

*Who is your
raison d'etre?*

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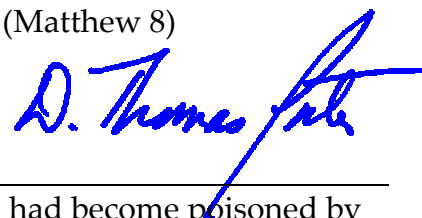
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LESSON NOTES

THE GOSPEL IS FOR MORE THAN THE FIRST CHOSEN (Matthew 8)

Lord's Day, January 31, 2016

"Sermon on the Mount" Done. Now What?



OVERVIEW

When Christ was on earth as Jesus of Nazareth, faith in the Lord God had become poisoned by folks thinking they knew better than the Lord God how to worship, exalt, honor, and evangelize. For example, Jonah didn't even want the citizens of Nineveh to hear about Yahweh. Anyone who was not a direct descendant of Abraham was suspect. Then when we finally understood Abraham's blessing was to all nations, we finally began to evangelize—but, on our terms. Jesus was not happy; He once said this about these attempts to evangelize:

Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are. –Matthew 23:15

As you may recall, Matthew wrote his gospel with special attention to pre-Christ believers. For example, we were supersensitive about using God's name, Yahweh, so Matthew would always use socially sensitive language—e.g., the kingdom of "heaven," instead of the kingdom of "God."¹ Nonetheless, Matthew was true to the gospel—it is for more than the first chosen. For example, his genealogy of Jesus includes at least three non-Jews. And here in Matthew 8, the lid comes off the steaming pot. Jesus the Christ compliments a probable Gentile as having greater faith than any of "the first chosen" (i.e., Israel).

There's lots to learn here as we encounter a Jesus who was less concerned about political correctness and more concerned about people. He not only ate with tax collectors (Matthew 9), He also had a wonderful conversation with the enemy himself—Rome. The centurion probably had no idea who he had met, but his "servant" did. And so do we, thanks to Matthew's politically incorrect coverage of Jesus' ministry.



¹To this day, orthodox Messianic Christians often spell "God" as "G_d" on their websites and in their publications. Interesting, given that "God" is who He is, not His name. His name is Yahweh, Adonai, Elohim, El Shaddai, etc. not "God."

Jesus' "sermon on the mount" was and is shot over the bridge of the religious right. The orthodox of their time, the Pharisees, Sadducees, and Essenes, were so enamored by their orthodoxy, they failed to see they had turned God's Law into a mishmash of human hypocrisy and human exaltation. That is, if I know the Law and practice the Law better than anyone else, I am righteous. Balderdash! This is the key message behind the teachings of the Lord God Jehovah we find in the Scriptures we call the "New Testament." No wonder the poor were enamored, the rich threatened, and the religious right incensed. Jesus put it on the line. He turned the world upside down: theologically, spiritually, socially, and eventually economically.

1. Theologically, Jesus revealed the meaning of the plural pronouns used in Genesis 1:26 & 3:22. He was indicted for that revelation.
2. Spiritually, Jesus proclaimed real spirituality was association with the great I AM, not our narcissistic knowledge of I AM nor to self-exalting obedience to the commands of I AM. He went ballistic more than once for our self-exalting obedience and presumed comprehension of I AM. Yet, His anger was labeled blasphemous—who are You to be knocking over tables in the temple courtyard?
3. Socially, Jesus tore the curtain from top to bottom, forever eliminating any human barrier between humans, and between humans and the Lord God Jehovah. We had always known that only the elite can be truly close to the I AM. Jesus loved the non-elite. His love for unimportant people got Him crucified.
4. Economically, Jesus destroyed the presumably causal linkage between God's blessing and material gifts. Declaring the poor were closer to God was not all that politically correct—obviously the rich were "blessed." A whole new meaning of "blessing" became evident to all who would listen to the Son of God in Matthew 5. The one per cent became threatened. A cross was prepared. For Him. For us.



KEY CONTEXTS—PREPARING TO STUDY MATTHEW 8

Matthew 7:1-12. *Perspective, perspective, perspective; humility, humility, humility.* When you put yourself in the role of judge others, you are putting yourself in jeopardy by the real Judge.² You are neither the Lawgiver nor the Judge. Don't judge.

Think about it. Why are you concerned about the sawdust in your brother's eye when there's plywood in yours? Where do you get off saying, "Hey, you're not right—let me help you with that sin." Especially, when there's a plywood sized sin in your life.

You two-faced charlatan—take the plywood sized sin out of your life before you even begin to think about the sawdust sin in others' lives. When you do, you will indeed be able to help, because then your humility about a plywood sized sin will help you help your brother with his sawdust problem.



