INTRODUCTION. ] MATTHEW’S GOSPEL. (cH. u.   
   
 ing from himeelf, is in analogy with the practice of Paul, who always in   
 his Epistles speaks of himself by his new and Christian appellation.   
 (On the doubts raised in ancient times respecting the identity of Mat-   
 thew and Levi, see note on Matt. ix. 9.)   
 8. The Apostle Matthew is described by Clement of Alexandria as   
 belonging to the ascetic Judaistic school of early Christians. Nothing   
 is known of his apostolic labours out of Palestine, which Eusebius men-   
 tions generally. Later writers fix the scene of them in Ethiopia, but   
 also include in their circle Macedonia, and several parts of Asia. Hera-   
 cleon, as cited by Clement of Alexandria, relates that his death was   
 natural. This is implicitly confirmed by Clement himself, and by Origen   
 and Tertullian, who mention only Peter, Paul, and James the greater,   
 as martyrs among the Apostles.   
   
   
   
   
 SECTION Il.   
   
 ITS ORIGINAL LANGUAGE.   
   
 On this point, which cannot be supposed of great interest to the   
 English reader, he may be contented to be informed thus much, that it   
 has been disputed among biblical scholars, whether this Gospel was   
 originally composed in Hebrew, or in Greek :—that the testimony of the   
 early Church is unanimous, that it was written in Hebrew :—but that   
 some doubt is thrown upon the sufficiency of this testimony, from a   
 probability that some at least of the Fathers mistook the apocryphal   
 “ Gospel according to the Hebrews” for the Gospel of. St. Matthew :—   
 and that the phenomena of the Gospel itself are strongly against the   
 idea that it was written originally in any other language than that in   
 which we now possess it: viz. in Greek: which, be it remembered, was   
 the commonly spoken language in Palestine, and throughout the East.   
 For the further treatment of the question, I must refer to my Greek   
 Testament, Vol. I., Prolegomena, ch. ii. § ii.   
   
   
   
   
 SECTION I.   
   
 FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.   
   
 1. An opinion has generally prevailed, both in ancient and modern   
 times, that Matthew originally drew up his Gospel for the use of the   
 Jewish converts in Palestine. And internal notices tend to confirm this   
 inference. We have fewer interpretations of Jewish customs, laws, and   
 localities, than in the two other Gospels. The whole narrative proceeds   
 more upon a Jewish view of matters, and is concerned more to establish   
 that point, which to a Jewish convert would be most important,—   
 that Jesus was the Messiah prophesied in the Old Testament. Hence   
 30)