Bibliography: The Gospel of Matthew

Overview


**Critical Commentaries**


[Additional volumes planned.]


Academic Studies

Note: works on the Sermon on the Mount follow this list.


Classic interpretation of Matthew as a Christian Pentateuch that presents the teachings of Jesus, the “new Moses.”


Collection of essays from a conference on sociohistorical study of Matthew. Studies attempt to describe the Matthean community in terms of Jewish and Hellenistic aspects, gender roles, and so forth.


Reviews current hypotheses on the structure of Matthew’s Gospel and analyzes this structure afresh by drawing on recognizable and definable principles of rhetorical criticism.

Blickenstaff, Marianne. “While the Bridegroom Is with Them”: 

Bornkamm, Günther, Gerhard Barth, and Heinz Joachim Held. 
Tradition and Interpretation in Matthew. NTL. Philadelphia: Westminster, 1963. Collection of three studies: (1) stressing that the orientation of the church in Matthean perspective is toward the future coming of Jesus as the judge of all; (2) dealing with Matthew's understanding of the law; (3) discussing how Matthew interprets the miracle stories of Jesus.


Caragounis, Chrys C. *Peter and the Rock*. BZNW 58. Berlin: de Gruyter, 1990. Examines Matthew 16:18 in terms of its philological background and exegetical context and concludes that the “rock” on which Jesus says his church is founded is not Peter, but rather is the confession that Jesus is the Christ.


———. *The Testing of God’s Son: An Analysis of Early Christian Midrash*. ConBNT 2. Lund: Gleerup, 1966. Analyzes Matthew 4:1–11 as an example of scribal exegesis similar to that which was practiced in the rabbinic schools of the Pharisees.


Goulder, M. D. *Midrash and Lection in Matthew*. London: SPCK, 1974. Maintains that Matthew’s Gospel is an adaptation and expansion of Mark’s Gospel by means of midrash and was written to be read in the setting of Christian worship.


Hare, Douglas R. A. The Theme of Jewish Persecution of Christians in the Gospel According to St. Matthew. SNTSMS 6. Cambridge: Cambridge University Press, 1967. Discusses the theme of Jewish persecution of Christians at the time of Matthew and aims both to show how such persecution has influenced the theology of Matthew and to argue that it was directed primarily against Christian missionaries.


Howell, David B. *Matthew’s Inclusive Story: A Study in the Narrative Rhetoric of the First Gospel*. JSNTSup 42. Sheffield: JSOT Press, 1990. Uses narrative and reader-response criticism to address the gap between Matthew’s past story of Jesus and present message for his own community. Concentrates on identifying the interpretive moves that Matthew’s “implied reader” is expected to make.


Johnson, Marshall D. *The Purpose of the Biblical Genealogies*. SNTSMS 8. Cambridge: Cambridge University Press, 1969. Analyzes the genealogies of Matthew and Luke and understands them to be a form of literary expression that is used to articulate the conviction that Jesus is the fulfillment of the hope of Israel.


———. *Matthew as Story*. 2nd ed. Philadelphia: Fortress, 1988. Treats the gospel story of Matthew by explaining literary-critical method, describing the major characters, and tracing the development of the story in terms of both Jesus’s conflict with his Jewish opponents and his interaction with his disciples.

———. *Matthew: Structure, Christology, Kingdom*. Philadelphia: Fortress, 1975. Examines the structure of Matthew’s Gospel and his view of the history of salvation, the titles of majesty that together constitute Matthew’s portrait of Jesus, and his concept of the kingdom of heaven, in the interest of explicating the theology that Matthew espouses.

———. *The Parables of Jesus in Matthew 13*. 3rd ed. London: SPCK, 1976. Investigates the eight parables that comprise Jesus’s parable speech in Matthew’s Gospel so as to ascertain
the role this speech plays within this Gospel and to understand both Matthew’s theology and the situation of his church.


