



Chapter 8

Healings, Calming the Storm The Demoniac at Gadara

**By: Michael Fronczak
Bible Study Resource Center
564 Schaeffer Dr.
Coldwater, Michigan 49036**

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Miracles of Chapter 8

Found in a slightly different order than Luke and Mark. Some scholars believe that Matthew assembled them in this particular order for some mystical reasons.

Matthew, Mark and Luke cover much of the same ground, subtle differences in some of the narratives. Some scholars believe that the differences imply that there were two occasions very similar; other scholars believe that they are just slightly different details of the same account.

Design Structure of the Four Gospels

	Matthew	Mark *	Luke	John
	Synoptic Gospels			
Presents as:	Messiah	Servant	Son of Man	Son of God
Face:	Lion	Ox	Man	Eagle
Ensign:	Judah	Ephraim	Reuben	Dan
Camp Site:	East	West	South	North
Genealogy:	Abraham (Legal)	---	Adam (Bloodline)	Eternity (Preexistence)
What Jesus:	Said	Did	Felt	Was
To the:	Jew	Roman	Greek	Church
1st Miracle:	Leper cleansed	Demon expelled	Demon expelled	Water into Wine
Ends with:	Resurrection	Ascension	Promise: Spirit (Acts)	Promise: Return (Revelation)
Style:	Groupings	Snapshot	Narrative	Supernatural Review
Key Word:	Fulfilled (38X)	<i>Eutheos</i> (42X)	It came to pass (40X)	Verily, Verily (24X)
Jesus:	151X	13X	88X	247X
Facts:	Whole Camp (Outer)	Outer Court (Outer)	Holy Place (Outer)	Holy of Holies (Outer)
Aspects:	Human	Human	Human	Divine
Ministry:	Galilean	Galilean	Galilean	Judean

* Mark may have been Peter's amanuensis (secretary)

The four gospels are structured to espouse four different messages (see graphic above). Matthew is the Jew, the Levi—his presentation of Jesus Christ is as the Meshiah Nagid, the Messiah of Israel. The first miracle of Mark and Luke was the casting out of a demon, a very Gentile type of thing. John's first miracle was the water into the wine. The first miracle is relevant. Matthew is Jewish: Healing a leper is a very Jewish issue, meaning that leprosy was used by God in the Torah to be very emblematic of sin. The healing of a leper is obviously a compassionate action and also, from a mystical point of view, is speaking much deeper.

McGee Introduction: The previous chapter concluded the Sermon on the Mount. It has been conceded by friend and foe alike that there has been given no higher ethic than that in the Sermon on the Mount.

Now the question arises: How can one attain to that high ethic? To answer this question, Matthew brings together a series of miracles which demonstrate that the One who gave the ethic also has the dynamic for its accomplishment. Our Lord made it very clear to us who are believers that "... without me ye can do nothing" (John 15:5). I wish that we could keep that fact before us at all times. You and I, in and of ourselves, are unable to produce anything which is acceptable to God. Christ today works through the Holy Spirit, whom He sent into the world, to accomplish through us what we cannot do.

This reveals an important point: Matthew is not attempting to give us a biography of the Lord Jesus, nor is he attempting to put in chronological order the series of events that took place in His ministry. Rather, he is giving us a movement, which we must not miss. The King went to the mountain, enunciated His manifesto, the law of the kingdom; now He comes down from the mount, and we see twelve miracles that He performs. This demonstrates that when He rules on this earth, He will have the dynamic to enforce the laws of His kingdom.

As I have suggested previously, the Sermon on the Mount is probably in an abridged edition. In the Millennium we will have the unabridged, which means that there will be many more things to be carried out.

In chapters 8 and 9 Matthew tells us of twelve miracles. While he does not attempt to give all the miracles that demonstrate the King's power, he gives these in an organized, logical order. Let me call your attention to this in the six miracles recorded in the chapter before us:

1. Healing the leper, our Lord touches him. This is human disease at its worst.
2. Healing the centurion's servant is done from a distance—He has no physical contact with him.
3. Healing Peter's wife's mother, He touches her.
4. Casting out demons, He moves into the supernatural realm of spirits.
5. Stilling the winds and the sea is in the realm of nature and demonstrates His power over natural forces.
6. Casting out demons from the two Gergesenes is a very difficult case in the realm of the spirit world.

The King moves in all of these different areas, and Matthew lists them not in a chronological order but in a logical order. There is a definite movement in Matthew's record.¹

¹McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:46). Nashville: Thomas Nelson.

Hegg Introduction: Chapters 8 and 9 form a clear parallel to chapters 5–7 in this way: in the Sermon, Yeshua gives us His *words*, and in chapters 8–9 His *words* are confirmed by His *works*. In a typical Hebraic perspective, words are not enough, there must be actions that accompany one’s words. Yeshua is therefore seen to be the Messiah not only through the authority of His teaching, but also by the confirmation of His mighty deeds. As He said, If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father. (John 10:37–38)

We may also note that the people who receive healing at the hand of the Master in these chapters are those who are either at the margins of the Jewish community or those who are generally recognized as without public status or power within the society. There is a leper, a servant of some Roman official, the mother-in-law of Peter, two demonized individuals, a paralytic, someone who is not even named, an woman who is ceremonially unclean, an unnamed little girl, to blind men, and a mute who was demonized. It may be, moreover, that the manner in which these healing miracles are arranged by Matthew points to the demonstration of Yeshua’s messiahship under the rubric of 11:4–6 in which Yochanan HaMatbil (John the baptizer), from prison, sends his talmidim to query Yeshua, Who responds by quoting from Isaiah’s prophecies regarding the miracles that would characterize the “coming One.”

But the two units (5–7 and 8–9) form a basis for the sending forth of the talmidim to their mission in chapter 10. They are to know, understand, and duplicate His teaching, but they are also to perform mighty deeds in His Name as proof of their own authenticity and the authentic nature of their message. As the witnesses of Yeshua, they are to duplicate His teaching and His works: like master, like disciple (10:24f). Then, in chapter 11, Matthew records the response of Israel to Yeshua, presented as the Messiah both by His own words and works, as well as by the words and works of His talmidim. The clear rejection of Yeshua as the Messiah is therefore recorded only after the clear testimony of His true nature is established through the two-fold witness of His own words and works and those of His talmidim.

The rejection of Yeshua, therefore, cannot be construed as misunderstanding or as somehow mistaken. Yeshua is rejected by the nation in spite of the clear testimony given to authenticate Him. Such a rejection, then, is without excuse. With the rejection of Yeshua by the nation of Israel confirmed, Matthew goes on in the subsequent chapters to show how Yeshua calls upon His followers to remain faithful to Him in spite of the growing antagonism of the Jewish community and her leaders. His use of parables (ch. 13) is specifically stated to be done in order to facilitate a revelation of the “mysteries of the kingdom” to those chosen, and to hide them from the others (13:11). In the overall structure of Matthew, in which the parables follow the rejection of Yeshua by the majority of the Jewish community, the message is clear: rejection of Yeshua brings dire consequences. Inclusion within the kingdom of God is predicated upon an acceptance of Yeshua.²

² Tim Hegg, Commentary on Matthew, torahresource.com (Hegg, 2008)

Matthew 8:1

When he was come down from the mountain, great multitudes followed him.

[come down from the mountain] That is, the Sermon on the Mount. Probably the second year of His ministry.

[great multitudes followed him] Normal for men with power from God. Having been deeply impressed with the glorious doctrines which they had just heard.

The authorities viewed mobile teachers with followings of large crowds as threats to social stability; the Romans were always concerned about uprisings in Jewish Palestine. Readers familiar with this situation in pre-70 Jewish Palestine might recognize here a hint of impending conflict.³

McGee: Notice that “great multitudes followed him.” There were not just a few folk. You see, He was up in Capernaum, where his headquarters were. And I am confident that the following miracle occurred there. Of course, this raises the question of where He had been when He gave the Sermon on the Mount. I have read many different theories, but I do not think the location is important for us to know. We are told that when He came down from the mountain, great crowds followed Him. Is the King who is able to enunciate the ethic also able to move with power among humanity? That is an important question.

When I was in college, I had a roommate who had gone through a rough year. He was attractive and popular and had fallen in with the wrong crowd. Finally, drinking forced him to quit his ministry. At graduation our speaker carried us into the clouds, telling us what we ought to do, which is what most graduation speakers do. Later, in our room, this fellow dropped down on his bed, dejected, and said, “Mac, I don’t need anyone to tell me *what* to do. I need someone to tell me *how* to do it.”⁴

Matthew 8:2

And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

[Lord] 1st occasion of the Greek word - *kurios*- in the New Testament, which is translated Lord, and is used as master or rabbi. About 650 times it is used to be a title of Jesus. It is the Greek equivalent to the Hebrew word “Adoni.”

Leprosy was an unattractive skin disease for which the Bible had prescribed quarantine from the rest of society (Leviticus 13:45-46). Lepers were thus outcasts from society, and

³ Bible Background Commentary

⁴ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:46). Nashville: Thomas Nelson.

most healthy people preferred to ignore them. “Lord” in personal address could also mean “Sir” and need not connote recognition of Jesus’ deity.

[leper] Leprosy “Hansen’s Disease”- today’s term for leprosy. *Mycobacterium leprae bacillus* is the bacillus that causes it. Lesions of the skin, superficial nerves, attacks the eyes, the genitals, extremities, basic internal corruption that eventually causes the erosion of tissue, and results in deformed and erosive extremities. A very loathsome disease, very visible in its later stages. It is a manifestation of the corruption within, what is causing the external appearance is the corrosion internally.

Dapsone is a drug that treats it. Yet, in the 1980s around the world they have discovered that the resistance to that drug is increasing and therefore, they expect the existence of leprosy to increase. Most prevalent in the low, humid, tropical areas of Asia, Africa, South America and the Pacific Islands. About 2 million known cases on the planet earth, and suspect about 11 million if they knew them all. Does seem to be transmitted through prolonged physical contact, during certain times (certain times contagious, others not) and certain susceptibilities. Primarily gets transmitted through improperly sterilized hypodermic needles, and tattooing needles.

In a Biblical sense, leprosy is very detailed in the Old Testament, as well as in the New Testament. There is no cure for leprosy in the Old Testament, other than the Lord Himself. (Num 12:13; 2 Kgs 5:1-15 occasions where leprosy is cured, always supernaturally by God). In the Old Testament, God is also using leprosy as a symbol of sin. Leprosy is a disease, and there is an inner corruption that manifests itself outwardly especially in later stages, exactly what sin is, a form of corruption, a disease.

In the mind of this leper, there is no basis for healing outside of God, by him calling Jesus, “Lord,” shows his understanding of Jesus being God incarnate.⁵

Ten Cases of Leprosy

1. Moses (Exodus 4:6-7)
2. Moses (Exodus 4:30)
3. Miriam (Numbers 12:1-16)
4. Namaan (2 Kings 5:1-19)
5. Gehazi (2 Kings 5:20-27)
6. Four leprous men (2 Kings 7:3)
7. King Uzziah (2 Kings 15:5; 2 Chron. 26:20)
8. A leper Jesus healed (Matthew 8:1-4)
9. Simon the leper (Matthew 26:6)
10. Ten lepers Jesus healed (Luke 17:12)

[worshipped him] Christ accepts worship (Matthew 15:25).

[Lord] First of 133 times in the Gospels, 84 times in Acts, and 150 times in the rest of the New Testament Jesus is called Lord. Jesus calls Himself Lord (Matthew 7:21-22; Matthew 21:3), as do prophets (Isaiah 40:3 with Matthew 3:3 and Malachi 3:1 with Mark 1:2; Luke 2:27), angels (Luke 2:11), and God and the Holy Spirit (Psalm 110:1-5;

⁵ Chuck Missler, Commentary on Matthew, khouse.org

Matthew 22:43-45; Malachi 3:1; Acts 2:36). Two Lord's are mentioned sitting side by side (Psalm 110:1-5; Matthew 22:43-45).

