

Read the following sections of Kraybill, *The Upside-Down Kingdom* (77 pages):

- (a) Foreword
- (b) Author’s Preface
- (c) Chapter 1—Down Is Up
- (d) Chapter 2—Mountain Politics
- (e) Chapter 3—Temple Piety
- (f) Chapter 4—Wilderness Bread

*EITHER* Submit written answers to the Questions for Discussion at the end of chapters 1-4.

*OR* Participate in the on-ground mentoring session, which will include a discussion of these issues. Afterwards, submit a list of topics discussed at that meeting.

WEEK THREE***B. The Proclamation of Jesus the Christ (Matthew 4:17-16:20)***

- **Introduction**

***1. Proclaiming the Kingdom: Introduction to Jesus’ Public Ministry***

- **Lecture #13:** Review of the Structure of Matthew 4:17-16:20
- **Lecture #14:** The Emerging Kingdom of God in Christian Apocalyptic Theology
- **Lecture #15:** Jesus’ Proclamation of the Kingdom in Word and Deed

- **Reading:**

Audit, Undergraduate Credit, and Graduate Credit

Read Matthew 4:17-16:20, giving particular attention to the ways Jesus proclaims the Kingdom of God (about 15 pages).

**2. “Kingdom Ethics”: The Sermon on the Mount (Matthew 5-7)**

- **Reflection on Kingdom Ethics 2/B:**

Audit, Undergraduate Credit, and Graduate Credit

Read the following sections of Kraybill, *The Upside-Down Kingdom* (62 pages):

- (a) Chapter 5—Free Slaves
- (b) Chapter 6—Luxurious Poverty
- (c) Chapter 7—Right-Side-Up Detours

*EITHER* Submit written answers to the Questions for Discussion at the end of chapters 5-7.

*OR* Participate in the on-ground mentoring session, which will include a discussion of these issues. Afterwards, submit a list of topics discussed at that meeting.

**3. Other Aspects of Jesus’ Public Ministry**

- **Lecture #16:** Signs of the Kingdom: Jesus’ Miracles (Matthew 8-12)
- **Lecture #17:** Parables of the Kingdom (Matthew 13)
- **Lecture #18:** “On this rock I will build my church”: The Kingdom Community (Matthew 16:13-20)
- **Discussion #3:** Jesus and the Law in Matthew’s Gospel
- **Quiz #3:** Lectures 13-18 (Matthew 4:17-16:20)
- **Grad Reading:**

Graduate Credit

Read Senior’s commentary on Matthew 4:18-16:28 (133 pages) and continue to prepare a Reading Log.

- **Conversation #6:** Matthew 4:17-16:20

**WEEK FOUR**

***The Suffering, Death, and Resurrection of  
Jesus the Christ (Matthew 16:21-28:20)***

- **Introduction**

### ***1. The Road to Jerusalem (Matthew 16:21-20:34)***

- **Reading:**

Audit, Undergraduate Credit, and Graduate Credit

Read Matthew 16:21-25:46 (about 12 pages).

- **Lecture #19:** Messiahship and Discipleship
- **Discussion #4:** The Parables and Miracles of Matthew 17-20

### ***2. Confrontation at Jerusalem (Matthew 21:1-25:46)***

- **Lecture #20:** Jesus' Triumphal Entry & Cleansing of the Temple (Matthew 21:1-17)
- **Lecture #21:** Jesus' Confrontation with the Jewish Leaders (Matthew 21:18-23:39)
- **Lecture #22:** Jesus' Eschatological Discourse (Matthew 24-25)

- **Grad Reading:**

Graduate Credit

Read Senior's commentary on Matthew 17:1-25:46 (93 pages) and continue to prepare a Reading Log.

- **Conversation:** Matthew 16:21-25:46
- **Quiz #4:** Lectures 19-22 (Matthew 16:21-25:46)
- **Reflection on Kingdom Ethics 3/C:**

Audit, Undergraduate Credit, and Graduate Credit

Read the following sections of Kraybill, *The Upside-Down Kingdom* (52 pages):

- (a) Chapter 8—Impious Piety
- (b) Chapter 9—Lovable Enemies

*EITHER* Submit written answers to the Questions for Discussion at the end of chapters 5-7.

*OR* Participate in the on-ground mentoring session, which will include a discussion of these issues. Afterwards, submit a list of topics discussed at that meeting.

