

Walking on the Water (14:22–33)

(Mark 6:45-52; John 6:15-21)

The scene is reminiscent of Matthew 8:23:

“And when he got into the boat, his disciples followed him. And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep.” (Matthew 8:23–24, ESV)

This scene is repeated here but this time Jesus is not in the boat with them.

Matthew 14:22 Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

made¹ or ***compelled***.... The Greek word translated “compelled” has unusual force. What necessitates its use here? John tells us that there were some present that responded to the miracle of the feeding of the five-thousand by wanting to make Jesus king and thereby begin a military revolution against Rome.

“When the people saw the sign that he had done, they said, “This is indeed the Prophet who is to come into the world!” Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.” (John 6:14–15, ESV)

He who was king would not be king on their terms. This backdrop of the Zealot, anti-Rome, nationalistic movement in Israel is often missing from studies in 1st century Israel. But, as explained in John 6, this is the reason that Jesus dismissed both his disciples and the crowd and fled to the mountains.

So, “...the disciples were sent away in order to keep them from possible involvement in designs for a messianic revolt (cf. John 6:15).”²

to the other side.... “The identification of “the other side” depends on where the feeding miracle took place.”³

¹ *made* ἀναγκάζω “...to compel someone to act in a particular manner—‘to compel, to force.’” Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains*. New York: United Bible Societies.

² Hagner, D. A. (1998). *Matthew 14–28* (Vol. 33B, p. 422). Dallas: Word, Incorporated.

³ France, R. T. (2007). *The Gospel of Matthew* (p. 568). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.



After hearing of John's death, we read,

"Now when Jesus heard this, he withdrew from there in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the towns." (Matthew 14:13, ESV)

The assumption is that after going home to Nazareth, Jesus is now back in Capernaum; from here he is going by boat to "a desolate place" east of the Jordan River inlet. Then, after the feeding of the multitude, Mark tells us that Jesus dismissed the disciples to go to Bethsaida which was where Philip, Andrew and Peter were from (John 1:44).

"Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd." (Mark 6:45, ESV)

Notice it was the disciples that were sent away first not the crowd. That doesn't sound right, wouldn't Jesus need them to help with this huge crowd? Yes, except, the disciples would be those most able to influence Jesus to take upon himself this role of King and military leader, so, the Zealots would be focusing on these centers of influence on Jesus' life to enlist them in their cause. In addition, the disciples may not have found this plan to be distasteful at all, especially since they would no doubt be high ranking officials in this movement. They had to be removed from this environment and quickly.

Bethsaida was the first step in the journey back to Capernaum. Being late, this short hop would be all they would do until the next day. At which time, they would continue to Capernaum. John says,

“When evening came, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them.” (John 6:16–17, ESV)

Capernaum was their ultimate destination, but Bethsaida proved to be a necessary step in that journey. Later, after the storm, Mark tells us they ended up at Gennesaret.

“When they had crossed over, they came to land at Gennesaret and moored to the shore.” (Mark 6:53, ESV)

The disciples were originally headed to Capernaum via Bethsaida, the feeding took place some distance east of Bethsaida. But, being blown off course, they ended up at Gennesaret.

Matthew 14:23 And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone,

he went up on the mountain.... As indicated earlier, “...John (John 6:14-15), ... suggests that Jesus had to escape to the hills because the situation was out of control....”⁴

pray.... This appears to have been Jesus’ original plan before the feeding of the five thousand.

We are not told what he prayed about. However, “The other references to Jesus praying ... in Matthew are in 26:36, 39, 42, 44 (cf. Luke 9:28), all in connection with his own imminent suffering and death. **In the present instance, the same thoughts may be presumed to be in Jesus’ mind, prompted perhaps by the report of John the Baptist’s death....**”⁵

Matthew 14:24 but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them.

a long way (many stadiou).... One stade was about 600+ feet or the length of two football fields. We get the word “stadium” from this word.

