

# The Follower

## Matthew 8:18-27

### Paul Cannings, D. Phil

#### A. Are you Ready? (vs. 18-22):

1. When Jesus saw – Jesus had a complete divine understanding of what the crowd was expecting and did not want the disciples to be around them any longer.
2. Gave orders – Jesus with force and authority told the disciples to be into the boat and depart to the other side of the lake.
  - a) A sovereign call to an absolute discipleship is balanced by the powerful authority and person of the one who issues that call. The passage thus concerns both discipleship and Christology (the latter is rightly emphasized by Feiler).<sup>1</sup>
3. Gave orders – Jesus only spoke to His disciples, not the crowd, the scribe or the other disciple.
4. Depart to the other side – This directive leads them into a storm while Christ is sleeping in the boat (vs. 23-27). Following Christ does not mean every direction is a rose garden experience.
  - a) The “lake” (8:23) was a reference to the fresh water Sea of Galilee, situated about 680 feet below sea level. The Mediterranean winds often rush through the valleys of Galilee and swoop down into the basin of the Sea of Galilee causing strong tempests. The audience’s response was noted in 8:27. Jesus’s authority was demonstrated by his power over nature, and his calming of the storm also gave support to his claim to authority over sin and death (cf. 9:4–7).<sup>2</sup>
5. Scribe – One who teaches in the synagogue and is skilled in the Mosaic law.
  - a) A scribe who meticulously transcribe the scriptures every day and teach it in the synagogue, surrounded by rabbis, high priest, Pharisees and Sadducees, says that Jesus is a master teacher, remarkable.
  - b) Scribes -- Although the Jews had a high percentage of the population trained in the rudiments of reading and writing, only a small segment of people regularly worked with writing materials, and even fewer had access to books or Scriptures. Therefore,

<sup>1</sup> Hagner, D. A. (1998). *Matthew 1–13* (Vol. 33A, p. 220). Dallas: Word, Incorporated.

<sup>2</sup> Hughes, R. B., & Laney, J. C. (2001). *Tyndale concise Bible commentary* (p. 405). Wheaton, IL: Tyndale House Publishers.

the skills of writing and reading were highly valued. Throughout the ancient world a class of people arose called “scribes” (Gk. *grammateus*), people trained in reading, writing, and transcribing. Because of the importance of that trade, their role often went far beyond simple secretarial skills to include teaching, interpretation, and regulation of laws found in official documents. In Judaism a class of scribes had developed who were experts in interpreting and teaching Scripture (hence the נִבִּי “teacher of the law”).<sup>3</sup>

6. He will follow Christ – The scribe was willing to learn from Christ, fellowship with Him, share in His sufferings and go wherever Christ was going.

a) Discipleship, as Jesus will suggest, involves more than just willingness to follow in the sense of accompanying someone, or even willingness to listen to and learn from someone and to live with that person as did students with their rabbis; it involves at bottom a total lifestyle. It is important to note (with Kingsbury, *NTS* 34 [1988] 45–59) that although the scribe reflects good Jewish practice in choosing his teacher, in the Gospel narrative it is consistently Jesus who initiates the disciple-master relationship by his sovereign choice of disciples. This perhaps explains the coolness of Jesus’ response in the next verse.<sup>4</sup>

7. Christ said, I have – Teachers of the law enjoyed a relatively high status within Judaism, but Jesus has no school or synagogue or prestigious place of honor among the religious establishment. Jesus apparently stayed at the home of friends, relatives, and disciples through most of his ministry, such as the home of Peter and Andrew while in Capernaum. The expression “no place to lay his head” does not indicate he is a homeless Cynic-type philosopher, but rather that his ministry will not result in an institutional establishment with comfortable benefits.<sup>5</sup>

- a) Thus far in Matthew’s story all that offers itself is the leaving behind involved in the call of the four fishermen in 4:18–22 and the pattern of itineration in 4:23. But as the story unfolds, Jesus will soon be unwelcome in ‘the country of the Gerasenes’ (8:33), and the disciples will be warned to anticipate (sometimes) not being welcomed (10:14), judicial persecution (vv. 16–20), and family and wider hostility (vv. 21–22, 34–36) and will be advised to flee from their persecutors (v. 23). And these isolating experiences are to be linked with taking up the cross and following Jesus (v. 38), a

<sup>3</sup> Arnold, C. E. (2002). *Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke* (Vol. 1, pp. 58–59). Grand Rapids, MI: Zondervan.

