

Notes on the Greek New Testament
Day 13 – January 13th – Matthew 9:18-38

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

Verses 18-26

Matthew reduces considerably the parallel narrative found in Mark 5:21-43.

Verse 18

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χειρὰ σου ἐπ' αὐτήν, καὶ ζήσεται.

λαλεω speak, talk

ἄρχων, οντος m ruler, official

A synagogue official (cf. Mk 5:22).

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a
προσκυνεω worship, fall at another's feet
θυγατηρ, τρος f daughter
ἄρτι now, at the present
τελευταω die

ἄρτι ἐτελεύτησεν she had 'just died.'

ἐπίθες Verb, aor act imperat, 2 s ἐπιτιθημι
place on, place

χειρ, χειρος f hand, power

ζήσεται Verb, fut mid indic, 3s ζω live

"The simple faith of the ruler, reminiscent of that of the centurion (8:5-13), is impressive." Hagner.

Verse 19

καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

ἐγειρω raise

ἀκολουθεω follow, accompany

μαθητης, ου m disciple

Verse 20

Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·

γυνη, αικος f woman

αἰμορροεω suffer a chronic bleeding

δωδεκα twelve

ἔτη Noun, nom & acc pl ἔτος, ους n year

"The woman's disability was not only a physical malady but one that had significant social implications; she would have been ceremonially unclean (Lev 15:25-27), and therefore cut off from the ceremonial observances of the community. She could not join in worship, and her contact with other people would have been restricted because even a touch from her would make people unclean (Lev 15:27). It was probably this that made her take the approach she did." Morris.

προσελθοῦσα Verb, aor act ptc, f nom s

προσερχομαι come or go to

ὀπισθεν behind, from behind

ἄπτω light; midd. take hold of, touch

κρασπέδον, ου n fringe, edge, tassel

ἱματιον, ου n garment, clothing, robe

"τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, 'the fringe of his garment,' probably refers not simply to the edge of Jesus' garment but to the tassels ... required by Num 15:38-41 and Deut 22:12 for the four corners of one's outer garment (cf. 23:5). Jesus is thus faithful to the Torah in his dress." Hagner.

Verse 21

ἔλεγεν γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ἐαν if

μονον adv only, alone

ἄψωμαι Verb, aor midd subj, 1 s ἄπτω

σωθήσομαι Verb, fut pass indic, 1 s σωζω

save, rescue, heal

"There seems to be an element of superstition mingled with the faith of the woman, but Jesus did not reject her; he responded to the faith that he discerned." Morris.

Verse 22

ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν·
Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε.
καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

στραφεὶς Verb, aor pass ptc, m nom s
στρεφω intrans (mostly in pass) turn,
turn around

C L W Θ f¹ TR have ἐπιστραφεὶς, 'turned to'

ἰδὼν see v.2

θάρσει see v.2

Cf. 9:2; 14:27.

θύγατηρ, τρος f see v.18

πίστις, εως f faith, trust, belief

σέσωκέν Verb, perf act indic, 3 s σωζω

"It may well be that Matthew is not unmindful of that deeper meaning and that he recalls that Jesus certainly saved people like this woman from physical ailments, but that this was also a part of a fuller and more wonderful salvation." Morris.

σε Pronoun, acc s συ

ὥρα, ας f hour, moment, instant

ἐκεῖνος, η, ο demonstrative adj. that

Verse 23

καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ
ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον
θορυβοῦμενον

οἰκία, ας f house, home

ἄρχων, οντος m see v.18

αὐλητης, ου m flute player

ὄχλος, ου m crowd, multitude

θορυβω set in uproar; pass be stirred up

The professional mourners were already in evidence. Cf. 11:17; Rev 18:22.

Verse 24

ἔλεγεν· Ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ
κοράσιον ἀλλὰ καθεύδει· καὶ κατεγέλων
αὐτοῦ.

C L W Θ TR sy have λεγει αὐτοῖς for ἔλεγεν,
probably influenced by the parallel passage in
Mk 5:39.

