

**Notes on the Greek New Testament**  
**Day 10 – January 10<sup>th</sup> – Matthew 8:1-17**

**Works frequently referenced in these notes on Matthew**

- Hagner, Donald A      *Word Biblical Commentary Vols.33a & 33b: Matthew 1-13 & Matthew 14-28*, Word Books, Dallas, 1993 & 1995
- Morris, Leon          *The Gospel According to Matthew*, Eerdmans, Grand Rapids, 1992

**Matthew 8:1ff**

Having focused on Jesus' wonderful teaching, Matthew now moves on to focus on Jesus' miraculous healing. 8:1 marks the beginning of a section recording Jesus' miracles (chapters 8-9), preparing for the answer to John the Baptist's question in 11:3-5 and culminating in Peter's great confession that Jesus is the Christ at the end of chapter 16. After this, Jesus' primary focus is on teaching the disciples the significance of his approaching death. The current section begins with the healing of "persons excluded from full participation in Israel's worship" (Green), namely a leper, a Gentile and a woman.

**Verse 1**

Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

καταβάντος Verb, aor act ptc, m gen s  
καταβαινω come or go down, descend  
ὄρος, ους n mountain, hill  
ἀκολουθεω follow, accompany, be a  
disciple  
πολύς, πολλή, πολυ gen πολλου, ης, ου much,  
many

**Verse 2**

καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων· Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

προσελθων Verb, aor act ptc, m nom s  
προσερχομαι come or go to, approach  
προσκυνεω worship, fall down and  
worship, fall at another's feet

As with the use of the address 'lord', so with the verb used here it is uncertain whether it implies worship or simply an act of respect and of pleading. Hagner says that κυριε "is a confession of faith in Jesus as God's messianic agent but not necessarily belief in Jesus' deity. (Of course, Matthew's readers understand Jesus as one rightly worshiped as manifesting the very presence of God.)"

ἐὰν if  
θελω wish, will

δυναμαι can, be able to, be capable of

He recognised that Jesus had power to heal but was uncertain whether Jesus would choose to heal *him*.

καθαρίζω cleanse, make clean, purify

Cf. Lev 13:45. "Leprosy was a terrible disease, but it was also a defiling disease. Those who had it were 'unclean.' Being freed from leprosy was different from being freed from, say paralysis. It was spoken of in terms of cleansing, not simply of cure." Morris.

**Verse 3**

καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· Θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

ἐκτεινω stretch out, extend  
χειρ, χειρος f hand, power  
ἀπτω midd. take hold of, touch

Many MSS read ἤψατο αὐτοῦ ὁ Ἰησοῦς

It may have been many years since any non-leprous person had touched this man. To touch him would be to become defiled. Cf. Lev 5:3.

λεπρα, ας f leprosy, skin disease

**Verse 4**

καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἶπης, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

ὄραω trans see; intrans make sure, see to  
μηδεις, μηδεμια, μηδεν no one, nothing  
εἶπης Verb, aor act subj, 3 s λεγω

Cf. 9:30; 12:16; 16:20; 17:9. Jesus did not want people to misunderstand his mission and for news to spread of him simply as a 'wonder-worker'.

ὕπαγω go, go one's way, depart  
σεαυτου, ης reflexive pronoun yourself  
δειξον Verb, aor act imperat, 2 s δεικνυμι  
show, point out, reveal  
ιερεῖ Noun, dat s ιερεις, εως m priest

Cf. Lev 14:1,2 also Lk 17:14. "Jesus is thus shown to be faithful to the stipulations of the Torah in spite of an infraction of the command not to touch." Hagner.

προσένεγκον Verb, aor act imperat, 2 s  
προσφέρω offer, present  
δωρον, ου n gift, offering  
προστασσω command, order

Cf. Lev 14:10, 21-22.