<sup>4</sup> Hagner, D. A. (1998). *Matthew 1–13* (Vol. 33A, p. 216). Dallas: Word, Incorporated.

<sup>5</sup> Arnold, C. E. (2002). *Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke* (Vol. 1, pp. 58–59). Grand Rapids, MI: Zondervan.

concept which will gradually become clear as Jesus announces his coming Passion and then goes through the experience (chaps. 26–27). Deprivation plays its part in what Jesus is speaking of, but the main focus is on being made unwelcome by others. The scribe is offering to join what is to become an outcast group.<sup>6</sup>

8. Christ said, I have – Following Christ provided no sense of security from His enemies.
9. Foxes and birds: Jesus indicates, in the midst of His teaching on discipleship, that sacrifice must be undertaken, even similar to the Lord Himself, who, as a man, had no dwelling place to call His own (compare Luke 9:57–62).<sup>7</sup>
  - a) Teachers of the law enjoyed a relatively high status within Judaism, but Jesus has no school or synagogue or prestigious place of honor among the religious establishment. Jesus apparently stayed at the home of friends, relatives, and disciples through most of his ministry, such as the home of Peter and Andrew while in Capernaum. The expression “no place to lay his head” does not indicate he is a homeless Cynic-type philosopher, but rather that his ministry will not result in an institutional establishment with comfortable benefits.<sup>8</sup>
10. Son of man – Christ was fully human, begotten of a woman and therefore exposed to need whatever any other person would need to live each day including a place to stay.
  - a) The term Son of Man is very important. In the Gospel records the expression is never found on anyone’s lips but the Lord Jesus, and it was His favorite self designator (83 times). It looks back to Dan. 7:13, 14 and anticipates the messianic reign of Christ. In Matt. 8:20 it describes the Messiah in His humiliation in His first coming. He didn’t come first to reign but to suffer. Next He will come to reign. The cross was before the crown but it was the crown that motivated Him (Heb. 12:2, 3).<sup>9</sup>
  - b) This is the first of twenty-nine times that Matthew mentions the title Son of Man. Jesus used this messianic title more than eighty times to refer to himself. From clues solely within Matthew, such as the heavy use of the title in connection with Jesus’ role as judge in the end times, we can discern that it connotes the identity and power of deity. This is in keeping with the meaning that most educated Jewish

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<sup>6</sup> Nolland John. (2005). Preface. In *The Gospel of Matthew: a commentary on the Greek text* (pp. 366–367). Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

<sup>7</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson’s new illustrated Bible commentary* (Mt 8:18–20). Nashville: T. Nelson Publishers.

<sup>8</sup> Arnold, C. E. (2002). *Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke* (Vol. 1, pp. 58–59). Grand Rapids, MI: Zondervan.

<sup>9</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson’s new illustrated Bible commentary* (Mt 8:18–20). Nashville: T. Nelson Publishers.

listeners and readers would give the title, knowing of its use of the glorified Messiah in Daniel 7:13–14. However, the wording itself (Son of Man) emphasizes Jesus' identification with humanity. By its use, Jesus was claiming to be the Messiah-King, but he also postponed confrontation with the Jewish leaders because of the human connotations of the title.<sup>10</sup>