ἀναχωρεω withdraw, go away

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω
die, face death

κορασιον, ου n girl

καθευδω sleep

Commenting on the view of some that the girl was not really dead but was literally asleep, Fenton says, "the Christians would not have told the story unless they believed that it was a miracle. They understood Jesus to mean, 'Death is not the end, because I have come to raise the dead, to awake those who sleep.'" Cf. 1 Thess 5:10; Eph 5:14; and for similar use of κοιμασθαι Matt 27:52; John 11:11-14; 1 Cor 15:6, 20; 1 Thess 4:15-18.

καταγελαω laugh at

Carries the sense of derision.

Verse 25

ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν
τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.

ὅτε conj when, at which time

ἐξεβλήθη Verb, aor pass indic, 3 s ἐκβαλλω
throw out

εἰσερχομαι enter, go in

κρατεω hold, hold fast, sieze

χειρ, χειρος f see v.18

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

"In this extremely economical statement, Matthew records one of the most impressive miracles of Jesus in the whole of this narrative." Hagner.

Verse 26

καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν
ἐκείνην.

φήμη, ης f report, news

In place of αὕτη, which is strongly attested, κ
C Θ f¹ et al read αὐτῆς while D sa read αὐτου.

ὅλος, η, ον whole, all, entire

γη, γης f earth

ἐκεῖνος, η, ο see v.22

Verse 18-26 Postscript

"In a real way these miracle narratives point beyond themselves to realities at the heart of the Church's confession and experience. The raising of the dead to life is a basic symbolism of the gospel (e.g., Rom 4:17; Eph 2:1, 5; Col 2:13). What Jesus did for the dead girl he has done for all in the Church who have experienced new life. There is too, beyond this life, the Church's confidence that Jesus will literally raise the dead (cf. 1 Thess 4:16; 1 Cor 15:22-23). In a similar way in the healing of the haemorrhaging woman, the repeated use of σωζειν (lit. 'save') for her healing points beyond itself to the greatest healing experienced by the Church, the 'healing' of salvation. For the church is saved primarily not from the experience of limited ills here and now but from the deadliest enemy of all, the curse of sin. Thus while enjoying the stories of what Jesus did in his ministry and rejoicing in the power and authority of Jesus displayed in these miraculous deeds, the Church at the same time – Matthew's readers together with Christians from every era – sees in these narratives something of its own personal history and hopes, something of the power of the risen Jesus in their lives here and now. Thus these narratives concern not simply past history but present experience. The present faith of the Church thus receives considerable encouragement in this passage." Hagner.

Verses 27-31

"The giving of sight is a divine activity (Exod 4:11; Ps 146:8), and it has Messianic significance (Isa 29:18; 35:5; 42:7)." Morris.
 "Matthew has two narratives about the healing of two blind men (see also 20:29-34)... The second of these is by far the more closely related to the healing of the blind man in Mark 10:46-52." Hagner.

Verse 27

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κρᾶζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυίδ.

παράγω pass by, pass on
 ἐκεῖθεν from there
 ἀκολουθεῶ follow
 δυο gen & acc δυο dat δυοσιν two
 τυφλος, η, ον blind
 κραζῶ cry out, call out

Suggests urgent entreaty.

ἐλεᾶω and ἐλεεῶ be merciful

"The title, 'Son of David' refers to the royal figure of 2 Sam 7:12-16 whose kingdom would have no end, i.e., the Messiah." Hagner.

Verse 28

ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναί, κύριε.

ἐλθόντι Verb, 2 aor act ptc, m dat s ἐρχομαι
 οἰκία, ας f house, home, household
 προσήλθον Verb, aor act indic, 1 s & 3 pl
 προσερχομαι come or go to
 πιστεῦω believe (in), have confidence (in)
 δύναμαι can, be able to, be capable of
 ποιῆσαι Verb, aor act infin ποιεῶ
 ναί yes, yes indeed, certainly

Verse 29

τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.

τοτε then, at that time
 ἄπτω midd. take hold of, touch
 γενηθήτω Verb, aor pass dep imperat, 3 s
 γινομαι

Lays stress on the relationship between faith and healing.

