

**Matthew 8:1-17**

When Jesus came down from the mountain,  
large crowds followed Him.

<sup>2</sup> And a leper came to Him  
and bowed down before Him,  
and said,  
"Lord,  
if You are willing,  
You can make me clean."

<sup>3</sup> Jesus stretched out His hand  
and touched him,  
saying,  
"I am willing;  
be cleansed."

And immediately his leprosy was cleansed.

<sup>4</sup> And Jesus said to him,  
"See that you tell no one;  
but go,  
show yourself to the priest  
and present the offering that Moses commanded,  
as a testimony to them."

<sup>5</sup> And when Jesus entered Capernaum,  
a centurion came to Him,  
imploring Him,

<sup>6</sup> and saying,  
"Lord,  
my servant is lying paralyzed at home,  
fearfully tormented."

<sup>7</sup> Jesus said to him,  
"I will come  
and heal him."

<sup>8</sup> But the centurion said,  
"Lord,  
I am not worthy for You to come under my roof,  
but just say the word,

and my servant will be healed.

<sup>9</sup> "For I also am a man under authority,  
with soldiers under me;  
and I say to this one, 'Go!'  
and he goes,  
and to another, 'Come!'  
and he comes,  
and to my slave, 'Do this!'  
and he does *it*."

<sup>10</sup> Now when Jesus heard *this*,  
He marveled  
and said to those who were following,  
"Truly I say to you,  
I have not found such great faith with anyone in Israel.

<sup>11</sup> "I say to you that many will  
come from east and west,  
and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven;  
<sup>12</sup> but the sons of the kingdom will be cast out into the outer darkness;  
in that place there will be weeping and gnashing of teeth."

<sup>13</sup> And Jesus said to the centurion,  
"Go;  
it shall be done for you as you have believed."  
And the servant was healed that *very* moment.

<sup>14</sup> When Jesus came into Peter's home,  
He saw his mother-in-law lying sick in bed with a fever.

<sup>15</sup> He touched her hand,  
and the fever left her;  
and she got up and waited on Him.

<sup>16</sup> When evening came,  
they brought to Him many who were demon-possessed;  
and He cast out the spirits with a word,  
and healed all who were ill.

<sup>17</sup> *This was* to fulfill what was spoken through Isaiah the prophet:

"HE HIMSELF TOOK OUR INFIRMITIES  
AND CARRIED AWAY OUR DISEASES."

## **Matthew 8:1-17**

Alternates teaching chunks and action/narrative in 5 sections

Pt 1 3:1-7:29 (end of sermon on Mt)

Pt 2 8:1-11:1 (miracles/healings and cost of discipleship)

Pt 3 11:2-13:53 (parables)

Pt 4 13:54-19:1

Pt 5 19:2-26:3

Can divide each of those up into the narrative and teaching section, although some mix more than others

1<sup>st</sup> section was clear with 3-4 as narrative and 5-7 as teaching

2<sup>nd</sup> section likewise has two chapters of narrative (8-9) and then instruction in 10.

If you have a red letter Bible you will notice that narrative sections are mostly black with a little red and then the larger discourses will be mostly red as Jesus teaches

This narrative section in 8-9 serves to support Jesus' authority now not through His message but through His miracles.

3 healings in 8:1-17

Power over nature and demons in 8:18-34

Power to heal and forgive in 9:1-8

5 more healings to end chapter 9

9:35 as a summary verse over this section – He was going through cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness

**Matthew 4:23** Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.

**Matthew 9:35** Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

Summaries of his ministry. 5-7 contains a detailed account of his teaching ministry. 8-9 now contains a detailed account of his healing ministry.

Who do you think is unreachable with the power of God?

3 different people healed, each of whom were "outcasts" in a sense – leper, centurion, woman

3 different expressions of faith – leper believed Jesus could heal him (faith of the sufferer), centurion believed Jesus could heal his slave (faith of the requester),

Peter's mother-in-law had no mention of anyone making a request or expressing faith

In first and third he healed with a touch, in the second he healed from a distance.

**Big idea: Jesus demonstrated His authority and compassion by healing the sick.**

**The King's Authority and Compassion**

When Jesus came down from the mountain,

The scene: down from the mountain

large crowds followed Him.

Are these the same crowds that listened to the sermon on the mount?

