



MATTHEW 8–9; MARK 2–5

JESUS TEACHES AND HEALS WITH MIRACLES

Jesus Acts with Authority

The past two weeks we studied how Jesus taught in the Sermon on the Mount (found only in Matthew 5–7) with authority as He presented the higher law to His chosen disciples, Matthew next illustrates how Jesus acted with authority by including eleven miracles in public settings (i.e. Matthew 8:1–9:34). Most of these miracles are found sprinkled throughout the Synoptic Gospels too (Matthew, Mark, and Luke) albeit, not always in the same order. Miracles—in Latin, “an act that causes wonder”—were signs of Jesus’ Divinity.

Setting Connection with the Book of Mormon

The wealthy city of Capernaum on the northern coast of the Sea of Galilee,¹ becomes Jesus’ new home-base or “own city,” following the Nazareth rejection and attempted stoning (Matthew 4:13; 9:1; etc.). Capernaum means, Village of Nahum or Village of Consolation. As ancient Hebrew was written without vowels, the word is similar to “Nahom” where Ishmael, Nephi’s father-in-law, was buried. The first author Nephi tells us that this location name was unique. Nephi’s family usually gave names to the other locations mentioned, but in Nahom—which

also meant place of mourning in Hebrew—Nephi records “the place . . . was called Nahom” (1 Nephi 16:34). It has also been discovered archeologically right where the text describes it. This point offers amazing evidence for an authentic ancient text and translation by the young prophet Joseph.²

Below is the outline of these chapters in the synoptic Gospels.³ Then we will go through each following Matthew’s order.



The Woman with an Issue of Blood by James Tissot

OUTLINE OF SYNOPTIC PARALLELS

	MATTHEW	MARK	LUKE
CAPERNAUM			
Jesus heals a leper	Matt 8:1–4	Mark 1:40–45	Luke 5:12–15
Jesus heals centurion's servant	Matt 8: 5–15		Luke 7:1–10
Jesus heals Peter's mother in law	Matt 8:14–15	Mark 1:29–31	Luke 4:38–39
Jesus' evening healing	Matt 8:16–17	Mark 1:32–34	Luke 4:40–41
Foxes have holes	Matt 8:18–22		Luke 9:57–62
SEA OF GALILEE			
Calming the Sea	Matt 8:23–27	Mark 4:35–41	Luke 8:22–25
GERESA-GADARA			
Casting out legion of devils to swine	Matt 8:28–34	Mark 5:1–20	Luke 8:26–39
CAPEXRNAUM			
Paralytic healed	Matt 9:1–8	Mark 2:1–12	Luke 5:17–26
Feast with Matthew-Levi the Publican	Matt 9:9–13	Mark 2:13–17	Luke 5:27–32
GALILEE			
John the Baptist's disciples ask Jesus about fasting	Matt 9:14–17	Mark 2:18–22	Luke 5:33–39
CAPERNAUM			
Jairus' daughter needs healing	Matt 9:18–19	Mark 5:21–24	Luke 8:41–42
Jesus heals woman with issue of blood	Matt 9:20–22	Mark 5:25–34	Luke 8:43–48
Jairus' daughter raised from dead	Matt 9:23–26	Mark 5:35–43	Luke 9:49–56
Jesus healed two blind men	Matt 9:27–31		
Jesus heals demoniac	Matt 9:32–34		Luke 11:14–15
GALILEE			
End of section: Jesus preaches	Matt 9:35–38	Mark 6:6	

CAPERNAUM



Capernaum was a busy commercial center at the crossroads of two important highways, and a seaport (which also means it was a Roman taxing point). With so many Romans and Greeks around, the larger area was referred to as “Galilee of the Gentiles.” Capernaum was one of the most populated and prosperous areas in Galilee. There were enough Jews that lived there to build a large synagogue from black basalt (whose foundation still stands). This is where Jesus gave his wonderful Bread of Life Discourse (John 6:49). Most of Jesus’ recorded miracles were worked in the city of Capernaum. Yet, most did not believe, so later He upbraided the people of the Capernaum for their rejecting his signs and message (Matt 11:23, Luke 10:15).

Jesus Heals a Leper

Matthew 8:2-4; Mark 1:40-45; Luke 5:12-15 (note Matthew and Luke adapt Mark’s text)

Matthew recorded Jesus performing 24 miracles; Mark has 21, Luke 23, and John 7. Of all the miracles in the New Testament, 26 are healings. Matthew referred to healings generally in Matthew 4:23, but the healing of the Leper in Matthew 8:2-4 is his Gospel’s first example of a specific healing.

