

“Fulfilling Miracles, Messiah, & Mission”

Matthew 8:14-17

November 23, 2025

INTRO:

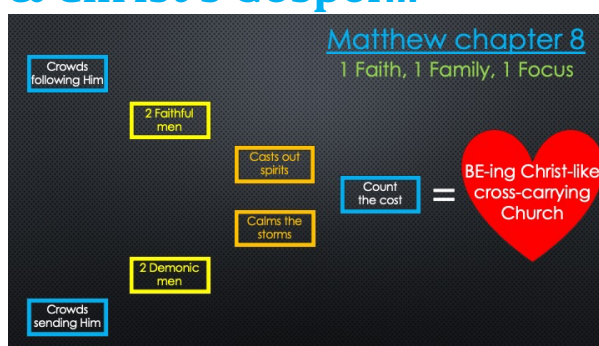
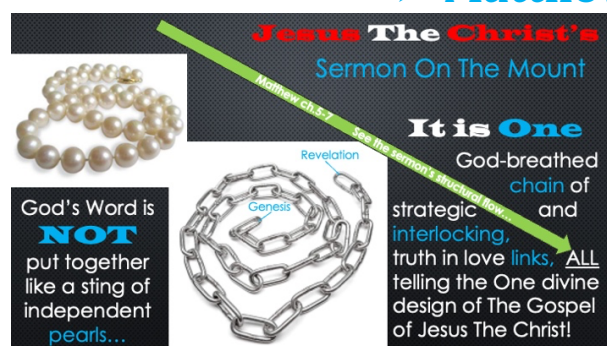
What was Jesus doing?

- **GLORIFYING & GRACING...**
- **TRUTHING & LOVING...**
- **BLESSING & OBEYING...**
- **SERVING & SACRIFICING...**
- **SAVING & FULFILLING!**

PRAYER

CONTEXT:

➤ **Matthew & Christ's Gospel...**



BIG IDEA: Like Christ, Christ-like Christians are all about God's miracles, Messiah & mission!

PREVIEW:

- God's Miracles
- God's MESSIAH
- God's Mission

TEXT:

Matthew 8:14-17

Jesus Heals Many

14And 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 began to serve him. **16**That evening they brought to him many who were oppressed by 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 illnesses and bore our diseases."

T/S: Remember Christ's Messaging, Methods, & Mercy!

Message

- A. Lord
- B. Love
- C. Life

Method

- A. Mission
 - a. *Christ's #1 method was to BE on mission!*
 - b. *Our #1 method should BE the biblical same!*
- B. Movement
 - a. To BE biblical & missional we must move...
 - b. **Matthew 28:18-20; John 20:21; Acts 1:8**

C. Ministry

- a. **Hope** *happens here!*
- b. **Help** *beyond “word & tongue...”*
- c. **Heal** *as only the One miraculous Messiah can.*

Mercy

A. Untouchables

- a. Ceremonially “unclean”
- b. Dangerously sick
- c. Deadly lepers

B. Unacceptables

- a. Gentiles
- b. Slaves
- c. Women

C. Unimaginables!

I. MIRACLES

A. Past

- a. Before the Sermon On The Mount...
- b. Before coming to Peter’s house...
 - i. **Boy’s hand**
 - ii. **Leper’s disease**
 - iii. **Centurion’s servant**

B. Parallel

- a. Calms the storm
- b. Quiets EVERY wave

C. Present

- a. Stops the fever/fire
- b. Casts out demonic spirits
- c. Healed ALL the sick/sickness

II. MESSIAH

A. Power

- a. Mission
- b. MESSIAH
- c. Miracles

B. Prophecy

- a. Isaiah 53 micro
- b. Isaiah 53 macro
- c. Miracle MESSIAH Mission
 - i. Gospel of Matthew
 - ii. Gospel of Jesus Christ
 - iii. Gospel of true Christians & The Church

C. Proof

- a. Fulfilling the Law (LOVE)
 - i. Love God with ALL of you...
 - ii. Love your neighbor as yourself...
 - iii. Love in action and in truth...1 John 3:18
- b. Fulfilling the Prophets (TRUTH)
 - i. Genesis 1 & 3 -> John 1 & 3

- ii. **Announced:** The Messiah to be preceded by a messenger (Malachi 3:1)
- iii. **Birthplace:** The Messiah would be born in Bethlehem (Micah 5:2).
- iv. **Virgin birth:** The Messiah would be born to a virgin (Isaiah 7:14).
- v. **Ministry:** The Messiah would heal the blind, lame, & mute (Isaiah 35:5–6).
- vi. **Isaiah 53**

The works Jesus did were signs pointing people to His identity as the prophesied Messiah who would take away sins.

The apostle John explains that there were many more signs that Jesus performed than were recorded in John's Gospel. The signs that John recorded were written down so that people would believe in Jesus—that He is the Christ, the son of the God—and that believing they might have life in His name ([John 20:30–31](#)).

- c. **Fulfilling ALL Righteousness (mMm)**
 - i. Great Clarity from Christ texts...
 - ii. Great Commission texts...
 - iii. Great Priestly prayer texts...

III. MISSION

- A. All the Bible's
- B. Matthew's Gospel
- C. Christ's Global, Regional, & Local
 - a. Continents
 - b. Country
 - c. City
 - d. Community
 - e. Church

Jude 1:3-5

Judgment on False Teachers

3Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. **4**For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ. **5**Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.

REVIEW:

Like Christ, Christ-like Christians
are all about God's miracles, Messiah & mission!

CLOSE:

See how God's unchanging & unwavering Word
never changes or compromises...

VIDEO: *Jude Survey*

*His miracles always pointed to His BEing the MESSIAH
AND
His MESSIANIC fruit & proof was always about His mission.*

*He was fighting for the faith that was given to the saints...
AND
so should we... locally, regionally, & globally...
yesterday, today, & all our tomorrows...
No more, no less, no matter what!*

VIDEO: Jude Closing PRAYER

PRAYER

WORSHIP:

"Send Me"

STUDY NOTES:

OBSERVATIONS:

- Peter's mother in law =
 - Cast down, thrown down = her condition
 - Fevering, on fire = her symptoms/condition
 - Jesus instantly removes the fever
 - She is instantly restored to strength
 - She instantly responds with serving
- LEFT & FORGIVE are the same word in Greek...
- See the relationship between the "thrown down on fire" and the healing TOUCH that causes the fever to LEAVE (which is the same word as FORGIVES which draws the parallel to healing/forgiving sin with healing/leaving fever)
 - Matthew 6:12 & 14
 - Mark 2:5
 - Luke 23:34
 - 1 John 1:9

Matthew 8:14 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	Καὶ Kai	And	Conj
2064 [e]	ἐλθὼν elthōn	having come	V-APA-NMS
3588 [e]	ὁ ho	-	Art-NMS
2424 [e]	Ἰησοῦς Iēsous	Jesus	N-NMS
1519 [e]	εἰς eis	to	Prep

3588 [e]	τὴν tēn	the	Art-AFS
3614 [e]	οἰκίαν oikian	house	N-AFS
4074 [e]	Πέτρου Petrōu	of Peter,	N-GMS
3708 [e]	εἶδεν eiden	He saw	V-AIA-3S
3588 [e]	τὴν tēn	the	Art-AFS
3994 [e]	πενθεράν penthēran	mother-in-law	N-AFS
846 [e]	αὐτοῦ autou	of him	PPro-GM3S
906 [e]	βεβλημένην beblēmenēn	lying sick	V-RPM/P-AFS
2532 [e]	καὶ kai	and	Conj
4445 [e]	πυρέσσουσιν· pyressousan	fevering.	V-PPA-AFS

“LYING SICK”

906. balló ►

Lexical Summary

balló: To throw, cast, put, place

Original Word: βάλλω

Part of Speech: Verb

Transliteration: balló

Pronunciation: BAL-lo

Phonetic Spelling: (bal'-lo)

KJV: arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust

NASB: thrown, put, throw, cast, threw, poured, putting

Word Origin: [a primary verb]

1. to throw

{in various applications, more or less violent or intense}

Strong's Exhaustive Concordance

cast out, send, throw down, thrust

A primary verb; to throw (in various applications, more or less violent or intense) -- arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Compare [rhipto](#).

see GREEK [rhipto](#)

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

to throw, cast

NASB Translation

bring (2), cast (15), casting (3), casts (3), contributors (1), laid (1), lying (3), lying sick (1), place (1), poured (4), put (22), puts (2), putting (4), rushed (1), swung (2), threw (12), throw (16), thrown (27), tossing (1).

Thayer's Greek Lexicon

STRONGS NT 906: βάλλω

βάλλω; future βάλλω; perfect βέβληκα; 2 aorist ἔβαλον (3 person

plural ἔβαλον in [Luke 23:34](#); [Acts 16:23](#), ἔβαλαν, the Alex. form, in [Acts 16:37](#) L T Tr WH; ([Revelation 18:19](#) Lachmann, see WH's Appendix, p. 165 and) for references ἀπέρχομαι at the beginning); passive (present βάλλομαι); perfect βέβλημαι; pluperfect ἐβεβλημην; 1 aorist ἐβλήθην; 1 future βληθήσομαι; **to throw** — either with force, or without force yet with a purpose, or even carelessly;

1. with force and effort: βάλλειν τινα ῥαπισμασι to smite one with slaps, to buffet, [Mark 14:65](#) Rec. (an imitation of the phrases, τινα βάλλειν λίθοις, βελεσι, τόξοις,

etc., **κακοῖς**, **ψόγω**, **σκωμμασι**, etc., in Greek writings; cf. Passow, i., p. 487; (Liddell and Scott, under the word I. 1 and 3); for the Rec. **ἔβαλλον** we must read with Fritzsche and Schott **ἔβαλον**, from which arose **ἐλαβον**, adopted by L T Tr WH; **βαλεῖν** and **λαβεῖν** are often confounded in manuscripts; cf. Grimm on 2 Macc. 5:6; (Scrivener, Introduction, p. 10)); **βάλλειν λίθους ἐπὶ τίνι** or **τινα**, John 8:(); **χοῦν ἐπὶ τὰς κεφαλὰς**, **Revelation 18:19** (WH marginal reading **ἐπέβαλον**); **κονιορτόν εἰς τὸν ἀέρα**, **Acts 22:23**; **τί εἰς τὴν θάλασσαν**, **Mark 9:42**; **Revelation 8:8**; **Revelation 18:21**; **εἰς τό πῦρ**, **Matthew 3:10**; **Matthew 18:8**; **Luke 3:9**; **Mark 9:22**; **John 15:6**; **εἰς κλίβανον**, **Matthew 6:30**; **Luke 12:28**; **εἰς γηνναν**, **Matthew 5:(29),30** (R G); **Mark 9:47**; **εἰς τὴν γῆν**, **Revelation 8:5, 7**; **Revelation 12:4, 9, 13**; **εἰς τὴν ληνόν**, **Revelation 14:19**; **εἰς τὴν λίμνην**, **Revelation 19:20**; **Revelation 20:10, 14f**; **εἰς τὴν ἄβυσσον**, **Revelation 20:3**; absolutely and in the passive to be violently displaced from a position gained, **Revelation 12:10** L T Tr WH. an attack of disease is said **βάλλειν τινα εἰς κλίνην**, **Revelation 2:22**; passive **to lie sick abed, be prostrated by sickness**: **βέβλημαι ἐπὶ κλίνης**, **Matthew 9:2**; **Mark 7:30** (R G L marginal reading); with **ἐπὶ κλίνης** omitted, **Matthew 8:6, 14**, cf. **Luke 16:20**; **τινα εἰς φυλακὴν**, to cast one into prison, **Matthew 5:25**; **Matthew 18:30**; **Luke 12:58**; **Luke 23:19** (R G L),25; **John 3:24**; **Acts 16:23f, 37**; **Revelation 2:10**; (**βάλλειν ἐπὶ τινα τὴν χεῖρα** or **τὰς χεῖρας** **to lay hand or hands on one**, apprehend him, **John 7:44** L Tr WH, also 30 L marginal reading); **δρέπανον εἰς γῆν** to apply with force, **thrust in**, the sickle, **Revelation 14:19**; **μάχαιραν βάλλειν** (**to cast, send**) **ἐπὶ τὴν γῆν**, **Matthew 10:34**, which phrase gave rise to another found in the same passage, viz., **βάλλειν εἰρήνην ἐπὶ τὴν γῆν**, to cast (send) peace; **ἔξω**, **to cast out or forth**: **Matthew 5:13**; **Matthew 13:48**; **Luke 14:35** (34); **1 John 4:18**; **John 15:6**; **ἐαυτὸν κάτω** **to cast oneself down**: **Matthew 4:6**; **Luke 4:9**; **ἐαυτὸν εἰς τὴν θάλασσαν**, **John 21:7**; passive in a reflexive sense (Buttmann, 52 (45)), **βλήθητι**, **Matthew 21:21**; **Mark 11:23**; **τί ἀφ' ἐαυτοῦ** to cast a thing from oneself, throw it away: **Matthew 5:29**; **Matthew 18:8**; **ὕδωρ ἐκ τοῦ στόματος**, **Revelation 12:15f** (**cast out of his mouth**, LutherschossausihremMunde); **ἐνώπιον** with the genitive of place, **to cast before** (eagerly lay down), **Revelation 4:10**; of a tree casting its fruit because violently shaken by the wind, **Revelation 6:13**. Intransitive, **to rush (throw oneself** (cf. Winers Grammar, 251 (236); 381 (357) note{1}; Buttmann, 145 (127))) **: Acts 27:14**; (Homer, Iliad 11, 722; 23, 462, and other writings; (cf. Liddell and Scott, under the word III. 1)).