Probably although it appears this section is topical in order not chronological because other synoptic record a different order

Crowds reflect the time of popularity in Jesus' ministry. Later will come a time of rejection.

<sup>2</sup> And a leper came to Him

What would life have been like for a leper?

**Leviticus 14:2-3** "This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest, <sup>3</sup> and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the infection of leprosy has been healed in the leper, Odonnell – like HIV/AIDS today, leprosy in ancient Israel was the most dreaded disease. . . a contagious skin disease that not only affects the skin (color, texture, odor) and throat (creates a raspy voice), but also slowly destroys nerves that sense pain in our bodies. Thus, lepers often lost the tips of fingers and toes and broke limbs because they couldn't feel the weight of something heavy or the heat of the fire or the cut of a knife.

Jews the worst part of it would have been the separateness that comes with it

**Leviticus 13:45-46** "As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, 'Unclean! Unclean!' <sup>46</sup> "He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp.

Torn clothes, hair uncovered

What would he have experienced with his disease?

New Bible Dictionary - Broad term, lay, non-scientific diagnosis like modern leprosy. Same word used to describe human skin disease, discolouration of wool, leather, linen, even walls of houses. Thus indicating that sara'at cannot have been but might possibly have included true leprosy. In NT used only of human disease.

and bowed down before Him,

recognizes Jesus' authority and power – bowed down, stated that Jesus could do this if he is willing

Is this an obvious response to Jesus' sermon? Is it a natural outflow of His authority?

and said,

"Lord,

if You are willing,

not "if you can, will you make me clean" but "if you are willing you can make me clean"

Odonnell – notice the balance of the leper's faith. He has confidence in Jesus (you can heal me) mixed with humility (only if you will). Now that's faith – absolute trust in Jesus and absolute poverty of spirit before him.

You can make me clean."

Morris – spoke of cleansing not healing because it was not just a terrible disease but a defiling disease, requiring the infected to cry out "unclean"

<sup>3</sup> Jesus stretched out His hand  
and touched him,

Doesn't always touch. Leper probably hasn't been touched since his disease began. It would have made the one who touched him unclean as well. Imagine the feeling for this man.

Touching would bring defilement and risk of contamination – he could himself contract leprosy!  
Carson – by touching an unclean leper, Jesus would become ceremonially defiled himself. But at Jesus' touch nothing remains defiled. Far from becoming unclean, Jesus makes the unclean clean. Both Jesus' word and touch are effective, implying that authority is vested in his message as well as in his person.

**Leviticus 5:3** <sup>3</sup> 'Or if he touches human uncleanness, of whatever *sort* his uncleanness *may* be with which he becomes unclean, and it is hidden from him, and then he comes to know *it*, he will be guilty.

Carson – the touch did not defile the healer but healed the defiled

saying,

"I am willing;

Carson – in affirming his willingness to heal, Jesus proved that his will is decisive. He already had the authority and power and only needed to decide to act.

**Mark 1:40-41** And a leper came to Jesus, beseeching Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean." <sup>41</sup> Moved with compassion, Jesus stretched out His hand and touched him, and said to him, "I am willing; be cleansed."

Moved with compassion

be cleansed."

And immediately his leprosy was cleansed.

Immediate, not gradual; would the epidermal layer have regenerated immediately? Would the skin have been fresh and clean like an infant? Would dead tissue at the end of fingers have been reshaped and made new? .

In cases when the skin disease under the heading "leprosy" was recovered from, it was likely gradual and required a series of check ups after 7 days and then after 7 more days to see if he or she is improving.

<sup>4</sup> And Jesus said to him,

"See that you tell no one;

**Why? Why does Jesus sometimes say to tell no one and other times either not forbid it or specifically tell them to go and tell?**

**Matthew 9:30-31** <sup>30</sup> And their eyes were opened. And Jesus sternly warned them: "See that no one knows *about this!*"

<sup>31</sup> But they went out and spread the news about Him throughout all that land.

**Matthew 12:15-16** But Jesus, aware of *this*, withdrew from there. Many followed Him, and He healed them all, <sup>16</sup> and warned them not to tell who He was.

**Mark 7:35-36** And his ears were opened, and the impediment of his tongue was removed, and he *began* speaking plainly. <sup>36</sup> And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it.

