

## COMMENTARY – MATTHEW – Hare

Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993),  
William F. Orr Professor of New Testament, Pittsburgh Theological Seminary

Matthew suggests that the Messiah's ministry will fulfill Scripture by bringing light to those in darkness. Matthew also suggests that the inauguration of Jesus' public ministry occurs as the direct result of the violent interruption of the Baptist's renewal campaign.<sup>1</sup>

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

### Possible theme: New Genesis – New Exodus

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]

### 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. 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 들려 왔다. 울부짖으며, 크게 애곡하는 소리다. 라헬이 자식들을 잃고 우는데, 자식들이 없어졌으므로, 위로를 받으려 하지 않았다." (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.

In this half chapter Matthew presents **three distinct scenes, each interpreted as a fulfillment of Scripture.** It was axiomatic among early Christians that Christ's coming constituted a fulfillment of Scripture, and all the Gospel writers employ the verb "fulfill" in this way, but Matthew more often than all the others together. For modern Christians the application of Hos. 11:1 to Jesus' sojourn in Egypt (v. 15) seems very forced.

*11 : 1: When Israel was a child, I loved him, and out of Egypt I called my son.*

이스라엘이 어린 아이일 때에, 내가 그를 사랑하여 내 아들을 이집트에서 불러냈다.

*11 : 5: They shall return to the land of Egypt, and Assyria shall be their king, because they have refused to return to me.*

이스라엘은 이집트 땅으로 되돌아가게 될 것이다. 이스라엘은 앗시리아의 지배를 받게 될 것이다.

그들이 나에게로 돌아오기를 거부하기 때문이다. (또는 이스라엘이 나에게로 돌아오기를 거부하였으니, 그들이 이집트로 되돌아가지 않겠느냐? 앗시리아가 그들을 지배하지 않겠느냐?)

<sup>1</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 27.

Surely it must have been as clear to Matthew as to us that Hosea was here speaking of **Israel's exodus from Egypt** ("When Israel was a child, I loved him, and out of Egypt I called my son"). Undoubtedly Matthew would fully agree that in the first instance Hosea's statement had this meaning, but he would insist that the text could well have a **second reference**: It looked backward and forward. Just as in the **advent of Jesus there was a new genesis**, so was there **also a new exodus**.<sup>2</sup> Hosea points to the inconclusiveness of the first exodus: "The more I called them, the more they went from me; they kept sacrificing to the Baals, and offering incense to idols (11 : 2). 그러나 내가 부르면 부를수록 이스라엘은 나에게서 멀리 떠나갔다. 짐승을 잡아서 바알 우상들에게 희생제물로 바치며, 온갖 신상들에게 향을 피워서 바쳤다 (호 11:2). **Jesus in his own person represented Israel**, but in a unique way; by his obedience, set over against Israel's disobedience, he alone is worthy to be called by God "my Son." Hosea's statement is thus transformed by early Christian faith into a messianic text and **related to Jesus' function as the Son of God who is summoned out of Egypt to the Promised Land not to be served but to serve and to give his life as a ransom for many (20:28).**<sup>3</sup>

**Ramah**: In the second scene Jeremiah is drawn upon to provide a fulfillment text but with significant difference. *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."* [Jer. 31: 15]. **Matthew suggest that the slaughter of the innocents fulfills Scripture but is not directly willed by God. Human commit defiance (반항/ to his will, but we must not negate human responsibility by attributing (돌리다) Herod's massacre or any in our time to God's intent.**<sup>4</sup> **그 당시나 오늘이나 ----을 하나님의 뜻으로 돌리므로 인간의 책임을 면하려고 하는 일은 하지 않아야한다.**

Perhaps the importance of **Ramah** lies in its association with Babylonian captivity, since in Jeremiah 40: 1 Ramah is specified as the place where Jeremiah parts from the exiles who are being taken by their captors to Babylon. The allusion to Rachel weeping for her children at Ramah (Jer. 31: 15) referred to the Babylonian activity. The woeful oracle about Rachel is set, however, in a chapter that is full of hope for the future, including the promise of the new covenant (Jer. 31:31-34). Possibly Matthew intends the Ramah oracle to evoke such association. As in Jeremiah 31, so in Matthew 2 the Ramah oracle is set in the midst of passage full of hope for the new exodus that Messiah will provide for the reconstituted people of God.<sup>5</sup>

**40: 1: The word that came to Jeremiah from the LORD after Nebuzaradan the captain of the guard had let him go from Ramah, when he took him bound in fetters along with all the captives of Jerusalem and Judah who were being exiled to Babylon.** 근위대장 느부사라단이 **라마에서** 예레미야를 석방한 뒤에, 주께서 예레미야에게 말씀하셨다. 그 때에 예레미야는 바빌로니아로 포로로 끌려가는 예루살렘과 유다의 모든 포로와 함께 수갑을 차고 끌려가고 있었다.

**"He shall be called a Nazarene"** is attributed to the prophets collectively, since it is not to be found in any individual's statement. He appears to be employing a complicated wordplay..... There were undoubtedly Members of the synagogue who stoutly resisted the Christian claim that the Messiah had been an inhabitant of the insignificant town of Nazareth (See John 1:46; 7:41). Matthew defends the providence of God.<sup>6</sup>

*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]*

**John 1: 46** - Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." **나다나엘이 그에게 말하기를 "나사렛에서 무슨 선한 것이 나올 수 있겠소?" 하니 빌립은 그에게 "와서 보시오" 하고 말하였다.**

**John 7: 41** - Others said, "This is the Messiah." But some asked, "Surely the Messiah does not come from Galilee, does he?" **"이 사람은 그리스도다" 하고 말하는 사람들도 있었다. 그러나 더러는 "갈릴리에서 그리스도가 나올 수 있을까?"**

Herod's murder of the infant boys of Bethlehem is strongly reminiscent of Pharaoh's treatment of the male offspring of his Hebrew slaves (Ex. 1: 22). Jesus, the ultimate redeemer, is rescued from this fate just as Moses, the first deliverer. Joseph is informed that he can return with Jesus to his people because "those who sought the child's life are dead," just as Moses is instructed in Ex. 4:19, "Go back to Egypt; for all the men who were seeking your life are dead."<sup>7</sup>

<sup>2</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 15.

<sup>3</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 16.

<sup>4</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 16.

<sup>5</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 16.

<sup>6</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 17.

<sup>7</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 17.

## **Matt. 4: 12-25**

The Messiah's ministry will fulfill Scripture by bringing light to those in darkness.

### **4: 12-17: Jesus begins to preach**

Matthew suggests that the inauguration of Jesus' public ministry occurs as the direct result of the violent interruption of the Baptist's renewal campaign: "Now when he heard that John had been arrested ... " <sup>8</sup>

Galilee of Gentiles is quoted from Is. 9:1-2 which is also reminiscent of Is. 42:6-7.

Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them" (Luke 7:22)

### **Matthew 4: 23-25- Teaching, preaching and healing p. 31**

### **MATT. 6: 25-34: DON'T BE FRANTIC ABOUT NECESSITIES**

Undisputed is the fact that the passage moves in accordance with a poetic logic that is very different from the prosaic logic of our everyday world. <sup>9</sup>

Taken at face value, the passage abets (encourage) irresponsibility and laziness. [Some people might quit job in the expectation that the church would provide for them (II Thess. 3:6-13). Furthermore, it is not true to say that all birds are adequately fed and that all lilies reach their fullest beauty. Droughts and other catastrophes cut short the lives of both birds and flowers as well as humans who trust in God. It simply is not the case that those who seek first the kingdom of God finds invariably that all things necessary for life are added to them. And how unwise it is to counsel "Do not be concerned about tomorrow" (Matt. 6:34). Careful planning can avoid the worst effect of drought and plague. Compare (Prov. 6:6). <sup>10</sup>

We can defend the passage against some of these criticisms by remembering its original context. Jesus' closest disciples abandoned their vocations in order to be with him full-time, to learn from him and to share his work of announcing God's kingdom. They became as dependent on God's providential care as the birds and the flowers. After Easter, the passage was probably treasured and transmitted primarily by missionaries who went from village to village spreading the good news of the resurrection. Their commitment to the gospel rendered them dependent on local hospitality, through which God cared for their needs. Matthew, however, sets the passage not in chapter 10, which deals with itinerant missionaries, but in this section of the Sermon on the Mount that addresses the right use of money. The passage thus serves a commentary on the sayings about treasure, generosity, and mammon and addresses Christians generally, both rich and poor. <sup>11</sup>

A social justice reading of the text recognizes the possibility that in its original use by Jesus the passage may have been addressed not only to the disciples who had made themselves poor for the sake of the kingdom of God but also to the voluntarily poor. Like the birds, the poor did not sow or gather into barns but were dependent on uncertain wages as day laborers (see Matt. 20:6-7) and on charity. The passage assures the poor that in God's sight they are of more value than birds and lilies, whose life exhibits God's continuing care. Yet how is God's care for the poor to be experienced? Not by manna from heaven but through human instruments. The affluent, who have no need to be concerned about daily needs, are summoned by the passage to identify with those who must be so concerned and to seek ways of incarnating God's bias in favor of the poor. <sup>12</sup>

A third reading of the text can perhaps be designated *celebrative*. The passage invites us to consider how the lilies of the field reflect the glory of the Creator.....<sup>13</sup>

---

<sup>8</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 27.

<sup>9</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 73.

<sup>10</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 74.

<sup>11</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 74.

<sup>12</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 75.

<sup>13</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 75.

What kind of commentary does this passage offer on the preceding sayings concerning acquisitiveness, miserliness, and our idolatrous devotion to mammon? It helps us to view our money matters from a more distanced perspective. Despite the assurance of verse 33, we know that our money problems will not all be solved by an unquestioning confidence in God. Even Paul, whose confidence in God was unbounded, often went hungry and without shelter (II Cor. 11:27). What Paul learned from his deprivations was that God was greater than his needs (see Phil. 4:11, 13).<sup>14</sup> By "seeking first his kingdom and his righteousness" we do not adopt an otherworldly view of economics and money, but we assess their usefulness in relation to other more serious matters, such as the ecological plight of the planet and the deprivation of the poor.<sup>15</sup>

### **Matt. 12: 20:**

<sup>20</sup> He will not break a bruised reed or quench a smouldering wick (삼지) until he brings justice to victory.

Matthew attaches his longest quotation from the Old Testament. In the quotation it is the servant himself who does not cry aloud. Aware of the Pharisee's plot to entrap him by public debate over political issues (see 22:15), Jesus refuses to wrangle or cry aloud in a public place ("nor will any one hear his voice in the streets," v. 19). Matthew wants us to have a "God's-eye-view" of what is happening in the gospel story by way of a scriptural prophecy.<sup>16</sup>

**Messiah:** For Christians, Is. 42:1-4 was a messianic prophecy. It seems likely that it was so regarded by non-Christian Jews as well, since the Aramaic targum (구약 성경의 아람어 부분역) of Is. 42:1 specifically refers to the Messiah ("Behold, my servant the Messiah"). The careful reader of Matthew's translation is reminded of God's utterance at the baptism of Jesus: "This is my Son, the Beloved, with whom I am well pleased" (3:17). This divine confirmation of Jesus' Messiahship will be repeated at the transfiguration (17:5). Matthew's quotation, standing midway between the baptism and the transfiguration, reminds the readers that it is God who has created Jesus to serve as Messiah. It is probable that "my servant" also had messianic associations for first-century Jews. In the Hebrew Scriptures the term is frequently used of David, whom God refers to as "my servant David."<sup>17</sup>

A traditional Christian interpretation that understands "bruised reed" and "smoldering wick" as references to sinners is probably as good as guess as any. The humble Messiah will deal gently with sinners up until the time when he victoriously judges the world. Like the Ninevites, they will be given ample opportunity to repent.<sup>18</sup>

### **26: 17-30**

---

<sup>14</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 75.

<sup>15</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993),

<sup>16</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 135.

<sup>17</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 135.

<sup>18</sup> Douglas R. A. Hare, *Interpretation, a Bible Commentary on Matthew* (Louisville: John Knox Press, 1993), 137.