

**ANALYSIS OF THE GOSPEL OF ST.
MATTHEW. CHIEFLY INTENDED FOR
CANDIDATES
PREPARING FOR THE OXFORD AND
CAMBRIDGE LOCAL AND THE COLLEGE
OF PRECEPTORS' EXAMINATIONS**

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Analysis of the Gospel of St. Matthew. Chiefly Intended for Candidates Preparing for the Oxford and Cambridge Local and the College of Preceptors' Examinations by Lewis Hughes

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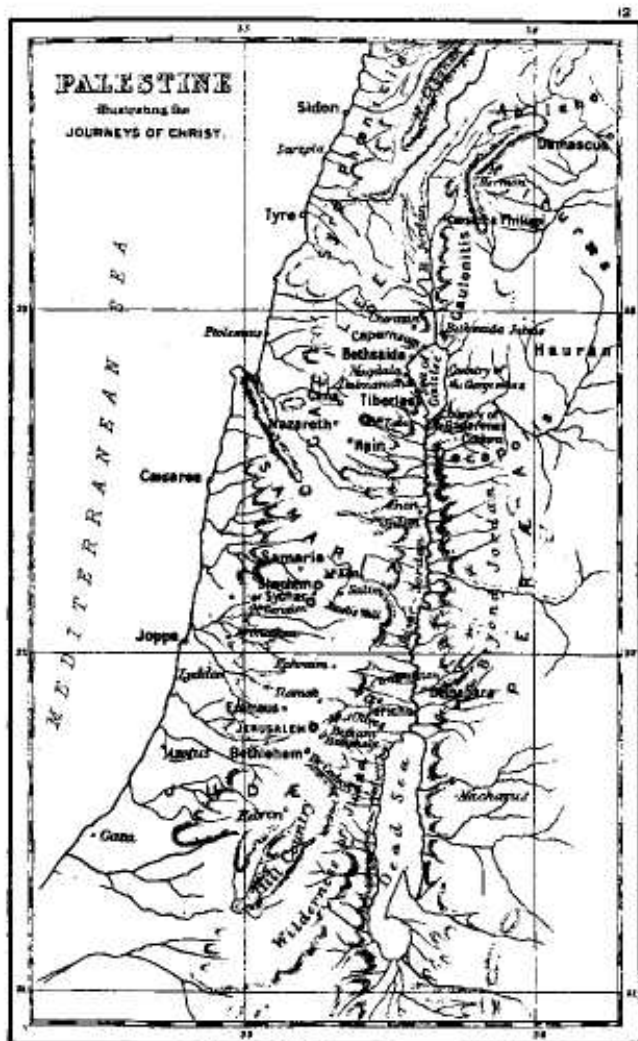
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JOHN HEYWOOD. LITHO. MANCHESTER

ANALYSIS
OF THE
GOSPEL OF ST. MATTHEW

(WITH MAP).

CHIEFLY INTENDED FOR
CANDIDATES PREPARING FOR THE OXFORD AND CAMBRIDGE LOCAL
AND THE COLLEGE OF PRECEPTORS' EXAMINATIONS.

BY
LEWIS HUGHES, B.A.,
CORPUS CHRISTI COLLEGE, CAMBRIDGE;
ASSISTANT MASTER AT BATH COLLEGE.
AUTHOR OF THE ANALYSES OF THE FIRST BOOK OF SAMUEL,
GOSPEL OF ST. MARK, GOSPEL OF ST. LUKE, &c., &c.

JOHN HEYWOOD,
DEANSGATE AND RIDGEFIELD, MANCHESTER;
AND 11, PATERNOSTER BUILDINGS,
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P R E F A C E .

IN preparing this analysis, I have kept in mind, firstly, the time usually allotted to the study of the Gospels in the majority of schools which enter candidates for such examinations as the Oxford and Cambridge Local; secondly, the advantage derived by the student in having his subject so arranged as to secure his reading it in a single term. By doing only detached portions at odd times one will never be able to realise the peculiarities of style, and grasp the forms of expression, which are important points in the study of the Gospels. The account must be grasped in its entirety, as well as in its detached character.

Again, the division into sections will enable the hard-worked teacher to point out with greater ease those portions which the student ought to commit to memory.

The questions also at the end have been so got up as to secure a full knowledge of the text and notes, so far as this Gospel is concerned.

I shall be thankful to teachers and others for notifying to me any errors they may find in the work.

L. H.

Bath, September, 1885.

BEHOLD the messengers of Christ,
Who bear to every place
The unveiled mysteries of God,
The Gospel of His grace.

The things through mists and shadows dim
By holy prophets seen,
In the full light of day they saw
With not a cloud between.

What Christ, True Man, divinely wrought,
What God in Manhood bore,
They wrote, as God inspired, in words
That live for evermore.

Although in space and time apart
One Spirit ruled them all;
And in their sacred pages still
We hear that Spirit's call.

—*Hymns Ancient and Modern.*

ANALYSIS
OF THE
GOSPEL OF ST. MATTHEW.

LESSON I.

1. What do we know of the Author, viz, Matthew ?

(a) *Particulars from his own Gospel.*—He is the same as the *Matthew* and *Levi* mentioned in the following passages—

(i.) And as Jesus passed forth from thence, he saw a man, named *Matthew*, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him. (Matthew ix., 9.)

(ii.) Now the names of the twelve apostles are these ; The first, Simon, who is called Peter . . . Thomas, and *Matthew* the publican. (Matthew x., 2, 3.)

(b) *Particulars from other parts of the New Testament*—

(i.) And as he passed by, he saw *Levi* the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. (Mark ii., 14.)

(ii.) And after these things he went forth, and saw a publican, named *Levi*, sitting at the receipt of custom : and he said unto him, Follow me. (Luke v., 27.)

(iii.) He is also mentioned in the list of the Apostles as given by Mark and Luke (both in the Gospel and in the Acts).

(iv.) No special mention is made of him either in the Acts or the Epistles.

(c) *Summary of Matthew's history.*—From the scant details in hand, we therefore gather that Matthew was the son of a certain Alphæus. He was also known by the name Levi. The general opinion is that when he became a follower of Christ, he changed his name from *Levi* to *Matthew* (= the gift of God). Matthew, therefore, is the same name as the Greek *Theodora*. He was a tax-gatherer by occupation, and was stationed at Capernaum. When called to follow Jesus, he was seeing to his duty at the tax-office. He made an important feast, to which he invited Christ and His disciples, and it is generally supposed that he was fairly wealthy. His position among the Apostles must have been a humble one; for he was not among the chosen three, neither do we find any incident connected with his name as with the names of the sons of Zebedee, Thomas, &c. Not a single word of his to Christ is recorded. Even when he was called to follow his Great Master, he followed in silence. He is generally supposed to have remained longer in Palestine than the rest of the Apostles. At the same time, Æthiopia, Parthia, Egypt, and Macedonia are mentioned as fields of his missionary work. Though placed on the list of martyrs, still the most ancient testimony attributes his death to natural causes.

2. What do we know of his Gospel?

(a) *Time of writing.*—The date is uncertain; but the general opinion is that it was written not many years after Christ's Ascension.

(b) *Place.*—Probably Jerusalem.

(c) *For whom was it written?*—It was primarily intended for the use of the Jewish converts in Palestine. This opinion is chiefly based upon the following reasons—