

Mystery People

Introduction

An aptly name title, to be sure, but why so and to whom does it apply? When we read the Gospels there are plenty of instances where Jesus heals people. The Church rightly understands this as a manifestation of his divinity, and even today we find these accounts to be moving. This is due in large part to the straight-forward, un-embellished manner in which they are presented, a sign that they are first-hand accounts. The Gospels, of course, give attention to the cure itself, the person or persons involved with Jesus obviously center stage as well as other bystanders. This includes religious authorities hostile to anything he does. In most cases names aren't given, yet these people remain firmly fixed in the Church's mind as a kind of memorial down the ages. When we hear their accounts over the years, they become fast friends, people not unlike us.

We can assume that some who've been healed went off to proclaim loudly their cure. The same could apply to witnesses of the event. However, the account of each cure stops abruptly while Jesus moves on to either another cure, teaching the crowds, interacting with religious authorities or addressing his disciples. All this draws to a climax with the crucifixion of Jesus followed by his resurrection and some forty days afterwards, his ascent into heaven and descent of the Holy Spirit at Pentecost. We tend to dissociate those healed and others involved with these events at the conclusion of Jesus' ministry. However, we can be certain that most had either heard of or witnessed these events and joined the nascent church.

All well and good with accounts of Jesus' life presented in the four Gospels. Nevertheless, there's a quality about most persons who've been healed. Regardless of our familiarity with them, their anonymity or not knowing their names keeps them in the shadows, just out of sight. This begs to be resolved in one way or another. In light of such incompleteness, this documents focuses upon the people involved in healings as St. Matthew presents them. Supposedly he drew upon another Gospel account, that of St. Mark. Thus we have two accounts for the price of one. Besides, Matthew's has a distinctly Semitic air about it compared with Luke and John who lean toward a Greek or Gentile audience.

Obviously all that is well known. It's not the place here to delve into what is so well documented but to focus upon the healings in the spirit of *lectio divina* in order gain better insight into the relative anonymity of those involved. It's important to do this without adding our own spin or inserting fanciful accretions regardless of their source. Instead, focus has to be upon the text in and by itself. After all, we're just as anonymous as they, and here is an ideal chance to see how it can be used to our advantage. If this approach which hopefully leads to prayer is of no interest, now is a good time to sign off.

While each healing in and by itself is worthy of attention, one can't but help wonder what happened later in life with regard to those who had been healed. Without a doubt their lives had been changed for the better. On the other hand, these people had to get on with life so by necessity they returned to what they had been doing before coming down with their particular

afflictions and later being cured. It is precisely from this point onward that we are confronted with a barrier beyond which we can only speculate. Still, various scenarios are possible if we stick with the facts and work from them.

We have the names of some as well as their position in society, but that's about it. Information indeed is scarce or non-existent. However, each had a profound influence on their families, neighbors and larger community. We can surmise that some may have followed Jesus after, say, a gap of several years around Pentecost or shortly thereafter when the nascent Church began to assume an identity all its own. It was new and dynamic and in need of persons who had been touched by Jesus Christ in one way or another. Hopefully they could extend this to new members. Also we can surmise that some may have become martyrs...unknown to us but not to God. With this in mind, let's go start with the healings and trace the path of these people who forever remain shrouded in mystery.

This document obviously deals with scant information. Rather than taking that as a hindrance, it's an advantage. Why? We take one instance, look at it in the original Greek and see it in a larger context, drawing in material we know must be pertinent but having gone unrecorded in either the written or oral tradition. Certainly we have to include Jesus, others than the cured person and the larger society in which all this takes place including religious practices of the time. Another important point to keep in mind is that Jesus lived while Israel was under Roman occupation. That too plays a role in some of the characters involved.

As for the scriptural passages, the **RSV** is used throughout (Second Catholic Edition, San Francisco, 2006).

From the Gospel of St. Matthew

4.23: And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

Some background, if you will, since we have here the first instance of healing or *therapeuo*, this verb usually found in the examples at hand. It has a broader application such as to be an attendant, to do service, to take care of and to treat medically. *Therapeuo* isn't found in isolation. It's tied in with *didasko* and *kerusso* or to teach and to preach or to proclaim...if not directly then certainly implied. All three verbs are in the form of the present participle, indicative of ongoing activity which is unified, not divided into three separate units, if you will. Such a unity is to be kept in mind when dealing with the subsequent references to healing. There can't be healing without teaching and there can't be teaching without preaching. Note the follow respective associations associated with the following three verbs:

- didasko* or teaching: synagogues
- kerusso* or preaching: gospel of the kingdom
- therapeuo* or healing: diseases and infirmities. Note the adjective *pas* or "all" for both. Also

both verb and the two references to illnesses suggest presence, that is, literally “in (*en*) the people.”

This verse isn't to be taken in isolation. It begins with the conjunctive *kai*¹, or “and” which means the threefold teaching–preaching–healing comes from somewhere, if you will. It's rooted in Jesus from the day he left Nazareth to proclaim his message, quoting Isaiah 9.1-2 which is bound up with repentance (cf. vs. 17). Immediately following this Jesus calls his twelve disciples who are to participate in the threefold unity at hand.

Use of the present participle fits in nicely with Jesus going not just about Galilee but beyond it, the verb being *periago*, literally to lead or to draw around (*peri-*). There's a close connection between this preposition and the adjective *holos*, all. The adjective applies to that which is entire compared with the adjective *pas* above, “all” in the sense of including. This introduction to Jesus' healing ministry brings him fame or *akoe*, literally a hearing which results in great crowds not just from Galilee but well beyond its borders, *ochlos* also meaning a throng and not terribly far removed from a mob. However, the *ochlos* involved usually are comprised of desperately ill people and those who love them.

8.1-4: When he came down from the mountain, great crowds followed him; 2) and behold, a leper came to him and knelt before him, saying, “Lord, if you will, you can make me clean.” 3) And he stretched out his hand and touched him, saying, “I will; be clean.” And immediately his leprosy was cleansed. 4) And Jesus said to him, “See that you say nothing to any one; but go, show yourself to the priest, and offer the gift that Moses commanded, for a proof to the people.”

Chapter Eight contains five healings which occur in rapid succession.

As for the mountain, most likely it hearkens back to the beginning of Chapter Five when Jesus begins his teaching with the beatitudes as well as a host of other topics. Here just as there he's followed by crowds (*ochlos*, cf. 4.23) which become an almost permanent feature of his healing. As for the leper, likewise he followed Jesus (*akoloutheo*, also to be consequent upon) but by reason of his disease, did so at a respectable distance. Thus he moves along with the *ochlos* but stands apart from it.

Idou or behold is the way the leper is presented as approaching Jesus, this exclamation implying suddenness and to the surprise of all. The people were struck silent, no one making a move, because lepers simply don't approach people except by giving fair warning. Everyone cleared out before him as he drew near to Jesus at the center of this *ochlos*. He's completely oblivious to those through whom he's making his way, having absolute confidence that Jesus will cure him. Interestingly, the leper leaves it up to Jesus to make him clean or not, *katharizo* being the verb: *ean theles* or “if you will.” Surely that must have impressed Jesus.

¹ This is the first mention of the conjunctive *kai* and by no means the last. Frequent references will be made to its importance as a connector of events. While they may differ, they are not to be taken in isolation.

Although familiarity with the text allows us to know that Jesus is going to cleanse the leper, reading it as for the first time can't help but keep us in suspense. Will he or won't he? The suspense lasts for a nanosecond which for the leper seems to drag on without end. Finally it's relieved by the conjunctive *kai* translated as "and" which shows an almost immediate connection between request and response.

The miracle which Jesus effects leaves the *ochlos* speechless even though they were expecting it. He consents to the leper's request making him clean at once (*euthus*). The next verse begins with the conjunctive *kai*, indicative of quick action where Jesus tells the leper to keep quiet as to his cure. Instead, he's to present himself to the priest with the gift prescribed by Moses as proof of his cure, this in accord with Chapter Fourteen of Leviticus. We can be certain...absolutely so...that the man told everyone about being healed not just en route to show (*deiknumi*, also to bring to light, to display) himself to the priest but afterwards.

As for the priest, he's the only other specific person we know of who had dealings with the leper although the *ochlos* certainly bears witness to his healing. Being cured of leprosy was unheard of, so we can only speculate what the priest had thought. Chances are that long before word of Jesus reached his ears, he had no choice but to acknowledge the man before him as telling the truth. Given the stories handed down with regard to the ruling and priestly classes, it would come as no surprise that the priest would have sneered at the man before him. However, we have no proof of this. One thing is certain. The priest had no choice but to accept the gift as proof for the people. This reads literally as "into witness to them," *marturion* being the noun. Perhaps after some time the man who had been cured decided to pause, consider the display he was making of himself out of fear that his leprosy might return for having violated Jesus' express wish. In the meanwhile, Jesus moves on to the next healing which takes place shortly afterwards, presumably accompanied by the *ochlos*.

Indeed, the cured leper is a *marturion* which fits in well with a future way of bearing testimony on behalf of Jesus. In other words, hopefully he didn't forget about Jesus. Although we think it's impossible to forget such a dramatic turn in one's life, indeed it was possible. He simply went about his own business or what he had been doing before having contracted leprosy. We can see this forgetfulness on a much larger scale. Take a quick look at Israel's history after having left Egypt. It's full of painful instances of forgetfulness with regard to the countless times when the Lord had showed mercy. Then there's the time of the prophets and so on. So as far as the official temple *marturion* goes, we can only hope the man cured of leprosy did not go this route but eventually became a follower of Jesus. This hope also can be extended to the priest as well as others of his class, let alone the *ochlos*.

8.5-10 & 13: 5) As he entered Capernaum, a centurion came forward to him, beseeching him 6) and saying, "Lord, my servant is lying paralyzed at home in terrible distress." 7) And he said to him, "I will come and heal him." 8) But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. 9) For I am a

man under authority with soldiers under me; and I say to one, 'Go' and he goes and to another, 'Come,' and he comes and to my slave, 'Do this' and he does it." 10) When Jesus heard him, he marveled and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith...13) And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

This healing occurs literally on the heels of the last one, as though little or no interval exists between them. Even the present participle of *eiserchomai* rendered as "entering" with respect to Capernaum hints of this. Obviously the *ochlos* kept pressing in on Jesus with more ill people joining due to the recent cure of the leper. In a small-ish, tightly knit society word travels like lightning. This includes the centurion stationed there who at all times is attentive to what's going on around him. He decides to come forward (*proserchomai*) to meet Jesus which matches Jesus' *eiserchomai*; i.e., the same verbal root but with different prepositions prefaced to them. Simultaneous with this *proserchomai* is the centurion's *parakaleo* or beseeching Jesus, the verb also as to invoke or literally, to summon beside (*para-*). We can add the centurion addressing Jesus at the same time, the verb *lego* as "saying." Thus all four are happening at once with both men—Jesus and the centurion—approaching each other.

Being a practical military man, the centurion wastes no time. He tells Jesus that his servant is in terrible distress, *pais* also as child which has a more familial about it than *doulos*, an outright slave. Also it fits in nicely with the apparently kind nature of the centurion which, however, can't help but be contrasted with the hated Roman occupiers. As for the servant's condition, it's described as *basanizo* which also can mean to torture (from paralysis). So despite the Roman's innate kindness, the *pais* at hand still is considered an object of possession, not exactly a real person. Hence he has no name, just a function. It may be that he's highly educated (a Greek) and plays an important role such as being in charge of the centurion's household. After all, the Romans essentially are occupiers and to have someone from the native population in this position would be extremely dangerous. He could be funneling vital information to local authorities in preparation for a revolt. Given the highly volatile situation in Palestine all Roman officers were instructed to take care against such leakage.

Jesus agrees straightaway to heal the servant to which the centurion responds famously that he (a Roman) is not worthy (*hikanos* also as sufficient, adequate) to have him (a Jew) come under his roof. Actually this statement inverts the relationship between the two peoples which must have amazed anyone hearing it. This wasn't mere deference to get Jesus to perform a cure but a sincere respect for him as a person. An example of the long hardened relationship is reflected later by those who had arrested Jesus. They didn't enter the praetorium "so that they might not be defiled but might eat the Passover" [Jn 18.28].

