

# Treasure Hunt

- In v. 27, what special meaning is attached to “be of good cheer” beyond “fear not”?
- What is the Lord claiming by his statement, “It is I”?
- What three lessons can we learn from Peter’s walk on the water?
- How would you reconcile the Lord’s rebuke to “ye of little faith” with the power of small faith in 17:20?
- Compare the three miracles in ch. 14 with the ones that most resemble them in ch. 8-9. How do they differ? What point is Matthew making?

# The Proclamation of Jesus the King

## Matthew: The Gospel of the Kingdom

### 1:1-4:16 The Person of Jesus the King

- 1:1 "The book of the Generation of Jesus Christ"
- 1:1-17 Genealogy
- 1:18-25 Birth
- 2:1-23 Recognition & Preservation
- 3:1-17 **Baptism**
- 4:1-11 **Temptation**
- 4:12-16 Move to Capernaum (transition)

### 4:17-16:20 The Proclamation of Jesus the King

- 4:17 "From that time Jesus began to preach, ..."
- 4:17-11:30 Call & Preparation of the Disciples
- 12:1-13:58 The Great Schism
- 14:1-16:20 Growing Opposition

### 16:21-28:20 The Passion of Jesus the King

- 16:21 "From that time forth began Jesus to shew unto his disciples, ..."
- 16:21-17:21 Principles of Discipleship
- 17:22-20:16 Life in the Kingdom
- 20:17-25:46 Controversy in Jerusalem
- 26:1-28:20 Death & Resurrection

## 4:17 "From that time Jesus began to preach, ..."

### 4:17-11:30 Call & Preparation of the Disciples

Calling	4:18-22 the <b>Four</b>	↑ ↑	9:36-10:4 the <b>Twelve</b>	↑	11:2-30 (28) <b>all</b>
Summary	4:23 <b>teaching</b> ... <b>preaching</b> ... <b>healing</b>	↓ ↓	9:35 <b>teaching</b> ... <b>preaching</b> ... <b>healing</b>	↓	11:1 <b>teach</b> ... <b>preach</b>
Training	ch. 5-7 <b>Teaching</b>	↓ ↓	ch. 8-9 <b>Healing</b>	↓	10:5-42 <b>Preaching</b>

### 12:1-13:58 The Great Schism

	Ch. 12	Ch. 13
Public Rejection	1-45, the Pharisees <b>reject the Lord</b>	1-52, the Lord <b>rejects unbelievers</b> (by hiding his teaching in parables)
Private Rejection	46-50, the Lord <b>rejects his family</b>	53-58, his home town <b>rejects the Lord</b>

### 14:1-16:20 Growing Opposition

- 14:1-12 **King Herod kills the Baptist**
- 14:13-36 **Miracles**
- 15:1-28 **Pharisaic Rejection**
- 15:29-39 **Miracles**
- 16:1-12 **Pharisaic Rejection**
- 16:13-20 **Peter confesses King Jesus**

# Comparing Two Storms

	8:23-27	14:22-33
Destination	28 And when he was come to the other side into the country of the Gergesenes [to the east]	34 And when they were gone over, they came into the land of Gennesaret [to the west]
Lord's location	23 And when he was entered into a ship, his disciples <b>followed him</b> . 24 ... <b>he was asleep</b> .	Mat 14:23 he went up <b>into a mountain apart</b> to pray:
Initiative	25 And <b>his disciples came</b> to <i>him</i> , and awoke him, saying, Lord, save us: we perish.	25 And in the fourth watch of the night <b>Jesus went unto them</b> , walking on the sea.
Self-Revelation	(none)	27 Be of good courage; <b>I am</b> ; be not afraid
Distinguished disciple	(none)	28 And <b>Peter</b> answered him and said, Lord, if it be thou, bid me come unto thee on the water.
Lack of faith	26 Why are ye fearful, O ye of little faith? (to them all)	31 O thou of little faith, wherefore didst thou doubt? (to Peter)
How storm ended	26 Then he arose, and <b>rebuked</b> the winds and the sea; and there was a great calm.	32 And when they were <b>come into the ship</b> , the wind ceased.
Response	32 But the men <b>marvelled</b> , saying, <b>What manner of man</b> is this	33 Then they that were in the ship came and <b>worshipped</b> him, saying, Of a truth <b>thou art the Son of God</b> .