2. without force and effort; to throw or let go of a thing without caring where it falls: **κλήρον** to cast a lot into the urn (B. D. under the word Lot), **Matthew 27:35**; **Mark 15:24**; **Luke 23:34**; **John 19:24** from **Psalms 21:19** (); (**κυβους**, Plato, legg. 12, p. 968 e. and in

other writings). **to scatter**: κοπρία (Rec.st] κοπρίαν), Luke 13:8; seed ἐπὶ τῆς γῆς, Mark 4:26; εἰς κῆπον, Luke 13:19. **to throw, cast, into**: ἀργύριον εἰς τὸν κορβανᾶν (L marginal reading Tr marginal reading κορβᾶν), Matthew 27:6; χαλκόν, δῶρα, etc., εἰς τό γαζοφυλάκιον, Mark 12:41-44; Luke 21:1-4, cf. John 12:6. βάλλειν τί τίνι, **to throw, cast, a thing to**: τὸν ἄρτον τοῖς κυναρίοις, Matthew 15:26; Mark 7:21; ἔμπροσθεν τίνος, Matthew 7:6; ἐνώπιον τίνος, Revelation 2:14 (see σκάνδαλον, b. β.); **to give over to one's care uncertain about the result**: ἀργύριον τοῖς τραπεζítais, to deposit, Matthew 25:27. of fluids, **to pour, to pour in**: followed by εἰς, Matthew 9:17; Mark 2:22; Luke 5:37; John 13:5 (οἶνον εἰς τὸν πιθον, Epictetus 4, 13, 12; of rivers, ῥων εἰς ἄλλα, Ap. Rhod. 2, 401, etc.; the Sept. Judges 6:19 (Ald., Complutensian)); **to pour out**, ἐπὶ τίνος, Matthew 26:12.

3. to move, give motion to, not with force yet with attention and for a purpose; εἰς τί, **to put into, insert**: Mark 7:33 (τούς δακτύλους εἰς τὰ ὦτα); John 20:25, 27; John 18:11; χαλινούς εἰς τό στόμα James 3:3; **to let down, cast down**: John 5:7; Matthew 4:18 (cf. Mark 1:16 Rec.); Matthew 17:27. Metaphorically: εἰς τήν καρδίαν τίνος, **to suggest**, John 13:2 (τί ἐν θυμῷ τίνος, Homer, Odyssey 1, 201; 14, 269; εἰς νοῦν, schol. ad Pindar Pythagoras 4, 133; others; ἐμβάλλειν εἰς νοῦν τίνι, Plutarch, vit. Timol c. 3). (Compare: ἀμφιβάλλω, ἀναβάλλω, ἀντιβάλλω, ἀποβάλλω, διαβάλλω, ἐκβάλλω, ἐμβάλλω, παρεμβάλλω, ἐπιβάλλω, καταβάλλω, μεταβάλλω, παραβάλλω, περιβάλλω, προβάλλω, συμβάλλω, ὑπερβάλλω, ὑποβάλλω.)

Topical Lexicon

Scope of Usage

Strong's Greek 906 appears one hundred twenty-four times, stretching from the opening scenes of Gospel ministry (Mark 1:16) to the final vision of the Lake of Fire (Revelation 20:15). The verb describes an intentional motion—"to cast, hurl, place, pour, let fall"—and is employed for actions both mundane and momentous, literal and figurative.

Because the word can denote either violent expulsion or deliberate placement, context

determines whether the act is destructive, salvific, ritual, or ordinary.

Everyday Actions and Ministry Scenes

1. Fishing and Provision

• [Mark 1:16](#); [Matthew 4:18](#); [John 21:6-8](#) portray fishermen “casting” (βάλλοντας / Βάλετε) their nets. The Lord’s command to “**Cast the net** on the right side of the boat” ([John 21:6](#)) turns a common task into a sign of His resurrected authority and care.

2. Hospitality and Service

• Martha “**pours**” water over the disciples’ feet through the action of the servant Jesus ([John 13:5](#)). The same term covers **pouring wine** into wineskins ([Matthew 9:17](#)) and **coins into the treasury** ([Mark 12:41-44](#)), highlighting that routine ministry tasks require thoughtful placement, not careless disposal.

Symbolism of Stumbling and Self-Denial

Jesus repeatedly uses the verb to demand radical amputation of sin: “*If your right eye causes you to sin, tear it out and throw it away*” ([Matthew 5:29](#)). The willful hurling of the offending member teaches that discipleship entails decisive, once-for-all action against personal wickedness. *The alternative—being “thrown into hell”—sharpens the warning* ([Matthew 18:9](#); [Mark 9:47](#)).

Parabolic Teaching

1. Wine and Skins

New wine must not be “put into” old wineskins ([Matthew 9:17](#)). The incompatibility between the new covenant and old structures is dramatized by βάλλω.

2. Salt and Soil

WORTHLESS SALT IS “thrown out” ([Matthew 5:13](#); [Luke 14:35](#)), portraying loss of witness.

3. The Dragnet

In [Matthew 13:47-48](#) *a net is “thrown into the sea,”* collecting every kind; the later sorting prefigures final judgment.

Miracles and Acts of Deliverance

1. **Demonic Affliction**

The boy whom *a spirit often “throws into the fire* or into the water” ([Mark 9:22](#)) illustrates Satanic cruelty; Christ’s rebuke restores order.

2. Healing Touch

Jesus “laid” (ἔβαλεν) His hands on the deaf-mute ([Mark 7:33](#)) and Peter’s mother-in-law lay “cast” by fever ([Matthew 8:14](#)).

The term conveys both the burden of illness and the Lord’s sovereign relief.

Judgment Motif

1. Temporal Judgment

Trees without fruit are “thrown into the fire” ([Matthew 3:10](#); 7:19; [Luke 3:9](#)), previewing national and personal reckoning.

2. Final Judgment

- “They will throw them into the blazing furnace” ([Matthew 13:42, 50](#)) describes reprobation.
- Revelation widens the scope: stars, censers, hail, and ultimately Satan himself are “thrown” to earth or into the abyss ([Revelation 8:7-8](#); 12:9-10; 20:3).
- The climactic casting of the beast, false prophet, death, Hades, and unrepentant humanity into the Lake of Fire ([Revelation 19:20](#); 20:10, 14-15) underscores irreversible divine verdict.

Spiritual Warfare and Cosmic Conflict

Revelation 12 uses βάλλω repeatedly to narrate the expulsion of the dragon and his angels: “The great dragon was hurled down” ([Revelation 12:9](#)). The verb’s violent force communicates the absolute defeat of evil powers and the security of the saints who “overcame him by the blood of the Lamb” ([Revelation 12:11](#)).

Sacrificial Imagery and Worship

In [Revelation 4:10](#) the twenty-four elders “cast their crowns before the throne,” enacting total surrender. The same deliberate placing that once deposited coins in the treasury now returns every reward to God, making worship an act of voluntary relinquishment.

Faith and Prayer

Jesus employs βάλλω in the promise of mountain-moving faith: “*Be taken up and thrown into the sea*” ([Matthew 21:21](#); [Mark 11:23](#)). Believing prayer can hurl obstacles aside, echoing divine capacity to reorder creation.

Prison and Persecution

Acts records apostles “*thrown into prison*” ([Acts 16:23-24](#)), paralleling the violent casting of Paul and Silas with the Gentile authorities’ intention to suppress the gospel. Yet the Lord frees His servants, showing that men may cast down, but God lifts up.

Pastoral Application

1. Decisive Repentance: The repeated call to “throw away” whatever causes sin requires shepherds to urge uncompromising holiness.

2. Evangelistic Enterprise: The fishermen-turned-apostles remind ministers to cast the gospel net wide, trusting Christ for the haul.

3. Worshipful Surrender: Believers, like the elders, cast crowns before the Lord, demonstrating that every gift is ultimately His.

Christological Center

Whether instructing disciples to cast nets, casting out demons, or being Himself “cast-off” at the cross, Jesus embodies both the Actor and the One acted upon. Through His resurrection authority, He will finally cast all evil into perdition, ensuring that every use of βάλλω converges on His sovereign mission.

Eschatological Assurance

The last occurrences seal the promise of consummate justice: *“If anyone was not found written in the Book of Life, he was thrown into the lake of fire”* (Revelation 20:15).

βάλλω thereby marks the terminus of evil, the vindication of righteousness, and the beginning of unbroken fellowship with God.

4445. puressó ►

Lexical Summary

puressó: To have a fever, to be feverish

Original Word: πυρέσσω

Part of Speech: Verb

Transliteration: puressó

Pronunciation: poo-res'-so

Phonetic Spelling: (poo-res'-so)

KJV: be sick of a fever

NASB: fever

Word Origin: [from [G4443 \(πυρά - fire\)](#)]

1. **to be on fire**

2. (specially), to have a fever

Strong's Exhaustive Concordance

be sick of a fever.

From [pura](#); to be on fire, i.e. (specially), to have a fever -- be sick of a fever.

see GREEK [pura](#)

NAS Exhaustive Concordance

Word Origin

from [pur](#)

Definition

to be on fire, to be ill of a fever

NASB Translation

fever (2).

Thayer's Greek Lexicon

STRONGS NT 4445: πυρέσσω

πυρέσσω; (πῦρ); (Vulg., Celsus, Senec., others febricito); **to be sick with a fever**: [Matthew 8:14](#); [Mark 1:30](#). (Euripides, Aristophanes, Plutarch, Lucian, Galen, others.)

Topical Lexicon

Underlying Imagery

Built on the root pýr, “fire,” the verb describes the inner burning of a bodily fever.

Scripture thus pictures sickness not as an abstract pathology but as a tangible flame consuming strength, a vivid metaphor for the destructive power of the Fall that still afflicts human flesh.

Occurrences in the New Testament

1. [Matthew 8:14](#)
2. [Mark 1:30](#)

In both verses *Peter's mother-in-law lies prostrate, "sick in bed with a fever"* ([Matthew 8:14](#); [Mark 1:30](#)). The gospel writers report no other use of the verb, underscoring how deliberately they chose it to paint an eyewitness scene of Christ's healing power.

Old Testament and Second-Temple Background

The Septuagint frequently uses the cognate noun πυρετός for covenant curses (for example [Deuteronomy 28:22](#)) and for divine judgment ([Leviticus 26:16](#)).

Fever therefore carried theological freight: it signaled the weakness of sinful humanity and served as a reminder that life and health come from God alone.

By the time of Jesus, Jewish writings (e.g., Sirach 38:9) linked prayer, repentance, and medical care, preparing the way for the Messiah who would address both the physical symptom and its spiritual root.

Medical Setting in First-Century Galilee

Ancient physicians recognized fevers as potentially fatal, especially for the elderly. Remedies ranged from herbal infusions to ritual incantations. Yet cure often remained elusive. When Jesus takes Peter's mother-in-law by the hand and the fever leaves her immediately ([Mark 1:31](#)), the abrupt recovery defies every known treatment, validating His supernatural authority to reverse the curse of sickness.

Christological Significance

The two uses of the verb form part of a wider cluster of healings early in Jesus' ministry. By beginning His signs in a private home, the Lord shows that His redemptive mission embraces ordinary households, not merely public arenas.

His effortless victory over the inner "fire" prefigures His conquest of sin and death at the cross, where He bears humanity's infirmities ([Isaiah 53:4](#); [Matthew 8:17](#)).

Pastoral and Ministry Implications

- Compassionate Initiative: Disciples "promptly told Jesus" ([Mark 1:30](#)) about the need. Intercessory prayer still follows this pattern—bringing specific ailments to Christ with urgency and faith.

- Immediate Service: Once healed, the woman "began to serve them" ([Mark 1:31](#)).

Restoration to health releases believers for renewed ministry, turning beneficiaries of grace into agents of service.

- Household Evangelism: **The miracle within Peter's home becomes an evangelistic catalyst; that evening "the whole town gathered at the door"** ([Mark 1:33](#)). **Private healings can have public ripple effects.**

Theological Themes

1. **AUTHORITY OVER CREATION:**

Jesus commands internal disorders as easily as He stills storms, affirming His divine prerogative.

2. Holistic Salvation: Physical healing is a sign of the greater salvation He offers—body and soul.

3. **REVERSAL OF THE CURSE:**

The fiery fever, emblematic of Eden's loss, is quenched by the presence of the Second Adam.

Application for Contemporary Believers

- Pray confidently for physical healing, remembering that the same Lord who cooled the fever still reigns.
- Recognize sickness as an opportunity both for God's glory and for the church's ministry of mercy.
- Respond to personal deliverance with immediate, practical service, mirroring Peter's mother-in-law.

Summary

STRONG'S GREEK 4445 CAPTURES THE IMAGE OF A BODY "ON FIRE." IN TWO BRIEF YET VIVID SCENES THE GOSPELS REVEAL JESUS EXTINGUISHING THAT FIRE WITH SOVEREIGN COMPASSION. THESE VERSES ANCHOR CHRISTIAN HOPE THAT THE RISEN CHRIST REMAINS LORD OVER EVERY FEVER—LITERAL OR METAPHORICAL—UNTIL THE DAY WHEN HE WILL ERADICATE ALL SICKNESS FOREVER.

