

43. Jesus' miracles were designed to validate Him as the Messiah which fell on blind eyes and deaf ears to citizens of the area.

**Mark 5:17** - And they began to implore Him to leave their region.

44. Ignorance solicits fear in the minds of the benighted. Jesus is able to authentically cast out demons. He and only He, the Holy Spirit, and apostles are delegated this power.
45. The curious in the region had traveled to the tombs of Gadara to learn about the demoniac and the loss of the pigs. They were upset about what the loss of 2,000 swine would have on the economy and were possibly suspicious of Jesus being a sorcerer and that what occurred might have been black magic.
46. Fearful of further disruptions to the area's status quo ante they "implored Him to leave their region (Decapolis)."
47. One principle the Lord uses is to never waste time on negative volition. Here's an example:

**Matthew 10:12** - "As you enter the house, give it your greeting.

**v. 13** - "If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing for peace.

**v. 14** - "Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet.

**v. 15** - "Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

48. In the Mark passage, the Lord follows His own advice. He says nothing, but rather gets back in His boat:

**Mark 5:18a** - As He was getting into the boat, ...

49. No fond good-byes, no y'all come see Me, Have a nice day, nothing! His final encounter is with the person who "got the message":

**Mark 5:18b** - the man who had been demon-possessed was imploring Him that he might accompany Him.

50. The cleansed man has become a disciple of Jesus.' He wants to follow Him and sail away from the heathen. But Jesus has a better idea:

**Mark 5:19** - And He [ **Jesus** ] 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."

51. Jesus both recognizes the man's motivation to follow Him and challenges him to become a witness of what he has experienced from Him.
52. He is to return to his home in Decapolis and tell family, friends, and strangers about how thousands of demons were cast out of him at the command of Jesus.
53. Remember, we have noted that Decapolis is not a town but a region west of the Jordan River, populated by Greeks. Therefore,

**Mark 5:21** - And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.

54. Notice that those who responded positively were Gentiles who took the man's word for what happened rather than the Jews who witnessed the events or heard direct testimony about them in the presence of Jesus.

### Jesus Walks on the Water (Matthew 14:22-33)

1. The corrected translation of the opening verse sets the stage for this miracle.

**Matthew 14:22** - Immediately Jesus compelled His disciples to get into a ship and to precede Him to the other side of the Sea of Galilee, while He sent the multitudes away. (CTL)

2. The sending away of the disciples and those of the multitude separates Jesus physically apart from His followers.

**Matthew 14:23** - And when He had sent the multitudes away, He went up into a mountain apart to pray; and when evening was come He was there alone.

3. This is a presentation of what will happen between Jesus and His followers. When the Church Age begins, Jesus will be seated at the right hand of the Father in heaven while the Church will remain apart from Him on Earth.
4. The only way that the believer on Earth can have fellowship with Jesus is through His Word. To know Him is to know His Word.
5. Jesus has just fed the 5,000 which began with a basket holding five loaves of bread. His Word is the thinking of Jesus resident in the *kardía* of the soul. There we learn that He is the “bread of life”:

**John 6:35** - “Jesus said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.”

6. As this passage develops, we find the apostles several furlongs from the shore on a boat now being battered by waves from a contrary wind:

**Matthew 14:24** - But the boat was already a long distance [ στάδιον (*stádion*): 606', 9": a furlong ] from the land, battered by the waves; for the wind was contrary [ ἐναντίος (*enantíos*): against ].

Matthew 14:24. NIV's “a considerable distance” masks a considerable textual difficulty. The most likely reading is “many *stadia* [one *stádion* was about two hundred yards] from land. In any event the boat was out towards the middle of the lake. If *enantíos* is taken literally to mean “against it,” on the basis of the movements suggested above, refers to a strong wind from the west—a regular feature during the rainy season.<sup>1</sup>

7. Life on this earth requires its residents to orient and adjust to the vicissitudes of weather or circumstances. Orientation and Adjustment is made possible by referencing guidance from inculcated Scripture.

<sup>1</sup> D. A. Carson, “Matthew,” in *The Expositor's Bible Commentary*, Frank E. Gaebelin, gen. ed. (Grand Rapids: Regency Reference Library, 1984), 8:343–44.

