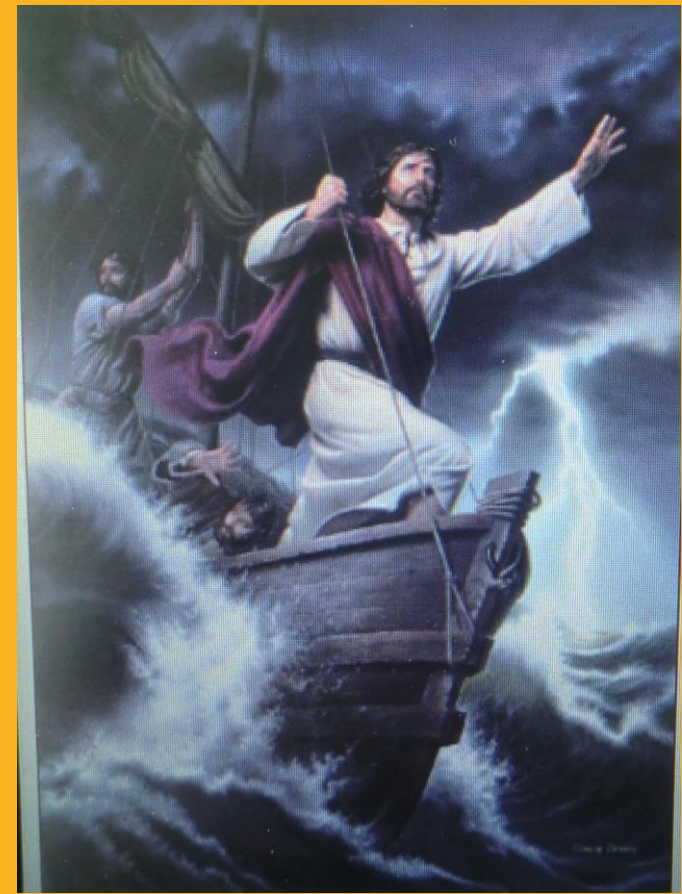


THEOPHANY AND CHRISTOPHANY



**LESSON II, MATTHEW 8:18-25, 9:1-25 AND
14:22-23**

LAST WEEK.....

- **The authority of Jesus' teaching**
- **Jesus heals a leper**
- **Jesus cures the Centurion's servant with his word**
- **Jesus heals Peter's mother-in law and others who were brought to him**
- **Jesus reveals to those who wish to follow him the difficulty of true discipleship**



ALSO LAST WEEK...

- **Jesus healed the Gadarene Demoniacs sending the demons into a herd of pigs.**
- **Both the Centurion's servant (8:5-13) and the subjects of this exorcism (8:28-34) were Gentiles! This would have been quite a revelation for the first century Jews hearing the Good News!**
- **(Spoiler alert) Jesus even saves the Gentiles!**



WHAT IS A THEOPHANY?

- From the Greek word, *theo-* which means “God”
- + Greek *phainein*, or *phan-*, *to show*;
- A theophany is a visible or audible manifestation of God.

God has appeared in **dreams** as in Gen. 20: 3-7

“But God came to Abimelech in a dream one night and said to him: You are about to die because of the woman you have taken, for she has a husband.”

GOD HAS APPEARED IN DREAMS

- Joseph also had a dream in Mat 1:20 “But after he had considered this, an **Angel of the Lord** appeared to him in a dream and said, “Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.”



GOD HAS APPEARED AS AN ANGEL

- **The theophany known as the *Angel of the Lord* has the characteristics of God Himself.**
- **Jacob wrestled with God, or an angel and won in Genesis 32: 22-32.**
- **In Judges 6 we see the angel of the Lord again:**
 - “and the messenger of the LORD appeared to him and said: The LORD is with you, you mighty warrior!**13** “My lord,” Gideon said to him, “if the LORD is with us, why has all this happened to us? Where are his wondrous deeds about which our ancestors told us when they said, ‘Did not the LORD bring us up from Egypt?’ For now the LORD has abandoned us and has delivered us into the power of Midian.”**14** The LORD turned to him and said: Go with the strength you have, and save Israel from the power of Midian. Is it not I who send you?