Verse 30

καὶ ἠνεόχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· Ὅρατε μηδεὶς γινωσκέτω·

ἠνεόχθησαν Verb, aor pass indic, 3 pl
 ἀνοίγω open
 ἐνεβριμήθη Verb, aor midd dep indic, 3 s
 ἐμβριμασμαι speak harshly to
 ὄραω see; make sure, see to
 μηδεις, μηδεμα, μηδεν no one, nothing

Verse 31

οἱ δὲ ἐξεληθόντες διεφήμεσαν αὐτὸν ἐν ὅλη τῇ γῆ ἐκείνῃ.

ἐξεληθόντες Verb, aor act ptc, m pl nom
 ἐξερχομαι
 διαφημιζῶ spread around

For the final phrase of this verse, cf. v.26.

"The point of these verses is not the disobedience of those who have been healed (no faulting them for their disobedience is found) but simply the impossibility of stifling the incredibly good news of the kingdom." Hagner.

Verses 27-31 Postscript

"Again Matthew intends not simply a historical report about the past but an allusion to the power and the authority of the Lord of the Church. Neither the literally blind of Matthew's church nor the literally blind of our churches receive their sight again from the Jesus in whom they believe (although it would, of course, be a mistake to assert this as an absolute impossibility), despite the present dimension of the kingdom. In those healings, however, they find the assurance that they too will ultimately see again because the literal healing of the blind points beyond itself. The image of the blind receiving their sight expresses at the same time the experience of every believer. It is a powerful symbol of the gospel whereby those who believe receive. Those who walked in darkness have thus now received light (cf. 4:16). And the children of the kingdom are now themselves in turn 'the light of the world' (5:14-16)." Hagner.

Verses 32-34

Cf. Luke 11:14-15 and also Matthew 12:22-24 for a similar story.

Verse 32

Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον·
 προσήνεγκαν Verb, aor act indic, 3 pl
 προσφέρω present, bring, bring before
 κωφος, α, ον dumb, mute, deaf
 δαιμονίζομαι be possessed by demons

"The affliction was not natural, but the device of the evil spirit; wherefore also he needs others to bring him ... For this cause neither does he require faith of him, but straightway heals the disease." Chrysostom.

Verse 33

καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες·
 Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.
 ἐκβληθέντος Verb, aor pass ptc, m nom s
 ἐκβαλλω throw out, expel
 δαιμονιον, ου n demon, evil spirit
 λαλεω speak, talk
 θαυμαζω wonder, be amazed
 ὄχλος, ου m crowd, multitude

"A slight awkwardness results from the mention of οἱ ὄχλοι, 'the crowds,' at this point since according to the larger flow of Matthew's narrative, Jesus is still in the house (v 28). (It would be possible to take the opening genitive absolute of v 32 as referring to Jesus and his disciples, but this conclusion does not fit well with the following προσήνεγκαν αὐτῷ, 'they brought to him.')

Probably Matthew at this point is unconcerned with details of this kind. His purpose is to record the astonishment of the crowds – whether they saw the miracle itself or only the results of it afterwards."

Hagner.

οὐδέποτε never
 ἐφάνη Verb, aor pass indic, 3 s φαίνω
 shine; midd. and pass. appear, be seen
 οὕτως and οὕτω thus, in this way

Verse 34

οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

A few MSS representing the Western text (D it^{a,d,k} sy^s) omit this verse entirely. It is possibly an insertion here from 12:24 (or Luke 11:15), but the MS evidence for its inclusion is overwhelming, and Metzger points out that the verse is needed to make sense of 10:25.

ἄρχων, οντος m ruler, authority

"This verse presents the first open expression of hostility on the part of the Pharisees (9:3 is still private; 9:14 is only implicit). What begins here will escalate quickly as the Gospel proceeds (cf. 12:2, 10, 14, 24; 22:15) and anticipates what will be the disciples' own experience (cf. 10:24-25)." Hagner.