From outside or at the door Jesus as divine *Logos* only has to say the word or *logos*...word-as-expression...and the servant will be healed. The centurion digresses a bit chiefly to put Jesus at ease saying that he's accustomed to being in authority. Also he wants those around him to know who's in charge. As he began to speak, one wonders what Jesus thought of this in a larger context. Here he is with a Roman military commander detailing his responsibility as part of the ruling and

in many cases, oppressive elite. Obviously the centurion is sincere, but a Roman is a Roman and Jesus is a Jew. However, this man's sincerity struck Jesus. Most likely it was the almost automatic, unreflective tone of his voice, that he's only doing what he has been told to do while sympathizing with the people among whom he's stationed. In fact, he may have done far more for the locals than Jesus knew of. After all, Jesus wasn't omniscient in the sense of knowing minutiae.

So the text says simply that Jesus marveled at the centurion whom he saw as a human being, not part of the hated occupation force, *thaumazo* also to show wonder. What did this *thaumazo* consist of? Was it through words, a facial expression or an inner admiration? One thing we know for sure. Jesus did it spontaneously and wanted to see how it registered on the faces of those following him, disciples and the crowd alike. They, of course, were dumbfounded. We can be sure that once they recovered, word of this incident spread like wild fire. How could it not?

A bit later Jesus couldn't help but exclaim that he hadn't found such faith in Israel. Obviously a shocker from a Jew about their nation concerning a Roman occupier. Although some may have been aware of the healing that just took place, others—and that could mean quite a large number of people—were really angry at Jesus' words and walked away saying never would they have anything to do with such a traitor. Already we can see a crowd gathering to jeer Jesus at his crucifixion.

Please note that while vss. 11-12 contain interesting material with regard to what Jesus says about the centurion's faith, it doesn't pertain directly to the aim of this document. Thus the two verses are omitted.

After briefly saying that people from other nations will come to dine with Israel's patriarchs while her native sons will not, he tells the centurion simply to go, *hupago* literally as to bring under, to lead a person on. Then Jesus puts the actual cure in impersonal terms, that is to say, "be it done for you." The reason, it seems, is to keep attention away from himself and onto the servant. Even more important than the cure is the especially strong and not too subtle allusion of the centurion's faith as representative of the Gentiles compared with Israel. This makes what Jesus said all the more seditious. We can be sure too that some present filed a report to the Jewish authorities, this early on in Jesus' ministry which will plague him right to the end.

Regardless of his ethnic background, surely the servant expressed profound gratitude not only to Jesus but to his master for having been healed. Chances are that no long afterwards the centurion granted him freedom. Nevertheless, he decided freely to stay on in his service. Also we can assume that if both joined the newly formed church after Pentecost, they became best of friends. Another centurion can be added to this interesting mix, the man who oversaw the crucifixion of Jesus. He exclaimed famously that "truly this was the Son of God" [27.54]! As for the superior of both men—it could be none other than Pontius Pilate—he would have been appalled that two highly placed military men were sympathetic with Jesus. His concern was not so much about Jesus (after all, he wanted to set him free) but with the fallout both locally and from those higher up in Rome. That means if things ever got out of hand—a constant threat that later had devastating consequences—he could be faced with not having weeded out two traitors who apparently had been aiding the

enemy for some time. The dreaded end of all this in Pilate's mind? He'd be summoned to Rome at once and face the consequences of this decision.

As for the Roman garrison in Jerusalem, supposedly it was rather small, the authorities preferring to keep a larger force some distance away as in Syria so as not to provoke trouble. That means all the centurions in the Jerusalem area knew each other quite well. Indeed, the two at hand must have met early on or served together elsewhere in the empire. In fact, either one or both might have been sent to keep an eye on the crowd gathered after the descent of the Holy Spirit at Pentecost. Then there's the issue of the *pais* who had been cured. The centurion at the crucifixion also had a *pais*, so we can assume the two became acquainted through their respective masters. In the end, all four men could have been counted as early Christian disciples.

Thrown into this unusual mix is a third centurion named Cornelius, "a devout man who feared God with all his household" [Acts 10.1]. He too must have had a *pais*. Again keeping in mind the relatively small Roman garrison, all three could have hooked up with each other early on and similarly had a *pais*. That would bring this tight-knit group to a total of six men. Some time later the three split up, being stationed in different parts of the empire. It was natural for them to take their *pais* who must have exerted a strong influence within the household of each of the three. So to wherever these men had dispersed they were quick to share their faith, having first hand encounters with Jesus Christ. In fact, all six may have exerted more influence than the twelve apostles. who had given such authority to men. It may be added fortunately for them all, they had died before the horrendous siege of Jerusalem.

8.14-15: 14) And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever; 15) he touched her hand, and the fever left her, and she rose and served him.

This excerpt begins with the conjunctive *kai* (and) to show the close connection between the healing of the centurion's servant and Peter's mother-in-law. It's as though no temporal interval existed between the two, almost living next door to each other as neighbors. It should be noted that even though the account at hand is some two thousand years old, as soon as we hear "mother-in-law" we can't help but think of this incident in humorous terms. Who knows. Perhaps it's the very source for all such subsequent jokes.

Although we tend to assume that Peter called Jesus to his home, there's no direct evidence that he had done so. This, of course, provides more ammunition for the mother-in-law scenario. Since Peter was absent, having abandoned his lucrative work of fishing to be with Jesus, some acquaintances of Peter had approached Jesus to inform him of her illness. She, like her daughter who is Peter's wife, remains anonymous which adds a certain mystery to the whole event. Since Jesus was nearby, surely he could visit her. And so he simply walked inside and saw Peter's mother-in-law (*penthera*) bedridden with a fever. This seems to be their first encounter, but she certainly had heard of Jesus who had the nerve to steal her son-in-law from her daughter thus depriving both of a steady income. And so despite her fever, we find her pouting on her bed not exactly welcoming Jesus with open arms. Jesus too must have felt awkward being there.

Let's assume the fever came upon this woman quickly, giving no time for her daughter nor Peter to be present. It seems she was living there, inhabiting the original mother-in-law's apartment. Also, what about her husband, Peter's father-in-law? He's completely absent from the picture. This lack of information as well as proper names associated with someone as important as Peter is shrouded in mystery and destined to cast a lasting sense of mystery. It can't help but make the incident the mother-in-law scenario all the more intriguing.

As for the healing itself, there's no evidence of Peter himself being present. Also a description of the house is lacking. Jesus brought about her healing by touching her hand, *hupto* being the verb also as to lay hold of, to grasp. It'd come as no surprise that under any other circumstances, she'd resist this contact. However, she was desperate, wanting the fever to leave which it did. Just as quickly—all this indicated by the frequent use of the conjunctive *kai*—she gets up and serves Jesus. *Diakoneo* is the word for this, also as to be a minister, to furnish as well as to supply. No one else is recorded as being present, just Jesus, which added a sense of emergency to the healing. Although there's no record of any crowds present, it's almost certain that some were standing outside trying to eavesdrop on the conversation. Many if not all were aware of this woman's inherent resentment toward Jesus which would make for a juicy bit of gossip.

The *diakoneo* by Peter's mother-in-law takes place in a matter-of-fact manner, as though the woman had simply got up and did it more from a sense of obligation. So the conversation between the two must have been heated at least in the beginning because she couldn't get over the fact that her husband had walked out on her. Despite offering assurances that her husband was in good hands, Jesus was unable to mollify her resentment one bit, another thing we tend to associate with mothers-in-law. Eventually she calmed down a bit which gave Jesus an opportunity to ask a whole bunch of questions about her husband Peter. Before she did, Jesus could tell a lot by the way she comported herself plus how they had lived by the condition of the house both inside and outside.

An interesting omission is that nothing is said about any children, either living or deceased. Nevertheless, Jesus was interested in garnering as much information as possible. It was important because he had in mind Peter to become head of his church. While this may be pushing it a bit, the way the house was kept gave a kind of mini-foretaste of what that church might be. If sloppy and ill-maintained, Jesus would have doubts about Peter's ability to be in charge. Later his mother-in-law found about Peter's so-called elevation which must have both riled her and brought up recent memories of him abandoning her. She may even have approached Jesus and her husband, giving them a mouthful with regard to any bystander listening in. On top of her mind, of course, was that Peter had left her and her daughter and possibly children. Now they had to fend for themselves, a cruel thing to do since society at that time had little or no support for dependents in such circumstances.

Naturally one wonders what happened later on to the mother-in-law and her daughter plus any children. They were appalled at hearing of Peter having betrayed Jesus but weren't surprised. They were well acquainted with his impetuosity so well recorded in the Gospels. When they heard that

indeed Jesus chose Peter to build his church on him, they must have gotten a laugh. To their mind their hotheaded husband would become the head of some new organization composed of misfits. Besides, all the families of the disciples presumably knew each other quite well. Even worse, they would be in jeopardy from the Romans who wouldn't tolerate a minute the emergence of a shady new sect. So Peter's family and those of the other disciples were "widowed" early on. While they must have kept in some contact, it was pretty much severed for good once Peter left for Rome. Just the thought of making such a journey was beyond the comprehension of local Galileans. On top of this Jesus' other disciples scattered to the four winds of the Roman Empire with some reportedly going beyond its bounds.

We can assume that Peter's mother-in-law, her husband, daughter and any children had no part with the new movement that would develop into the church. They were too angry at Peter's sudden abandonment and would hold it against him for good. The same would apply to Jesus. After all, he had summoned as his disciples those whom they must have known quite well, having grown up with them and their families. Similarly, these families also felt betrayed and abandoned. Perhaps they formed what today would be called a support group for therapy, meeting on a regular basis while keeping track of what for all intensive purposes would be their former husbands. We can assume these men were married because it was pretty much expected by the culture to do so and raise a family. Outside that there was literally no support system.

8.16-18: 16) That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word and healed all who were sick. 17) This was to fulfill what was spoken by the prophet Isaiah, "He took our infirmities and bore our diseases." 18) Now when Jesus saw great crowds around him, he gave orders to go over to the other side.

"That evening" refers to the same day Jesus was with Peter's mother-in-law. He must have been quite exhausted, having received an ear full of how Peter had abandoned her and his family. The most difficult part was listening to her plead for his return home in order to take care of his family. Obviously this put Jesus in a tough situation. After all, not long ago he left his parents at a time when they were getting older and needing support from their only son. Peter's mother-in-law knew this was the case (Who didn't?), and thus didn't think highly of him regardless of any ability to heal. Then again, if Jesus could abandon his family, it's just as easy to persuade Peter to do the same. Apply this to the other disciples, and you have a real problem on your hands. So in this situation all Jesus could do was listen. What Peter's mother-in-law said was spot on and couldn't be refuted. Although healed from a fever, she remained unhealed within.

So after having gotten an earful about Peter who had abandoned his wife and her mother (and father as well)—this presumably dragging on for the bulk of an entire day—Jesus was in no mood to do any healing. However, circumstances forced him eventually to oblige. Although there's no mention of crowds outside, we can be certain people got wind of Jesus being with Peter's mother-in-law and started to flock there. Before coming down with a fever, she must have been quite vocal about her and her daughter having been abandoned, almost delighting in the attention it got her. Since she had spoken this way over an extended period of time, some of those coming to her

house weren't as sympathetic toward Jesus which is understandable. At least those seeking a cure formed the majority which enabled him to make an exit as discreetly as possible.

As for the growing crowd, many brought those possessed by demons, *daimonizomai*. Just the fact of being so possessed is a frightful thing. Just as frightful if not more so is trying to bring such a person—and here we're talking about quite a lot of people involved—who manifested resistance to healing, if not violently so. Most likely the demons knew of Jesus, so the closer they came to him within their hosts, the more violently they made their attack. Not only that, the more the person as host suffered. Despite their inevitable demise, the demons had one thing working for them, the time of day. Evening signaled the coming of night when they'd be set free, so hopefully night would come quickly to make good their escape. Jesus knew this and wished to cure those possessed by the time it really got dark. Thus he worked quickly, getting to everyone lest the demons attempted to enter other persons. That would frustrate Jesus to no end.