“When evening came, the boat was in the middle of the sea, and He was alone on the land.” (Mark 6:47, HCSB)

The Greek text in John 6 says twenty or thirty stadia which is translated as three or four miles.

“When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were frightened.” (John 6:19, ESV)

⁴ France, R. T. (2007). *The Gospel of Matthew* (p. 568). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.

⁵ Hagner, D. A. (1998). *Matthew 14–28* (Vol. 33B, p. 422). Dallas: Word, Incorporated.

The Sea of Galilee is about 13 miles long and 8 miles wide. “Three or four miles” would have put them, widthwise, in the middle of the sea.

beaten by the waves, for the wind was against them.... “Even though the disciples are on the lake at Jesus’ command (v. 22) and thus are in his will, they are not spared adversity.”⁶ **And from that, we can learn that we should not expect to live our own lives without sharing in their experience of being beaten by the waves and winds of life—all at Jesus command.**

beaten.... Because this is now the fourth watch (14:25) or between 3 a.m. and 6 a.m. we can see that they had been rowing many hours, they were nowhere near their destination, and were by now exhausted.

As can be seen here, God allows severe difficulties into the lives of his children. At such times we often wonder about God’s love for us. This story gives attention to the harsh conditions that these men were facing. They were lost, beaten, exhausted and tired—but just where Jesus wanted them!

Matthew 14:25 And in the fourth watch of the night he came to them, walking on the sea.



⁶ Frederick Dale Bruner, *Matthew: A Commentary: The Churchbook, Matthew 13–28* (vol. 2, Revised and Expanded Edition.; Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2007), 74.

the fourth watch of the night... “The fourth watch of the night is approximately 3 a.m. to 6 a.m.”⁷ “The starting time for the first watch is at nominal sunset, 6:00 PM, then the second watch at 9:00 PM, the third watch at 12:00 Midnight, and the 4th watch at 3:00 AM.”⁸

walking on the sea... Mark adds that “*He meant to pass by them.*”

“And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night he came to them, walking on the sea. He meant to pass by them,” (Mark 6:48, ESV)

That sounds strange, yet it is here for a reason; Jesus was symbolically doing something, what was it? Mark 6:48 appears to be an allusion to Exodus 33:22:

“and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by.” (Exodus 33:22, ESV)

God did this to Moses saying:

“... “I will make all my goodness pass before you and will proclaim before you my name ‘The LORD.’ ...” (Exodus 33:19, ESV)

God’s purpose with Moses was to: “*proclaim before you my name ‘The LORD.’* It would appear that this was Jesus’ intent as well. As was common in his ministry, he “**did things**” before his disciples and the nation that they in turn were to think about and draw conclusions. In some sense, his life was a life of **symbols of self-revelation**.

But why was he walking on the sea? It seems like a strange thing to do. What was Jesus trying to say or convey by doing this? **Jesus revealed himself through his teachings and his actions**. Earlier (Matthew 11:4-6) Jesus told John’s disciples to go and tell John the things that Jesus was doing. From this description of Jesus actions John was expected to figure out who Jesus was. So here, Jesus is again **acting out a message**. His disciples were expected to look at this behavior and putting it all together, learn something about Jesus. They were to view this event through the Old Testament passages that speak of God walking on the sea. Jesus expected the disciples to associate who he was with who that was, the one who walked on the sea in ages past. They were to understand that he was the God, the same one, that did those things in the Old Testament.

“He [God] is wise in heart and mighty in strength ... who alone stretched out the heavens and trampled the waves of the sea;” (Job 9:4–8, ESV)

“Have you entered into the springs of the sea, or walked in the recesses of the deep?” (Job 38:16, ESV)

“When the waters saw you, O God, when the waters saw you, they were afraid; indeed, the deep trembled. The clouds poured out water; the skies gave forth thunder; your arrows flashed on every side. The crash of your thunder was in the

⁷ Nolland, J. (2005). *The Gospel of Matthew: a commentary on the Greek text*. New International Greek Testament Commentary (p. 600). Grand Rapids, MI: W.B. Eerdmans.