μαρτυριον, ου n testimony, witness,  
evidence

### Verses 2-4 Postscript

"The unique authority of Jesus, just previously heard in his exceptional words, is now to be seen in a series of exceptional deeds. The first of them is recounted briefly and directly. There is a sense in which leprosy is an archetypal fruit of the original fall of humanity. It leaves its victims in a most pitiable state: ostracised, helpless, hopeless, despairing. The cursed leper, like fallen humanity, has no options until he encounters the messianic king who will make all things new. His simple confidence in the ability of Jesus to cure his disease is impressive. If only he wills to do it! But this precisely is the work of the Messiah: to restore the created order from its bondage to decay: 'I do want to do it!' The very presence of Jesus represents God's 'Yes!' to the leper ... and to all who suffer. As Jesus reached out to the leper, God in Jesus has reached out to all victims of sin. The leper was cured immediately by only a word from Jesus. This same Jesus cures his people, the Church, from a whole host of maladies stemming from the fall, both spiritual and physical. Indeed it is the ultimate purpose of Jesus, as part of the future eschatological consummation, to heal every malady without exception." Hagner.

### Verses 5-13

The healing of the centurion's son is the only miracle story in Matthew not found in Mark. The source would seem to lie in the material common to Matthew and Luke but not found in Mark, a source commonly known as Q. A similar story is found in John 4:46b-54. Morris comments on the differences between the account here and that in Luke and takes the view that Matthew "simply gives the gist of the centurion's communication with Jesus, whereas Luke in greater detail gives the actual sequence of events ... Matthew was concerned primarily with the centurion's faith and nationality."

### Verse 5

Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ  
προσηλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν  
αὐτόν

εἰσελθόντος Verb, aor act ptc, m gen s  
εἰσερχομαι enter, go in, come in  
προσηλθεν Verb, aor act indic, 3 s  
προσερχομαι see v.2  
ἑκατονταρχης, ου and ἑκατονταρχος, ου m  
centurion  
παρακαλεω exhort, encourage, urge

### Verse 6

καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ  
οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

Again, there is ambiguity in the salutation  
κυριε, cf. v.2.

παῖς, παιδος m & f servant, slave, child

Matthew uses the ambiguous term παῖς which could mean 'servant' (cf. Luke's δουλος), but could equally mean 'son' (cf. John's υἱος). The Q source may have read παῖς which Luke interpreted as δουλος.

βέβληται Verb, perf pass indic, 3 s βαλλω  
trans throw, throw down, place  
παραλυτικός, ου m paralytic, cripple  
δεινῶς terribly, with hostility  
βασανίζω torment, disturb

### Verse 7

καὶ λέγει αὐτῷ· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.  
ἐλθὼν Verb, aor act ptc, m nom s ἐρχομαι  
θεραπευω heal, cure; serve

"Jesus was willing to enter the home of a Gentile, which is striking because the dwelling places of Gentiles were [considered] unclean." Morris.

The unusual syntax has caused many to suggest Jesus' words may have been a question, though Hagner thinks it more likely to be the result of Matthew's terseness of style.

### Verse 8

καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· Κύριε,  
οὐκ εἰμὶ ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην  
εἰσελθῆς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ  
ιαθήσεται ὁ παῖς μου·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s  
ἀποκρίνομαι answer, reply  
ἔφη Verb, imperf act ind, 3s φημι say  
ἰκανός, η, ον worthy, sufficient, fit  
στέγη, ης f roof  
εἰσελθῆς Verb, aor act subj, 2 s εἰσερχομαι  
see v.5

"I am not worthy,' rather than being a reference to personal unworthiness, very probably reflects the centurion's sensitivity to Jewish mores, which prohibited association with Gentiles." Hagner.

μονον adv only, alone

ιαθήσεται Verb, fut pass indic, 3 s ιαομαι

heal, cure, restore

παις, παιδος see v.6

A few MSS lack the words *ὁ παις μου*

### Verse 9

καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιᾷ.

ἐξουσια, ας f authority, right, power

Several MSS, including  $\kappa$  B, read *ὑπο ἐξουσίαν τασσομενος*. Metzger comments that this is "clearly an interpolation derived from the parallel account in Lk 7:8."

ἐμαυτὸν Possessive pronoun, 1<sup>st</sup> sing, acc s

ἐμαυτου, ης my, belonging to me

στρατιωτης, ου m soldier

πορεύθητι Verb, aor pass dep imperat, 2 s

πορευομαι go, travel

ἐρχου Verb, pres midd/pass dep imperat, 2 s

ἐρχομαι

ἄλλος, η, ο another, other

δουλος, ου m slave, servant

"All authority in the army was vested in the emperor, so that the centurion was subject to imperial authority. But when a centurion gave orders he was obeyed because he spoke with the authority of the emperor. This man's reply shows that he had an unusual understanding that Jesus spoke with the authority of God. He would accordingly be obeyed." Morris.

