

**LOCAL EXAMINATION
MANUAL: ST.
MATTHEW'S GOSPEL**

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Local Examination Manual: St. Matthew's Gospel by J. Davies

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ST. MATTHEW'S GOSPEL:

THE
TEXT DIVIDED INTO PARAGRAPHS,
AND
ARRANGED CHRONOLOGICALLY,
WITH NOTES.

BY

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NOTES ON ST. MATTHEW'S GOSPEL.

LIFE OF MATTHEW.

PARTICULARS IN THE GOSPELS, (those narrated by himself being in italics) :—

He was a son of Alphæus, and was named also Levi. He was a portitor, or inferior *customs-collector*, at *Capernaum*. He became one of Christ's early disciples, and was chosen, with the other 11, to be an Apostle, previously to the Sermon on the Mount. *Christ finally called him from his employment*, (to which he must have returned after his appointment to the Apostleship), *on His leaving Capernaum*. In celebration of the occasion, Matthew gave an entertainment to Christ, and to his friends.

After this he is mentioned only once, (in Acts), as being at Jerusalem, with the 10, awaiting the "Promise of the Father."

PARTICULARS FROM TRADITION :—

He ate no meat, whence he has been erroneously classed amongst the Essenes, (who, though extremely temperate, were not total abstainers from animal food).

After the Crucifixion, he remained at Jerusalem for 15 years, preaching to his countrymen. He then journeyed into Ethiopia, and other countries, where he laboured chiefly amongst the scattered Jews. He died in Ethiopia a natural death, the date of which is not given.

By some authorities, Alphæus, Matthew's father, is identified with Alphæus, or Cleophas, who married the sister of Our Lord's mother, and was the father of James "the Lord's brother." If so, Matthew was brother to James "the Less," and first-cousin to Christ. But it seems tolerably

certain that this was not the case, since there is no hint of it anywhere in the Gospels,—and that the fathers of Matthew and James were distinct individuals.

MATTHEW'S GOSPEL.

ORIGINAL LANGUAGE,—a debated point. The most likely account is that it was at first written in Aramaic, and that afterwards it was translated into Greek, either by Matthew himself, or under his supervision.

TIME AND PLACE OF WRITING,—The Hebrew, (Aramaic), Version, A.D. 63, place unknown; the Greek Version, date and place unknown.

OBJECT,—To prove to the *Jews* that Christ was the promised Messiah of the Old Testament.

Proofs that this Gospel was designed for the above end:—

1. Matthew quotes largely from the Old Testament, and shows how passages therein found their accomplishment in Christ.
2. He does not explain Jewish rites and expressions, (which Mark and John *do* explain).
3. He relates the Sermon on the Mount before the call of the Apostles, because it shews the relation of the Saviour to the Old Covenant.
4. He traces Christ's genealogy from Abraham and David, in order to shew that He came in the predicted line.

CHIEF CHARACTERISTICS:—

1. The number of quotations from the Old Testament.
2. He wants precision in relating facts.
3. He gathers into one discourse utterances of Our Lord on different occasions.
4. He gives Christ's discourses with great accuracy, and rich fulness.

MATTERS PECULIAR TO THIS GOSPEL:—

*Miracles:—*Healing Two Blind Men at Capernaum.

Casting out a spirit from a dumb man.

Casting out a spirit from a dumb and blind man.

Providing the "Tribute-money."

*Discourses:—*The Sermon on the Mount.

The Parable of the Tares and the Wheat.
" Leaven.
" Draught-Net.
" Pearl of Great Price.
" Hidden Treasure.
" Ten Virgins.
" Faithful Servant found Watching.
" Labourers in the Vineyard.
" Two Sons sent to work in the Vineyard.
" Marriage of the King's Son.
" Talents.
" Sheep and the Goats.
" Two Debtors, or the Unmerciful Servant.

A long Tirade against the Pharisees.

Upbraids Chorazin, &c., for unbelief; the address following, "I thank Thee, O Father," &c.; and the Invitation, "Come unto me," &c.

How to treat an erring brother.

Explains why He teaches in Parables.

