

RELI 250

**STUDIES IN CHRISTIAN THEOLOGY:
JESUS, THE GOSPELS & THE COMING OF GOD**



Image: Prodigal Son, by Gwen Raverat (c. 1910-11), Broughton House Gallery, UK

**SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS
STUDIES
VICTORIA UNIVERSITY OF WELLINGTON**

Trimester 1, 2009

RELI 250

Studies in Christian Theology: Jesus, the Gospels and the Coming of God

<i>Course Co-ordinator:</i>	<i>Assoc. Professor Chris Marshall</i> St John's Associate Professor in Christian Studies HU 115 Tel. 463 7421
<i>Tutors:</i>	<i>to be advised</i>
<i>Where and when:</i>	<i>Lectures:</i> HU 220 <i>Tuesdays 2:10 – 4.00 pm</i> <i>Tutorials:</i> to be advised
Course Dates	Commencement: <i>March 2</i> Mid-trimester break: <i>April 13–26</i> End of teaching: <i>June 5</i> University Examination Period: <i>June 8–July 1</i> Mid year break: <i>July 2–12</i>

The programme administrator for Religious Studies, Aliko Kalliabetsos, is in HU 318 (Ph: 463 5299, aliki.kalliabetsos@vuw.ac.nz). **Notices regarding the course, or any information on changes, will be posted on the department notice board outside her office.**

Office Hours: the main office is open Monday-Thursday 9.30 am 12:00 noon and 2:00 – 3.30 pm. You can arrange to meet with Dr Marshall by appointment.

Course Outline

1. **Course Description:** This course examines the life and mission of Jesus of Nazareth, as presented in the New Testament gospel narratives. It aims to set the story of Jesus in its appropriate first century context and to identify some of the major themes and concerns that emerge in the Jesus tradition.

It also probes how the life, teaching, death and resurrection of Jesus shaped and changed the early Christian theological understanding of God and of God's involvement in the world.

2. **Course Content:** The course consists of five units, which will be covered in lectures, tutorials, assignments, and in your own reading.

The five units are as follows:

1. *Setting the Scene of the Jesus Story*
 - The first-century historical, political and religious setting
 - The emergence and final forms of the gospel tradition
 - Methods for studying Jesus in history
 - Introduction to the Markan narrative

2. *Jesus and the Coming of God's Kingdom* (cf. Mark 1-8, 13)
 - The concept of the Kingdom of God
 - Kingdom come in power (miracles and exorcisms)
 - Kingdom come in word (parables)
 - Kingdom come in praxis (ethics)
 - Kingdom come in hope (eschatology)

3. *Jesus and the Origins of Christology* (cf. Mark 8-10)
 - Jesus and available eschatological categories
 - Jesus and Messiahship
 - Jesus and divine sonship
 - Subsequent christological developments

4. *Jesus, Politics and Power* (cf. Mark 11-15)
 - Jesus as a prophet of God's justice
 - Jesus' confrontation with the Temple authorities
 - What killed Jesus?
 - The meaning of Jesus' death in subsequent theological reflection

5. *Jesus and the Resurrection* (cf. Mark 16)
 - The meaning of "resurrection" in Jewish and pagan thought
 - The resurrection accounts in the New Testament
 - Resurrection as a historical problem
 - The theological significance of Jesus' resurrection for Christian faith and theology

3. **Course learning objectives:** At the end of the course, students should be able to:
- locate the ministry of Jesus in its proper historical context, and to explain those features of first-century Palestinian Judaism that emerge in the text of the gospels;
 - explain the distinctive character and structure of Mark's narrative, and the historical and theological significance of the fourfold gospel witness;
 - summarise and critically evaluate the fruits of modern gospel scholarship, with reference to a range of contemporary publications;
 - appreciate the significance of the "Christ-event" for shaping the Christian concept of God.

4. **Assessment requirements:** The course is internally assessed by two essays, and a class test.

- one 1600 word essay (25%): due April 19
- one 2700 word essay (35%): due May 15
- a class test (40%): sat on June 2.

5. **Rationale for assessment:** The assessment of this course relates directly to these objectives.

The essays allow students to apply their analytical skills to information retrieved through library research on a set topic. Essays demonstrate the students' level of proficiency in finding, understanding, and using sources. They develop the skills of critical reading, analysis and organizing material necessary for continued study. The process also gives the opportunity to develop more in-depth knowledge of an area covered in the lectures and weekly readings.