By the way—don't give what is sacred to the vile and unclean. When you try to feed pigs pearls, they often will turn on you and eat you.³

You're not alone—ask and it will be given to you—knock on the door and it will be opened. Why? Everyone who asks receives, and if you seek, you find; if you knock, the door will be opened. Why? Think about your own life. If a child asks his/her parent for a slice of bread, will the parent give her/him a rock? Asks for some steak and gets a rattlesnake? So, if you who are evil—yes you are evil—know how to give good gifts, why would not your Father in Heaven give good gifts to those who ask Him!??

Now, here's the bottom line. You want to know what the totality of the Law and Prophets is? Here it is—Do unto others what you would have them do to you. This is God's ultimate command.

Matthew 7:13-23. *It's easy to do what's not righteous.* The road to perdition is wide—people seem to love it for many enter that road. Since the other gate is small and the path narrow, only a few find life. Why not?

²We are not to judge for that role is left to God alone. Consider James' declaration (James 4:11-12):

Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it. There is only one Lawgiver and Judge, the one who is able to save and destroy. But you—who are you to judge your neighbor?

³No, I'm not kidding—pigs are indeed carnivorous. I've seen them eat anything dead, including baby pigs.

Well, watch out for folks who love large gates and wide paths. They preach as if they were gentle souls, but are inside ferocious predators. How do you tell if they are “wolves in sheep’s clothing?” It is simple, and profound. Look at their fruit.



People don’t get grapes from thorn bushes, nor figs from thistles. Good trees produce good fruit. In fact, a good tree can not bear bad fruit; a bad tree can only bear bad fruit. Trees that bear bad fruit? They become friends with chainsaws and fireplaces.



You will recognize predators by their fruit. If they are getting the praise for “good deeds,” they are wolves. If they fill their pockets with other people’s generosity, they are predators. If they love you, as long as you support them, they’re ferociously subtle enemies, not only of you, but of Him. When the Lord God Jehovah succeeds—His purposes are being fulfilled—then you are dealing with a true sheep of the Shepherd.

And, by the way, not everyone who calls out to Me with loud declarations of fealty will enter God’s presence—only those who fulfill the purpose of My Father who is in heaven. Sure, lots of folk will claim they did a lot to honor Me—exorcism, miracles, good deeds, etc.—but I know their heart, their *raison d’être* —it was not Me. Their reason for being was themselves. I will speak very plainly—I have never known you—get away, you who work against the Law!

Matthew 7:24-29. *So what have you learned from Me?* My words must be put into practice. Hearing their wisdom, reflecting on their revolutionary implications, and treasuring their intelligence does nothing.

When you put these words of Mine into practice, you are like the wise contractor who built his house on the Rock. Sure, rain came. Winds blew. The walls shook, but the house did not fall. Its foundation was on the Rock.

Now for those of you who are still seeking the wide gate, the wide road, thus ignoring My words? You’re like the fraudulent contractor who ignored the Rock and chose sand for a foundation. The rain came. Floods followed, and the wind blew the house down with a mighty crash.

The crowds were stunned. Have I chosen sand? Do I have a plank in my eye? I learned I’ve committed murder through my anger. I’ve learned that the poor are closer to God. I’ve learned to keep my attempts at fasting and giving between me and the Father. I’ve seen an amazing teacher. This Jesus does not teach like the others, quoting one rabbi or another, comparing and contrasting until we overcome with boredom. This Jesus teaches as if He were the authority. They were amazed.

Are you?

Matthew 8:1-4. *The Messiah has come for the unclean.* After the sermon on the mountainside, large crowds stayed with Jesus.

Among them was a man with skin disease, perhaps leprosy. Then it happened—the man with the unclean skin disease came right up close to Jesus. Showing due deference, he knelt before Jesus and demonstrated great faith...

MATTHEW 8:1-4

When he came down from the mountainside, large crowds followed him. ²A man with leprosy [skin disease] came and knelt before him and said, "Lord, if you are willing, you can make me clean."

³Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cured [*made clean*] of his leprosy. ⁴Then Jesus said to him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

Sire, if You are willing, You can make me clean.



Jesus reached out and actually touched this man with the skin disease, and said "I am indeed willing." The crowd stepped back as if HIV were in their midst. Jesus then said out loud what He was doing, "Be clean!" Immediately the diseased man was made clean from his skin disease.

Oddly, then, Jesus told the man—See to it that you keep this to yourself. But, you need to follow the Law; show yourself to the priest and offer the gift the Law demands.