⁸ <http://bibleclocks.org/>

whirlwind; your lightnings lighted up the world; the earth trembled and shook. Your way was through the sea, your path through the great waters; yet your footprints were unseen.” (Psalm 77:16–19, ESV)

“Thus says the LORD, who makes a way in the sea, a path in the mighty waters,” (Isaiah 43:16, ESV)

“O LORD, I have heard the report of you, and your work, O LORD, do I fear. ... You trampled the sea with your horses, the surging of mighty waters.” (Habakkuk 3:2, 15, ESV)

From this, they were to understand that he was God—and they did.

“And those in the boat worshiped him, saying, “Truly you are the Son of God.”” (Matthew 14:33, ESV)

Perhaps the main reason God, is pictured as walking on the sea is because in popular lore the sea was the home of evil dragons and powers. In walking on the sea, God is thereby portrayed as subduing his enemies.

“And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads.” (Revelation 13:1, ESV)

“It thus follows naturally that when Jesus, like God, walks on the water the storm yields to his authority.”⁹

“...the action of Jesus is intended to create echoes for the reader of OT texts in which the action is distinctly that of God.”¹⁰

Matthew 14:26 But when the disciples saw him walking on the sea, they were terrified, and said, “It is a ghost!” and they cried out in fear.

ghost or phántasma¹¹.... We get the English word *phantom* from this Greek word.

In saying this, it would seem that they are thinking that “a disembodied spirit could appear where a physical body would sink.”¹² “Through the spray and in the gloom of early dawn the approaching figure could well look rather surreal; and walking on the water may seem to fit better with a floating spirit than a flesh-and-blood human figure.”¹³ At this point, it did not seriously cross their mind that a mere man could actually walk on water. That being the case, even though this looked like Jesus, it couldn’t be, it must be his spirit. But it was in fact Jesus. Understanding that this was actually Jesus in the

⁹ France, R. T. (2007). *The Gospel of Matthew* (pp. 566–567). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.

¹⁰ Nolland John. (2005). Preface. In *The Gospel of Matthew: a commentary on the Greek text* (p. 600). Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

¹¹ *ghost φάντασμα* “An apparition, a specter, a spirit, or a phantom (Matt. 14:26; Mark 6:49).” Zodhiates, S. (2000). *The complete word study dictionary: New Testament*. Chattanooga, TN: AMG Publishers.

¹² France, R. T. (2007). *The Gospel of Matthew* (p. 569). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.

¹³ Nolland, J. (2005). *The Gospel of Matthew: a commentary on the Greek text*. New International Greek Testament Commentary (p. 600). Grand Rapids, MI: W.B. Eerdmans.

flesh, they were also to understand that this was no mere man. This was the God of the Old Testament in human flesh.



The Storm on the Sea of Galilee by Rembrandt van Rijn

The scene has something in common with Jesus' unexpected appearing after his resurrection.

“As they were talking about these things, Jesus himself stood among them, and said to them, “Peace to you!” But they were startled and frightened and thought they saw a spirit.” (Luke 24:36–37, ESV)

In Luke 24, they knew Jesus was dead. That being the case, then this must be his spirit. After all these years listening to Jesus teach, they still didn't “get” the resurrection. If a “person” appears in a context that does not fit, then it must be his spirit or ghost. Perhaps it was a normal reaction, but it was not a faith reaction. Dead men don't appear in a room perfectly healthy, and human beings simply do not walk on water.

Matthew 14:27 But immediately Jesus spoke to them, saying, “Take heart; it is I. Do not be afraid.”

