Bibliography: The Gospel of Matthew

Overview


Critical Commentaries


### Academic Studies

Note: works on the Sermon on the Mount are listed separately at the end.


Barnet, John A. *Not the Righteous but Sinners: M. M. Bakhtin’s Theory of Aesthetics and the Problem of Reader-Character Interaction in Matthew’s Gospel*. A literary-critical analysis of characters in Matthew’s Gospel that concludes readers are expected to identify with the opponents of Jesus and, so, realize their need to receive the gospel.


essays presented over a period of ten years in the Matthew Group for the Society of Biblical Literature.


Bornkamm, Günther, Gerhard Barth, and Heinz Joachim Held. * Tradition and Interpretation in Matthew*. NTL. Philadelphia: Westminster, 1963. A collection of three studies: the first stresses that the orientation of the church in Matthean perspective is toward the future coming of Jesus as the judge of all; the second deals with Matthew's understanding of the law; and the third discusses 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.


Grimshaw, James P. *Matthean Community and the World: An Analysis of Matthew’s Food Exchange*. SBL 111. New York: Lang, 2008. Examines the various food passages, showing that Matthew’s mode of food exchange is that of generalized reciprocity fostering strong communal ties.


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.


analyze the last three chapters of Matthew’s Gospel as a network of interlocking and alternating scenes.


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’ 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’ parable speech in Matthew’s Gospel so as to ascertaining the role this speech plays within this Gospel and to understand both Matthew’s theology and the situation of his church.


Malina, Bruce, and Neyrey, Jerome. *Calling Jesus Names: The Social Value of Labels in Matthew*. Sonoma, CA: Polebridge, 1988. Drawing on the insights of social anthropology, these scholars study the positive and negative labels that are attached to Jesus by his friends and foes in Matthew’s Gospel.

tradition of killing promiscuous women who would bring dishonor upon their families.


Mohrlang, Roger. *Matthew and Paul: A Comparison of Ethical Perspectives*. SNTSMS 48. Cambridge: Cambridge University Press, 1984. Compares the basic structures of Matthew’s and Paul’s ethics, concluding that although the elements of law and grace are found in both, Matthew’s emphasis is on an ethical system based on law and submission to authority.


Moss, Charlene M. *The Zechariah Tradition and the Gospel of Matthew*. BZNTWKK 156. Berlin: de Gruyter, 2008. Explores the Zechariah motifs which influence the Gospel of Matthew, showing that an understanding of this tradition enriches an understanding of the Gospel as a whole.


Pasala, Solomon. *The “Drama” of the Messiah in Matthew 8 and 9: A Study from a Communicative Perspective*. Bern: Lang, 2008. Looks at the “drama” in chapters 8 and 9 from a pragmatic perspective in which the reader plays a significant role, then considers the functions of the miracles chapters within the context of the whole Gospel.


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.


Thompson, William G. Matthew's Advice to a Divided Community: Mt. 17,22 18,35. AnBib 44. Rome: Biblical Institute Press, 1970. Analyzes the structure and theology of the ecclesiological 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 the representatives of the one Israel that his church must face.


Academic Studies and Commentaries on the Sermon on the Mount

Bauman, Clarence. *The Sermon on the Mount: The Modern Quest for Its Meaning*. Macon, GA: Mercer University Press, 1985. A scholarly review of ways in which the Sermon on the Mount has been interpreted in the twentieth century. Bauman includes writers such as Tolstoy and Bonhoeffer along with the expected roster of Bible scholars.


Guelich, Robert A. *The Sermon on the Mount*. Waco: Word, 1982. A commentary on the Sermon on the Mount 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.