Matthew 8:15 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	καὶ kai	And	Conj
680 [e]	ἥψατο hēpsato	He touched	V-AIM-3S
3588 [e]	τῆς tēs	the	Art-GFS
5495 [e]	χειρὸς cheiros	hand	N-GFS
846 [e]	αὐτῆς, autēs	of her,	PPro-GF3S
2532 [e]	καὶ kai	and	Conj
863 [e]	ἀφῆκεν aphēken	left	V-AIA-3S
846 [e]	αὐτήν autēn	her	PPro-AF3S
3588 [e]	ὁ ho	the	Art-NMS
4446 [e]	πυρετός· pyretos	fever;	N-NMS

2532 [e]	καὶ kai	and	Conj
1453 [e]	ἠγέρθη, ēgerthē	she arose	V-AIP-3S
2532 [e]	καὶ kai	and	Conj
1247 [e]	διηκόνει diēkonei	was ministering	V-IIA-3S
846 [e]	αὐτοῖς. autō	to them.	PPro-DM3S

TOUCHED: (see the usage in miraculous accounts)

680. haptomai ►

Lexical Summary

haptomai: To touch, to take hold of, to cling to

Original Word: ἅπτομαι

Part of Speech: Verb

Transliteration: haptomai

Pronunciation: HAP-toh-my

Phonetic Spelling: (hap'-tom-ahee)

KJV: touch

Word Origin: [reflexive of [G681](#) (ἅπτω - touched)]

1. (properly) **to attach oneself to**, i.e. to touch (in many implied relations)

Strong's Exhaustive Concordance

touch.

Reflexive of [hapto](#); properly, to attach oneself to, i.e. To touch (in many implied relations) -- touch.

see GREEK [hapto](#)

HELPS Word-studies

680 *háptomai* (from [681](#) /*háptō*, **"TO MODIFY OR CHANGE BY TOUCHING"**) – properly, **"touching that influences"** (*modifies*); touching someone (something) in a way that alters (changes, modifies) them, i.e. "impact-touching."

NAS Exhaustive Concordance

Word Origin

mid. of [haptó](#), q.v.

Thayer's Greek Lexicon

STRONGS NT 680: ἅπτω

ἅπτω; 1 aorist participle ἅψας; (cf. Latin *apto*, German *heften*); (from Homer down);

1. properly, **to fasten to, make adhere to**; hence, specifically to fasten fire to a thing, **to kindle, set on fire**, (often so in Attic): *λύχνον*, [Luke 8:16](#); [Luke 11:33](#); [Luke 15:8](#) (Aristophanes *nub.* 57; Theophrastus, *char.* 20 (18); Josephus, *Antiquities* 4, 3, 4); *πῦρ*, [Luke 22:55](#) (T Tr text WH *περιαψάντων*); *πυράν*, [Acts 28:2](#) L T Tr WH.

2. Middle (present ἅπτομαι); imperfect ἥπτομην ([Mark 6:56](#) R G Tr marginal reading); 1 aorist ἥψάμην; in the Sept. generally for *נָצַח*, *נָצַח*; properly, **to fasten oneself to, adhere to, cling to** (Homer, *Iliad* 8. 67);

a. to touch, followed by the object in genitive (Winers Grammar, § 30, 8 c.; Buttmann, 167 (146); cf. Donaldson, p. 483): [Matthew 8:3](#); [Mark 3:10](#); [Mark 7:33](#); [Mark 8:22](#), etc.; [Luke 18:15](#); [Luke 22:51](#) — very often in Matthew, Mark, and Luke. In [John 20:17](#), *μή μου ἅπτου* is to be explained thus: Do not handle me to see whether I am still clothed with a body; there is no need of such an examination, **for not yet** etc.; cf. Baumg.-Crusius and Meyer at the passage (as given by Hackett in *Bib. Sacr.* for 1868, p. 779f, or B. D. American edition, p. 1813f).

b. **γυναικός**, of carnal intercourse with a woman, or cohabitation, [1 Corinthians 7:1](#), like the Latintangere, Horace sat. 1, 2, 54: Terence, Heaut. 4, 4, 15, and the Hebrew **נָגַח**, [Genesis 20:6](#); [Proverbs 6:29](#) (Plato, de legg. viii. 840 a.; Plutarch, Alex. Magn c. 21).

c. with allusion to the levitical precept **ἀκαθάρτου μή ἅπτεσθε**, have no contact with the Gentiles, no fellowship in their heathenish practices, [2 Corinthians 6:17](#) (from [Isaiah 52:11](#)); and in the Jewish sense, **μή ἅψη**, [Colossians 2:21](#) (the things not to be touched appear to be both women and certain kinds of food, so that, celibacy and abstinence from various kinds of food and drink are recommended; cf. DeWette at the passage (but also Meyer and Lightfoot; on the distinction between the stronger term **ἅπτεσθαι** (to handle?) and the more delicate **θιγγεῖν** (to touch?) cf. the two commentators just named and Trench, § xvii. In classic Greek also **ἅπτεσθαι** is the stronger term, denoting often **to lay hold of, hold fast, appropriate**; in its carnal reference differing from **θιγγάνειν** by suggesting unlawfulness. **θιγγάνειν**, is used of touching by the hand as a means of knowledge, handling for a purpose; **ψηλαφᾶν** signifies **to feel around with the fingers or hands**, especially in searching for something, often **to grope, fumble**, cf. **ψηλαφινδα** blindman's buff. Schmidt, chapter 10.)).

d. **to touch i. e. assail**: **τίνος**, anyone, [1 John 5:18](#) ([1 Chronicles 16:22](#), etc.). (Compare: **ἀνάπτω**, **καθάπτω**, **περιάπτω**.)

Topical Lexicon

Scope and Literary Distribution

ἅπτομαι appears thirty-six times across the New Testament, concentrated in the Synoptic Gospels but also occurring in John, Paul, and John's first epistle. **In narrative settings the verb conveys literal physical contact; in apostolic teaching passages it broadens to moral or spiritual association. The contexts cluster around six principal themes.**

1. Healing Touches of the Messiah

The largest block of occurrences depicts Jesus extending His hand to restore life, cleanse disease, or impart sight. Examples include:

- [Matthew 8:3](#); [Mark 1:41](#); [Luke 5:13](#) – the leper is cleansed the instant “Jesus reached out His hand and touched him.”

- [Matthew 8:15](#) – Peter’s mother-in-law is healed when “He touched her hand, and the fever left her.”
- [Matthew 9:29](#) – two blind men receive sight at “His touch.”
- [Mark 7:33](#) – the deaf-mute’s ears are opened after Jesus “put His fingers into the man’s ears ... and touched his tongue.”
- [Luke 7:14](#) – the corpse of the widow’s son is revived when Jesus “touched the coffin.”

In every case, the touch neither contaminates Christ nor compromises His holiness; rather, it transmits purity, power, and life. These narratives underscore His authority over sickness and death and foreshadow His atoning work, where the Holy One bears impurity to bestow righteousness.

2. Faith-Initiated Touches

Several passages flip the direction of contact:
human need reaches for divine power.

- [Matthew 9:20-22](#); [Mark 5:27-34](#); [Luke 8:43-48](#) – *the woman with the flow of blood “touched the fringe of His cloak,” confident, “If I only touch His garment, I will be healed.” Jesus affirms, “Daughter, your faith has made you well.”*
- [Matthew 14:36](#); [Mark 6:56](#) – *crowds plead merely “to touch the fringe of His cloak, and all who touched Him were healed.”*

Faith is portrayed as the hand that grips grace; the simple physical act externalizes an inner

reliance on Christ's sufficiency.

3. Prohibitions, Precautions, and Pedagogy

Jesus occasionally restricts touch to advance redemptive timing:

- [John 20:17](#) – *“Do not cling to Me, for I have not yet ascended to the Father.”*

Mary Magdalene must transition from physical attachment to resurrection faith.

Likewise, the disciples try to prevent others from touching Jesus ([Mark 3:10](#); 10:13; [Luke 18:15](#)). Their misunderstanding becomes a teaching opportunity: **the kingdom welcomes dependent sinners who reach for mercy.**

4. Contact, Cleanliness, and Covenant Separation

Paul and the writer to the Colossians employ ἅπτομαι metaphorically to address holiness.

- [Colossians 2:21](#) – false ascetic regulations demand, “Do not handle, do not taste, do not touch!” Such legalism is contrasted with the sufficiency of Christ.
- [2 Corinthians 6:17](#), citing Isaiah, commands believers, “Touch no unclean thing, and I will receive you.” Separation from idolatry and immorality is grounded in covenant identity as God’s temple.
- [1 Corinthians 7:1](#) – “It is good for a man not to touch a woman,” introducing Paul’s counsel on marriage and sexual purity. The verb frames chastity as avoidance of improper physical intimacy, not disdain for God-given marriage.

5. Spiritual Protection and Warfare

- [1 John 5:18](#) – *“He who was born of God keeps him, and the evil one cannot touch him.”*

Here ἄπτομαι expresses hostile attack. The believer's union with the risen Christ places him beyond satanic mastery, though not beyond temptation.

6. Symbolic Gestures of Commission and Comfort

- [Matthew 17:7](#) – at the Transfiguration, terrified disciples fall facedown; “Jesus came over and touched them. ‘Get up,’ He said. ‘Do not be afraid.’”

The gentle touch communicates assurance, invites participation in revealed glory, and models pastoral care.

Theological Threads

1. Incarnation: God incarnate does not shy from human frailty; His holiness is contagious, not fragile.

2. **Faith:**

Physical contact illustrates but never substitutes for belief; power flows where trust resides.

3. Holiness: Post-resurrection teaching moves from ceremonial defilement to moral and spiritual separation, fulfilled in Christ yet obligating His people to purity.

4. Eschatology: The temporary prohibition in [John 20:17](#) looks forward to ascension and Pentecost, when the Spirit will make communion with Christ pervasive and internal.

Practical Ministry Implications

- **Compassionate Touch:** Christians serving the sick emulate Christ's fearless tenderness, confident that gospel purity overcomes impurity.

- **Guarded Associations:** Believers avoid moral “touching” of defilement while remaining physically present in a fallen world.

- **Spiritual Security:** Assurance that the evil one “cannot touch” the regenerate fuels bold witness and persevering hope.

Summary

ἄπτομαι weaves together the tangible and the transcendent: the Savior's healing hand, the believer's hand of faith, and the caution not to lay hands on what defiles. Through these touches, Scripture reveals a Lord who bridges the chasm between holiness and human need, calling His people to both receive and reflect His sanctifying power.

LEFT (aka. "forgive")

863. aphíēmi ►

Lexical Summary

aphíēmi: To send away, to leave, to forgive, to permit, to abandon

Original Word: ἀφίημι

Part of Speech: Verb

Transliteration: aphíēmi

Pronunciation: ah-FEE-ay-mee

Phonetic Spelling: (af-ee'-ay-mee)

KJV: cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up

NASB: left, forgive, forgiven, let, leaving, leave, let alone

Word Origin: [from G575 (ἀπό - since) and hiemi "to send" (an intensive form of eimi "to go")]

1. *to send forth*

{in various applications (as follow)}

Strong's Exhaustive Concordance

lay aside, leave, let go, omit

From **apo** and **hiemi** (to send; an intensive form of **eimi**, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

see GREEK **apo**

HELPS Word-studies

863 *aphiēmi* (from **575** /*apó*, "away from" and *hiēmi*, "send") – properly, *send away; release (discharge)*.

NAS Exhaustive Concordance

Word Origin

from **apo** and **hiēmi** (to send)

Definition

to send away, leave alone, permit

NASB Translation

abandoned (1), allow (5), allowed (2), divorce (2), forgave (2), forgive (23), forgiven (23), forgives (1), gave...permission (1), leave (7), leaves (2), leaving (8), left (38), let (9), let...alone (6), let him have (1), neglected (1), neglecting (2), permit (6), permitted (1), permitting (1), send...away (1), tolerate (1), uttered (1), yielded (1).

Thayer's Greek Lexicon

STRONGS NT 863: ἀφίημι

ἀφίημι; present 2 person singular **ἀφείς** (from the form **ἀφέω**, **Revelation 2:20** for Rec. **ἐᾶς**) (3 person plural **ἀφίουσιν** **Revelation 11**: Tdf. editions 2, 7, from a form **ἀφιέω**; cf. Buttmann, 48 (42)); imperfect 3 person singular **ἤφιε**, with the augment before the preposition, **Mark 1:34**; **Mark 11:16**, from the form **ἀφίω**; whence also present 1 person plural **ἀφίομεν** **Luke 11:4** L T Tr WH for **ἀφίμεν** Rec. and 3 person **ἀφίουσιν** **Revelation 11:9** L T Tr WH; (see WH's Appendix, p. 167); future **ἀφήσω**; 1 aorist **ἀφήκᾱ**, 2 person singular **ἀφήκες** **Revelation 2:4** T Tr WH (cf. **κοπιᾶω**); 2 aorist imperative **ἄφες**, **ἄφετε**, subjunctive 3 person singular **ἀφῆ**, 2 person plural **ἀφῆτε** (infinitive **ἀφεῖναι** (**Matthew 23:23** L T Tr WH; **Luke 5:21** L text T Tr WH)), participle **ἀφείς**, **ἀφέντες**; passive, present **ἀφίεμαι** (yet 3 person plural **ἀφίονται** **John 20:23** WH marginal reading etc.; cf. **ἀφίω** above); perfect 3 person plural **ἀφέωνται** (a Doric form (cf. Winer's Grammar, § 14, 3 a.; B 49 (42); Kühner, § 285, 4), **Matthew 9:2, 5**; **Mark 2:5,(9)** — in both these Gospels L (except in Mark marginal reading) T Tr WH have restored the present 3 person plural **ἀφίενταί**; **Luke 5:20, 23**; **Luke 7:47** (48); **John**

20:23 L text T Tr text WH text; 1 John 2:12); 1 aorist ἀφεθην; future ἀφεθήσομαι; cf. Winers Grammar, § 14, 3; Buttmann, 48 (42); (WHs Appendix, p. 167; Veitch, under the word ἱημι); (from ἀπό and ἱημι); (fr. Homer down); **to send from (ἀπό) oneself;**

1. to send away;

a. to bid go away or depart: τοὺς ὄχλους, Matthew 13:36 (others refer this to 3 below); τὴν γυναῖκα, of a husband putting away his wife, 1 Corinthians 7:11-13 (Herodotus 5, 39; and a substantive, ἄφεςις, Plutarch, Pomp c. 42, 6).

