

Matthew 14-28

Matthew 14-20

The fourth block of Matthew's five central sections deals with the expectations around the Messiah.

Matthew 14:26-33

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. But immediately Jesus spoke to them, saying, "Take heart; it is I. Do not be afraid." And Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus. But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

While this scene is miraculous in nature, with Jesus walking on water and stopping the storm, the response of the disciples, who have at this point seen Jesus perform many miracles, points to a deeper theological revelation here.

Genesis 1:2

And the Spirit of God was hovering over the face of the waters.

Psalms 77:19

Your way was through the sea,
your path through the great waters;
yet your footprints were unseen.

Psalms 89:8-9

O LORD God of hosts,
who is mighty as you are, O LORD,
with your faithfulness all around you?

You rule the raging of the sea;
when its waves rise, you still them.

Psalm 107:28-29

Then they cried to the LORD in their trouble,
and he delivered them from their distress.
He made the storm be still,
and the waves of the sea were hushed.

What conclusion would you draw from this context added to the story of Jesus walking on water?

Exodus 3:14

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.'"

Jesus declares the answer himself.

Matthew 16:1-4

And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. He answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." So he left them and departed.

This passage is similar to what we saw in Matthew 12. So, despite Jesus' continued miracles and ministry, has the position of the religious leaders changed?

Matthew 16:13-19

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

Does Peter answer Jesus’s question correctly?

Matthew 16:21-23

From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, “Far be it from you, Lord! This shall never happen to you.” But he turned and said to Peter, “Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.”

Jesus rebukes Peter here. Why does Peter say what he says? Why does Jesus rebuke him?

Matthew 21-25

The final main block of Matthew's gospel depicts a clash of kingdoms. Matthew 21 kicks off with Jesus riding into Jerusalem on a donkey. Generally, up to this point, Jesus has avoided direct conflict with religious officials, and whenever they seem to want harm to Him, he moves on to another city with His disciples. But this time, Jesus does not avoid conflict.

Matthew 21:12-13

And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers."

Matthew 21:23-27

And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus answered them, "I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things. The baptism of John, from where did it come? From heaven or from man?" And they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'From man,' we are afraid of the crowd, for they all hold that John was a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I do these things."

The religious leaders question Jesus' authority. However, his question reveals that they have no interest in the truth, only what makes them look good or keeps them in power, and thus undermines their own authority.

Matthew 22:15-22

Then the Pharisees went and plotted how to entangle him in his words. And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances. Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? Show me the coin for the tax." And they brought him a denarius. And Jesus said to them, "Whose likeness and inscription is this?" They

said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." When they heard it, they marveled. And they left him and went away.

The response of the religious leaders in Jerusalem to Jesus is to try to entangle Him, again and again. Each time, Jesus schools them with the scriptures. Afterward, Jesus declares seven woes on the scribes and the Pharisees, condemning them for their hypocrisy and evil.

The conversation then shifts from the current state of the temple and its priests to the future. This is the final block of teaching for Matthew's five main sections of his gospel, pointing forward to Jesus' victory and hope for those who follow Him.

Matthew 26-28

The final section of Matthew's gospel is the conclusion. This includes the execution of the plot to betray, arrest, and kill Jesus, thus fulfilling everything he's been saying up to this point.

Matthew 26:53-54

Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so?

Matthew 26:57, 65-66

Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. [...] Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. What is your judgment?" They answered, "He deserves death."

The first to pass judgment against Jesus are the **Jewish** elders, scribes, and priests. Their judgment is death.

Matthew 27:21-23

The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified!" And he said, "Why? What evil has he done?" But they shouted all the more, "Let him be crucified!"

The second judgment comes from the people. They had the opportunity to release Jesus from his judgment, and instead they called for his crucifixion.

Matthew 27:24-26

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

The final piece is the neglect of the government to carry out justice. Pilate literally washes his hands of the situation, failing to find any legal reason to have Jesus executed, but instead folding to the will of the people who threaten to riot. The famed Roman justice system ultimately fails to provide true justice for the Son of God.

Matthew 28:11-15

While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.' And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

Even after his resurrection, the plots to deceive continue.

Matthew 28:16-20

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him, but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Matthew 1:23

“Behold, the virgin shall conceive and bear a son,
and they shall call his name Immanuel”

(which means, God with us).

Homework

Read Mark 1-8

What verses include quotes from the Old Testament?

What questions do you have from the reading?

Dive Deeper

If you want to keep studying on your own this week, check out these resources:

- Four Portraits, One Jesus *by Mark L. Strauss*
- A New Testament Biblical Theology: The Unfolding of the Old Testament in the New *by G. K. Beale*
- Get the handouts at DeeplyBiblical (<https://deeplybiblical.com/gospels/>)