The centurion's words "imply belief in the messianic authority and status of Jesus." Hagner.

Oliver O'Donovan comments, "Authority is the capacity to give effective commands, we are told: those who can call upon it are used to having their commands obeyed without attending in person to watch over their execution. Not to be overlooked is the phrase used for 'being in authority': *hupo exousian tassesthai*, literally being set 'under' authority. An important insight is captured there: to be *in* authority you have to be *under* it, and if you are under it you are in it. To be subject to authority is to be *authorised*. In that Jesus exercises the powers of God's Kingdom, he shows himself subject to that kingdom. So God's Kingdom is made known by a true subject of that kingdom, wholly under God's authority, wholly authorised to act in God's name." *The Desire of the Nations*, p. 90.

### Verse 10

ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον.

θαυμαζω wonder, be amazed

ἀκολουθοῦσιν Verb, pres act ptc, m/n dat pl

ἀκολουθεω follow, accompany, be a disciple

οὐδεις, οὐδεμα, οὐδεν no one, nothing

In place of *παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον* many MSS read *οὐδε ἐν τῷ Ἰσραὴλ τοσαυτην πιστιν εὔρον*, conforming the text to Lk 7:9.

τοσουτος, αυτη, ουτον correlative adj so

much, so great, so large

πιστις, εως f faith, trust, belief

"With this first introduction of the word 'faith' in the Gospel (but see 6:30), Matthew has reached an important theme that will be referred to often (e.g., 9:2, 22, 29; 15:28; 17:20; 21:21; 23:23)." Hagner.

εὔρον Verb, aor act indic, 1 s & 3 pl εὐρισκω

### Verse 11

λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Cf. Lk 13:28-29.

πολυσ, πολλη, πολυ gen πολλου, ης, ου much, many

ἀνατολη, ης f rising sun, dawn, east

δυσμη, ης f west (always pl.)

ἴκω come, have come, be present

ἀνακλινω seat at table, lay down

The allusion is to the eschatological banquet. "The references concerning the coming of many from east and west (e.g., Ps 107:3; Isa 43:5; Bar 4:37) were understood as referring to the return of the diaspora Jews to Israel. The great family of the covenant people of God would gather with the patriarchs, who symbolise Israel, in the new eschatological kingdom and feast together with them – thus manifesting in this table communion their oneness... But now with the coming of the Messiah, that exclusiveness is turned on its head in an apparent reversal of salvation-history. It is the Gentiles who are being called from the ends of the earth... The centurion represents in effect the beginning of a stream of Gentiles who will come from east and west to join the eschatological banquet, while – and consider the offence of this unparalleled teaching – the Jews, 'the sons of the kingdom,' will themselves (in large part, i.e., who reject the Messiah), be rejected, although, of course, this does not apply to the OT saints... The true 'sons of the kingdom' are now those who respond to the proclamation of Jesus (cf. 13:38; cf. 5:45)." Hagner.

### Verse 12

οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

ἐκβληθήσονται Verb, fut pass indic, 3 pl  
ἐκβαλλω throw out, expel, cast out  
σκοτος, ους n darkness, evil  
ἐξώτερος, α, ον outer, outmost  
ἐκεῖ there, in that place, to that place  
ἔσται Verb, fut indic, 2 s εἶμι  
κλαυθμος, ου m bitter crying, wailing  
βρυγμος, ου m grinding, gnashing  
ὀδους, ὀδοντος m tooth

"Some of those who might have been expected to respond to Jesus with faith and commitment will not do so, and their failure is shown up by the centurion's faith. The Master leaves his hearers in no doubt that this is a failure with dire and permanent consequences." Morris.

