

B32 Matthew's Jesus

Further Resources

Appendix: Matthew in the Sunday Lectionary, Year A

Gospel Readings for the Sundays of the Christian Year, according to the Church of England's Common Worship (many other churches follow a very similar pattern of readings)

Advent	1	24.36-44
	2	3.1-12
	3	11.2-11
	4	1.18-25
Christmas	1	2.13-23
	2	John 1.1 (or 10) -18
Epiphany	1	3.13-17
	2	John 1.29-42
	3	4.12-23
	4	John 2.1-11
Proper	1	5.13-20
	2	5.21-37
	3	5.38-48
2 before Lent		6.25-34
1 before Lent		17.1-9
Lent	1	4.1-11
	2	John 3.1-17
	3	John 4.5-42
	4	John 9.1-41
	5	John 11.1-45
	6	26.14 - 27.66, or 27.11-54
Easter Sunday		28.1-10, or John 20.1-18
Easter	2	John 20.19-31
	3	Luke 24.13-35
	4	John 10.1-10
	5	John 14.1-14
	6	John 14.15-21
	7	John 17.1-11
	Pentecost	
Trinity		28.16-20
Proper	4	7.21-29
	5	9.9-13, 18-26
	6	9.35 - 10.8 (or 23)
	7	10.24-39
	8	10.40-42
	9	11.16-19, 25-30
	10	13.1-9, 18-23
	11	13.24-30, 36-43
	12	13.31-33, 44-52
	13	14.13-21
	14	14.22-33
	15	15.10 (or 21) -28

16	16.13-20
17	16.21-28
18	18.15-20
19	18.21-35
20	20.1-16
21	21.23-32
22	21.33-46
23	22.1-14
24	22.15-22
25	22.34-46

Bible Sunday	24.30-35
All Saints	5.1-12
4 before Advent	24.1-14
3 before Advent	25.1-13
2 before Advent	25.14-30
1 before Advent	25.31-46

Commentaries on the Gospel of Matthew

This is a revision and updating by John Proctor in August 2004, of David Graham's contribution to Biblical Studies Bulletin 4 in June 1997 ([View 'Comments on Commentaries'](#) for other books of the Bible)

- D Hagner's 2-vol. **Word Commentary** (Word, 1993/5) is a mine of information (knowledge of Greek helps), certainly one of the best available. Hagner goes beyond the exegetical to the theological, though not all of his points emerge from the text itself. The 3-vol. work by W D Davies and D Allison in the new **International Critical Commentary** series is now complete (T & T Clark; now Continuum, 1988/91/97). In exegesis this just takes the lead over Hagner, especially on the Jewish context of the gospel. There is a good deal of theology in it, although some points are made very compactly. Expensive and demanding (Greek again) the volumes are a lifetime investment. U Luz has now finished his 4-vol German commentary, and has promptly rewritten the first volume on chapters 1-7, a hundred pages longer than before. So the English translation of this (Augsburg, 1990) will probably be revised too before long. There is also an English translation of Chapters 8-20 (**Hermeneia**, Fortress) - a section which Luz has promised not to rewrite. As well as exploring questions of source (the story behind the text) and narrative (the story in the text), Luz also discusses the history of influence of each passage (the story of the text). These sections are fascinating in their own right, and as the commentary goes on they become ever more wide-ranging, with much about Christian art, music and drama in the chapters on the passion of Jesus.
- These three 'heavyweight' commentaries complement each other very well because of their differing approaches. R Gundry's **Matthew: a Commentary on his Literary and Theological Art** (2nd ed, Eerdmans, 1994) should perhaps be added, but it is hard work to use, and not always rewarding, especially if the reader does not buy his view of composition and redaction. Only just short of the heavyweight category is D A Carson's contribution to the **Expositor's Commentary** (Vol 8; Zondervan 1984; since reprinted by Hodder in 2 volumes). Carson is the most conservative of these major commentators. He has done his homework with great care, and regularly launches into very thorough explanations of particular exegetical, historical or theological points.
- Among the 'middleweights', E Schweizer's **Good News according to Matthew** (SPCK, 1976 - now out of print) follows a similar pattern to his other gospel commentaries with an interest in theological issues shining through. D Hare (**Interpretation**; John Knox, 1993) writes in a series aimed at preachers, with clear, readable comments and a practical and contemporary slant. D Harrington in the Sacra Pagina series (Glazier/Liturgical, 1991) combines notes on exegesis with readable interpretation, distilling current ideas. F D Bruner's (Word, 1987/90) two volumes, **The Christbook** on ch.1-12, and **The Churchbook** on ch.13-28 emphasize theology over exegesis. R T France's **Tyndale Commentary** (IVP, 1985) offers a good, easy to use commentary, with a lot of useful discussion in a short space. C Blomberg's **New American Commentary** (Broadman, 1992) gives a good, all-round treatment from a conservative theological perspective, as does L Morris's **Pillar Commentary**

