

# The Book of Matthew Introduction

Wayne Stewart



# THE INTER-RELATION OF THE FOUR GOSPELS.\*

## THEIR STRUCTURE AS A WHOLE.

GOD SPEAKING "BY HIS SON" (Heb. 1. 2).†

THE PROCLAMATION OF THE KING AND THE KINGDOM.

THE REJECTION OF THE KINGDOM AND THE CRUCIFIXION OF THE KING.

(Alternation.)

Ⓐ<sup>1</sup> **MATTHEW.** The Lord presented as Jehovah's KING. "Behold THY KING" (Zech. 9. 9). "Behold . . . I will raise unto David a Righteous BRANCH,‡ and a KING shall reign and prosper" (Jer. 23. 5,6 ; 33. 15). Hence the *royal* genealogy is required from Abraham and David downward (l. 1-17): and He is presented as what He is—before MAN (relatively)—the highest earthly position, the King.

Ⓑ<sup>1</sup> **MARK.** The Lord presented as Jehovah's SERVANT. "Behold MY SERVANT" (Isa. 42. 1). "Behold, I will bring forth My Servant THE BRANCH"‡ (Zech. 3. 8). Hence no genealogy is required; and He is presented as what He is—before God (relatively)—the lowest earthly position, the ideal Servant.

Ⓐ<sup>2</sup> **LUKE.** The Lord presented as Jehovah's MAN. "Behold THE MAN Whose name is THE BRANCH"‡ (Zech. 6. 12). Hence the *human* genealogy is required upward to Adam (Luke 3. 23-38): and He is presented as what He is—before MAN (intrinsically)—the ideal man.

Ⓑ<sup>2</sup> **JOHN.** The Lord presented as JEHOVAH HIMSELF. "Behold YOUR GOD" (Isa. 40. 9). "In that day shall Jehovah's BRANCH‡ (i. e. Messiah) be beautiful and glorious" (Isa. 4. 2). Hence no genealogy is required; and He is presented as what He is—before GOD (intrinsically)—Divine.

## The four Gospels by Welch

*Matthew.* From the earliest days, the authorship of the first of the four Gospels has been ascribed to Matthew the son of Alphaeus and called by Mark and Luke by the name of Levi (Mark 2:14, Luke 3:24). The name “Matthew” and not Levi is used when speaking of him as one of the apostles (Mark 3:18, Luke 6:15). There are, as we well know, other examples of a change of name; Simon was called Peter, Saul was called Paul, and just as we do not read of “Levi” as one of the apostles, but “Matthew”, so we never read of the “apostle Simon” or the “apostle Saul”. These names “Levi” and “Matthew” need cause no trouble to us, they were evidently accepted without comment at the beginning. The testimony of antiquity moreover is unanimous in placing Matthew’s gospel first among the evangelists. The actual date has been put at “eight years after the ascension” (*Theophyl*), “fifteen years after the ascension” (Niceph. Hist.) and “at the stoning of Stephen” (Cosmos Indic:). A.D. 38 is the date adopted by Webster and Wilkinson.

The number of books which make up the New Testament is twenty-seven, and they are distributed thus :

Gospels	4	Matt., Mark, Luke, John
Acts	1	
Early epistles of Paul	7	Gal., Heb., Rom., 1,2 Thess., 1,2 Cor.
Later epistles of Paul	7	Eph., Phil., Col., Phile., 1 Tim., Tit., 2 Tim.
Epistles of Circumcision	7	James, Jude, 1,2 Peter, 1,2,3 John
Revelation	$\frac{1}{27}$	

These books fall into three groups :

- |                |                   |
|----------------|-------------------|
| (1) Historic.  | Gospels and Acts. |
| (2) Doctrinal. | Epistles.         |
| (3) Prophetic. | Revelation.       |

“The Four Gospels”, by Welch



## The Gospel of Matthew

A Birth (*genesis*, 1:1-18)

B Baptism in water.

C Threefold temptation in wilderness. 'Kingdoms of the World'

D SON OF DAVID      a 3:17. Voice from heaven,

'Beloved Son'

(Solomon)

b 16:16. Confessed by Peter

4:17. 'FROM THAT TIME BEGAN JESUS TO PREACH' - Kingdom

D SON OF ABRAHAM      a 17:5. Voice from heaven,

'Beloved Son'

(Isaac)

b 26:63,64. Confessed by the Lord.

16:21. 'FROM THAT TIME BEGAN JESUS TO SHOW' - Death and Resurrection

C Threefold agony in the garden. 'The cup'.

B Baptism in death.

A Resurrection ('This day have I begotten thee', *gennaō*).

KJV Matt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

KJV Matt. 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

KJV Matt. 26:16 And from that time he sought opportunity to betray him.

