

## Synoptic Gospel Studies: An Asian Perspective

NT 6P1000 || Programs: MAGC || Online (Asynchronous)

Fall Term (September 9–December 13, 2024)

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*The mission of McMaster Divinity College is to develop effective evangelical Christian leaders for the Church, academy, and society through graduate-level education, spiritual development, and vocational formation.*

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### I. Faculty Information



**Name:** Dr. Hojoon J. Ahn (you can address me as "Hojoon" or "Dr. A")

**Office hours:** via Zoom by appointment

**Email:** [ahnj@mcmaster.ca](mailto:ahnj@mcmaster.ca)

### II. Dr. Ahn's Christian Worldview and Teaching Philosophy

#### *Christian Worldview*

In the beginning, God crafted all of creation. He formed humanity in His own image. When God breathed life into Adam, he became living beings with a divine purpose: to serve (*abad*) and protect (*shamar*) the world (Gen 2:15). However, humans wanted to be like God, discontent with merely serving Him. This ambition led to disobedience, breaking the relationship with our Creator. Consequently, humans were banished from the Garden of Eden, and condemned to grapple with sin's pervasive influence. To mend this breach, God sent His only Son, Jesus, who, though divine, humbly entered His creation. Jesus proclaimed God's kingdom, and through His death and resurrection, He secured salvation for all who belong to that kingdom. Through faith and grace, we receive salvation and can embark on a life reflective of our redeemed status. God extends an invitation to each of us to partake in His ongoing mission to restore life. No contribution is too modest or incremental in this divine narrative. Thus, a true disciple of God becomes a beacon of hope for the world.

#### *Teaching Philosophy*

As mentioned, humans are a reflection of God's most precious image. Our thoughts, feelings, and experiences can be seen as divine expressions because we are, in a sense, divine beings. Thus, when we deeply contemplate and express things under the guidance of the Holy Spirit, we may unveil aspects of God's truth, although these might not always be perfect.

The approach of global Christianity should begin with a proper acknowledgment of our human existence. With this recognition, it becomes clear that all our research, reflections, and experiences deserve respect. Regardless of cultural background or social status, there is always something valuable to learn from one another. By embracing a mindset of continuous learning and maintaining an open mind, our daily lives can evolve into rich environments of education. This forms the core of my teaching and learning philosophy: "Always honor and derive wisdom from every individual!"

### **III. Course Description**

This course provides an in-depth exploration of the Synoptic Gospels using a variety of methods, with a unique focus on an East-Asian (Korean) perspective. It aims to foster a comprehensive understanding of these sacred texts within the wider context of Global Christianity. Participants will engage with the material through reading assignments, paper presentations, and discussions. Key components of the course are as follows:

- (1) An Asian perspective on the Synoptic Gospel studies;
- (2) Developing a hermeneutic model for a Synoptic Gospels study based on each student's context.

This course is for the students in the MAGC and MDiv programs.

### **IV. Course Delivery Mode**

This course is offered entirely online and *asynchronously*, meaning there will be no live class sessions. Each week, activities such as readings and assignments will be made available at the start of the week and must be completed by the week's end. Instructional materials will be delivered primarily through video, along with other types of media as necessary. All coursework, including assignments and other submissions, should be uploaded through Avenue to Learn (A2L). Please refrain from emailing assignments directly to me, unless specifically requested. Should you encounter any problems with A2L or any other tools used in this course, please contact me immediately.