This will show them that you are now able to worship at temple and synagogue.

- Q Why were the crowds continuing to follow Jesus? [Hint: context—see the last verse of chapter 7 which describes the impact of the "sermon on the mountainside."]
- Q Why would a man with skin disease want to be made clean?⁴ How was his faith manifested?
- Q Why did Jesus touch the man? Especially when His words would have sufficed, and Jesus would not have risked being declared unclean for worship at temple or a synagogue?
- Q Why was his skin disease cured immediately?
- Q Why didn't Jesus want him to tell others about this healing? Were there others not around watching?
- Q Why did Jesus tell the man to speak to the priest about his new situation? What was the gift commanded by the Law? [see Leviticus 14:4] Why two clean birds? [Hint: see Luke 2:24 in conjunction with Leviticus 12:8]

⁴Leviticus 13:45-46 says, "The person with such an infectious disease must wear torn clothes, let his hair be uncovered, cover the lower part of his face and cry out, 'Unclean! Unclean!' As long as he has the infection he remains unclean. He must live alone; he must live *outside the camp*."

Matthew 8:5-13. *The Centurion finds the narrow gate; Jesus is impressed.* When Jesus returned home to Capernaum, a low level officer of the Roman legion came, asking for help.

“Sire, my servant is in bed at home, paralyzed. He is suffering terribly.”

Before the centurion could say anything, Jesus said...

“I will go and heal him.”

Oh no, this would not do.

“Sire, I do not deserve to have You visit me, to even be under my roof. Just say the word, and my servant will be healed. I understand authority. As a man under authority, I also tell one soldier to go, and he goes. Another to come, and he comes. I say to my servant, do this, and he does it.”

MATTHEW 8:5-13

When Jesus had entered Capernaum, a centurion came to him, asking for help. ⁶“Lord,” he said, “my servant lies at home paralyzed and in terrible suffering.”

⁷Jesus said to him, “I will go and heal him.”

⁸The centurion replied, “Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. ⁹For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.”

¹⁰When Jesus heard this, he was astonished and said to those following him, “I tell you the truth, I have not found anyone in Israel with such great faith. ¹¹I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. ¹²But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.”

¹³Then Jesus said to the centurion, “Go! It will be done just as you believed it would.” And his servant was healed at that very hour.

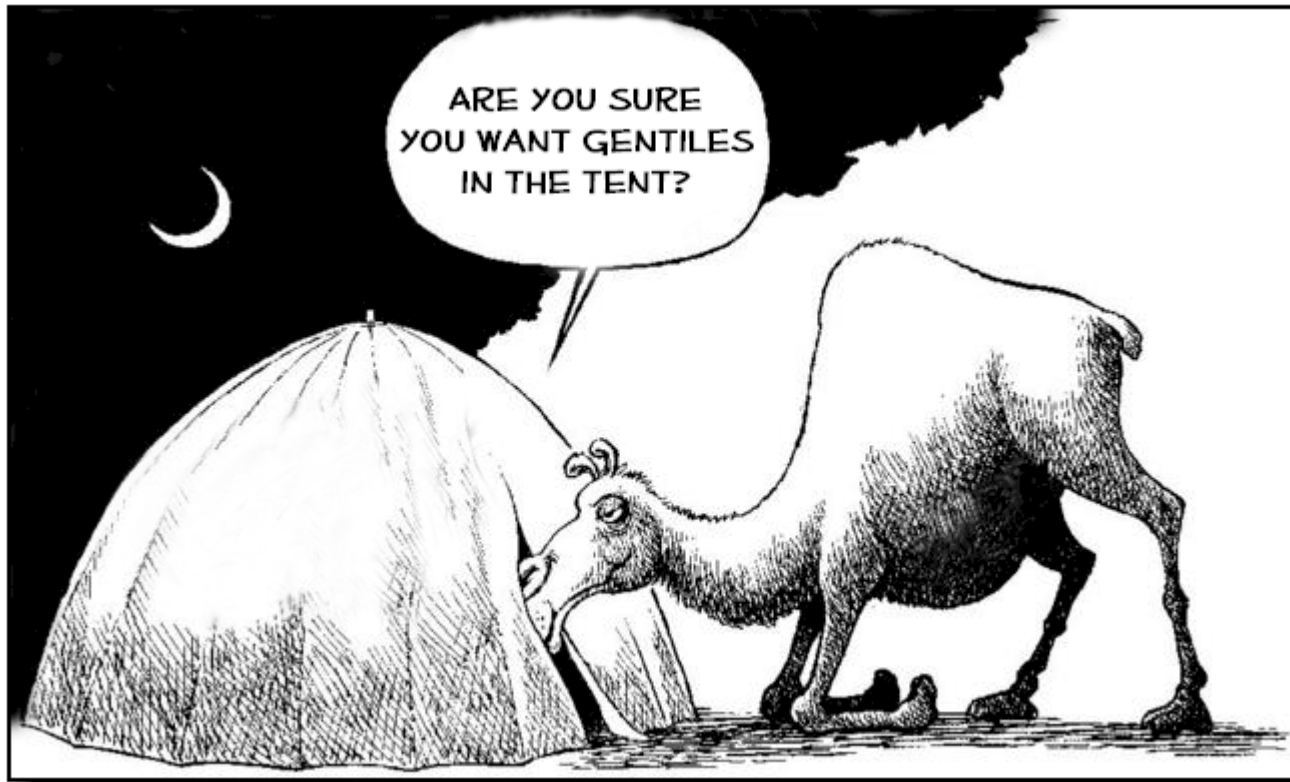
Jesus was impressed hearing this and said to all around Him—