11. The scribe did not try to change Christ mind.
12. Another of the disciple – This person apparently is already seeking to learn, accept Christ instruction and followed Him. Even so because of his response Christ did not send him or the scribe into the boat to go to the other side.
13. Lord permit me to go bury – This person who is already committed to learn from Christ and follow Him, commands Christ to allow him to go and bury his father. It is the father who provides the inheritance.
  - a) Christ is not concerned about our comfort zones.
  - b) One of an eldest son's most basic responsibilities (in both Greek and Jewish cultures) was his father's burial. The initial burial took place shortly after a person's decease, however, and family members would not be outside talking with rabbis during the reclusive mourning period immediately following the death. It has recently been shown that what is in view here instead is the secondary burial: a year after the first burial, after the flesh had rotted off the bones, the son would return to rebury the bones in a special box in a slot in the tomb's wall. The son in this narrative could thus be asking for as much as a year's delay.<sup>11</sup>
  - c) Nevertheless, Jesus' demand that the son place him above the greatest responsibility a son had toward his father would have sounded like heresy: in Jewish tradition, honoring father and mother was one of the greatest commandments, and to follow Jesus at the expense of not burying one's father would have been viewed as dishonoring one's father (cf. Tobit 4:3–4).<sup>12</sup>
15. Christ said to him follow me – Christ continuously kept repeating to him, commanding this disciple to remain with Him so He can continue to teach him so that he learns and shares, inwardly and externally, in Christ sufferings.
16. Allow the dead to bury the dead – Christ commands this disciple to get away from those who are dead in their faith. This disciple needs to release himself from those who stand guilty before God for rejecting Christ.

<sup>10</sup> Weber, S. K. (2000). *Matthew* (Vol. 1, pp. 118–119). Nashville, TN: Broadman & Holman Publishers.

<sup>11</sup> Keener, C. S. (1993). *The IVP Bible background commentary: New Testament* (Mt 8:18–22). Downers Grove, IL: InterVarsity Press.

<sup>12</sup> Keener, C. S. (1993). *The IVP Bible background commentary: New Testament* (Mt 8:18–22). Downers Grove, IL: InterVarsity Press.

- a) This was a play on the word “dead.” It can be used of spiritual lifelessness as in 10:39. What Jesus was saying was that spiritual life and obedience to the heavenly Father are more important than social obligations to one’s earthly family.<sup>13</sup>

*“If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. 27 “Whoever does not carry his own cross and come after Me cannot be My disciple.” (Luke 14:26-27; NASU)*

## B. The Journey (vs. 23):

1. Got into the boat: The disciples willfully and purposefully followed Christ.
  - a) This paragraph begins with the disciples following Jesus in contrast to the disciples who decided to be secure and bury His father, gaining his father’s inheritance. The disciples that followed Jesus thought that they were ready for anything.
  - b) Matthew has Jesus enter the boat first so that he can highlight the motif of the disciples following Jesus and strengthen the link with vv. 19–22. Matthew drops Mark’s accompanying boats (he is not concerned with the evidential value of witnesses), but this means that he leaves his later use (in v. 27) of a group distinct from the disciples, a possibility opened up by this detail of the Markan text, unprepared for in his own text.<sup>14</sup>
2. Got into the boat – They were willing to leave everything (Matthew 19:27-30) until the scribe and the other disciple.
3. The boat – Christ led them into their comfort zone.
  - a) The boat – Christ did not ask them to get one. So this must have been one of the disciples boat.
  - b) Are we to recall that at least four of the disciples were fishermen and that they would not have been greatly troubled unless the storm was really out of the ordinary?<sup>15</sup>
4. Disciples – These are Christ students who are committed to conduct their lives under Christ Lordship. They had no questions, no debate, just surrender (John 15:1-11).
5. His disciples followed Him - A person who has dedicated themselves to Christ with a willingness to suffer both internal and externally (Philippians 3:7-11). They were going to go wherever Christ goes no matter what.
6. Behold – Interjection, participle, sentence | interjection - The storm came up suddenly demanding their full attention.

<sup>13</sup> Utley, R. J. (2000). *The First Christian Primer: Matthew* (Vol. Volume 9, p. 75). Marshall, TX: Bible Lessons International.