### **V. Course Objectives**

#### ***Knowing***

- Understand the issues surrounding the Synoptic Gospels in an Asian perspective
- Explore plausible approaches to comprehend the Synoptic Gospels' construction process
- Gain a broad-based understanding of the Synoptic texts

#### ***Being***

- Become a generalist in the area of the Synoptic Gospels
- Become skilled in modeling and applying a methodology to a Synoptic issue, topic, or text
- Become a contributor to the field of biblical studies, theology, and ministry through insights from Synoptic Studies

#### ***Doing***

- Research and write papers/sermons on a Synoptic issue, topic, or text contextualizing each student's personal or cultural background
- Explore and apply a suitable methodology to the selected issue, topic, or text

- Engage with peer work by reading other papers, listening to presentations, and providing congenial, yet critical feedbacks
- Propose way(s) in which the values promoted in the Synoptic Gospel studies might apply to the global Christian community

## VI. Course Resource Requirements and Recommendations

### *Important Note:*

Required textbooks for this course are available for purchase through [www.amazon.com](http://www.amazon.com) or other bookstores, catering to the needs of international students. I will try to indicate when resources are accessible electronically, either through Mills Library or other online platforms. However, one of the major texts for this course is Dr. Hoon-taek Jung's monograph in Korean, which has not been translated into English. Portions of this volume will be featured as quotations in my lecture.

### *Required Technology ([see the MDC Educational Technology Help Page](#))*

- an up-to-date, working laptop or desktop computer
- Google Chrome or Firefox browser – these work the best with some of the tech I will be using; perhaps MS Edge since it is built on Chromium, same tech that Google Chrome is built on—actually, it's probably best to have multiple browsers installed in case you run into any issues with any one of them
- a reliable high-speed internet connection
- an app to record screen + webcam videos (with audio, of course) for presentations (if you don't have one, check out [Screencast-o-matic](#) or [OBS](#) for those of you who are more tech-savvy)
- Good quality microphone—in most cases, especially with PCs (MacBook mics are generally ok), it's better to use an external USB mic than the built-in mic on your laptop
- High-resolution Webcam if one is not already built into your laptop

### *Required Texts*

Bible (preferably NRSV and NET; students with training in biblical Greek are expected to use it)

Ahn, Hojoon J. *Finding the Synoptic Gospels' Construction Process: A Comparative-Linguistic Analysis of the Eucharist and Its Co-texts*. LBS 26. Leiden: Brill, 2024.

Porter, Stanley E., and Bryan R. Dyer, eds. *The Synoptic Problem: Four Views*. Grand Rapids: Baker Academic, 2016.

### *Recommended Texts (not required but probably worth having in your library)*

#### **Nature of the Gospels**

Burridge, Richard A. *What Are the Gospels?: A Comparison with Graeco-Roman Biography*. 2nd ed. Grand Rapids: Eerdmans, 2004.

Jung, Hoon Taek (정훈택). *Introduction to the Synoptic Gospels* (공관복음 입문). Edited by Hyeon Woo Shin. Seoul: Gam-eun-sa, 2021 (written in Korean).

#### **Gospels and Tradition (Written and Oral)**

Bauckham, Richard. *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*. 2nd ed. Grand Rapids: Eerdmans, 2017.

Byrskog, Samuel. *Story as History—History as Story: The Gospel Tradition in the Context of Ancient Oral History*. WUNT 2.123. Tübingen: Mohr Siebeck, 2000.

Dunn, James D. G. *The Oral Gospel Tradition*. Grand Rapids: Eerdmans, 2013.

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.

Westcott, B. F. *Introduction to the Study of the Gospels*. 3rd ed. London: Macmillan, 1867.

### Synoptic Problem

Dungan, David L. *A History of the Synoptic Problem: The Canon, the Text, the Composition, and the Interpretation of the Gospels*. New York: Doubleday, 1999.

Farmer, William R. *The Synoptic Problem: A Critical Analysis*. New York: Macmillan, 1964.

Goodacre, Mark S. *The Case Against Q: Studies in Markan Priority and the Synoptic Problem*. Harrisburg, PA: Trinity Press International, 2002.

Stein, Robert H. *Studying the Synoptic Problem: Origin and Interpretation*. 2nd ed. Grand Rapids: Baker Academic, 2001.

### Form, Redaction, and Narrative Criticism

Bultmann, Rudolf Karl. *The History of the Synoptic Tradition*. Translated by John Marsh. Rev. ed. New York: Harper and Row, 1968.