THEOPHANIES FROM EXODUS

EXODUS 3:2 THE BURNING BUSH



EXODUS 13:21-22 GOD LEADS THE PEOPLE AS A CLOUD DURING THE DAY AND AS A PILLAR OF FIRE AT NIGHT



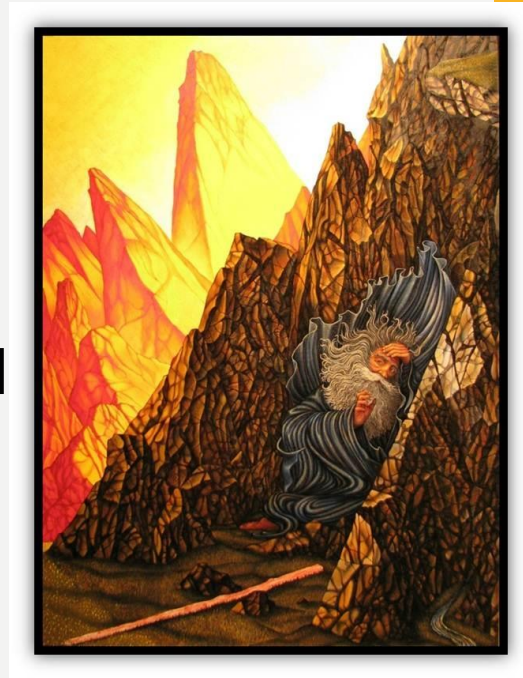
WE CANNOT SEE THE FACE OF GOD

Exodus 33:18-19

Then Moses said, “Please let me see your glory!” The LORD answered: I will make all my goodness pass before you, and I will proclaim my name, “LORD,” before you; I who show favor to whom I will, I who grant mercy to whom I will. But you cannot see my face, for no one can see me and live.

Exodus 33: 22-23

When my glory passes I will set you in the cleft of the rock and will cover you with my hand until I have passed by. Then I will remove my hand, so that you may see my back; but my face may not be seen.



WHAT IS A CHRISTOPHANY?

- A *Christophany* is a post-resurrection manifestation of Jesus Christ.
- This includes Jesus' appearance to the disciples on the Road to Emmaus (Luke 24:13-25),
- the appearance to the disciples in the upper room (Mark 16:14 and Luke 24:36-43),
- the appearance to “doubting Thomas” (John 20:24–29), appearance to Mary as a gardener (John 20:11-18)
- and Jesus' appearance at the lake where he made breakfast for the disciples. (John 21:1-14)



MATTHEW 8:18-22

WOULD-BE FOLLOWERS OF JESUS

- In verses 18-22, a great crowd had gathered so Jesus and the disciples cross to the eastern side of the Sea of Galilee. We meet here **would-be followers of Jesus. The first is a scribe!** “Teacher, I will follow you wherever you go,” he says.
- This statement suggests that this unusual scribe wishes to become a disciple. Jesus seems to discourage him. A scribe must have a stable home, but Jesus offers the difficult lifestyle of a wandering preacher.
- vs 20: “the **Son of Man** does not have anywhere he might lay his head”.

MATTHEW 8:18-22

‘*Son of Man*’ has 3 different possible meanings- it is used 88 times in the New Testament.

- As a reference to Daniel 7:13-14 it suggests **the judge** at the end of time.
- As the **suffering servant** mentioned in Isaiah 42:1-4; 49:1-7; 50:4-11; 52:13-53
- And it can merely mean that one is a human being.

Jesus uses the term “son of man” here to indicate the type of Messiah He is to be. He is both the judge and one who will suffer.

The next would-be follower wants to first bury his father. This is a sacred duty.

Jesus says “Let the dead bury the dead.” Jesus’ ministry of preaching and healing has priority over these sacred duties. Other interpretations suggest that those who are spiritually dead should attend to the dead.

LUKE'S VERSION ANDS YET ANOTHER WOULD-BE FOLLOWER

- Luke 9:61-2 “I will follow you sir, but first let me go and say good-bye to my people at home. (Jesus replied) ‘Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God.’”

- What happens if you take your hand off the plough and look back?

Jesus is warning about earthly distractions. If you are sowing the seeds of the kingdom, you must stay focused on the task.



MATTHEW 8:23-27

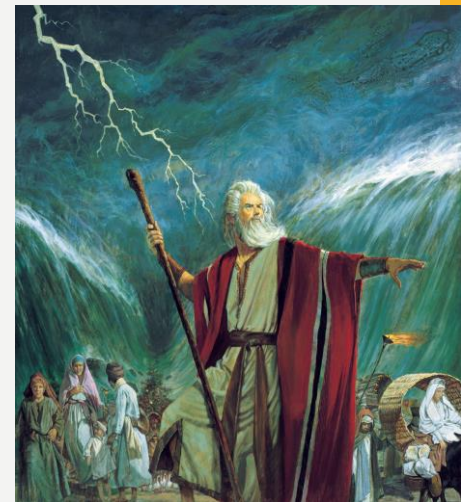
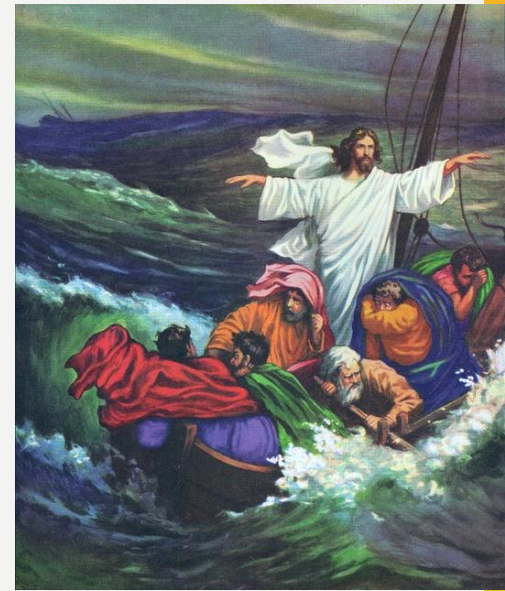
CALMING THE STORM

- **Mathew 8 and 9 contain a series of 10 miracles. They should bring to mind the miracles of Moses. In this case Jesus has power over the stormy seas.**

“He got into a boat and his disciples followed him. Suddenly a violent storm came up on the sea, so that the boat was being swamped by waves; **but he was asleep.** They came and woke him, saying, “**Lord, save us! We are perishing!**” He said to them, “Why are you terrified, O you of little faith?” Then he got up, rebuked the winds and the sea, and there was great calm. The men were amazed and said, “What sort of man is this, whom even the winds and the sea obey?”

JESUS CALMS THE SEA/

- Why does this story follow the one of the “would-be followers”?
- Those who have followed Jesus into the boat have made the decision to follow regardless of the difficulties.....
- The Greek term that Matthew uses in his text is *seismos*, “earthquake”. It indicates a “shaking of the earth” and has apocalyptic implications. This was not a minor storm.
- Symbolism noted here: the boat is a symbol for the saving nature of the Church. Jesus’ sleeping is symbolic of trust in God.
- The words of the apostles, “Lord save us” is a prayer.



HE AROSE AND REBUKED THE WINDS AND THE SEA, AND THERE WAS GREAT CALM.

Why are you fearful, men of little faith?

Psalm 107:28-31

In their distress they cried to the LORD,
who brought them out of their peril;

²⁹He hushed the storm to silence,
the waves of the sea were stilled.

³⁰They rejoiced that the sea grew calm,
that God brought them to the harbor they longed for.

³¹Let them thank the LORD for his mercy,
such wondrous deeds for the children of Adam.

THE WINDS AND THE SEAS OBEY HIM?

It is the LORD (YHWH) who created the heavens and the earth and separated the land from the waters.

Waters and especially the seas were symbolic of chaos in the ancient world. God created order (cosmos) out of chaos in Genesis. Powers of evil such as Leviathan and Rahab were thought to inhabit the seas in the Old Testament. In the New Testament, demons are evil spirits that oppose God. Jesus here, calms the storm and controls the waters. Once on land again, he exorcizes demons as well. (Matt 8:28-34)

WHAT SORT OF MAN IS THIS?

Psalm 89:10-12

You rule the raging sea;

You still its swelling waves

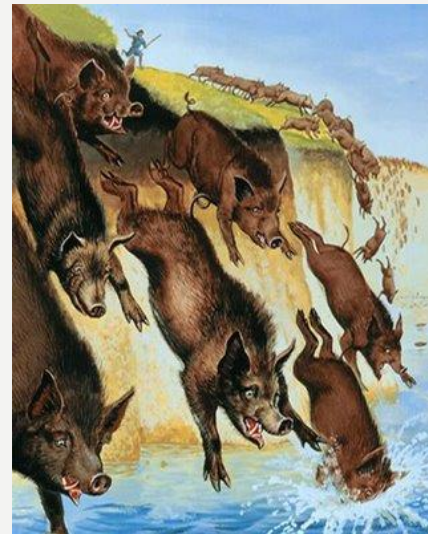
You crush Rahab with a mortal blow;

with your strong arm you scatter
your foes.

Yours are the heavens, yours the
earth;

you founded the world and
everything in it.

***The Power of God is
revealed by the miracles of
Jesus.***



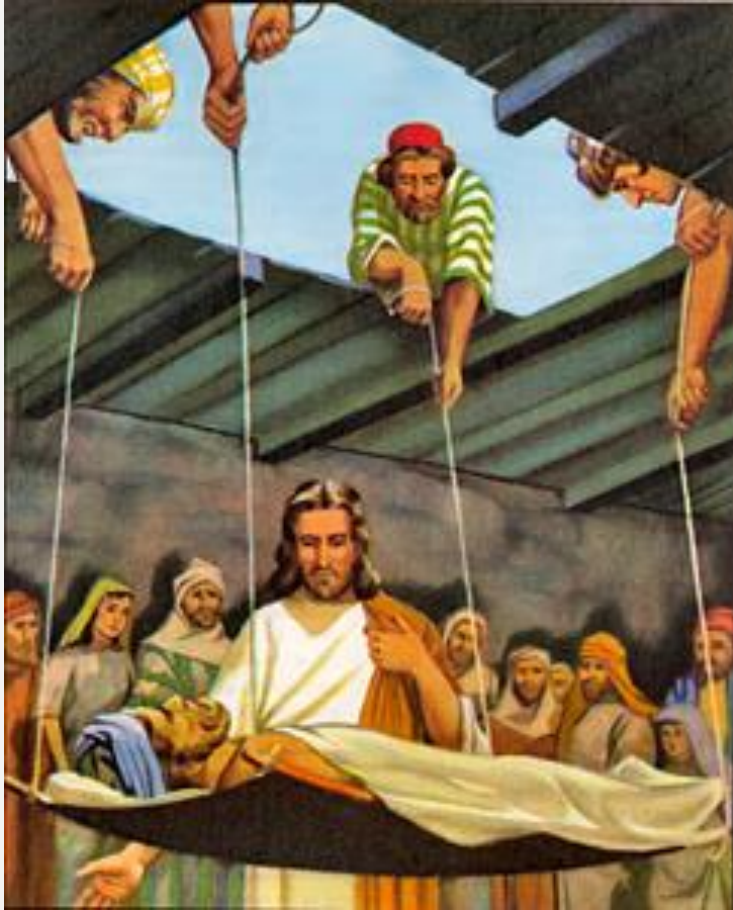
MATTHEW 9:1-8 JESUS HEALS A PARALYTIC

- He entered a boat, made the crossing, and came into his own town. And there people brought to him a paralytic lying on a stretcher. When Jesus saw their faith, he said to the paralytic, “Courage, child, your sins are forgiven.” At that, some of the scribes said to themselves, “This man is blaspheming.” Jesus knew what they were thinking, and said, “Why do you harbor evil thoughts? Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? But that you may know that **the Son of Man has authority on earth to forgive sins**”—he then said to the paralytic, “Rise, pick up your stretcher, and go home.” He rose and went home. **When the crowds saw this they were struck with awe and glorified God who had given such authority to human beings.**

THE POWER TO HEAL REVEALED AGAIN

- The story of the demoniacs whose demons were sent into pigs took place in a Gentile town, thus the pigs and pig herders. Jesus now arrives in Capernaum, a town in Galilee central to his ministry.
- Here Jesus calls the paralytic “son”, a term of endearment.
- Jesus says that his sins are forgiven. This is in part, a declaration that the power of God is at work. It is also a sign of the restoration of the reign of God.
- God created the world and all that he created was “good”. Forgiving sins is something believed to be granted only by God on the Day of Atonement.
- The scribes therefore believe that Jesus’ statement is indeed blasphemy.
- The Gospel of Mark has a much more detailed account of this healing.

GOSPEL OF MARK 2:1-12



When Jesus saw *their* faith....

- In Mark's Gospel this pericope describes the great faith of the friends of the paralytic. Four of his friends carry him on a stretcher. When they cannot get close enough to Jesus they climb on top of the house where Jesus is preaching, cut a hole in the roof and lower their friend down in front of Jesus. The faith of these friends is emphasized. The healing itself is quite similar in that Jesus forgives the sins and is accused of blasphemy as a result. The paralytic is cured and does get up and walk.

BLASPHEMY

- **Definition- blasphemy- showing contempt for God and religious matters through one's words, thoughts and actions.**
- See Leviticus 24:16
- 'Moreover, the one who blasphemes the name of the LORD shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.

THE CALL OF MATTHEW

MATTHEW 9:9-12

- **“As Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, “Follow me.” And he got up and followed him. While he was at table in his house, many tax collectors and sinners came and sat with Jesus and his disciples. The Pharisees saw this and said to his disciples, “Why does your teacher eat with tax collectors and sinners?” He heard this and said, “Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners.”**

I DESIRE MERCY AND NOT SACRIFICE

- **These words come from the prophet Hosea.**
 - **Hos 6:6 For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.**
- **This quote is used again in Matthew 12:7.**
- **“Sacrifice” in the context of Matthew 9 refers to acts of ritual purity and Sabbath observance that might be performed without a true change of heart or conversion.**

TAX COLLECTORS AND SINNERS

- **Matthew is quite likely the name Jesus gave Levi when he became an apostle. In the Gospel of Luke, Jesus calls a tax collector named Levi shortly after the story of the healing of the paralytic. The name Levi would mean that he was born into the priestly tribe of Levi.**
- **Matthew was responsible for collecting duty or customs taxes on goods coming into or leaving the territory of Herod Antipas. He may also have been a tax collector for the Romans. He would have been seen as a collaborator with the enemy. Rabbis placed them in the same category as murderers and robbers. They were considered “uncleans” as were sinners and Gentiles.**

FOLLOW ME

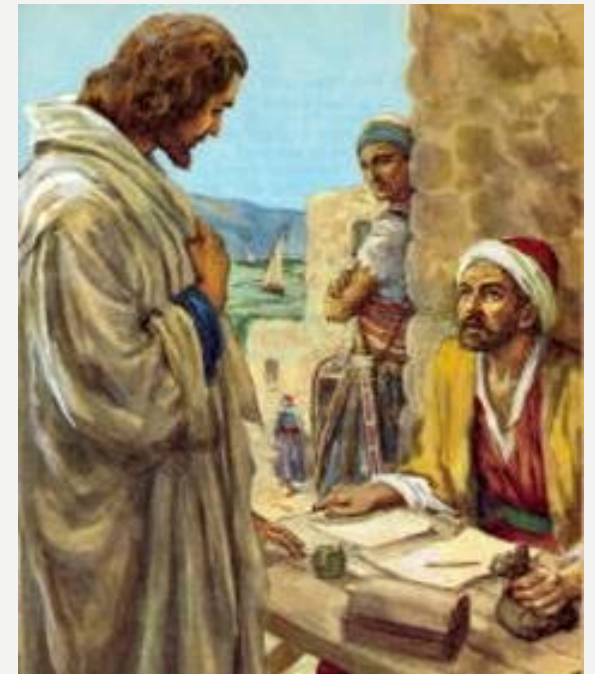
The rabbis believed that a tax collector was incapable of belonging to the messianic kingdom. Matthew jumps at the opportunity to follow Jesus. This is not just a call to discipleship, it an invitation to the Kingdom!

But Jesus forgives sins and calls for mercy.

“I came not to call the righteous, but sinners.”

If Jesus can eat with sinners and tax collectors, so too can Jewish Christians dine with Gentiles.

It is ironic that the Pharisees were referred to as “righteous”, but Jesus’ mission is focused on the “lost sheep.”



THE QUESTION ABOUT FASTING

MATTHEW 9:14-17

Then the disciples of John approached him and said, “Why do we and the Pharisees fast [much], but your disciples do not fast?”

Remember that John the Baptist who had many followers, was an aesthetic. Probably influenced by the monastic Essenes, he dressed simply and ate locusts and honey. John was also proclaiming the coming of the Messiah, and preached repentance in preparation for the coming of Jesus the Christ.

Other Jews regularly fasted on Mondays and Thursdays. After Jesus’ death, many Christians adopted similar practices.

Jesus is proclaiming that he is the one they were preparing for. He is the “bridegroom.”

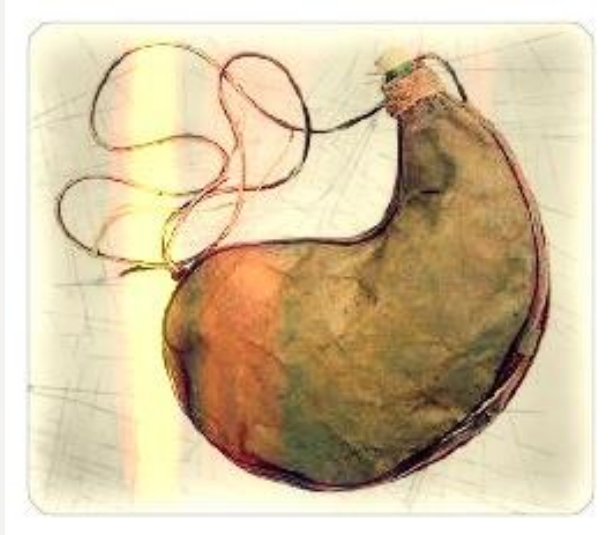
“The days will come when the bridegroom is taken away from them, and then they will fast.” (Matt 9:15).

He predicts his death here as well.

WINESKINS AND PATCHES.

- **“No one patches an old cloak with a piece of unshrunk cloth, for its fullness pulls away from the cloak and the tear gets worse. People do not put new wine into old wineskins. Otherwise the skins burst, the wine spills out, and the skins are ruined. Rather, they pour new wine into fresh wineskins, and both are preserved.”**
- **The old and worn out garment represents John and the Pharisees trying to patch up the old ways when God is ushering a new Messianic age, there would be change and patching would not be sufficient. Old wineskins lose their flexibility and would no longer function as desired. Here we are seeing the challenges of adapting the new Christian teachings with those of first century Judaism.**

NEW WINE AND OLD WINESKINS



- Another interpretation of this phrase suggests that both Jews and Jewish Christians after the year 70 AD, had to adjust to the change in religious practices after the destruction of the Temple.
- The system of animal sacrifices would no longer work for a people who believed that there was only one Temple for the one true God.
- A new system would be needed. You wouldn't put new wine into an old wineskin.