## **WEEK FIVE**

### ***3. Jesus' Death (Matthew 26:1-27:66)***

- **Introduction**
- **Reading:**

Audit, Undergraduate Credit, and Graduate Credit

Read the following passages of Scripture (about 10 pages):

- (a) Matthew 26:1-28:20
- (b) Mark 16
- (b) Luke 24

(d) John 20-21

- **Lecture #23:** The Last Supper and Gethsemane (Matthew 26:26-30, 36-46)
- **Lecture #24:** Jesus' Trial Before the Sanhedrin (Matthew 26:57-66)
- **Lecture #25:** Jesus' Crucifixion (Matthew 27:32-54)

#### ***4. Jesus' Resurrection and Commission (Matthew 28)***

- **Lecture #26:** Nature & Significance of Jesus' Resurrection (Matt 28 & Parallels)
- **Lecture #27:** Jesus' "Great Commission" (Matthew 28:16-20)

- **Grad Reading:**

Graduate Credit

Read Senior's commentary on Matthew 26:1-28:20 (63 pages) and finish preparing a Reading Log.

- **Quiz #5:** Lectures 23-27 (Matthew 26:1-28:20)
- **Discussion #5:** Jesus and the Kingdom of God
- **Conversation:** Matthew 26:1-28:20
- **Reflection on Kingdom Ethics 4/D:**

Audit, Undergraduate Credit, and Graduate Credit

Read the following sections of Kraybill, *The Upside-Down Kingdom* (71 pages):

- (a) Chapter 10—Inside Outsiders
- (b) Chapter 11—Low Is High
- (c) Chapter 12—Successful Failures

*EITHER* Submit written answers to the Questions for Discussion at the end of chapters 5-7.

*OR* Participate in the on-ground mentoring session, which will include a discussion of these issues. Afterwards, submit a list of topics discussed at that meeting.

- **Course Evaluation**

#### **ADDITIONAL REQUIREMENTS FOR GRADUATE STUDENTS (Weeks 6-7)**

- **Grad Reading:**

Graduate Credit

Read Davis, *A Shaking on the Sea* (139 pages), which is posted on the course website.

- **Reading Logs (due end of Week 7):**

- (1) Submit a 4-page (minimum) Reading Log on Senior's commentary on Matthew's Gospel.
- (2) Submit a 4-page (minimum) Reading Log on Davis, *A Shaking on the Sea*.

As stated above, Reading Logs are double-spaced written responses to the course readings. The Logs should not simply summarize the book's contents, but should highlight and discuss three or more key elements learned through each reading. They should demonstrate your own critical analysis and thought concerning the material.

## **SUGGESTED RESOURCES FOR FURTHER STUDY**

### **Greek-English Testaments**

- Aland, Kurt, ed. *Synopsis of the Four Gospels: Greek-English Edition of the Synopsis Quattuor Evangeliorum*. Completely revised on the basis of the Greek Text of Nestle-Aland 26th Edition and Greek New Testament 3rd Edition (Corrected). The English Text is the Second Edition of the Revised Standard Version. 10th ed. Stuttgart, Germany: German Bible Society, 1993.
- Aland, Kurt, et al, eds. *Greek-English New Testament*. Greek text *Novum Testamentum Graece*, in the tradition of Eberhard Nestle and Erwin Nestle, 27th ed. English Text 2nd Edition of the Revised Standard Version. Stuttgart, Germany: German Bible Society, 1994.
- Brenton, Lancelot C. L. *The Septuagint With Apocrypha: Greek and English*. Grand Rapids, MI: Zondervan Publishing House, 1982.

### **Bible Concordances**

- Strong, James. *New Strong's Concise Concordance of the Bible*. New York: Thomas Nelson, 1996.
- Wigram, George V. *The Englishman's Hebrew and Chaldee Concordance of the Old Testament Numerically Coded to Strong's Exhaustive Concordance*. Grand Rapids, MI: Baker Book House, 1980.
- Wigram, George V., and Jay P. Greene. *The New Englishman's Greek Concordance and Lexicon*. Peabody, MA: Hendrickson Publishers, 1982.
- Young, Robert. *Analytical Concordance to the Bible*. Peabody, MA: Hendrickson Publishers, 1984.