The test allows students to demonstrate their knowledge and understanding of the material presented in the course and provides students the opportunity to reflect on their learning process throughout the term.

Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with their tutors for a discussion.

- 6 This course is delivered through a combination of lectures and tutorials.

The **lecture programme** follows. Lectures may be varied from time to time. As much notice as possible will be given when changes occur and, if necessary, a revised programme will be issued at lectures.

Lectures are an essential part of the course, and your attendance is encouraged in the strongest possible terms. **Lectures do not merely repeat the content of the readings**; rather, the course is designed as an integrated combination of lectures, readings and tutorials, and *all* components are necessary for students to do well.

7. **Tutorials:** Attendance at 80% of tutorials is mandatory. Tutorials deal with material complementary to the lecture programme, and provide an opportunity to discuss critical issues with others in the class.
8. **The mandatory course requirements** are attendance at 80% of tutorials, the submission of all assignments, and completion of the class test.
9. **Set texts:** There are two set texts, which will form the basis of several tutorial discussions.

Graham Stanton, *The Gospels and Jesus* Second edition (Oxford University Press, rev ed. 2002).

William C. Placher, *Jesus the Savior: The Meaning of Jesus Christ for Christian Faith* (Louisville: Westminster John Knox Press, 2001).

Additional readings will be supplied in a short reader, which students should purchase. Students are also expected to read through the Gospel of Mark (preferably the NRSV translation), as well as the Gospel of Matthew chapters 5-7, the Gospel of Luke chapters 22-23, and the Gospel of John chapter 1.

New Testaments can be purchased cheaply at the Bible Society, 144 Tory Street. The NRSV is also available online at [www.http://bible.oremus.org/](http://bible.oremus.org/)

10. **Additional Bibliography:** Additional references for assignments and background reading are attached at the end of this course guide. One especially useful reference work is:

Joel B. Green *et al.* (eds) *Dictionary of Jesus and the Gospels* (Leicester: IVP, 1992).

Two massive recent studies on the historical Jesus provide a useful orientation to current scholarship:

James Dunn, *Jesus Remembered* Christianity in the Making Volume 1 (Grand Rapids: Eerdmans, 2003)

John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus* 3 vols. (New York: Doubleday, 1994, 2000, 2001).

For an excellent survey of Christian theology in general, see:

Alister E. McGrath, *Christian Theology – An Introduction* (London: Blackwell, 2007)

For extra resources, students should check out the Trinity Newman Collection in the Religious Studies library, HU 320, and the library in Ramsey House, 8 Kelburn Parade.

11. **Workload (recommendation of the Faculty of Humanities and Social Sciences):** For 200-level 22 points one trimester courses, the working party on workloads and assessments recommends 15 hours per week. An average student should spend 12 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

200 – level : 1 trimester 22 points 15 hours

12. **General University Statutes and Policies:** Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the Victoria University Calendar or go to the Academic Policy and Student Policy sections on: <http://www.victoria.ac.nz/home/about/policy>

This website also provides information for students in a number of areas including Academic Grievances, Student and Staff conduct, Meeting the needs of students with impairments, and student support/VUWSA student advocates.

13. **Academic integrity and plagiarism:** Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. "someone else's work" means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or staff
- The work of other students or staff
- Information from the Internet
- Software programs and other electronic material
- Designs and ideas
- The organization or structuring of any such material

Find out more about plagiarism, and how to avoid it, on the University's website: <http://www.victoria.ac.nz/home/study/plagiarism.aspx>

14. ***Student Support:*** Staff at Victoria want students to have positive learning experiences at the University. Each faculty has a designated staff member who can either help you directly if your academic progress is causing you concern, or quickly put you in contact with someone who can. In the Faculty of Humanities and Social Sciences the support contacts are **Dr Allison Kirkman, Murphy Building, room 407** and **Dr Stuart Brock, Murphy Building, room 312**. Assistance for specific groups is also available from the Kaiwawao Māori, Manaaki Pihipihinga or Victoria International.

