

# A Commentary On The Gospel Of Matthew By Craig S. Keener

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## **Craig s. keener - wikipedia, the free**

Craig S. Keener is a North American academic and professor of New (IVP, 1994); A Commentary on the Gospel of Matthew (Eerdmans, 1999); Revelation.

## **About craig keener | bible background**

Dr. Craig S. Keener (PhD, Duke University) is a professor of the New 2009); The Gospel of Matthew: A Socio-Rhetorical Commentary (Eerdmans, 2009);

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The Gospel of Matthew: A Socio-Rhetorical Commentary By Craig S. Keener. Matthew R. Hauge. Article first published online: 2 DEC 2010.

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Matthew 3:1 is the first verse of the third chapter of the Gospel of Matthew in the New Testament. Keener notes that the hypothetical Q source also likely begins with John, explaining the overlap between Matthew and Luke in the non Jump up ^ Craig S. Keener. The Gospel of Matthew: a commentary on the Greek text.

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W. Hall Harris III. W. Hall Harris III is Professor of New Testament Studies at Dallas Theological Seminary and is also the Project Director and Managing Editor for

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Matthew 5:41 is the forty-first verse of the fifth chapter of the Gospel of Matthew in the New Testament and is part Interpretation, a Bible commentary for teaching and preaching. Atlanta: John Knox Press, 1975; Jump up ^ Craig S. Keener.

### **Dr. Craig S. Keener - Asbury Theological Seminary**

Craig has authored 17 books, four of which have won book awards in Christianity (2009); The Gospel of Matthew: A Socio-Rhetorical Commentary (Eerdmans,

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Matthew 5:31 is the thirty-first verse of the fifth chapter of the Gospel of Matthew in the New Testament and Keener feels this difference reflects the separate audiences for the two gospels, Matthew writes for a Jump up ^ Craig S. Keener. France, R.T. The Gospel According to Matthew: an Introduction and Commentary.

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Commentaries for the book of Matthew Encouragement for Those Persecuted for the Gospel (5:10-12); Worthless Disciples (5:13-16); Jesus Applies Principles

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The Gospel of Matthew is anonymous: the author is not named within the text, and the superscription "according to Matthew" was added some time in the second century.

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