<sup>14</sup> Nolland John. (2005). Preface. In *The Gospel of Matthew: a commentary on the Greek text* (p. 370). Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

<sup>15</sup> Davies, W. D., & Allison, D. C., Jr. (2004). *A critical and exegetical commentary on the Gospel according to Saint Matthew* (p. 72). London; New York: T&T Clark International.

7. There arose – The storm came with no warning. The four experienced fishermen could not look at the clouds and decide anything.
- a) True disciples do model appropriate detachment from home and family, which in this case involves physical separation for a time. As commonly happened, a sudden squall arises on the Sea of Galilee. Matthew, however, calls the storm a *seismos* (literally, earthquake), a term used for apocalyptic upheavals (cf. 24:7; 27:54; 28:2), often with preternatural overtones. This seems to be no ordinary storm but one in which Satan is attacking. The boat is in danger of being swamped, and lives are at risk. Amazingly, Jesus remains so calm that he continues to sleep. The disciples rouse him and beg for help. “Save” and perish (“drown”) refer first of all to the disciples’ physical lives, but by Matthew’s time they have become the standard terms for spiritual salvation and destruction. Matthew may well intend a double entendre here.<sup>16</sup>
8. Storm – The storm was as violent as a vicious earthquake.
- a) The verse opens with καὶ ἰδοὺ (lit. ‘and behold’), which I have left untranslated; see the comments at 8:2 for its role as a marker of emphasis throughout this section. Matthew identifies the cause of the problem as a σεισμός. This word means ‘a shaking’, and is normally applied to an earthquake rather than a storm. He has most likely chosen the word because its generality allows readers to think in terms of the many kinds of disturbance that may threaten their own lives.<sup>101</sup> The choice of the word may also make it possible, retrospectively, to see anticipated here the eschatological turmoil of the period through which the disciples will be called upon to live out their discipleship (24:7). It is further possible that the general language allows the evocation of mythical images of the sea as a frightening monster, once roused.<sup>103</sup> The sea is being shaken up, and so there are large waves; but only with the mention in 8:26 of the presence of the wind will it become clear that the likely cause is a storm. The danger is that the boat will be swamped and sunk.<sup>17</sup>
9. Storm – With waves covering the boat there was no way they can get rid of the water fast enough.
- a) Jesus set up these circumstances to raise the awareness (like in the case of Jonah) that He is of the very nature of God (this is a nation was born through the Red Sea and the Jordan). This is the difference between Matthew 8:23-27.

<sup>16</sup> Blomberg, C. (1992). *Matthew* (Vol. 22, p. 149). Nashville: Broadman & Holman Publishers.

<sup>17</sup> Nolland John. (2005). Preface. In *The Gospel of Matthew: a commentary on the Greek text* (p. 370). Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

- He could have gone with them and pray after they got to the other side.
- He could have made sure the storm did not rise up on them.
- He could have stopped the wind before they got into the boat.
- Like in chapter 8 He have simply got up from His alone time and said 'peace be still.'
- He could have simply sent the crowds away.

10. Jesus asleep – Jesus was unconscious and was not planning to get up.

- a) But Jesus had had a very heavy day with healing and teaching, and dealing with potential disciples. Wearied as he was with all his labor, he fell asleep and remained asleep despite the magnitude of the storm.<sup>18</sup>
- b) There is an obvious intentional, Christological aspect here. The one who has nowhere to lay his head (v 20) is yet paradoxically at home everywhere, apparently untroubled by normal anxieties. In the OT such sleep is evidence of a trust in God's protection (cf. Job 11:18–19; Pss 3:5–6; 4:8; Prov 3:24–26). Jesus' sleeping under such circumstances can itself easily give rise to the question with which the pericope ends: "What sort of man is this?" (The similarity with Jonah [1:5] is interesting, but Jonah was traveling in a much larger vessel and probably exhausted with fleeing from the presence of the Lord. A little later [12:41] Matthew describes Jesus as "one greater than Jonah.")<sup>19</sup>