### **Bible Dictionaries and Encyclopedias**

- The Anchor Bible Dictionary*. 6 Vols. Edited by David Noel Freedman. New York, NY: Doubleday, 1992.
- Baker Encyclopedia of the Bible*. 4 Vols. Edited by Walter A. Elwell, J. D. Douglas, and Thomas E. McComiskey. Grand Rapids, MI: Baker Book House, 1997.
- Dictionary of Jesus and the Gospels*. Edited by Joel B. Green, Scot McKnight, and I. Howard Marshall. Downers Grove, IL: InterVarsity Press, 1992.
- Eerdmans Dictionary of the Bible*. Rev. ed. Edited by David Noel Freedman, Allen C. Myers, and Astrid B. Beck. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2000.
- HarperCollins Bible Dictionary*. Edited by Paul J. Achtemeier. San Francisco, CA: HarperCollins, Publishers, 1996. (produced by the Society of Biblical Literature)
- Jesus & His World: An Archaeological and Cultural Dictionary*. Edited by John J. Rousseau and Rami Arav. Minneapolis, MN: Fortress Press, 1995.
- Mercer Dictionary of the Bible*. Rev. ed. Edited by Watson E. Mills, Edgar V. McKnight, and Roger A. Bullard. Macon, GA: Mercer University Press, 1998.
- New Bible Dictionary*. 3d ed. Edited by I. Howard Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman. Downers Grove, IL: InterVarsity Press, 1996.

### Theological Dictionaries

- The New International Dictionary of New Testament Theology*. 4 Vols. Edited by Colin Brown. Translated with additions and revisions, from the German *Theologisches Begrifflexikon zum neuen Testament*. Grand Rapids, MI: Zondervan Publishing House, 1986.
- Theological Dictionary of the New Testament*. 10 Vols. Edited by Gerhard Kittel. Translated from the German by Geoffrey W. Bromiley. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1964.
- Theological Dictionary of the New Testament: Abridged in One Volume*. By Geoffrey W. Bromiley. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985.
- Vine, W. E., Merrill F. Unger, and William White, Jr. *Vine's Complete Expository Dictionary of Old and New Testament Words with Topical Index*. Nashville, TN: Thomas Nelson Publishers, 1996.

### General Historical and Theological Backgrounds to the New Testament

- Achtemeier, Paul J., and Elizabeth Achtemeier. *The Old Testament Roots of Our Faith*. Rev. ed. Peabody, MA: Hendrickson Publishers, 1994.
- Bickerman, Elias J. *The Jews in the Greek Age*. Cambridge, MA: Harvard University Press, 1988.
- Bock, Darrell L., and Gregory L. Herrick, eds. *Jesus in Context: Background Readings for Gospel Study*. Grand Rapids, MI: Baker Academic, 2005.
- Boring, M. Eugene, Klaus Berger, and Carsten Colpe. *Hellenistic Commentary to the New Testament*. Nashville, TN: Abingdon Press, 1995.
- Bright, John. *The Kingdom of God: The Biblical Concept and Its Meaning for the Church*. Nashville, TN: Abingdon-Cokesbury Press, 1952.
- Ferguson, Everett. *Backgrounds of Early Christianity*. 2d ed. Grand Rapids: William B. Eerdmans Publishing Company, 1993.
- Jeremias, Joachim. *Jerusalem in the Time of Jesus: An Investigation Into the Economic and Social Conditions During the New Testament Period*. Translated by F. H. and C. H. Cave. Philadelphia: Fortress Press, 1969.
- Keener, Craig S. *The IVP Bible Background Commentary: New Testament*. Downers Grove, IL: InterVarsity Press, 1993.
- Lachs, Samuel Tobias. *A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark and Luke*. Hoboken, NJ: KTAV Publishing House, Inc., 1987.
- Malina, Bruce J. *The New Testament World: Insights from Cultural Anthropology*. 3d ed. Louisville, KY: Westminster John Knox Press, 2001.
- Malina, Bruce J., and Richard L. Rohrbaugh. *Social-Science Commentary on the Synoptic Gospels*. Minneapolis, MN: Fortress Press, 1992.
- Moore, George Foot. *Judaism in the First Centuries of the Christian Era: The Age of the Tannaim*. 3 Vols. Cambridge, MA: Harvard University Press, 1927-30.
- Murphy, Frederick J. *The Religious World of Jesus: An Introduction to Second Temple Palestinian Judaism*. Nashville: Abingdon Press, 1991.
- Roetzel, Calvin J. *The World That Shaped the New Testament*. Rev. ed. Louisville, KY: Westminster John Knox Press, 1986.
- Sanders, E. P. *Jesus and Judaism*. Philadelphia, PA: Fortress Press, 1994.
- Simon, Marcel. *Jewish Sects at the Time of Jesus*. Translated by James H. Farley. Philadelphia, PA: Fortress Press, 1980.
- Theissen, Gerd. *The Gospels in Context: Social and Political History in the Synoptic Tradition*. Translated by Linda M. Maloney. Minneapolis, MN: Fortress Press, 1992.