**John 4:39-42** From that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I *have* done." <sup>40</sup> So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. <sup>41</sup> Many more believed because of His word; <sup>42</sup> and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."

**Mark 5:18-20** <sup>18</sup> As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him. <sup>19</sup> And He did not let him, but He said to him, "Go home to your people and report to them what great things the Lord has done for you, and *how* He had mercy on you." <sup>20</sup> And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.

Carson – show that Jesus is not presenting himself as a mere wonder-worker who can be pressured into messiahship by crowds whose messianic views are materialistic and political.

Concerned that he would be misunderstood as a mere miracle worker.

It has not been uncommon for people to misunderstand Jesus 😊

The people who disobeyed Jesus' injunctions to silence only made his mission more difficult.

**Mark 1:44-45** <sup>44</sup> and He said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them." <sup>45</sup> But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.

Odonnell – there is a proper timing to Jesus' ministry. He doesn't want word about him getting out too soon or in a way that is misinformed about his purposes.

Odonnell quoting Bruner – "Jesus will not storm Israel with his messianic claim" instead he will "knock quietly at its door, leper by leper, little by little."

What other examples does he say not to tell? When does He instruct them to tell?

but go,

show yourself to the priest

**Leviticus 14:2-3** "This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest, <sup>3</sup> and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the infection of leprosy has been healed in the leper,

Although he was healed and cleansed, this would be necessary to restore his place in society

and present the offering that Moses commanded,

what is the commandment of Moses he refers to here?

as a testimony to them."

This should be a testimony to the priests  
He is instructing the man to follow the OT law, it was still in effect  
And yet he is not unclean for having touched him

<sup>5</sup> And when Jesus entered Capernaum,

Scene 2: Capernaum

How far of a distance is this likely from scene 1?

What is Capernaum like?

a centurion came to Him,

Roman soldier over 100 men, military backbone of the Roman empire

Not Jewish

Both these make it surprising that he would come to Jesus – Not part of the people of God and he was oppressing the people of God.

O'Donnell "thus according to Jewish thinking, he was the wrong race and wore the wrong uniform"

Luke reports that he didn't come directly but sent Jewish intermediaries. Matthew leaves out the intermediaries.

implored Him,

What does "implore" mean? How is it different than merely asking and saying?

<sup>6</sup> and saying,

"Lord,

O'Donnell – in Matthew, believers call Jesus Lord, unbelievers call him rabbi, teacher, etc.

my servant is lying paralyzed at home,

pais – servant can be young child or son but textual evidence supports servant

paralyzed – greek word is almost identical

what is the source of the paralysis?

Doesn't say in the context. Doesn't appear to be demonic because refers to the healing without mentioning casting out demons

Appears to be very painful as well

Appropriate place for an excursus on physical sickness and disease as life after the fall? Perhaps as part of an introduction?

People don't come to church to be entertained but to have their misery explained

Mixture of music – songs you can sing if you are rejoicing and songs that you can sing if you are weary and tired

Jesus authority extends over sickness and death – the wreckage wrought by the fall

fearfully tormented."

Isn't recorded as specifically asking Jesus for anything. Neither did the Leper. They just stated their condition.

<sup>7</sup> Jesus said to him,

"I will come

and heal him."

<sup>8</sup> But the centurion said,

"Lord,

I am not worthy for You to come under my roof,

Why would he believe he is unworthy? What does this indicate about him? His view of Jesus?

Mt 5:3 – blessed are the poor in spirit. . .

Carson quoting LTJM – “Here was one who was in the state described in the first clauses of the Beatitudes, and to whom came the promise of the second clauses; because Christ is the connecting link between the two.”

Odonnell – cultural taboo, similar to era of segregation in the US with separate drinking fountains for whites and blacks

Like the Queen of England meeting you on the street and then saying she will spend the night at your house. You may feel honored but then you would quickly realize what a dump it is.

This man realizes that he is unworthy to have royalty – the Lord – into his house.

**Acts 10:28** <sup>28</sup> And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean.

What view of hospitality is communicated in this?

but just say the word,

That we know of, no example Jesus having already done this.

and my servant will be healed.

<sup>9</sup> "For I also am a man under authority,

This man understood authority. It was very clear to him.

Carson – the authority came from the emperor so for the centurion to speak he was speaking with the authority of the emperor and for a soldier to disobey was to disobey the emperor

with soldiers under me;

and I say to this one, 'Go!'

and he goes,

and to another, 'Come!'

and he comes,

and to my slave, 'Do this!'

and he does *it*."