11. Jesus asleep – Jesus who is God-man must know as God that there is a serious problem so as God-man He is demonstrating that there is no problem because He already told the disciples "to depart to the other side." (vs. 18)

- a) The ability to sleep untroubled is, in the OT, a sign of faith in the protective power of God (Lev 26:6; Job. 11:18–19; Ps 3:5; 4:8; Prov 3:23–4).<sup>20</sup>
- b) Compare Jon. 1:5. Mk. 4:38 reads: 'And he was in the stern, sleeping on the pillow'. Matthew abbreviates and omits an irrelevant detail while retaining the allusion to the story of Jonah. Nineham, *Mark*, p.146, observes that the ability to sleep untroubled is, in the OT, a sign of faith in the protective power of God (Lev 26:6; Job. 11:18–19; Ps 3:5; 4:8; Prov 3:23–4). Furthermore, there were moments of disaster or peril when it seemed as though God were asleep, and his people sought to 'wake him up' (Ps 35:23; 44:23–4; 59:4; Isa. 51:9).<sup>21</sup>

<sup>18</sup> Morris, L. (1992). *The Gospel according to Matthew* (p. 205). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

<sup>19</sup> Hagner, D. A. (1998). *Matthew 1–13* (Vol. 33A, p. 221). Dallas: Word, Incorporated.

<sup>20</sup> Davies, W. D., & Allison, D. C., Jr. (2004). *A critical and exegetical commentary on the Gospel according to Saint Matthew* (p. 72). London; New York: T&T Clark International.

<sup>21</sup> Davies, W. D., & Allison, D. C., Jr. (2004). *A critical and exegetical commentary on the Gospel according to Saint Matthew* (p. 72). London; New York: T&T Clark International.

12. Jesus asleep – When Jesus gives His Word about what He is going (verse 18) to do and trouble arises it seems like he is perpetually detached because there is no way His Word will not come through.
  - a) The person who did not have a place to lay His head is now sleeping on a sandbag on a ship. Seems to depict that He had no permanent home.
  - b) Matthew certainly contrasts the majesty of Jesus with the powerlessness of his followers.
13. They came to Him - The disciples came to Jesus believing He alone is the solution. They must of did all they could, as fishermen, but because of how vicious this storm was they realized that there was no hope.
  - a) ‘They came to Him’ – not one of them, it seems like it is all of them. The fact that ‘they’ are coming to help seems to indicate that there was no need to fight the waves it was beyond them so the only help is Christ.
  - b) Interesting they said save us not save us and yourself.
14. Awoke – They were in a dangerous position and they believed that He can deliver them.
15. Awoke – Even though there faith is small Christ is still willing to help them.
16. Said – They continuously and persistent pleaded with Christ to save them. Imagine twelve or more guys talking to Jesus continuously.
17. Lord – They did not call Him teacher like the scribe (verse 19) they referred to Him as someone who is endowed with power and dominion and has a lasting relationship with them; Lord.
18. Save – They were demanding that Christ deliver them from what their experience tells them is certain death.
19. Perish – They believed that there was no way out of this storm unless Christ acted. This storm was so vicious it would destroy them. We must not lean to our own understanding (Proverbs 3:5).

### **C. Faith Required (vs. 26-27; Matthew 14:32-33):**

1. He said to them – Jesus repeatedly asks the disciples why were they afraid? It did not make any sense to Christ for them to be afraid. If they truly believed that He is the Messiah (Lord) then there is no way even from their teachings in Rabbinical school that the Messiah, without even finishing His mission from God, can die.
2. Why are you afraid – What Jesus was repeatedly saying to them is that He could not understand why they did not face the storm with courage. He saw in their spirit that



they would run away when things get difficult and this is exactly what happened at the cross.