[if thou wilt, thou canst make me clean] Constant questioning of God's will every time one prays is the greatest hindrance to answered prayer. All people who believe in God believe He can do all things, but few believe He will. It is always God's will for every child of His to get what he wills (Matthew 7:7-11; Matthew 17:20; Matthew 21:22; Mark 9:23; Mark 11:22-24; John 15:7,16; Hebrews 11:6; James 1:5-8; 1 John 3:20-22; 1 John 5:13-14). See note, [□]Luke 5:12.

Lord, if thou wilt, thou canst make me clean—As this leper may be considered as a fit emblem of the corruption of man by sin; so may his cure, of the redemption of the soul by Christ. A sinner, truly penitent, seeks God with a respectful faith; approaches him in the spirit of adoration; humbles himself under his mighty hand, acknowledging the greatness of his fall, and the vileness of his sin; his prayer, like that of the leper, should be humble, plain, and full of confidence in that God who can do all things, and of dependence upon his will or mercy, from which all good must be derived. It is peculiar to God that he need only will what he intends to perform. His power is his will. The ability of God to do what is necessary to be done, and his willingness to make his creatures happy, should be deeply considered by all those who approach him in prayer. The leper had no doubt of the former, but he was far from being equally satisfied in respect of the latter.⁶

Touching a leper was forbidden, and most people would have been revolted by the thought of it. Indeed, the law enjoined the leper's isolation from society (Leviticus 13:45-46). See further comment on Mark 1:40-45. The miracle itself would have been viewed as the work of a mighty prophet, however (cf. 2 Kings 5:14).⁷

McGee: Notice that Jesus came from the heights to the very depths. Leprosy, symbolic of sin in the Bible, was considered incurable; leprosy was the most loathsome disease. And when this leper came to Jesus, he did not ask, "Will You make me clean?" or "Are You able to make me clean?" This leper had faith. He recognized the lordship of Christ, and on that basis said, "If You will, You can make me clean." What we ask is not always the Lord's will, friend. But if it is His will, He can do it. It is most important that the will of God comes first. It may be easy for you, but it is difficult for me to put the will of God first. I put it like this, "Lord, will You do this because *I* want You to do it?" But the leper says, "I know You can, but will You?" That is, is it according to Your will? This is a little different from what we hear folk pray today when they *demand* that the Lord do certain things. May I say to you, friend, let *Him* decide—and that's the way it is going to be done anyway.⁸

⁶ Adam Clarke's Commentary

⁷ Bible Background Commentary

⁸ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:47). Nashville: Thomas Nelson.

Jewish New Testament Commentary: Make me clean, not only free of the **repulsive skin disease** called “leprosy” in many translations (but probably not Hansen’s Disease, which is what “leprosy” means today); but also ritually clean (Hebrew *tahor*), so that I will not have to be separated from the community. The rules applicable to “lepers” are specified in Talmud tractate N’ga’im, based on Leviticus 13–14.⁹

Before this miracle, the only record of an Israelite being healed of leprosy was the case of Miriam in Num. 12:10–15. The phrase **if You are willing** is important because it indicates genuine faith. It does not necessarily mean that if one simply believes, God *will* do something, but that He *can* do it (see Dan. 3:17, 18). Normally, touching a leper would result in ceremonial defilement (see Lev. 14:45, 46; Num. 5:2, 3; Deut. 24:8). In this case, Jesus touched the leper, and the leper became clean.¹⁰

Tim Hegg: Here we may pause to make an extended, midrashic application. The man who came to Yeshua had no doubt that Yeshua could heal him of that which rendered him unclean. How often is our faith deficient, for though we know that in Yeshua our sins have been forever blotted out, we still labor under the guilt of those sins, long since confessed. It is faith that lays hold of the promise: “If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness” (1Jn 1:9). If the Holy One has declared us righteous, then holding on to guilt for sins that have been forgiven is to call into question both His faithfulness and righteousness.

Yeshua’s response, noted first in His physical gesture and then followed by a single word, is powerful for its simplicity. He stretches out His hand and touches the man. The infinitely pure touches the one who is continually impure. That physical gesture was in itself a token of Yeshua’s humble status as the incarnate One. Coming from the halls of eternity in which He enjoyed the unmarred bliss of holy companionship with the Father, He here confronts that fallenness of the world in a single touch. He had come to save sinners, and this was a public demonstration of how that mission would be completed.¹¹

And, behold, there came a leper ... shew thyself to the priest

This meaning of this verse is missed in modern Bible commentaries. Many Bibles cross reference this section to Leviticus chapter 13 and 14 and what they call the “laws regarding leprosy.” Although the link to Leviticus is correct, the common interpretation of the ailment being “leprosy” is incorrect. For instance, the *Geneva Study Bible* even has a caption in chapter 14 entitled, “The Law Concerning Leprous Houses.”

Of course the idea of a house having leprosy is absurd. The text of Leviticus clearly shows this is not the disease of leprosy:

- None of the physical skin conditions described are those of leprosy
- The method of examination and treatment is not that for leprosy
- Leprosy does not appear on clothing and walls of homes

The affliction spoke of in Leviticus is known in Jewish Bibles as *tzarrat*. (The first two letters are pronounced like the double z in “pizza.”) Scripture shows that this was a

⁹Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 8:2). Clarksville: Jewish New Testament Publications.

¹⁰ The Nelson Study Bible

¹¹ Time Hegg, Commentary on Matthew, torahresource.com

specific disease inflicted directly by God Himself, for hidden sin among the people. It is taught in Judaism that tzarrat was directly associated with the sin of *lashan hara* (an evil tongue). This was when people would speak evil of others, behind their backs. In the book of Numbers, chapter 12, we see Moses own sister, Miriam, afflicted with tzarrat when she spoke against Moses.

Another point to note in this section is that Yeshua commanded the man not to tell anyone but to inform the priests. As already mentioned, He was following Torah by instructing the man to go see the priest.

A question to consider is: Why does Yeshua (here and later on as well) tell people not to spread the word of His miracles? We will address this in the next section of this study. Going back to the subject of "tzarrat." There is another interesting story in the "New Testament" that seems to be related to this sin-related condition. One could ask, "Who more than anyone else, was speaking *lashan hara* against the Messiah and his followers? This was Sha'ul (Paul/Saul), of course.

In Acts chapter 9, we read of Paul's encounter with Yeshua. He is stricken with an ailment that blinds him. The details of this affliction are given when it comes to an end: **Acts 9:18** - *And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.*

The Greek word for "leprosy" as found in the "New Testament" is *lepra*, from the root *lepis*, meaning *a flake or scale*. (Strong's #3014, 3013). This is the word used to describe the "scales" that Paul received on his "road to Damascus." It is also the word used to describe the man healed by Yeshua in verses 8:1-4. Thus, an argument could be made that Paul was stricken with Tzarrat, which was healed through his encounter with Yeshua.

While we are on the subject of Paul's "conversion" (as some call it), it is important to note that Paul did not lose all of the knowledge he had acquired in his training as a Pharisee. His problem was the same as he would later note concerning his fellow Pharisees:

Romans 10:2 - *For I bear them record that they have a zeal of God, but not according to knowledge*

The word "*knowledge*" is epignosis (Strong's #1922) meaning to have full discernment. Paul, like the other Pharisees, had abundant understanding of the Scriptures. (They had "knowledge" in this sense.) However, it required the illumination of God's Spirit to take that understanding and turn it into wisdom -- the wisdom that then showed him that Yeshua was the goal of the Torah. We will cover this in detail in our upcoming Romans study.¹²

Matthew 8:3

And Jesus put forth *his* hand, and touched him, saying, **I will; be thou clean. And immediately his leprosy was cleansed.**

First miracle of healing Chapter 8

Jesus' authority. "I will, be thou clean."

¹² www.yashanet.com

That leper is you and I. We have a disease worse than leprosy. We have a disease that God identified with leprosy in the Old Testament and His ritualism to educate them about the evils of leprosy apply to you and I, in that we are sinners. We have a disease and there is no known cure, only God Himself can make you clean.

What do you have to do? Acknowledge who He is (Lord) and that He can make you clean.

[touched him] First of eight cases Jesus touched in healing people (Matthew 8:3,15; Matthew 9:29; Matthew 17:7; Matthew 20:34; Mark 1:41; Mark 7:33; Luke 5:13; Luke 7:14; Luke 22:51). Many others touched Him and were healed (Matthew 9:21; Matthew 14:36; Mark 3:10; Mark 5:28; Mark 6:56; Mark 8:22; Luke 6:19).

[and touched him] It was an offence to the Jews to *touch* a leprous person, and was regarded as making him who did it ceremonially impure, Leviticus 13:3. The act of putting forth his hand and *touching* him, therefore, expressed the intention of Jesus to cure him, and was a pledge that he was, in fact, already cured.¹³

[I will] God never says "No" to anyone who comes to Him in faith (Matthew 7:7-11; Matthew 17:20; Matthew 21:22; Mark 9:23; Mark 11:22-24; John 14:1-15; John 15:7,16; James 1:5-8).

[immediately his leprosy was cleansed] Not one gradual healing is recorded in the life of Jesus. Some use John 4:52 and Mark 8:23-25 as excuses for unbelief and as proof of gradual healing, but in both cases the persons were healed within the hour.

And immediately his leprosy was cleansed—What an astonishing sight! A man whose whole body was covered over with the most loathsome disease, cleansed from it in a moment of time! Was it possible for any soul to resist the evidence of this fact? This action of Christ is a representation of that invisible hand which makes itself felt by the most insensible heart; of that internal word which makes itself heard by the most deaf; and of that supreme will which works every thing according to its own counsel.¹⁴

McGee: "Jesus put forth his hand, and touched him." If *I* had touched a leper, what would have happened? Well, I might have contracted his disease, and I would not have healed him. But notice what happens. First of all, He did touch him. Have you ever stopped to think that this man not only had the physical disease of leprosy but that he had a psychological hang-up that was terrible? I do not know this man's background, but I imagine that one day he noticed a breaking out on his hand. Perhaps he had been out plowing, came in, showed his wife, and she put some ointment on it. The next morning it was just as red as it could be, and he went out and plowed again. This went on for about a week, and his wife started getting uneasy. She suggested he visit the priest. He went to the priest who isolated him for fourteen days. At the end of this period of time the disease had spread. The priest told him he had leprosy.

¹³ Barne's Notes

¹⁴ Adam Clarke's Commentary

The man asked the priest if he could go and tell his wife and children and say good-bye. The priest said, "I'm sorry, you cannot tell them good-bye. You cannot put your arm around your wife again or hold your children in your arms anymore. When anyone comes near you, you must cry out, 'Unclean, unclean.'" He saw his children grow up from a distance. They would leave food in a certain place, and he would come and get it after they withdrew. He could not touch them. In fact, he had been able to touch no one, and no one had been able to touch him. Then one day he came to Jesus and said, "Lord, if You will, You can make me clean." And what did the Lord Jesus do? He *touch*ed him. May I say to you that the touch of Jesus was one of the most wonderful things that ever had happened to the man. It not only cleansed his leprosy, but it brought him back into the family of mankind and into the family of God. "Immediately his leprosy was cleansed."¹⁵

Jewish New Testament Commentary: By the first century Judaism had developed a list of major signs the true Messiah could be expected to give as proof of his identity (see 16:1–4). Healing a leper was one of them. Another was casting out a deaf, dumb and blind demon (12:22–23&N). Another was the healing of a person blind from birth. Other Messianic signs and references to them are found at 11:2–6 and Yn 6:25–33, 9:1–41, 11:1–52.¹⁶

Matthew 8:4

And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

It is interesting that Jesus told people not to tell anyone and they would go tell everyone and Jesus tell us to go out and tell everyone and we keep it a secret. In Mark's record we find that this man was so overjoyed—and you can't blame him—that he went out and told everybody he met. He "blazed it abroad!" Consequently, the crowds pushed in on our Lord, and He was forced to retire from the city and stay in desert places.

[show thyself to the priest] - why?

- 1) required by the Law (Lev 14)
- 2) intended to let the officials realize that God is at work.

The law required a healed leper to be examined by the priest (Leviticus 14). Jesus wanted this man to give his story firsthand to the priest to prove that his leprosy was completely gone so that he could be restored to his community.