TBT Matt. 4:17 **Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς** κηρύσσειν καὶ λέγειν, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

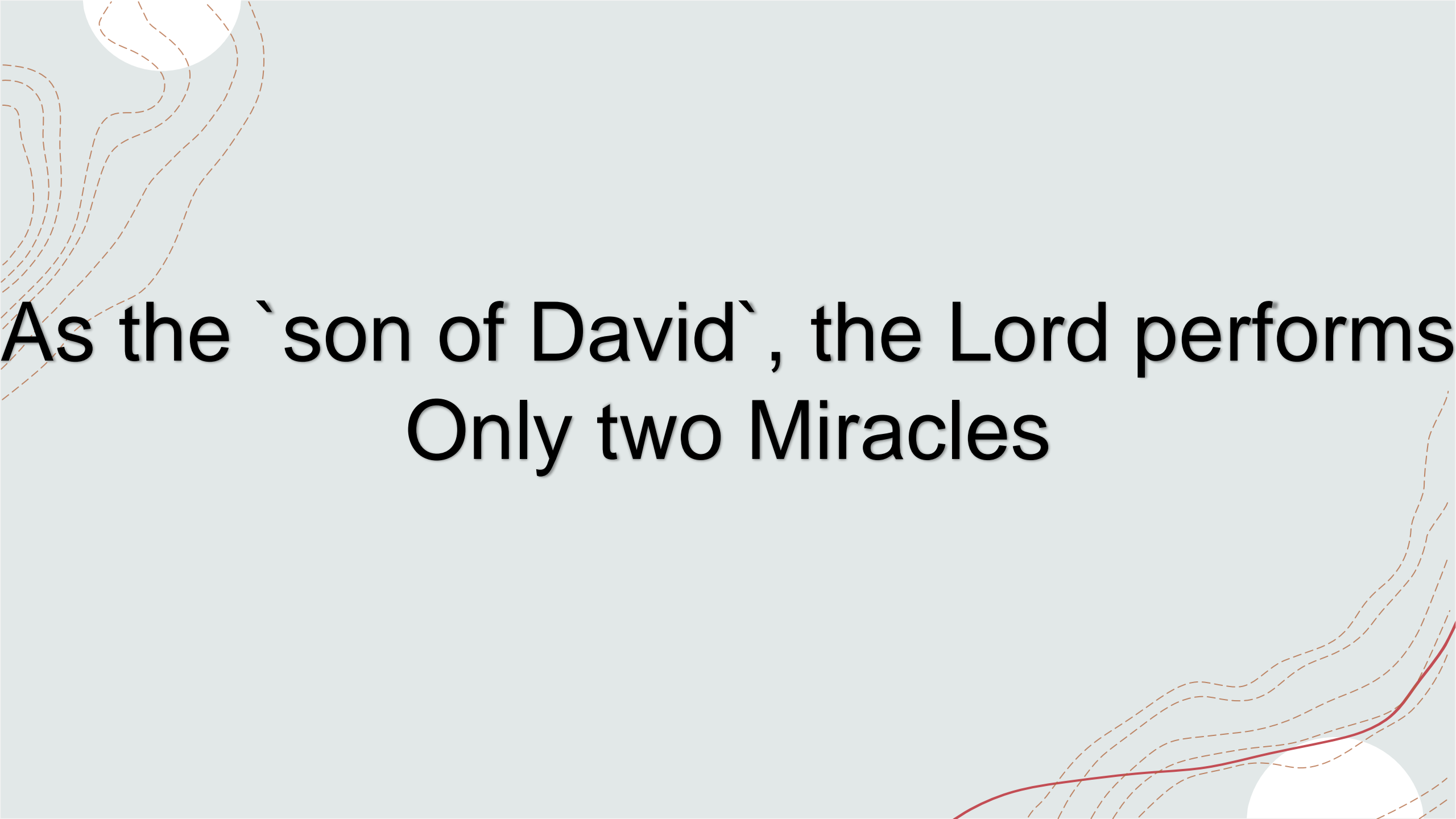
TBT Matt. 16:21 **Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς** δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

TBT Matt. 26:16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν



# Son of David

Matt. 1:1, 20; 9:27; 12:23; 15:22;  
20:30-31; 21:9, 15; 22:42



**As the `son of David`, the Lord performs  
Only two Miracles**



27 And when Jesus departed thence, two blind men followed him, crying, and saying, **Thou Son of David**, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their **eyes were opened**; and Jesus straitly charged them, saying, See that no man know it. (Matt. 9:27-30 KJV)

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, **thou Son of David.**

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, **thou Son of David.**

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that **our eyes may be opened.**

34 So Jesus had compassion on them, **and touched their eyes:** **and immediately their eyes received sight,** and they followed him.

(Matt. 20:30-34 KJV)