Amen, I have not found anyone among the chosen of Israel with such great faith. Listen up, many will come from far and away, from the east and the west, and will take their places at the table of Abraham, Isaac and Jacob in the kingdom of Heaven. But the natural heirs to this kingdom... They will be thrown outside in the streets where there will be weeping of mothers as they hear dogs gnashing their teeth on the bodies of the dead.

Jesus then turned to the centurion and said, “Go home. Your servant will be healed just as you believed he would be healed.” And, guess what, his servant was indeed healed, that very instant.

- Q Why did the centurion come to Jesus? Bidness? Affection? Humanity? Perhaps John 11:4?
- Q Why did Jesus volunteer to go to the centurion’s house to heal the servant?
- Q Why do you suppose the centurion was uncomfortable having Jesus come to his house? [Perhaps the servant was the cleaning major domo; the house was dirty. ;-)]
- Q Why was Jesus astonished? To whom did He express His amazement? Why?

Q What tent flap was opened up by the centurion's expression of faith?



- Q Why was the servant healed immediately, instead of when the centurion arrived at home?
- Q Why was the man with skin disease told to “keep it quiet,” yet the centurion was not? Furthermore, the public nature of the healing of the centurion's slave/servant/child was relatively flamboyant.
- Q What was the relationship between the centurion and the paralyzed person? Why ask? See http://www.wouldjesusdiscriminate.org/biblical_evidence/gay_couple.html, considering especially the use of the word⁵ “παις”⁶ versus “δουλος.” Later, in Matthew 8:9, δουλος is used by Matthew to discuss “servant, not παις. See also Luke 7:1-10 where δουλος is used to describe the “highly valued” paralyzed person, not παις. And, if the narrative of John 4:46 is the same incident, then the paralyzed person was the centurion's son (υιός),⁷ not his δουλος nor his παις.

⁵See the NEW TESTAMENT GREEK PRONUNCIATION GUIDE at the end of this document.

⁶A boy or girl child. See <http://biblehub.com/greek/3816.htm> for an understanding of the centurion's παις in Matthew 8:6, versus δουλος in Matthew 8:9. See <http://biblehub.com/greek/1401.htm> for explication of δουλος.

⁷See <http://biblehub.com/greek/5207.htm> for more information.

Matthew 8:14-22. *Jesus heals for love, Scripture fulfillment.* When Jesus got back to Peter's house (in Capernaum), He saw Peter's mother-in-law, in bed, with a fever. Touching her hand, the fever left and she got up and began to serve (διηκονει, deaconay)⁸ Him.

Later in the day toward evening, many who were possessed by demons were brought to Him. With just a word, He drove out the spirits and healed all the sick. So, Isaiah's prophecy was fulfilled:

"He took up our weaknesses and carried our diseases."

The crowd got too close, too restless and Jesus gave orders to cross to the other side of the Galilee. As He was trying to leave, two folks interrupted...

A professor said, Rabbi, I will follow you wherever you go. Jesus was not impressed for He said foxes have holes and birds have nests, but the Son of Man has no place to sleep.

Another bugged Him... Sire, let me first go and bury my father. Jesus was not impressed. Follow Me—let the dead bury their own dead.

- Q Why did He touch Peter's mother-in-law, yet heal other sick folk and demon-possessed with "a word?" What else has been changed/created/built/cleared "with a word?"
- Q How do we know Isaiah was talking about Messiah when he said, "He took up our pain and bore our suffering?" [Hint: good example of teaching/learning about context, context, context.]
- Q What was the professor attempting to declare to Jesus the Christ? To what extent was Jesus non-responsive? Why?
- Q Why did Jesus kvetch about having no place to sleep/live/rest?
- Q Why was Jesus so gruff with the guy who wanted to bury his father before continuing on with Jesus?