Marxsen, W. *Mark the Evangelist: Studies on the Redaction History of the Gospel*. Nashville: Abingdon, 1969.

Moore, Stephen D. *Literary Criticism and the Gospels: The Theoretical Challenge*. New Haven: Yale University Press, 1989.

Rhoads, David, Joanna Dewey, and Donald Michie. *Mark as Story: An Introduction to the Narrative of a Gospel*. 3rd ed. Minneapolis: Fortress, 2012.

Schmidt, Karl Ludwig. *The Framework of the Story of Jesus: Literary-Critical Investigations of the Earliest Jesus Tradition*. Translated by Byron R. McCane. Eugene: Cascade, 2021.

———. *The Place of the Gospels in the General History of Literature*. Translated by Byron R. McCane. Columbia, SC: University of South Carolina, 2002.

## VII. Course Grading Scale and Assignment Weights

Percent Grade	Letter Grade	Grade Point (12pt scale)	Grade Point (4pt scale)	Grading Guidelines
90–100	A+	12	4.0	for work displaying mastery of the subject matter, creativity, and individualized integration of insights and their relationship(s)
85–89	A	11	4.0	
80–84	A-	10	3.7	
77–79	B+	9	3.3	for work displaying a good level of competence and comprehension
73–76	B	8	3.0	
70–72	B-	7	2.7	
67–69	C+	6	2.3	for work which meets basic course requirements but demonstrates a low level of comprehension
63–66	C	5	2.0	
60–62	C-	4	1.7	
57–59	D+	3	1.3	for work that falls below minimum standards
53–56	D	2	1.0	
50–52	D-	1	0.7	

0-49	F	0	0	unsatisfactory work and/or failure to meet course requirements
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*Important Notes Regarding the Grading Scale:*

- Letter grades are given for all courses. Plus and minus signs indicate work of higher or lower quality within the guidelines for each letter grade. Some courses, such as Ministry Formation, may be evaluated on a Pass/Fail basis.
- In the M.Div., M.T.S., Dip. Min. and Cert. C.S., and Occasional programs, any course below C- does not count for credit and must be repeated if it is a required course.
- Students who repeat a course and fail a second time will not be permitted to register in that course again, even in the case of a required course. If the failed course is an elective course, a substitute course may be permitted with the approval of the Academic Dean or designate.
- The absolute deadline for all course assignments is the last day of the examination schedule. Any missing assignments will receive a grade of "0".
- Once the final grade sheet has been submitted, the course instructor may not change a grade without consultation with the Academic Dean or designate.

**VIII. Course Requirements/Activities**

*Expectations and Requirements for ALL STUDENTS Regardless of Program (MAGC, MDiv or other programs)*

*– Presence and Meaningful Participation (10% of Final Grade)*

Presence and participation in this course are expected. Faculty know from many years of experience that a student’s level of presence and participation in the course will impact how well she or he will score in the course. Although there are exceptions to this rule of thumb, low levels of presence and participation tend to translate to low grades; mediocre presence and participation tend to translate to mediocre grades; and high levels of presence and participation tend to translate to higher grades.

A word needs to be said about what constitutes “presence” (attendance) and “participation” in an asynchronous course. Students must establish a record of participation in academically related activities to meet the expected level of attendance and meaningful participation. Be aware that merely logging into the online class is not, by itself, sufficient as a demonstration of attendance and participation by the student. “Academically related activities” certainly includes participation in and completion of the course requirements that are described below. Additionally, just as students are expected to engage with the course content/materials throughout the week outside of the learning management system (A2L), so also students are expected to engage one another in formative dialogue “outside of class.” This is an important part of belonging to and maintaining a community of learning and is a staple ingredient in what constitutes “presence.”