[Moses] The first instance of 80 times that "Moses" is mentioned in the New Testament. This is proof that he wrote Leviticus. See Leviticus 14:4-32.

¹⁵McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:47). Nashville: Thomas Nelson.

¹⁶Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 8:1). Clarksville: Jewish New Testament Publications.

[tell no man] "Tell no man" for four reasons:

1. He did not want to set forth His claim to Messiahship this early in His ministry and hasten the controversy He knew that His works would cause. Even later He forbade His disciples to make it known (Matthew 16:13-20). He made no public claim of it at first, but simply did the works that the prophets had predicted the Messiah would do (Matthew 11:1-6).
2. He wanted people to fulfill the law and offer the testimony that Moses commanded in such cases (Leviticus 14:4,10,21-22). In each case it would have to be known to the priests how one was cleansed and this should be sufficient proof of His Messiahship to the priests. The Jewish rabbis taught that cleansing lepers should be characteristic of the Messiah, so His very works proved it before He was forced by opposition to make such claim for Himself.
3. He wanted to shun popularity and human acclaim and the evil effects of mob clamor to make Him King. When this did happen He got away from it all (John 6:15-21). By this time He knew it was time to declare Himself to the people, so never again did He say, "taell no man," as in Matthew 8:4; Mark 8:26,30; Luke 5:14; Luke 8:56; Luke 9:21.
4. Jesus set an example of putting healings to the test before testimony is given for them. Any real healing will stand any kind of test. Any person maintaining he is healed when he is not, is unscriptural.

Jesus saith—See thou tell no man—Had our Lord, at this early period, fully manifested himself as the Messiah, the people in all likelihood would have proclaimed him King; this, however, refused by him, must have excited the hatred of the Jewish rulers, and the jealousy of the Roman government; and, speaking after the manner of men, his farther preachings and miracles must have been impeded. This alone seems to be the reason why he said to the leper, See thou tell no man.

Show thyself to the priest—This was to conform to the law instituted in this case, Leviticus 14:1, etc.

Offer the gift—This gift was two living, clean birds, some cedar wood, with scarlet and hyssop, Leviticus 14:4, which were to be brought for his cleansing; and, when clean, two he lambs, one ewe lamb, three tenth deals of flour, and one log of oil, Leviticus 14:10; but if the person was poor, then he was to bring one lamb, one tenth deal of flour, one log of oil and two turtle doves, or young pigeons, Leviticus 14:21, 22. See the notes on Leviticus 14 (note).

Now all this was to be done for a testimony to them; to prove that this leper, who was doubtless well known in the land, had been thoroughly cleansed; and thus, in this private way, to give full proof to the priesthood that Jesus was the true Messiah. The Jewish rabbins allowed that curing the lepers should be a characteristic of the Messiah; (see Bishop Chandler's Vindication); therefore the obstinacy of the priests, etc., in rejecting Christ, was utterly inexcusable.¹⁷

Jewish New Testament Commentary: Tell no one. In the early part of his ministry Yeshua did not publicize the fact that he was the Messiah, because the people expected a

¹⁷ Adam Clarke's Commentary

Messiah who would liberate Israel from Rome and rule in glory, not one who would die a criminal's death. Had he been publicly identified as the Messiah, the people would have tried to make him king then and there, as they did soon after (Yn 6:15). Had the attempt succeeded, with Yeshua ruling in glory, he would not have fulfilled Isaiah 53's prophecy of a Messiah who must suffer and die. Only at his Second Coming will Yeshua fulfill the prophecies concerning the Messianic Age of world peace.

Go and let the *cohen* examine you, and offer the sacrifice that Moshe commanded in Leviticus 14:1–32. In other words, do what the *Torah* commands after recovery from such a skin disease. This sends a message to the religious establishment that the Messiah has come and is at work, doing what only the Messiah can do (vv. 1–4N). The **testimony to the people** is to go “through channels”—initially to the leadership.¹⁸

Matthew 8:5

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

[**centurion**] The head of about 80 men (theoretically 100, but not organized that way), basically what we would call a company. A 60th part of a Roman legion. Not a Jew, but a Gentile. Matthew will emphasize that the first 12 chapters of his Gospel, that Jesus Christ is presenting Himself to Israel, not to the world at large!

The Centurion

Luke also talks a lot about Centurions (Luke 7:4 - he points out that the Centurion is worthy). Luke is always very kind to Centurions. When Paul appealed to Rome, when he finally gets to the point that he invokes his Romans citizenship, and they arrange to have him heard by Caesar. The Roman law required all the documentation describing the background of the case that has been appealed to Rome, to precede the person to Rome. Thus, it is believed by some scholars that those documents that were required to precede Paul were essentially volume 1 and volume 2 of volumes built by Luke (Luke and Acts respectively). They may have been the trial documents for the defense of Paul, and you may notice that Luke is preoccupied by demonstrating that all the insurrections and public unrest were always the response of Orthodox Judaism (not by the Gentiles, but by the Jews). Also will find that the Roman officials were the ‘good guys’ in Luke’s narrative.

The nearest legion of Roman troops was stationed in Syria; many troops were also stationed at Caesarea on the Mediterranean coast and in the fortress Antonia in Jerusalem; Capernaum, as a customs post, would naturally have warranted at least some soldiers. Centurions commanded a “century,” but in practice this consisted of sixty to eighty troops, not one hundred. They were the backbone of the Roman army, in charge of discipline.

¹⁸Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 8:4). Clarksville: Jewish New Testament Publications.

... there came unto him a centurion

The centurion clearly knew the Torah and Jewish culture to recognize that Yeshua was the Messiah. Many gentiles of that day were attracted to the faith of Israel. In Scripture and other writings, we see gentiles in various stages of practice and growth in the faith of Israel. Some were known as "*God-fearers*," who acknowledged that the God of Israel was the one true God, and followed some of the Torah commandments. They would not be on an active path of conversion. Others would be actively learning and taking on more of the Torah, with the intent of full conversion.

The issue of the necessity of conversion (taking on all of the Torah) for gentiles coming to faith in Yeshua would become a point of discussion in the early Messianic community as we see in the fifteenth chapter of the book of Acts as well as in some of Paul's writings.

Although conversion to Judaism and taking on all of the Torah is not a prerequisite to faith for gentiles, God makes it clear that gentiles have and will always have a relationship to Torah and the faith of Israel. In fact, those who claim to be of the faith of God are warned about separating themselves from God's Sabbath and Israel's covenant - the Torah:

Isaiah 56:1-7 - Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Scripture is clear that at the end of days it will be gentiles that come into the faith of Israel, and its Messiah, Yeshua -- NOT Jews entering into some gentile "church" that has replaced the faith God established with Israel:

Zechariah 8:23 - Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for **we have heard that God is with you.**

Isaiah 54:2,3 - Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and **thy seed shall inherit the Gentiles**, and make the desolate cities to be inhabited.

Deteronomy 32:43 - Rejoice, O ye nations, **with his people**: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people. ¹⁹

Matthew 8:6

And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

[**palsy**] Greek: *paralutikos* (GSN-3885), to be paralyzed (Matthew 4:24; Matthew 8:6; Matthew 9:2; Mark 2:3-9; Luke 5:24; Luke 5:18; Acts 8:7; Acts 9:33).

[**grievously**] Greek: *deinos* (GSN-1171), excessively, terribly (Luke 11:53).

Matthew 8:7

And Jesus saith unto him, I will come and heal him.

Jesus is going to go to a Gentile home, He is a rabbi, He is not suppose to do that, it is unclean....

Matthew 8:8

The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

[**speak the word only, and my servant shall be healed**] Expressing absolute faith in the power of Christ. I have authority over 100 men who obey me to the letter when I speak. You have authority over demons and one word from You will be enough to heal my servant. What faith!

[**I am not worthy**] This was an expression of great humility. It refers doubtless to his view of his personal unworthiness, and not merely to the fact that he was a Gentile. It was the expression of a humble spirit; a conviction of the great dignity and power of the Saviour, and a belief that he was so unlike him, that he was not fit that the Son of God should come into his dwelling. So every truly penitent sinner feels-a feeling which is appropriate when he comes to Christ. ²⁰

The centurion, who knows that Jewish people rarely entered Gentile homes, concedes Jesus' special mission to Israel (cf. Matthew 15:27). At the same time he expresses great faith, for among all the stories (both true and spurious) of healing miracles in antiquity, long-distance healings were rare and considered especially extraordinary.

¹⁹ www.yashanet.com

²⁰ Banes' Notes

Matthew 8:9

For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

The Centurion is making the analogy of authority, he understands that Jesus does not have to go to his house and defile Himself by entering Gentile quarters.

[I am a man] He had full confidence in the ability of Jesus to heal his servant, and requested him simply to give the command. This request he presented in a manner appropriate to a soldier. I am a man, says he, under authority. That is, I am subject to the commands of others, and know how to obey. I have also under me soldiers who are accustomed to obedience. I say to one, go, and he goes; and to another, come, and he comes. I am *prepared*, therefore, to believe that your commands will be obeyed. As these obey me, so do diseases, storms, and seas obey you. If men obey me, who am an inferior officer, subject to another, how much more shall diseases obey you-the original Source of power- having control over all things! He asked, therefore, simply that Christ would give commandment, and he felt assured he would be obeyed.

The centurion's response demonstrates that he (backed by Rome's authority) understands the principle of authority that Jesus exercises. Roman soldiers were very disciplined and (except in times of mutiny) followed orders carefully; they provided the ultimate model of discipline and obedience in the Roman Empire.

The centurion was in a position in which he recognized authority. He wore a Roman uniform and could say to a soldier under him, "Do this," and he did it. Why? Because of power, which is authority. He looked at Jesus and said, "You have that kind of power." He recognized that Jesus had that kind of authority over physical illness.

Tim Hegg: Yeshua's response to the Centurion's description of need is a statement in the most of the English translations: "I will come and heal him" (so NASB, NIV, ESV, KJV, NRSV). A number of commentators, however, suggest that the phrase is a question: "Should I come (to) heal him?" Carson² notes that the Greek includes the emphatic *eigwv* (*ego*, "I"), placed first in the clause,³ as implying, "Should I, a Jew, come to your house to heal him?" Likewise, in the story of the Syro-Phoenician woman (15:21-28), her request that Yeshua heal her daughter is initially met with a negative response, apparently based upon her being a Gentile. Thus, some view Yeshua's initial response as a question, either in pointing out the otherwise uncommon request that a Gentile would ask a Jewish teacher to come to his house, or for the purpose of assaying the man's faith.²¹

²¹ Tim Hegg, Commentary on Matthew, torahresource.com

Matthew 8:10

When Jesus heard *it*, he marvelled, and said to them that followed, *Verily I say unto you, I have not found so great faith, no, not in Israel.*

Compliment to the Centurion, an indictment to Israel who should have first understood the authority of who was standing before them.

Jesus marveled at two things only:

1. Faith of this Gentile (Matthew 8:10)
2. Unbelief of the Jews (Mark 6:6)

[Israel] They were Jews (Matthew 10:5).

I have not found so great faith, no, not in Israel—That is, I have not found so great an instance of confidence and faith in my power, even among the Jews, as this Roman, a Gentile, has shown himself to possess.

From Luke 7:5, where it is said of this centurion, “he loved our nation, and has built us a synagogue,” we may infer that this man was like the centurion mentioned Acts 10:1; a devout Gentile, a proselyte of the gate, one who believed in the God of Israel, without conforming to the Jewish ritual or receiving circumcision. Though the military life is one of the most improper nurses for the Christian religion, yet in all nations there have been found several instances of genuine humility, and faith in God, even in soldiers; and perhaps never more, in the British military, than at present, A.D. 1831.²²

A centurion was a career military officer in the Roman army with control over 100 soldiers. Roman soldiers, of all people, were hated by the Jews for their oppression, control, and ridicule. Yet this man’s genuine faith amazed Jesus! This hated Gentile’s faith put to shame the stagnant piety of many of the Jewish religious leaders.²³

The centurion seems to understand what **no one in Israel** understands: Jesus is the long-awaited Messiah. Jesus **marveled**, commending the centurion for his exemplary faith and censuring Israel for lack of faith.²⁴

Matthew 8:11

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Predicting that there will be a time when the Gentiles shall be allowed into the kingdom.