Tomasino, Anthony J. *Judaism Before Jesus: The Ideas and Events That Shaped the New Testament World*. Downers Grove, IL: InterVarsity Press, 2003.

### **Introduction to the Septuagint**

Dines, Jennifer. *The Septuagint*. Understanding the Bible and Its World. Edinburgh, Scotland: T. & T. Clark Publishers, Ltd., 2004.

### **Intertestamental Literature (Apocrypha, Pseudepigrapha, Dead Sea Scrolls, etc.)—Texts**

Brenton, Lancelot C. L. *The Septuagint With Apocrypha: Greek and English*. Grand Rapids, MI: Zondervan Publishing House, 1982.

Charles, R. H., ed. *The Apocrypha and Pseudepigrapha of the Old Testament in English: Volume 2—Pseudepigrapha*. Oxford, England: The Clarendon Press, 1913.

Charlesworth, James H., ed. *The Old Testament Pseudepigrapha*. 2 Vols. Garden City, NY: Doubleday & Company, Inc., 1983-85.

Vermes, Geza. *The Complete Dead Sea Scrolls in English*. New York, NY: Allen Lane/The Penguin Press, 1997.

### **Intertestamental Literature (Apocrypha, Pseudepigrapha, Dead Sea Scrolls, etc.)—Introduction, Theology and Relationship to the New Testament**

Barr, J. "Jewish Apocalyptic in Recent Scholarly Study." *Bulletin of the John Rylands University Library of Manchester* 58 (1975): 9-35.

Carey, Greg. *Ultimate Things: An Introduction to Jewish and Christian Apocalyptic Literature*. St. Louis, MO: Chalice Press, 2005.

Charlesworth, James H. *The Old Testament Pseudepigrapha & the New Testament: Prolegomena for the Study of Christian Origins*. Harrisburg, PA: Trinity Press International, 1998.

\_\_\_\_\_. *The Pseudepigrapha and Modern Research*. SBL Septuagint and Cognate Studies, 7. Missoula, MT: Scholars Press, 1976.

Collins, John J., ed. "Apocalypse: The Morphology of a Genre." *Semeia* 14. Missoula, MT: Scholars Press, 1979.

\_\_\_\_\_. *The Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity*. 2nd ed. The Biblical Resource Series. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998.

Collins, John J., and James H. Charlesworth, eds. *Mysteries and Revelations: Apocalyptic Studies since the Uppsala Colloquium*. *Journal for the Study of the Pseudepigrapha* Supplement Series, 9. Sheffield, England: JSOT Press, 1991.

DeSilva, David A. *Introducing the Apocrypha: Message, Context, and Significance*. Grand Rapids, MI: Baker Book House, 2002.

Funk, Robert W., ed. *Journal for Theology and Church* 6 (1969) [issue on "Apocalypticism"].

Hanson, Paul D. *The Dawn of Apocalyptic*. Philadelphia, PA: Fortress Press, 1975.

\_\_\_\_\_. *Old Testament Apocalyptic*. Interpreting Biblical Texts. Nashville, TN: Abingdon Press, 1987.

Harrington, Daniel J. *Invitation to the Apocrypha*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Hellholm, David, ed. *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979*. Tübingen, Germany: J.C.B. Mohr (Paul Siebeck), 1983.