Manaaki Pihipihinga Programme: This programme offers:

- Academic mentoring for all Māori & Pacific students at all levels of undergraduate study for the faculties of Commerce & Administration and Humanities & Social Sciences. Contact Manaaki-Pihipihinga-Programme@vuw.ac.nz or phone 463 6015 to register for Humanities & Social Science mentoring and 463 8977 to register for mentoring for Commerce and Administration courses
 - Postgraduate support network for the above faculties, which links students into all of the post grad activities and workshops on campus and networking opportunities
 - Pacific Support Coordinator who can assist Pacific students with transitional issues, disseminate useful information and provide any assistance needed to help students achieve. Contact; Pacific-Support-Coord@vuw.ac.nz or phone 463 5842.
- Manaaki Pihipihinga is located at: 14 Kelburn Parade, back court yard, Room 109 D (for Humanities mentoring & some first year Commerce mentoring) or Room 210 level 2 west wing railway station Pipitea (commerce mentoring space). Māori Studies mentoring is done at the marae.

Student Services: In addition, the Student Services Group (email: student-services@vuw.ac.nz) is available to provide a variety of support and services. Find out more at: www.victoria.ac.nz/st_services/

VUWSA employs an Education Coordinator to deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates. The Education Office (tel. 463-6983 or 463-6984, email at education@vuwsa.org.nz) is located on the ground floor, Student Union Building.

15. ***Taping of Lectures:*** All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right and other relevant issues.

16. **Use of Turnitin:** Student work provided for assessment in this course *may be* checked for academic integrity by the electronic search engine <<http://www.turnitin.com>>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. ***At the discretion of the School, handwritten work may be copy typed by the School and subject to checking by Turnitin.*** You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.
17. **Class representatives:** Class representatives are elected in the first week or two of the term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.
18. **Aegrotat regulations** apply to internally assessed courses. Students who are ill, or who have difficult personal circumstances may be having problems completing assessment. The aegrotat provisions apply to all courses and apply to assessment which falls within the last three weeks of teaching or the final examination period, including preparation time for final tests and examinations. Aegrotat provisions are detailed in section 4.5 of the Assessment Statute (2008 Calendar, p. 101) and also on p. 23 of the 2006 Assessment Handbook. Students can refer to the University's website for further information: <http://www.vuw.ac.nz/timetables/aegrotat.aspx>. Application forms and information pamphlets should be obtained from the Faculty Student and Academic Services Office (MY 411) or the Manager, Student & Academic Services (MY 410).
19. **Student Learning Support Services:** A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at 14 Kelburn Parade, tel: 463 5999
20. **Supplementary Materials:** A website of materials related to RELI 250 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your Student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463-6666 (extension 6666 from VUW phones) or by email scs-help@vuw.ac.nz
21. **Evaluation:** This course will be evaluated by **UTDC**.

Lecture Programme

TOPIC 1: SETTING THE SCENE

3 March	The historical and religious context of the Jesus story
10 March	The emergence and final shape of the Jesus tradition
17 March	Methods for investigating the tradition

TOPIC 2: JESUS AND THE COMING OF THE KINGDOM

24 March	The Kingdom of God in Jesus' proclamation
31 March	Miracles and their meaning
7 April	Jesus the poet: the role of parables

MID-SEMESTER BREAK: 13 - 26 APRIL

TOPIC 3: JESUS AND THE ORIGINS OF CHRISTOLOGY

28 April	Discipleship and ethics
5 May	“Who do you say that I am?”

TOPIC 4: JESUS, POWER AND POLITICS

12 May	Jesus, justice and the Temple incident
19 May	Jesus' death and the doctrine of atonement

TOPIC 5: JESUS AND THE RESURRECTION

26 May	Jesus' resurrection and its meaning
--------	-------------------------------------

CLASS TEST:

2 June	Final class test.
--------	-------------------

TUTORIAL TOPICS & READINGS

WEEK 1 (2- 6 MAR):

No tutorials this week. Please sign up for tutorial groups, opposite Hu 318

WEEK 2 (9 - 13 MAR): *TUTORIAL 1*

Topic: *From Jesus to the Gospels*

Issues: The emergence of and problems created by the existence of four different versions of the Jesus story. The theological significance of possessing a fourfold witness to Jesus.

WEEK 3 (16 - 20 MAR): *TUTORIAL 2*

Topic: *Jesus as an historical figure*

Issues: The meaning of the “quest for the historical Jesus.” Why many scholars believe we can know very little about Jesus as a historical figure. The considerations that must be taken into account when we read the gospels for historical information about Jesus.

WEEK 4 (23 - 27 MAR): *TUTORIAL 3*

Topic: *Structure and message of Mark’s Gospel*

Issues: Read the gospel of Mark through in one sitting (perhaps out loud). What features impress you? How would you summarise the “feel” and message of the gospel? What puzzles you? What explanation does Stanton give for Mark’s reasons for writing such a document?

WEEK 5 (30 MAR – 3 APRIL):

No tutorials.

WEEK 6 (6 - 9 APRIL): *TUTORIAL 4*

Topic: *The kingdom of God in word and deed*

Issues: How the concept of the “kingdom of God” can help explain the purpose of Jesus' parables and miracles. Did Jesus' extraordinary deeds serve as “proof” of his claims?

EASTER & MID-TERM BREAK (10-26 APRIL)

WEEK 7 (27APR – 1 MAY): *TUTORIAL 5*

Topic: *Jesus' ethical teaching*

Issues: Read through the Sermon the Mount (Matthew 5-7). What makes some of this teaching so radical or extreme? How is this radicalism to be explained? Why did Jesus come into conflict with religious leaders of his day?

WEEK 8 (4 – 8 MAY):

No tutorials

WEEK 9 (11 - 15 MAY): ***TUTORIAL 6***

Topic: *Jesus' last days*

Questions: Read through Luke chapters 22-23. What role do the disciples, the Jewish leaders and the military and political rulers have in the account? Why was Jesus killed?

WEEK 10 (18 - 22 MAY): ***TUTORIAL 7***

Topic: *Jesus' death and the theology of atonement*

Issues: What does it mean to speak of Jesus' death as “atonement”? List some of the metaphors used to describe the saving significance of Jesus' death. Which “model” of atonement, if any, makes most sense to you?

WEEK 11 (25 - 29 MAY):

No tutorials.

WEEK 12 (1 – 5 JUNE):

No tutorials.

Essays and Assessments

1. **Essays** must be placed in the locked essay box located near the programme administrator's office (HU 318) and students must date and sign the essay register when submitting an essay. **No responsibility will be taken for work pushed under doors, or for which there is no record.** Students should keep a copy of all their work until it is returned.
2. **Penalties for late essays / assignments:**
 - 2 percent per 24 hours will be deducted for late essays.
 - essays submitted more than two weeks late will not be accepted for assessment

Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's certificate.

3. **For guidance in essay writing** and presentation of bibliographies, please refer to Religious Studies "How to Cite" guidelines for essays.
4. **ESSAY TOPICS:** (*Learning objectives 1-4*)

Essay 1: (1600 words max.). Due Wednesday, April 20.

"The Gospels are nothing less than Christology in narrative form, the story of Jesus". Choose any one story in Mark's Gospel about an event in the life of Jesus (excluding stories told *by* Jesus or *teaching* given by him), and explain how that story serves Mark's purpose of illuminating the significance of Jesus and his mission to his readers (cf. Mark 1:1, 14-15).

You should consult recent commentaries on Mark and books about Jesus, but you are not required to do a detailed exegesis of the text. Instead you should briefly outline the story, then explain how the figure of Jesus functions in the account, why the gospel writer thought the incident was worth reporting, and what we learn from it of how the gospel writer understood Jesus and his significance. Avoid reading your own pre-conceptions into the text. Try to view the story through the eyes of a first-century reader or hearer. Your treatment of the episode will show how much effort you have made to understand the original setting and theological intention of the text.

Essay 2: (2600 words max.). Due Wednesday, May 15.

Choose one of the following topics (or an alternative approved by the instructor):

1. *Why do some scholars claim that the gospels are anti-Jewish? Is this criticism justified?*
2. *What did Jesus mean by the phrase "the kingdom of God"? How did his understanding agree with and differ from prevailing Jewish expectations?*

3. *Write an essay on Jesus the exorcist. Why does exorcism loom so large in the gospel traditions, and what does this material tell us about how the early Christians understood the role and significance of Jesus?*
4. *What do the Gospel narratives reveal about the place of women in the activity and teaching of Jesus? What implications does this material have for Christian practice today?*
5. *Why is John's Gospel so different from the other gospels? How are these differences best explained?*
6. *Was Jesus a pacifist? How has Jesus' teaching on non-violence been assessed in Christian interpretation?*
7. *Thousands of young men were crucified by the Romans. Why does Christian theology see the death of Jesus as so special? Why is it viewed as a saving event?*

5. **Criteria for Assessment of Essay Work:** Your essays will be evaluated on the following criteria (in descending order of importance):

i. Coverage of Relevant Content: your essay should cover the essential content thoroughly, and reflect awareness of the range of key issues relevant to the subject being discussed. The issues most pertinent to answering the essay question must receive adequate depth of treatment.

ii. Integration of Ideas and Development of Main Line of Argument: an essay should have a beginning, a middle and an end, and sustain a main line of argument throughout. This will require you to assimilate your reading, synthesise the key points, and develop an overall argument that addresses the question asked in a logical and persuasive manner. The essay structure should reflect the particular questions asked in the essay topic.

iii. Critical Reflection: an essay is essentially an exercise in independent, critical thinking. The essence of critical reflection is the ability to evaluate, in a reasoned and thoughtful manner, the assumptions, perspectives and arguments of others. It entails moving beyond an immediate subjective reaction to something (e.g., "I really like what Stanton said" or "Jones is too liberal") to giving objective reasons for why a particular line of argument is to be accepted, rejected or qualified at certain points (e.g., "Stanton's perspective is helpful and illuminating because...", or "Stanton's argument is open to criticism at the following points...", or "Jones's approach is stimulating and helpful, but his underlying assumptions are questionable, for the following reasons"). In short, critical reflection is a matter of having sound reasons for the position you adopt or the evaluation you offer.

iv. Extent and Quality of Reading and Research: a 200 level essay should be based on thorough research; the sources used should, where possible, reflect a variety of perspectives on the topic under discussion. The bibliography should include at least 7-10 items.

v. Style and Presentation: your essay should be clearly written, grammatically sound, and well presented. Clarity and accuracy enhance the appeal of any essay. **IT IS ESSENTIAL THAT YOU FOLLOW CONSISTENT FOOTNOTING AND BIBLIOGRAPHICAL CONVENTIONS.**

vi. Effective Footnoting: in essays, subsidiary material should be printed in footnotes (or endnotes). Footnotes should be used (i) to cite the sources from which you have derived key facts, opinions or quotations; (ii) to add comments, explanations, examples, or references that are relevant to your argument but which would interrupt its flow if included in the main text; and (iii) to document the differing views of other authors on the point being made and the sources where these can be followed up.

6. *Final Class Test (Learning objectives 1-4)*

The final test will be held on the last session of the lecture programme. It will consist of both short answer questions and essay questions. The short answer questions will cover the “facts” and terminology covered in the course, and the essay questions will allow the opportunity for in-depth reflection on selected themes and topics.

Select Bibliography

- Allison, D.C. *Resurrecting Jesus: The Earliest Christian Tradition and its Interpreters* (Edinburgh: T & T Clark, 2005)
- _____ *Studies in Matthew: Interpretation Past and Present* (Grand Rapids: Baker, 2006)
- _____ *Jesus of Nazareth: Millenarian Prophet* (Minneapolis: Fortress Press, 1998)
- Barnett, P. *Bethlehem to Patmos: The New Testament Story* (London: Hodder & Stoughton, 1989).
- _____ *The Truth About Jesus. The Challenge of the Evidence* (Sydney: Aquila Press 1994).
- Bauckham, R. *Gospel Women: Studies of the Named Women in the Gospels*
- _____ (ed.) *The Gospels for all Christians: Rethinking the Gospel Audiences* (Grand Rapids: Wm B. Eerdmans, 1998).
- _____ *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Wm. B. Eerdmans, 2006).
- Barton, S.C. *The Spirituality of the Gospels* (London: SPCK, 1992).
- _____ *Discipleship and Family Ties in Matthew* (Cambridge: CUP, 2005)
- _____ (ed) *The Cambridge Companion to the Gospels* (Cambridge: CUP, 2006)
- Beasley-Murray, G.R. *Jesus and the Kingdom of God* (Grand Rapids: Wm B. Eerdmans, 1986).
- Beasley-Murray, P. *The Message of the Resurrection* (Downers Grove Ill.: IVP, 2000).
- Beavis, Mary A. *Jesus and Utopia: Looking for the Kingdom of God in the Roman World* (Minneapolis: Fortress Press, 2006)
- Bockmuehl, M. *This Jesus: Martyr, Lord, Messiah* (Edinburgh: T & T Clark, 1994)
- _____ (ed) *The Cambridge Companion to Jesus* (Cambridge: CUP, 2002)
- Bockmuehl, M. & D.A. Hagner (eds), *The Written Gospel* (Cambridge: CUP, 2005)
- Bolt, P.G. *Jesus' Defeat of Death* (Cambridge: CUP, 2003)
- _____ *The Cross from a Distance* (Downers Grove, Ill. IVP, 2004)
- Boring, E.M. *Mark: A Commentary* (Louisville: Westminster John Knox, 2006)
- Boyd, G.A. *Lord or Legend? Wrestling with the Jesus Dilemma* (Grand Rapids: Baker, 2007)
- Blomberg, C.L. *Jesus and the Gospels: An Introduction and Survey* (Leicester: IVP, 1997).
- _____ *The Historical Reliability of the Gospels* (Leicester: IVP, 1987).
- Borg, M.J. *Jesus A New Vision* (San Francisco: Harper, 1987).
- _____ *Jesus in Contemporary Scholarship* (Valley Forge: Trinity, 1994)
- _____ *Conflict, Holiness and Politics in the Teaching of Jesus* (Harrisburg: Trinity, 1998).
- _____ *Jesus: Uncovering the Life, Teachings and Relevance of a Religious Revolutionary* (San Francisco, Harpers: 2006)
- Brock, A.G. *Mary Magdalene The First Apostle* (Cambridge: Harvard University Press, 2003)
- Brown, R.E. *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke* (New York: Doubleday 1993).
- _____ *The Death of the Messiah: A Commentary on the Passion Narratives in the Four Gospels* 2 Volumes (New York: Doubleday, 1994).

- Burridge, R.A. & G. Gould, *Jesus Then and Now*(Grand Rapids: Eerdmans, 2004)
- Carroll J. T. & J. B. Green, *The Death of Jesus in Early Christianity* (Peabody: Hendrickson, 1995)
- Cassidy, R.J. *Jesus, Politics and Society* (Maryknoll, NY: Orbis, 1978).
- Chilton, B. *Pure Kingdom: Jesus' Vision of God* (Grand Rapids: Eerdmans, 1996).
 _____ *Rabbi Jesus: An Intimate Biography* (New York: Doubleday, 2000)
- Crossan, J.D. *The Birth of Christianity* (San Francisco: Harper, 1998)
 _____ *Jesus: A Revolutionary Biography* (San Francisco: Harper, 1994)
 _____ *God and Empire: Jesus Against Rome, Then and Now* (San Francisco: HarperCollins, 2007).
- Crossan, J.D. & J.L. Reed, *Excavating Jesus: Beneath the Stones, Behind the Text* (San Francisco: Harper, 2001)
- De Jonge, M. *God's Final Envoy: Early Christology and Jesus' Own View of His Mission* (Grand Rapids: Eerdmans, 1998).
- Drane, J. *Introducing the New Testament* (San Francisco: Harper & Rowe, 1999).
- Dunn, J.D.G. *The Evidence for Jesus* (London: SCM, 1985).
 _____ *Jesus' Call to Discipleship. Understanding Jesus Today* (Cambridge: CUP, 1992).
 _____ *Jesus Remembered* (Grand Rapids, Mich: Eerdmans, 2003)
 _____ *A New Perspective on Jesus* (Grand Rapids: Baker, 2005)
- Evans, C.S. *Fabricating Jesus: How Modern Scholars Distort the Gospels* (Downers Grove Ill: IVP, 2006)
- Evans, C.S. & D.A. Hagner (eds), *Anti-Semitism and Early Christianity: Issues of Polemic and Faith* (Minneapolis: Fortress, 1993).
- France, R.T. *The Evidence for Jesus* (London: Hodder & Stoughton, 1986)
 _____ *The Gospel of Mark: A Commentary on the Greek Text* (Grand Rapids: Wm B. Eerdmans, 2002).
- Funk, R.W. *Honest to Jesus* (San Francisco: Harper, 1996).
 _____ *The Acts of Jesus: The search for the Authentic Deeds of Jesus* (San Francisco: Harper, 1998).
- Funk, R.W. & R.W Hoover (eds), *The Five Gospels: The Search for the Authentic Words of Jesus* (New York: Macmillan, 1993)
- Gundry, R.H. *Mark: A Commentary on His Apology for the Cross* (Grand Rapids: Eerdmans, 1993)
- Geering, L. *Resurrection – A Symbol of Hope* (London: Hodder & Stoughton, 1971).
- Gill, A. *Life on the Road: The Gospel Basis for a Messianic Lifestyle* (Homebush West: Lancer, 1989).
- Green, J.B. et al. (eds) *Dictionary of Jesus and the Gospels* (Leicester: IVP, 1992).
- Grenz, S.J. *Theology for the Community of God* (Grand Rapids: Eerdmans, 2000).
- Gnilka, J. *Jesus of Nazareth: Message and History* (Peabody MA: Hendrickson, 1997).
- Guelich, R. *Mark* WBC 34 (Waco: Word Books, 1989), Vol.1