Matthew 8:2; Mark 1:40; Luke 5:12 In the Old Testament, the law of Moses stresses states of “clean and unclean.” Leprosy was defined as an unclean condition. Specific guidelines for treating lepers are mentioned in Leviticus 13:45; 14:2-3; Numbers 5:2; etc. Sometimes the Old Testament defined leprosy as conditions that spread (like mildew) that we no longer define as leprosy. *Mycobacterium leprae* (M. leprae) or Leprosy is also known as Hansen’s disease

Leprosy begins in the skin, peripheral nerves, respiratory tract, eyes, and nasal mucosa. It spreads to decay fingers, limbs, and finally causes death. Luke 5:12 includes that the man was “full of leprosy.” Once it spread from the skin to the bones, it was called, “living death.” As leprosy was highly contagious, and thought to be incurable, lepers were removed from society into secluded areas.

By the time of the New Testament, rabbis claimed that lepers were the most unclean—second only to the dead. Lepers could not go into a walled city. If they walked on a public road, they must stay at least six feet away from others and loudly call, “unclean.”⁴ Lepers dressed as mourners, completely draped in black and kept their hair disheveled. Rabbis also claimed that specific sins brought on the disease.⁵

Luke 5:12 describes the leper prostrating himself before Jesus. Each account includes his faith by saying: “if thou wilt, thou canst make me clean” (Matthew 8:2; Mark 1:40; Luke 5:12). As the man’s faith had already been demonstrated, Jesus immediately agreed, “I will.” As Jesus touched the leper, he violated the letter of the Law, but taught the spirit of the Law by compassionately healing him.

Matthew 8:4; Mark 1:44; Luke 5:14 All three Gospels include that Jesus asked for secrecy. Perhaps Jesus wanted to remain anonymous to have time to finish His teachings, or perhaps he did not want to be bombarded with healings when he needed to preach. Many possibilities can be assumed, but the text is silent.

All three Gospels point out that Jesus complied with the Law of Moses by sending the cleansed man to “a priest” to be pronounced clean (Leviticus 14:2–3). However, He denounces the thousands of extra laws known as the “oral

Below and opposite: Woodcut of Christ healing a leper ca 16th century. Image via Wikimedia Commons.



laws” or “traditions” of the Jews. These interpretations grew up as a fence around the Torah during and after the Babylonian captivity.⁶

Jesus Heals Roman Centurion’s Child/Servant⁷

Matthew 8:5-13; Luke 7:1-10

Matthew 8:5; Luke 7:2 Capernaum is the town where Peter, Andrew, James, and John were working as fishermen—even though they were from the smaller nearby town Bethsaida (compare John 1:44; 12:21; Matthew 8:14; Luke 5:2-4).

A centurion was a military officer in the Roman Army who commanded 50 to 100 soldiers.⁸ They were usually Gentiles or Samaritans, but in this case, I suspect he was a “God-fearer” (meaning a Jewish convert, who had not been circumcised).⁹ His nationality and loyalties needed explaining and that is why Luke 7:5 included, “he loveth our nation and he hath built us a synagogue.”



Jesus Heals Centurion’s Servant in Capernaum
by William Hole

The centurion was probably a Roman, as Matthew’s account includes the local Jews justifying why Jesus should help him as a friend of the Jews. Matthew included other gentile seekers (i.e. the magi / wise men in Matthew 2:1-12) to demonstrate that Jesus reached out to the gentiles too—as they were part of the Christian church by the time Matthew finalized his Gospel.

Matthew 8:6 Palsy was a paralytic—either malfunction of nerves, or some type of disablement.

Matthew 8:10; Luke 7:9 Faith is more important to Jesus than one’s birthright. Matthew and Luke elaborate on “faith” more than the other two other Gospels.¹⁰ To the Israelites in the NT, the birthright of the chosen people blessed them with eternal bliss. Jesus corrected this misunderstanding and taught that they must develop faith, as this gentile has (Matthew 8:10).

Matthew 8:11 Matthew emphasizes that part of the Messiah/Christ’s gift will be the adoption into Israel by believing gentiles.

Note the JST 8:12 “children of the wicked one shall be cast out.”

