

**Notes on the Greek New Testament**  
**Week 138 – Matthew 9:1-31**

**Day 686: Matthew 9:1-8****Verses 1-8**

Cf. Mark 2:1-12; Luke 5:17-26.

**Verse 1**

Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

ἐμβαινῶ get into, embark  
πλοῖον, οὐ n boat, ship  
διαπεραῶ cross over  
ἴδιος, α, ον one's own  
πόλις, εὼς f see 8:33

Capernaum is clearly meant (cf. 4:13). These words indicate "that he now lived in the lakeside city and not simply that he paid it an occasional visit. It was the centre for his ministry." Morris.

**Verse 2**

καὶ ἰδὼν προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι.

προσφερω present, bring, bring before  
παραλυτικός, οὐ m paralytic, cripple  
κλίνη, ἡς f bed, stretcher, sickbed  
βεβλημένον Verb, perf pass ptc, m acc & n  
nom/acc s βαλλῶ throw, place; perf  
pass ptc laid (aside)

Matthew omits the lowering of the man through a roof "which makes such an impressive feature of the other accounts." Morris.

ἰδὼν Verb, aor act ptc, m nom s ὄραω see  
πίστις, εὼς f faith, trust, belief  
θάρσει (only in imperat) Courage! Take  
courage! Cheer up!  
τέκνον, οὐ n child  
ἀφίενταιί Verb, pres pass indic, 3 pl ἀφίημι  
cancel, forgive  
ἁμαρτία, ας f sin

"In the early part of this Gospel we were told that Jesus would save his people from their sins (1:21), but this is the first occasion when we read of him giving anyone forgiveness." Morris.

"In the biblical view (Gen 3), all sickness and suffering, like death itself, trace back to the entry of sin into the world. In this sense all sickness is caused by sin. But apart from the immediate cause-effect connection between some sin and some sickness (e.g., abuse of the body), there is no direct or immediate correlation between individual's sin and his or her sickness or suffering. This is only to say that most sinning does not receive its due punishment in the present time. In this age there is nothing unusual about the righteous suffering and the wicked prospering. The present pericope suggests neither that the man's sickness was caused by his sin nor that his sin needed to be forgiven before he could be healed. The point of this narrative is that the problem of sin, though not as apparent to the eye as paralysis, is a fundamental – indeed, as becomes obvious as the Gospel proceeds, *the* fundamental – problem of humanity that Jesus has come to counteract. Compared to the healings, the forgiveness of sins is by far the greater gift Jesus has brought in his ministry. If the healings done by Jesus presuppose the invasion of the kingdom of God into the realm of suffering caused by evil (as can most graphically be seen in the demon exorcism of the preceding passage), then the healing of diseases is only a part of a much larger picture, wherein sin itself, and not just its symptoms, is dealt a final blow. The primary mission of Jesus is the overcoming of sin through the cross (cf. 1:21; 20:28; 26:28); the healings are only a secondary indication of that fact. This connection, indeed, has already been seen in the citation of Isa 53:4 in 8:17. In Isa 53 the sin-bearer is also the disease-curer; and the same connection is made quite explicit in Ps 103:3, 'who forgives all your iniquity, who heals all your diseases' (cf. Pss 25:18; 32:1-2; 41:5; 79:9)." Hagner.

**Verse 3**

καὶ ἰδὼν τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ.

γραμματεὺς, εὼς m scribe, expert in  
Jewish law, scholar  
ἑαυτός, ἑαυτή, ἑαυτόν him/her/itself  
βλασφημεῶ slander, speak against God,  
blaspheme

"In the NT the concept of blasphemy is controlled throughout by the thought of violation of the power and majesty of God." Byer.

"As the scribes saw it, for Jesus to forgive sins was to assume the divine prerogative." Morris. Cf. Mk 2:7.

#### Verse 4

καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἵνατί ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

ἰδὼν see v.2

ἐνθυμήσεις, εως f (inmost) thought, idea ἵνατι why? for what reason?

ἐνθυμεομαι think about, think

πονηρος, α, ον evil, bad, wicked

"The scribes would surely have argued it was a good thing to desire to protect the name and honour of God. Yet from Matthew's perspective, to oppose Jesus is to oppose God, and the resistance to Jesus that begins here will lead to his death." Hagner.

#### Verse 5

τί γάρ ἐστιν εὐκοπωτερον, εἰπεῖν, Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγειρε καὶ περιπάτει;

εὐκοπωτερος, α, ον (comparitive from εὐκοπος easy) easier

ἀφίενταί Verb, perf pass indic, 3 pl ἀφίημι ἢ ορ

ἐγειρω raise

περιπατεω walk, walk about

"The obvious answer is that it is easier to say that sin is forgiven, for it is impossible for the bystanders to confirm or refute what has been said, whereas when a paralysed man is told to get up and walk anybody can see whether the command is obeyed or not. On a deeper level, however, it is the second statement that is the easier: a healer can say that, but it takes deity really to forgive sins." Morris.