[kingdom of heaven is at hand] Literally, "kingdom from the heavens." It is headed by Jesus Christ for the purpose of re-establishing the kingdom of God over this rebellious part of God's realm. Only found in Matthew because it is the gospel of Jehovah's King.

²² Adam Clarke’s Commentary

²³ Life Application Notes

²⁴ ESV Study Bible Notes

It is a dispensational term and refers to Messiah's kingdom on earth. Offered by both John and Jesus (Matthew 3:2; Matthew 4:17; Matthew 10:7). Because it was rejected, it was postponed until Christ comes to set up the kingdom (Matthew 11:12,20-24; Matthew 27:22-25; Luke 19:11-27; Acts 1:6-7; Acts 3:19-26). It is now the realm of profession (Matthew 13:11-17,30,38-43,47-50). The parables of the kingdom apply to this age. At the end Christ will come and set up a literal earthly kingdom forever (Matthew 25:31-46; Rev. 11:15; Rev. 19:11-20:10; Zech. 14; Isaiah 9:6-7; Daniel 2:44-45; Daniel 7:13-27; Luke 1:32-33). During the first 1,000 years of His eternal reign He will put down all rebellion and rid the earth of all rebels. Then God will become "all in all" as before rebellion (Rev. 20:1-10; Rev. 21:1-22:5; 1 Cor. 15:24-28; Ephes. 1:10). Anything said of the kingdom of heaven can also be said of the kingdom of God, because the former is only the earthly dispensational aspect of the latter. There are many things said of the kingdom of God, however, which cannot be said of the kingdom of heaven.

[many shall come from the east] Jesus takes occasion, from the faith of a Roman centurion, to state this conversion would not be solitary; that *many* pagans-many from the east and west- would be converted to the gospel, and be saved, as Abraham, Isaac, and Jacob were. The phrase "from the east and from the west," in the Scripture, is used to denote the *whole world*, Isaiah 45:6, 59:19. The phrase, *shall sit down*, in the original, refers to the manner of sitting at meals, Matthew 23:6 and the enjoyments of heaven are described under the similitude of a feast or banquet-a very common manner of speaking of it, Matthew 26:29, Luke 14:15, 22:30. It is used here to denote *felicity, enjoyment, or honour*. To sit with those distinguished men was an honour, and would be expressive of great felicity.²⁵

This verse reflects the standard Jewish image of the future banquet in God's kingdom. Although the Bible declared that it was for all peoples (Isaiah 25:6; cf. Isaiah 56:3-8), Jewish literature by this period emphasized that it was prepared for Israel, who would be exalted over its enemies. People were seated at banquets according to rank. They "sat" at regular meals but "reclined" (as here) at feasts; table fellowship signified intimacy, so fellowship with the great patriarchs, Abraham, Isaac and Jacob, was thought to represent a future hope for the Jewish people, not for Gentiles, with whom Jewish people did not eat.²⁶

"The east and the west" stands for the four corners of the earth. All the faithful people of God will be gathered to feast with the Messiah (Isaiah 6; Isaiah 55). The Jews should have known that when the Messiah came, his blessings would be for Gentiles too (see Isaiah 66:12, 19). But this message came as a shock because they were too wrapped up in their own affairs and destiny. In claiming God's promises, we must not apply them so personally that we forget to see what God wants to do to reach *all* the people he loves.

McGee: It is interesting that He said that many should come from the "east and the west." At the time our Lord said this, my ancestors (and perhaps yours also) were in the west. Or perhaps your ancestors were in the east. Our Lord said that this message was

²⁵ Barnes's Notes

²⁶ Bible Background Commentary

going to get out to them also so that they could trust Him and could “sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.” What a tremendous statement!

Of course, each individual has to exercise personal faith in Christ. No individual can claim church membership, or family tradition, or the fact that his parents are Christian, for his own salvation.²⁷

Matthew 8:12

But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

[the children of the kingdom] That is, the children, or the people, who *expected the kingdom*; or to whom it properly belonged; or, in other words, the Jews. They supposed themselves peculiarly the favourites of heaven. They thought the Messiah would, enlarge their nation, and spread the triumphs of *their* kingdom. They called themselves, therefore, the children of the members of the kingdom of God, to the exclusion of the Gentiles. Our Saviour used the manner of speech to which they were accustomed, and said that *many of the pagans would be saved, and many Jews lost.*

Does not mean all of them. He is saying that there are those that are sons of the kingdom, those that should have been heir to the promises of Israel that will be cast in the outer darkness because they did not accept the promises and understand the time, they didn't recognize their opportunity.

[children on the kingdom] The Jews who were first promised the kingdom.

[outer darkness] Another description of eternal hell, not the grave (Matthew 13:42,50; Rev. 9:2). Wailing, here and in Matthew 13:50; weeping in Matthew 8:12; Matthew 22:13; Matthew 24:51; Matthew 25:30; Luke 13:28; and gnashing of teeth in all these passages picture bitter remorse and pain.

Jesus told the crowd that many religious Jews who should be in the kingdom would be excluded because of their lack of faith. Entrenched in their religious traditions, they could not accept Christ and his new message. We must be careful not to become so set in our religious habits that we expect God to work only in specified ways. Don't limit God by your mind-set and lack of faith.

Matthew emphasizes this universal theme—Jesus' message is for everyone. The Old Testament prophets knew this (see Isaiah 56:3, 6-8; Isaiah 66:12, 19; Malachi 1:11), but many New Testament Jewish leaders chose to ignore it. Each individual has to choose to accept or reject the gospel, and no one can become part of God's kingdom on the basis of

²⁷McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:48). Nashville: Thomas Nelson.

heritage or connections. Having a Christian family is a wonderful blessing, but it won't guarantee you eternal life. *You* must believe in and follow Christ.

But the children of the kingdom shall be cast out

Although many Jews rejected Yeshua at that time and throughout history, Paul (in Romans, chapters 9 through 11), warns gentiles, not to boast against the natural branches (the Jews) as God can easily cast out the gentiles to put them back in. As Paul teaches in Romans, there is always a remnant of faithful Jews, and in the end, all of Israel will be saved. This subject will be dealt with extensively in our Romans study.

recline at table. The peoples of the earth who respond to Jesus' ministry will join the patriarchs at the end-time messianic banquet in the kingdom of heaven (Rev. 19:9), fulfilling God's promise to Abraham (Gen. 12:3). But the **sons of the kingdom** (a Semitic term for national Israel) will lose their claim to the kingdom unless they follow the centurion's example of faith. **weeping and gnashing of teeth.** This description of terrible suffering in hell appears several times in Matthew (cf. Matt. 13:42, 50; 22:13; 24:51; 25:30) and in Luke 13:28.²⁸

Matthew 8:13

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Second miracle of healing in Chapter 8

[as thou hast believed, so be it done unto thee] The law of faith (Matthew 8:13; Matthew 9:29; James 1:5-8; Hebrews 11:6; Mark 11:22-24).

Jewish New Testament Commentary: Replacement theologians (5:5&N) and antisemites might conclude that God is excluding the Jews from his Kingdom (v. 12). However, the point of this story is not exclusion but inclusion: here Yeshua states clearly that Gentiles from all over (**from the east and from the west**), even an army officer of the hated Roman conquerors, can, by virtue of trusting in God (v. 10), join (not replace) God's people Israel and **take their places at the feast in the Kingdom of Heaven with Avraham, Yitzchak and Ya'akov** (v. 11). Verse 12, like many statements of the *Tanakh* prophets pertaining to the Jewish people, is a warning against lack of trust but not an irrevocable prediction. **Those born for the Kingdom, Jews, will be thrown outside in the dark, where people will wail and grind their teeth**, only if they fail to heed the warning.²⁹

²⁸ ESV Study Bible Notes

²⁹ Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 8:5). Clarksville: Jewish New Testament Publications.

Matthew 8:14

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

Peter must have been married to have a mother-in-law. Peter was a family man, so he could not have started celibacy in the Roman Church (2 Cor. 9:5).

Peter's—wife's mother—Learn hence, says Theophylact, that marriage is no hinderance to virtue, since the chief of the apostles had his wife. Marriage is one of the first of Divine institutions, and is a positive command of God. He says, the state of celibacy is not GOOD, Genesis 2:18. Those who pretend to say that the single state is more holy than the other slander their Maker, and say in effect, "We are too holy to keep the commandments of God."³⁰

Matthew 8:15

And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Third miracle of healing Chapter 8

Peter's mother-in-law was sick with a fever. He touched her and healed her. Notice these three types of diseases. One disease is leprosy, which is incurable. Another affliction is palsy, a paralysis. The other illness is a fever, possibly caused by a temporary illness.

[touched him] Second of eight cases Jesus touched in healing people (Matthew 8:3,15; Matthew 9:29; Matthew 17:7; Matthew 20:34; Mark 1:41; Mark 7:33; Luke 5:13; Luke 7:14; Luke 22:51). Many others touched Him and were healed (Matthew 9:21; Matthew 14:36; Mark 3:10; Mark 5:28; Mark 6:56; Mark 8:22; Luke 6:19).

Her response to the healing: service!

Some religious men refrained from touching women in general to avoid any possibility of becoming unclean, unless they had means by which they could ascertain their status (based on Leviticus 15:19). That Peter's mother-in-law was able to "serve" them at table, a common womanly role in antiquity (cf. Luke 10:40), indicates the extent to which she was genuinely healed.

Matthew 8:16

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

Fourth miracle of healings in Chapter 8

³⁰ Adam Clarke's Commentary

When the even was come—The Jews kept their sabbath from evening to evening, according to the law, Leviticus 23:32, From evening to evening shall ye celebrate your sabbath. And the rabbins say, The sabbath doth not enter but when the sun is set. Hence it was that the sick were not brought out to our Lord till after sun-set, because then the sabbath was ended.

Many that were possessed with devils—Dr. Lightfoot gives two sound reasons why Judea, in our Lord's time, abounded with demoniacs. First, Because they were then advanced to the very height of impiety. See what Josephus, their own historian, says of them: There was not (said he) a nation under heaven more wicked than they were. See on Romans 1:1 (note). Secondly, Because they were then strongly addicted to magic, and so, as it were, invited evil spirits to be familiar with them. It seems strange to find men at this distance of time questioning the truth of that which neither scribes nor Pharisees then doubted; nor did they ever object against the pretensions of Christ and his apostles to cast them out. And, if the whole business of demonism had been only a vulgar error, (as wise men now tell us), what a fine opportunity had the wise men then, to unmask the whole matter, and thus pour contempt on the pretensions of our blessed Lord and his followers, who held it to be one proof of their Divine mission, that demons were subject to them!³¹

[When the even was come] The fame of the miracles of Jesus would probably draw together a crowd, and those who had friends that were afflicted would bring them. All that were brought to him he healed. This was proof of two things: first, his great benevolence; and, secondly, of his Divine mission. He might have established the latter by miracles that would do no good. None of his miracles were performed, however, merely to make a display of power, unless the cursing of the barren fig-tree be an exception comp. Mark 11:11-14. This was on the evening of the sabbath, Mark 1:21-32. The Jews kept the sabbath from evening to evening, Leviticus 23:32. On the sabbath they would not even bring their sick to be healed, (Luke 13:14) but as soon as it was closed, on the evening of the same day, they came in multitudes to be cured.³²

McGee: The word translated “devils” should be *demons*. There are many demons, but there is only one Devil.

Let me call to your attention the fact that they brought “many” to Him. No isolated cases are given. Again I say that if you watch this gospel record carefully, you will see that Matthew makes it clear that there were literally thousands of people healed in that day. For instance there were thousands of blind men who could now see. There were thousands of crippled folk who were walking around normally. There were thousands of deaf folk who could now hear. This is the reason that the enemies of Jesus never questioned whether or not He had performed miracles. Instead, they asked how He had done them.³³

³¹ Adam Clarke's Commentary

³² Barnes' Notes

³³ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:48). Nashville: Thomas Nelson.