Two groups are involved. The first consists of those from whom Jesus casts out spirits with a word. Note the context: a casting out (*ekballo*) of demons called *pneuma* effected by a *logos* from Jesus who is the divine *Logos*. As for *pneuma*, fundamentally it means breath or vital principle and can apply to non-material beings regardless of being good or evil. Note the singular *logos* Jesus employs with regard to these *pneuma*. He could have done his customary *therapeuo* as by touching, but time is of the essence. Due to the onset of evening, Jesus had to reach everyone so possessed which he did by uttering a single *logos*. Unfortunately we don't know that *logos*. Only those affected by it, along with the demons, were able to recognize it. We could even say that since Jesus is *Logos*, his very presence as such was sufficient to give of *logoi*.

Vs. 16 mentions a second group of people which involves a *therapeuo* involving the sick, that is, physical ailments. Again keeping in mind that it's evening, the time was far more limited, so Jesus couldn't heal as many. That means they were left on their own which seems unfortunate. However, keeping the *pneuma* restrained was far more important, else all chaos would break loose.

Vs. 17 seeks to put this short excerpt in perspective by quoting Is 53.4 which runs according to the Hebrew: "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, struck down by God and afflicted." The **LXX** in the text at hand is a kind of abbreviated form, focusing on two the following two pairs, verbs and nouns: *lambano* and *bastazo* or to take and to lift up, to raise along with *astheneia* and *nosos* or weakness in the sense of lack of strength and also as disease, malady.

The incident at hand doesn't seem to have direct bearing on this verse which commonly is associated with Jesus as Suffering Servant. While his relationship with those possessed by demons as well as those who are ill is important, we have to add his teaching which will come into clearer focus as his ministry develops. And so the people go home in safety, having nothing to fear from the demons who are restrained from roaming about at night which it is by now. Surely Peter's mother-in-law watched this from her window pretty much by herself. She remained miffed at Jesus for having snatched away her son-in-law as described earlier. For this reason she was the only unhappy person that evening. We can say that in many ways she was right. As for her

daughter, Peter's husband, she was more affected and wanted no part in all this.

8.28-34: 28) And when he came to the other side, to the country of the Gadarenes, two demoniacs met him, coming out of the tombs, so fierce that no one could pass that way. 29) And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" 30) Now a herd of many swine was feeding at some distance from them. 31) And the demons begged him, "If you cast us out, send us away into the herd of swine." 32) And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. 33) The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. 34) And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood.

Eis to peran or "into the across" as another way of putting it refers to the other side of the Lake of Galilee or after Jesus calms the storm. Actually that frightful *seismos* used to describe the storm in vs. 24 more as a shaking is a kind of prelude to what is about to take place. The close connection between two events at hand is made by the conjunctive *kai* or "and" which if not for its frequency, something throughout this document somehow would be lacking. We'd feel it right away. The narrative would contain the necessary information but would come across with less force which we'd pick up immediately. In essence, the text would be lifeless.

The Greek for the two demoniacs is the passive participle of *daimonizomai* as in vs. 16: "That evening they brought to him many who were possessed with demons." The verb for this meeting is *hupantao*, the preposition *hupo* or from under suggestive of a more significant encounter. When Jesus casts out the demon possessing a person it seeks another host in which to take up residence. This is a prime example of forced eviction if ever there was one. The demons, however, have a positive role to play. They serve to enhance Jesus' divinity in ways that otherwise wouldn't be possible. Still, this can be a hard thing to put up with by the people involved since they lacked full understanding of what's going on..

So these two demons beat it out of there as quickly as they could, searching far and wide under the cover of night—the natural time for such spirits to be out and about—until they found a home. That turned out to be the Gadarene district on the eastern shore of the Sea of Galilee, a place, so they figured, where Jesus wouldn't venture. It so happened that on the same night when a storm arose on the lake ('but he was asleep,' vs. 24) the two were hanging around on a cliff and caught sight of a boat being tossed about. Being demons, they could tell from afar it was Jesus who was walking on the water and calmed the sea. What frightened the two was that they knew soon he'd disembark on their side. Obviously they were dismayed and knew they had to do something. And so they decided to put on a show to frighten him off, acting as ferociously as possible and practicing as much they could to nail it down perfectly. At the same time they knew their time was up. Even the further recesses of tombs in the land of the Gadarenes would not suffice to protect them from Jesus. What they failed to realize is that having ousted the bodies of those in the tombs made them more repulsive in the eyes of the local population and therefore in need of

being expelled immediately.

Seeing that Jesus was coming in their direction, the two demoniacs decided to put their well rehearsed scare tactic into play. As for their plan to put on a fierce impression, note the adjective *chalepos* (hard to bear, grievous) along with the adverb *lian*, excessively. It was so effective with passers-by that no one dared go that way. Now came the time for trying it out on Jesus which for them was a moment of truth because they were in immediate danger of losing their safe haven in the tombs. The inhabitants of the area begged that Jesus not go that way because it was so dangerous. He ignored their pleas, telling them that he had come to them precisely to free them from this terrible affliction. And so they relented, hoping for the best but knowing for sure he'd end up being possessed. That would make their situation even worse, if not intolerable.

The connection between all this careful planning by the two demons and its implementation is borne out by the conjunctive *kai* (and) along with *idou* or behold which begins vs. 29. It indicates some astonishment, even fear, by Matthew when he had written this account. As for the scare tactic, it begins with the two demoniacs crying out, *krazo* more as a loud scream to be heard everywhere and such indeed must have been the case. Their cry reads literally as “what we and you?,” the brevity of words fitting in well with the intensity of the scream. They acknowledge Jesus as Son of God implying that he has ultimate authority over them. In fact, all demons which Jesus cast out acknowledged him as such which astonished any humans close enough to hear this. If the demons recognize him, what about us? Why prevents us from doing the same? Are we in fact possessed and in need of an exorcism?

Right after this acknowledgment of Jesus' divinity the two demoniacs uttered a spontaneous rhetorical question—this being part of their *krazo*—as to why he has come to torment them, *basanizo* also to put to the test, to examine closely. Note that they add “before the time” or before the *kairos* which seems to refer to their judgment. Before that they could roam about almost willy-nilly but with full knowledge their time will be up. *Kairos*, of course, is the well-known word for time-as-special-occasion. As with all demoniacs, the two knew that such a *kairos* was coming and dreaded it more than anything. At this stage of the game all they wanted was to make the most of the time left before Jesus effects their ultimate defeat.

Vs. 30 shifts the story from this initial encounter to what will happen next, that is, the nearby presence of a herd of swine. Even mention of a large number of such unclean animals is revolting because it infers the presence of Gentiles, not Jews. Indeed, just a mention of these animals show they have a certain parallel with the two possessed men. Seeing that they were on the verge of defeat and having no option, the demons within the two men asked Jesus to cast them (*ekballo*) into the swine, this verb being used in 8.16: “and he cast out the spirits with a word.” Jesus was more than willing to comply, wanting to get rid of them as quickly as possible. Not only that, he knew that once in the swine, in an effort to make good their escape they'd force the herd to rush headlong over a cliff into the sea below. All well and good. However, we have no follow-up as to the fate of the two men who had been possessed. Did they stand there watching all this in amazement? Did it really happen to them or was it a nightmare? Most likely they stood there speechless and at last free of these demons. We can be sure they survived—they were immune to

physical death—and immediately sought another host in which to take up residence. After all, their *kairos* had not yet come as they themselves admitted in vs. 29.

As for the swine, they were in the care of herdsmen (i.e., Gentiles) who, although incapable of seeing the demons, felt their presence rushing toward them. They feared becoming hosts as with the two men nearby. It would be like inviting visitors from hell to come live with you. So when vs. 30 speaks of “some distance,” *makran apo’ auton*, emphasis is upon the adjective *makros* or long in the sense of faraway which was exactly how the herdsmen wanted it.

Naturally the herdsmen beat it out of there as quickly as their legs could carry them, looking back from time to time at Jesus standing near the cliff over which the swine had rushed. They were hit with a double whammy, destruction of their livelihood and possessed by a fear of Jesus greater than the demoniacs. You’d think Jesus would make a gesture toward the herdsmen not to be afraid, but apparently he did not. He was more focused on that *kairos* which needs to be fulfilled. As for the herdsmen, their arrival in the town was almost as loud as the swine rushing over the cliff as they shouted out to everyone. Obviously attention was riveted upon them, all being eager to hear what they had to say. At the same time many were wary just in case they weren’t totally free of the demons’ influence. Perhaps Jesus’ reputation wasn’t as well known this side of the lake by reason of its remoteness and largely Gentile population. That means any report about him was confusing. As for the herdsmen, were they telling the truth? Exaggerating? Making up an excuse for a significant loss of the town’s livelihood, that is, the pigs having rushed over the cliff? Most likely the herdsmen didn’t take into account how they would explain this because they were so agitated.

The herdsmen didn’t have the last word. The conclusion of this excerpt has Jesus entering the city as well, vs. 34 beginning with the conjunctive *kai* plus *idou* or behold. *Idou* fits in perfectly here because it signals the suddenness of his appearance and the fact that everyone’s attention was focused upon him. We know for certain that those whose flocks Jesus set into the lake were especially afraid. Would he do the same to them? If not, would their fellow townspeople step in and do it just to make sure the demons were banished from their midst? It turns out that the locals had to deal with this stranger from the other side of the lake and act quickly. They decided upon begging him to leave at once without giving any chance for an explanation. The verb at hand is *parakaleo*, to summon or call beside (*para-*).

The people did this *parakaleo* politely yet with fear and trembling in their voices. Jesus, of course, understood and to the great relief of all, complied. As soon as he left, the townspeople decided it was time to deal with the herdsmen. Chances are they were expelled from their homes along with their families for having brought economic ruin upon their town. As for the two demoniacs, if they hadn’t been killed on the spot, there were unceremoniously run out of town. After all, they had taken up their residence in the tombs after having kicked out bodies of loved who were members of the town. As time went by, word got around to the Gentiles living here of Jesus’ ultimate fate plus rumors about him having come back from the dead. For them this was as disconcerting as the two demoniacs who had desecrated the tombs.

9.1-8: 1) And getting into a boat he crossed over and came to his own city. 2) And behold, they brought to him a paralytic lying on his bed; and when Jesus saw their faith he said to the paralytic, "Take heart, my son; your sins are forgiven." 3) And behold, some of the scribes said to themselves, "This man is blaspheming." 4) But Jesus, knowing their thoughts said, "Why do you think evil in your hearts? 5) For which is easier to say, 'Your sins are forgiven' or to say, 'Rise and walk?' 6) But that you may know that the Son of man has authority on earth to forgive sins—he then said to the paralytic—"Rise, take up your bed and go home." 7) And he rose and went home. 8) When the crowds saw it, they were afraid, and they glorified God who had given such authority to men.

The way the conjunctive *kai* is used here reveals more than at first glance. It shows that the immense relief felt by people of the Gadarenes when Jesus had left them by crossing the Lake of Galilee to his own city, *polis* here more as a village. Judging by the text, Jesus rowed across the lake unaccompanied by any disciple or the like. As he made his way across, the townspeople made it point to see him off to be blunt, made sure he was well on his way for good. They kept on watching until he was just a speck on the lake, hoping that never he'd return. It was an additionally painful experience because they were standing on the very same spot from which Jesus had sent the herd of swine over the cliff. That made them think. Would Jesus, even at a distance, make them rush off the cliff just as he had done with the swine? Obviously they beat it out of there as soon as one of them pointed this out.

Being ever respectful, we can assume that while rowing, Jesus never looked back. If he did, the spectators would have been put on edge. They kept mulling to themselves and to one another something like "Will he decide to return?" As for the demoniacs, they decided it was best not hang around the town. They beat it out of there under the cover of darkness never to come back. This was the second time they had to flee, the first when they sought refuge in the tombs. Just their association with the burial places of loved ones was utterly repugnant. At last people could get back to their normal lives. However, memory of Jesus having been among them remained a long time afterwards.

Jesus had been absent some time from his home territory unaccompanied by his disciples or anyone else. So when either a fisherman or someone on the shore saw a lone man approaching them on a boat, it was bound to get their attention. Usually individuals don't go out rowing on the lake unless they meant business. Some had seen Jesus depart earlier which made them figure it was he in the boat, and sure enough it was. This sudden arrival ties in with vs. 2 beginning with the conjunctive *kai* plus *idou* or behold. At first you'd think the locals would have brought a number of people to be cured. Perhaps they didn't have enough time because Jesus' arrival caught them off guard. So on the spur of the moment some decided to bring out one man, a paralytic. Not only that, he was on his own bed, a sign that they had done this in haste. Obviously this man's family and friends thought highly of him to do such a thing. We don't know the identity of those involved in this drama which as noted earlier is not uncommon. This makes them more representative as types or pattern common to human behavior in general.

Word of this unexpected visit got around quickly. Everyone rushed down to the shore waiting for Jesus. He couldn't see these people directly since he was rowing; i.e., his back was toward that direction though he must have looked back a number of times. In a sense, Jesus must have been relieved to be home after people on the other side of the lake had begged him to leave. Actually they were close to throttling him if he didn't. Chances are word about the swine hadn't reached his home territory. If it did, the people there would be angry at their neighbors across the lake for the way they had treated their native son.

At once Jesus couldn't help but catch sight of the paralytic on his bed, their faith evident on their very faces. It wouldn't be surprising that he felt this even before reaching the shore. After his experience on the other side of the lake this manifestation of faith made him feel welcome, especially because it came from people he had known all his life. And so those who rushed to the shore could hardly wait for Jesus to disembark and make his entry into town. Indeed, it must have been a festive occasion except for a few flies in the ointment. Scribes were among those present. They thought among themselves that this would be a perfect opportunity to catch Jesus with some religious violation or other.

Jesus wanted to cure the paralytic right away but decided he had an occasion to teach both him and those with him a valuable lesson, namely, that his sins are forgiven. In conjunction with this he bids the man to take heart or *thareso*, also to be of good courage. The reason? That he be aware of his sins having been forgiven, *aphiemi* also as to set free from, to let loose. All must have been surprised. They were expecting Jesus to effect a cure on the spot. This talk about sin was the last thing on their minds. The same thought must have been on the paralytic's mind. He was stuck there literally on the ground looking up at Jesus and the scribes going back and forth and wanting to yell out telling them to stop this nonsense and get on with healing him. As for his friends, he was equally frustrated because they too forgot about him, having been mesmerized by this heated exchange.

As for this talk of sin, if Jesus is focused more on sins, people presumed the paralytic to have a lot of them. Word of this created quite a buzz which must have been profoundly embarrassing for the poor man laying there. For people of the time regular life is tough enough. That makes us wonder what kind of sins an ignorant paralyzed first century Palestinian peasant was capable of. In essence they were like us except that they believed sin and physical illness are closely connected. The worse the illness, the worse the sin.

We don't hear of the paralytic being cured right away because of the intervention by the scribes who were the only educated ones in the town and thus held in high respect as well as being feared. That means the townsfolk deferred to them without questioning their authority. And so we have a disconcerting experience reflected by *idou* or behold which begins vs. 3. Right away the scribes exclaimed that Jesus was blaspheming, *blasphemeo* also as to utter profane words. Of course they could care less about whether or not Jesus forgave the sins of this man first or healed him afterwards. They're willing to try anything to trap him and hopefully get people on their side so as to condemn him if not now but in the near future.

Vs. 4 begins with the conjunctive *kai* translated as “but” to show Jesus’ quick response to the scribes who are accusing him and indirectly, the paralytic. The few words that follow reveal a lot about Jesus, that is, his “knowing their thoughts,” the common verb *eido* which connotes seeing and *enthumesis* or consideration, esteem. That is to say, without uttering a word Jesus could see right through these scribes. Not only that, they knew it as well which made them all the more uncomfortable. Note the root of *enthumesis*: *thumos* or soul, breath, life prefaced with the preposition *en* or in; i.e., that which present in one’s very being.

Having this knowledge in mind, Jesus puts forth a rhetorical question essentially unable to be answered as to why the scribes are manifesting evil in their thoughts. *Enthumesis* is the noun derived from the verb *enthumeomai*, to lay to heart, to ponder in the sense of to think deeply. This is precisely what the scribes are doing. The adjective for this hidden evil now becoming manifest is *poneros*, also as worthless, painful, grievous. In other words, *poneros* involves more than simply being evil but a wholly corrupt state of mind impervious to correction. So the scribes who are *poneros* in their very being or *thumos*, means they’re far more paralyzed than the man laying before them and obviously taking great pleasure in what’s transpiring.

Jesus doesn’t stop here but continues with another rhetorical question as to what is easier to do, forgive sins or to bid the paralytic man to rise and walk. *Eukopos* is the adjective, the root *kopos* as toil or trouble prefaced with *eu-* which is indicative of anything beneficial. Apart from the situation at hand, clearly healing is the easier route to go.

Jesus’ words beginning vs. 6 “that you may know” (*eido* again but in a different sense) are phrased deliberately so to be non-threatening despite the stubborn scribes show no signs of relenting. Although this wishful *eido* is for the scribes and other religious authorities, it comes as no surprise that many town folk are of the same mind. After all, what Jesus is saying is simply preposterous, namely, that he has authority to forgive sins, *exousia* also as permission which is specified as being “upon the earth.” This phrase suggests that Jesus has the same *exousia* in heaven.

So after this digression brought on chiefly the presence of the scribes, Jesus heals the paralytic. Clearly the discussion this man heard while laying flat on his back was way above his head (literally and figuratively) as well as many others standing by. To him and to them Jesus can have all the authority he wants on heaven or on earth. Just get down to the business of healing. As for actual healing, Jesus simply bids the paralytic to get up and walk, no touching him or doing anything dramatic. He told the man to go home which he did. In other words, don’t linger here among the scribes else they will take out on him what they’re taking out on Jesus.

This excerpt concludes with the people labeled as crowds, *ochlos* as plural which intimates a larger than usual gathering. All were afraid (*phobeomai* also can pertain to worship) and gave glory to God (*doxazo*) for having recognized that the divine *exousia* Jesus had spoken of had been given to men. This fear had a practical advantage for Jesus. It offered him much needed space to be alone and get rest after his arduous journey across the lake. As for scribes, they kept silent which was to their shame. As noted above, the paralytic returned home, taking great delight in his

ability to walk there on his own two feet. Presumably he remained at home, not following Jesus. Memory of this event didn't wear off quickly. Although people went about their business as they had to in order to make a living, the former paralytic retained a certain celebrity status. People were eager to hire him, showing him off from time to time which must have caused him some embarrassment.

9.18-26: 18) While he was thus speaking to them, behold, a ruler came in and knelt before him saying, "My daughter has just died; but come and lay your hand on her, and she will live." 19) And Jesus rose and followed him with his disciples. 20) And behold, a woman who had suffered from a hemorrhage for twelve years came up behind him and touched the fringe of his garment; 21) for she said to herself, "If I only touch his garment, I shall be made well." 22) Jesus turned and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. 23) And when Jesus came to the ruler's house and saw the flute players and the crowd making a tumult, 24) he said, "Depart; for the girl is not dead but sleeping." And they laughed at him. 25) But when the crowd had been put outside, he went in and took her by the hand, and the girl arose. 26) And the report of this went through all that district.

While reading this excerpt, it's helpful to keep an eye on the frequent use of the conjunctive *kai* translated as "and." As with other cases, it serves to keep a lot of moving parts, if you will, synchronized. This excerpt has two miracles for the price of one. They start off while Jesus was in the process of speaking "to them" or the disciples of John who were asking about the Pharisees fasting and Jesus' disciples not fasting. Suddenly a ruler or *archon* interrupted the conversation, pretty much barging in and taking over. If anyone objected, he'd either be told to shut up or simply gotten rid of. Such is the way rulers generally operated. As for this *archon*, we don't know if he was a Jew or Roman. If the latter, people of course wouldn't object to his intervention but would just sit there, sullen and silent until he left.

In the case at hand, the conversation with John's disciples didn't end. They were left holding the proverbial bag. In a sense this was providential, for despite the shortness of their time with Jesus, what he said was sufficiently profound to keep them thinking. Perhaps they could intercept him somewhere down the line. It should be noted that vs. 19 speaks of Jesus' disciples as being present. Perhaps they felt vindicated with the result of this abbreviated conversation, of not having to fast, and showed it by the smugness on their faces. As for the disciples of John, a bit later John the Baptist sent messengers—let's say these same people with whom Jesus was speaking—to inquire whether or not Jesus "is to come or shall we look for another" [11.2]? Like good disciples, these men set out to convey their master's words, confident that Jesus would give an adequate response. However, after their conversation with Jesus, they knew more than John, that indeed Jesus is the one not to come but is the one who has come. Surely John will concur and be satisfied.

As the for *archon*, John's disciples and any others present (cf. vs. 19 for Jesus' disciples), their quiet indignation at having been interrupted changed suddenly. This man—left unidentified but certainly known by everyone by reason of his position—knelt before Jesus, the verb being *proskuneo*. The preposition *pros*, indicative of direction towards-which, is prefaced to the root

kuneo which means to kiss. Thus the idea is of a person kneeling down to kiss in a gesture of obeisance the ring of someone they hold in esteem. Not to do so would not be recommended, to put it gently. For an *archon* to do this to Jesus simply must have blown everyone away, for it was the last thing they had expected. Instead, when seeing the *archon* approach, they figure he was about to disperse everyone, even with the threat of sending in a contingent of the dreaded Roman soldiers or Jewish guards in their pay.

The *archon* makes no introductory remarks. It's unnecessary by reason of his office. He simply tells Jesus that his daughter had just died and that Jesus should come and bring her back to life. The *archon*, of course, was used to bossing people around even after done his *proskuneo*, if you will. Jesus was aware of this and complied. Perhaps some bystanders were waiting to see if he'd balk, but he did not. Even this simple act of following someone in authority was a sign of respect for those in such a position which Jesus wished to manifest. Essentially he didn't take it seriously but complied simply to get on with the matter at hand. That indeed is a lesson in and by itself. As for the request the *archon* made, it was for Jesus to lay his hand on his daughter which he believed would restore her to life. Although we have no response from Jesus with regard to this, surely he must have thought of the centurion's faith and exclaimed as he did in 8.10, "Truly, I say to you, not even in Israel have I found such faith."

Vs. 19 begins with the conjunctive *kai* which enhances the quick response by Jesus to the *archon's* request. First he rose and then followed, both being effected as one. *Egeiro* is the first verb as found in vs. 25, "and the girl arose." Although this is stretching it a bit, we could say that the former foresaw the latter. To boot, the text adds the disciples. The *archon* took great pains to keep the conversation with Jesus respectful as they made haste. Jesus could have known him or certainly knew of him. In the meanwhile a lot of people took note of how the two interacted. Why not follow two relatively famous people and see what they were up to? They knew something big was about to happen and wanted in on the action. For this reason some tried to listen in as best they could to any conversation between the two as they hastened along.

As with vs. 19, vs. 20 begins with *kai* to show the close connection between the *archon* summoning Jesus and their not so chance encounter with a woman suffering from a hemorrhage, *haimorroeo* meaning a flow of blood. "Not so" in the sense that she saw an opportunity coming her way that couldn't be missed. In addition to her *haimorroeo*, she had endured it for twelve long years meaning it had to be intermittent else she'd be dead. Certainly the loss of blood over such a long time was enough to have caused permanent weakness. Nevertheless, she seems to have enough energy to catch up with Jesus on her own power. The text says she does so from behind and was lucky to have touched the fringe on Jesus' garment. In other words, in one final desperate gesture she reached out and made contact. As for that reach (actually a leap), it must have seemed to last forever. *Sozo* is the verb used which is applied to her being well but also means to save. Given the context, such *sozo* can have a wider application, of being saved by the Savior, Jesus.

Vs. 21 recounts what this unidentified woman thought to herself, namely, that she'd be healed if she could make the slightest contact with Jesus. Although the text doesn't say how her touching registered on Jesus, certainly it has an effect. Mention of the fringe of his garment is deliberate

because it demonstrates that the slightest contact with Jesus through faith is able to have an impact upon him. As far as the *archon* goes, she wasn't intimidated. She had been in considerable pain for so long and figured it was now or never. Indeed, she must have taken great delight later in life as she reflected on the incident, that is, well after what happened to Jesus and the first flourishing of the infant Christian church. Who knows? As already noted she, along with others whom Jesus healed, may have joined thereby forming a unique bond of friendship they shared eagerly with others in their company. Anyway, members of that congregation were thrilled to hear her story and weren't afraid to pump her for as many details as possible. Despite the wonder of this cure, what stuck in the woman's mind was Jesus calling her daughter or *thugater*, a form of endearment characteristic of what she learned later about the way Jesus related with people, especially women.