(Eerdmans/IVP, 1992) A careful and respected commentary from R Schnackenburg, one of the most eminent of German Roman Catholic scholars, has recently appeared in English: **The Gospel of Matthew** (Eerdmans, 2002; originally 1985/87).

- M Davies (**Readings**; Sheffield, 1992) uses a more narrative-literary method. A very condensed version of her 'reading' of Matthew appears in Expository Times (May, 1977). D Garland's **Reading Matthew** (SPCK, 1993) offers useful literary and theological comments, augmented by numerous references to other primary sources. J A Overman's **Church and Community in Crisis** (Trinity Press, 1996) is a very readable commentary, from an expert in Matthew and Judaism. His reading of the gospel as close to Judaism is similar to A Saldarini's work on Matthew, but even for those who do not share this view of the Sitz im Leben (but prefer the position of others like Stanton), Overman is useful. G Montague's 'cross-cultural' commentary **Companion God** (Paulist, 1989) is an interesting idea. R H Smith (Augsburg, 1989) gives a moderate and fairly brief commentary, aimed at preachers. W Carter's commentary, **Matthew and the Margins** (Orbis, 2000), is attracting a good deal of attention by its sensitivity to issues of liberation theology.
- Among smaller commentaries - less threatening to new preachers - and indeed to the bank accounts of older ones - are M Green, **The Bible Speaks Today: the Message of Matthew** (IVP, 1988, revised 2000), which is a readable and careful exposition. D Senior's **Abingdon NT Commentary** (Abingdon Press, 1997) is the work of an experienced Roman Catholic scholar, intended to help interested lay people. I H Jones writes the **Epworth Preacher's Commentary** (Epworth Press, 1994) in a series designed to support the sermon preparation of Methodist lay preachers. J Proctor's **People's Bible Commentary** (Bible Reading Fellowship, 2001) was aimed particularly towards people who are fairly new to preaching or leading Bible study. And N T Wright's 2-volume **Matthew for Everyone** (SPCK, 2002. 2 vols) is both lively in style and learned in substance. Wright has many of the virtues of W Barclay's **Daily Study Bible** (St Andrew Press, revised ed 1975. 2 vols), which was written with beautiful clarity to support and encourage daily Bible reading; but it is now dating a little.
- Some books discuss themes in Matthew rather than commenting directly on the text. R T France's **Matthew - Evangelist & Teacher** (Paternoster, 1989; about 300pp) is a thoughtful and accessible orientation to Matthew's purposes, and a good companion to France's commentary. G N Stanton's **Interpretation of Matthew** (SPCK, 2nd edition 1995) is an anthology of landmark essays in 20th-century Matthew scholarship. U Luz's **Theology of the Gospel of Matthew** (Cambridge University Press, 1995, about 200pp) condenses many of the ideas of his commentary in a readable and affordable format. J K Riches' **New Testament Guide** (Sheffield Academic Press, 1996, about 150pp) orients the reader to the how, why, when and where of Matthew's writing. D Senior's **What are they saying about Matthew?** (New York: Paulist Press, 1996, about 150pp) summarises and compresses a great deal of academic debate in a very short space. W Harrington presents **Matthew: Sage Theologian** (Dublin: Columba Press, 1998, about 150pp). And recently A-J Levine edits **A Feminist Companion to Matthew** (Sheffield, 2001, about 250pp), discussing particularly passages where gender issues are important.