*– 20 Minute Sermon (40% of Final Grade)*

Students are required to write and deliver a 20-minute expository sermon or homily based on a text from the Synoptic Gospels of their choosing. The selected text must be communicated to Dr. Ahn through an online form available on A2L during the first week. The sermon should reflect the approaches and perspectives covered in this course. Evaluation of this assignment

will focus on the quality of these elements. The sermon should articulate its main message from the chosen text. The sermon must be video recorded and uploaded to Dr. Ahn via A2L; it is due on Monday, November 18, 2024.

Along with a link to your recorded sermon, please also submit the following items:

1. A brief description of your intended audience, which could be a real group such as a congregation you regularly address, or a hypothetical one based on a church you have been a part of.
2. Your exegetical or interpretive notes, accompanied by a bibliography of referenced works. This document should show that you have conducted adequate research for this assignment.
3. A detailed sermon outline or full manuscript. This will ensure that, in case of any technical issues with the video such as poor audio, Dr. Ahn will still be able to assess your work.

These items should also be submitted via A2L. Dr. Ahn will provide additional instructions on the submission process in a video that will be posted to A2L.

#### – *5000-word Interpretive Essay (50%)*

Students are required to write a 5000-word interpretive essay on a text from the Synoptic Gospels. During Week 2, students must notify Dr. Ahn of their chosen text via an online form available in A2L. Students are expected to submit a paper, dealing with a target text in the Synoptic Gospels via an interpretive approach, tailored to each student's cultural/contextual perspective.

Students are required to produce a *10-minute* presentation. The presentation is to be video recorded and submitted to Dr. Ahn via A2L. It is due on Monday, November 18, 2024. You should create slides and, using an app such as Screencast-o-matic, record a video of yourself presenting the presentation with the slides. Please be sure that you use a quality microphone when recording, since a video—even if in brilliant 4K resolution—is only as good as the quality of its audio. The revised form of this essay is due December 13, 2024 via the A2L. 50% of final grade.

#### – *Online Etiquette*

It is critical in any MDC class that students show respect for classmates and the instructor. This is even truer in the online environment because many of the non-verbal cues that we use to interpret what a person is communicating to us are not present online (except, perhaps in video posts). Therefore, it is especially critical that we be mindful of how our words will be interpreted by those who are reading them. As the instructor of the course, it is my responsibility to monitor communications to ensure that all students feel comfortable expressing their views in a respectful manner. Most if not all courses at MDC are devoted to the interpretation of Scripture. Invariably there will be disagreements; these disagreements must be discussed and negotiated in a respectful manner. This applies to individual and group communications involving the instructor and the others enrolled in the course. The instructor will expect that you will give some thought to your postings. Excessive postings are also frowned upon because these amount to dominating the discussion. Please limit your postings to less than 200 words. Instructors reserve the right to ask students to take a step back to allow others discussion time if she or he feels that an individual is dominating the discussion. In your responses, please try to be clear

which point your response refers to. Students who violate these guidelines may be dismissed from class.

*Requirements for All*

1. For papers, you must follow the MDC style guide (<https://mcmasterdivinity.ca/resources-forms/mdc-style-guide>), as part of your score will depend on adherence to these guidelines. Once completed, submit the assignment to Dr. Ahn via A2L.
2. For presentations, while it is not mandatory to use slides, you have the option to enhance your presentation with them. You can record your sermon using an application like Screencast-o-matic, capturing both yourself and any slides you choose to include. It is crucial to use a high-quality microphone for the recording, as the audio quality significantly impacts the overall effectiveness of the video, regardless of the video's resolution

**IX. Tentative Course Schedule**

<b>(Week) Date</b>	<b>Topic</b> (see the <a href="#">A2L course site</a> for activity/assignment details and due dates)
Sept 9	Introduction: An Asian Perspective for Synoptic Gospel Studies
Sept 16	Hermeneutical Questions for the Synoptic Gospel Studies
Sept 23	Synoptic Gospels and "the" Gospel
Sept 30	Synoptic Problem
Oct 7	Role of Eyewitnesses
Oct 14	Reading Week
Oct 21	Construction Process of the Synoptic Gospels
Oct 28	Synoptic Gospels' Contextual Elements
Nov 4	Gospel according to Matthew
Nov 11	Gospel according to Mark
Nov 18	Gospel according to Luke
Nov 25	Seminar Paper Presentation 1
Dec 2	Seminar Paper Presentation 2
Dec 9	Seminar Paper Presentation 3
Dec 16	Seminar Paper Presentation 4