———. *The Vision of Matthew: Christ, Church, and Morality in the First Gospel*. Ti. New York: Paulist Press, 1979. A study of Matthew’s Gospel in three parts: (1) introduces the reader to Matthew and his situation; (2) argues that the special characteristic of the Gospel is the nexus between Christ and church; and (3) examines the relation to Christ and the law in Matthew 5:17–20.


grace are found in both, Matthew’s emphasis is on an ethical
system based on law and submission to authority.

Montague, George T. *Companion God: A Cross-Cultural
Commentary on the Gospel of Matthew*. New York: Paulist
Press, 1989. Reads through Matthew from beginning to end,
offering comments from cultures of the developing world with
particular interest in community, inculturation, and liberation
theology.

Moses, A. D. A. *Matthew’s Transfiguration Story and Jewish-
Christian Controversy*. JSNTSup 122. Sheffield: Sheffield

Newport, Kenneth G. C. *The Sources and “Sitz im Leben” of
Matthew 23*. JSNTSup 117. Sheffield: Sheffield Academic


Nolan, Brian M. *The Royal Son of God: The Christology of Matthew
1–2 in the Setting of the Gospel*. OBO 23. Göttingen:
Vandenhoeck & Ruprecht, 1979. Argues that underlying all titles
of majesty that Matthew ascribes to Jesus is an integrative
substratum: royal Davidic theology.


Repuschinski, Boris. *The Controversy Stories in the Gospel of Matthew: Their Redaction, Form and Relevance for the Relationship between the Matthean Community and Formative*


Sim, David. *Apocalyptic Eschatology in the Gospel of Matthew.*
———, ed. *The Interpretation of Matthew.* IRT 3. Philadelphia: Fortress, 1983. Collection of eight articles on Matthew’s Gospel that have been translated from the German and are introduced by the editor.
Stendahl, Krister. *The School of St. Matthew.* Philadelphia: Fortress, 1968. Discusses the Old Testament quotations in Matthew’s Gospel and makes a comparison of certain of its literary features with the Habakkuk commentary from Qumran with a view to advancing the thesis that Matthew’s Gospel was used as a manual for teaching and administration within the church.
discourse and pays special attention to the many literary
techniques that Matthew has employed in composing this
section.

Tilborg, Sjef Van. *The Jewish Leaders in Matthew*. Leiden: Brill,
1972. Studies the texts in Matthew’s Gospel dealing with the
Jewish leaders as an index of Matthew’s relation to
contemporary Judaism and concludes that Matthew regards all
the Jewish leaders equally as representatives of the one Israel
that his church must face.

Van de Sandt, Hubb, ed. *Matthew and the Didache: Two Documents
from the Same Jewish-Christian Milieu?* Minneapolis: Fortress,
2005.

Via, Dan O., Jr. *Self-Deception and Wholeness in Paul and Matthew.*
Minneapolis: Fortress, 1990. Book’s second half, heavily
influenced by Jungian psychology, relates Matthew’s concept of
hypocrisy to an existentialist understanding of self-deception.

Waetjen, Herman C. *The Origin and Destiny of Humanness*. Corte
Gospel as a “Book of Origin” written to convey to upper-class
Christian Jews at home in Syrian Antioch the self-understanding
that they constitute the community of Jesus, the new Human
Being, who has inaugurated the new humankind.

Wainwright, Elaine M. *Shall We Look for Another? A Feminist Re-


**Academic Studies and Commentaries on the Sermon on the Mount**

as Tolstoy and Bonhoeffer along with the expected roster of Bible scholars.


———. *The Setting of the Sermon on the Mount.* Cambridge: Cambridge University Press, 1964. Considers first-century influences, within both Judaism and the church, that led to the compilation and presentation of the moral teaching that is commonly known as the Sermon on the Mount.


Guelich, Robert A. *The Sermon on the Mount*. Waco: Word, 1982. A commentary that views God’s personal covenant through Jesus as a vantage point from which to understand the sermon within the context of Matthew’s Gospel as a whole.