b. to send forth, yield up, emit: τό πνεῦμα, to expire, Matthew 27:50 (τὴν ψυχὴν, Genesis 35:18; Herodotus 4, 190 and often in other Greek writings (see πνεῦμα, 2)), φωνήν **to utter a cry** (emitterevocem, Livy 1, 58), Mark 15:37 (Genesis 45:2 and often in Greek writings; (cf. Heinichen on Eusebius, h. e. 8, 14, 17)).

c. to let go, let alone, let be; α. to disregard: Matthew 15:14. **β. to leave, not to discuss now,** a topic, used of tethers, writers, speakers, etc.: Hebrews 6:1 (Euripides, Andr. 392; Theophrastus, char. praef. § 3; for other examples from Greek writings see Bleek on Heb. vol. 2:2, p. 144f) (others take the word in Hebrews, the passage cited as expressive of the duty of the readers, rather than the purpose of the writer; and consequently refer the passage to 3 below). **γ. to omit, neglect:** Matthew 23:23 (Luke 11:42 R G); Mark 7:8; Romans 1:27. **δ. to let go, give up, a debt,** by not demanding it (opposed to κρατεῖν, John 20:23), i. e. **to remit, forgive:** τό δάνειον, Matthew 18:27; τὴν ὀφειλήν, Matthew 18:32; τὰ ὀφειλήματα, Matthew 6:12; τὰ παραπτώματα, Matthew 6:14; Mark 11:25f. (T Tr WH omit Mark 11:26); τὰς ἁμαρτίας, τὰ ἁμαρτήματα, τὰς ἀνομίας, Matthew 9:2, 5; Matthew 12:31; Mark 2:5, 7; Mark 3:28; Luke 5:20f, 23; Romans 4:7 (from Psalm 31:1 ()); 1 John 1:9; James 5:15 (Isaiah 22:14; Isaiah 33:24, etc.); ἡ ἐπίνοια τῆς καρδίας, Acts 8:22, (τὴν αἰτίαν, Herodotus 6, 30; τὰ χρέα, Aelian v. h. 14, 24); absolutely, ἀφιέναι τίνι **to forgive one:** Matthew 12:32; Matthew 18:21, 35; Mark 4:12; Luke 11:4; Luke 12:10; Luke 17:3; Luke 23:34 (L brackets WH reject the passage).

e. to give up, keep no longer: τὴν πρώτην ἀγάπην, Revelation 2:4.

2. to permit, allow, not to hinder;

a. followed by a present infinitive (Buttmann, 258 (222)): Mark 10:14; Luke 18:16 ἄφετε ἔρχεσθαι καὶ μὴ κωλύετε αὐτά, Matthew 13:30; Mark 1:34; John

11:44; John 18:8. by the aorist infinitive: Matthew 8:22; Matthew 23:13 (14); Mark 5:37; Mark 7:12, 27; Luke 8:51; Luke 9:60; Luke 12:39; Revelation 11:9.

b. without an infinitive: Matthew 3:15 (ἄφες ἄρτι **permit it just now**). with an accusative of the person or thing permitted: Matthew 3:15 τότε ἀφήσιν αὐτόν, Mark 5:19; Mark 11:6; Mark 14:6; Luke 13:8; John 12:7 R G; ; Acts 5:38 (L T Tr WH; R G ἐάσατε); Revelation 2:20 (Rec. ἐᾶς).

c. ἀφήμι τίνι τί, **to give up a thing to one**: Matthew 5:40 (ἄφες αὐτῷ καί τό ἱμάτιον).

d. followed by ἵνα: Mark 11:16; John 12:7 L T Tr WH, a later construction, cf. Winer's Grammar, § 44, 8; Buttmann, 238 (205).

e. followed by the simple hortative subjunctive: Matthew 7:4; Luke 6:42 (ἄφες ἐκβάλλω); Matthew 27:49; Mark 15:36 (ἄφετε ἰδωμεν); Epictetus diss. 1, 9, 15 ἄφες δειξωμεν, 3, 12, 15 ἄφες ἰδω. Cf. Buttmann, 209f (181f); Winer's Grammar, 285 (268).

3. to leave, go away from one; to depart from anyone,

a. in order to go to another place: Matthew 22:22; Matthew 26:44; Mark 8:13 (Matthew 16:4 καταλιπών); ; John 4:3; John 16:28.

b. to depart from one whom one wishes to quit: Matthew 4:11; so of diseases departing, ἀφῆκεν τινά ὁ πυρετός, Matthew 8:15; Mark 1:31; Luke 4:39; John 4:52.

c. to depart from one and leave him to himself, so that all mutual claims are abandoned: τόν πατέρα, Matthew 4:22; Mark 1:20; Matthew 18:12 (Luke 15:4 καταλείπει). Thus also ἀφίεναι τά ἑαυτοῦ to leave possessions, home, etc.: Matthew 4:20; Matthew 19:27, 29; Mark 1:18; Mark 10:28; Luke 5:11; Luke 18:28f.

d. to desert one (wrongfully): Matthew 26:56; Mark 14:50; John 10:12.

e. to go away leaving something behind: Matthew 5:24; John 4:28.

f. to leave one by not taking him as a companion: opposed to παραλαμβάνειν, Matthew 24:40f; Luke 17:34f.

g. to leave on dying, leave behind one: τέκνα, γυναῖκα, Matthew 22:25; Mark 12:20, 22 (Luke 20:31 καταλείπω). **h.** to leave so that what is left may remain, **leave remaining**: οὐ μή ἀφεθῇ ὧδε λίθος ἐπὶ λίθον (or λίθῳ), Matthew 24:2; Mark

13:2; Luke 21:6. 1:ἀφιέναι followed by the accusative of a noun or pronoun with an accusative of the predicate (Buttmann, § 144, 18): Luke 10:30 (ἡμιθανῇ); John 14:18 (τινα ὀρθανον); Matthew 23:38; Luke 13:35 (but Lachmann omits ἔρημος in both passages, WH text omits in Matthew, G T Tr WH omit in Luke; that being omitted, ἀφιέναι means to abandon, to leave destitute of God's help); Acts 14:17 (ἀμάρτυρον ἑαυτόν (L T Tr αὐτόν (WH αὐτόν which see))).

Topical Lexicon

Range of Meanings in Context

The verb regularly conveys one of three closely related ideas: (1) forgiving sin or debt, (2) releasing or permitting a person or thing, and (3) leaving or abandoning someone or something.

Across the New Testament the Spirit-inspired writers deploy the word to reveal the heart of God, the nature of Christ's mission, and the practical demands of discipleship.

Forgiveness of Sin and Debt

1. Christ's divine authority to forgive. The first explicit act of Jesus "forgiving" sin appears in Capernaum: ***“Son, your sins are forgiven”*** (Mark 2:5). Scribes charge blasphemy, yet the healing that follows proves “the Son of Man has authority on earth to forgive sins” (Mark 2:10).

2. **The cross-shaped climax. Hanging between earth and heaven, Jesus prays, “Father, forgive them”** (Luke

[23:34](#)), anticipating the atonement ratified moments later when “Jesus cried out again in a loud voice and yielded up His spirit” ([Matthew 27:50](#)).

3. Apostolic proclamation. After the resurrection Christ commissions: “If you forgive anyone his sins, they are forgiven” ([John 20:23](#)). Apostles therefore preach repentance “so that your sins may be wiped away” ([Acts 3:19](#); conceptually parallel).

4. Assurance for believers. *“If we confess our sins, He is faithful and just to forgive us our sins”* ([1 John 1:9](#)). John later comforts the flock: “your sins have been forgiven on account of His name” ([1 John 2:12](#)).

5. **BLASPHEMY AGAINST THE SPIRIT. SIX TIMES THE VERB MARKS THE SOLEMN WARNING THAT SUCH SIN “WILL NOT BE FORGIVEN”** (e.g., [Matthew 12:31-32](#); [Mark 3:28-29](#); [Luke 12:10](#)).

6. Prayer and daily life. *In the model prayer disciples plead, “forgive us our debts, as we also have forgiven our debtors”* ([Matthew 6:12](#); cf. [Luke 11:4](#)). The promise follows: “If you forgive men their trespasses, your heavenly Father will also forgive you” ([Matthew 6:14](#)).

Mutual Forgiveness and Community Discipline

- Private reconciliation: *“If your brother sins, rebuke him, and if he repents, forgive him”* ([Luke 17:3-4](#)).
- Corporate accountability: **the unmerciful servant is condemned for refusing to “forgive” a fellow servant a trivial debt** ([Matthew 18:27-35](#)).
- Binding and loosing: congregational action mirrored in heaven ([Matthew 18:18-20](#)) rests on the reality that sins may be either retained or forgiven ([John 20:23](#)).
- Pastoral application: “the prayer offered in faith will restore the one who is sick; the Lord will raise him up. If he has sinned, he will be forgiven” ([James 5:15](#)).

Releasing, Permitting, Letting Go

1. Physical maladies depart. *When Jesus rebukes Peter's mother-in-law's fever, "it left her"* (Matthew 8:15; Mark 1:31; Luke 4:39).
2. Demons silenced and dismissed. "He would not allow the demons to speak" (Mark 1:34; ἤφειεν).
3. Children welcomed. "Allow the little children to come to Me" (Mark 10:14; Matthew 19:14).
4. Practical wisdom. Gamaliel counsels the Sanhedrin, "Leave these men alone" (Acts 5:38).
5. Political strategy. Jewish leaders fear that if they "let Him go on in this way" Rome will remove their place and nation (John 11:48).
6. Personal comfort. Jesus promises, "I will not leave you as orphans" (John 14:18) but later assures, *"My peace I leave with you"* (John 14:27).

Leaving or Abandoning to Follow Christ

- The call of disciples. *"They immediately left their nets and followed Him"* (Matthew 4:20; Mark 1:18).
- Radical renunciation. Peter declares, *"We have left everything and followed You"* (Mark 10:28; Matthew 19:27). **Jesus promises manifold reward for all who have "left houses or brothers or sisters or mother or father or children or fields for My name's sake"** (Matthew 19:29; Mark 10:29).
- Mission urgency. Disciples sometimes "leave" the crowd (Mark 4:36), the boat (Mark 1:20), or even their linens (Mark 14:50).
- Apostolic instruction on marriage. If an unbelieving spouse "leaves," the believing partner "is not bound" (1 Corinthians 7:11-15).
- Call to maturity. "Leaving the elementary principles about Christ, let us press on to maturity" (Hebrews 6:1).

Prophetic and Eschatological Uses

1. Abandonment of the temple. "Behold, your house is left to you desolate" (Matthew 23:38; Luke 13:35).
2. **Destruction of Jerusalem.** *"Not one stone will be left on another"* (Matthew 24:2; Mark 13:2; Luke 21:6).

3. Separation at the Parousia. *“Two men will be in the field: one will be taken and the other left”* (Matthew 24:40-41; Luke 17:34-36).
4. The lost sheep motif. *The shepherd “leaves” the ninety-nine to seek the one that strayed* (Matthew 18:12).

Old Testament Foundations

THE SEPTUAGINT OFTEN USES THE VERB TO TRANSLATE HEBREW נָשָׂא (LIFT AWAY GUILT), חָטָא (PARDON), OR שָׁלַח (SEND AWAY). DAY OF ATONEMENT IMAGERY (LEVITICUS 16) AND JUBILEE RELEASE (LEVITICUS 25) PREPARE THE WAY FOR NEW TESTAMENT FULFILLMENT, LOCATING ULTIMATE REMISSION IN THE MESSIAH’S SUBSTITUTIONARY SACRIFICE.

Theological Significance

1. Divine grace initiates forgiveness; human response must mirror that grace.
2. Forgiveness is judicial (removal of guilt) and relational (restoration of fellowship).
3. Releasing possessions and earthly securities is integral to authentic discipleship.
4. Refusal to forgive contradicts the gospel,

invites divine discipline, and endangers assurance.

5. Eschatological “leaving” underscores the final separation between the redeemed and the rebellious.

Practical Ministry Implications

• Preaching centers on Christ’s authority to forgive and the call to repent.

- Counseling fosters a culture of gracious release—of offenses, bitterness, and worldly encumbrances.
- Leadership practices discipline with a view to restoration, confident that “whoever brings back a sinner from his wandering will save his soul from death” ([James 5:20](#)).

• Missions encourage believers to “leave” lesser loyalties for the surpassing worth of knowing Christ.

Summary

Throughout Scripture ἀφίημι serves as a multifaceted witness: God forgives sin, Christ releases captives, disciples leave all to follow, and the church both permits and restrains in harmony with heaven. The word therefore undergirds the gospel’s promise, discipleship’s cost, and history’s culmination.

AROSE

1453. egeiró ►

Lexical Summary

egeiró: To raise, to awaken, to arouse

Original Word: ἐγείρω

Part of Speech: Verb

Transliteration: egeiró

Pronunciation: eh-gay'-ro

Phonetic Spelling: (eg-i'-ro)

KJV: awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up

NASB: **raised**, get, risen, got, raise, arise, rise

Word Origin: [probably akin to the base of G58 (*ἀγορά* - market places) (through the idea of collecting one's faculties)]

1. to waken

2. **(literally) rouse from sleep, from sitting or lying, from disease, from death**

3. (figuratively) rouse from obscurity, inactivity, ruins, nonexistence
{transitively or intransitively}

Strong's Exhaustive Concordance

awake, lift up, **raise up**

Probably akin to the base of [agora](#) (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. Rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence) -- awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

see GREEK [agora](#)

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to waken, to raise up

NASB Translation

arise (5), arisen (2), arises (1), awake (1), awaken (1), awoke (1), cause (1), get (17), gets (2), got (11), lift (1), raise (10), raised (61), raises (2), rise (5), rise again (2), risen (13), rose (1), rose again (1), stand (1), woke (3).