Matthew 8:17

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

(Isaiah 53:4) *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

[took] Both Greek: words—*lambano* (GSN-2983), to take in order to carry away; to remove (Matthew 8:17; Matthew 5:40), and *bastazo* (GSN-941), to bear or lift with the idea of removal (Matthew 8:17; Luke 7:14)—plainly mean the same as the Hebrew *nasa* • (HSN-5375), to bear, to take the debt of sin and sickness upon one's self, and carry it as his own (Isaiah 53:4; Leviticus 5:1,17; Leviticus 16:22; Leviticus 20:19-20; Leviticus 24:15). What was it He bore away by taking upon Himself? The case before us is not sins but our griefs (sicknesses) and sorrows (pains, Isaiah 53:4; Matthew 8:17). He did not bear them merely to enter into the fellowship of our sufferings, but to deliver us from them. It would be useless for Him to bear them in our stead if He still left us to bear them. Naturally sins were borne, but so were all sicknesses and diseases and all evil which sin brought into the world (Romans 8:17-24; 1 Peter 2:24). Such were not mere types of spiritual diseases as some teach, but actual diseases borne by Christ along with sin. The ultimate redemption by atonement is not only to remove all sins, but also all sicknesses with complete redemption of body as well as soul (Romans 8:11,17-24; Phil. 3:21; Ephes. 5:27). If God deals with sin now, He also deals with disease as clearly revealed in the whole truth (Isaiah 6:10; Isaiah 61:1; Matthew 13:15; John 10:10). "With His stripes we are healed" (Isaiah 53:5; Matthew 8:17; 1 Peter 2:24).

[infirmities] Feebleness of mind and body, malady, frailty, disease, sickness, weakness. All this Christ bore on the cross, fulfilling Isaiah 53. Every infirmity is not a disease or sickness but all these are infirmities (Luke 5:15; Luke 7:21; Luke 8:2; Luke 13:11-12; John 5:5). Priests had infirmities (Hebrews 5:2; Hebrews 7:28), but not diseases or physical imperfections, for they had to be perfect physically (Leviticus 21:17-24). All saints have infirmities or weaknesses of various kinds (Romans 8:26), but not necessarily sickness and disease (Romans 14:1-2; Romans 15:1). Paul had infirmities or weaknesses in body because of the sufferings of 2 Cor. 11:24-30; 2 Cor. 12:5-10; Galatians 4:13, but there is no indication that he had sicknesses and diseases that Christ died to take from him. His thorn was "a messenger (angel) of Satan" who caused these beatings, stonings, etc. (2 Cor. 12:7). Any weakness in body, soul, spirit, faith, ability, etc. is an infirmity. The same Greek word *astheneia* (GSN-769) is translated weakness (1 Cor. 2:3; 1 Cor. 15:43; 2 Cor. 12:9; 2 Cor. 13:4; Hebrews 11:34) and infirmity (Romans 6:19; Romans 8:26; 2 Cor. 11:30; Hebrews 4:15; Hebrews 5:2; Hebrews 7:28).³⁴

³⁴ Dake's Study Notes, Dake's Study Bible

[sicknesses] Used only 4 times and always of physical disease (Deut. 28:59; Deut. 29:22; Matthew 8:17; Mark 3:15). The word "sickness" is used 20 times and "sick" 88 times and not once of spiritual sickness so often referred to by modern teachers.

[That it might be fulfilled] This passage is found in Isaiah 53:4. Our English translation of that important passage is, "Surely he hath borne our griefs, and carried our sorrows." The Greek in Matthew is an exact translation of the Hebrew, and the same translation should have been made in both places. In the fifty-third chapter, Isaiah fully states the doctrine of atonement, or that the Messiah was to suffer for sin. In the verse quoted here, however, he states the very truth which Matthew declares. The word translated *griefs*, in Isaiah, and *infirmities*, in Matthew, means properly, in the Hebrew and Greek, diseases of the body. In neither does it refer to the disease of the mind, or to sin. To bear those griefs, is clearly to bear them away, or to remove them. This was done by his miraculous power in healing the sick. The word rendered "sorrows," in Isaiah, and "sicknesses," in Matthew, means *pains, griefs, or anguish of mind*. To carry, then; is to sympathize with the sufferers; to make provision for alleviating those sorrows; and to take them away. This he did by his precepts, his example; and the cause of all sorrows—*sin*—he removed by his atonement. The passage in Isaiah and Matthew, therefore, mean precisely the same thing. See *Magee on Atonement*, and Isaiah 53:1 and following.³⁵ Matthew continues to show Jesus' kingly nature. Through a single touch, Jesus healed (Matthew 8:3, 15); when he spoke a single word, evil spirits fled his presence (Matthew 8:16). Jesus has authority over all evil powers and all earthly disease. He also has power and authority to conquer sin. Sickness and evil are consequences of living in a fallen world. But in the future, when God removes all sin, there will be no more sickness and death. Jesus' healing miracles were a taste of what the whole world will one day experience in God's kingdom.

McGee: This quotation is from Isaiah 53:4. Probably this verse is used by so-called faith healers more than any other verse. They claim that physical healing is in the Atonement, and they use this verse to support their position. Let's turn the pages back to Isaiah and look at this verse, because I do not believe it gives sanction to the modern healing movement at all. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4–5). Of what are we healed? This passage from Isaiah clearly states that we are healed of our transgressions and iniquities. You say to me, "Are you sure about that?" I know this is what these verses are talking about because Peter says: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). Healed of what? "Sins." Peter is making it very clear that he is talking about *sin*. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isa. 53:6). It was your *iniquity* and mine which was laid upon Him. Obviously, Isaiah is referring to the fact that Christ would grapple with the great fundamental problem of sin. To contend that healing is in the

³⁵ Barnes' Notes

Atonement is beside the point. So is a glorified body in the Atonement, but I don't have mine yet. Do you? Also, a new earth with the curse removed is in the Atonement of Christ, but it is obvious that we do not have these yet. In this day when sin and Satan still hold sway, there is no release from sickness as an imperative of the Atonement. Why did Paul urge Timothy to take a little wine for his stomach? Why didn't he urge him to get his healing in the Atonement? Why didn't James urge the saints to claim the Atonement when he asked them to call in the elders to pray? (see James 5:13–15). Why didn't Paul claim healing in the Atonement when he mentioned the fact that there was given to him a thorn in the flesh?

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the *flesh*, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my *infirmities*, that the power of Christ may rest upon me” (2 Cor. 12:7–9, italics mine).

There are other examples recorded concerning this subject. Paul, in Philippians, had a regular hospital on his hands. Epaphroditus had been ill (see Phil. 2:25–27), and Paul did not use the Atonement to claim healing.

My friend, we need to face the fact that it is not always God's will to heal. However, sometimes it *is* God's will to heal. Instead of going to a tent or an auditorium where healing services are advertised, why don't you go directly to the Great Physician, the Lord Jesus Christ? Find out if the healing is in His will for you. I believe in divine *healing* but not in so-called divine *healers*. Instead of going to an individual down here on earth who claims to have power, I prefer to take my case to the Great Physician and say with the leper, “If thou wilt, thou canst make me clean” (v. 2). Then whether we are healed or not healed, He gets the glory. And we want Him to have that.

Apparently, Paul knew nothing of this modern cultism of seeking healing in the Atonement. God can and does heal today, but not through so-called faith healers.³⁶

Three healing miracles (see Mk. 1:40–45, 29–34; Lk. 5:12–16; 7:1–10; 4:38–41). These three stories are grouped together so as to lead up to the formula-quotation which draws out their significance in v 17. They are further linked by the fact that each of those healed belonged to a group excluded from full life in society: a leper, a Gentile and a woman!

The fact that Jesus *touched* a leper was a powerful demonstration of his willingness to put loving concern above social taboo. The command to *show yourself to the priest* (as Lv. 14:10–32 required) served as *a testimony to them* both of Jesus' respect for the law and of his healing power as Messiah. But the balancing command *don't tell anyone* reminds us of the danger of attracting popular enthusiasm for the wrong reasons.

The *centurion* and his *servant* were non-Jewish soldiers in the army of occupation. Behind the man's reluctance to be visited by Jesus is the problem of relations between Jews and Gentiles: a Jewish teacher could not be expected to defile himself by entering a Gentile house. His simple acceptance, however, in soldier's jargon, of Jesus' practical authority over illness is evidence of a *faith* beyond that of *anyone in Israel*. By including

³⁶McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:48). Nashville: Thomas Nelson.

Jesus' striking saying in v 11–12 (*cf.* Lk. 13:28–29), Matthew draws out the implications of this contrast for the future development of the people of God. *Many will come from the east and the west* (and this Gentile 'believer' is a prototype of them) and join the Jewish patriarchs at the Messianic banquet, which all Jews expected to enjoy as of right. At the same time, however, the Jewish *subjects of the kingdom* who did not share this Gentile's faith would find themselves *outside*, in the place which popular belief assigned to the Gentiles. The basis of acceptance in *the kingdom of heaven* would no longer be racial origin but faith. The unusual healing from a distance (*cf.* 15:21–28, also involving a Gentile 'patient') was thus an appropriate response to this Gentile's faith (13).

The simple story of the healing of *Peter's mother-in-law* then leads into a general summary of Jesus' healing ministry in *Capernaum* (Jesus' home base during his Galilean ministry; 4:13). Note the clear distinction between demon possession and illness and the different terms used for their cure. In describing this delivering ministry as a fulfilment of Is. 53:4, Matthew reminds us that there is more to the mission of God's servant than the atonement for sin which is the main focus of Is. 53; it also embraces our physical need.³⁷

Tim Hegg: Mark tells us that the healing of Peter's mother-in-law occurred on the Sabbath (Mk 1:21, 29) though Matthew's account does not make this clear. The fact that after being healed Peter's mother-in-law prepared a meal and served it to Yeshua and those gathered with him in Peter's house highlights the fact that from a rabbinic perspective, making such preparations on the Sabbath were permitted within one's own place (*eruv*) and explains why in Mark's account (Mk 1:32), he adds "after the sun had set" to Matthew's more general "when evening came." (Lk 4:40 also has the notice of the setting sun.) Once the sun had set, the Sabbath was officially over, and activities normally prohibited on the Sabbath could commence. In this case, it is possible that some of those who were "brought" (*prosfewrw, prosphero*) to Yeshua for healing were carried, something the rabbinic *halachah* would have forbidden. Mark also notes that "the whole city" gathered at Peter's house to witness the miracle of healing (1:33).³⁸

Matthew 8:18

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Notice the great multitudes of people about Him. Literally, He had healed thousands of afflicted people, and not just those individual cases recorded. John substantiated this fact in his Gospel of John when he wrote: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30–31).

cf. compare

³⁷Carson, D. A. (1994). *New Bible commentary : 21st century edition*. Rev. ed. of: The new Bible commentary. 3rd ed. / edited by D. Guthrie, J.A. Motyer. 1970. (4th ed.) (Mt 8:1). Leicester, England; Downers Grove, Ill., USA: Inter-Varsity Press.

³⁸Tim Hegg, Commentary on Matthew, torahresource.com

Matthew 8:19

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

The Scribe Tested: Expanded in Luke 9.

Following Jesus Christ is a commitment, not a hobby.