*Interpretation* 25/4 (October 1971). (issue devoted to apocalyptic)

*Interpretation* 47/2 (April 1993). (issue subtitled "The Reign of God")

- Koch, Klaus. *The Rediscovery of Apocalyptic: A Polemical Work on a Neglected Area of Biblical Studies and Its Damaging Effects on Theology and Philosophy*. Studies in Biblical Theology, Second Series, 22. London, England: SCM Press Ltd, 1972.
- Ladd, George Eldon. "Apocalyptic and New Testament Theology." In *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. L. Morris on His 60th Birthday*, ed. Robert Banks, 285-96. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1974.
- \_\_\_\_\_. "The Revelation and Jewish Apocalyptic." *Evangelical Quarterly* 29 (1957): 94-100.
- Lambert, W. G. *The Background of Jewish Apocalyptic*. London, England: Athlone, 1978.
- Lewis, Scott M. *What Are They Saying About New Testament Apocalyptic?* Mahwah, NJ: Paulist Press, 2004.
- Marcus, Joel, and Marion L. Soards, eds. *Apocalyptic and the New Testament: Essays in Honor of J. Louis Martyn*. Journal for the Study of the New Testament Supplement Series, 24. Sheffield, England: JSOT Press, 1989.
- Minear, Paul S. *New Testament Apocalyptic*. Interpreting Biblical Texts. Nashville, TN: Abingdon, 1981.
- Murphy, Frederick J. "Apocalypses and Apocalypticism: The State of the Question." *Currents in Research: Biblical Studies* 2 (1994): 147-179.
- Nickelsburg, G. W. E. *Resurrection, Immortality and Eternal Life in Intertestamental Judaism*. Harvard Theological Studies, 26. Cambridge, MA: Harvard University Press, 1972.
- Rowley, H. H. *The Relevance of Apocalyptic: A Study of Jewish and Christian Apocalypses from Daniel to the Revelation*. 3d. ed. New York, NY: Association Press, 1980.
- Russell, D. S. *Divine Disclosure: An Introduction to Jewish Apocalyptic*. Minneapolis, MN: Fortress Press, 1992.
- \_\_\_\_\_. *The Method and Message of Jewish Apocalyptic: 200 B.C. - A.D. 100*. The Old Testament Library. Philadelphia, PA: The Westminster Press, 1964.
- Yarbro-Collins, Adela, ed. *Early Christian Apocalypticism: Genre and Social Setting*. *Semeia* 36. Atlanta, GA: Scholars Press, 1986.

### **New Testament Introduction**

- Achtemeier, Paul J., Joel B. Green, and Marianne Meye Thompson. *Introducing the New Testament: Its Literature and Theology*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2001.
- Brown, Raymond E. *An Introduction to the New Testament*. The Anchor Bible Reference Library. New York, NY: Doubleday, 1997.
- Carson, D. A., Douglas J. Moo, and Leon Morris. *An Introduction to the New Testament*. Grand Rapids, MI: Zondervan Publishing House, 1992.
- DeSilva, David A. *An Introduction to the New Testament: Contexts, Methods and Ministry Formation*. Downers Grove, IL: InterVarsity Press, 2004.
- Elwell, Walter A., and Robert W. Yarbrough. *Encountering the New Testament: A Historical and Theological Survey*. 2d ed. Grand Rapids: Baker Books, 2005.
- Guthrie, Donald. *New Testament Introduction*. Downers Grove, IL: InterVarsity Press, 1990.
- Halley, Henry H. *Halley's Bible Handbook with the New International Version*. Grand Rapids, MI: Zondervan Publishing House, 2000.

- Hengel, Martin. *The Four Gospels and the One Gospel of Jesus Christ: An Investigation of the Collection and Origin of the Canonical Gospels*. Harrisburg, PA: Trinity Press International, 2000.
- Kee, Howard Clark. *Understanding the New Testament*. 5<sup>th</sup> ed. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1993.
- Kümmel, Werner Georg. *Introduction to the New Testament*. Rev. ed. Translated by Howard Clark Kee. Nashville, TN: Abingdon Press, 1996.
- Spivey, Robert A., and D. Moody Smith. *Anatomy of the New Testament: A Guide to Its Structure and Meaning*. 5<sup>th</sup> ed. New York, NY: Macmillan Publishing Company, 1994.