#### Verse 6

ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἄρῶν σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου.

εἰδῆτε Verb, perf/pres act subj, 2 pl οἶδα (verb perf in form but with present meaning) know, understand

ἐξουσια, ας f authority

γη, γης f earth

The meaning here of ἐπὶ τῆς γῆς is "now, in advance of the coming of the eschaton... If the Son of Man is the person of Dan 7:13-14 and he begins through his presence to bring the blessings of the eschaton (one of which was the forgiveness of iniquity [cf. Isa 33:24; Jer 31:34...]), then it is no surprise that he has authority to forgive sins on earth as an intrinsic part of his ministry." Hagner.

ἀφιέναι Verb, pres act infin ἀφίημι τότε then, at that time

ἄρῶν Verb, aor act imperat, 2 s αἶρω take, take up, take away

κλίνη, ης f see v.2

ὑπάγω go, go one's way, depart

#### Verse 7

καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

#### Verse 8

ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

ἰδόντες Verb, aor act ptc, m nom pl ὄραω see v.2

ὄχλος, ου m crowd, multitude

φοβεομαι fear, be afraid (of)

C L Θ f<sup>13</sup> TR sy<sup>h</sup> substitute ἐθαυμασαν, 'they marvelled,' as apparently more appropriate and perhaps by influence of other passages where the word occurs.

"They reacted as in the presence of God." Morris.

δοξάζω praise, honour, glorify

δόντα Verb, aor act ptc, m acc s διδομι ἐξουσια, ας f see v.6

τοιούτος, αυτη, ουτον correlative pronoun and adjective such, of such kind

Hagner suggests that Matthew may have had ecclesiological concerns in mind in the plural τοῖς ἀνθρώποις, cf. 18:18.

### Day 687: Matthew 9:9-13

#### Verse 9

Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελωνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

παραγω pass by, pass on

εἶδεν Verb, aor act indic, 3 s ὄραω see, observe

καθημαι sit, sit down

τελωνιον, ου n tax office, tax collector's booth

These taxes would have been collected on goods being transported either by land, with the booth beside the main road, or by sea, with the booth by the shore.

Matthew is called Levi in the other Synoptic Gospels. It was not uncommon for people in New Testament times to be known by more than one name – Simon/Peter, Saul/Paul, Joseph/Barnabas, John Mark etc. This change of name, "together with the reference to 'Matthew the tax collector' in 10:3 ('the tax collector' being unique to Matthew at this point), is sometimes taken to be tied in with the attribution of the Gospel to Matthew." Hagner.

ἀκολουθεω follow, be a disciple  
ἀνιστημι rise, stand up

Matthew may have known of Jesus and his work since this incident seems to have occurred in Capernaum. His response was instant and would have involved loss of his livelihood.

#### Verse 10

Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

ἐγένετο Verb, aor midd dep indic, 3 s  
γίνομαι

ἀνακειμαι be seated at table, be a dinner guest

Suggests a special dinner, cf. Lk 5:29.

οἰκία, ας f house, home  
τελωνης, ου m tax collector  
ἁμαρτωλος, ον sinful, sinner

"Tax collectors, or tax farmers, in that culture were despised as greedy, self-serving and parasitic. They grew rich at the expense of the poor by extorting from them more than was required by their superiors in order to fill their own pockets. They furthermore often compromised regulations for purity in their handling of pagan money and their dealings with Gentiles. That Jesus should call a tax collector to be a disciple would have been in itself scandalous." Hagner.

'Sinners' were probably those who similarly failed to keep the ceremonial law in a way satisfactory to the Pharisees.

συνανακειμαι sit at table with, eat with  
μαθητης, ου m disciple, follower

"It must be noted here that table fellowship in that culture was regarded as a very important symbol of the closeness, indeed the oneness, of those participating. This is one reason, for example, that Jews were not allowed to sit at the same table with Gentiles. For Jesus and his disciples to be at the same table with tax collectors and sinners implied a full acceptance of them. (With this background, the symbolism of the messianic banquet in 8:11 becomes all the more remarkable.) Thus the question of the Pharisees, who were guardians of such separation in the cause of righteousness, comes as no surprise. For Jesus' association with tax collectors and sinners challenges a basic principle of the Pharisees and from their perspective calls into question his real commitment to doing God's will... Parallel to the present story in many respects is that concerning another tax collector, in this instance a 'chief tax collector,' Zacchaeus in Luke 19 (see the specific charge in Luke 19:7; cf. 15:2)." Hagner.