Take heart or **take courage**¹⁴.... This is not the normal word for heart¹⁵ in the New Testament, which ... generally means “mind.” A better translation in 14:27 would be “**Take courage**” which fits very well with the following statement “**Do not be afraid.**”

it is I [ἐγὼ εἰμί egō eimi] or I am.... ““It is I.” Although the Greek *egō eimi* can have no more force than that, any Christian after the Resurrection and Ascension would also detect echoes of “I am,” the decisive self-disclosure of God (Exod 3:14; Isa 43:10; 51:12). Once again we find Jesus revealing himself in a veiled way that will prove especially rich to Christians after his resurrection....”¹⁶

“But now thus says the LORD, he who created you, O Jacob, he who formed you, O Israel: “Fear not, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the LORD your God, the Holy One of Israel, your Savior. Because you are precious in my eyes, and honored, and I love you.....” (Isaiah 43:1–4, ESV)

“God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel, ‘I AM has sent me to you.’”” (Exodus 3:14, ESV)

“Who has performed and done this, calling the generations from the beginning? I, the LORD, the first, and with the last; I am he.” (Isaiah 41:4, ESV)

““You are my witnesses,” declares the LORD, “and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me.” (Isaiah 43:10, ESV)

“Listen to me, O Jacob, and Israel, whom I called! I am he; I am the first, and I am the last.” (Isaiah 48:12, ESV)

“I, I am he who comforts you; who are you that you are afraid of man who dies, of the son of man who is made like grass,” (Isaiah 51:12, ESV)

“In a theophany-like context such as this, the words allude to the definition of the name Yahweh (ἐγὼ εἰμί = I AM) given in the LXX of Exod 3:14 (cf. Matt 22:32; John 8:58; Mark 14:62) and Isa 43:10; 51:12. God is present uniquely in Jesus.”¹⁷

¹⁴ *Take heart* *θαρσέω* “to have confidence and firmness of purpose in the face of danger or testing—‘to be courageous, to have courage, to be bold.’ ...‘therefore always being full of courage’” Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains*. New York: United Bible Societies.

¹⁵ *heart καρδιά* “...the causative source of a person’s psychological life in its various aspects, but with special emphasis upon thoughts....” Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 320.

¹⁶ Carson, D. A. (1984). Matthew. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Matthew, Mark, Luke* (Vol. 8, p. 344). Grand Rapids, MI: Zondervan Publishing House.

¹⁷ Hagner, D. A. (1998). *Matthew 14–28* (Vol. 33B, p. 423). Dallas: Word, Incorporated.

Do not be afraid¹⁸.... Interestingly, in the grammar of the word, this is an imperative or an order, not a suggestion. No doubt there would be many times in the years ahead when they would face fearful circumstance. At such time this incident would remind them not to be afraid. But why? **Because the great I AM is eternally present.** And so it serves as a reminder to us as well, we who fear so often. When the great I AM is present, we have the greatest reason in the universe to not fear, for we are in the presence of a loving God.

Matthew 14:28 And Peter answered him, “Lord, if it is you [or since you are], command me to come to you on the water.”

if it is you or you are or since you are.... “Peter’s protasis (“if it’s you”) is a real condition, almost “since it’s you.”¹⁹ **Jesus said “I am.” Peter replies “You are.” Based on what Peter has seen in Jesus walking on the water, he instantly accepts Jesus claim to be the “I am” of the Book of Exodus.**

command me to come to you on the water.... Why does Peter want to do this? I think the answer depends on how you read the request. 1) The reading “*if it is you, command me to come to you on the water*” appears to be a *testing* by Peter of Jesus, prove to me that you are the I AM! 2) The reading “*since you are [the I AM], command me to come to you on the water*” appears to be a *faith response*; allow me to participate in the power of God.

Matthew 14:29 He said, “Come.” So Peter got out of the boat and walked on the water and came to Jesus.

And while this conversation between Peter and Jesus continues, Jesus stands firm on the surface of the water.

Peter’s faith was very real and he in fact did walk on water.

Matthew 14:30 But when he saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me.”

