

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.¹

“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 ARVm² 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.³

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.”
20. Peter expresses His understanding of the Lord’s deity by responding with the Greek title Κύριος:

Matthew 14:28 - Peter said to Him, “**Lord [Κύριος (*Kúrios*): Lord], if it is You, command me to come to You on the water.”**
21. Peter is the first to speak up, but what he says does not indicate He had the confidence required to boldly step foot out of the boat. He uses the conditional particle εἰ (*ei*) in the indicative mood introducing a first-class condition which can be translated “If and I believe it.”
22. It is not considered a good idea to step out of a boat into deep water unless you are given assurance you won’t sink like a stone.
23. The first-class condition introduces the protasis which is the subordinate clause of a conditional sentence. The question expresses belief the Person is the Lord.

¹ James Orr, “God,” in *The International Standard Bible Encyclopaedia*, James Orr, gen. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:1254.

² ARVm: American Revised Version, margin.

³ Edward Mack, “God: Names of: “I am that I am,” *The International Standard Bible Encyclopaedia*, 2:1267.

24. Peter's apodosis is presented in the form of a request for an invitation to approach his commander in chief
"Command me to come to You on the water."

25. The verb "command" is the aorist active imperative of entreaty or request⁴ from the verb **κελεύω (keleúō)**.

Matthew 14:29 - And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus.

1. Peter's confidence in the Lord's invitation supported him on the surface of Galilee. It didn't last very long but he got in a few steps.
2. It was his faith in the presence of Jesus that held him above the deep for a few seconds. Peter's faith was enough until an exigency intervened.
3. The winds that had buffeted the dozen disciples into a state of fear returned to challenge the faith-rest of Peter who exchanges a miracle for a reboot of fear in the presence of the Man who invited him into the drink.
4. Principle: Faith is fragile when the going gets tough. Peter was willing to jump overboard when Jesus invited him in, but quick to plead for help when a stiff wind blows.

Matthew 14:30 - But seeing the wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!"

5. The world is filled with challenges of our faith. Each day possesses the potential of a full-blown storm not recorded on our Day-Timers and, when it intrudes upon our day, we begin to comment about its inconvenience and bad timing.
6. Principle: It was inserted into the divine decree in eternity past for a purpose. If we have the problem-solving devices with which we can brave the storm and pass the test. If not, prepare to face it again at a time yet future.

⁴ "The imperative is often used to express a request. This is normally seen when the speaker is addressing a superior [Matthew 14:28]. Imperatives (almost always in the *aorist* tense) directed toward God in prayers fit this category" Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 487–88.

Matthew 14:31 - Immediately Jesus stretched out His hand and took hold of him, and said to him, "You of little faith, why did you doubt?"

7. Jesus quickly assesses the problem and begins to teach Peter a lesson in problem solving. What got Peter out of the boat was faith rest directed toward the One to Whom all confidence resides.
8. As long as Peter placed His faith in Jesus, he was able to remain copacetic about the usual danger of attempting to walk on water.
9. While focusing his confidence on Jesus, he walked toward the Lord on top of the water. However, once the wind began to blow, he adjusted his attention on a meteorological phenomenon which provided no confidence and downward he began to drop.
10. After grasping Peter and hoisting him back up, the Lord informed him of the problem and then asked him why he began to doubt.
11. The problem Peter encountered is stated by the Lord with the phrase, "You of little faith," but in the Greek text it is only one word, the compound vocative **ὀλιγόπιστος** (**oligópiustos**): a small number. The first component is the adjective **ὀλίγος** (**olígos**): "little," followed by the noun **πίστος** (**pístos**): "faith."
12. Jesus said Peter had some faith but not enough to keep him above water. As long as Peter kept his eyes on Jesus, he could walk on water, but distracted by the wind his faith waned and he sank.
13. But he did better than his buddies in the boat. They understood that as long as they were on the top side of the boat's wooden bottom then they could place their faith in it.
14. When Peter left the safety of wood on water, the thing that kept him from sinking was doctrine. When the wind added an additional exigency, he lost his faith from much too little, then the Lord's rebuke followed.

15. “Why did you doubt?” Answer: Loss of faith rest. The lesson learned here is that the power of the Word of God is more powerful than the challenges you face.
16. The faith-rest drill becomes operational when the believer believes God will do what He promises in Scripture and then mixes it with faith.
17. The faith-rest drill maintains all the problem-solving devices on the FLOT Line. However far the believer has advanced in each of the 10 is how efficient the operation will perform when under assault from the Dark Side.
18. The ten problem-solving devices are invisible assets. Coordination of the ten, however, is dependent on the faith-rest technique.