- a) Whatever makes you afraid today describes the level of your faith and how you view Christ.
  - b) Some of these people were fishermen, well versed in the storms on the sea of Galilee, and the fact that they were so afraid indicates the magnitude of the tempest. It is also significant that, when the skill of the sailors was unavailing, they called on one whose training had been in the carpenter's shop; clearly he had impressed them so greatly that it was natural to turn to him in a crisis.<sup>22</sup>
3. Men of little faith – Jesus rebuke concerning the faith of the disciples means that they heard Him say tell them to get on the boat to go to the other side so why are the anxious about dying. Their fear and anxiety is reprehensive that they did not fully believe that once Christ said they are going to the other side they were not convinced that they will definitely get there.
- a) To these men of little faith (8:26), Jesus was at least another pair of hands to help man the bailing buckets. The fact that they were so amazed in 8:27 suggests that their plea to save us (8:25) meant they were looking for his participation and possibly his leadership in averting the crisis. But they apparently did not expect him to exercise such incredible supernatural power. It was one thing to heal leprosy, but quite another to control nature's fury.<sup>23</sup>
  - b) The present episode illustrates, however, the point already made in 6:30, that God does not withhold help even from those whose faith is small.<sup>24</sup>
4. Got up; raise – Because they had to wake Jesus up, Christ did not get up because He needed to get up, He got up because they needed Him to wake up to calm the storm.
5. Rebuke – Mark 4:39 says that Christ said "Quiet! Be still!" but both of them said He rebuked the winds and the sea.
- a) On Christ Word the winds went from near death to a perfect calm.
  - b) It was significant that Jesus rebuked his disciples *before* he rebuked the winds and sea. If Jesus had any uncertainty about the outcome of the situation, he would have calmed the sea first, and then saved the lecture for afterward. By his conscious choice, he spoke while the boat was pitching wildly and the rain and wind were lashing violently and the boat continued to sink. This was a teachable moment. We can

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<sup>22</sup> Morris, L. (1992). *The Gospel according to Matthew* (p. 206). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

<sup>23</sup> Weber, S. K. (2000). *Matthew* (Vol. 1, pp. 119–120). Nashville, TN: Broadman & Holman Publishers.

<sup>24</sup> Nolland John. (2005). Preface. In *The Gospel of Matthew: a commentary on the Greek text* (pp. 371–372). Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

imagine Jesus lingering in the midst of this violent scene, holding the disciples' eyes for a moment to let his rebuke settle in, and then getting up from where he had been sleeping to calm the sea.<sup>25</sup>

6. Rebuke – Christ demonstrated that He has the same ability as God who caused the winds to dry the ground in the midst of the sea and separated the waters (Exodus 14:21).
  - a) Jewish tradition reported some earlier teachers who could pray for rain or its cessation like Elijah. But absolute authority over waves and sea in Jewish tradition belonged to God alone.
7. Became perfectly calm – Out of nowhere, no counter wind etc, everything was completely still. Christ created this out of nothing. He proved in Him all things exist and were created (Colossians 1:15-18).
  - a) It strengthens the assumption that it can be no ordinary person to whom even the elements of nature, the wind and the sea, are obedient. Power over the sea, which is often symbolic of evil or the dwelling place of evil, was regarded as especially impressive. “Who is as mighty as you, O LORD?” asks the Psalmist, who then continues, “You rule the raging of the sea; when its waves rise, you still them” (Ps 89:8–9, NRSV; cf. Pss 65:7; 107:29).<sup>26</sup>
8. The men – Matthew seem to indicate that their actions were not that of true disciples.
  - a) We must get into the boat (whatever it maybe; the struggles of marriage, health etc), surrender to Christ, place the problems in His hands, while we stay in the boat, in order to experience who Christ truly is.
9. They marveled – They continuously were in amazement and kept saying ‘what kind of man is this?’.
  - a) No conclusions were yet drawn by these disciples, but they knew beyond a shadow of doubt that Jesus was an extraordinary person with incomparable power and authority. And, as Duplacy points out, Matthew’s readers knew the answer to this question raised by the disciples (26–27).<sup>27</sup>
  - b) Such power can do far more than just heal sickness. Miracles over “nature” remain much rarer in Jewish and Christian history. Quite understandably, the disciples wonder aloud about the identity of the man, bringing the narrative to its Christological climax.