Jesus tells the woman that faith is what has brought her instantaneous cure, *sozo* being used again. "From that hour" is the time frame used which situates the event in a broader context, namely, embracing what was touched upon earlier as the discussion with John's disciples, the *archon* coming to Jesus and including the soon-to-be healing of the girl. All are caught up on one *kairos* event.

The *kai* of vs. 23 serves to introduce Jesus' arrival at the house of the *archon*. No details as to its location are given, let alone further hints as to the identity of this man. Thus we're dealing with a veritable mystery man. So when Jesus approached, he heard some commotion in the distance which the *archon* hadn't bothered to explain. It turned out to be quite a spectacle being played out. Apparently the *archon* had hired some professional flute players which naturally attracted a crowd or *ochlos* milling about. All were making a genuine tumult, *thorubeo* meaning to make an uproar or disturbance more so than on other similar occasions because this was such an important local authority figure.

Regardless of the flute plays and any others who were hired, Jesus doesn't manifest anger or disgust but tells them simply to depart, *anachoreo*, to retire or to withdraw. All these people were mourning the apparent death of the little girl, *korasion* also as maid and a diminutive of *kore*, maid or young wife. Perhaps some if not more than you'd wish in this crowd were making a public display of their grief simply to impress the *archon*, caring little if anything about the unnamed girl. To their surprise, Jesus simply says that she isn't dead but sleeping which was bound to draw immediate laughter. *Katagelao* is the verb whose root is *gelao* and here prefaced with the preposition *kata-* (down or in accord with) as a way of intensifying its meaning such as to laugh scornfully.

This verbal abuse continued for some time because vs. 25 reads that the crowd had to be put outside, *exballo*, a forceful word meaning quite literally to throw or kick out (*ek-*). Most likely this doesn't refer to being within the house itself but in a place resembling an outer courtyard familiar to many who'd visit the *archon* on official business. Jesus was on the steps with the *archon* by his side perhaps with his wife and other family members waiting for things to quiet down. Then and only then he walks into the house. Those on the outside expected this but used it as an opportunity to listen in as closely as they could to hear what Jesus would do. Being a large, well-

constructed house with a courtyard in front, they couldn't press up against the door and windows as had been the case with Peter's house. Instead, they waited for loud voices within the house as to how the people there would react to any miracle Jesus might do.

Without further ado, Jesus approaches the little girl and takes her by the hand, *krateo* more as to grasp. As soon as he did this, the girl arose, *egeiro* as in vs. 19. Surely the *archon*, his wife, family and attendants were delighted beyond all telling. Chances are at once the girl ran into her mother's arms and stayed there, not bothering to thank Jesus. Of course, her parents told her to do so after which she complied. As for appreciating what had happened, that would come later when she grew up. Obviously later in life she made it a point to drill this experience into the hearts and minds of her own children so as never to forget. Still, we can assume that she, like many whom Jesus had healed, followed the development of the early Christian church with the apostles who were engaged in their own healing ministry. Some may have joined, but it seems that many if not most went about their own business. Their very lives gave witness to what Jesus had done for them without proclaiming it actively, this being what we'd call today a kind of at home ministry.

This incident of a double healing concludes with report of it going throughout the entire district, *pheme* also as rumor which can fit in here since people tended to embellish actual events as they spread literally into or *eis* the surrounding area called here *ge* which more properly means land in the sense of the earth. Thus this word seems to have local as well as a broader application. We can assume that the *archon* wished to pay Jesus, an offer that was refused. At least he could provide some security for Jesus and his disciples while in the area which would counter any threats coming from the religious authorities. In fact, we can assume that as time went on, the two clashed.

9.27-31: 27) And as Jesus passed on from there, two blind men followed him crying aloud, "Have mercy on us, Son of David." 28) When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." 29) Then he touched their eyes saying, "According to your faith be it done to you." 30) And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." 31) But they went away and spread his fame through all that district.

As pointed out a number of times, the conjunctive *kai* shows a close connection between two events which is the case here. Furthermore, it can intimate that Jesus was glad to get away from the ruler so as not to show any dependence upon his generosity, etc. Although the disciples aren't mentioned (last time is vs. 19) we can assume they are with him. It'd come as no surprise that most of them would have enjoyed basking in the ruler's admiration and patronage of Jesus. Their association with him now gave them a certain prestige they've never experienced before. Perhaps they too could do the same as their master and become equally famous. As for the ruler, we can assume that he knew some if not all of the disciples, lowly fishermen associating with this man who just brought his daughter back to life. In other words, he was trying to put the two together because it didn't make sense. He couldn't stop asking why would a man like Jesus gather such a

motley group of men as his followers.

The verb *exerchomai* translated as “passed on” fundamentally means to go from (*ex-*) which is more to the point, given what the last paragraph says. Jesus wasn’t happy how his disciples had reacted, that is, trying to take advantage of the healing. To get out of there as soon as possible was his goal, hence the significance of the *ex-* of *exerchomai*.

Note that in the same verse we have two blind men who followed Jesus, the disciples as usual being inferred. They got word of the recent healing and wanted a piece of the action. Who could blame them? The same must have applied to people with other afflictions, but for some reason these two stand out. They followed Jesus. That’s not exactly true since they were blind. They needed another person or persons literally take them in hand, else in a flash they’d loose their way. In fact, they hadn’t a clue as to where Jesus was going, that being secondary to a hope for a cure.

Vs. 27 has the two crying aloud (*krazo* more as a loud scream as noted earlier) that their plea for Jesus to have mercy be heard, *eleeo* also to have pity. They figured, perhaps being coached by their handlers, to add “Son of David,” a popular title for the coming Messiah. Surely this bit of flattery will get Jesus’ attention which certainly it did, this part of vs. 28 beginning with the conjunctive (and connective) *kai*. Jesus, of course, wasn’t flattered but perhaps a bit surprised at being called thus, the first time in Matthew’s Gospel. Right away he knew the two blind men had been primed to say it.

Despite the fact of these two men having been born blind or became so later in life, to use such a messianic title was out of the ordinary. However, Jesus hits them with a surprise question, that is, do they believe he’s able to heal them? Obviously they responded yes with great enthusiasm. Then Jesus touched their eyes saying they’d be healed according to their faith (*pistis*) which the two had in sufficient abundance. Most likely Jesus placed his hands on their eyes for a while as their companions and others looked on in hushed silence. Everyone must have thought, what would happen when he removes his hands? So for a brief but tense moment everyone paused for what must have seemed to last a long time...endless, actually.

Even before the two could appreciate their restored vision, Jesus issues a harsh rebuke which took them and everyone else by surprise. The verb is *embrimaomai* which means literally to snort like a horse as well as to be moved deeply. That’s as vivid a warning as you can get. The two men who’ve been healed just now can’t help but rivet their gaze straight at Jesus completely puzzled at such strong language. Here they were with the sudden ability to see, and the first thing that hits their eyes is a stern Jesus telling them to squelch their joy. Although they could see, they remained blind with respect to their ability to comprehend what was going. At first it’s understandable yet requires some unpacking.

Jesus is asking the impossible. He doesn’t want anyone to know of this healing, the text reading something like “see to it that no one knows.” Indeed, this is the just mentioned *embrimaomai* in action which we can imagine Jesus snorting out. Just try to imagine these two being asked to repress their response to the most important event in their lives. As we’d expect—and most

everyone else would do the same—they left and spread word about it throughout that district, *ge* as used above and generally applies to land. *Diaphemizo* is the verb, to spread abroad, the preposition *dia-* or through prefaced to the verb suggestive that the two went everywhere their legs could carry them.

A whole bunch of speculation swirls around what seems like an improbable if not outright stupid request. As the two blind men broadcast Jesus as Son of David, no doubt immediately this messianic title would raise plenty of red flags among Jewish leaders and especially the Romans who maintained an uneasy peace in the land. Indeed, combine this miracle and the title, and you have a potentially explosive situation on your hands. Of course, David was Israel's most famous king and to associate Jesus with him would be placing him on the same level. Such accusations are well on the way of snowballing up to Jesus' crucifixion but right now it's too early for that because Jesus has to complete his mission. While healings are important, teaching is more important since it has a wider impact.

Although the two men covered as much territory in as short a time as they could, we have no information as to how their report was received. After all, they were seeing either for the very first time or for the first time in a long while. Naturally there were excited. Who could not be attracted by their story? Besides, many knew about their previous condition. It was so plain that something had happened which only can be described as miraculous. However, we have no evidence whether this sparked interest in Jesus. We can assume that a lot of grass-root enthusiasm must have been squelched by both religious and secular authorities. This made them all the more attentive to keeping a closer eye on Jesus.

9.32-35: 32) As they were going away, behold, a dumb demoniac was brought to him. 33) And when the demon had been cast out, the dumb man spoke; and the crowds marveled saying, "Never was anything like this seen in Israel." 34) But the Pharisees said, "He casts out demons by the prince of demons." 35) And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity.

This verse begins with the verb *exerchomai* (to go away or from) with strong emphasis upon the *ex-* or from. That is to say, after Jesus "snorted" his strong rebuke to the two men just healed that they keep quiet, he knew it was best to get out of there as quickly as possible. His disciples must have felt the same. Their presumed self-importance by reason of recent encounter with the ruler whose daughter Jesus had healed evaporated at once. Now they knew they were associated with someone who has come under close scrutiny by those in higher authority. No small wonder that they were uncomfortable. Perhaps it was at this point that Judas decided to play around with ideas that would develop into betraying Jesus.

Jesus and the not-named disciples were making their way to points unknown, the *exerchomai* of vs. 32 being a continuation of the *parago* or passing on of vs. 27. In order to find out the ultimate destination you have to search ahead in the Gospel text. However, that's incidental to what's being

communicated here. The main point is that Jesus is on the move, curing and performs healing as he goes, interspersing them with teachings which would have a more lasting impact. Hopefully with time people will respond to both. At the same time his origin and nature remain shrouded in mystery, even to his closest associates.

The opening verse contains the sudden interjection of *idou* or behold mentioned earlier, a way to get one's attention. How could it be otherwise with a demoniac who is mute, *daimonizomai* as in the case of the two men associated with the herd of swine? When this verb is used, we can assume a certain nebulousness is involved. It can be either a physical or spiritual affliction. If the latter, it'd affect the former. So those who brought the man were courageous because despite not being able to utter a word, he was all the more dangerous and most likely endowed with super-human strength. No one knew for sure what was going through his mind...or whether he had his own or it was possessed by an evil spirit.

Vs. 33 puts it simply. The demon was cast out, *daimonion* being a spirit inferior to God, the verb being *ekballo* also as to be driven out or from, *ek-*. Once this was accomplished, the man began to speak (*laleo*). Nothing is said about Jesus doing this, the sense of it being passive. It's almost as though Jesus did the cure indirectly instead of putting his hand on the man or by uttering some words. We don't have any record of what the man spoke. Almost certainly it was in praise and in thanksgiving to Jesus and then to those who had quite literally risked their lives to bring him. No small wonder that everyone marveled, *thaumazo* being used as above. We can assume that many rushed to speak with the man, to hear what he had to say about his experience of having been so possessed. That's why they exclaimed pretty much in unison, "Never was anything like this seen in Israel."

Again we have a person whose name isn't given. While it may be of some superficial interest, that would be more indulging in unnecessary curiosity, of being distracted from the heart of the passage. In a way, the anonymity suggests a universal point of view where the individual person is representative of humanity as a whole, that humanity is in need of various types of healing which only Jesus can provide.

This miracle ends with a clinker. We don't know until the end that the Pharisees had been present. They may have been around when Jesus did several earlier healings but perhaps not. At that time Jesus was relatively unknown. Now word as to him being a wonder-worker spread quickly, and the Pharisees were dispatched to check him out and bring back a report. As for this report, they express it clearly, namely, that Jesus casts out demons by the prince of demons. In other words, Jesus is the *archon* or ruler *par excellence* of these evil spirits. If he doesn't change and does so quickly, others higher up will have to do it for him.

11.1-6: 1) And when Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities. 2) Now when John heard in prison about the deeds of the Christ, he sent word by his disciples 3) and said to him, "Are you he who is to come or shall we look for another?" 4) And Jesus answered them, "Go and tell John what you hear and see: 5) the blind

receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. 6) And blessed is he who takes no offense at me."