### New Testament Theology

- Bartholomew, Craig G., and Michael W. Goheen. *The Drama of Scripture: Finding Our Place in the Biblical Story*. Grand Rapids, MI: Baker Academic, 2004.
- Boers, Hendrikus. *What Is New Testament Theology? The Rise of Criticism and the Problem of a Theology of the New Testament*. Philadelphia, PA: Fortress Press, 1979.
- Dunn, James D. G. *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity*. Philadelphia, PA: The Westminster Press, 1977.
- Guthrie, Donald. *New Testament Theology*. Downers Grove, IL: InterVarsity Press, 1981.
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- Marshall, I. Howard. *New Testament Theology: Many Witnesses, One Gospel*. Downers Grove, IL: InterVarsity Press, 2004.
- Packer, J. I. *Knowing God*. 2<sup>nd</sup> ed. Downers Grove, IL: InterVarsity Press, 1993.
- Pate, C. Marvin, J. Scott Duvall, J. Daniel Hays, E. Randolph Richards, W. Dennis Tucker, Jr., and Preben Vang. *The Story of Israel: A Biblical Theology*. Downers Grove, IL: InterVarsity Press, 2004.
- Stott, John R. W. *Basic Christianity*. 2<sup>nd</sup> ed. Downers Grove, IL: InterVarsity Press, 1979.
- Toon, Peter. *Our Triune God: A Biblical Portrayal of the Trinity*. Wheaton, IL: Victor Books, 1996.
- Via, Dan Otto. *What Is New Testament Theology? Guides to Biblical Scholarship, New Testament Series*. Minneapolis, MN: Fortress Press, 2002.

### Christology

- Brown, Raymond E. *An Introduction to New Testament Christology*. New York, NY: Paulist Press, 1994.
- Craddock, Fred B. *The Pre-existence of Christ in the New Testament*. Nashville, TN: Abingdon Press, 1968.
- Cullmann, Oscar. *The Christology of the New Testament*. Translated by Shirley C. Guthrie and Charles A. M. Hall. Rev. ed. Louisville, KY: Westminster John Knox Press, 1996.
- Dunn, James D. G. *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*. Philadelphia, PA: The Westminster Press, 1980.
- Hengel, Martin. *Studies in Early Christology*. Edinburgh, Scotland: T. & T. Clark, 1995.
- Kingsbury, Jack Dean. *Jesus Christ in Matthew, Mark, and Luke*. Proclamation Commentaries. Philadelphia, PA: Fortress Press, 1981.
- Marshall, I. Howard. *The Origins of New Testament Christology*. Rev. ed. Downers Grove, IL: InterVarsity Press, 1991.

Marshall, I. Howard. *The Work of Christ*. Palm Springs, CA: Ronald N. Haynes Publishers, Inc., 1981.

Stott, John R. W. *The Incomparable Christ*. Downers Grove, IL: InterVarsity Press, 2002.

### The Historical Jesus

Bauckham, Richard. *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2006.

Blomberg, Craig L. *The Historical Reliability of the Gospels: Issues and Commentary*. Downers Grove, IL: InterVarsity Press, 2001.

Bock, Darrell L. *Jesus According to Scripture: Restoring the Portrait from the Gospels*. Grand Rapids, MI: Baker Academic, 2002. 704pp.

\_\_\_\_\_. *Studying the Historical Jesus: A Guide to Sources and Methods*. Grand Rapids, MI: Baker Academic, 2002. 231pp.

Burridge, Richard A. *What Are the Gospels? A Comparison with Graeco-Roman Biography*. 2d ed. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2004.

Dunn, James D. G. *The Evidence for Jesus*. Louisville, KY: Westminster John Knox Press, 1999.

\_\_\_\_\_. *A New Perspective on Jesus: What the Quest for the Historical Jesus Missed*. Acadia Studies in Bible and Theology. Grand Rapids, MI: Baker Academic, 2005.

Evans, C. Stephen. *The Historical Christ & the Jesus of Faith: The Incarnational Narrative as History*. Oxford, England: Clarendon Press, 1996.

Habermas, Gary R. *The Historical Jesus: Ancient Evidence for the Life of Christ*. Joplin, MO: College Press Publishing Company, 1996.

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Reumann, John. *Jesus in the Church's Gospels: Modern Scholarship and the Earliest Sources*. Rev. ed. Philadelphia, PA: Fortress Press, 1973.

Sanders, E. P. *The Historical Figure of Jesus*. New York, NY: Allen Lane/The Penguin Press, 1993.

\_\_\_\_\_. *Jesus and Judaism*. Philadelphia, PA: Fortress Press, 1985.

Strobel, Lee. *The Case for the Real Jesus: A Journalist Investigates Current Attacks on the Identity of Christ*. Grand Rapids, MI: Zondervan Publishing House, 2007.

Theissen, Gerd, and Annette Merz. *The Historical Jesus: A Comprehensive Guide*. Minneapolis, MN: Fortress Press, 1998.

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