<sup>25</sup> Weber, S. K. (2000). *Matthew* (Vol. 1, p. 120). Nashville, TN: Broadman & Holman Publishers.

<sup>26</sup> Morris, L. (1992). *The Gospel according to Matthew* (p. 207). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

<sup>27</sup> Morris, L. (1992). *The Gospel according to Matthew* (p. 207). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Jesus' nature miracles in general (and rescue miracles in particular)<sup>42</sup> should lead men and women to worship. The disciples' fear (Mark 4:41; Luke 8:25), which could imply terror and/or awe, is entirely compatible with their amazement here.<sup>28</sup>

10. They marveled – They did not view that Jesus could only do this once. They believed that this powerful act manifested His true nature which is something they never knew was in Him.
11. When they got into the boat the wind stopped – Unlike chapter 8:26 Christ did not need to rebuke the wind. It was clear who is always in control. When they are faced with storms in ministry and Christ is not physical present He is always in control.
  - a) The night was divided into four periods: 6:00 to 9:00 P.M., 9:00 to 12:00 P.M., 12:00 to 3:00 A.M., and 3:00 to 6:00 A.M. The “fourth watch” (“three o’clock in the morning,” 14:25) was between 3:00 and 6:00 A.M. If the disciples had started out around sunset (14:22–23), they had been rowing for about nine hours.<sup>29</sup>
  - b) The Lord’s reply was a simple Come. Peter’s initial response demonstrated his faith for he stepped out of the boat and began walking toward the Lord. (Only Matthew recorded Peter’s walk on the water.) In all recorded history only two men ever walked on ... water, Jesus and Peter. But Peter’s faith was challenged when he saw the wind, that is, when he saw its effect on the water. As he sank, he cried to the Lord for help. Immediately the Lord caught him. Jesus rebuked Peter for his lack of faith (cf. 6:30; 8:26; 16:8), which had caused him to sink.<sup>30</sup>
  - c) Christ allowed them to struggle for 9 hours. He waited until they were exhausted.
12. Worship –worthship – This is so supernatural and powerful, with Israel history (Red Sea; Jordan) Christ has risen in awe above every person Israel has ever know in the Old Testament. The word worship here means that Christ deserves to receive the respect and reverence He has earned.
13. Worship –worthship – Their worship was full of joy and thanksgiving. These expressions are taking place after being in this storm for hours moving very slow to the point of exhaustion, but Christ resolves this without any words. He deserves their devotion and adoration.
14. Worship –worthship – The disciples worship Christ because they have come to place where Christ has demonstrated the characteristics of God.

<sup>28</sup> Blomberg, C. (1992). *Matthew* (Vol. 22, p. 150). Nashville: Broadman & Holman Publishers.

<sup>29</sup> Hughes, R. B., & Laney, J. C. (2001). *Tyndale concise Bible commentary* (p. 410). Wheaton, IL: Tyndale House Publishers.

<sup>30</sup> Barbieri, L. A., Jr. (1985). *Matthew*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 54). Wheaton, IL: Victor Books.

15. You are certainly the Son of God – The subject of the matter is what Jesus Christ demonstrated to them (especially with some being fishermen) is that He is the true reality with complete certainty is continuously the very nature of God.
16. You are certainly the Son of God – Christ is ‘what kind of man’ in Matthew 8:27. In Matthew 14:33 Jesus more exposed is referred to as “You are certainly God’s Son!” In Matthew 16:16 by the inspiration of the Holy Spirit Peter says, “You are the Christ, the Son of the living God.” This continued to the Mount of Transfiguration where Peter, James and John were fully exposed (Matthew 17:1-13).