<sup>10</sup> Now when Jesus heard *this*,

He marveled



Why would He marvel? What does this indicate?

Calvin – though amazement is not appropriate for God, seeing it must arise from new and unexpected happenings, yet it could occur in Christ, inasmuch as he had taken on our human emotions, along with our flesh.

and said to those who were following,

"Truly I say to you,

I have not found such great faith with anyone in Israel.

Carson – the greatness of his faith did not rest in the mere fact that he believed Jesus could heal from a distance but in the degree to which he had penetrated the secret of Jesus' authority.

Not the faith of the sufferer but the faith of the centurion that is emphasized.

<sup>11</sup> "I say to you that many will

How does this compare to his statement in ch 7 that few will find the gate to life but many will travel the broad way to destruction?

come from east and west,

and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven;

picture is that of the messianic banquet. Did not usually anticipate the presence of Gentiles at the banquet which symbolized the consummation of the messianic kingdom. These "many" can only be gentiles, contrasted as they are with subjects of the kingdom. ... subjects of the kingdom are the Jews, who see themselves as Sons of Abraham belonging to the kingdom by right. ... but Jesus reverses roles and the sons of the kingdom are thrown aside, left out of the future messianic banquet, consigned to darkness where there are tears and gnashing of teeth.

Not absolute – patriarchs are Jews – but these verses affirm in a way that could only shock Jesus' hearers, that the locus of the people of God would not always be the Jewish race.

<sup>12</sup> but the sons of the kingdom will be cast out into the outer darkness;

Who are the sons of the kingdom?

BAGD – son denotes one who shares in this thing or who is worthy of it, or who stands in some other close relation to it.

Morris – Jesus is speaking of Jews who, because of the nation's relationship to God, would be expected to feature in the kingdom but whose lack of faith means that they forfeit their place. They will be thrown out.

Why will they be cast out?

in that place there will be weeping and gnashing of teeth."

<sup>13</sup> And Jesus said to the centurion,

"Go;

it shall be done for you as you have believed."

Not "because you believed" but "in the way that you believed it would be done" or "as expected by the centurions faith"

And the servant was healed that very moment.

Healed from a distance; no faith stated or implied by the one who was healed

<sup>14</sup> When Jesus came into Peter's home,

Scene 3: Peter's home

Is this in Capernaum? Do we know where this home is? (pictures?)

Biblical archeologists believe they have found it underneath the ruins of an ancient octagonal Byzantine church. Found a simple home that was common for the 1<sup>st</sup> century – rough stone, several small rooms around two courtyards. But the early use as a home was changed into a different use. It was remodeled to have a large open room, the room was plastered, enlarged, and remnants were of large pots rather than small ones that would be found in a home. It was believed to have been converted into an early church, which is one of the reasons they think it is not just any house but specifically Peter's home.

Peter was married

**1 Corinthians 9:5** Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?

He saw his mother-in-law lying sick in bed with a fever.

Carson – may have been malarial, fever was considered a disease not a symptom at the time

Morris – only time Jesus is reported as healing without some form of request; elsewhere people approach him

<sup>15</sup> He touched her hand,

Touched her this time

and the fever left her;

and she got up and waited on Him.

This may rub people the wrong way. I think its because they picture her still weak from sickness but now having to get up and make a bunch of food for people. Like the young mom who never gets to take a "sick day" because the kids are still needy. Like the cold medicine commercial about the people who you think are telling their boss that they can't come in today but it is really their child. Odonnell – what is matthew doing here? Reminding us Peter was married? Show no health issue too small? Show he can heal on his own initiative whenever and whoever he wants? That he had not forsaken the jews? ...the main reason matt includes this miracle is to show that Jesus has come, in the words of psalm 147:2 to gather "the outcasts of Israel" (a leper and a woman) and of the world (a roman slave) to the true Israel, Jesus.

Women were viewed as second-class citizens. In synagogue women were placed behind screens, to the rear, as in modern muslim mosques.

One of 18 benedictions prayed each day by any devout Jewish man was , "Lord, I thank Thee that I was not born a slave, a gentile, or a woman."

Jesus healed those from 3 groups of outcasts!