Thayer's Greek Lexicon

STRONGS NT 1453: ἐγείρω

ἐγείρω; future ἐγεῖρω 1 aorist ἤγειρα; passive, present ἐγείρομαι, imperative 2 person singular ἐγείρου (Mark 2:9 Tr WH), Luke 8:54 (where L Tr WH ἔγειρε), 2 person plural ἐγείρεσθε; perfect ἐγήγερα; 1 aorist ἤγεσθην (cf. Buttmann, 52 (45); Winer's Grammar, § 38, 1); 1 future ἐγεσθήσομαι; middle, 1 aorist imperative ἐγειραι Rec.; but, after good manuscripts, Griesbach has in many passages and lately L T Tr WH have everywhere in the N. T. restored ἔγειρε, present active imperative used intransitively and employed as a formula for arousing; properly, **rise**, i. e. "Up! Come!" cf. ἄγε; so in Euripides, Iph. A. 624; Aristophanes ran. 340; cf. Fritzsche on Mark, p. 55; (Buttmann, 56 (49), 144f (126f); Kühner, § 373, 2); the Sept. generally for רָאָה and קָם; **to arouse, cause to rise**;

1. as in Greek writings from Homer down, **to arouse from sleep, to awake**: Acts 12:7; (Mark 4:38 T Tr WH); passive **to be awaked, wake up**, (A. V. **arise**, often including thus the subsequent action (cf. 3 below)): Matthew 25:7; Mark 4:27; (ἀπό τοῦ ὕπνου, Matthew 1:24 L T Tr WH); ἐγεσθεις with the imperative Matthew 2:13, 20; with a finite verb, Matthew 2:14, 21; Matthew 8:26; (Luke 8:24 R G L Tr marginal reading); ἐγείρεσθε, Matthew 26:46; Mark 14:42. Metaphorically, ἐξ ὕπνου ἐγεσθῆναι, to arise from a state of moral sloth to an active life devoted to God, Romans 13:11; likewise ἔγειρε (Rec. ἐγειραι) **arise**, ὁ καθεύδων, Ephesians 5:14.

2. to arouse from the sleep of death, to recall the dead to life: with νεκρούς added, John 5:21; Acts 26:8; 2 Corinthians 1:9. ἔγειρε [Rec. ἐγειραι] **arise**, Mark 5:41; passive ἐγείρου, Luke 8:54 (R GT); ἐγεσθητι, **arise** from death, Luke 7:14; ἐγείρονται οἱ νεκροί, Matthew 11:5; Luke 7:22; Luke 20:37; 1 Corinthians 15:15, 16, 29, 32 (Isaiah 26:19); ἐγείρειν ἐκ νεκρῶν, from the company of the dead (cf. Winer's Grammar, 123 (117); Buttmann, 89 (78)), John 12:1, 9; Acts 3:15; Acts 4:10; Acts 13:30; Romans 4:24; Romans 8:11; Romans 10:9; Galatians 1:1; Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10; Hebrews 11:19; 1 Peter 1:21; passive, Romans 6:4, 9; Romans 7:4; 1 Corinthians 15:12, 20; John 2:22; John 21:14; Mark 6:16 (T WH omits; Tr brackets ἐκ νεκρῶν); Luke 9:7; (Matthew 17:9 L T Tr WH text); ἀπό τῶν νεκρῶν, Matthew 14:2; Matthew 27:64; Matthew 28:7 (νεκρόν ἐκ θανάτου καί ἐξ ᾧδου, Sir. 48:5; for 2 ,רָאָה Kings 4:31); ἐγείρειν simply: Acts 5:30; Acts 10:40; Acts 13:37; 1 Corinthians 6:14; 2 Corinthians 4:14; passive, Matthew 16:21; Matthew 17:23 (L WH marginal reading ἀναστήσεται); (Matthew 20:19 T Tr text WH text); ; Mark (T WH (see above)); ; Luke 24:6 (WH reject the clause), ; Romans 4:25; 1 Corinthians 15:4, etc.

3. in later usage generally **to cause to rise, raise**, from a seat, bed, etc.; passive and middle **to rise, arise**; used a. of one sitting: ἐγείρεται (L Tr WH ἡγέρθη) ταχύ, [John 11:29](#), cf. [John 11:20](#); present active imperative ἔγειρε (see above), [Mark 10:49](#) (not Rec.), cf. [Mark 10:46](#); hence (like the Hebrew קם, [Genesis 22:3](#); [1 Chronicles 22:19](#)), in the redundant manner spoken of under the word ἀνίστημι, II. 1 c. it is used before verbs of going, etc.: ἐγερθεῖς ἠκολούθει (ἠκολούθησεν R G) αὐτῷ, [Matthew 9:19](#); ἔγειρε (R G ἐγειραι) καί μέτρησον, [Revelation 11:1](#).

b. of one reclining: ἐγείρεται ἐκ τοῦ δείπνου, [John 13:4](#); ἐγείρεσθε, [John 14:31](#).

c. of one lying, **to raise up**: ἤγειρεν αὐτόν, [Acts 10:26](#); ἐγέρθητε arise, [Matthew 17:7](#); ἔγειρε (see above) [Acts 3:6](#) (L Tr text brackets); ἡγέρθη ἀπὸ τῆς γῆς, he rose from the earth, [Acts 9:8](#); to (raise up, i. e.) draw out an animal from a pit, [Matthew 12:11](#).

d. of one 'down' with disease, lying sick: active, [Mark 9:27](#); [Acts 3:7](#); ἐγερεῖ αὐτόν ὁ κύριος, will cause him to recover, [James 5:15](#); passive [Matthew 8:15](#); ἔγειρε ((Rec. ἐγειραι, so Griesbach (doubtfully in Matt.)), see above) arise: [Matthew 9:5](#); [John 5:8](#); [Acts 3:6](#) (T WH omit; Tr brackets).

4. To raise up, produce, cause to appear;

a. **to cause to appear, bring before the public** (anyone who is to attract the attention of men): ἤγειρε τῷ Ἰσραὴλ σωτῆρα, [Acts 13:23](#) Rec.; ἤγειρεν αὐτοῖς τὸν Δαυεὶδ εἰς βασιλέα, [Acts 13:22](#) (so קם, [Judges 2:18](#); [Judges 3:9, 15](#)); passive ἐγείρομαι, to come before the public, to appear, arise": [Matthew 11:11](#); [Matthew 24:11, 24](#); [Mark 13:22](#); [Luke 7:16](#); [John 7:52](#) (cf. Winers Grammar, 266 (250); Buttmann, 204 (177)); contextually, **to appear before a judge**: [Matthew 12:42](#); [Luke 11:31](#).

b. ἐπί τινα **to raise up, incite, stir up, against one**; passive **to rise against**: [Matthew 24:7](#); [Mark 13:8](#); [Luke 21:10](#).

c. **to raise up i. e. cause to be born**: τέκνα τίνι, [Matthew 3:9](#); [Luke 3:8](#); κέρας σωτηρίας, [Luke 1:69](#) (see ἀνίστημι, I c. ἐξάνιστημι, 1); θλίψιν τοῖς δεσμοῖς μου, to cause affliction to arise to my bonds, i. e. tire misery of my imprisonment to be increased by tribulation, [Philippians 1:16-17](#) L T Tr WH.

d. of buildings, **to raise, construct, erect**: τὸν ναόν, [John 2:19](#)f (so קם, [Deuteronomy 16:22](#); [1 Kings 16:32](#). Aelian de nat. an. 11, 10; Josephus, Antiquities 4, 6, 5; Herodian, 3, 15, 6 (3rd edition, Bekker); 8, 2, 12 (5th edition, Bekker); Lucian, Pseudomant. § 19; Anthol. 9, 696. 1

Esdr. 5:43; Sir. 49:13; Latin *excito turrem*, Caesar b. g. 5, 40; *sepulcrum*, Cicero, legg. 2, 27, 68). (Ammonius: ἀναστῆναι καὶ ἐγερθῆναι διαφέρει. ἀναστῆναι μὲν γὰρ ἐπὶ ἔργον, ἐγερθῆναι δὲ ἐξ ὕπνου; cf. also Thomas Magister, Ritschl edition, p. 14, 10f. But see examples above. Compare: διεγείρω, ἐξεγείρω, ἐπεγείρω, συνεγείρω.)

Topical Lexicon

Overview

Strong's Greek 1453, commonly rendered “raise,” “awaken,” or “arouse,” spans 144 New Testament occurrences. The verb forms range from imperatives commanding immediate action to perfects that celebrate completed, enduring results. Whether applied to a sleeper, a paralytic, a prophet, or the crucified Lord, the word consistently depicts God-given restoration from a state of incapacity to purposeful life.

Literal Uses: Awakening from Sleep

The most ordinary sense appears in narratives where a person simply rises from natural slumber ([Matthew 8:25](#); [Mark 4:38](#)). Even here the context often hints at more than physical waking. When the disciples rouse Jesus during the storm, their plea anticipates the greater power He will manifest over death itself.

Healing Contexts: Raising the Sick

Jesus repeatedly commands infirm people to “rise,” coupling 1453 with immediate healing ([Mark 2:9-12](#); [Luke 5:24-25](#)). Peter follows the same pattern at the Beautiful Gate: “But Peter took him by the right hand and helped him up, and immediately the man’s feet and ankles were strengthened” ([Acts 3:7](#)). The word underscores not only the cure but the call to new activity—walking, serving, glorifying God.

Miracles of Resurrection during Christ’s Earthly Ministry

Three recorded raisings precede Christ’s own. The widow’s son at Nain ([Luke 7:14-15](#)), Jairus’s daughter ([Mark 5:41-42](#)), and Lazarus ([John 12:1, 9, 17](#)) each illustrate 1453 as power over death. In every case the result is communal awe and testimony: “They were all filled with awe and glorified God” ([Luke 7:16](#)).

Resurrection of Jesus Christ

The climactic use centers on the empty tomb. “He is not here; He has risen, just as He said” ([Matthew 28:6](#)). All four Gospels, Acts, and nearly every Pauline letter identify the Father as the One who raised the Son ([Acts 2:24](#); [Romans 6:4](#); [Ephesians 1:20](#)). The perfect tense (ἐγήγερται) in [1 Corinthians 15](#) signals an event whose effects are permanent and ongoing.

Apostolic Proclamation

Early preaching in Acts hinges on this verb: “God raised Him from the dead, and we are witnesses of this fact” ([Acts 3:15](#); cf. 4:10; 5:30). The apostles present the resurrection as divine validation of Jesus’ identity and the ground of forgiveness ([Acts 13:30-39](#)). Opposition never contests the empty tomb; debate focuses on its meaning, confirming the historical weight the verb carries.

Eschatological Resurrection and Final Judgment

1453 also shapes teaching about the general resurrection. Jesus declares that “nations will rise against nation” ([Matthew 24:7](#)), then foretells false christs who will “arise” ([Matthew 24:24](#)). Yet the ultimate future view is bodily resurrection: “The dead will be raised imperishable, and we will be changed” ([1 Corinthians 15:52](#)). [Hebrews 11:19](#) looks back to Abraham’s confidence that God “could raise the dead,” linking patriarchal faith with Christian hope.

Spiritual and Ethical Implications for Believers

Union with Christ means participation in His resurrection power now. “Just as Christ was raised from the dead through the glory of the Father, we too may walk in newness of life” ([Romans 6:4](#)). The same Spirit who raised Jesus “will also give life to your mortal bodies” ([Romans 8:11](#)). Ethical exhortations draw on that reality: “Wake up, O sleeper, rise from the dead, and Christ will shine on you” ([Ephesians 5:14](#)), transforming daily conduct.

Imperatives and Calls to Action

Orders employing 1453 propel listeners to decisive movement: “Get up, pick up your mat, and go home” ([Mark 2:11](#)); “Rise, let us go” ([Matthew 26:46](#)). Even Revelation employs the word in commissioning John: “Rise and measure the temple of God” ([Revelation 11:1](#)). The consistent thread is obedience made possible by divine enabling.

Old Testament Background and Intertextual Echoes

The Septuagint frequently uses 1453 to translate Hebrew *qum*, especially when God “raises” prophets ([Deuteronomy 18:15](#)) or “raises” the lowly ([1 Samuel 2:8](#)). New Testament writers draw on these echoes, portraying Jesus as the promised Prophet-King and His resurrection as the ultimate “lifting up” foretold of the righteous sufferer ([Psalm 16:10](#); [Isaiah 53:10-12](#)).

Patristic Reception and Creedal Formulation

Early creeds crystallize the apostolic use: “On the third day He rose again according to the Scriptures.” Church Fathers expound 1453 to defend both the reality of Christ’s flesh and the hope of bodily resurrection, countering docetism and gnosticism. The verb thereby anchors orthodox Christology and eschatology.

Contemporary Ministry Applications

Pastoral care invokes 1453 when assuring mourners of reunion with Christ ([1 Thessalonians 4:14](#)); evangelism proclaims the risen Lord as Savior ([Romans 10:9](#)); discipleship calls believers to rise from complacency into Spirit-empowered service. Intercessory prayer trusts God to “raise” the sick ([James 5:15](#)) and to awaken hearts in revival.

Key Passages for Study

[Matthew 28:6](#); [Mark 2:11-12](#); [Luke 7:14-16](#); [John 5:21](#); [John 11:25-26](#); [Acts 4:10](#); [Romans 6:4-11](#); [1 Corinthians 15:4, 12-57](#); [Ephesians 1:19-20](#); [Philippians 3:10-11](#); [1 Peter 1:21](#).

Barnes, Albert, Frew, Roberts Bible Commentary

vv. 14, 15. [This account is contained also in Mar. 1:29–31, and Lu. 4:38–41.](#)

Mark says that Simon and Andrew lived together, and that James and John went with them to the house.

He adds, also, that *before* the miracle they spake to him about the sick person.

The miracle was direct and complete.

SHE THAT HAD BEEN SICK WAS SO
COMPLETELY RESTORED AS TO ATTEND TO
THEM AND MINISTER TO THEM.

The mention of ***“Peter’s wife’s mother”*** proves that Peter either then was or had been married. The fair and obvious interpretation is, that his wife was then living. Comp. 1 Co. 9:5, and see the Note on that place.

Peter is claimed by the Roman Catholics to be the head of the church and the vicegerent of Christ. The Pope, according to their view, is the successor of this apostle. On what pretence do they maintain that it is wrong for *priests* to marry? Why did not Christ at once reject Peter from being an apostle for having a wife? How remarkable that *he* should be set up as the head of the church, and an example and a model to all who were to succeed him!

**But all this is human law,
and is contrary to the
New Testament.**
COMP. 1 TIMOTHY 3:2, 4, 5.

That Peter had a wife was no objection to his being an apostle, and marriage has been expressly declared to be ***“honourable in ALL,”*** Hebrews 13:4.

v. 16. *When the even was come*, &c. The fame of the miracles of Jesus would probably draw together a crowd, and those who had friends that were afflicted would bring them.

ALL that were brought to him he healed.

This was proof of two things: first, of his great benevolence; and, secondly, of his divine mission. He might have established the latter by miracles that would do no good. None of his miracles were performed, however, merely to make a display of power, unless the cursing of the barren fig-tree be an exception. Comp. Mar. 11:11–14. What is here recorded occurred on the evening of the Sabbath, Mark 1:21–32.

The Jews kept the Sabbath from evening to evening, Le. 23:32. On the Sabbath they would not even bring their sick to be healed (Lu. 13:14); but as soon as it was closed, on the evening of the same day, they came in multitudes to be cured.

Possessed with devils. See Notes on Mat. 4:24.

With his word. By his *command*; by a word.

v. 17. ***That it might be fulfilled....*** .

This passage is found in **Is. 53:4.**

Our English translation of that important passage is, "Surely he hath borne our griefs and carried our sorrows." The Greek in Matthew is an exact translation of the Hebrew, and the same translation should have been made in both places.

**IN THE FIFTY-THIRD CHAPTER,
ISAIAH FULLY STATES THE
DOCTRINE OF THE ATONEMENT,
OR THAT THE MESSIAH WAS TO
SUFFER FOR SIN.**

In the verse quoted here, however, **ISAIAH STATES THE VERY TRUTH WHICH MATTHEW DECLARES.**

The word translated *griefs* in
Isaiah, and *infirmities* in Matthew,
means properly, in the Hebrew
and Greek, *diseases* of the body.

In neither does it refer to the disease of the mind, or to sin. To bear those griefs is clearly to bear them *away*, or to remove them. This was done by his miraculous power in healing the sick.

The word rendered "*sorrows*" in
Isaiah, and "*sicknesses*" in
Matthew, means *pain, grief, or
anguish of mind.*

TO *carry* THESE IS *to sympathize*
WITH THE SUFFERERS; *to make*
provision for alleviating THOSE
SORROWS, AND TO TAKE THEM AWAY.

This he did by his precepts and by his example; and the *cause* of all sorrows—*sin*—he removed by the atonement.

The passage in Isaiah and Matthew, therefore, mean precisely the same thing.

Matthew Henry's Concise Commentary

8:14-17 Peter had a wife, yet was an apostle of Christ, who showed that he approved of the married state, by being thus kind to Peter's wife's relations. The church of Rome, which forbids ministers to marry, goes contrary to that apostle upon whom they rest so much.

He had his wife's mother with him in his family, which is an example to be kind to our relations. In spiritual healing, the Scripture speaks the word, the Spirit gives the touch, touches the heart, touches the hand.

Those who recover from fevers, commonly are weak and feeble some time after; but to show that this cure was above the power of nature, the woman was at once so well as to go about the business of the house.

The miracles which Jesus did being noised abroad, many thronged to him. **He healed all that were sick, though the patient was ever so**

mean, and the case ever so bad. Many are the diseases and calamities to which we are liable in the body; and there is more, *in those words of the gospel, that Jesus Christ bore our sicknesses and carried our sorrows, to support and comfort us under them*, than in all the writings of the philosophers. Let us not grudge labour, trouble, or expense in doing good to others.

Pulpit Commentary

Verses 14, 15. - The **healing of St. Peter's wife's mother**. Parallel passages: [Mark 1:29-31](#); [Luke 4:38, 39](#). Verse 14. - **And when Jesus was come into Peter's house**. Straight from the synagogue (parallel passages), for food, ver. 15 (Chrysostom). It seems clear, from the parallel passages, that St. Peter had not previously told our Lord about his mother-in-law's illness, but that he, with others, now asked (ἠρώτησαν, Luke) him to heal her. Among these others were probably Andrew, who also lived in the house, and James and John, who accompanied our Lord (Mark). Whether or not it was Peter's own house, we have no means of telling (but see next verse). **He saw**. Presumably on entering, before they asked him about her. **His wife's mother** ([1 Corinthians 9:5](#)). As St. Peter lived for some forty years more, he can hardly have been now very long married (cf. Bengel). **Laid** (βεβλημένην); ver. 6. **And sick of a fever**. Matthew 8:14

Verses 16, 17. - **The great number of his miracles, and the secret of his performing them**. Verse 16. - Parallel passages: [Mark 1:32-34](#); [Luke 4:40](#). **When the even was come**; Revised Version, **and when even** - **According to the original connexion, preserved, as it seems, in Mark and Luke, this was the evening of the day in which our Lord had healed the man with the withered hand in the synagogue.**

Probably, therefore, the day had been a sabbath.

But with the setting sun (parallel passage in Luke), or rather, according to Talmudic teaching, when three stars were visible after sunset (**vide** Lightfoot, ' Her. Hebr.,' in **lee.**), the sabbath was over ([Leviticus 23:32](#)), and people were free to carry out their sick.

Should the day not have been a sabbath, we may presume that the evening was chosen as cooler for the sick to be moved, and as more convenient to those who carried them, the day's work being done.

*They brought unto him many that were possessed with devils ([Matthew 4:24](#), note): and he cast out the spirits with his (Revised Version, a) word (**ver. 8**).*

In contrast to saying over them the long formulas of exorcism used by others.

And healed all that were sick.

The stress is on ALL!

None were so ill as to be beyond his power, and no kind of disease too great for him to subdue. Matthew 8:16

MacArthur Commentary:

THE RELATIVE: A WOMAN

And when Jesus had come to Peter's home, He saw his mother-in-law lying sick in bed with a fever. And He touched her hand, and the fever left her; and she arose, and waited on Him. (8:14–15)

The first thing many male Jews did every morning was to **PRAY, "LORD, I THANK THEE THAT I WAS NOT BORN A SLAVE, A GENTILE, OR A WOMAN."**

In the first two miracles of Matthew 8, Jesus showed mercy and compassion not only to an outcast leper but to an outcast Gentile and his slave. Now He shows mercy and compassion to a woman.

The proud, self-righteous Jewish men could not have missed **Jesus' point: physical health, race, social status, or gender made no difference to Him.** None of those things in itself was an advantage or disadvantage as far as His ministry and message were concerned. **That the disadvantaged more often received His blessing was due to their more often being humble and aware of their need.**

Likewise, **that the advantaged more often failed to receive His blessing was due to their more often being proud and self-satisfied.**

Mark tells us that when Jesus, Peter, Andrew, James, and John arrived at **Peter's home**, some of the group discovered that Peter's **mother-in-law** was ill, "and immediately they spoke to Him about her" (Mark 1:30). Luke adds the information that her fever was high and that the

unidentified friends or relatives “made request of Him on her behalf” (Luke 4:38). In response to their request, Jesus then went to her room and **saw her lying sick in bed with a fever.**

We do not know the cause of the fever, but the facts that it was high and that the woman was too sick to get up suggest an extremely serious and probably life-threatening illness.

The demands of everyday living did not allow most people in that day the luxury of going to bed whenever they felt bad. Physical pain and discomfort were a regular part of life, and, unless they were severe, did not normally interfere with a person’s responsibilities.

Again Jesus’ response and healing were **immediate.**

And He touched her hand, and the fever left her; and she arose, and waited on Him. **We know from both Mark and Luke that she also served the other people there** (Mark 1:31; Luke 4:39), but Matthew emphasizes her special ministry to Jesus: **she waited on Him.**

His healing touch had instantly removed her fever and pain, and most likely saved her life.

We can be sure she served her gracious Lord with special attention and care.

Although Peter’s mother-in-law obviously was a woman, she was also a Jew. It may therefore be that, after His strong words of verses 11–12, Jesus did not want to leave the impression that God had forsaken His chosen people, even though most of them had forsaken Him. **That the kingdom was open to faithful Gentiles certainly did not mean it was closed to faithful Jews.** As Paul makes clear in his letter to the Romans, *“God has not rejected His people whom He foreknew ... There has also come to be at the present time a remnant according to God’s gracious choice.... For if you [Gentiles] were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more shall these who are the natural branches be grafted into their own olive tree?”* (Rom. 11:2, 5, 24).

What Keeps Men from Christ?

(8:16–22)

And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill in order that what was spoken through Isaiah the prophet might be fulfilled, saying, “He Himself took our infirmities, and carried away our diseases.”

After Jesus had healed the leper, the centurion’s slave boy, and Peter’s mother-in-law, Matthew reports that the crowd brought Him countless other people to be healed. Because these were brought to Him **when evening had come**, it is possible that the first three healings had been done on the Sabbath. Because of their religious leaders, many Jews were afraid to ask Jesus to heal on the Sabbath, and since it ended at sundown, they now felt free to bring **many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill**.

As He had done before (see 4:23–24) and many times afterward (see 14:14; Luke 5:17; 9:6; etc.), Jesus here performed mass healings, without regard to individual faith or circumstances.

Whether the problem was spiritual, as with the **demon-possessed**, or physical, as with those **who were ill**, He **healed all**. **HE WAS GIVING EVIDENCE OF HIS DEITY AND MESSIAHSHIP, AND EVERYONE WHO CAME FOR HEALING WAS HEALED.** As mentioned in the previous chapter, for all practical purposes Jesus banished sickness and disease from Palestine during the course of His earthly ministry.

Through His healing miracles Jesus participated in human pain and sorrow in that **He Himself took our infirmities, and carried away our diseases**.

He participated first of all by sympathizing with man’s pain and sickness. Jesus knew men’s hearts and all of their inner feelings. He knew the agony, the bewilderment, the confusion, the despair, and the frustration that disease and sickness bring in addition to physical pain.

Repeatedly the gospel writers tell of Jesus' having compassion on those who came to hear Him teach and to experience His healing touch (Matt. 9:36; 15:32; Mark 1:41; Luke 10:33). Just as surely as then, He now knows the agonies of His children, "for we do not have a high priest who cannot sympathize with our weaknesses" (Heb. 4:15).

*It was not that Jesus **carried away our diseases** by contracting them, but by experiencing vicariously the pain they bring.*

Second, **Jesus took our infirmities, and carried away our diseases** in the sense that He saw and felt the destructive power of their root cause, which is sin. Jesus did not weep over Lazarus' tomb in remorse over the death of a dear friend, because He knew His friend would soon be raised from the dead. He wept because of the evil, sinful power that brought suffering and death to every man. He could not see the pain of sickness and death without feeling the pain of sin. Sin, sickness, and death are all inextricably tied to the curse. That is why Jesus asked rhetorically, "Which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise, and walk'?" (Matt. 9:5). Neither is easier or harder. The same cause is behind both sin and sickness, and only divine power can remove either.

Third, and most supremely, **Jesus took our infirmities, and carried away our diseases** in that His victorious redeeming work dealt with sin in such a devastating way that ultimately all sickness and disease will be **carried away**. The King was offering His kingdom and was previewing its marvelous and glorious elements, one of the most wonderful of which will be the removal of all illness and sorrow for all eternity.

Jesus healed because of His divine and loving compassion for those who were suffering and for their loved ones who suffered with them. He healed because He hated sickness and disease, which were never part of God's plan for mankind and which came about because of sin. But **He also healed in order to give a preview of His coming kingdom, in which there will be no more sin, no more death, no more sorrow, no more pain**. Just as on the mount of transfiguration He pulled back the veil of His flesh and gave His three disciples a glimpse of His divine glory, through His vast healing miracles Jesus gave a vision of His glorious kingdom—when all disease and sickness would be banished, not in a small corner of the world or for a few brief years, but throughout the whole world and forever (see Rev. 21:1–4).

But before He established His earthly kingdom that would be free of suffering and death, the Messiah Himself would have to suffer and die to redeem men from sin. He would be “pierced through for our transgressions, ... crushed for our iniquities; the chastening for our well-being [would fall] upon Him, and by His scourging we [would be] healed” (Isa. 53:5). And before He suffered and died He would give evidence of His divine power by bearing our griefs and carrying our sorrows (v. 4). It is that verse to which Matthew refers when he says that Jesus **healed all who were ill in order that what was spoken through Isaiah the prophet might be fulfilled, saying, “He Himself took our infirmities, and carried away our diseases.”**

DISEASE AND DEATH CANNOT BE PERMANENTLY REMOVED UNTIL SIN IS PERMANENTLY REMOVED, AND JESUS’ SUPREME WORK, THEREFORE, WAS TO CONQUER SIN. IN THE ATONEMENT HE DEALT WITH SIN, DEATH, AND SICKNESS; AND YET ALL THREE OF THOSE ARE STILL WITH US. WHEN HE DIED ON THE CROSS, JESUS BRUISED THE HEAD OF SATAN AND BROKE THE POWER OF SIN, AND THE PERSON WHO TRUSTS IN THE ATONING WORK OF CHRIST IS IMMEDIATELY DELIVERED FROM THE PENALTY OF SIN AND ONE DAY WILL BE DELIVERED FROM THE VERY PRESENCE OF SIN AND ITS CONSEQUENCES.

The ultimate fulfillment of Christ’s redeeming work is yet future for believers (cf. Rom. 8:22–25; 13:11). Christ died for men’s sins, but Christians still fall into sin; He conquered death, but His followers still die; and He overcame pain and sickness, but His people still suffer and become ill. There is physical healing in the atonement, just as there is

total deliverance from sin and death in the atonement; but we still await the fulfillment of that deliverance in the day when the Lord brings the end of suffering, sin, and death.

Those who claim that Christians should never be sick because there is healing in the atonement should also claim that Christians should never die, because Jesus also conquered death in the atonement.

The central message of the gospel is deliverance from sin. It is the good news about forgiveness, not health. Christ was made sin, not disease, and He died on the cross for our sin, not our sickness.

As Peter makes clear, Christ's wounds heal us from sin, not from disease. *"He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness" (1 Pet. 2:24).*

v.16...

Gill's Exposition of the Entire Bible

When the even was come,... The other evangelists say, when "the sun was set", or "setting"; which circumstances are observed, not as some think, because the cool of the evening, and when the sun was set, it was more seasonable and convenient, in those hot countries, to bring out their sick, than in the heat of the day: nor are they remarked,

as others think, because it was an unseasonable time to bring them to Christ, when he had been fatigued all day long, and yet he healed them; such was his goodness and compassion: but **the true reason of the mention of them is, because it had been their sabbath day, as appears from Mark 1:21 and they could not, according to their canons, bring them sooner. Their sabbath began at sun setting; hence they say (s), that on the eve of the sabbath, that is, immediately preceding it, when the sabbath is about to begin, it is lawful to work , "until the sun sets"; and so it ended at sun setting the next day, which they judged of by the appearance of three stars (t).**

"R. Phinehas, in the name of R. Aba Bar Papa, says...

If but one star appears, it is certainly day; if two, it is a doubt whether it is night or not; if three, it is certainly night. On the eve of the sabbath, if he sees one star and does any work, he is free; if two, he brings a trespass offering for a doubt; if three, he brings a sin offering; at the going out of the sabbath, if he sees one star, and does any work, he brings a sin offering; if two, he brings a trespass offering for a doubt; if three, he is free."

So that till the sun was set, and three stars appeared as a proof of it, it was not lawful to do any sort of business; but as soon as it was out of doubt, that the sun was set, they might do anything: and this being the case,

they brought to him (Christ) many that were possessed with devils; whose bodies Satan had been suffered to enter into, and were acted, and governed, and thrown into strange disorders by him. Such possessions, through divine permission, were frequent; that Christ, who was come in the flesh, might have an opportunity of showing his power over Satan, and giving proof of his deity and Messiahship.

And he cast out the spirits with his word; only by speaking to them; who were obliged, at his command, and by his orders, to quit their tenements, though unwillingly enough.

And healed all that were sick; whoever they were, without any respect of persons, of whatsoever disease attended them: the most stubborn, inveterate, and otherwise incurable disorder, was not too hard for him, which he cured without the help of medicine, and where that could be of no use, and either by speaking, or touching, or some such like means.

(s) T. Hieros. Sheviith, fol. 33. 1. (t) T. Hieros. Beracot, fol. 2. 2. Maimon. Sabbath, c. 5. sect. 4.

Cambridge Bible for Schools and Colleges

16. *with his word*] not by a touch, as in the case of leprosy and fever.

Christ never laid his hand on demoniacs.

Bengel's Gnomon

[Matthew 8:16](#). Ὁψίας, *evening*) of that day on which so much had been said and done. Diseases are wont to be more oppressive at eventide.—τὰ πνεύματα, the spirits) *i.e. the devils*.—λόγῳ, *with a word*[374]) by that *alone*. [375]—πάντας, *all*) without exception: some men are said to have a healing power in the case only of certain special diseases.

[374] That such is Bengel's meaning is clear from his German Version, where he renders it "*mit einem wort*." E. V. has "By His word."—(I. B.)

[375] "Solo," *i.e.* without using any other means.—(I. B.)

Benson Commentary

[Matthew 8:16-17](#). *When even was come, they brought unto him many*, &c. — The news of this miracle being spread through the town, those who had sick relations or friends resolved to apply to Jesus for a cure. Only, because it was the sabbath, they did not come immediately to him. They waited till the holy rest was ended, which, according to the Jewish form of the day, was at *sunsetting*, at which time, according to [Mark 1:32](#), and [Luke 4:40](#), they brought the sick in great numbers to him: and he took pity on them and healed them all, *casting out the devils* from the demoniacs *with his word* —

His authoritative and powerful word, the same by which he made the world, and all things therein.

That it might be fulfilled which was spoken by Esaias —

That is, **WHEREBY WAS FULFILLED,**
NAMELY, IN A LOWER SENSE than that primarily intended by the prophets;

saying, Himself took our infirmities...

— ISAIAH SPOKE IT IN A MORE EXALTED SENSE. THE EVANGELIST HERE ONLY ALLUDES TO THOSE WORDS AS BEING CAPABLE OF THIS LOWER MEANING ALSO.

Such instances are frequent in the sacred writings, and are elegances rather than imperfections. He fulfilled these words in the highest sense, by bearing our sins in his own body

on the tree: in a lower sense, by
sympathizing with us in our sorrows,
and healing us of the diseases which
were the fruit of sin.

Isaiah 52 ►

English Standard Version

Par ▼

The LORD's Coming Salvation

***1Awake, awake,
put on your strength, O Zion;***

put on your beautiful garments,
O Jerusalem, the holy city;
for there shall no more come into you
the uncircumcised and the unclean.

***2Shake yourself from the dust and arise;
be seated, O Jerusalem;
loose the bonds from your neck,
O captive daughter of Zion.***

3For thus says the LORD: “You were sold for nothing,
and ***you shall be redeemed*** without money.” ***4For thus
says the Lord GOD:*** “My people went down at the first
into Egypt to sojourn there, and the Assyrian oppressed them for
nothing.^a ***5***Now therefore what have I here,” ***declares***

the LORD, “seeing that my people are taken away for nothing? Their rulers wail,” *declares the LORD*, “and continually all the day my name is despised. 6Therefore my people shall know my name. Therefore in that day *they shall know that it is I who speak; here I am.*”

7*How beautiful upon the mountains are the feet of him who brings good news,*

who publishes peace, who brings good news of happiness,
who publishes salvation,
who says to Zion, “Your God reigns.”

8*The voice of your watchmen—they lift up their voice;*

together they sing for joy;

for eye to eye *they see*

the return of the LORD to Zion.

9*Break forth together into singing,*

you waste places of Jerusalem,

for *the LORD has comforted his people;*

he has redeemed Jerusalem.

10*The LORD has bared his holy arm before the eyes of all the nations,*

*and all the ends of the earth shall see
the salvation of our God.*

11*Depart, depart, go out from there;
touch no unclean thing;
go out from the midst of her; purify
yourselves,
you who bear the vessels of the LORD.*

12For you shall not go out in haste,
and you shall not go in flight,
for *the LORD will go before you,
and the God of Israel will be your rear
guard.*

He Was Pierced for Our Transgressions

13Behold, my servant shall act wisely;^b
he shall be high and lifted up,
and shall be exalted.

14As *many were astonished* at you—
*his appearance was so marred, beyond
human semblance,*

and his form beyond that of the children of mankind—

15so shall he sprinkle/startle^c many nations.

Kings shall shut their mouths because of

him,

for that which has not been told them they see,
and that which they have not heard they understand.

Footnotes:

a 4 Or *the Assyrian has oppressed them of late*

b 13 Or *shall prosper*

c 15 Or *startle*

Isaiah 53

English Standard Version

Par ▼

***1 Who has believed what he has heard
from us?^a***

***And to whom has the arm of
the LORD been revealed?***

2 For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
and no beauty that we should desire him.

3 He was despised and rejected^b by men,
a man of sorrows^c and acquainted with^d grief;^e
and as one from whom men hide their faces^f
he was despised, and we esteemed him not.

4 *Surely he has borne our griefs
and carried our sorrows;*

yet we esteemed him stricken,
smitten by God, and afflicted.

5 But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds (by his stripes) we are healed.

6 All we like sheep have gone astray;
we have turned—every one—to his own way;
and the LORD has laid on him
the iniquity of us all.

7 He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.

8 By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?

9 And they made his grave with the wicked
and with a rich man in his death,
although he had done no violence,
and there was no deceit in his mouth.

10 Yet it was the will of the LORD to crush him;
he has put him to grief;^a

when his soul makes^{[h](#)} an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the LORD shall prosper in his hand.

11 Out of the anguish of his soul he shall see^{[i](#)} and be satisfied;

by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.

12 Therefore I will divide him a portion with the many,^{[i](#)}
and he shall divide the spoil with the strong,^{[k](#)}
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.

Footnotes:

a 1 Or *Who has believed what we have heard?*

b 3 Or *forsaken*

c 3 Or *pains*; also verse 4

d 3 Or *and knowing*

e 3 Or *sickness*; also verse 4

f 3 Or *as one who hides his face from us*

g 10 Or *he has made him sick*

h 10 Or *when you make his soul*

i 11 Masoretic Text; Dead Sea Scroll *he shall see light*

j 12 Or *with the great*

k 12 Or *with the numerous*

v.17...

Ellicott's Commentary for English Readers

(17) **Himself took our infirmities.**—The citation is interesting as showing St. Matthew's way of dealing with Messianic prophecies.

We see in Isaiah 53 throughout a picture of our Lord's spiritual work of redemption, and the words quoted are almost the cardinal text for the special view of the atonement, which sees in the sufferings of Christ the freely accepted penalty that was due for the transgressions of mankind.

The Evangelist, with the memory of that evening present to his mind, saw them fulfilled in this removal of the "infirmities" and "sicknesses" that oppressed the bodies of men. It was not merely that He came, as one of boundless wealth, who might scatter alms broadcast, but that He Himself "took" and "bore" the sufferings which He removed.

HE SUFFERED WITH THOSE HE SAW SUFFER.

**THE POWER TO HEAL WAS INTIMATELY
CONNECTED WITH THE INTENSITY
OF HIS SYMPATHY...**

and so was followed (as analogous works of love are followed in those who are most Christ-like in their lives) by weariness and physical exhaustion.

What is related by St. Mark and St. Luke of our Lord's seeking out the refuge of solitude at the earliest dawn of the day that followed, is entirely in harmony with the view thus suggested.

Matthew Poole's Commentary

Ver. 16,17. Mark hath much the same [Mark 1:32-34](#) and [Luke 4:40,41](#). Luke adds, *he laid his hands upon them, and healed them*. We before, [Matthew 4:24](#), showed who were meant by persons possessed by devils. See Poole on "[Matthew 4:24](#)". It is only observable that it is said,

he cast out the spirits by his word, by the same power by which he made the world and all things therein, [Genesis 1:1-31](#), by his authoritative word. He

healed all that were sick, that is, all that were brought to him. Laying on of his hands, was but an external symbol or rite used in blessing, in miraculous operations, and in ordination of ministers.

The great question is, how that which the prophet Isaiah said, [Isaiah 53:4](#), was fulfilled by these miraculous

operations. The words are, ***Surely he hath borne our***

griefs, and carried our sorrows; [Isaiah 53:5](#),

with his stripes we are healed: and the apostle Peter, referring

to that text, saith, ***Who bare our sins in his own body on the tree,***
[1 Peter 2:24](#).

Gill's Exposition of the Entire Bible

That it might be fulfilled which was spoken by Esaias the prophet,... In [Isaiah 53:4](#) "He hath borne our griefs and carried our sorrows", here rendered,

himself took our infirmities and bare our sicknesses: very agreeable to the Hebrew text, "he himself", not another; "took up", upon himself voluntarily, freely, as a man lifts up a burden, and takes it on his shoulders; "our infirmities", diseases, sicknesses, whether of body or soul, , "and bare", or carried, as a man does a burden upon his back, "our sicknesses", or diseases, which occasion pain and sorrow. And that these words are spoken of the Messiah,

the Jews themselves own; for among the names they give to the Messiah, "a leper" is one; which they prove from this passage (u).

"The Rabbins say, "a leper" of the house of Rabbi is his name; as it is said, "surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted". Says R. Nachman, if he is of the living, he is as I am, as it is said, [Jeremiah 30:21](#) Says Rab, if of the living, he is as our Rabbi, the holy."

Upon which last clause the gloss is,

"If the Messiah is of them that are alive, our Rabbi the holy is he, "because he bears infirmities"."

Elsewhere (w) they say,

"There is one temple that is called the temple of the sons of afflictions; and when the Messiah comes into that temple, and reads all the afflictions, all the griefs, and all the chastisements of Israel, which come upon them, then all of them shall come upon him: and if there was any that would lighten them off of Israel, and take them upon himself, there is no son of man that can bear the chastisements of Israel, because of the punishments of the law; as it is said, "surely he hath borne our griefs", &c."

And in another ancient book (x) of their's, God is represented saying to the Messiah,

, "wilt thou bear chastisements", in order to remove their iniquities? (the iniquities of the children of God,) as it is written, "surely he hath borne our griefs": he replied, "I will bear them with joy"."

Hence it is manifest, that according to the mind of the ancient Jews, this passage belongs to the Messiah, and is rightly applied to him by the evangelist. But the difficulty is, how it had its accomplishment in Christ's healing the bodily diseases of men; since Isaiah speaks not of his actions and miracles, but of his sufferings and death; and not of bearing the diseases of the body, as it should seem, but of the diseases of the mind, of sins, as the Apostle Peter interprets it, [1 Peter 2:24](#). To remove which...

let it be observed, that though the prophet chiefly designs to point out Christ taking upon him, and bearing the sins of his people, in order to make satisfaction for them, and to save them from them; yet so likewise, as to include his bearing, by way of sympathy, and taking away by his power, the bodily diseases of men, which arise from sin; and which was

not only an emblem of his bearing and taking away sin, but a proof of his power and ability to do it: for since he could do the one, it was plain he could do the other.

Meyer's NT Commentary

Matthew 8:17. This expelling of demons and healing of diseases were intended, in pursuance of the divine purposes, to be a fulfilment of the prediction in Isaiah 53:4.

OBSERVE THAT THIS PROPHECY IS FULFILLED BY JESUS IN *ANOTHER* SENSE ALSO, VIZ. BY HIS ATONING DEATH (JOHN 1:29; 1 PETER 2:24).

Bengel's Gnomon

Matthew 8:17. Ὅπως πληρωθῇ, *that it might be fulfilled*) It behoved that the Physician of the soul should also remove bodily complaints from those who came in His way.^[376] In this manner also, therefore, was fulfilled the prophecy of Isaiah.

Body and soul together form one man:
the corrupting principle of both soul
and body is one [namely sin]; one and

the same aid was given to both by this great Physician, as the case required.–

ἔλαβε, *took*) i.e. removed from us.

[376] And of whom the extraordinary numbers are from time to time noticed, [Matthew 4:23](#); [Matthew 9:35-36](#) ([Luke 4:21](#)), [Matthew 12:15](#), [Matthew 15:30](#), [Matthew 21:14](#).—
Harm, p. 259.

Pulpit Commentary

Verse 17. - Matthew only. A summary statement of Christ's relation to diseases. *That it might be fulfilled* (οὗτω πληρωθῇ = ""); [Matthew 2:23](#), note. *Which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses; diseases* (Revised Version); [Isaiah 53:4](#), from the Hebrew. **Took** (ἔλαβεν) regards the transference, the assumption; **bare** (ἐβάστασεν), the oppressiveness; **infirmities**, negative; **diseases**, positive.

St. Matthew in this verse calls attention to two points.

- A. **FIRST, THAT PROPHECY HAD FORETOLD THAT CHRIST WOULD HEAL THE SICK. FOR THIS HE MIGHT HAVE ADDUCED ISAIAH 35:5, 6, AND SIMILAR PASSAGES; BUT AS ONE VERSE WILL SERVE HIS DOUBLE PURPOSE, HE PREFERS IT.**
- B. Secondly, that the method by which Christ did this was specially noteworthy. He did not perform miracles by magic (as is commonly asserted of him in the Talmud; cf. Laible, 'Jesus Christ in Talmud,' p. 44: Berlin, 1891), nor by the power of God exerted as it were externally on his behalf, nor by his own inherent Divine power, but by himself bearing the sicknesses that he removed.

He wrought his miracles at his own expense, and that expense the greatest. The thought is far-reaching, and implies both that

he bore the ultimate cause of sickness, the sin of the world (John 1:29), and also that each miracle of healing meant for him a fresh realization of what bearing the sin of the world included.

IN OTHER WORDS, THE PASSAGE IN ISAIAH, AS INTERPRETED BY ST. MATTHEW, REFERS, NOT ONLY TO THE PASSION AS SUCH, BUT ALSO TO CHRIST'S SUFFERING AN EARNEST AND A FORETASTE OF IT AT EACH MIRACLE. MAY NOT THIS HAVE BEEN IN PART THE CAUSE OF HIS SIGH AT ONE MIRACLE (MARK 7:34), AND HIS DEEP EMOTION AT ANOTHER (JOHN 11:33)?

Observe that this may be the complementary side of his experience recorded in [Mark 5:30](#) (parallel passage: [Luke 8:46](#)), that "power" went out of him. A miracle of healing, though performed in momentary unconsciousness of what was taking place, still necessitated personal contact with sin, which to Christ's whole nature meant moral effort. The utterance recorded by Origen, "For those that are sick I was sick, and for those that hunger I suffered hunger, and for those that thirst I suffered thirst" (Bishop Westcott, 'Introd.,' Appendix C; Resch, 'Agmpha,' Log. 47), probably expresses the same thought as our verse, though in the language of [Matthew 25:35, 36](#). A similar idea seems to underlie the well-known saying of Talm. Bab., 'Sanh.,' 98b, with reference to Messiah, "The Leper of the house of Rabbi is his name; for it is said, 'Surely he hath borne our griefs, and

carried our sorrows." On this and on Raymund Martini's false reading, "the Sick One," vide Dalman ('Leid. Mess.,' p. 36: 1888). Matthew 8:17

Vincent's Word Studies

Bare (ἐβάστασεν)

This translation is correct.

The word does not mean "he took away," but "he bore," as a burden laid upon him.

This passage is the corner-stone of the faith-cure theory, which claims that the atonement of Christ includes provision for bodily no less than for spiritual healing, and therefore insists on translating "took away."

Matthew may be presumed to have understood the sense of the passage he was citing from Isaiah, and he could have used no word more inadequate to express his meaning, if that meaning had been that Christ took away infirmities.

CARRYOVER:

in all three miracles Jesus ministered to the needs of someone who, especially in the eyes of the proud Jewish leaders, was on the lowest plane of human existence. The first person He helped was a leper, the second was a Gentile soldier and his slave, and the third was a woman.

We learn from John that Jesus first revealed His messiahship to a despised Samaritan adulteress in Sychar (John 4:25–26), and we learn from Matthew that these three miracles of His early ministry served the humblest members of society. Our Lord showed special compassion toward those for whom society had special disdain. - Mac

GotQuestions.org

Is the “The Suffering Servant” prophecy in Isaiah 53 about Jesus?

Perhaps the greatest of all Messianic prophecies in the Tanakh (the Hebrew Scriptures / the Old Testament) concerning the advent of the Jewish Messiah is found in the 53rd chapter of the prophet Isaiah. This section of the Prophets, also known as the “Suffering Servant,” has been long understood by the historical Rabbis of Judaism to speak of the Redeemer who will one day come to Zion. Here is a sampling of what Judaism has traditionally believed about the identity of the “Suffering Servant” of [Isaiah 53](#):

The Babylonian Talmud says: “The Messiah, what is his name? The Rabbis say, The Leper Scholar, as it is said, ‘surely he has borne our griefs and carried our sorrows: yet we did esteem him a leper, smitten of God and afflicted...’” (Sanhedrin 98b).

[Midrash](#) Ruth Rabbah says: “Another explanation (of [Ruth 2:14](#)): He is speaking of king Messiah; ‘Come hither,’ draw near to the throne; ‘and eat of the bread,’ that is, the bread of the kingdom; ‘and dip thy morsel in the vinegar,’ this refers to his chastisements, as it is said, ‘But he was wounded for our transgressions, bruised for our iniquities.’”

The [Targum](#) Jonathan says: “Behold my servant Messiah shall prosper; he shall be high and

increase and be exceedingly strong."

The Zohar says: "He was wounded for our transgressions,' etc....There is in the Garden of Eden a palace called the Palace of the Sons of Sickness; this palace the Messiah then enters, and summons every sickness, every pain, and every chastisement of Israel; they all come and rest upon him. And were it not that he had thus lightened them off Israel and taken them upon himself, there had been no man able to bear Israel's chastisements for the transgression of the law: and this is that which is written, 'Surely our sicknesses he hath carried.'"

The great [\(Rambam\) Rabbi Moses Maimonides](#) says: "What is the manner of Messiah's advent....there shall rise up one of whom none have known before, and signs and wonders which they shall see performed by him will be the proofs of his true origin; for the Almighty, where he declares to us his mind upon this matter, says, `Behold a man whose name is the Branch, and he shall branch forth out of his place' ([Zechariah 6:12](#)). And Isaiah speaks similarly of the time when he shall appear, without father or mother or family being known, He came up as a sucker before him, and as a root out of dry earth, etc....in the words of Isaiah, when describing the manner in which kings will harken to him, At him kings will shut their mouth; for that which had not been told them have they seen, and that which they had not heard they have perceived."

Unfortunately, modern Rabbis of Judaism believe that the "Suffering Servant" of [Isaiah 53](#) refers perhaps to Israel, or to Isaiah himself, or even Moses or another of the Jewish prophets. But Isaiah is clear - he speaks of the Messiah, as many ancient rabbis concluded.

The second verse of [Isaiah 53](#) confirms this clarity. The figure grows up as "a young plant, and like a root out of dry ground." The shoot springing up is beyond reasonable doubt a reference to the Messiah, and, in fact, it is a common Messianic reference in Isaiah and elsewhere. The Davidic dynasty was to be cut down in judgment like a felled tree, but it was promised to Israel that a new sprout would shoot up from the stump. King Messiah was to be that sprout.

Beyond doubt, the "Suffering Servant" of [Isaiah 53](#) refers to Messiah. He is the one highly exalted before whom kings shut their mouths. Messiah is the shoot who sprung up from the fallen Davidic dynasty. He became the King of Kings. He provided the ultimate atonement.

[Isaiah 53](#) must be understood as referring to the coming Davidic King, the Messiah. King Messiah was prophesied to suffer and die to pay for our sins and then rise again. He would serve as a priest to the nations of the world and apply the blood of atonement to cleanse those who believe. There is One alone to whom this can refer, Jesus Christ!

Those who confess him are his children, his promised offspring, and the spoils of his victory. According to the testimony of the Jewish Apostles, Jesus died for our sins, rose again, ascended to the right hand of God, and He now serves as our great High Priest who

cleanses us of sin (Hebrew 2:17; 8:1). Jesus, the Jewish Messiah, is the one Isaiah foresaw.

Rabbi Moshe Kohen Ibn Crispin said, “This rabbi described those who interpret [Isaiah 53](#) as referring to Israel as those ‘having forsaken the knowledge of our Teachers, and inclined after the stubbornness of their own hearts, and of their own opinion, I am pleased to interpret it, in accordance with the teaching of our Rabbis, of the King Messiah.’” This prophecy was delivered by Isaiah at the divine command for the purpose of making known to us something about the nature of the future Messiah, who is to come and deliver Israel, and his life from the day when he arrives at discretion until his advent as a redeemer, in order that if anyone should arise claiming to be himself the Messiah, we may reflect, and look to see whether we can observe in him any resemblance to the traits described here; if there is any such resemblance, then we may believe that he is the Messiah our righteousness; but if not, we cannot do so.

How did Jesus fulfill the prophecy “He Himself took our infirmities” (Matthew 8:17)?

[Isaiah 53](#) includes a lengthy prophecy about the Messiah including the statement that **“He took our infirmities”** ([Isaiah 53:4](#), BSB) or “he himself bore our sicknesses” (CSB). **Matthew alludes to this verse when speaking of Jesus Christ’s healing ministry:** “When evening had come, they brought to Him many who were [demon-possessed](#). And He cast out the spirits with a word, and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying:

**‘He Himself took our infirmities
And bore our sicknesses’** ([Matthew 8:16–17, NKJV](#)).

1. After Jesus explained the righteousness needed for people to enter His kingdom ([Matthew 5—7](#)),

2. **He began healing people.**

- a. He healed a leper ([Matthew 8:1–4](#)).
- b. He healed the servant of a centurion ([Matthew 8:5–13](#)).
- c. He healed Peter’s mother-in-law ([Matthew 8:14–15](#)).
- d. He healed many who were demon-possessed ([Matthew 8:16](#)).
- e. Matthew explains that in healing these infirmities Jesus fulfilled Isaiah’s prophecy that “He Himself took our infirmities and carried away our diseases” ([Matthew 8:17](#), LSB).

3. **There were many evidences that Jesus was the Messiah.**

- a. **John the Baptist testified** to His identity when he baptized Jesus ([Matthew 3:15](#)).
- b. **At Jesus’ baptism the Holy Spirit** showed that He was upon Jesus ([Matthew 3:16](#)).
- c. Also at [Jesus’ baptism](#), **the Father audibly proclaimed** that Jesus was His Son and in Him the Father was well pleased ([Matthew 3:17](#)).
- d. While **Jesus Himself claimed to be God** (e.g., [John 8:56–58](#)), He also acknowledged that a matter should be affirmed by two or three witnesses. He offered even more than that to affirm His deity and His role as Messiah: John the Baptist, the Father, and Scripture ([John 5:33–39](#)). But...
- e. **Jesus also pointed people to His works as testimony** of Him. He even explained that the works He did were a greater testimony than that of John ([John 5:36](#)). Those works included fulfilling Isaiah’s prophecy that He Himself took our infirmities.

The works Jesus did were signs pointing people to His identity as the prophesied Messiah who would take away sins.

The apostle John explains that there were many more signs that Jesus performed than were recorded in John’s

Gospel. The signs that John recorded were written down so that people would believe in Jesus—that He is the Christ, the son of the God—and that believing they might have life in His name ([John 20:30–31](#)).

Isaiah and Matthew recognized that the Messiah would bear the sicknesses and griefs of the people. The Messiah would come to heal and to give life. Jesus came fulfilling those promises, even to the extent of giving His own life to pay for the sins of all humanity.

As Paul would later explain,
we have been saved by grace through faith in Jesus
([Ephesians 2:8–9](#)).

God's gracious gift was Jesus, and by Jesus' death He graciously paid for sin. That grace is applied to us by [faith](#) (belief). Not only did Jesus carry away our physical griefs and sicknesses—and we will see the results of that someday in glory—but He also carried away our spiritual griefs and sicknesses. The greatest sickness of all—sin—is gone. Christ has redeemed us from sin and removed our condemnation. "He Himself took our infirmities and carried away our diseases."