8. Jesus prays for us while we consult His Word for guidance. The apostles are being tossed by the vicissitudes of weather's winds upon the waters of the sea.
- Matthew 14:25** - And in the fourth watch [ 3–6 A.M. ] of the night, He came to them, walking on the sea.
9. Another miracle occurs following the feeding of the five thousand. The apostles see Jesus approaching them but he is doing so without help of a floating vessel; he is walking on water.
- Matthew 14:26** - When the disciples saw Him walking on the sea, they were terrified, and said, "It is a ghost [ φάντασμα (*phántasma*) an apparition: extraordinary vision ]!" And they cried out in fear.
10. The faith-rest technic escaped their memory. Not resting in the Lord's Word caused them to lose track of their divine protection through the power of doctrine.
11. Jesus makes an attempt to calm their nerves:
- Matthew 14:27** - But immediately Jesus spoke to them, saying, "Have courage [ present active imperative of θαρσέω (*tharséō*): courage & confidence ], it is I; do not be afraid [ present middle imperative plural of φοβέομαι (*phobéomai*): afraid ]."
12. The verb *tharséō* in the New Testament, when plural imperative, does not mean, "Be of good cheer!"
13. What on Earth does that mean anyhow? These men are out of fellowship, in a boat, in the middle of the sea, during a windstorm, when an apparition appears of a man walking toward them on the water, telling them to "Be of good cheer." Not happening.
14. Jesus commands them to get back in fellowship and reacquire courage from Bible doctrine in the soul.
15. He identifies Himself by saying, "It is I," and issues a second command, "Y'all stop being afraid!"

# Is Jesus the Messiah?

## Christmas

February 08 – February 15, 2015

### Signs of Messiahship (continued)

16. The Lord identifying Himself as “It is I” is an **ἐγώ εἰμί (egó eimí)** construction which also can be translated “I AM He.”
17. The “I AM” formula was first introduced by Jesus Christ in the theophany of the burning bush in:
 

**Exodus 3:14** - God said to Moses, “I AM WHO I AM” [הָיָה אֲשֶׁר הָיָה (*hayah 'asher hayah*)]; and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent Me to you.’”
18. Here is some information on the background and importance of how the Lord identified himself to the disciples:

*Jehovah (Yahweh).*—This is the personal proper name *par excellence* of Israel’ God, even as Chemosh was that of the god of Moab, and Dagon that of the god of the Philistines. The original meaning and derivation of the word are unknown. The variety of modern theories shows that, etymologically, several derivations are possible, but that the meanings attached to any one of them have to be imported and imposed upon the word. They add nothing to our knowledge. The Hebrews themselves connected the word with *hāyāh*, “to be.” In Exodus 3:14 Jehovah is explained as equivalent to *'ehyeh 'asher 'ehyeh*, which is a short form of *'ehyeh 'asher 'ehyeh*, translated in the Revised Version “I am that I am.” This has been supposed to mean “self-existence,” and to represent God as the Absolute. Such an idea, however, would be a metaphysical abstraction, not only impossible to the time at which the name originated, but alien to the Hebrew mind at any time. And the imperfect *'ehyeh* is more accurately translated “I will be what I will be,” a Semitic idiom meaning, “I will be all that is necessary as the occasion will arise, a familiar Old Testament idea (cf. Isaiah 7:4, 9; Psalm 23).

This name was in use from the earliest historical times till after the exile. It is found in the most ancient literature. According to Exodus 3:13 and following, and especially 6:2.3, it was first introduced by Moses, and was the medium of a new revelation of the God of their fathers to the children of Israel.<sup>2</sup>

“I am that I am.” When God appeared to Moses at Sinai, commissioning him to deliver Israel; Moses, being well aware of the difficulty of impressing the people, asked by what name of God he should speak to them: “They shall say to me, What is His name?” Then “God said unto Moses, I am that I am .... say .... I am has sent me unto you” (Exodus 3:14. The name of the Deity given here is similar to Jehovah (*Yahweh*) except that the form is not 3d person (*'ehyeh*), since God is not speaking of Himself. The optional reading in ARVm<sup>3</sup> is much to be preferred: “I will be that I will be,” indicating His covenant pledge to be with and for Israel in all the ages to follow.<sup>4</sup>

19. These phrases, “I AM” or “I AM that I AM,” identify deity. When Jesus used the phrase “It is I” He used the same words that are found in the statement “I AM” followed by “Do not be afraid.”

---

<sup>2</sup> James Orr, “God,” in *The International Standard Bible Encyclopaedia*, James Orr, gen. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:1254.

<sup>3</sup> ARVm: American Revised Version, margin.

<sup>4</sup> Edward Mack, “God: Names of: “I am that I am,” *The International Standard Bible Encyclopaedia*, 2:1267.