#### Verse 11

καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

ἰδόντες Verb, aor act ptc, m nom pl ὄραω  
ἐσθίω and ἐσθω eat, consume  
διδασκαλος, ου m teacher

#### Verse 12

ὁ δὲ ἀκούσας εἶπεν, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες.

Many MSS, followed by the TR, read ὁ δε Ἰησοῦς ἀκούσας.

χρεῖα, ας f need, want  
ἰσχυω be strong, be able  
ἱατρος, ου m physician, doctor

This may have been a proverbial saying. Parallels can be found in Greek literature.

κακῶς badly, severely; κακῶς ἔχω be sick

#### Verse 13

πορευθέντες δὲ μάθετε τί ἐστίν, Ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοῦς.

πορευομαι go, proceed  
μάθετε Verb, 2 aor act imperat, 2 pl  
μανθανω learn, find out

The following quotation is from Hosea 6:6.

ἐλεος, ους n mercy, compassion  
θέλω wish, will

θυσια, ας f sacrifice

I.e. mercy and compassion are more important than strict obedience to the letter of the ceremonial law.

ἦλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι  
δικαιος, α, ον righteous, just, conforming  
to the standard

Many MSS, followed by the TR, include at the end of the verse, εἰς μετανοιαν, conforming the text to the parallel in Luke 5:32.

Commenting on the latter half of this verse, Hagner writes, "For this reason Jesus can be described as τελωνων φιλος και ἁμαρτωλων, 'a friend of tax collectors and sinners' (11:19). Again, therefore, as in the preceding pericope (cf. vv 6,8), we are brought to the centrality of the forgiveness of sin in the ministry of Jesus. It is for this reason that he comes to call sinners (cf. Luke 19:10) and that sinners are often the quickest to respond to him. In 21:31 Jesus will say, 'Truly, I say to you, the tax collectors and harlots go into the kingdom of God before you.' It would be a mistake on the basis of vv 12-13 to conclude that the references to the 'healthy' and the 'righteous' imply, either for Jesus or for Matthew, that there are some who do not need Jesus or for whom he has not come. On the contrary, it is clear that those who perhaps had most reason to be included in that category, the Pharisees, are paradoxically among those who need Jesus the most. From the standpoint of the kingdom and the ministry of Jesus, culminating in his death, all are unworthy and in need of forgiveness."

### Day 688: Matthew 9:14-17

#### Verses 14-17

Cf. Mark 2:18-22; Luke 5:33-39.

#### Verse 14

Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν [πολλά], οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

τοτε then, at that time  
προσερχομαι come or go to  
μαθητης, ου m see v.10  
νηστευω fast, go without food

A few MSS, followed by the TR, omit πολλά and some have the variant reading πυκνα, 'frequently.'

It would seem that Jesus and his disciples did not practice regular fasting, though Jesus taught concerning fasting in Matt 6:16.

#### Verse 15

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἅπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

δυναμαι can, be able to  
νυμφων, ωνος m wedding hall; υἱος του  
ν. bridegroom's attendant, wedding  
guest  
πενθεω mourn, be sad, grieve over  
ὅσος, η, ον as much as, how far; ἐφ  
ὅσον inasmuch as, while  
νυμφιος, ου m bridegroom  
ἐλεύσονται Verb, fut midd dep indic, 3 pl  
ἐρχομαι  
ὅταν when  
ἀπαρθῇ Verb, aor pass subj, 3 s ἀπαιρω  
take away  
τοτε see v.14

"Though not quite a passion prediction (cf. 16:21), this is the first clear allusion to the future and unexpected death of Jesus (cf. 26:11; Luke 17:22)." Hagner.  
"Jesus did not command them to fast; he simply prophesies that they will. And they did (cf. Acts 9:9; 13:3; 14:23; 27:9[33])." Morris.

#### Verse 16

οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

οὐδεις, οὐδεμα, οὐδεν no one, nothing  
ἐπιβαλλω throw or place on  
ἐπίβλημα, τος n piece, patch  
ῥακος, ους n piece of cloth  
ἀγναφος, ον new, unshrunk  
ἱματιον, ου n garment, clothing, robe  
παλαιος, α, ον old, former  
αἶρω take, take away  
πληρωμα, τος n fulness, completeness  
χειρων, ον gen ονος worse, more severe  
σχισμα, τος n division, split

"This homely piece of wisdom would be immediately grasped by Jesus' audience, and it brings out vividly the point that Jesus is not trying to patch up a worn-out Judaism." Morris.