I will follow thee whithersoever thou goest—A man who is not illuminated by the Spirit of God thinks himself capable of any thing: he alone who is divinely taught knows he can do nothing but through Christ strengthening him. Every teacher among the Jews had disciples, and some especially that followed or accompanied them wherever they went, that they might have some person at hand with whom they might converse concerning the Divine law.³⁹

McGee: This scribe was probably a young man, because an older man most likely would not have acted in this manner. This scribe was in the crowd, toying with the decision to follow Him or not to follow Him. He did not know what to do. Then he saw Jesus preparing to go to the other side. The Lord and His disciples were moving toward the boat, and he had to make up his mind quickly. So he came out from the crowd, apparently fell down before the Lord and said, “I’ll follow You wherever You go.” The scribe had made his decision⁴⁰

Rabbi (Hebrew, literally, “my great one”) here renders Greek *didaskalos*, “teacher.” See 23:7N. Teaching *talmidim* was, and sometimes still is, the chief task of a rabbi.⁴¹

Matthew 8:20

And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

It is not improbable that this man, who had seen the miracles of Jesus, had formed an expectation that by following him he would obtain some considerable worldly advantage. Christ, in reply, proclaimed his own poverty, and dashed the hope of the avaricious scribe. The very foxes and birds, says he, have places of repose and shelter, but the Son of man has no home, and no pillow. He is a stranger in his own world; a wanderer and an outcast from the abodes of men.⁴²

Following Jesus is not always easy or comfortable. Often it means great cost and sacrifice, with no earthly rewards or security. Jesus didn’t have a place to call home. You may find that following Christ costs you popularity, friendships, leisure time, or treasured

³⁹ Adam Clarke’s Commentary

⁴⁰ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:49). Nashville: Thomas Nelson.

⁴¹ Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 8:19). Clarksville: Jewish New Testament Publications.

⁴² Barnes’ Notes

habits. But while the cost of following Christ is high, the value of being Christ's disciple is even higher. Discipleship is an investment that lasts for eternity and yields incredible rewards.

Son of Man. One of the titles of the Messiah, based on Daniel 7:13–14, where the text has “*bar-enosh*” (Aramaic). “*Bar-enosh*,” like Hebrew *ben-adam*, can also mean “son of man,” “typical man,” “one schooled to be a man,” or simply “man” (see 1:1N on “son of”). Yeshua is all of these: the Messiah, a typical (ideal) man, and one schooled both in heaven and on earth to be a man. Yeshua refers to himself by this title frequently, stressing his full identification with the human condition, as taught in Ro 5:12–21, 8:3–39; 1C 15:21–49; Pp 2:5–11; MJ 2:5–18, 4:15. Compare 4:3N on “son of God.”⁴³

Matthew 8:21

And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

[bury my father] A poor excuse, for the dead were buried the same day of death and no one would be following a teacher that day.

Another of his disciples—This does not mean any of the twelve, but one of those who were constant hearers of our Lord's preaching; the name of disciple being common to all those who professed to believe in him, John 6:66. Bury my father: probably his father was old, and apparently near death; but it was a maxim among the Jews, that, if a man had any duty to perform to the dead, he was, for that time, free from the observance of any other precept or duty. The children of Adam are always in extremes; some will rush into the ministry of the Gospel without a call, others will delay long after they are called; the middle way is the only safe one: not to move a finger in the work till the call be given, and not to delay a moment after.⁴⁴

One of an eldest son's most basic responsibilities (in both Greek and Jewish cultures) was his father's burial. The initial burial took place shortly after a person's decease, however, and family members would not be outside talking with rabbis during the reclusive mourning period immediately following the death. It has recently been shown that what is in view here instead is the secondary burial: a year after the first burial, after the flesh had rotted off the bones, the son would return to rebury the bones in a special box in a slot in the tomb's wall. The son in this narrative could thus be asking for as much as a year's delay.

Nevertheless, Jesus' demand that the son place him above the greatest responsibility a son had toward his father would have sounded like heresy: in Jewish tradition, honoring father and mother was one of the greatest commandments, and to follow Jesus at the expense of not burying one's father would have been viewed as dishonoring one's father (cf. Tobit 4:3-4).

⁴³Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 8:20). Clarksville: Jewish New Testament Publications.

⁴⁴ Adam Clarke's Commentary

Matthew 8:22

But Jesus said unto him, Follow me; and let the dead bury their dead.

[dead bury their dead] Spiritually dead (Ephes. 2; 1 Tim. 5:6), bury the physically dead. Let the spiritually dead deal with the issues of the world.

[let the dead bury their dead] The word dead is used in this passage in two different senses. It is apparently a paradox, but is fitted to convey his idea very distinctly to the mind. The Jews used the word *dead* often to express indifference towards a thing; or rather, to show that that thing has no *influence* over us. Thus, to be dead to the world; to be dead to the law Romans 7:4; to be dead to sin Romans 6:11; means that the world, law, and sin, have not influence or control over us; that we are free from them, and as *as though they were not*. A body in the grave is unaffected by the pomp and vanity, by the gaiety and revelry, by the ambition and splendour that may be near the tomb. So men of the world are dead to religion. They see not its beauty; hear not its voice; are not won by its loveliness. This is the class of men to which the Saviour referred here. Let men, says he, who are uninterested in my work, and who are *dead in sin*, (Ephesians 2:1,) take care of the dead. Your duty is now to follow me.

There may have been two reasons for this apparently rash direction. One was to *test* the character and attachment of the man. If he had proper love for Christ, he would be willing to leave his friends even in the most tender and trying circumstances.. This is required, Matthew 10:27, Luke 14:26. A second reason might have been, that if he returned, *at that time*, his friends might ridicule or oppose him, or present plausible arguments, *in the afflictions of the family*, why he should not return to Christ. The thing to which he was called was moreover of more importance than any earthly consideration; and for that time, Christ chose to require of the man a very extraordinary sacrifice to show his sincere attachment to him. Or it may have been, that the Saviour saw that the effect of visiting his home at that time might have been to drive away all his serious impressions, and that he would return to him no more. These impressions might not have been deep enough, and his purpose to follow our Saviour may not have been strong enough to bear the trial to which he would be subjected. Strange as it may seem, there are few scenes better fitted to drive away serious impressions than those connected with a funeral. We should have supposed it would be otherwise. But facts show it to be so; and show that if this was one of the reasons which influenced the Saviour, he had a thorough knowledge of human nature. The arrangements for the funeral; the preparation of mounting apparel; and the depth of sorrow in such cases, divert the mind from its sins, and its personal need of a Saviour; and hence few persons are awakened or converted as the result of death in a family. The case here was a *strong* one. It was as strong as can well be conceived. And the Saviour meant to teach by this, that nothing is to be allowed to divert the mind from religion; nothing to be an excuse for not following him. Not even the death of a father, and the sorrows of an afflicted family, are to be suffered to lead a man to defer religion, or to put off the purpose to be a Christian. That is a fixed duty-a duty not to be deferred or neglected-whether in sickness or health, at home or abroad; whether surrounded by living and happy kindred, or whether a father, a mother, a child, or a sister, lies in our house dead.

It is the *regular* duty of children to obey their parents, and to show them kindness in affliction, and to evince proper care and respect for them when dead. Nor did our Saviour show himself insensible to these duties. He taught here, however, as he always taught, that a regard to friends, and ease, and comfit, should be *subordinate to the gospel*; and that we should always be ready to sacrifice these when duty to God requires it.⁴⁵

McGee: What does the Lord mean by this? How could the dead bury the dead?

Dr. Adam Smith, who was quite an authority on the Middle East, has written several helpful books. He tells of one incident where he wanted to hire an Arab guide. He explained where he wished to go and was told of a young man in a certain village who would be an excellent guide. Dr. Smith went to the village and asked the young man to be his guide and was told, “I first have to bury my father.” And there, in front of his hut, sat the old gentleman as hale and hardy as you please. What the young Arab really meant was that he could not leave because he would have to care for his father until he died. The father was the son’s responsibility.

The Lord Jesus told the young man who had come to Him to let someone else take care of his father or let the father take care of himself.

Does He impress you as being unfeeling when He said this? I don’t think He was. It is my conviction that our Lord was bringing this young man to make a decision. Was he going to put Christ first? When the young man made that decision, the Lord Jesus probably said to him, “Then you go back home and take care of your father.”⁴⁶

Jewish New Testament Commentary: First let me go and bury my father. Don’t suppose this would-be *talmid* is traveling around with Yeshua while his father’s corpse is waiting at home, stinking in the sun. The father is not dead yet! If he had been, the son would have been at home, sitting *shiv.ah* (see Yn 11:19–20&N). The son wishes to go home, live in comfort with his father till his death perhaps years hence, collect his inheritance and then, at his leisure, become a disciple. On this and other excuses see Lk 9:57–62&N.

Let the spiritually dead, those concerned with the benefits of this world, including inheritances, remain with each other in life and eventually **bury their own physically dead**. The true *talmid* must get his priorities straight. Note the consequences of not doing so at 13:7, 22; 19:16–26; Lk 14:15–24.⁴⁷

This passage most likely describes a follower whose father was still alive, because by Levitical law the man would not be out in public if his father had just died. His father was aged, so the man wanted to go to his home, wait for his father to die, and then follow Christ. Jesus’ answer means that we must never make excuses for refusing to follow Him. There is no better time than the present.⁴⁸

⁴⁵ Barnes’ Notes

⁴⁶ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:50). Nashville: Thomas Nelson.

⁴⁷ Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 8:21). Clarksville: Jewish New Testament Publications.

⁴⁸ The Nelson Study Bible

let the dead bury their dead

The man's father was not dead yet. The request to "bury the father" was a Hebrew idiom meaning, "Let me take care of all the affairs of my family." However, God required an instantaneous response. The Kingdom offer was present with Yeshua. Anyone placing the physical cares of this world ahead of the spiritual concerns of God was not worthy to take part in the latter.⁴⁹

leave the dead to bury their own dead. While Jesus clearly upholds the biblical command to honor father and mother (see 15:1–9), the call to follow him rises above all other allegiances. Anything that hinders unqualified commitment to him and to the new covenant family of faith must be set aside.⁵⁰

Matthew 8:23

And when he was entered into a ship, his disciples followed him.

Matthew 8:24

And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

[**tempest**] Greek: *seismos* (GSN-4578), earthquake, and is so translated elsewhere (Matthew 24:7; Matthew 27:54; Matthew 28:2; Mark 13:8; Luke 21:11; Acts 16:26; Rev. 6:12; Rev. 8:5; Rev. 11:13,19; Rev. 16:18). The ordinary word for storm is *lailaps* (GSN-2978) (Mark 4:37; Luke 8:23; 2 Peter 2:17).

[**a great tempest**] A violent storm; or a wind so strong as to endanger their lives. This lake was subject to sudden squalls.

[**ship was covered with the waves**] Indicating a deck boat, not open.

Arose a great tempest in the sea—Probably excited by Satan, the prince of the power of the air, who, having got the author and all the preachers of the Gospel together in a small vessel, thought by drowning it, to defeat the purposes of God, and thus to prevent the salvation of a ruined world. What an opportunity must this have appeared to the enemy of the human race!

⁴⁹ www.yashanet.com

⁵⁰ ESV Study Bible Notes

Matthew 8:25

And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

Jesus Calms the Storm

See also Mark 4:36-41; Luke 8:22-25. Also see Psalms 107:23-30. Mark notes that when they get into the boat, Jesus says, “Let’s go to the other side.” If they had listened to Him they should not have been worried.

These guys were fisherman on the Sea of Galilee, they should have known what to do. This storm was different.

Matthew 8:26

And he saith unto them, **Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.**

The Fifth miracle in Chapter 8

It has nothing to do with healing a body but concerns a physical miracle over nature. Here the power of the Lord Jesus is demonstrated, and I believe that Adam had that same power before he lost his dominion. Now we see in the Lord Jesus, the last Adam, the manifestation of this dominion.

He rebuked the winds and the sea. “Peace, be muzzled.”

[rebuked the winds and the sea; and there was a great calm] This must have been caused by Satan to kill Christ (Ephes. 2:2). Christ would not have rebuked God if He had sent this storm. Note the two "great" things here (Matthew 8:24,26).

McGee: This was no ordinary storm. We saw in the account of the temptation of Jesus that the Devil left Him for a little season—but not for long. I think this storm was actually satanic in its origin. This was an attempt of Satan to destroy the Lord.⁵¹

Matthew 8:27

But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

“What manner of men is this...” The guy who made them in the first place!