### Verse 13

καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη· Ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι· καὶ ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

ὑπαγω go, go one's way, depart  
πίστευω believe (in), have faith (in), have confidence in, entrust  
γενηθήτω Verb, aor pass dep imperat, 3 s  
γινομαι  
ἰαομαι heal, cure, restore  
ὥρα, ας f hour, moment

ἐκεῖνος, η, ο demonstrative adj. that

A few MSS read ἀπο τῆς ὥρας ἐκείνης

### Verses 14-17

Cf. Mk 1:29-34.

### Verse 14

Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι  
οἰκία, ας f house, home, household  
εἶδεν Verb, aor act indic, 3 s ὄραω trans  
see, observe, perceive  
πενθερα, ας f mother-in-law  
βεβλημένην Verb, perf pass ptc, f acc s  
βαλλω see v.6  
πυρεσσω be sick with fever

### Verse 15

καὶ ἦψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὀ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

ἄπτω midd. take hold of, touch  
χειρ, χειρος f hand  
ἀφῆκεν Verb, aor act indic, 3 s ἀφιμι leave  
πυρετος, ου m fever  
ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω  
raise  
διακονεω serve, wait on, care for

"Not only was she cured of the fever but she was restored to full strength." Morris.

Some MSS, followed by the TR, read αὐτοῖς rather than αὐτῷ, conforming the text to that of Mark. Hagner comments that Matthew's singular lends "a distinct christological aspect to the story." He also comments on the striking chiasmus of vv 14-15:

- a he saw his mother-in-law
- b lying sick
- c having a fever
- d he touched her hand
- c' the fever left her
- b' and she rose
- a' and she served him

"Matthew appears to have imposed the carefully contrived structure upon the material in abbreviating the Markan tradition. Hill rightly notes that the special form of the passage 'may be evidence of a Christian 'rabbinic' mind in action, making a narrative easily remembered for the community.'"

**Verse 16**

Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ  
δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ  
πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς  
ἔχοντας ἐθεράπευσεν·

ὄψια, ας f evening

"At the end of the day, when leisure allowed  
(or perhaps waiting for the end of the sabbath,  
when the sick could be carried... Mark 1:32)."  
Hagner.

προσήνεγκαν Verb, aor act indic, 3 pl  
προσφέρω bring, bring before  
δαιμονιζομαι be possessed by demons  
πολὺς, πολλή, πολὺ gen πολλοῦ, ης, ου much,  
many  
ἐκβαλλω throw out, expel, cast out

"Jesus cast them out *with a word*, a contrast to  
the techniques characteristic of contemporary  
exorcists, but characteristic of Jesus (cf. v.8)  
and indicative of his supreme power." Morris.

κακῶς badly, severely; κακῶς ἔχω be sick  
θεραπεύω heal, cure; serve

καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν  
"This inclusiveness suggests (1) that there was  
no disease Jesus could not heal and (2) the  
universal scope of the grace of the kingdom  
announced by Jesus." Hagner.

**Verse 17**

ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ  
προφήτου λέγοντος· Αὐτὸς τὰς ἀσθενείας  
ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

ὅπως (or ὅπως ἂν) that, in order that  
πληρωθῆ Verb, aor pass subj, 3 s πληρωω  
fill, fulfill, accomplish

ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγω

Matthew's quotation of Is 53:4 is independent  
of the LXX and is closer to the Hebrew.

ἀσθενεια, ας f weakness, illness  
ἔλαβεν Verb, aor act indic, 3 s λαμβανω  
νοσος, ου f disease, illness  
βαστάζω carry, endure, remove

"The healings anticipate the passion in that  
they begin to roll back the effects of the sin for  
which Jesus came to die." Gundry.

"It is a sign of the reality of the presence of the  
kingdom announced by Jesus... Properly  
perceived, these healings are most important as  
symbols of the much greater 'healing' that is at  
the heart of the gospel, the healing of the cross.  
At the same time, they foreshadow the  
fulfilment of the age to come when all  
sufferings and sickness will be finally removed  
(cf. Rev 21:1-4). During his ministry, the  
healings performed by Jesus were the  
fulfilment of prophecy; but Isa 53:4 guarantees  
no one healing in the present age. What is  
guaranteed is that Christ's atoning death will in  
the eschaton provide healing for all without  
exception. The healings through the ministry  
of Jesus and those experienced in our day are  
the first-fruits, the down payment, of the final  
experience of deliverance." Hagner.