Jesus Heals Peter's Mother-in-law

Matthew 8:14-15; Mark 1:29-31; Luke 4:38-39

This is the third of three healings that Matthew includes in a row following the Sermon on the Mount. All three are performed immediately and cross race, gender, and social hierarchy. It appeared that Jesus (and maybe the twelve) stayed at Simon Peter's house (or Peter's in-law's house) for periods of the Galilean ministry.

Matthew pauses in his series of miracles to remind the reader how the healings were fulfilling a Messianic prophecy. Before quoting the OT scripture, Mt repeats (for the eighth time!) that this event happened to fulfill OT prophecies: "That it might be fulfilled which was spoken by . . . the prophet" (Matthew 8:16). Similar fulfillment passages are found fourteen times throughout Mt's Gospel.¹¹ Fourteen was significant in Hebrew as the number that represented "David," thus adding another layer of testimony that Jesus was the Messianic promised heir from King David.¹² Each of the fourteen fulfillment passages is followed by a scripture quotation supplying evidence that Jesus fulfilled the Law and the Prophets. This time Mt quotes from one of Isaiah's suffering servant passages.¹³

ISAIAH 53:4

Surely he hath borne our griefs,
and carried our sorrows

MATTHEW 8:17

Himself took our infirmities,
and bare our sicknesses

The Cost of Discipleship

Matthew 8:18-22

Matthew 8:22 Jesus warned the scribe / lawyer who expressed a desire to follow him that discipleship is not easy. His comment, "foxes have holes," explains that Jesus did not even have a regular place to sleep or call home anymore. His work does not provide mortal ease or comfort, but requires prioritizing his work above all other desires or needs.

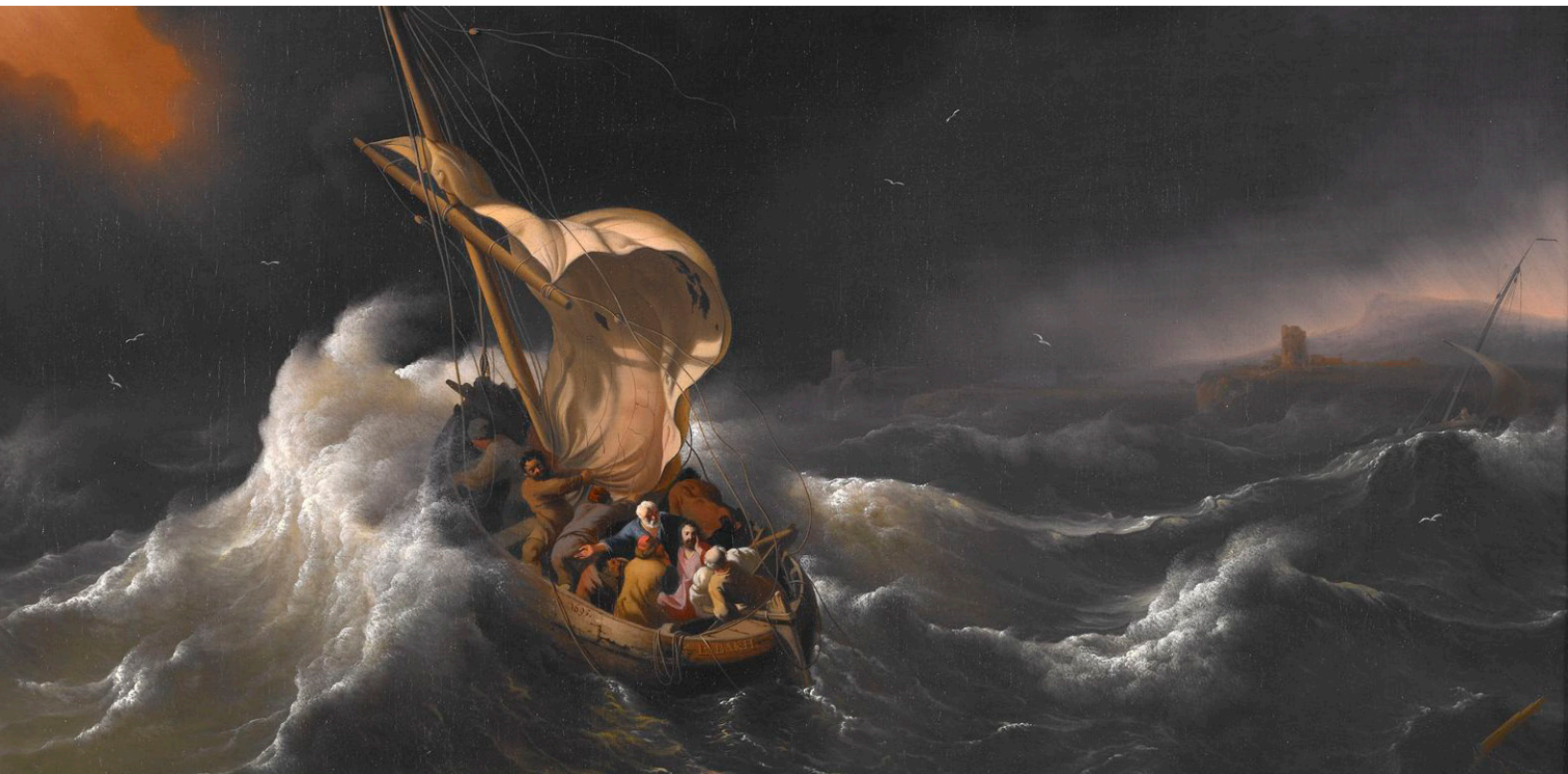
The sacrifice that working with Jesus requires will be rewarded later. Matthew included a similar statement by Jesus later, and included an eternal promise: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:29).