⁸See the verb form from which we get the word "deacon" at <http://biblehub.com/greek/1247.htm>.

MATTHEW 8:14-22

When Jesus came into Peter's house, he saw Peter's mother-in-law lying in bed with a fever. ¹⁵He touched her hand and the fever left her, and she got up and began to wait on him.

¹⁶When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. ¹⁷This was to fulfill what was spoken through the prophet Isaiah:

"He took up our infirmities and carried our diseases."
[Isaiah 53:4]

¹⁸When Jesus saw the crowd around him, he gave orders to cross to the other side of the lake. ¹⁹Then a teacher of the law came to him and said, "Teacher, I will follow you wherever you go."

²⁰Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head."

²¹Another disciple said to him, "Lord, first let me go and bury my father."

²²But Jesus told him, "Follow me, and let the dead bury their own dead."

Matthew 8:23-32. *Jesus gets a break, but not from wussy disciples*. He finally got in the boat to go to the other side, with His disciples following Him. Being Galilee, it was not unusual for sudden storms to erupt, and this evening was no exception. The storm was pushing waves over the gunwales. Of course, the creator of the universe (Colossians 1:16) was not bothered—He was asleep.

The disciples freaked. Waking Him up from a heavenly dream, they said, "Lord save us! We're going to drown!"

Jesus was bemused—you little faith people. Why are you afraid? So, He got up, scolded the storm and its waves. It knew better than mess with its Creator. It became calm, completely calm.

Now, the disciples were still freaked, but for a different reason—who is this man? Even the storm obeys Him!

Then it got even stranger. When they got over to the other shore (see the map on page 15), two men came from the tombs to meet Him. It was clear they weren't all there. Their demon-possession was so severely violent that others had to stay away—they were dangerous in the worst sense of the word.

The demons shouted at Jesus, calling Him the Son of God—have you come to torment⁹ us before it was supposed to happen? Since there were a herd of pigs feeding nearby, the demons begged Jesus—If you drive us out, send us into the pigs.

Jesus was at this time still kosher (see where it all changed—Luke 10:8, not Acts 10:9-16), so He said go for it. The demons came out and went into the pigs. Note: individually, pigs are intelligent. In a herd they're stupid, and in this case they rushed headlong together over a steep

MATTHEW 8:23-32

Then he got into the boat and his disciples followed him. ²⁴Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. ²⁵The disciples went and woke him, saying, "Lord, save us! We're going to drown!"

²⁶He replied, "You of little faith, why are you so afraid?" Then he got up and rebuked the winds and the waves, and it was completely calm.

²⁷The men were amazed and asked, "What kind of man is this? Even the winds and the waves obey him!"

²⁸When he arrived at the other side in the region of the Gadarenes, two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way. ²⁹"What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?"

³⁰Some distance from them a large herd of pigs was feeding. ³¹The demons begged Jesus, "If you drive us out, send us into the herd of pigs."

³²He said to them, "Go!" So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water. ³³Those tending the pigs ran off, went into the town and reported all this, including what had happened to the demon-possessed men. ³⁴Then the whole town went out to meet Jesus. And when they saw him, they pleaded with him to leave their region.

⁹Matthew uses the word βασανίσαι (bah-sah-nis-aye) here, meaning torment. In John 14:9-10, John uses the same word to describe the penalty for worshipping "the beast." To wit:

"If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be *tormented* with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

bank in the lake and died in the water. The pig farmers ran away and told everyone in town that a great man had cast out the demons from the men in the tombs, and had facilitated their death by casting them into the pigs. And the pigs were gone. Wow.

The whole town turned out to meet this “GodSavior,” Yeshua. While impressed, they were filled with existential angst and pleaded with Jesus that He leave the area. He did. Stepping into a boat, He left to continue His ministry across the sea in His own town. But that’s another story for another time.

- Q Why was Jesus in the boat in the first place? Why was He asleep? Tired or setting up another teaching opportunity?
- Q Why did Jesus belittle the disciples for their lack of faith and fear from the waves overrunning the gunwales?
- Q Why did He have the authority to quench the storm and its waves?
- Q What was so amazing about the Creator controlling the creation?
- Q Why were the men so dangerous? Why were they living in the tombs?
- Q Who did the men believe Jesus to be? What did they ask of Him? [Pigs. Timing. Results.] Why?
- Q For whom was hell created (e.g., Revelation 14)? So what? To what extent do you worship the beast?
- Q Once they had met Him, why do you suppose the town implored Jesus to leave? Why did He accommodate them?