This verse is the focus and heart of our passage.

he saw.... He was no longer seeing Jesus but the circumstances of life. “Peter’s lack of faith is caused by a failure of concentration....”²⁰ **Therefore, it would seem then that a solution to the problem would be found in focused concentration. What are you concentrating on?**

“And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)” (Genesis 13:10, ESV)

¹⁸ *afraid* φοβέω “a state of severe distress, aroused by intense concern for impending pain, danger, evil, etc., or possibly by the illusion of such circumstances—‘fear.’” Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains*. New York: United Bible Societies.

¹⁹ Carson, D. A. (1984). Matthew. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Matthew, Mark, Luke* (Vol. 8, p. 344). Grand Rapids, MI: Zondervan Publishing House.

²⁰ Donald A. Hagner, *Matthew 14–28* (vol. 33B; Word Biblical Commentary; Dallas: Word, Incorporated, 1998), 424.

“It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king’s house, that he saw from the roof a woman bathing; and the woman was very beautiful.” (2 Samuel 11:2, ESV)

“But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.” (Matthew 5:28, ESV)

“I will meditate on your precepts and fix my eyes on your ways. I will delight in your statutes; I will not forget your word.” (Psalm 119:15–16, ESV)

“For your steadfast love is before my eyes, and I walk in your faithfulness.” (Psalm 26:3, ESV)

“I will meditate on your precepts and fix my eyes on your ways.” (Psalm 119:15, ESV)

when he saw the wind... “Matthew says, *he saw the wind*, which means, of course, that Peter saw the effects of the wind; he perceived the wind; with the movements of the waves and boat, the spray and the feel of the wind, there was no doubt that it was *boisterous*.”²¹

When he moved his attention from Jesus to the storm, his problems became acute. That is true in any era.

he was afraid... See verse 27. Fear is traumatizing to a person’s faith. Just as all fear is not wrong, not all fear is right either.

“And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.” (Matthew 10:28, ESV)

Some have faith in the worship of false gods. Today the great goal is the world is to have faith in faith, a faith with no object. But a biblical faith has an object, Jesus Christ.

“But to all who did receive him, who believed in his name, he gave the right to become children of God,” (John 1:12, ESV)

beginning to sink... “Peter’s shifting of concentration from Jesus, who could enable him to overcome difficulties, to the difficulties in which he found himself, was disastrous.”²²

Although Peter’s faith was strong enough to get him out of the boat and to walk on water, it was not strong enough to face the storm. And so it is with us. By God’s grace we by faith follow Jesus only to soon become aware that such a journey is fraught with trial and storm. **When we take our eyes off Jesus, our faith also fails and we sink in our Christian life.**

²¹ Morris, L. (1992). *The Gospel according to Matthew*. The Pillar New Testament Commentary (p. 383). Grand Rapids, MI: W.B. Eerdmans.

²² Morris, L. (1992). *The Gospel according to Matthew*. The Pillar New Testament Commentary (pp. 383–384). Grand Rapids, MI: W.B. Eerdmans.

Lord, save me.... Peter had little faith, yet what faith he had was in the right object—Jesus. And so to him he cries for help.

“Save me, O God! For the waters have come up to my neck. I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me.” (Psalm 69:1–2, ESV)

Matthew 14:31 Jesus immediately reached out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?”

Jesus immediately.... It should be noted that this is probably another miracle; it is not at all likely that Jesus was standing two feet from Peter, close enough to “immediately” reach out to him. More likely he was 10 or 20 yards away. But at that moment, he was miraculously present to save. A faith response results in an instantaneous salvation response by Jesus which is far from the tedious works salvation response of the heathen.

“And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words.” (Matthew 6:7, ESV)

Also, the thief’s brief request “remember me” is met with:

“... “Truly, I say to you, today you will be with me in paradise.”” (Luke 23:43, ESV)

“Believers learn from the Gospel that whenever they are in need and come to Jesus he is “immediately” there with strong hands to help.”²³

took hold of him.... “God’s help does not mean that faith, bright and unthreatened, eliminates life’s storms.”²⁴

“Then the channels of the sea were seen, and the foundations of the world were laid bare at your rebuke, O LORD, at the blast of the breath of your nostrils. He sent from on high, he took me; he drew me out of many waters.” (Psalm 18:15–16, ESV)

“Important for Matthew is that this saving presence of God does not mean that no storms appear but that one experiences it *in* the storms.”²⁵ **It is not Jesus with no storm, it is Jesus in the storm.**

O you of little faith.... This Greek word is found in Matthew 6:30; 8:26; 14:31 and 16:8. In most cases it is found in the context of fear. It is never used of unbelievers who have no faith but of Christians who do not have the full share of faith that God wants for them.