Morris quoting Green – they are all persons excluded from full participation in Israel's worship

What does it indicate if she was able to wait on them right away? Why is this element included?

Carson – not to indicate that those who were touched by Jesus become his servants but to make it clear that the miracle was effective and instantaneous. Jesus' authority instantly accomplishes what he wills.

<sup>16</sup> When evening came,

they brought to Him many who were demon-possessed;

connection between demon-possession and sickness?

and He cast out the spirits with a word,

and healed all who were ill.

<sup>17</sup> This was to fulfill what was spoken through Isaiah the prophet:

"HE HIMSELF TOOK OUR INFIRMITIES  
AND CARRIED AWAY OUR DISEASES."

What is the meaning of this statement in Isaiah?

Does this mean we can believe Jesus will take away our diseases now?

He will ultimately take away all disease and it will be due to his death but it will be after he rolls back ever effect of sin on the world.

Morris – we cannot say that all our sicknesses are due to personal sin, but we can say that sickness was not part of the original creation and that it will have no place in the final state of affairs.

**Psalm 103:3** <sup>3</sup> Who pardons all your iniquities, Who heals all your diseases;

In what way did He bring healing through the cross? (from my sermon notes on Is 53)

Jesus healed many people while He was on earth.

**Matthew 8:16-17** When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill. <sup>17</sup> This was to fulfill what was spoken through Isaiah the prophet: "HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES."

All affects of the curse will ultimately be rolled back through Jesus, including physical sickness.

**Revelation 21:3-4** And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, <sup>4</sup> and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

But the main healing He brings that is consistent with the context is spiritual healing through the forgiveness of sins.

**1 Peter 2:24-25** and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. <sup>25</sup> For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.



## 5 Sections in Matthew

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### Part 1 Matthew 3:1-7:29

Matthew 7:28 When Jesus had finished these words . . .

### Part 2 Matthew 8:1-11:1

Matthew 11:1 When Jesus had finished giving instructions . . .

### Part 3 Matthew 11:2-13:53

Matthew 13:53 When Jesus had finished these parables . . .

### Part 4 Matthew 13:54-19:1

Matthew 19:1 When Jesus had finished these words . . .

### Part 5 Matthew 19:2-26:2

Matthew 26:1-2 When Jesus had finished all these words . . .

### 1. Jesus healed a leper with a touch. (8:1-4)

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**Leviticus 13:45-46** "As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, 'Unclean! Unclean!' <sup>46</sup> "He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp.

### 1. Jesus healed a leper with a touch. (8:1-4)

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**Leviticus 5:3** 'Or if he touches human uncleanness, of whatever *sort* his uncleanness *may* be with which he becomes unclean, and it is hidden from him, and then he comes to know *it*, he will be guilty.

1. Jesus healed a leper with a touch. (8:1-4)

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**Mark 1:44-45** and He said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them." <sup>45</sup> But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.

2. Jesus healed a centurion's slave from a distance. (8:5-13)

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3. Jesus healed a woman without being asked. (8:14-17)

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a. Physical sickness entered the world as a consequence of mankind's fall into sin.

**Genesis 2:16-17** The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; <sup>17</sup> but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

3. Jesus healed a woman without being asked. (8:14-17)

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b. All effects of the curse will ultimately be rolled back through Jesus, including physical sickness.

### 3. Jesus healed a woman without being asked. (8:14-17)

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**Revelation 21:3-4** And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

### 3. Jesus healed a woman without being asked. (8:14-17)

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**Psalm 103:3** Who pardons all your iniquities, Who heals all your diseases;

### 3. Jesus healed a woman without being asked. (8:14-17)

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c. Jesus healed many people while He was on earth as a foretaste of future complete healing.

**Matthew 14:14** When He went ashore, He saw a large crowd, and felt compassion for them and healed their sick.

### 3. Jesus healed a woman without being asked. (8:14-17)

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c. Jesus healed many people while He was on earth as a foretaste of future complete healing.

**Matthew 8:16-17** When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill. 17 This was to fulfill what was spoken through Isaiah the prophet: "HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES."

#### 4. Key ideas

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- a. Jesus demonstrated His authority by healing the sick in fulfillment of prophecy.
- b. Jesus was gathering the "outcasts" from society.

**Matthew 8:11-12** "I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; <sup>12</sup> but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth."