



MATTHEW 14:13-36
MESSIAH ON A MISSION
(PART 28)

“The Password To Spiritual Authority”

No great power is unrestricted.

All power that merits wanting or is noteworthy has security measures around it.

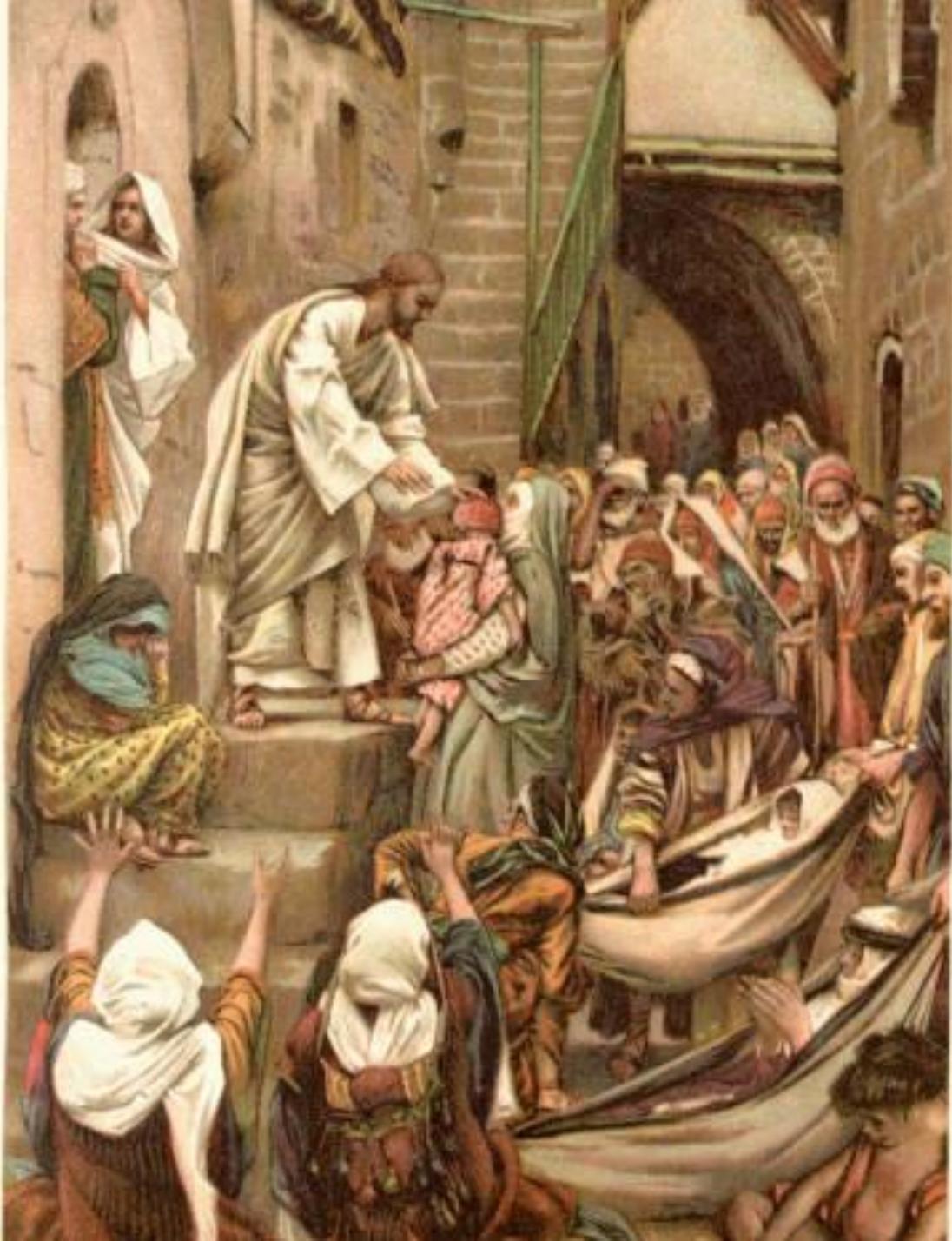
All great power requires security features that restrict access through passwords and security clearances.

What is the passcode to Spiritual Authority?

Jesus Demonstrates His Authority By Miracles



1. Heals the sick (14:14-15)
2. Feeding the five thousand (14:16- 20)
3. Walks on water (14:25-33)
4. Heals those who touch the tassels on the corner of His robe (14:35-36)



The Passcode To Authority:

*He had compassion on them and healed their sick
(Matthew 14:14)*

**Passcode To Healing
Power: Compassion**

Power To Minister To The Multitude Requires A Passcode:

The feeding of the multitude is also
inextricably linked to Compassion.

We want the miracles of feeding the
thousands, but do we have the
compassion to unlock such power?

(Cf. Matthew 9:36; Mark 6:34; 8:1-2;
9:22; Hebrews 2:17; 4:15; 5:2)





Jesus, As A Man, Had A Prayer Life.

While Matthew doesn't portray this as vividly as Luke, Matthew still emphasizes Jesus' prayer life (14:23; 19:13-15; 26:36,39,42, 44).

"If God Is One, And Jesus Is God, To Whom Is Jesus Praying?"

This is a bothersome concept to many monotheists who will ask, "If God is one and Jesus is God, who then is Jesus praying to?" The answer is simple, Jesus was God in the flesh. The "man Christ Jesus" (1 Timothy 2:5) was incarnate into "a body thou hast prepared" (Hebrews 10:5). This incarnate God in a body had to leave "us an example, that ye should follow His steps" (1 Peter 2:21). Thus was He born, raised, learned, baptized, hungered, and prayed that He would be an example of what all flesh should do. The prophecy concerning flesh which is righteous states, "O thou that hearest prayer, Unto thee shall all flesh come" (Psalms 65:2). Jesus had to pray to teach us what a perfect example of obedient flesh should do in regard to prayer.

"They were terrified ... and cried out in fear." (Matthew 14:26)

Even the power over the natural world was activated by His compassion on them in their fear.

In this instance, as in other similar stories, fear is an expected response, and comforted in the form of a compassionate exhortation not to fear.

This compassionate exhortation is reminiscent of Daniel and John's experience (cf., Daniel 10:4-12; Revelation 1:17).



The boat used by Jesus' disciples to travel across the lake may have been similar to the first-century AD vessel whose remains are shown here. It was found in 1986, buried in the mud of the drought-exposed shoreline on the northwest side of the Sea of Galilee.

The Exodus Motif Is Linked To A God Who Is Lovingly And Compassionately Leading His People Out Of Bondage And Redeeming Them From Slavery.

In the covenant of God, He is revealed as a God who is as gracious as He is powerful to redeem Israel:

"The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness" (Exodus 34:6).

A picture of a God of all authority who compassionately brings Israel out of Egypt by signs and wonders and then feeds them in the wilderness provides a fitting backdrop for Matthew's portrayal of Jesus' ministry.

Footnote:

Simon Peter Scene two (Matthew 14:22-32)

In the storm, in the dark, you fear that your boat will capsize, and you will perish in the dark waters. Jesus sent you here. He said, "Get in a boat and go to the other side while I disperse this crowd." Night has fallen. The wind has come up and grown stronger. It's one of those sudden storms that the Galilee is known for. You've stopped making any headway toward Bethsaida, and are only trying to keep your bow headed into the wind so the waves don't tip you. A quick trip has turned into a night long struggle for survival. Everyone is hoping for the dawn and a calm, but it's only about three or four in the morning and there's not much hope you can hold out. Above the roar of the wind and the shouts of your comrades, one of their voices--a voice suddenly more fearful--penetrates your consciousness. A figure is seen approaching the boat. It looks like a spirit walking toward you.

(Bible Land Journey, Johnny Loye King, 32-33)

Footnote (cont):

Is this the angel of death? Is this how you will die? Will it all end here on the sea? Fear of the storm mixes with fear of the unknown. Other voices are raised in fear. But the strange figure lifts His voice above the Storm. "Courage! Don't be afraid. It's me." Jesus! In your fear, you see Him coming toward your boat. Can you believe it's Him? And after He identifies Himself, is your desire to go to Him stronger than your desire to remain safe in the boat? Dare you ask Him to invite you to do what no other man has ever done? Can you say it? "Lord, if it's really You, bid me come to You on the water." You wait. You are drenched. The storm still rages. Water sloshes around in the boat. The others have stopped bailing. Everyone is holding to the rail, the sail, the mast. Holding anything to keep from being thrown overboard, Unbelief mixes with fear. Are they hearing right? Did you just ask to walk on water? The wait was not long. All these questions and feelings happened in milliseconds. Jesus said, "Come on." Now what?

(Bible Land Journey, Johnny Loye King, 32-33)