8:2 *leprosy*. See Leviticus 13-14 for all the rules concerning skin diseases. Such diseases were more than biological threats because they interfered with prescribed worship practices.



make me clean. Leprosy made a person ceremonially unclean as well as physically afflicted (see Luke 5:12-16). The healing of the man with leprosy is described in all three of the Synoptic Gospels, but the setting is different in each. In Matthew (8:1-4) it is part of a collection of miracles; in Mark (1:40-45) and Luke it is probably one incident that occurred on the first tour of Galilee.

In Luke 5:12 we see the phrase, “*covered with leprosy*.” Only Luke notes the extent of his disease. The Greek term (πλήρης λέπρας playrays lepras) was used in medical literature, though not concerning leprosy per se.

8:4 *don't tell anyone*. We're not sure why Jesus said this. Conjectures include:

- (1) Jesus did not want to be considered just a miracle worker,
- (2) He did not want his teaching ministry hindered by too much publicity about His healing miracles, or
- (3) He did not want his death to come prematurely, i.e., before He had finished his ministry.
- (4) He knew people would not obey given the drama of the context; i.e., hence, the news and evidence of a *priestly* Messiah would be assimilated faster.

Other instances of this warning occur in Matthew 9:30; 12:16; Mark 1:44; 5:43; 7:36; and Luke 8:56.

show yourself to the priest. See note above on 8:2. Only the priest could declare the man clean to resume worship and social interaction.

8:5-13 Although the incident in John 7:43-54 is similar, it probably is a separate episode in the life of Jesus.

8:5 *Capernaum*. Although not mentioned in the Hebrew Scriptures, it was evidently a sizable town in Jesus' day. Peter's house there became Jesus' base of operations during his extended ministry in Galilee (see Mark 2:1; 9:33).

¹⁰Adapted, revised and edited by D. Thomas Porter from Compton's Interactive NIV © 1996.

8:5 *centurion*. A Roman military officer in charge of 100 soldiers; roughly equivalent to an E-9, or a warrant officer. In Luke's account (Luke 7:1-10) Jewish elders and friends of the centurion came to Jesus on his behalf, but Matthew does not mention these intermediaries.

When Jesus had finished saying all this in the hearing of the people, he entered Capernaum. ²There a centurion's servant, whom his master valued highly, was sick and about to die. ³The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. ⁴When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, ⁵because he loves our nation and has built our synagogue." ⁶So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. ⁷That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. ⁸For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." ⁹When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel." ¹⁰Then the men who had been sent returned to the house and found the servant well.

8:8 *I do not deserve to have you come under my roof*. In Greek the words "I do not deserve" are the same as those used by John the Baptist in 3:11 ("I am not fit"). The entire statement reveals how highly the centurion regarded Jesus.

8:11 *feast . . . in the kingdom of heaven*. The eschatological Messianic banquet that symbolizes the blessings of an intimate relationship with God (see Isaiah 25:6-9)...

On this mountain the LORD Almighty will
prepare
a feast of rich food for all peoples,
a banquet of aged wine--
the best of meats and the finest of wines.
⁷On this mountain he will destroy
the shroud that enfolds all peoples,
the sheet that covers all nations;
⁸ he will swallow up death forever.

The Sovereign LORD will wipe away the tears
from all faces;
he will remove the disgrace of his people
from all the earth.
The LORD has spoken.
⁹In that day they will say,
"Surely this is our God;
we trusted in him, and he saved us.
This is the LORD, we trusted in him;
let us rejoice and be glad in his salvation."

8:12 *subjects of the kingdom*. Pre-Christ believers who thought their Judaism was an inherited passport for entrance into the kingdom (see 3:9-10 and in 3:9 where Matthew records believers assured themselves of their righteousness, of their acceptance to the Lord God because, "We have Abraham as our father.") Paul took this logic and turned it upside down, praise Holy Spirit the Comforter, by saying:

You are all sons of God through faith in Christ Jesus, ²⁷for all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. ²⁹**If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.** —Ephesians 3:26-29

8:18 *the other side*. The east side.

8:19 *teacher of the law.* Jewish scholars of the day, professionally trained in the development, teaching and application of the Law in the Hebrew Scriptures. Their authority came from human assignation and tradition.

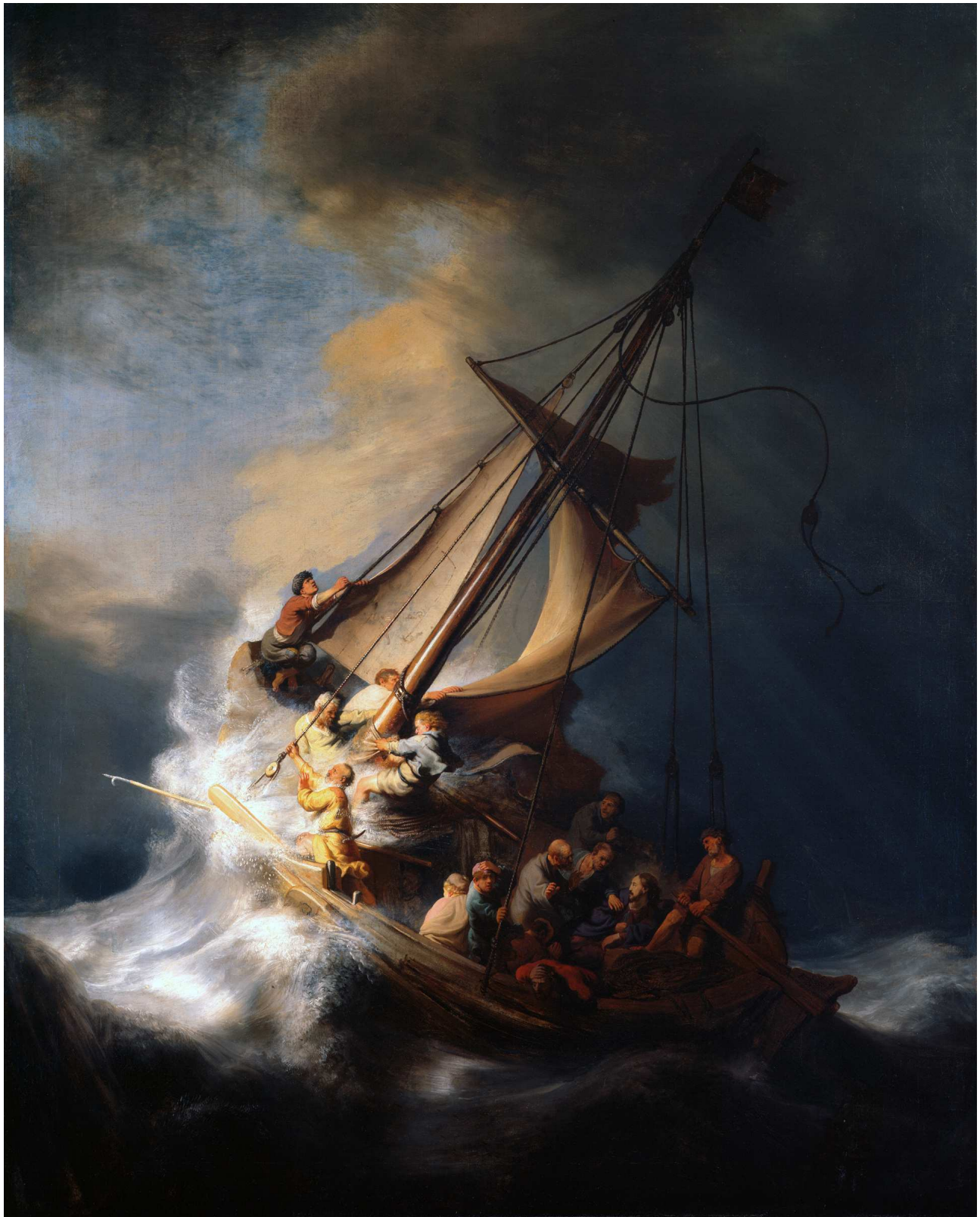
8:20 *Son of Man.* Jesus' most common title for himself, used 81 times in the Gospels and never used by anyone but Jesus. In Daniel 7:13-14 the Son of Man is pictured as a heavenly figure who in the end times is entrusted by God with authority, glory and sovereign power. That Jesus used "Son of Man" as a Messianic title is evident by his use of it (v. 31) in juxtaposition to Peter's use of "Christ" (v. 29).

In Daniel 7:13 we see first reference to Messiah as the Son of Man, a modest¹¹ title Jesus applied to himself. He will be enthroned as ruler over the whole earth (previously misruled by the four kingdoms of men), and his kingdom "will never be destroyed" (Daniel 7:14), whether on earth or in heaven.