"The Pharisees shut their eyes to the good Jesus does and ascribe it to the working of evil. This calling of good evil is perhaps the greatest blasphemy, the blasphemy that is unforgivable (12:28-32)." Morris.

9:35-10:42

Jesus' second great discourse which will tell us something of what Jesus expects of his followers.

Verse 35

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κόμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

Cf. 4:23 for a practically identical summary of Jesus' ministry.

περιῆγεν Verb, imperf act indic, 1 s & 3 pl
 περιεργω go around

The imperfect indicates continuing action.

πολις, εως f city, town
 κωμη, ης f village, small town
 διδασκω teach
 συναγωγη, ης f synagogue
 κηρυσσω preach, proclaim
 εὐαγγελιον, ου n good news, gospel

Jesus was proclaiming the rule of God.

θεραπευω heal, cure
 νοσος, ου f disease, illness
 μαλακια, ας f sickness

Verse 36

Ἴδων δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

ἴδων Verb, aor act ptc, m nom s ὄραω see, observe

ὄχλος, ου m see v.33

ἐσπλαγχνίσθη Verb, aor pass dep indic, 3 s
 σπλαγχνίζομαι be moved with pity or compassion, have compassion

The verb indicates strength of emotion. "It is significant that whereas when the emotions are strongly involved the Greeks thought of anger, the Christians thought of compassion... What we are to see here is not purely human pity, but divine compassion for troubled people."

Morris.

"What causes Jesus' deep compassion at this point is not the abundance of sickness he has seen but rather the great spiritual need of the people, whose lives have no centre, whose existence seems aimless, whose experience is one of futility. The whole Gospel is a response to just this universal human need. (Cf. the reference to the gospel being sent out to 'the lost sheep of the house of Israel' [10:6; 15:24]; cf. 18:12, 'the lost sheep'; and 26:31, the 'scattering of the sheep'; cf. 1 Pet 2:25.) Jesus, as the promised messianic ruler, is to 'shepherd' his people Israel (2:6, a quotation of Mic 5:1; cf. Ezek 34:23; 37:24). In relation to the concern of the following verses with the need of workers, Ezek 34:6 may be in view: 'my sheep were scattered over all the face of the earth, with none to search or seek for them' (cf. Isa 53:6). Jesus himself is the shepherd of his people according to many NT references (cf. 25:32; 26:31; John 10:11-16; Heb 13:20; 1 Pet 2:25)." Hagner.

ἐσκυλμένοι Verb, perf pass ptc, m nom pl
 σκυλλω trouble; pass ptc worried, troubled

ἐρριμμένοι Verb, perf pass ptc, m nom pl
 ῥιπτω throw down, cast down

ὡσει like, as

προβατον, ου n sheep

ποιμην, ενος m shepherd

Cf. Numb 27:17; 1 Kings 22:17; 2 Chron 18:16; Zech 10:2. "Sheep are defenceless animals. Without a shepherd they are vulnerable to any attack. Even without predators they are in trouble if they have no shepherd, for they are not good foragers. They need a shepherd to lead them in green pasture and beside still waters (Ps 23:2). Goats manage very well by themselves, but sheep do not." Morris.

Verse 37

τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·

τοτε see v.29

μαθητης, ου m disciple, pupil, follower

θερισμος, ου m harvest, crop

ἐργατης, ου m labourer, workman

ὀλιγος, η, ου little, small; pl. few

The picture has eschatological overtones underlining the urgency of the task.

Verse 38

δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

δεήθητε Verb, aor pass dep imperat, 2 pl
 δεομαι ask, beg, pray

"No matter how great our personal exertion, we will not be able to gather in the whole harvest. Therefore we need to pray to him who can *send out* the workers who are needed." Morris.

"The prayer for workers is thus directed to and answered by the Church of every generation. As the harvest continues, so too does the need for workers." Hagner.

θερισμος, ου m harvest, crop

ὅπως (or ὅπως ἄν) that, in order that

ἐκβαλλω see v.33

Carr says that ἐκβαλη "denotes the enthusiastic impulse of mission work."