# Encouragement in v. 27: Be of good cheer / courage, ... , fear not

Both translate Hebrew אל תירא “fear not”

“Be of good cheer/good courage”

- Less common (11x vs. 50x), suggests special meaning (“marked”)
- Often associated with assurance of the Lord’s presence:

Exo 14:13 And Moses said unto the people, **Fear ye not**, stand still, and see the **salvation of the LORD**, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Joe 2:21 **Fear not**, O land; be glad and rejoice: for **the LORD will do great things**.

Hag 2:4-5 for **I am with you**, saith the LORD of hosts: 5 *According to* the word that I covenanted with you when ye came out of Egypt, so **my spirit remaineth among you: fear ye not**.

Zep 3:16 In that day it shall be said to Jerusalem, **Fear thou not: and to Zion**, Let not thine hands be slack. 17 **The LORD thy God** in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

# Encouragement in v. 27: It is I

- Ἐγώ εἰμι “I am”
- Usually takes a predicate noun or adjective (168/178x in the LXX):
  - Gen 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, **I am the Almighty God**; walk before me, and be thou perfect.
  - Exo 4:10 And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but **I am slow of speech, and of a slow tongue.**
  - Exo 20:2 **I am the LORD thy God**, which have brought thee out of the land of Egypt, out of the house of bondage.
  - Rut 2:10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing **I am a stranger?**
- All but one of the ten bare forms in the OT imply a claim to deity, e.g.,
  - Deu 32:39 See now that I, *even I*, **am he** [LXX “Behold, behold, that **I am**”], and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.
  - Isa 43:10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that **I am he** [LXX “**I am**”]: before me there was no God formed, neither shall there be after me.

# Three Lessons from Peter

	8:23-27	14:22-33
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**Bid me come.--Be sure of the Lord's will**

**When he saw the wind.--Keep your eyes on the Lord**

**He cried ... and Jesus ... caught him.--Trust in the Lord's unfailing care**

# v. 31

## “little faith”

Question: alignment with

Mat 17:20 And Jesus said unto them, Because

of your unbelief: for verily I say unto you, If ye have **faith as a grain of mustard seed**, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

May be a Hebraism, from the rabbinic expression קטני אמונה, “small with respect to faith,” commenting on **the person** rather than **the faith** itself.

Sota, 48b: He who has bread in his basket and says: ‘What shall I eat tomorrow?’ is a man of little faith.

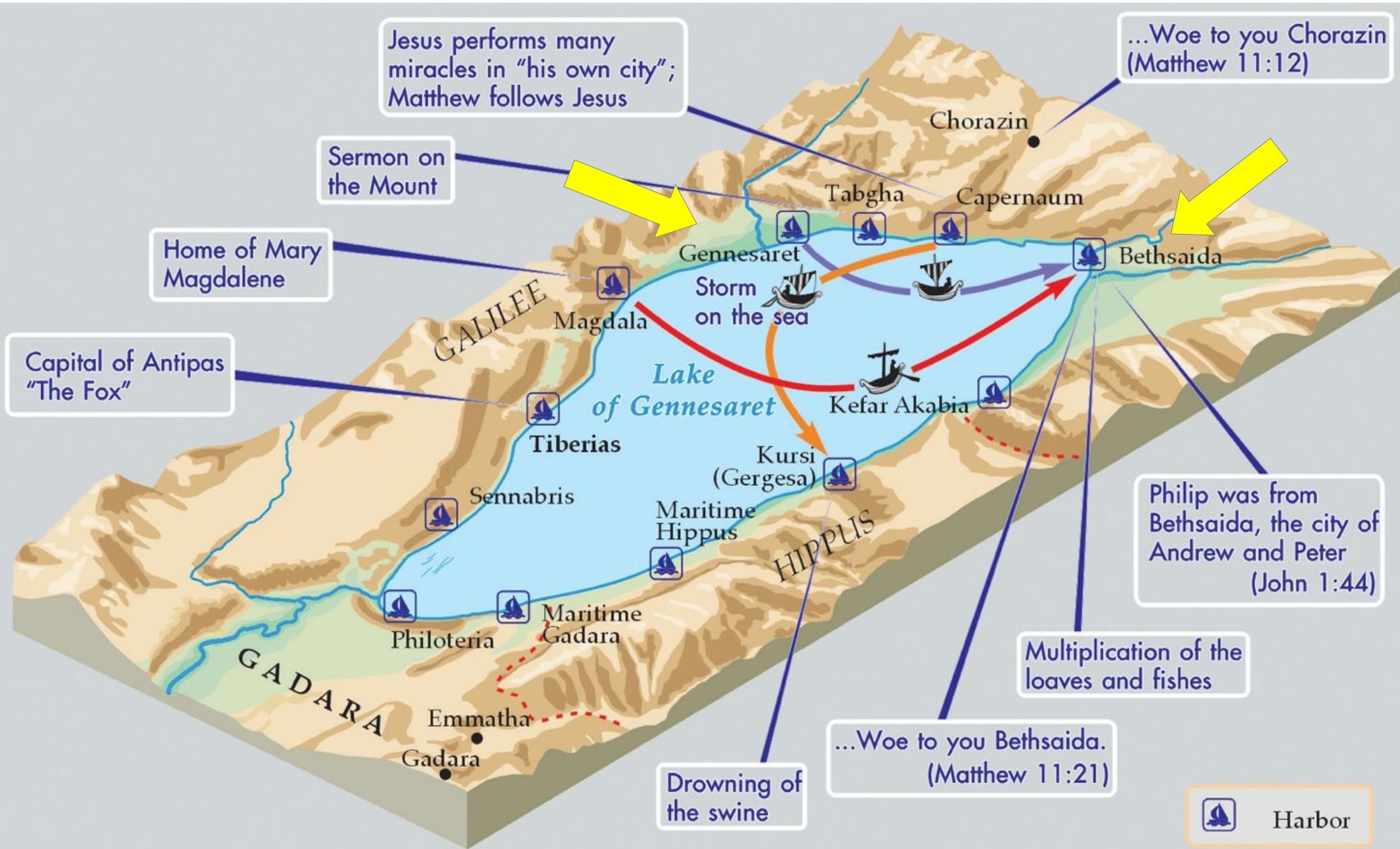
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# v. 33 Their Confession

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Mat 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, *Some say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.**

# Locations around Galilee



[https://abramkj.files.wordpress.com/2014/07/ch-22\\_lake-of-gennesaret.png](https://abramkj.files.wordpress.com/2014/07/ch-22_lake-of-gennesaret.png), from Rainey and Notley, *The Sacred Bridge*, Carta, 2006, p. 354

# 14:35 they brought unto him all that were diseased

Mat 4:24 And his fame went throughout all Syria: and **they brought unto him** all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

Mat 8:16 When the even was come, **they brought unto him** many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

Mat 9:2 And, behold, **they brought to him** a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

Mat 9:32 As they went out, behold, **they brought to him** a dumb man possessed with a devil.

Mat 12:22 Then was **brought unto him** one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

# v. 36 Touching his hem

Matt 9	Matt 14
20 And, behold, <b>a woman</b> , which was diseased with an issue of blood twelve years,	35 they ... brought unto him <b>all</b> that were diseased
came behind him,	36 And besought him
and <b>touch</b> ed the hem of his garment:	that they might only <b>touch</b> the hem of his garment:
22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.	(lacking)
And the woman was <b>made whole σωζω</b> from that hour.	and as many as touched were <b>made perfectly whole διασωζω</b> .

# Comparing ch. 8-9 with ch. 14: The Evidence Increases

	Matt 8-9	Matt 14
Feeding	9:20 eats with a few in the house	14:15-21 feeds 5000+
Calming the Sea	8:24-27 speaks to the storm Disciples question who he is	14:24-33 his presence alone Disciples realize who he is
Healing with a Touch	9:20-22 one woman "made whole"	14:35-36 many people "made perfectly whole"