**X. Course Policies**

*Communication*

- *Email* – the best way to communicate with me, aside from speaking to me directly at class meetings, is by email ([ahn@mcmaster.ca](mailto:ahn@mcmaster.ca)). My personal policy is to respond to the messages you send to me within 24 hours of receiving them. I am not always able to fulfill this ideal; nevertheless, I do my best to at least let you know that I have received your message(s) and that I will respond as soon as I can.
- *A2L* – I will make extensive use of Avenue to Learn (A2L) in this course; it will be the primary hub for all course content and course communication. **It is your responsibility to log into the system regularly to check for announcements, course content, and course activities.**
- *Virtual Meetings* – since this is an asynchronous online course, I will not have standard office

hours. However, I will meet with any of you by appointment as needed. Please contact me via email to set up an appointment.

#### *Absence Due to Illness*

- If you must miss class due to an illness, you must contact me (via email) as soon as possible to let me know. Likewise, if I should become ill, I will communicate with you via A2L about how we will make up class sessions.
- Although much of the course content will be made available via A2L, it would still be a good idea to have a friend take notes for you, if possible.

#### *Academic Honesty*

- Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one's own (regardless of the means of its production) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student's dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents.

#### *AODA*

- In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), the content of this course is intended to be accessible to all students who are enrolled in the course, including those with disabilities. If a student requires accommodation to participate fully in this course, that student is to contact SAS at McMaster University, who will then work directly with the McMaster Divinity College Registrar to negotiate reasonably appropriate accommodation for the student. The MDC Registrar will communicate with faculty regarding necessary accommodations. Please note that an accommodation is not retroactive and must be requested in advance to allow sufficient time for implementation.

#### *Gender Inclusive Language*

- McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSVue (2022), TEV/GNB/GNT (1976), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).

#### *Style*

- All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the McMaster Divinity College Style Guidelines for Essays and Theses, <https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/>. Failure to observe appropriate form will result in grade reductions.

#### *Disclaimer*

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with currently available information. The instructor reserves the right to make changes and revisions up to and including the first day of class. Students will be kept apprised of any changes.

## Select Bibliography for the Study of the Synoptic Gospels

### 1. Introduction

- Ahearne-Kroll, Stephen P., ed. *The Oxford Handbook of the Synoptic Gospels*. Oxford: Oxford University Press, 2023.
- Allen, O. Wesley. *Reading the Synoptic Gospels: Basic Methods for Interpreting Matthew, Mark and Luke*. St. Louis: Chalice, 2000.
- Evans, Craig A. and Stanley E. Porter. *Synoptic Gospels*. Bloomsbury Academic Collections London: Bloomsbury, 2015.
- Goodacre, Mark. *The Synoptic Problem: A Way Through the Maze*. London: Sheffield, 2001.
- Grindheim, Sigurd. *Christology in the Synoptic Gospels: God or God's Servant*. London: T&T Clark, 2012.
- Nickle, Keith Fullerton. *The Synoptic Gospels: An Introduction*. Louisville, KY: Westminster John Knox Press, 2001.
- Perkins, Pheme. *Introduction to the Synoptic Gospels*. Eerdmans, 2009.
- Stein, Robert H. *Studying the Synoptic Problem: Origin and Interpretation*. 2nd ed. Grand Rapids: Baker Academic, 2001.
- Throckmorton, Burton H., Jr., *Gospel Parallels: A Comparison of the Synoptic Gospels*. 5th ed., Nashville: Nelson Pub., 1992.
- Westcott, B. F. *Introduction to the Study of the Gospels*. 3rd ed. London: Macmillan, 1867.

### 2. Synoptic Gospels' Characteristic Elements

- Dunn, James D. G. *Jesus Remembered*. Grand Rapids: Eerdmans, 2003.
- 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.
- Strauss, Mark L. *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels*. Grand Rapids: Zondervan, 2007.
- Talbert, C.H. *What Is a Gospel? The Genre of the Canonical Gospels*. Philadelphia: Fortress Press, 1977.

### 3. Historical Jesus

- Bammel, Ernst and C. F. D. Moule, eds. *Jesus and the Politics of His Day*. Cambridge: Cambridge University Press, 1984.
- Banks, Robert. *Jesus and the Law in the Synoptic Tradition*. Cambridge: Cambridge University Press, 1975.
- Barrett, C. K. *Jesus and the Gospel Tradition*. Philadelphia: Fortress, 1968.
- Beilby, James K., Paul R. Eddy, Robert M. Price and John Dominic Crossan. *The Historical Jesus: Five Views*. Downers Grove: InterVarsity, 2009.
- Blomberg, Craig L. *The Historical Reliability of the Gospels*. 2nd Edition. Downers Grove: InterVarsity, 2007.
- Borg, Marcus J. *Conflict, Holiness, and Politics in the Teaching of Jesus*. New York: Mellen, 1984.
- \_\_\_\_\_. *Jesus: A New Vision*. New York: HarperCollins, 1987.

- \_\_\_\_\_. *Meeting Jesus Again for the First Time: The Historical Jesus and the Heart of Contemporary Faith*. HarperSanFrancisco, 1994.
- Bornkamm, Günter. *Jesus of Nazareth*. New York: Harper, 1960.
- Bowker, John. *Jesus and the Pharisees*. Cambridge: Cambridge University Press, 1973.
- Braaten, C. E. and R. A. Harrisville, eds. *The Historical Jesus and the Kerygmatic Christ: Essays on the New Quest for the Historical Jesus*. New York: Abingdon, 1964.
- Brandon, S. G. F. *Jesus and the Zealots*. New York: Scribner, 1967.
- Braun, Herbert. *Jesus of Nazareth: The Man and His Time*. Philadelphia: Fortress, 1979.
- Brown, Raymond E. *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke*. Rev. ed. Mahwah, NJ: Paulist, 1994.
- \_\_\_\_\_. *The Death of the Messiah: From Gethsemane to the Grave: A Commentary on the Passion Narratives in the Four Gospels*. 2 vols. Mahwah, NJ: Paulist, 1994.
- Buchanan, George W. *Jesus: The King and His Kingdom*. Macon, GA: Mercer, 1984.
- Bultmann, Rudolf. *Jesus and the Word*. New York: Scribner, 1958 (1934).
- Charlesworth, James H. (ed.). *Jesus' Jewishness. Exploring the Place of Jesus within Early Judaism*. New York: Crossroad, 1991.
- \_\_\_\_\_. *The Historical Jesus: An Essential Guide*. Nashville: Abingdon, 2008.
- Cook, Michael J. *Mark's Treatment of the Jewish Leaders*. Leiden: Brill, 1978.
- Cook, Michael L. *The Jesus of Faith*. New York: Paulist, 1981.
- Crossan, John Dominic. *The Historical Jesus. The Life of a Mediterranean Jewish Peasant*. New York: Harper Collins, 1991.
- \_\_\_\_\_, Luke Timothy Johnson, and Werner H. Kelber. *The Jesus Controversy. Perspectives in Conflict*. Harrisburg, PA: Trinity Press International, 1999.
- Dibelius, Martin. *Jesus*. Philadelphia: Westminster Press, 1979.
- Dodd, C. H. *The Founder of Christianity*. New York: Macmillan, 1970.
- Dunn, James D. G. *Jesus, Paul, and the Law*. Louisville: Westminster/John Knox, 1990.
- Efroymsen, David P. "Jesus: Opposition and Opponents." In *Within Context: Essays on Jews and Judaism in the New Testament*, eds. D. P. Efroymsen et al., 85-103. A Michael Glazier Book. Collegeville, MN: Liturgical Press, 1993.
- Evans, Craig A. *Life of Jesus Research: An Annotated Bibliography*. NT Tools and Studies 13. Leiden: Brill, 1989.
- \_\_\_\_\_. "Life-of-Jesus Research and the Eclipse of Mythology." *Theological Studies* 54 (1993): 3-36.
- Feine, Paul. *Jesus*. Gütersloh: C. Bertelsmann, 1980.
- Fredriksen, Paula. *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity*. New York: Knopf, 1999.
- Freyne, Sean. *Galilee, Jesus, and the Gospels*. Philadelphia: Fortress, 1988.
- Galvin, John P. "From the Humanity of Christ to the Jesus of History: A Paradigm Shift in Catholic Christology." *Theological Studies* 55 (1994): 252-273.
- Goergen, Donald J. *The Mission and Ministry of Jesus*. Wilmington, DE: Glazier, 1986.
- Grant, Michael. *Jesus. An Historian's Review of the Gospels*. New York: Scribner, 1977.
- Harvey, A. E. *Jesus and the Constraints of History*. London: Duckworth, 1982.
- Hengel, Martin. *Victory over Violence: Jesus and the Revolutionists*. Philadelphia: Fortress, 1973.

- \_\_\_\_\_. *Was Jesus a Revolutionist?* Philadelphia: Fortress, 1971.
- Holmen, Tom and Stanley E. Porter. *Handbook for the Study of the Historical Jesus*. Leiden: Brill, 2011.
- Horsley, Richard A. *Jesus and the Spiral of Violence. Popular Jewish Resistance in Roman Palestine*. New York: Harper, 1987; Philadelphia: Fortress, 1993.
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- Johnson, Luke T. *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels*. New York: HarperSanFrancisco, 1996.
- Kähler, Martin. *The So-called Historical Jesus and the Historic Biblical Christ*. Philadelphia: Fortress, 1988.
- Kasper, Walter. *Jesus the Christ*. New York: Paulist, 1976.
- Keener, Craig S. *The Historical Jesus of the Gospels*. Grand Rapids: Eerdmans, 2009.
- Klausner, Joseph. *Jesus of Nazareth*. Boston: Beacon, 1964.
- Küng, Hans. *On Being a Christian*. New York: Doubleday, 1976.
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- Mack, Burton. *A Myth of Innocence. Mark and Christian Origins*. Philadelphia: Fortress, 1988.
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- \_\_\_\_\_. *The Teaching of Jesus*. Cambridge: Cambridge University Press, 1963.
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- \_\_\_\_\_. *A Marginal Jew. Rethinking the Historical Jesus. Vol 2, Mentor, Message and Miracles*. New York: Doubleday, 1994.
- \_\_\_\_\_. "Jesus." In *The New Jerome Biblical Commentary*. Eds., R. E. Brown, J. A. Fitzmyer, and R. E. Murphy. Englewood Cliffs: Prentice Hall. 1316-1328.
- Meyer, Ben F. *The Aims of Jesus*. London: SCM, 1979.
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- O'Collins, Gerald. *Interpreting Jesus*. New York: Paulist, 1983.
- Perrin, Norman. *Rediscovering the Teaching of Jesus*. London: SCM, 1967.
- Porter, Stanley E. *Criteria for Authenticity in Historical-Jesus Research*. The Library of New Testament Studies. London: Bloomsbury: T. & T. Clark, 2004.
- Reumann, John. *Jesus in the Church's Gospels*. Philadelphia: Fortress, 1968.
- Riches, John. *Jesus and the Transformation of Judaism*. New York: Seabury, 1982.
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*\* I have updated several sources in accordance with the bibliography provided by Dr. Cynthia L. Westfall for her course on "The Synoptic Gospels."*