- Hanson, K.C. & Oakman, D.E. *Palestine in the Time of Jesus* (Minneapolis: Fortress Press, 1998)
- Harrington, D. J. "The Jewishness of Jesus: Facing Some Problems", *CBQ* 49 (1987): 1-13.
- Hedrick, C.W. *When History and Faith Collide: Studying Jesus* (Peabody: Hendrickson, 1999)
- Herzog, W.R. *Jesus, Justice and the Reign of God: A Ministry of Liberation* (Louisville KY: Westminster John Knox, 2000).
- Hooker, M.D. *The Gospel According to Mark* (Peabody: Hendrickson, 1991).
 _____ *The Signs of a Prophet: The Prophetic Actions of Jesus* (London: SCM, 1997).
- Horsley, R.A. *Galilee: History, Politics People* (Valley Forge PA: Trinity Press, 1995).
 _____ *Jesus and the Spiral of Violence: popular Jewish Resistance in Roman Palestine* (Minneapolis: Fortress, 1993)
 _____ *Jesus and Empire: The Kingdom of God and the New World Disorder* (Minneapolis: Fortress Press, 2003).
- Houlden, J.L. *Jesus: A Question of Identity* (London: SPCK, 1992).
- Hultgren, A. J. "Eschatology in the New Testament: The Current Debate," in Carl E. Braaten & Robert W. Jensen (eds), *The Last Things: Biblical and Theological Perspectives on Eschatology* (Grand Rapids: Wm B. Eerdmans, 2002), 67-89.
- Hurtado, L.W. *Mark* (London: Pickering & Inglis, 1983).
 _____ *Lord Jesus Christ: Devotion to Jesus in earliest Christianity* Grand Rapids: Erdmans, 2003)
 _____ *How On Earth Did Jesus Become a God? Historical Questions about Earliest Devotion to Jesus* (Grand rapids: Wm B. Eerdmans, 2005)
- Johnson, L.T. *The Writings of the New Testament: An Introduction* (London: SCM, 1999).
- Kaylor, R.D. *Jesus the Prophet: His Vision of the Kingdom on Earth* (Louisville KY: Westminster John Knox, 1994).
- Keener, C.S. *The Gospel of John: a Commentary* (Peabody: Hendrickson 2003)
- Kingsbury, J.D. *Jesus Christ in Matthew, Mark and Luke* (Philadelphia: Fortress Press, 1981).
- Koester, H. *From Jesus to the Gospels* (Minneapolis: Fortress Press, 2007)
- Ladd, G.E. & D. Hagner (eds) *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1993).
- Lane, W.L. *The Gospel According to Mark* (Grand Rapids: Eerdmans, 1974).
- Levine, Amy-Jill *The Misunderstood Jew: the Church and the Scandal of the Jewish Jesus* (san Francisco: Harper Collins, 2006)
 _____ *A Feminist Companion to Mark* (Cleveland: Pilgrim Press, 2004)
- Levine, A-J. & D. Allison,
 J. D. Crossan (eds) *The Historical Jesus in Context* (New Jersey: Princeton University Press, 2006)
- Lohfink, G. *Jesus and Community* (London: SPCK, 1985).
- Lorenzen, T. *Resurrection and Discipleship: Interpretive Models, Biblical Reflections, Theological Consequences* (Maryknoll NY: Orbis, 1995).
- Lüdemann, G. *Jesus After Two Thousand Years: What He Really Said and Did* (ET: London: SCM, 2000).