This chapter begins with a bang, that is, the conjunctive *kai* as "and" to show the close connection between Jesus having spoken of himself as well as his mission. Now the text brings in his relationship with the Baptist. More specifically, the excerpt at hand does not deal with any healing but is inserted because vs. 4 makes general reference to the blind, the lame, lepers, the deaf, the dead returned to life and the poor. Indeed, these six categories cover quite just about every affliction imaginable and are a kind of summary of Jesus' activity.

Vs. 1 speaks of Jesus having finished instructing his twelve disciples, the two verbs being *teleo* and *diatasso*. The former suggests bringing to a conclusion after having engaged in a process over some time which here, of course, is Jesus instructing those closest to him. The verbal root *tasso* means to arrange, to put in order. It has a certain martial air intensified by the preposition *dia-* (through) prefaced to it, a setting in array. Jesus is dealing with men who essentially are ignorant though like all Jews regardless of their background had a basic grasp of their religion even if their piety was marked with a tinge of superstition. What is involved pertains to just the basics in order to comprehend Jesus' identity, nothing esoteric as some might presume. The verb *diatasso* itself suggests this, applicable to setting the twelve aright. Although Jesus will give further instruction, especially at the Last Supper, anything he said won't sink in until the descent of the Holy Spirit at Pentecost.

After having engaged in this *diatasso*—how long isn't specified—Jesus apparently sets out on his own to teach and to preach with the twelve going off on their own, a kind of trial run to see how they make out. This activity didn't escape the keenly attentive but imprisoned ears of John the Baptist. Obviously the two maintained a vigorous yet discreet contact through their respective disciples with Jesus constantly wondering if he'll end up like John. By reason of his being at it before Christ made his appearance, John has had disciples longer than Jesus. *Mathetes* also translates as learner or pupil, this being the same word applied to the twelve of Jesus. The latter were more focused on the *erga* (*ergon* is singular) or works done by Jesus and less on what he had said, *erga* obviously including all the miraculous healings. Although John was glad to hear of this, he was more interested to learn what Jesus was teaching the people. After all, he recognized Jesus immediately at the Jordan as the one whose winnowing fork is in his hand to separate wheat from chaff (cf. 3.12). So despite their contact, John can't get quite a full picture.

In light of this glowing report about the *ergon* of Jesus, John asked through his disciples whether Jesus is the one to come or should we look for another. Note the first person plural which can represent not only his disciples but all those whom John had touched since his days of baptizing at the Jordan River. Yes, *erga* are fine. John wasn't known for them but for the words he spoke. So we could take this question as desiring proof from teaching that Jesus is the one he himself had baptized. This sounds like a bizarre request until it's place in light of this desire for a proof based on words, not *erga* alone. In sum, John wanted to be sure...doubly so...if this man about whom he has been hearing is the same one he had baptized not that long ago.

And so Jesus gives the following response to John through his disciples who, incidentally got word of Jesus' disciples going off on their first mission. Surely there must have been some jealousy between the two groups. However, it came to a partial end with the death of John and later a final end with birth of the church even if some remnants of John's followers were around. Jesus wants John to know of those people he had cured or healed mentioned in this section's first paragraph. All well in fine. However, John found what he was looking for in Jesus' last words with regard to the poor having good news preached to them, *euaggelizo* being the verb. This is a partial though for John a vital quote from Is 61.1: "The Spirit of the Lord God is upon me because the Lord has anointed me to bring good tidings to the afflicted (etc.)." At last John saw a conformity between himself, Jesus and Isaiah. Now he need not hear any more reports about Jesus. Thus the final words from Jesus to John are apt here: "blessed (*makarios* also as happy) is he who takes no offense at me," *skandalizo* fundamentally as to stumble.

12.9-21: 9) And he went on from there and entered their synagogue. 10) And behold, there was a man with a withered hand. And they asked him, "Is it lawful to heal on the Sabbath?" so that they might accuse him. 11) He said to them, "What man of you, if he has one sheep and it falls into a pit on the Sabbath will not lay hold of it and lift it out? 12) Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath." 13) Then he said to the man, "Stretch out your hand." And the man stretched it out, and it was restored, whole like the other. 14) But the Pharisees went out and took counsel against him how to destroy him. 15) Jesus, aware of this, withdrew from there. And many followed him, and he healed them all 16) and ordered them not to make him known. 17) This was to fulfill what was spoken by the prophet Isaiah: 18) "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he shall proclaim justice to the Gentiles. 19) He will not wrangle or cry aloud nor will any one hear his voice in the streets; 20) he will not break a bruised reed or quench a smoldering wick until he brings justice to victory; 21) and in his name will the Gentiles hope."

As in so many other instances, the conjunctive *kai* begins this excerpt to show the close connection between two incidents, the one at hand being where Jesus can't seem to elude the ever-present, ever-nosy Pharisees. We get a feel of how he felt by the verb *metabaino* translated as going on used to show that he was escaping them followed by taking shelter literally into the local synagogue. I.e., this is conveyed by the two prepositions *meta-* and *eis*, the first prefaced *baino* and the second with *erchomai* or to go into.

The next verse similarly begins with the conjunctive *kai* followed by *idou* or behold. This captures Jesus' sudden entry in his desire to dodge the Pharisees and equally sudden confrontation with the man having a withered hand. Perhaps this man had seen Jesus making haste in the direction of the synagogue, so he went in on the chance of meeting Jesus. As for this hand, apparently it's a kind of birth defect, not an injury. Nevertheless, the man was quite limited as to what he could do if anything at all. In the same verse describing him is a second sentence, again with *kai* to show the presence of the Pharisees. They seem to have teleported there before Jesus, laying in wait and coaching the man so as to use him as bait. Jesus simply couldn't believe his eyes. Note that the

Pharisees are not mentioned except by “they.” It’s as though Matthew could not use that proper name both out of disgust and their treachery.

As Jesus expected, “they” asked him whether it was lawful or not to heal on the Sabbath, *exesti* being the verb, literally to be from (ex-) along with *therapeuo* as used earlier. Actually “they” were more interested to see if Jesus would attribute this *exesti* to himself instead of the Law. Yes, it is permissible if it’s a question of life and death which isn’t the case at hand. The obvious goal is to accuse Jesus, *kategoreo*, literally to speak against; *kata-* plus the root *agoreuo*, to speak in a public place or assembly. This fits the bill since it’s in a synagogue. “They,” in fact, already have accused Jesus. It’s now simply a matter of making it official.

Jesus doesn’t respond directly; that would be completely useless. Instead, he comes off with a rhetorical question about rescuing a sheep if it falls into a pit on the Sabbath. This is followed by an exclamation, that one person is more valuable than a sheep, the verb being *diaphero*, literally to carry through (*dia-*) and connotes making a difference. In the example, at hand, it’s obviously a huge difference.

After this, Jesus turns to the man, telling him to extend his withered hand. All the while this man was listening in on a contentious dialogue as a kind of pawn the Pharisees decided to coach that he work on their behalf. In truth, he didn’t have the slightest clue as to what was going on, wishing to get out of this situation as quickly as possible, withered hand or no withered hand. So now the moment of truth has arrived. Reluctantly the man extends his hand, *ekteino* being the verbal root intensified by the preposition *ek-* or from. While doing so, he could feel his hand about to be chopped off by the sharp glance of the Pharisees as they looked on. Jesus is fully aware this might happen, so it’s restored immediately. The verb is *apokathistemi* also as to reestablish, reinstate; the verbal root *histemi* (to stand) prefaced with two prepositions, *apo-* and *kata-* or from and down or according to. The result? The withered hand becomes whole or *hugies* like the other hand, alternately as healthy. Jesus neither touched the man nor said anything except to have him extend the withered hand. The very act of extending...*ekteino*...was enough to have it cured. Jesus took this approach since he knew the man was under pressure from the Pharisees besides being frightened almost to death.

As expected, “they” in vs. 14 are identified now as the Pharisees, coming as it were in from the shadows. After all, this whole scenario is taking place within the synagogue, a sacred place of worship, and clearly they were defiling it. One thing can be said in favor of the Pharisees. At least they left the synagogue and outside it took counsel against Jesus as how to destroy him. *Sumboulos* means literally to cast together which fits in nicely here. It’s aim? *Apollumi* means not just to destroy but to carry it out in a thorough fashion.

Vs. 15 has Jesus knowing (*ginosko*) what the Pharisees are talking about even though they are outside the synagogue and he remains inside. Whether or not the man who is cured is there as well, we don’t know. However, given the tense situation he had just witnessed, we supposed that he high-tailed it out and disappeared. Although cure of a withered hand was wonderful and allowed him to be employed, it was a relatively minor cure in the larger scale of things.

Simultaneous with his *ginosko*, Jesus withdraws from there, *ekeithen* also as from that place which, of course, is the synagogue. It's location isn't specified but given that Capernaum is mentioned in 11.23—actually pretty much as cursed—we can associate the two as being cursed. This makes the verb *anachoreo* all the more meaningful, literally to separate up or upon (*ana-*). As for where Jesus went, we have no information most likely because at this stage of his ministry he was on the road constantly. Earlier it was pointed out that the Pharisees caught Jesus by surprise within the synagogue, they having followed him as noted in conjunction with 12.2. Obviously they stuck to themselves, following well behind the crowd which must have made people feel uneasy. Some must have been afraid of getting too close to Jesus else they'd be accused as being his followers. So this uneasy tag-along continued on its way.

As for those following Jesus, in vs. 15 Jesus heals (*therapeuo*) many of them though the text doesn't go into details. Although the above mentioned verb *anachoreo* suggests that Jesus managed to escape the Pharisees, chances are it was temporary. They came on the scene after the healings which perhaps is why Jesus charges those involved not to make him known. The verb is *epitimaō*, the root being *timao* (to bestow honor) prefaced with the preposition *epi-* or upon. Also *epitimaō* can mean to object to, to lay a penalty on. As for the adjective *phaneros*, it connotes being made visible or manifest. One wonders why Jesus would enjoin such things, fully aware that people would do the precise opposite. We can almost hear those healed agree out of sheer gratitude to Jesus. However, as soon as they left his presence, off they went spreading news about what had happened to them. Some set out on their own while others went in groups. As for the number involved, we have no clue but can surmise it was considerable which usually is the case with crowds following Jesus.

In vss. 17-18 Matthew makes the observation that the just mentioned healings (the others can be included as well) that Jesus didn't do these healings willy-nilly. Instead, he was guided to do so for a specific purpose. It was to fulfill the word spoken by the prophet Isaiah, *pleroo* and *rhethen*. The verb suggests bringing to completion or fulfillment and the verb is the aorist passive of *lego* from which *logos* is derived.

As for the text (Is 42.1-4), two versions are presented. First is the original Hebrew in italics and second is the Septuagint as quoted in the excerpt at hand. As for the regular notations, they follow afterwards:

1) Behold my servant whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations. 2) He will not cry or lift up his voice or make it heard in the street; 3) a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. 4) He will not fail or be discouraged till he has established justice in the earth; and the coastlands wait for his law.

18) "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he shall proclaim justice to the Gentiles. 19) He will not wrangle or cry aloud, nor will any one hear his voice in the streets; 20) he will not break a bruised reed or

quench a smoldering wick, till he brings justice to victory; 21) and in his name will the Gentiles hope."

Vs. 18 begins with *idou* or behold, an exclamation or way to get attention which Jesus has been doing not just with regard to the just mentioned general healings but everything he has done thus far. In this verse the servant is called both a *pais* and *agapetos*. The first fundamentally refers to a child whereas the second is the adjective form of *agape*, the generally accepted untranslatable word for love and equivalent to the Hebrew *chesed*. The Lord's soul or *nephesh* is *eudokeo, dokeo* (to think, to supposed) prefaced with *eu-*, the adverbial form of *agathos* (or good), this verb along with the preposition *eis*, literally "into whom."

In addition to the "into (*eis*) whom" just noted, we have "upon (*epi*) him." That is to say, the Lord will put his Spirit (*Pneuma* also as breath)...not his *nephesh*...upon this *pais/agapetos* thereby enabling him to share the same in and out of breathing. I.e., he wishes to make it mutual. The conjunctive *kai* follows translated as "and" to show as it usually does the close connection between what has just been said and what the Lord is going to say. That consists in the mission involved, to proclaim justice not to Israel but to the Gentiles, *apaggello* and *krisis*, the latter often as a choice or selection. The Gentiles (*enthos* or nation) require *krisis* in the sense of needing to be chosen in the sense of adding on or grafting on to Israel.