A great part of the charge to the 12, on sending them forth.

Incidents:—Appearance of the Angel to Joseph explaining Christ's Birth.

Visit of the Magi.

Flight into Egypt.

Slaughter of the Innocents.

Return from Egypt.

Pilate's wife's intercession on behalf of Christ; Pilate washes his hands.

Resurrection of Saints after the Crucifixion.

Setting the Watch at the Sepulchre; their Report; they are bribed to perjury.

Christ appears to the women who had been at the Sepulchre.

Christ's 7th Appearance after His Resurrection.

Remorse and Suicide of Judas.

Various—Christ's Genealogy through Joseph.

PERIOD I. FROM THE APPEARANCE OF THE ANGEL TO JOSEPH, TO ANNOUNCE CHRIST'S BIRTH, UNTIL THE COMMENCEMENT OF THE MINISTRY OF JOHN THE BAPTIST.

(B.C. 5—A.D. 28.)

Joseph, re-assured by the Angel, takes Mary into his house as his espoused wife.

(AT NAZARETH.)

(c. i. 18 to end.)

“Now the birth of Jesus Christ was on this wise : When as his mother Mary *was espoused* to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being *a just man and not willing to make her a public example, was minded to put her away privily.* But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins.

Now all this was done, *that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife : and knew her not till she had brought forth her firstborn son : and he called his name *JESUS.*”

This incident happened close upon Mary's return from her visit to Elisabeth at Juttah, as narrated by Luke.

“*Was espoused.*”—Espousal was, with the Jews, a solemn agreement before witnesses, after which the contracting parties were regarded as married, though the actual union did not take place till from 6 to 12 months later.

If an espoused woman were unfaithful, she was regarded as an adulteress, and might be punished by stoning.

"A just man,"—i.e., upright, and obedient to the law.

"Not willing," &c.—He determined not to accuse Mary of her supposed crime, and so procure her being publicly stoned, but to give her a bill of divorce. This could be done "privately," for it was not necessary to state on the "bill" the *cause* of divorce, and only two witnesses were required of the delivery of the document to the woman.

"Son of David."—He was of the family and line of David, through whom the promised Messiah was to come.

"That it might be fulfilled," &c.—The passage is in Isa. vii. 14,—“Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

The prophecy was given as “a sign” to Ahas, when he was threatened by Pekah and Rezin.

“Emmanuel,” from Heb. *Emmains* = *with us*, and *El* = *God*.

“Jesus” = *God the Saviour*. It corresponds to the Heb. *Joshua*. This name was conferred on the day of Christ’s circumcision,—the eighth after his birth.

The Genealogy of Christ, through his reputed father Joseph.

(c. i. 1-17, inclusive.)

“The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Racheb; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat

Manasses; and Manasses begat Amon; and Amon begat Josias; and *Josias begat Jechonias* and his brethren, about the time they were carried away to Babylon; and after they were brought to Babylon, *Jechonias begat Salathiel*; and *Salathiel begat Zerobabel*; and Zerobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

This Genealogy Matt. doubtless obtained from tables carefully preserved in the Temple. That it is correct is proved by the fact that it was never questioned by the Jews, during the first century.

It is a strong proof that Christ is the Messiah, that all the national genealogical tables of the Jews are now lost, so that they would now be unable to test the pedigree of anyone claiming to be the Messiah.

Purpose of this Genealogy.—It had been promised to

- (1.) *Abraham*,—"In thy seed shall all the nations of the earth be blessed."
- (2.) *Isaac*,—"In thy seed shall all the nations of the earth be blessed."
- (3.) *Jacob*,—"In thy seed shall all the families of the earth be blessed."
- (4.) *Judah*,—"The sceptre shall not depart from Judah till Shiloh come."
- (5.) *David*,—"Thy throne shall be established for ever."

It was therefore prophesied that the *Messiah* should be of the seed of Abraham, Isaac, and Jacob, of the tribe of Judah, and of the family of David.

Accordingly Matthew, to convince the Jews that Christ was the Messiah, shews that by his descent he fulfilled all the requirements of prophecy.