- McGrath, A.E. *Christian Theology – An Introduction* (London: Blackwell, 2001)
- Marshall, C.D. *Kingdom Come: The Kingdom of God in the Teaching of Jesus* (Auckland: Impetus Publications, 1993).
- _____ *Faith as a Theme in Mark's Narrative* (Cambridge: Cambridge University Press, 1989).
- _____ "The Kingdom of God – Doing God's Will on Earth as in Heaven", in *Working Together* Issue 1 (2003), 10-12.
- Meier, J.P. *A Marginal Jew: Rethinking the Historical Jesus* 3 Volumes (New York: Doubleday, 1991, 1994, 2000).
- Metzger, B.M. *The New Testament: Its Background, Growth and Content* (Nashville: Abingdon, 1983²).
- Miller R.J. *The Jesus Seminar and its Critics* (Santa Rosa Ca: Polebridge Press, 2001)
- Moloney, F.J. *Mark: Storyteller, Interpreter, Evangelist* (Peabody: Hendrickson, 2004)
- Moltmann, J. *Jesus Christ for Today's World* (London: SCM, 1994).
- Moxnes, H. *Putting Jesus in his Place* (Louisville: WJK, 2003)
- Nelson-Pallmeyer, J. *Jesus Against Christianity: Reclaiming the Missing Jesus* (Harrisburg: Trinity, 2001)
- Powell, A. M. & J.D. Kingsbury
D. Bauer *Who Do You Say That I Am? Essays on Christology* (Kentucky: WJK, 1999)
- Pokorny, P. *The Genesis of Christology: Foundations for a Theology of the New Testament* (Edinburgh: T & T Clark, 1987).
- Ratzinger, J. *Jesus of Nazareth* (New York: Doubleday, 2007)
- Rousseau, J.J. &
R. Arav, *Jesus and His World: An Archeological and Cultural Dictionary* (London: SCM, 1995).
- Rowland, C. *Christian Origins* (London: SPCK, 1985).
- Sanders, E.P. *Jesus and Judaism* (London: SCM, 1985).
- Spencer, F.S. *What Did Jesus Do?* (Harrisburg: Trinity Press International, 2003)
- Stanton, G. *Gospel Truth? New Light on Jesus and the Gospels* (Valley Forge PA: Trinity Press, 1995).
- Stegemann, W., B.T. Malina, &
G. Theissen, *The Social Setting of Jesus and the Gospels* (Minneapolis: Fortress, 1998).
- Stewart, R.B. (ed.) *The Resurrection of Jesus: John Dominic Crossan and N.T. Wright in Dialogue* (Minneapolis: Fortress Press, 2006).
- Storkey, A. *Jesus and Politics* (Grand Rapids: Baker, 2005)
- Swartley, W.M. *Israel's Scripture Traditions and the Synoptic Gospels: Story Shaping Story* (Peabody: Hendricksons, 1994).
- Theissen, G. *The Gospels in Context: Social and Political History in the Synoptic Tradition* (Minneapolis: Fortress, 1991).
- _____ *The Shadow of the Galilean* (London: SCM, 1987).
- Theissen G. &
A. Merz, *The Historical Jesus: A Comprehensive Guide* (London: SCM, 1998)
- Theissen, G. *The Quest for the Plausible Jesus: The Search for Criteria* (Louisville: WJK, 2002)

- Twelftree, G.H. *Jesus the Miracle Worker: An Historical and Theological Study* (Downers Grove Ill: IVP, 1999).
- Van Voorst, R.E. *Jesus Outside the New Testament: An Introduction to Ancient Evidence*(Grand Rapids: Eerdmans, 2000)
- Vermes, G. *Jesus the Jew: A Historians Reading of the Gospels* (London: SCM, 1983).
 _____ *The Religion of Jesus the Jew* (Minneapolis: Fortress, 1993).
 _____ *Jesus in His Jewish Context* (Minneapolis: Fortress Press, 2003)
- Wedderburn, A.J.M. *Beyond Resurrection* (London: SCM, 1999).
- Wengst, K. *Pax Romana and the Peace of Jesus Christ* (London: SCM, 1987).
- Wenham, D. *The Parables of Jesus* (Downers Grove: IVP, 1989)
- Witherington, B. *Women in the Ministry of Jesus* (Cambridge: Cambridge University Press, 1984).
 _____ *The Christology of Jesus* (Minneapolis: Fortress Press, 1990).
 _____ *Jesus the Sage: The Pilgrimage of Wisdom* (Minneapolis: Fortress, 1994).
 _____ *The Jesus Quest: The Third Search for the Historical Jesus* (Downers Grove: IVP, 1995)
 _____ *The Gospel of Mark: a Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2001)
- Wright, N.T. *The New Testament and the People of God* (Minneapolis: Fortress Press, 1992).
 _____ *Who Was Jesus?* (London: SPCK, 1992)
 _____ *Jesus and the Victory of God: Christian Origins and the Question of God* (London: SPCK, 1996).
 _____ *The Resurrection of the Son of God* (London: SPCK, 2003).
- Young, B.H. *Jesus the Jewish Theologian* (Peabody: Hendrickson, 1995).