Authority over the elements (see Mk. 4:36–41; Lk. 8:22–25). This is the first ‘nature miracle’ in Matthew, showing Jesus exercising the same power over nature which Ps. 107:23–30 ascribes to God. The disciples’ reaction (*cf.* Ps. 107:31–32) adds a new

⁵¹McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:50). Nashville: Thomas Nelson.
cf. compare

level to Matthew's account of Jesus' authority. But while the story is recorded mainly for this purpose, Matthew's mention that *his disciples followed him* (23), picking up the language of the preceding section, suggests he may also have seen it as an illustration of discipleship: when the storms come, *faith* in Jesus' saving power will be rewarded. Matthew often warns of the danger of *little faith* (26; cf. 6:30; 14:31; 16:8; 17:20).⁵²

Jewish New Testament Commentary: Rebuked the wind and the waves.

See Psalm 107:28–29.

Calming wind and waves recalls Psalm 107:28–29, “Then they cried out to *Adonai* in their trouble, and he brought them out of their distress. He stilled the storm to a whisper, and the waves of the sea were hushed. They were glad when it grew calm, and he guided them to their desired haven.” Seeing that Yeshua's miracle reflects this psalm shows how the New Testament sets about establishing Yeshua's divinity.⁵³

Matthew 8:28

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

[other side] Opposite side from Tiberius and Capernaum, more or less, the eastern edge. Mark 5:1-21; Luke 8:26-40. In their accounts they only mention one demon-possessed man. Scholars divide, some say that there were two different incidences, but they are so similar. Others point out that Matthew describes two, and the fact that Mark and Luke only describe one of the two, does not make them contradictory. Just shows a lack of collusion, which is constructive.

Two possessed with devils—Persons possessed by evil demons. Mark and Luke mention only one demoniac, probably the fiercer of the two.

[Gergesenes] Dake says Not Gadara where He healed only one maniac after He called the twelve (Mark 5:1-20; Luke 8:26-40).⁵⁴

[Coming out of tombs] They have been rejected by society, and so they live out in the tombs.

[tombs] Many tombs were cut in cliffs and afforded refuge for numerous outcasts.

⁵²Carson, D. A. (1994). *New Bible commentary : 21st century edition*. Rev. ed. of: The new Bible commentary. 3rd ed. / edited by D. Guthrie, J.A. Motyer. 1970. (4th ed.) (Mt 8:23). Leicester, England; Downers Grove, Ill., USA: Inter-Varsity Press.

⁵³Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Mt 8:26). Clarksville: Jewish New Testament Publications.

⁵⁴Dake's Study Notes, Dake's Study Bible

Demons: We know that demons are at Satan's control, they are some of his resources, they are malevolent, they are dangerous, they are around, and if you are not a Christian you are vulnerable to them. Not a psychiatric disorder. (See Appendix A – Demons)

Demonology

- Demons are different than fallen angels...are they disembodied Nephilim? Rephaim? Dan 10?
- We know that demons are at Satan's control, they are some of his resources, they are malevolent, they are dangerous, they are around, and if you are not a Christian you are vulnerable to them.
- Not simply a psychiatric disorder—they could not indwell animals without permission.

[There met him two] Mark and Luke speak of only *one* that met him. "There met him out of the tombs a man," Mark 5:2. "There met him out of the city a certain man," etc., Luke 8:27. This difference of statement has given rise to considerable difficulty. It is to be observed, however, that neither Mark nor Luke say that there was *no more* than one. For particular reasons they might have been led to fix the attention on one of them that was more notorious, and furious, and difficult to be managed. Had they denied plainly that there was more than one, and had Matthew affirmed that there were two, there would have been an irreconcilable contradiction. As it is, they relate the affair as other men would. It shows that they were honest witnesses. Had they been impostors; had Matthew and Luke *agreed* to write books to deceive the world, they would have agreed exactly in a case so easy as this. They would have told the story with the same circumstances. Witnesses in courts of law; often differ in unimportant matters; and, provided the main narrative coincides, their testimony is thought to be more valuable.

Luke has given us a hint why he recorded only the cure of *one* of them. He says, there met him "out of the city," a man, etc.; or, as it should be rendered, "a man of the city," a citizen. Yet the man did not dwell in the city; for he adds in the same verse, "neither abode he in any house, but in the tombs." The truth of the case was, that he was born and educated in the city; he had probably been a man of wealth and eminence; he was well known; and the people felt a deep interest in the case. Luke was, therefore, particularly struck with his case; and as *his* cure fully established the power of Jesus, he recorded it. The other that Matthew mentions was probably a stranger, or a person less notorious as a maniac, and he felt less interest in the cure. Let two persons go into a lunatic asylum, and meet two insane persons, one of whom should be exceedingly fierce and ungovernable, and well known as having been a man of worth and standing; let them converse with them; and let the more violent one attract the principal attention, and they would very likely give the same account that Matthew and Luke do; and no one would doubt the statement was correct.⁵⁵

Demon-possessed people are under the control of one or more demons. Demons are fallen angels who joined Satan in his rebellion against God and are now evil spirits under Satan's control. They help Satan tempt people to sin and have great destructive powers. But whenever they are confronted by Jesus, they lose their power. These demons recognized Jesus as God's Son (Matthew 8:29), but they didn't think they had to obey

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him. Just believing is not enough (see James 2:19 for a discussion of belief and devils). Faith is more than belief. By faith, you accept what Jesus has done for you, receive him as the only one who can save you from sin, and live out your faith by obeying his commands.

According to Jewish ceremonial laws, the men Jesus encountered were unclean in three ways: they were Gentiles (non-Jews), they were demon-possessed, and they lived in a graveyard. Jesus helped them anyway. We should not turn our backs on people who are “unclean” or repulsive to us, or who violate our moral standards and religious beliefs. Instead, we must realize that every human individual is a unique creation of God, needing to be touched by his love.

McGee: Here Jesus is in Gadara, as it is called today. The people living here were from the tribe of Gad. In the Old Testament, when the land was being divided up among the tribes of Israel, the tribe of Gad stayed on the wrong side of the Jordan River. What happened to them? They went into the pig business, which, as Jews, they should not have done. Once you disobey the Lord, the next step of disobedience is not so difficult. Before long you are walking out of His way and His will altogether. When Jesus entered into this country, He was met by two men possessed with devils. “Devils” is an unfortunate translation. The word properly and literally is *demons*. These were dangerous men, demon-possessed men.⁵⁶

Matthew 8:29

And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

What they say was not known on earth at this time. They recognize that there is a time coming that they would rather avoid. They know that there is a time appointed, and they know that He is in control of it.

They are acknowledging His deity, and their destiny and His control of it.

Demons know Jesus and their fate by Him (Acts 19:15). This miracle opens up a tremendous area that, unfortunately, we know so little about today. It is difficult for us to understand the import of this miracle because of our lack of understanding of demons. Personally, I believe the miracles involving demons are the greatest He performed.

Matthew 8:30

And there was a good way off from them an herd of many swine feeding.

[**swine feeding**] Swine were forbidden as food (Leviticus 11:7; Deut. 14:8), but Israel went into apostasy and broke the law (Isaiah 65:4; Isaiah 66:17) and even used them in

⁵⁶McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:51). Nashville: Thomas Nelson.

sacrifice (Isaiah 66:3). They are pictured as unclean, vicious, and senseless (Proverbs 11:22; Matthew 7:6; Luke 15:15-16; 2 Peter 2:22).

From Mark 5:13 we know that there were 2000! Swine were illegal in Israel (Lev 11:7 they are prohibited). (Luke 15 with the prodigal son, he finally was brought to his senses when he was feeding swine, which was illegal in Israel, not kosher.)

Decapolis - 10 cities are Gentile cities. So the swine are being raised in support of the Gentile culture.

Matthew 8:31

So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

We don't know why they sought embodiment in the swine.

Matthew 8:32

And he said unto them, **Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.**

The sixth miracle in Chapter 8

McGee: The herd of swine, however, would rather die than to have the demons possess them. Mankind is a little different. Many people are demon-possessed today. We had a real manifestation of the supernatural during the time of Moses, during the time of Elijah, and during the time of the Lord Jesus. Today we seem to be moving into an orbit where we are seeing more and more manifestations of that which is demonic. There are many evidences of it all about us. Many instances are difficult to pinpoint, and there is always a danger of going overboard and saying, "I believe So-and-So is demon possessed." We need to be wary of doing this because it is sort of like witch-hunting. Nevertheless, there are many demon-possessed people today.

When I was in college, I attempted one time to major in abnormal psychology. I knew a man who worked with abnormal people. He was a medical doctor and a Christian, and he told me that he was fairly sure that many of his cases were actually in the realm of the supernatural, cases of demon possession.

It is interesting to note that the demons did not want to be confined. They knew something of the confinement of certain other demons, the fallen angels, as they are called in the Epistle of Jude. These demons wanted to materialize themselves in this world.⁵⁷

⁵⁷McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:51). Nashville: Thomas Nelson.

Matthew 8:33

And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

[they that kept them fled] These swine were doubtless owned by the inhabitants of Gadara. Whether they were Jews or Gentiles is not certainly known. It was not properly in the territory of Judea; but as it was on its borders, it is probable that the inhabitants were a mixture of Jews and Gentiles. Swine were to Jews unclean animals, and it was unlawful for them to eat them, Leviticus 11:7. The Jews were forbidden by their own laws to keep them, even for the purpose of traffic. Either, therefore, they had expressly violated the law, or these swine were owned by the Gentiles.

The keepers fled in consternation. They were amazed at his power. Perhaps they feared a further destruction of property; or, more likely, they were acquainted with the laws of the Jews, and regarded this as a judgment of Heaven for keeping forbidden animals, and for tempting the Jews to violate the commands of God. They dreaded, perhaps, further punishment, and foolishly came and besought Jesus to depart from their country.

This is the only one of our Saviour's miracles, except the case of the fig-tree that he cursed, (Matthew 21:18-20,) in which he caused any destruction of property. It is a striking proof of his benevolence, that his miracles tended directly to the comfort of mankind. It was a proof of goodness *added* to the direct purpose for which his miracles were wrought. That purpose was to confirm his Divine mission; and it might have been as fully done by splitting rocks, or removing mountains, or causing water to run up steep hills, as by any other display of power. See Acts 2:22. He chose to exhibit the proof of his Divine power, however, in such a way as to benefit mankind.

Infidels have objected to this whole narrative. They have said that this was a wanton and unauthorized violation of private rights in the destruction of property. They have said that the account of devils going into swine, and destroying them, was ridiculous. In regard to these objections, the narrative is easily vindicated.

1st. If Christ, as the Bible declares, be Divine as well as human-God as well as man-then he had an original right to that and all other property, and might dispose of it as he pleased, Psalms 50:10-12. If God had destroyed them by pestilence, or by lightning, or by an inundation or earthquake, neither the owners, nor any one else, would have had reason to complain. No one now feels that he has a right to murmur if God destroys a thousand times the amount of this property, by overturning a city by an earthquake. Why, then, should complaints be brought against him if he should do the same thing in another way?

2nd. If this property was *held by the Jews*, it was a violation of their law, and it was right that they should suffer the loss;-if by the Gentiles, it was known also to be a violation of the law of the people among whom they lived; a temptation and a snare to them; and an abomination in their sight; and it was proper that the nuisance should be removed.

3rd. The cure of two men, one of whom was probably a man of distinction and property, was of far more consequence than the amount of property destroyed. To restore a *deranged* man now, of family and standing, would be an act for which *property* could not compensate, and which could not be measured in value by any pecuniary consideration. But,

4th. Jesus was not at all answerable for this destruction of property. He did not command, he only suffered or permitted the devils to *go into the swine*. He commanded them merely to come out of the man. They originated the purpose of destroying the property, doubtless for the sake of doing as much mischief as possible, and of destroying the effect of the miracle of Christ. In this they seem to have had most disastrous success; and they only are responsible.