Matthew 8:21 Let me bury: In the ancient world, burial occurred within a few hours after death (always before 24 hours), so this may be an example of an excuse or indefinite postponement. The example also shows that

discipleship requires the sacrifice of all other things for God's work and will. The following miracle can be seen as part of that cost of discipleship.

Jesus Calms the Tempest

Matthew 8:23–27; Mark 4:35–41; Luke 8:22–25



Christ in the Storm on the Sea of Galilee by Ludolf Bakhuizen. Image via Wikimedia Commons.

Mark 4:35–36 Only Mark 4:35 includes that it was night when Jesus fell asleep in the boat and the storm arose. Mark 4:36 refers to “the” ship as if it were a familiar boat which bore Jesus. This is particularly interesting if Christian history is correct in recording that Mark was the scribe for Peter’s Gospel. Peter would have included details about his boat (Luke 5:3 also mentions that Jesus used Peter’s boat).¹⁴ A boat from the time of the New Testament was found in the Sea of Galilee measuring 27’ x 7.5’. It is possible that this was a common size. In early Christianity, the church was often described as a ship. In this light Jesus and His disciples enter the ship as entering the church. Once on board, the disciples’ faith is tried.

Matthew 8:24; Mark 4:37; Luke 8:23 Because of the lake’s geography and location at 700 feet below sea level, fierce storms can blow often across the lake. The Greek word for tempest/*seismos*, suggests seismic or earthquake activity, too—which hints of the Last Days.

Matthew 8:25 Matthew added, “Lord save us!” This brings up multiple levels of meanings about the redemption of discipleship.

Matthew 8:26; Mark 4:39; Luke 8:24 The Creator’s power over nature is seen in the Old Testament through prophets like Moses, Joshua, Elijah, etc. (Exodus 14:21–22; Nehemiah 9:11; Psalms 106:9). Now the Creator Himself, conducted the powers of earth and the elements obeyed. Symbolically, the miracle speaks to all disciples of Jesus. The Creator established order over chaos and rescues His disciples from watery disasters (Genesis 1:2). Now He has a similar role in His disciples’ destiny.

Matthew 8:26; Mark 4:40; Luke 8:25 Jesus questioned the disciples’ lack of faith—they do not understand that he has taken care of everything. The only thing that would make it impossible for him to help them is their unbelief.

Jesus Casts Devils out of a Man and into Swine

Matthew 8:28–34, Mark 5:1–20; Luke 8:26–39

Matthew 8:28; Mark 5:1; Luke 8:26 Gergesenes (small village named by Matthew) or Gadarenes (the larger region referred to in Mark and Luke) are two names used for the same neighboring gentile location near the eastern shore of Galilee.

Matthew 8:29; Mark 5:2–7; Luke 8:27–29 This account fits into the Jewish superstitions that evil spirits dwelt among tombs in desolate places. The evil spirits knew Jesus was “the Son of the most high God,” perhaps because they do not have the veil drawn. We understand that devils and unclean spirits were part of the war in heaven (Moses 4; Abraham 4).

Mark 5:8–9; Luke 8:30 While we expect Jesus to free the man possessed by unclean spirits, we may be surprised to see Jesus’ compassion extended towards the evil spirits. He asked them questions, listened to them, and honored their desires. The unclean spirits identify themselves as “legion” which was the word used at Jesus’ time for 2,000 soldiers.