²³ Frederick Dale Bruner, *Matthew: A Commentary: The Churchbook, Matthew 13–28* (vol. 2, Revised and Expanded Edition.; Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2007), 77–78.

²⁴ Ulrich Luz, *Matthew: A Commentary* (ed. Helmut Koester; Hermeneia—a Critical and Historical Commentary on the Bible; Minneapolis, MN: Augsburg, 2001), 321.

²⁵ Ulrich Luz, *Matthew: A Commentary* (ed. Helmut Koester; Hermeneia—a Critical and Historical Commentary on the Bible; Minneapolis, MN: Augsburg, 2001), 321.

why.... What is the reason? **Why** is a rather confrontational word. Unlike “what”, it makes demands on the hearer. Often those demands are met with excuses.

doubt²⁶.... His faith in Jesus which was “strong enough to get him out of the boat and walking on the water, was not strong enough to stand up to the storm.”²⁷ **Doubts often come in storms.**

“Fortunately, Jesus saves before he scolds.”²⁸

Matthew 14:32 And when they got into the boat, the wind ceased.

the wind ceased.... “A sometimes unnoticed aspect of the story is the miraculous cessation of the powerful wind. This makes the story quite similar to that of the stilling of the storm in 8:23–27.”²⁹

“And he said to them, “Why are you afraid, O you of little faith?” Then he rose and rebuked the winds and the sea, and there was a great calm.” (Matthew 8:26, ESV)

John expands on this saying,

“Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going.” (John 6:21, ESV)

So, Jesus moving to Peter’s hand, stilling of the storm and the presence of the boat at the land are additional miracles in this story often overlooked.

Matthew 14:33 And those in the boat worshiped him, saying, “Truly you are the Son of God.”

worshiped³⁰.... There is a progress in the faith of the disciples. In Matthew 8:27 they ask “*What sort of Man is this....?*” But here in Matthew 14 they worship recognizing that Jesus is the Son of God.

Truly you are the Son of God [or Truly, God’s son you are].... The word *God* comes first in the phrase and is therefore emphatic, *truly, God’s son you are*. Remember Matthew 14:28 where **Jesus said “I am” and Peter replies “You are.”**

²⁶ *doubt* διατάζω “To doubt, waver, hesitate, be uncertain. Used intrans. in Matt. 14:31; 28:17. It is a figurative word taken either from a person standing where two ways meet and not knowing which to choose (inclining sometimes to one, sometimes to the other), or from the quivering motion of a balance when the weights on either side are approximately equal (when first one side, then the other, seems to predominate).” Zodhiates, S. (2000). *The complete word study dictionary: New Testament*. Chattanooga, TN: AMG Publishers.

²⁷ Carson, D. A. (1984). Matthew. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Matthew, Mark, Luke* (Vol. 8, p. 344). Grand Rapids, MI: Zondervan Publishing House.

²⁸ Frederick Dale Bruner, *Matthew: A Commentary: The Churchbook, Matthew 13–28* (vol. 2, Revised and Expanded Edition.; Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2007), 78.

²⁹ Hagner, D. A. (1998). *Matthew 14–28* (Vol. 33B, p. 424). Dallas: Word, Incorporated.

³⁰ *worshiped* προσκυνέω “...to kiss, adore. To worship, do obeisance, show respect, fall or prostrate before.” Zodhiates, S. (2000). *The complete word study dictionary: New Testament*. Chattanooga, TN: AMG Publishers.