5th. If it should be said that Christ permitted this, when he might have prevented it, we reply, that the difficulty does not stop there. He permits all the evil that exists, when he might prevent it. He permits *men* to do much evil, when he might prevent it. He permits one bad man to injure the person and property of another bad man. He permits the bad to injure the good. He often permits a wicked man to fire a city, or to plunder a dwelling, or to rob a traveller, destroying property of many times the amount that was lost at Gadara. Why is it any more absurd to suffer a wicked spirit to do injury, than a wicked man? or to suffer a *legion of devils* to destroy a herd of swine, than for *legions of men* to desolate nations, and cover fields and towns with ruin and slaughter?⁵⁸

Matthew 8:34

And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

In Mark 5 and Luke 8 they point out that the healed guy wanted to follow the Lord, the Lord says, “No, go witness to your people.” Later in Mark 6, when Jesus returns to the city the next time, there are crowds of welcome.

[whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts] First whole city (perhaps Gergesa) to reject Jesus (cp. Matthew 11:20-24; Matthew 23:37-39). Rejected Him over swine, an unclean animal forbidden in their law (Leviticus 11:1-8). After all, no man rejects God over clean and lawful things (John 3:18-20).

The whole city came out—Probably with the intention to destroy Jesus for having destroyed their swine; but, having seen him, they were awed by his presence; and only besought him to depart from their borders. Many rather chose to lose Jesus Christ than those temporal goods by which they gratify their passions at the expense of their souls. They love even their swine better than their salvation.

Certain doctors in both sciences, divinity and physic, gravely tell us that these demoniacs were only common madmen, and that the disease was supposed, by the superstitious Jews, to be occasioned by demons. But, with due deference to great characters, may not a plain man be permitted to ask, by what figure of speech can it be said that “two diseases besought—went out—filled a herd of swine—rushed down a precipice?” etc. What silly trifling is this! Some people’s creeds will neither permit God nor the devil to work; and, in several respects, hardly to exist. For he who denies Divine

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inspiration, will scarcely acknowledge diabolic influence. See the note on Matthew 8:16, and see on Luke 7:21 (note).

It is said, The whole city came out to meet Jesus. This means no more than all the inhabitants of that place, which, most probably, was no more than a small country village; or perhaps but a few houses. I have observed that the inhabitants of the Zetland Isles, in the North Seas, denominate any collection of houses a town, even where there are but three or four: and thus I think that the Jews denominated their villages, often calling them cities.⁵⁹

McGee: This is certainly ironical, is it not? These people would rather have their pigs than Jesus. Believe me, this is not peculiar to the Gadarenes. There are a great many people today who prefer their “pigs” to the Lord Jesus Christ.⁶⁰

A spectacular exorcism (see Mk. 5:1–20; Lk. 8:26–39). While exorcisms have been mentioned in general terms already, this first specific account of one adds another dimension of Jesus’ authority: his control over supernatural beings. Matthew’s drastically abbreviated version of the story omits most of the personal details and concentrates on the conflict of Jesus with the demons. Because of their superhuman insight they recognize Jesus as *Son of God*, but this testimony, though true, is not welcome from such a source.

Mark and Luke mention only one possessed man, but Matthew here (as in 20:30; *cf.* 9:27) says there were two, perhaps because the story is recorded as a witness to Jesus’ power and in Jewish law two witnesses were needed.

This was Gentile territory (hence the presence of *pigs*). Matthew mentions no response other than the desire to get rid of this destructive visitor! Nor does he show any concern over the death of the pigs nor the economic loss to their owners. Presumably the liberation of two men was felt to be more important. But the story is told primarily to show Jesus in victorious conflict with an unusually powerful demonic force.⁶¹

⁵⁹ Adam Clarke’s Commentary

⁶⁰ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:52). Nashville: Thomas Nelson.

cf. compare

⁶¹ Carson, D. A. (1994). *New Bible commentary : 21st century edition*. Rev. ed. of: The new Bible commentary. 3rd ed. / edited by D. Guthrie, J.A. Motyer. 1970. (4th ed.) (Mt 8:28). Leicester, England; Downers Grove, Ill., USA: Inter-Varsity Press.

Appendix A: Dake;

Demons or Unclean Spirits

1. Definition and usage of the terms devil and demon:

- (1) Two Hebrew words are translated "devil": *shed* (HSN-7700), "a spoiler"; "destroyer"; "a malignant, evil spirit" (Deut. 32:17; Psalm 106:37); and *sa'iy'r* (HSN-8163), "shaggy, hairy one"; "kid"; "goat"; "satyr"; "devil" (Leviticus 17:7; 2 Chron. 11:15). Devils are the "familiar spirits" of the O.T. (Leviticus 19:31; Leviticus 20:6; Deut. 18:11; 1 Samuel 28:3,9; 2 Kings 21:6; 2 Kings 23:24; Isaiah 8:19; Isaiah 19:3), and the supernatural spirits behind witchcraft (see Twelve Forbidden Practices.).
- (2) The word "demon" is not found in the King James Version of Scripture, but the Greek verb *daimonizomai* (GSN-1139) (to be possessed by an evil spirit; be demonized) and the nouns *daimon* (GSN-1142) and *daimonion* (GSN-1140) refer to evil spirits, demons, or devils.
- (3) The word "devil" is also used of Satan, the prince of demons (Matthew 9:34; Matthew 12:24). He is the chief devil and the original source of evil in the universe. There are many demons, but only one prince of demons. The Greek word for devil used in connection with Satan is *diabolos* (GSN-1228), meaning adversary, false accuser, slanderer, devil. It is used of men and translated false accuser and slanderer in 1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3. It is translated "devil" once as applying to Judas when he became an adversary of Christ (John 6:70). In 34 other places it is translated "devil" and used of Satan as the chief adversary of God. Satan has an angelic body and cannot physically enter anyone (see note, *Luke 22:3), but demons are disembodied spirits capable of possessing the bodies of both animals and men.

2. The nature of demons:

- (1) They are evil (Judges 9:23; 1 Samuel 18:9-10).
- (2) They are intelligent and wise (1 Kings 22:22-24; Acts 16:16).
- (3) They are powerful (Mark 5:1-18).
- (4) They are disembodied spirits (Rev. 16:13-16).
- (5) They are not angels (Acts 23:8-9).
- (6) They are not human, for they possess men and can be cast out (Matthew 10:8; Mark 16:17).
- (7) They are individuals (Mark 16:9).
- (8) They have knowledge (Matthew 8:29; Luke 4:41; Acts 19:15).
- (9) They have faith (James 2:19).
- (10) They have feelings (Matthew 8:29; Mark 5:7).
- (11) They have fellowship (1 Cor. 10:20-21).
- (12) They have doctrines (1 Tim. 4:1).
- (13) They have wills (Matthew 12:43-45).
- (14) They have miraculous powers (Rev. 16:13-16).
- (15) They have emotions (Acts 8:7).
- (16) They have desires (Matthew 8:28-31).
- (17) They have other soul and spirit faculties.

3.The work of demons:

- (1)They possess people and cause dumbness and deafness (Matthew 9:32-33; Mark 9:25)
- (2)Blindness (Matthew 12:22)
- (3)Grievous vexation (Matthew 15:22)
- (4)Lunacy and mania (Matthew 4:23-24; Matthew 17:14-21; Mark 5:1-18)
- (5)Uncleanness (they are called unclean spirits 20 times; Luke 4:36)
- (6)Supernatural strength (Mark 5:1-18)
- (7)Suicide (Matthew 17:16; John 10:10)
- (8)Convulsions (Mark 9:20)
- (9)Lusts (John 8:44; Ephes. 2:1-3; 1 John 2:15-17)
- (10)Counterfeit worship (Leviticus 17:7; Deut. 32:17; 2 Chron. 11:15; Psalm 106:37; 1 Cor. 10:20; Rev. 9:20)
- (11)Error (1 John 4:1-6; 1 Tim. 4:1)
- (12)Sicknesses and diseases (Matthew 4:23-24; Acts 10:38)
- (13)Torments (Matthew 4:23-24; Matthew 15:22)
- (14)Deceptions (1 Tim. 4:1-2; 1 John 4:1-6)
- (15)Lying (1 Kings 22:21-24)
- (16)Enchantments and witchcraft (2 Chron. 33:6)
- (17)Heresies (1 Tim. 4:1)
- (18)Wickedness (Luke 11:26)
- (19)Fear (2 Tim. 1:7)
- (20)Love of the world (1 John 2:15-17; 1 Cor. 2:12)
- (21)Bondage (Romans 8:15)
- (22)Discord (1 Kings 22:21-24; Matthew 13:36-43)
- (23)Violence (Matthew 17:15)
- (24)Betrayals (John 13:2; 1 Kings 22:21-23)
- (25)Oppression (Acts 10:38)
- (26)Sin (John 8:44; 1 John 3:8)
- (27)Persecution (1 Peter 5:8; Rev. 2:10)
- (28)Jealousy (1 Samuel 16:14; 1 Samuel 18:8-10)
- (29)False prophecy (1 Samuel 18:8-10; 1 Kings 22:21-24)
- (30)Every other evil they possibly can, to work against man and God.

4.The abilities of demons:

- (1)They can teach (1 Tim. 4:1).
- (2)They can steal (Matthew 13:19; Luke 8:12).
- (3)They can fight (Ephes. 4:27; Ephes. 6:10-18; 1 Peter 5:8).
- (4)They can become fierce and wrathful (Matthew 8:28; Rev. 12:12).
- (5)They can tell fortunes (Leviticus 20:27; Acts 16:16).
- (6)They can be friendly (they are called familiar spirits 16 times; Leviticus 20:6,27).
- (7)They go out and come back into people as they will, unless cast out and rejected (Matthew 12:43-45).
- (8)They travel (1 Kings 22:21-24; Mark 5:7,12).
- (9)They speak (Mark 1:34; Mark 5:12; Acts 8:7).

(10)They imitate the departed dead (2 Samuel 28:3-9; 1 Chron. 10:13; Isaiah 8:19; Deut. 18:11).

(11)They can do many other things when in possession of bodies.

5.They are called:

(1)Devils (Mark 16:17)

(2)Familiar spirits (Leviticus 20:6)

(3)Unclean spirits (Mark 1:27)

(4)Evil spirits (Luke 7:21)

(5)Seducing spirits (1 Tim. 4:1).

6.General facts about demons:

(1)They are subject to Christ and made subject to believers by the atonement, the name of Jesus, and the Holy Spirit (Matthew 8:16-17; Matthew 12:28; Mark 16:17; Luke 10:17; Acts 19:15).

(2)Thousands of them can enter into and take possession of one man at the same time (Mark 5:9).

(3)They must be discerned, tested, resisted, and rejected by believers (1 John 4:1-6; 1 Cor. 12:10; Ephes. 4:27; Ephes. 6:10-18; 1 Peter 5:8-9).

(4)They have more than ordinary intelligence (Matthew 8:29).

(5)Their rightful place is in the abyss (Luke 8:31; Rev. 9:1-21).

(6)They have personality (Luke 8:26-33).

(7)They are disembodied (Matthew 12:43-45).

(8)They are Satan's emissaries (Matthew 12:26-29).

(9)They are numerous (Mark 5:9).

(10)They can enter into and control both men and animals (Mark 5:1-18), and they seek embodiment (Matthew 12:43-45; Luke 8:32).

(11)Demon possession and demon influence are different (cp. Matthew 4:23-24 with Matthew 16:21-23).

(12)Demons know their fate (Matthew 8:31-32) and recognize those who have power over them (Acts 19:13-17).

(13)They fear God (James 2:19).

(14)They inflict physical maladies (Matthew 12:22; Matthew 17:15-18).

(15)They wage war on saints (Ephes. 6:10-18).

(16)They influence men (1 Tim. 4:1-5; 2 Peter 2:10-12).

(17)All unbelievers are more or less in league with them (Ephes. 2:1-3).

(18)The only resources against them are prayer and the whole armor of God (Matthew 17:21; Ephes. 6:10-18).

(19)There are demon spirits for every sickness, unholy trait, and doctrinal error known among people.

(20)They must be cast out or resisted in order to experience relief from them.

7.Traffic with demon spirits is forbidden in both testaments (Leviticus 19:31; Leviticus 20:6; Deut. 18:10; 1 Chron. 10:13-14; Isaiah 8:19; Luke 4:41; Acts 16:16; 1 Tim. 4:1-5; 2 Peter 2:1-3; 1 John 4:1-6).