

COMMENTARY – MATTHEW –

Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982),

Dr. Myron S. Augsburger is a world-recognized scholar, preacher, and teacher whose numerous books have opened the rich treasures of the Bible for countless readers. He served as president of Eastern Mennonite College, and as adjunct professor for several seminaries. His Th. M and Th. D. degrees from Union Seminary of Richmond, Virginia; postgraduate study at Michigan University, Princeton University, and the University of Basel, Switzerland.

An outline of this passage could well focus on two points:

(1) The context of His ministry and (2) the content of His ministry.

The context is Galilee, with Jesus' deliberate move from Nazareth to Capernaum by the sea.

The move placed him in both a social and religious center to the north of the Sea of Galilee.

His move to Capernaum from Nazareth was a breaking of the ties with His home and community. The reference that this is Galilee of the Gentiles is significant that Matthew shows the movement of the gospel from the Jewish community to the Gentile nations and to the world. ¹

The content of his ministry was announcement of the kingdom and calling for repentance.

For us, the kingdom is doing God's will on earth; it is sharing His mission, it is participating with the Master as disciples, as persons who live under the direction of the King. ²

Matt. 2: 13-23 (Can be preached on the First Sunday after Christmas)

13. Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, "**Get up, take the child and his mother, and flee to Egypt**, and remain there until I tell you; **for Herod is about to search for the child, to destroy him.**" 14. Then Joseph got up, took the child and his mother **by night**, and went to Egypt, 15 and **remained there until the death of Herod.** This was to fulfill what had been spoken by the Lord through the prophet, "**Out of Egypt I have called my son.**" 16. When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and **killed all the children in and around Bethlehem who were two years old or under**, according to the time that he had learned from the wise men. 17. Then was fulfilled what had been spoken through the **prophet Jeremiah**: 18. "**A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled**, because they are no more." 19. When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, 20. "**Get up, take the child and his mother, and go to the land of Israel**, for those who were seeking the child's life are dead." 21. Then Joseph got up, took the child and his mother, and went to the land of Israel. 22. But when he heard that **Archelaus was ruling over Judea** in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the **district of Galilee**. 23. There he made his home in a town called **Nazareth**, so that what had been spoken through the prophets might be fulfilled, "**He will be called a Nazorean.**" [Is. 43: Judges 16:7] (NRSV)

마 2:13-23:

13. 예수의 가족이 이집트로 피신하다> 박사들이 돌아간 뒤에, 주의 천사가 꿈에 요셉에게 나타나서 말하였다. "헤롯이 아기를 찾아서 죽이려고 하니, 일어나서, 아기와 어머니를 데리고, 이집트로 피신하고, 내가 네게 일어줄 때까지 그 곳에 있어라." 14. 요셉이 일어나서, 밤 사이에 아기와 그 어머니를 데리고 이집트로 치신하여, 15. 헤롯이 죽을 때까지 거기에 있었다. 이것은 주께서 예언자를 시켜서 말씀하신 바 "내가 이집트에서 내 아들을 불러냈다" 하신 말씀을 이루려고 하신 것이었다. 16.

¹ Myron S. Augsburger, *The Communicator's Commentary*, Vol. 1, on *MATTHEW* (Dallas: Word, Inc. 1982), 53

² Myron S. Augsburger, *The Communicator's Commentary*, Vol. 1, on *MATTHEW* (Dallas: Word, Inc. 1982), 54.

헤롯은 박사들에게 속은 것을 알고, 몹시 노하였다. 그는 사람을 보내어, 그 박사들에게 알아본 때를 기준으로, 베들레헴과 그 가까운 온 지역에 사는 두 살짜리로부터 그 아래의 사내아이를 모조리 죽였다. 17. 이리하여 예언자 예레미야를 시켜서 하신 말씀이 이루어졌다. 18. "라마에서 소리가 들려왔다. 울부짖으며, 크게 애곡하는 소리다. 라헬이 자식들을 잃고 우는데, 자식들이 없어졌으므로, 위로 받을 수 없었으니." (i. 렘 31:15)/ 19. 예수의 가족이 이집트에서 돌아오다> 헤롯이 죽은 뒤에, 주의 천사가 이집트에 있는 요셉에게 꿈에 나타나서 20. 말하기를 "일어나서, 아기와 어머니를 데리고, 이스라엘 땅으로 가거라. 그 아기의 목숨을 노리던 자들이 죽었다." 하였다. 21. 요셉이 일어나서, 아기와 어머니를 데리고, 이스라엘 땅으로 들어왔다. 22. 그러나 요셉은, 아켈라오가 아버지 헤롯의 뒤를 이어 유대 지방의 왕이 되었다는 말을 듣고, 그 곳으로 가기를 두려워하였다. 그는 꿈에 지시를 받고, 갈릴리 지방으로 떠나서, 23. 나사렛이라는 동네로 가서 살았다. 이리하여 예언자들을 시켜서 말씀하신 바 "그는 나사렛 사람이라고 불릴 것이다" 하신 말씀이 이루어졌다. (표준 새번역)

During the day Joseph may have been at work in Bethlehem at his trade as carpenter.