Matthew 8:30–32; Mark 5:10–13; Luke 8:31–33 When the unclean animals (pigs) were possessed—they went crazy and drowned themselves rather than have unclean spirits inhabiting their bodies. Only Mark’s Gospel includes the number 2,000 swine. Symbolically, the “watery deep” represents of chaos before creation as well as the demons’ final destination. It speaks to Jesus bringing an end to the demonic forces in the world.

Matthew 8:33–34; Mark 5:13–17; Luke 8:34–37 Unlike the Samaritans of Sychar where the whole town believed in Jesus’ divinity (John 4:42), the Gadarenes were afraid of Jesus and asked him to leave (Matthew 9:34).

Luke 8:38–39 adds that the healed man wanted to leave and join Jesus—but instead, Jesus’ calls him to proselyte as a missionary to his own people. By the location and presence of swine, we assume the healed man was not Jewish—so it makes sense that Jesus encouraged him to stay and spread Jesus’ message among his own people rather than in Palestine. By Acts 10:34–35, Christianity would be spreading to the gentiles and this town may have been prepared.

Jesus heals a Paralyzed Man

Matthew 9:2–8; Mark 2:1–12, Luke 5:17–26



Paralyzed Man Let Down by James Tissot

Matthew 9:1; Mark 2:1 The Gospel of Mark gives us the most information about this location. Jesus’ fame as a healer caused crowds to throng Him. But undaunted by the crowd, this believing group determined to bring their paralyzed brother/friend before the Lord. They did this by entering through the roof and lowering their friend down on a cot.

Mark 2:2–4; Luke 5:18–19 Small houses in the area were 9’ X 12’, and medium homes were 12’ X 15’. Larger homes had several rooms surrounding a courtyard. Over a portion of the courtyard, a covering may have been just been with palm branches, sticks, or tiles. But the other portions of the house were covered with sturdy roofs made from a layer of wood, pressed mud, and plaster made from lime and straw. These roofs were replaced every four to eight years. These flat roofs were sturdy enough to use as a work area or sleeping space for the home. In cities, some roofs also acted as a walkway or road on the roof from one building to the next.

There were outside and inside stairs that lead up to the roof, as well as rooftop roads to pass from adjoining buildings. These roof roads were surrounded by three-foot-high balustrades and covered with tiles. Whatever rooftop or trap door they opened, it would have caused quite the commotion in the room below.

Matthew 9:2; Mark 2:5; Luke 5:20 Jesus saw the group's faith and used this opportunity to teach one of the most important aspects of his mission: because of the Messiah's atoning redemption, He has the power to forgive sins (Mosiah 3:11,16).

Matthew 9:4–8; Mark 2:8–12; Luke 5:22–26 Jesus healed in the “psychological order,” inside out, spirit before body. At the time, many Jews believed that sickness and disabilities were a direct result of specific sins.¹⁵ Inward sicknesses because of anxiety, consciousness of guilt, or fear must also be removed for full healing. By starting with the healing of the soul, Jesus was able to testify of his divinity. If the two healings were inverted, there would have been evidence of his power to forgive (Matthew 9:6; Mark 2:10; Luke 5:24).

Jesus Calls Matthew–Levi

Matthew 9:9; Mark 2:13–14; Luke 5:27–28

Disciples must leave all to follow Christ (and when we have, we still must listen and again leave all when he calls to obey). Publicans were despised Roman tax collectors. In Jewish writings from the time, publicans were always listed with harlots and sinners; they were not allowed to be witnesses or judges. Even Jesus used “publican” to illustrate one despised: “Let him be unto thee as an heathen man and publican” (Matthew 18:17).

The Greek poet, “Theocritus was asked, ‘what are the worst wild animals?’ and he answered, ‘On the mountains, bears and lions; in the city, publicans’ . . . The Jews had a proverb, ‘Take not a wife out of a family where there is a publican, for they are all publicans.’”¹⁶

There were three types of Roman taxes collected at the time—each from a different type of collector:

1. Ground: 1/10% of your ground production (i.e. grain, wine, etc.) which was paid in kind or money.
2. Income-tax amounted to 1% (collected by Gabbai)
3. Poll-tax or head-money which was levied on all men over 14 and girls from 12 to 65. Mokhes collected from 2 ½-12 ½ % as tax or duty on all imports and exports, all that was bought and sold, toll roads, bridge money, town dues, admission to markets, harbor dues, and ship tolls. The price was only part of the hassle, as mokhes could constantly stop one on a journey, and unload every package and count one's contents. This



The Calling of Matthew by William Hole

practiced was known for charging extortionary prices and for receiving bribes.¹⁷ Wealthy Roman tax collectors hired local Jewish workers to do part of their work. This is probably where Matthew-Levi falls as a “custom officer / telōnēs.”

Only in the Gospel of Matthew is the publican called Matthew with means “gift of God”. Mark and Luke call him Levi before conversion and Matthew after conversion. Both names were common in Galilee. Possibly Jesus gave him a new name with his new calling (as He did Simon Peter and other covenant disciples).

Some have questioned if the name Levi was given outside of the tribe of Levi? If no, would this work disqualify him from temple service? Or could Levi have been disabled in some way, making him ineligible to serve in the temple, and thus taken work as a publican? Others question if he collected the temple tax, but I find that not possible as he sat at the customs office in Capernaum, not Jerusalem.

Matthew gives a Dinner Party in Jesus' Honor

Matthew 9:10-17; Mark 2:15-22, Luke 5:29-39

Matthew 9:10-11; Mark 2:15-16; Luke 5:29-30 In first century Galilee you ate with your hands and dipped together in the same dish sharing germs. Eating with “clean” people (Israelite men only) was important because eating with someone, was seen as covenanting with them as you shared food, space, conversation, and values.

Matthew 9:13; Mark 2:17; Luke 5:32 The oldest and best manuscripts do not include “to repentance” tacked on the end of Matthew 9:13 and Mark 2:17. It appears to be a scribal addition to harmonize with Luke 5:32. Its not being there is a doctrinal change—Christ calls sinners to him not just to repent.

Matthew 9:13 “Go and learn” was another common phrase, but to this crowd, it was a slap in the face.¹⁸ “I will have mercy not sacrifice” is cited from Hosea 6:6 “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” Righteousness and mercy are compared, the former being declared the greater; and then righteousness is compared with works of kindness.

Matthew 9:15; Mark 2:19; Luke 5:34 The inverse of this verse suggests that fasting brings us closer to God. Jews and Christians both fasted for this reason. Matthew 9:15 JST adds additional commentary on the Pharisee’s baptism being called into question (see appendix).

Matthew 9:16; Mark 2:21; Luke 5:36 “A new patch of cloth” was unwashed and needed thus would shrink and would pull away as it shrinks and tear or stretch at the seams. Matthew used the word, “*pleroun*/to fulfill” speaking of the fulfillment of the Law of Moses in Christ.

Matthew 9:17; Mark 2:22; Luke 5:37 New wine was kept in animal skins, because the flexible leather would expand for fermentation. Christ's new law, is symbolically the new wine, and must be received with a flexible, soft, heart.

Jairus Asks Jesus to Heal his Daughter

Matthew 9:18-19; Mark 5:22; Luke 8:41

We worship the Lord when we extend faith in His healing power, yet we are asked to do all we can. Think of the desperation Jairus felt at this point as his only child was taking her last breaths. The girl was just twelve years old (Mark 5:42). By 12 ½ she was an adult, paid taxes, and could be married.

Jesus Heals Woman with an Issue of Blood

Matthew 9:20-22; Mark 5:25-34; Luke 8:43-48

All three synoptic Gospels recorded Jesus' remarkable interaction with an unclean woman on a crowded street in Galilee, as a throng of people accompany him from the synagogue to Jairus' home. With faith-filled determination, this woman sought healing from Jesus, even if it meant breaking all the social and religious rules of segregation.

Matthew 9:20; Mark 5:25; Luke 8:43 An issue of blood made this woman ritually unclean (Leviticus 15:19). Additionally, for the last twelve years, all that she touched would be unclean. So, she was undoubtedly ostracized, as literally an "untouchable," for twelve years. According to Jewish oral laws, this meant that she could not go out in public, could not worship in the synagogue, and could not share her husband's bed, and her social position dropped drastically. As a result of this, she was more than likely accused by her neighbors and family of some wickedness that brought on her "uncleanliness." Her husband would have divorced and left her, and she would have been utterly destitute (Mark 5:26). She was determined to find healing from the Lord, even if it meant breaking the oral laws that kept her from reaching out to God. Interestingly, as the "beloved physician," Luke includes a stab at his fellow physicians who take money without providing healing (Luke 8:43; Colossians 4:14; Mark 5:26 also).



Christ Healing a Woman with an Issue of Blood by Paolo Veronese. Image via Flickr.

Matthew 9:21; Mark 5:27–29; Luke 8:44 The desperate woman reaches for the hem or fringe of Jesus’ outer garment. The fringe of blue or tassels (called tzitziyot, in Hebrew), had 613 knots to represent each commandment in the Torah.¹⁹ They were tied to each corner of a Jewish man’s outer cloak as a sign of the covenant (Deuteronomy 22:12; Numbers 15:38; also used in Matthew 23:5).

Matthew 9:22; Mark 5:30; Luke 8:45 The woman demonstrated even more courage in Mark and Luke when Jesus asked, “who touched me?,” Jesus defied the cultural norms that marginalized women. By acknowledging, touching and healing this woman, He set a new standard for their segregation laws and how women should be treated.

Question: What does it mean that Jesus felt the absence of his “virtue /dunamis / strength, inherent power, ability?”

Matthew 9:22; Mark 5:33–34; Luke 8:47–48 The women knew she was healed and came “trembling” and fell down before Jesus. She admitted to touching His tassel (which broke several societal laws), but also boldly testified of the miracle. Jesus did not reproach her for breaching many social customs; instead, He praised her faith,



The Raising of the Daughter of Jairus by Gabriel von Max. Image via Wikimedia Commons.

“Your faith has brought you salvation” (Luke 8:47, ABT). Luke 8:48 includes Jesus’ giving a departing blessing, “Go in peace.” For all unclean modern disciples, there is much that we can do to strengthen our faith to help us become whole—as Christians we are never powerless.

Raising of Jairus’ Daughter

Matthew 9:23–26; Mark 5:35–43; Luke 8:49–56

Mark’s gospel gives us the most details (suggesting that the source—possibly Peter—was an eye witness. Both Mark and Luke inform us that the sick girl dies before Jesus arrives. Peace, or at least an atmosphere of faith and hope, fosters the Spirit of the Lord and manifests God’s power.

Luke 8:42 includes the detail that the girl was Jairus’ only daughter.

Mark 5:38–40; Luke 8:51–54 At the time of death, Jews had a custom of hiring “wailing woman” or professional mourners, and “minstrels” or flute players.²⁰ Mark and Luke mention that Jesus had the howling sight-seers leave the room before His healing.

Jesus Heals two Blind Men

Matthew 9:27–31

Matthew next turned to fulfill another Old Testament prophesy of the Promised Messiah—He alone will heal the blind (Isaiah 35:5–6). Matthew’s record of the healing of two blind men is repeated in Matthew 20:30–34 in a similar setting. The healing of the blind marks the fourth Isaiah prophesy fulfilled in Matthew 8–9.

Jesus Heals a Mute Man

Matthew 9:32–34

The word for “dumb / kophos” is also translated “deaf” at times (Mark 7:37)—so the man may have been both or either. (Also, Zacharias couldn’t speak, but it appears that he was also deaf in Luke 1:20, 62.) Why blame deaf and dumb on a devil? Ancient traditions and theology often blamed illnesses and disabilities on sin or a devil. In this case, it sounds like Jesus cast out a devil—suggesting that the man was not always dumb.

Matthew’s Bookends: Repeat and Summary

Matthew 4:23 and 9:35

Matthew 9:35 repeats nearly verbatim the same summary he mentioned in Matthew 4:23. It summarizes Jesus’ traveling around Galilee while teaching, preaching, and healing. These two verses act as “book ends” to this section on Jesus speaking and acting with authority.

ENDNOTES

¹The Sea of Galilee is actually the Lake of Galilee, and also referred to as the Lake of Gennesaret or Sea of Tiberias in the NT (John 6:1; Luke 5:1; etc.).

²Warren P. Aston, “Newly Found Altars from Nahom,” *Journal of Book of Mormon Studies* 10, no. 2 (2001): 57–61. Also, <https://knowhy.bookofmormoncentral.org/knowhy/who-called-ishmaels-burial-place-nahom>

³Some New Testament Study Bibles have the Gospel texts recorded in a parallel fashion. My favorites is Synoptic Gospel, Hitte is also helpful as it additionally includes most of the Joseph Smith Translation.) Studying them with color coding allows you to spot which sections are shared text, where the changes lie, and what the unique emphasis is from each author

⁴Bible Dictionary, LDS 1979 edition.

⁵James Talmage, *Jesus the Christ*, 199.

⁶*Mishnah, Avoth*, 1:1. “Make a fence around The Law.” The fence became the “oral laws.” They elaborated on each the 613 laws contained in the Torah, or first five books of Moses. Rabbi’s and Pharisees claimed that Moses additionally thousands of oral laws that were recorded in the late Second Temple period (or time of the New Testament). Rabbis systematized the extra laws to act as a buffer zone around the original commandments. Their hope was to avoid breaking a Law of Moses. For example, the 4th Commandment, to keep the sabbath day holy was enumerated into 39 specific laws (i.e. no cultivating, reaping, carrying your bed, etc.), which then received hundreds more. *Mishnah, Moed: Shabbath*, 7:4; 8:3, 8.5, 10.5, 6; etc. However, Jesus repeatedly condemned them as “tradition of the elders” (Matthew 15:2–6).

⁷This story is an example of many that appear to be shared just by Matthew and Luke. It is assumed there was an earlier source that is now lost, which the two authors shared. It is referred to as “Q” from the German “que” or source.

⁸*Bible Dictionary: centurion* explains that the Roman army was divided into legions. Each legion varied from 3000 to 6000 men. The legions reported to six commanding *tribuni* (or “chief captains” Acts 21:31). Each legion was divided into ten cohorts (or “bands” Acts 10:1). Each cohort was divided into three maniples, which in turn was divided into two centuries, originally with 100 men each. Over time, the centuries varied in size from 50 to 100 soldiers. Each of the sixty centuries in a legion, were under the command of a centurion. The head-quarters of the Roman forces in Judea were at Caesarea. In summary the soldiers were divided as follows: 1 Legion = 10 Cohorts (3000-6000); 1 Cohort = 3 Maniples (300-600) 1 Maniple = 2 Centuries (100-200) 1 Century = (50-100).

⁹Some scholars estimate that adult male circumcision had a 50% fatality rate, thus many male converts did not go through with the surgery, but believed in monotheism. The NT refers to them as “God fearers.”

¹⁰Matthew cites the word “faith” 12 times, as does Luke, Mark 4 times, and John not at all. Matthew also elaborates on the principle and adds more in the Sermon on the Mount (Matthew 6:25–34).

¹¹Matthew 1:22; 2:5; 2:15; 2:17–18; 2:23; 3:3; 4:14–16; 8:17; 12:17–21; 13:14–15; 13:35; 21:4–5; 26:56; 27:9–10; 27:35

¹²Fourteen had special significance to the author of Matthew’s Gospel as we read in his genealogy (Matthew 1:17), and in

the fourteen OT citations that include a fulfillment statement. As explained in Matthew 1–2, the number 14 was a way that Hebrews used numbers to emphasize the name David (orthography for D-W-D). See Come Follow Me, Matthew 1: “From the 5th C BCE the accepted gematria of David’s name was 14.”

¹³ There are four “Suffering Servant” passages in Isaiah: 1) 42:1–7; 2) 49:1–6; 3) 50:4–11; 4) 52:13–53:12.

¹⁴ Charles Freeman, *A New History of Early Christianity* (New Haven, CT: Yale Univ, 2009), 74.

¹⁵ Avraham Steinberg, ed., *Encyclopedia of Jewish Medical Ethics* (Jerusalem Israel: Feldheim, 2003), 34, “Any illness may result from sin.” Also see 106-107.

¹⁶ Fredric William Farrar, *The Life of Christ* (New York City, NY: Dutton, 1874), 188.

¹⁷ Edersheim, *Life and Times of Jesus the Messiah*, 1:515 ff.

¹⁸ *Ibid.*, 520.

¹⁹ Rabbis counted 613 laws in the first five books of Moses (the Torah or Pentateuch). There are 365 negative commandments, “thou shalt not,” and 248 positive commandments, “thou shalt.” The knots also correspond the sacred name of God which was not spoke, Yahweh.

²⁰ *Mishnah Ketuboth*, 4.4; quoting Rabbi Judah (born AD 135) who codified the *Mishnah*: “Even the poorest funerals called for two flutes and one wailing woman.” An earlier source on mourning also describes: “And Mattathias and his sons tore their garments, and they covered themselves with haircloth, and they lamented greatly . . . And they fasted on that day, and they clothed themselves with haircloth, and they placed ashes on their heads, and they tore their garments” (1 Maccabees 2:14, 3:47). Similar mourning during repentance is found in Jonah 3:6–8; and Matthew 11:21.