8:22 *let the dead bury their own dead.* The time of Jesus' ministry was short and demanded full attention and commitment. This statement stresses the radical demands of Jesus' discipleship, since Jews placed great importance on the duty of children to bury their parents. Remember Joseph's wish before he died.

8:24 *furios storm.* Situated in a basin surrounded by mountains, the Sea of Galilee is particularly susceptible to sudden, violent storms. Cool air from the Mediterranean is drawn down through the narrow mountain passes and clashes with the hot, humid air lying over the lake.

¹¹He was, after all, the Christ, Deity incarnate.



8:28 *region of the Gadarenes.* The region around the city of Gadara, six miles southeast of the Sea of Galilee. Mark and Luke identify the region by the capital city Gerasa, located about 35 miles southeast of the Sea.



two. Mark (5:2) and Luke (8:27) initially mention only one Gadarene demoniac, yet later all three synoptics refer to a plurality of demons, not necessarily one demon-possessed man (Mark & Luke) versus men (Matthew).

8:29 *appointed time.* The time of their judgment (Mark 5:10 records the demons were fearful of being sent into eternal punishment, i.e., “into the Abyss” (see also Luke 8:31 which uses similar language).

8:30 *herd of pigs.* Large numbers of Gentiles lived in Galilee. Normally Jews did not raise pigs, since they were considered the most unclean of all animals.

8:32 Though Jesus seemingly consented to the demons' request, the pigs carried the demons into the depths of the sea—perhaps symbolic of the Abyss (a place of confinement for evil spirits and for Satan (see note on Revelation 9:1) which the demons did not want to go.

8:34 *pleaded with him to leave.* Perhaps they were more concerned about their financial loss than about the deliverance of the miserable demon-possessed.

NEW TESTAMENT GREEK PRONUNCIATION GUIDE

A	α	alpha	a	f <u>ath</u> er
B	β	beta	b	
Γ	γ	gamma	g	
Δ	δ	delta	d	
E	ε	epsilon	e	<u>en</u> d
Z	ζ	zeta	z	
H	η	eta	ê	<u>h</u> ey
Θ	θ	theta	th	<u>th</u> ick
I	ι	iota	i	<u>i</u> t
K	κ	kappa	k	
Λ	λ	lambda	l	
M	μ	mu	m	
N	ν	nu	n	
Ξ	ξ	xi	ks	<u>box</u>
O	ο	omicron	o	<u>off</u>
Π	π	pi	p	
P	ρ	rho	r	
Σ	σ/ς	sigma	s	
T	τ	tau	t	
Υ	υ	upsilon	u	<u>put</u>
Φ	φ	phi	f	
X	χ	chi	ch	<u>Bach</u>
Ψ	ψ	psi	ps	
Ω	ω	omega	ô	<u>grow</u>

✓ **Diphthongs:** When two vowels combine to make one sound, it is called a diphthong. There are seven diphthongs in Greek:

αι	<u>ai</u> sl
ει	<u>fr</u> ei <u>gh</u> t
οι	<u>oi</u> l
αυ	<u>co</u> w
ευ	eh-oo as in Edward without the “d”
ου	<u>fo</u> od
υι	<u>qu</u> een

The “ευ” combination is probably the hardest to learn for most people. It may help to take the “ow” sound and say it slowly; if you notice, there are actually two sounds in “ow.” It starts out with “ah,” then glides to an “oo” sound, “ah-oo.” Try doing the same with “e” (as in “Edward”) and “oo” – “e-oo.” This is a little like the “e-w” in Edward—if you remove the “d.”

Breathings

The rough breathing is pronounced like an “h,” and looks like a backwards comma written over a vowel. The smooth breathing is not pronounced at all, and looks like a regular comma written over a vowel. Note the difference between “en” and “hen.”

<u>smooth</u>	<u>rough</u>
εν	έν
en	hen

In older New Testament manuscripts, the text is written in all capital letters (Uncial).

ΛΟΓΟΣ = λογος = logos = “word”

Notes

- ✓ **Sigma (σ, ς):** There are two forms for the letter sigma. When written at the end of a word, it is written like this: ς. If it occurs anywhere else, it is written like this: σ.
- ✓ **Upsilon (υ):** In the above table, pronounce this letter like “u” in “put.” The preferred pronunciation is actually more like the German “ü” as in “Brücke,” or like the French “u” as in “tu.” If you speak neither German or French, worry not; just pronounce it the way the table suggests.
- ✓ **Xi (χ):** This is the same sound as “ch” in “Bach,” *not* the sound like “ch” in “chair.” The same sound occurs in the Scottish “Loch,” as in “Loch Ness,” or the German “ach!”