**Verse 17**

οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ γε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

βαλλω throw, place, pour  
οἶνος, ου m wine  
νεος, α, ον new, fresh, young

New wine means wine that has not finished fermenting.

ἀσκος, ου m wine-skin  
παλαιος, α, ον old, former  
γε enclitic particle adding emphasis to the word with which it is associated  
ῥήγνυνται Verb, pres pass indic, 3 pl  
ῥήγνυμι and ῥησσω burst, tear in pieces  
ἐκχεῖται Verb, pres pass indic, 3 s ἐκχεω and ἐκχυννω pour out  
ἀπόλλυνται Verb, fut midd indic, 3 pl  
ἀπολλυμι destroy; midd be lost, perish  
καινος, η, ον new  
ἀμφότεροι, αι, α both, all  
συντηρεω keep safe, treasure up

"The two illustrations effectively make the point that Jesus was not simply bringing in a revised and updated Judaism, or even founding a new sect within Judaism. What he was teaching and doing were such things that could not be contained within the accepted Jewish system; to attempt to confine his followers within the limits of the old religion would be to invite disaster... Much the same point is, of course, made in the Fourth Gospel with its account of the changing of water into wine (John 2)." Morris.

And Hagner comments, "It must be affirmed from the start that the presence of Jesus necessarily means an alteration of previous definitions of the path of righteousness (cf. Rom 7:6). The gospel cannot be added to Judaism. It is not a matter of loyalty to Torah or God's righteousness that is in question. It is rather a matter of the *interpretation* of God's will. And it is exactly in this that Jesus, as God's Messiah, the one Teacher (cf. 23:8-12), excels, as will the Christian scribe (cf. 13:52). Because of the new era represented by the fulfilment brought by Jesus, a new possibility of understanding and obeying God's will becomes available. The disciples' new obedience turns on the unique person and mission of Jesus."

**Day 689: Matthew 9:18-26****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  
ἀρχων, 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 ζαω live

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

**Verse 19**

καὶ ἐγερθεῖς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

ἐγειρω raise  
ἀκολουθεω follow, accompany  
μαθητης, ου m disciple

**Verse 20**

Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δωδεκα ἔτη προσελθοῦσα ὀπίσθεν 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 ἐσωθη 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 f<sup>1</sup> TR have ἐπιστραφεὶς, 'turned to'

ἰδων see v.2

θαρσεω see v.2

Cf. 9:2; 14:27.

θυγατηρ, τρος f see v.18

πιστις, 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

ώρα, ας f hour, moment, instant

ἐκεινος, η, ο demonstrative adj. that

### Verse 23

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

οἰκια, ας f house, home

ἀρχων, οντος m see v.18

αὐλητης, ου m flute player

ὄχλος, ου m crowd, multitude

θορυβεω 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 ἠγέροθη 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

ἠγέροθη 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 ἐξήλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

φήμη, ἡς f report, news

In place of αὕτη, which is strongly attested, κ C Θ f<sup>1</sup> et al read αὐτῆς while D sa read αὐτου.

ὅλος, ἡ, ον whole, all, entire

γῆ, γῆς f earth

ἐκείνος, ἡ, 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 hemorrhaging 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.

**Day 690: Matthew 9:27-31****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 κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὸς Δαβὶδ.

παραγω pass by, pass on

ἐκεῖθεν from there

ἀκολουθεω follow

δυο gen & acc δυο dat δυσιν two

τυφλος, ἡ, ον blind

κραζω cry out, call out

Suggests urgent entreaty.

ἐλεαω and ἐλεεω 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

οἰκια, ας f house, home, household

προσήλθον Verb, aor act indic, 1 s & 3 pl

προσερχομαι come or go to

πιστευω believe (in), have confidence (in)

δυναμαι can, be able to, be capable of

ποιῆσαι Verb, aor act infin ποιεω

ναι yes, yes indeed, certainly

**Verse 29**

τότε ἦψατο 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

γίνομαι

Lays stress on the relationship between faith and healing.

**Verse 30**

καὶ ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ορᾶτε μηδεὶς γινωσκέτω.

ἠνεώχθησαν Verb, aor pass indic, 3 pl

ἀνοίγω open

ἐνεβριμήθη Verb, aor midd dep indic, 3 s

ἐμβριμασομαι speak harshly to

ὄραω see; make sure, see to

μηδεις, μηδεμια, μηδεν no one, nothing

**Verse 31**

οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ  
τῇ γῆ ἐκεῖνῃ.

ἐξεληθόντες Verb, aor act ptc, m pl nom

ἐξέρχομαι

διαφημιζω **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.