Vss. 19 and 20 contain five negatives which as pertaining to the servant, are positive. Note that most are images representing the broken spirit so characteristic of humanity:

- 1) will not wrangle: the verb is *erizo* or to quarrel, also to challenge, to contend with
- 2) will not cry aloud; the verb is *karugazo* or to cry aloud or to scream
- 3) no one will hear his voice: *phone* in the street either because he's soft-spoken or there's too much noise there or both
- 4) will not break a bruised reed: the verb is *suntribo* or to shatter: *tribo* or to rub prefaced with *sum-* or with
- 5) will not quench a soldering wick: the verb is *sbennuni* also as to extinguish

Heos or "until" of vs. 20 is the key word following this five point list inferring conditions followed by bringing justice to victory, the verb *ekballo* literally as to cast out judgment or *krisis eis* or into victory, *nikos*. The verb is quite strong, showing that the Lord is employing vigorous action to achieve his goal. It is precisely in his name that the Gentiles have their hope, *elpizo* also to expect. That is to say, they hear these unexpected, comforting words from Isaiah and apply them readily to themselves.

12.22-28: 22) Then a blind and dumb demoniac was brought to him, and he healed him so that the dumb man spoke and saw. 23) And all the people were amazed and said, "Can this be the Son of David?" 24) But when the Pharisees heard it they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons." 25) Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand;

26) and if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? 27) And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they shall be your judges. 28) But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.

The adverb *tote* acts as a conjunctive showing that there's no pause between the previous excerpt and the one at hand. Obviously one exists, but there's a certain anxiety with regard to once again bringing in the Pharisees who had been lurking in the synagogue (cf. 12.10). In a mysterious way they outstripped Jesus by anticipating his next move which the text doesn't give. Such is their almost demonic ability and focus upon Jesus.

As for the demonic, this is the second instance with a one so possessed. Although he was deaf and mute, perhaps he was possessed in some way by demons but not even close compared with the Pharisees. Throughout this passage the comparison between the two is helpful to keep in mind and in many ways central to it. Note "was brought" or *prosphero* instead of mentioning anyone else involved chiefly from fear of this man as *daimonizomai*, people being too fearful to handle him. One thing is certain. He didn't come on his own, *prosphero* perhaps involving some compulsion where the preposition *pros-* is indicative of direction toward-which.

The *tote* mentioned above is connected with the conjunctive *kai* opening the second half of vs. 22, that is, when Jesus heals this man right on the spot. The text is careful to say that he both spoke and saw (*laleo* and *blepo*). We don't have any words but can imagine they were ones of gratitude to Jesus whom the man could hear before being healed. That was the frightening part of the whole incident. No one knew what he'd say or even do. Go on a rampage? No small wonder the crowd (*ochlos*) which had followed Jesus expressed their amazement, *existemi*, literally to stand outside (*ex-*). Surely part of this *ex-* was fear of what could happen next from the man. Many of them asked is Jesus was the Son of David, that is, whether or not he was the direct descendant of Israel's most famous king. To them any wonder or cure by Jesus had political implications, something that was farthest from his mind.

All this is a perfect set-up for the Pharisees who now step into the picture. The words "when they heard" suggest some distance between them and the crowds. Still, they could detect what was going on by the excited way in which they behaved. Their new tactic? To associate Jesus' healing with Beelzebul, the prince of demons. If so, the man who was *daimonizomai* was a subject of this prince from the underworld. Thus to the Pharisees this was a meeting between demonic powers making a public display in order to win over people to their cause. If Jesus could cast one such demon out, perhaps it could enter another person and so begin the possession cycle all over. In light of this, why didn't the Pharisees make any effort to save their own people? This failure tells a lot of what they were like. So while this was going on, one can't help but wonder what the just cured man was thinking. He had the power to see and to speak but obviously was too taken aback to make any contribution on Jesus' behalf. Besides, he lacked the education to do so.

Vs. 25 has Jesus knowing (*eido*) the thoughts of these Pharisees, an understatement if ever there was one. They've had enough contact with Jesus to realize what this meant which made them

uncomfortable all over again. It seems they just cannot learn. As for thoughts, the noun is *enthumesis* noted earlier as derived from the verb *enthumeomai*, to lay to heart, to ponder in the sense of to think deeply. Without further ado, Jesus addresses the Pharisees with two rhetorical questions:

- 1) If Satan casts out Satan, he is divided, so how does his kingdom stand?
- 2) If I (Jesus) casts out demons by Beelzebul, by whom do the sons of the Pharisees cast them out?

Note that both questions center around *exballo*, to cast out with emphasis upon *ek-* or from. As for the second, the sons of the Pharisees will turn out to judge their fathers. Right after this in vs. 28 Jesus says that he does this *exballo* by the *Pneuma* of God, a sign that the kingdom of God has come, *phthano* as to come before. Note it's used with "you," that is, the Pharisees. Usually this phrase has positive overtones, even comforting ones. However, given the situation, it is far from being the case. Again, the man who had been possessed is listening in on all this. Since his hearing is newly restored—perhaps hearing for the first time in a long time—such words must have astounded him, far more than anyone else listening in.

This heated discussion continues on for some time, actually to the end of Chapter Twelve. Later some scribes join in with the Pharisees asking for a sign and get a harsh rebuke. Then in vs. 43 Jesus speaks of an unclean spirit (*pneuma* modified by *akathartos*) which has gone out of a man. Perhaps he's referring to the demoniac. While cured, that *pneuma* which had possessed him is still on the loose. He wanders desert places without finding a home and decides to return home, the same place (person) from which he had left. Talk about an inverse situation to the lost son returning to his welcoming father. Once back home, if you will, the demon finds it so comfortable the he summons seven of his friends to move in. Although Jesus says that such is the current generation, chances are he has in mind the Pharisees and scribes as chief among them.

14.13-14: 13) Now when Jesus heard this, he withdrew from there in a boat to a lonely place apart. But when the crowds heard it, they followed him on foot from the towns. 14) As he went ashore he saw a great throng; and he had compassion on them and healed their sick.

As for this excerpt, it's quite short but is a kind of preliminary to Jesus feeding five thousand men; more were involved as noted in vs. 2, women and children.

Jesus just got word of the execution of John the Baptist, most likely from one of John's disciples, and responds by moving on from his current location which seems to be Nazareth, his "own country" [13.54]. The verb is *anachoreo* as used before and without Jesus uttering a word, sums up how he feels. Obviously heading for safer ground is important but also involved is a desire to regroup which he does in a lonely place, the adjective *eremos* indicative of desolation. Note the phrase *kat' idian* or "by himself" meaning no disciple nor anyone else. Those with him respected that, of course, and simply withdrew for the time being. The fact of using a boat amplifies this desire for solitude. Another problem that affected Jesus was how to handle John's disciples. They

were without a master and hopefully would come over to Jesus' side. Then again, some may have seen Jesus as a rival even though while alive John did everything to squelch that.

Despite the best efforts to be elusive, the crowds get wind of Jesus leaving. Note that often *ochlos* is in the plural which intimates that a whole swarm of people are involved, perhaps divided into various types. Nothing is said of the Pharisees who wisely decided not to intervene so as not to stir up the people. Nevertheless, we can be certain they inserted agents among the *ochlos* to keep them updated on Jesus' activities.

And so the *ochlos* saw Jesus head off on a boat by himself presumably to the other side of the lake (Sea of Galilee). Vs. 13 says that they followed him on foot...ran after him would be a better way to put it. Jesus could see this clearly from his position in the middle of the lake and realized there was just one way to handle the situation. Forget about having time to grieve and reflect over John's death and face the crowds directly. John would have wanted it that way. So he paused in the middle of the lake which made those pursuing him on land stop and see if he was going to change his direction. Actually being out there was the only solitude Jesus could find at the moment. If he decided to stay longer, people would be coming out to him in boats. After all, many were fishermen and wouldn't hesitate to do so.

Having resigned himself, Jesus disembarked where he confronted what vs. 14 calls a great throng, an *ochlos* which is *polus* or much, many. It seems that the *ochlos* of vs. 13 swelled immeasurably in a short time from the towns mentioned in vs. 13. This changed Jesus in that as soon as he saw so many people, perhaps the greatest concentration thus far, he knew he had to absorb the mission of John the Baptist, that is, take on any and all who had been associated with him. Chances are that quite a few of this "great throng" were just as touched by John's execution and had no one to turn to except Jesus.

This new realization, if you will, made Jesus have compassion. Always he had such compassion but now it's more intense, the verb being *splagchnizo* or to feel pity, mercy. The noun *splagchnon* means inner parts or guts, so it's something coming from deep inside. So what does Jesus do? Right away he heals the sick, *therapeuo* as is the usual case, here with regard to *arrostos*, literally those without strength. This *arrostos* carries over to the people being hungry which leads to the miracle of feeding them.

14.34-36: 34) And when they had crossed over, they came to land at Gennesaret. 35) And when the men of that place recognized him, they sent round to all that region and brought to him all that were sick 36) and besought him that they might only touch the fringe of his garment; and as many as touched it were made well.

This short passage begins with the conjunctive *kai* which connects the cures at hand with a significant event that has just occurred. The verb at hand is *diaperao* which is prefaced with the preposition *dia-* or through giving a hint of what's involved here. Just beforehand the disciples were caught in a violent storm on the lake. Then Jesus came to them walking on the water

including the incident with Peter doing likewise but sinking. So a lot was going on in the minds of the disciples between then and when they reached shore. It makes you wonder what kind of conversation they had with Jesus in the confines of a small boat.

They put ashore at Gennesaret, and Jesus was recognized as soon as he had landed. The verb is *epigignosko* with the preposition *epi-* or upon prefaced to the verbal root, literally as to know upon, a more intense form of knowing. It seems some if not most has this *epigignosko* at once. Chances are some had seen Jesus before; also he was with the now recognizable twelve disciples, a sight you don't see often with so many getting of a boat.

Simultaneous with this *epigignosko*, if you will, is *apostello* or the inhabitants sending word all around that region about Jesus' arrival. That implies, of course, bringing people in need of healing. The Greek text reads literally "having evilily," *kakos* being the adverb and pertains here to poor health.

Vs. 36 forms part of an extended sentence with the previous verse, the two being connected with the conjunctive *kai* translated as "and." The verb for begging is *parakaleo*, literally to summon or to call beside (*para-*) and connotes a certain desperation on the part of those afflicted. It's more poignant by the request simply to touch the fringe of Jesus' garment as in the case of the woman suffering from a hemorrhage for twelve years. Perhaps the local inhabitants got word of that cure and decided to do the same. In this way many more would be healed instead of approaching Jesus individually. This turned out to be true, the verb *diasozo*, literally to save or to preserve through (*dia-*).

This incident taking place in Gennesaret comes to a close with Chapter Fifteen having the Pharisees and scribes approaching Jesus which could be the same place or somewhere completely different. Anyway, Jesus didn't leave the area at once but must have been encouraged to stay a while. As for the disciples who had the recent experience of almost being capsized during the storm, they went along with what Jesus wanted to do in a sheepish frame of mind. In the past they may have balked when he was surrounded by so many in need but no longer. They had learned their lesson the hard way.

15.21-28: 21) And Jesus went away from there and withdrew to the district of Tyre and Sidon. 22) And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon." 23) But he did not answer her a word. And his disciples came and begged him saying, "Send her away, for she is crying after us." 24) He answered, "I was sent only to the lost sheep of the house of Israel." 25) But she came and knelt before him saying, "Lord, help me." 26) And he answered, "It is not fair to take the children's bread and throw it to the dogs." 27) She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." 28) Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.

Once again the conjunctive *kai* shows the close connection between what is about to happen and

the recent confrontation with the Pharisees and scribes who questioned Jesus about his disciples transgressing the traditions of the elders (cf. vs. 1). As usual with these clashes, there's no resolution, just a growing resolve on the part of religious authorities to do away with a troublemaker in their midst. Thus the *ex-* and *ek-* prefaced to the verb and part of the adverb is indicative of this tension, *exerchomai* and *ekeithen*, to go from and from there. Both are followed by *anachoreo* or a going to...a withdrawing...to elsewhere, Tyre and Sidon, more cosmopolitan towns by reason of this situation on the edge of the Mediterranean Sea. That would enable Jesus and his disciples to blend in easily because they'd be relatively unknown. Also, the Pharisees and scribes would consider such places as unclean and wouldn't dare set foot in them.