The flight to Egypt was not especially unusual for a Jewish family. Throughout the history of Israel, in numerous times of persecution, Jewish people sought refuge in Egypt. In every city in Egypt there was a colony of Jews. As a consequence, Joseph and Mary had no problem finding associations amidst their own people for the brief period of living in Egypt.³

“Out of Egypt I have called my Son (Hos. 11:1). In the original statement, Hosea was referring to God’s act of delivering the nation of Israel from their bondage in the land of Egypt. God’s salvation history moves from the people of Israel, to the remnant and to the servant of God in Jesus of Nazareth. The full text says, “When Israel was a child, I loved him, and out of Egypt I called my son (NRSV):⁴

Herod was a master assassin, but here he needed to identify the destined child. The Scripture says he felt tricked by the wise men, and in his anger he to remove the life any child born to be king. Having inquired of the wise men as to when they had first seen the star and begun their journey, he concluded that he needed to kill all the children the age of two years and under. According to Barclay, the small population of Bethlehem would mean that between twenty to thirty children would have been executed in the town. Including the border areas, the number must have been twice that.⁵

Matthew quotes from the Old Testament, of **Rachel weeping for her children**, refusing to be comforted for they were not (Jer. 31:15). Jeremiah was speaking primarily of Jerusalem being led into captivity, leaving the land where Rachel lay buried, and in a figure of speech sees Rachel as the land of God’s promise, weeping for her children who should be there but are not. Matthew uses this Old Testament passage in a new setting, focusing he hopelessness in Bethlehem, for its hope for the future died with the death of its children. God, in His providence, had led Joseph and Mary and the child Jesus from Bethlehem, and we are reminded that hope in God’s providence is the answer to the hopelessness of man’s perversity.⁶

Archelaus, who succeeded his father, Herod, in Judea, attempted to continue the pattern of his father and began his rule with the slaughter of three thousand influential people. In A.D. 6 he was removed and banished. It was

³ Myron S. Augsburger, *The Communicator’s Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 36.

⁴ Myron S. Augsburger, *The Communicator’s Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 37.

⁵ Myron S. Augsburger, *The Communicator’s Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 38.

⁶ Myron S. Augsburger, *The Communicator’s Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 38.

this pattern of violence that led Joseph to go on from Judea to Galilee. There Herod Antipas reigned with a more tolerance and peaceful pattern.⁷

Matthew 2: 19-23 - Jesus grew up in Nazareth

Nazareth was on the trade routes of the world. Located in the north of Galilee, it was a town which lay in the hills of the southern part of Galilee, on the major trade routes which carried the news of the world. On the road, called "the way of the south," Jesus, as a boy, could have observed and met travelers of many nations. ... Therefore, Jesus was brought up in a town where the traffic from the ends of the earth moved through His sphere of life. Jesus' boyhood days exposed him to the cultures and philosophies of people of all nations. This must enhanced his conviction that the Kingdom of God was for people of all nations. It is probably true as well that Galilee was the one place in Palestine where a new teacher could readily be heard. This setting helped focus Jesus' message, not a revival of Judaistic religion as it was known in Jerusalem, but on God's grace for all people, from a base in Capernaum where the gospel could be heard by people of all lands. Matthew quotes in the striking prophetic statement, "The people who sat in darkness saw a great light, and to those who sat in the region and shadow of death light has dawned" (Matt. 4: 16). Here is good news of God's grace, the gospel for the world.⁸

Matthew 4: 1-11 - Jesus' temptation

Immediately following the baptism of Jesus was ready to enter publicly into his work of introducing men and women to the Kingdom of God, calling them into fellowship with God. The question facing him was that of how he should fulfill this task.⁹

Jesus had his sense of vocation tested with choice between God's Kingdom and Satan's.

This testing experience became the inaugural passage by which Jesus entered his ministry. He was driven by the Spirit into the wilderness, wrestling with the issue in his calling to Messianic ministry. Here in this wilderness area Jesus walked alone with God, pondering and praying over his mission, and was attacked by the devil with the suggestions of alternative ways in which he might achieve his goal. Satan's temptations were self-serving approach to the ambitions of life, while Jesus' answer and pattern was the way of sacrificial love which led to the cross.¹⁰

The temptation was to use [God's son's] privilege for his own self-interests.

The tempter attacked Jesus from three different angles.

First was the temptation to turn the stones into bread, that is, to use his powers selfishly. There is an inference that he could become a "bread Messiah," a king who would use his power to meet man's material needs and thereby secure his service in his kingdom.¹¹

The second temptation was to make Jesus a wonder-worker and thereby attract people to follow him and become a national leader. .. trying miraculously introducing his national leadership.¹²

Jesus refused the way of becoming a wonder-worker to gain national leadership. Jesus' miracles were unselfish expressions which served the food of others and glorified God rather than miracles for his own self-interest.¹³

The third temptation focused directly on Jesus' ultimate mission. He had to come to seek and to save the lost, to reconcile men to God. But the tempter was suggesting that Jesus take another route to win the world than the way to the cross. Jesus' decision was to be faithful to God and his calling, to follow the way which inevitably led to the cross.¹⁴

⁷ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 39.

⁸ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 40.

⁹ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 47.

¹⁰ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 48.

¹¹ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 49.

¹² Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 49.

¹³ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 50.

¹⁴ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 50.

]To all three temptations] Jesus decided to be faithful to the will of God, stick to his commitment to God. Jesus was true to his calling. He had rejected the thought of becoming an economic Messiah, refused the quest for political power.¹⁵

The first [temptation] would not answer man's deepest needs, the second was out of harmony with the character of God, and the third would have led him away from God's redemptive mission. Christianity is not a mystical or pietistic retreat from life, but is a call to responsible living in society. .. We are to hold belief and behavior together, to relate salvation and ethics equally to the person of Christ, to constantly interface the redemptive and the ethical. With this thesis the following outline is suggested for the development of a message on the nature of temptation: (1) to make religion material by giving to man's material wishes; (2) to make religion social by giving priority to the social dimensions of human life; and (3) to make religion political by seeking to achieve goals by alignments with the principalities and powers which influence this world. Jesus' victory over the tempter is the basis for our victory as disciples of Jesus Christ. We stand in fidelity to One who has already defeated Satan and we know that Satan can be defeated repeatedly in our lives as we identify with the power of Christ. It is also significant to note that Jesus is the only person who knows the full weight of temptation, in that he is the only person who never surrendered or yielded himself to the temptation of Satan.¹⁶

Matthew 4: 12-17 - The Inauguration of the King's Ministry

John who had been the herald of the King, announcing the coming of the King and His Kingdom. John's fearless preaching and his ethical integrity in holding men accountable led to his arrest and imprisonment which inevitably led to his execution (Mark 6).¹⁷

The context of his ministry was Galilee, with Jesus' deliberate move from Nazareth to Capernaum by the sea. The move placed him in both a social and religious center to the north of the Sea of Galilee. His move to Capernaum from Nazareth was breaking of the ties with his home and community. The reference that this is Galilee of the Gentiles is significant; Matthew shows the movement of the gospel from the Jewish community to the Gentile nations and to the world. Jesus' message was to "*Repent, for the Kingdom of heaven is at hand.*" Repenting or conversion is always a change of direction. It is a change in the orientation of one's self. Conversion is a change of identification and self-image, a decision to identify our lives with Jesus Christ. The moralistic change follows, for they are the implication of letting God be God in one's life.¹⁸

The Kingdom is central in Jesus' teaching. Although it will come in its full glory in the future, it is already breaking into our midst. The Kingdom is the rule of Christ. For us, the Kingdom is the doing God's will on earth; it is sharing His mission, it is participating with the Master as disciples, as persons who live under the direction of the King.¹⁹

Matthew 4: 23-25 - The Method of his ministry

Jesus' strategy was to tour Galilee, teaching in the many synagogues. Jesus not only preached and taught; he also healed all kinds of sickness and diseases among the people. His ministry was one of restoring people to wholeness. He who preached radical change, who announced the Kingdom, was performing deeds of mercy. He healed and restored common people to wholeness and elevated them to a sense of worth. He restored their spiritual well-being as he preached and their physical well-being as he administered healing. Verse 24 adds to the list of sickness the problems of demon-possession and crippling limitations. His ministry overcame ignorance, religious formalism, disease, and demonic attacks; it was a ministry designed to liberate and enable people to be their best in the grace of God.²⁰

Matthew thus completes the first section of his Gospel, having introduced the person of the King by showing his universal appeal. The King is presenting a Kingdom that is for all people, Jew and Gentile, who will come into the fellowship of God through the gospel of grace. His appeal is not to one ethnic group only nor to one

¹⁵ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 50.

¹⁶ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 51

¹⁷ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 53.

¹⁸ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 53.

¹⁹ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 54.

²⁰ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 57.

given culture. [Grace Pres. Church is multicultural congregation]. Having begun his ministry among the Jews, but in Galilee of the Gentiles, it is made apparent that his appeal is universal.²¹

Jesus touched persons at their point of need and from that point of need led them to the experience of faith. We have seen: 1) Jesus' rejection of popular messianic expectations; 2) Jesus' call to openness to the Kingdom of God; 3) Jesus' creation of disciple community; and 4) Jesus' ministry to the needy. The climax is significant, for the man who announced the Kingdom of God and called for radical change is not functioning with the violence of the zealot but is healing, casting out demons, performing deeds of mercy.²²

²¹ Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 58.

²² Myron S. Augsburger, *The Communicator's Commentary on Matthew*, Lloyd J. Ogilvie, Gen. Ed. (Waco, TX: Word Inc, 1982), 58.