Vs. 22 begins with the conjunctive *kai* along with *idou* or behold which indicates that Jesus was recognized as well as taken by surprise, this time by a local Canaanite woman. As a footnote in the NIV says, this is "a term found many times in the OT but only here in the NT." Again, use of the term suggests that this woman was not a Jew but a pagan. She cried out—*krazo* as noted earlier more like a scream—calling Jesus Son of David as was the case with the two blind men. This must have surprised Jesus not so much as coming from a non-Jew but that his identity with Israel's most famous king reached the seacoast area where he was right now. His desire for anonymity was pretty much denied.

The woman—still with her voice as *krazo*—begs that Jesus have mercy on her, *eleeo* because her daughter is not just possessed by a demon (*daimonizomai*) but severely, *kakos* being the adverb, "badly," if you will as above. No details are given with this particular case, that being left to our imagination. However, we can assume that living with such a young woman was terrifying. She posed a constant threat to her mother, family members and neighbors. Besides, it was a complete embarrassment. As for the father, we can assume that early on he divorced his wife and had moved on.

The text doesn't say that this young woman was with her mother or not; presumably she was at home and even restrained in one way or another. Certainly Jesus was aware of her presence but as vs. 23, he doesn't say a word (*logos*). I.e., he gives her the silent treatment which she kind of expects, he being a Jew and she a Canaanite. Nevertheless, something even before her *krazo* compelled her to persist, and persist she did.

Although Jesus remained silent and could put up with being hounded, his disciples were more aggravated. They begged Jesus to send her away because she's doing the same *krazo* to them as to him. The verb is *apoluo*, literally to loose from (*apo-*) which suggests practically kicking her out of the way. Jesus seems to concur with his disciples, telling him to pass on to the woman that his mission is only to Israel's lost sheep. If the woman were quick enough, she would have asked something like "then what are you doing here, the region of Tyre and Sidon?"

In her desperation the woman knelt before Jesus and simply asked for help, *boetheo* a stronger word, something like to come to assistance. Actually the way this is presented is very poignant which makes the response by Jesus and his disciples seem all the more shocking...in reality not concerning Jesus but understandably so for his disciples who consistently show they don't get it.

Jesus sets himself up for a fall in vs. 26 by saying it isn't fair (*kalos*, generally as good) to give to dogs bread belonging to children where dogs can = Canaanites and children = Israelites. Finally in vs. 27 the words we've been expecting to hear all along. The woman agrees. She moves not so much from boldness but from an act of desperation since she loved her daughter so much. All along Jesus was looking for this response. Actually the first minute he laid eyes on her he knew this is what would happen. He exclaims that her faith is great (*megalos*) and consents that her request be fulfilled. At that very moment her daughter was healed, *hora* or hour being used.

As noted above, we don't know if the daughter was with her mother or not; presumably she was not. And so after thanking Jesus profusely, the woman rushed home as quickly as possible to see her daughter. She had been possessed by a demon which means that it had left her. The woman could feel a distinct difference as she approached the house. For the first time in a long time it lacked that haunted or possessed air. As to what happened to the demon afterwards, we don't have any information but are reminded of others encountered thus far who needed a host to support them. Interestingly, Jesus does not destroy demons, just casts them out. This implies an on going struggle between the two that ultimately will have to be resolved.

15.29-31: 29) And Jesus went on from there and passed along the Sea of Galilee. And he went up on the mountain and sat down there. 30) And great crowds came to him, bringing with them the lame, the maimed, the blind, the dumb and many others, and they put them at his feet, and he healed them 31) so that the throng wondered when they saw the dumb speaking, the maimed whole, the lame walking and the blind seeing; and they glorified the God of Israel.

“And Jesus went on from there.” Another passage beginning with the conjunctive *kai* which leaves us with the woman whose daughter had just been healed going off in one direction and Jesus in the other direction. The healing takes place in the region of Tyre and Sidon—alien territory, if you will—with Jesus apparently shifting directions toward the Sea of Galilee. The reason isn't given. Perhaps the one healing of this Canaanite woman was sufficient reason for Jesus to leave. How the disciples took it is anyone's guess, especially after they begged Jesus to dismiss her as a real pest. We can assume with confidence that what seems like a series unplanned incidents turns out to be moves calculated to express teachings of transcendental realities.

After going along the shoreline Jesus sees a mountain which is unspecified and decides to ascend it. As for the disciples, by now they've grown accustomed to simply follow him and ask no questions. Once on the top, he sits down without saying a word. As always, they were badgered by crowds, so in this instance they straggled behind him, wondering what he was going to do on the top of this mountain. Here mountain is more a hill compared with something of greater majesty.

Once most people have made it to the summit, they positioned themselves as best as possible before him. They brought along the lame, maimed, blind, mute and “many others” which could refer to those with various afflictions. One can just imagine the effort involved bringing these people up the mountain. If the small-minded disciples weren't moved by this, what else could do

the trick? It'd come as no surprise if Jesus bade them to help out, healing them assembly-line style as these unfortunates were put at his feet. If this most unique spectacle of disabled people going up the mountain wasn't enough to move the throng to glorify the God of Israel (*doxazo* here also as to magnify), even more so was the sight of the same people going down the mountain fully restored to health.

17.14-21: 14) And when they came to the crowd, a man came up to him and kneeling before him said, 15) "Lord, have mercy on my son, for he is an epileptic, and he suffers terribly; for often he falls into the fire and often into the water. 16) And I brought him to your disciples, and they could not heal him." 17) And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." 18) And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. 19) Then the disciples came to Jesus privately and said, "Why could we not cast it out?" 20) He said to them, "Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you."

The significance of the conjunctive beginning this passage is that the healing about to happen takes place immediately after Jesus' transfiguration. The words "and when they came to the crowd" put a stop to the disciples speaking among each other what that experience could have meant. Of course, they were mystified but now had to turn attention to another group of people in dire need. They must have wondered, will these healings ever come to an end?.

Jesus wondered why the crowd he saw up ahead stood at some distance away while just one man had approached him. Then it became very clear. The man sought mercy (*eleeo*) not for himself but for his son, not unlike the woman in the previous section who was an epileptic, the verb being *seleniazomai*, literally to be moon-struck. That means he was possessed by some kind of demon activated when the moon was full which means once a month. In other words, people were afraid to get near not only the son but the father. The father adds almost by way of an incidental addendum that his son suffers terribly, the verb being *pascho* with the adverb *kakos* noted already, this verb applicable to both physical, mental and spiritual conditions. The most obvious example is falling into fire and water.

Apparently the man had brought his son to Jesus' disciples without him knowing it. That must have been both embarrassing and frustrating, the disciples wondering among themselves why they couldn't heal the boy and later impress Jesus with this miracle. So they decided not to inform him, but he discovered what had happened from the father who was really disappointed, even quite angry. Instead of showing sympathy, Jesus exclaimed out loud that the current generation is both faithless and perverse, *apistos* and *diastrepho*. The second literally means to turn through (*dia-*) or to be distorted. Then he throws out two spontaneous rhetorical questions as to how long he has to be with this generation and how long must he bear with them, the former reading literally as "until when shall I be with you?"

Who couldn't help but sympathize with the father, even the clueless disciples. Everyone present

assumed that Jesus would simply walk away, perhaps even from his disciples, since he gave the impression of being close to a breaking point. Again keep in mind this happened just after the exalted experience of the transfiguration. The two incidents couldn't be contrasted more sharply. So without missing a beat, Jesus asks that the epileptic boy be brought to him after which rebuked him, *epitimaō*. This verb consists of the root *timaō* (to estimate) prefaced with the preposition *epi-* or upon. Right away or literally "from that hour" the demon left the boy. As noted earlier, such a demon needs a host so goes about looking for one, this apparently something Jesus couldn't prevent.

In vs. 19 emphasis is upon *kat' idian* (noted above) and translated here as "privately." "Sheepishly" would be a better way to put it because the disciples were frustrated at not being able to help the man and showed it on their faces. To put this better, their pride was hurt, and they must have undergone a severe scolding by the man who was so filled with hope for his son. Actually this is the central lesson of the parable. The disciples had little faith which is one word comprised of two, *oligopistia*. Jesus uses this as an opportunity to teach his disciples that faith the size of a mustard seed will enable them to move mountains at a single command. This is reminiscent of the centurion—obviously a Jew and belonging to the hated Roman occupation—who said almost casually that freely he can boss soldiers under him. As 8.10 says, "Jesus marveled." This too was another embarrassment for the disciples along with bringing up the centurion, part of the hated Roman occupation.

From what we know of Jesus, we can assume that after this he approached the man with his now cured son. He did this *kat' idian* but in a wholly different sense of this phrase and offered them an apology for the thickness of his disciples. At this stage, it didn't matter because the father was so thrilled at the cure Jesus had wrought. Everything else simply fell into perspective.

20.29-34: 29) And as they went out of Jericho, a great crowd followed him. 30) And behold, two blind men sitting by the roadside, when they heard that Jesus was passing by cried out, "Have mercy on us, Son of David!" 31) The crowd rebuked them, telling them to be silent; but they cried out the more, "Lord, have mercy on us, Son of David!" 32) And Jesus stopped and called them saying, "What do you want me to do for you?" 33) They said to him, "Lord, let our eyes be opened." 34) And Jesus in pity touched their eyes, and immediately they received their sight and followed him.

The conjunctive *kai* shows the connection between the passage at hand and Jesus handling the request of the mother of the sons of Zebedee to share in Jesus power, she (as well as they) not having a clue as to what's involved. This took place in Jericho with a large crowd or *ochlos* once more following him. It seemed that half the city emptied out as Jesus made his way to Jerusalem. Most if not all thought that Jesus was going there to celebrate the Passover...true but obviously clueless as to what was about to happen. Shortly afterwards he encountered two blind men along the road who got word that Jesus was near and coming their way. Actually it was the crowd that tipped them off, something they've never heard before.

When someone told the two men that Jesus was near, they cried out (*krazo* again as to scream) for mercy, the verb *eleeo*. In vs. 31 the entire *ochlos* rebuked the two men as with one voice, *epitimaō* as above (the root *timaō* prefaced with *epi*). That meant nothing, for the two cried out (*krazo* again) all the more for mercy. In other words their voices, despite coming from two men, was louder than the entire crowd.

This spectacle got Jesus' attention right away. How could it not? The crowd wanted them to be silent so they could have their attention focused upon Jesus, for everyone was in motion and to stop now just outside Jericho would delay their ascent to Jerusalem. As for plans, this occasion is one with a very clear-cut purpose, going to Jerusalem for the Passover. All the others are people gathering spontaneously and following Jesus more or less in an unplanned sort of way.

This cure has Jesus actually touching the eyes of the two blind men. He does this with pity, *sphlagchnizomai* being a vivid verb, showing one's inmost feelings. Immediately (*eutheos*, also as straightaway, directly) both received their sight. What's remarkable is that just as *eutheos* the two followed Jesus. Automatically the crowd fell silent out of sheer embarrassment all the way to Jerusalem. That means they could recite in earnest the Psalms of Ascent (Pss. 120-134) sung traditionally as pilgrims made their way up to Jerusalem. Once there, everyone dispersed, for the capital was thronging with people. Surely the two blind men got word of Jesus' arrest, crucifixion and resurrection. If they had followed him from Jericho, we can assume they did so later in the newly formed church after Pentecost.

26.51-52: 51) And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the slave of the high priest and cut off his ear. 52) Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword.

In a way, this incident doesn't qualify as a healing compared with the others. At the same time it's the last one Jesus had done. No such healings are recorded after his resurrection. That would have to wait until after Pentecost when Peter healed a lame beggar (cf. Acts 3.1+). One of those with Jesus—Jn 18.10 identifies him as Peter—struck the ear off one of the high priest's slaves. This was equivalent to assaulting the high priest himself. However, Matthew has no record of Jesus restoring this ear, but presumably he did so. Regardless, Jesus uses this as an opportunity to teach his disciples and any of those who had come out to arrest him a lesson. That is to say, anyone who lives by the sword will perish by it, *apollumi* as noted above meaning to perish utterly.

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