MATTHEW 9:18-26

MORE HEALINGS

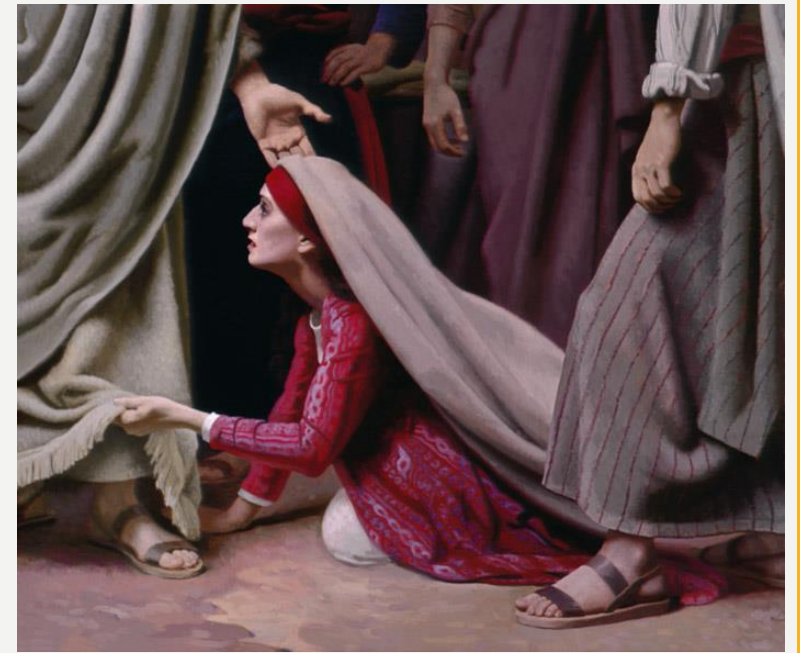
- A story within a story. Two stories of great faith.
- **The frame story-** *A synagogue leader* comes to Jesus to ask him to resuscitate his dead daughter. In Luke's Gospel the man's name is used, it is Jairus. Here the man's faith is great. He honors Jesus and does "homage" to him. The man asks that Jesus might lay hands on his daughter so she might live.
- The woman with a hemorrhage interrupts the first story.
- **This woman believes** that if she only touched his garments or the hem of his tunic as he passed that she might be healed. She had been bleeding for twelve years.

THE WOMAN WITH A HEMORRHAGE

- Mark 5: 26 describes her condition in more detail.

“She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse.”

Note that the woman is touching Jesus’ garments rather than asking for Jesus to touch her. Blood makes one ritually impure. The woman with such a condition is isolated from even her husband (if she has one) until she is healed. Touching Jesus, in turn **makes him ritually unclean**. Rather than being angry at the situation, Jesus declares that her faith had healed her. The woman was immediately healed by faith in Jesus.



JAIRUS' DAUGHTER

- Jesus goes on to the home of Jairus and sees flute players. The girl has already died.
- It was practice for *at least two flute players and one woman wailer* to appear at the funeral of one's wife. The fact that there are flute players indicates that the mourning period had begun.
- Keep in mind that there is also a prohibition against touching a dead body. This too would make Jesus ritually unclean for 7 days and it would require a ritual purification.

MATTHEW 9:23-26

When Jesus arrived at the official's house and saw the flute players and the crowd who were making a commotion, he said, "Go away! The girl is not dead but sleeping." And they ridiculed him. When the crowd was put out, he came and took her by the hand, and the little girl arose. And news of this spread throughout all that land.

FAITH, HEALING AND THE COMING OF THE REIGN OF GOD.

- It is **in faith** that the synagogue leader dismisses the musician and professional wailers.
- Jesus takes the girl's hand and restores her to health. Both the faith of the leader and the restoration of life to his daughter are signs of the inauguration of the reign of God.
- The woman with the hemorrhage was also healed and welcomed back to community, family, and Temple. (After purification rituals of course.)



Jesus saves women too!

FROM DEATH TO LIFE ONLY GOD HAS POWER TO DO THIS

- **The power is given to others as a sign of the power of God within them-**
- Elijah raised the son of a widow from the dead – (1 Kings 17:17-22)
- Elisha raises the son of a Shunammite woman – (2Kings:4:32-35)
- Jesus raised the son of the widow of Nain –(Luke 7:11-15)
- Jesus raised Lazarus from the dead (John 11:1-44)
- Peter raised Dorcas from the dead (Acts 9:36-41)
- Eutychus is raised from the dead by Paul (Acts 20:9-10)

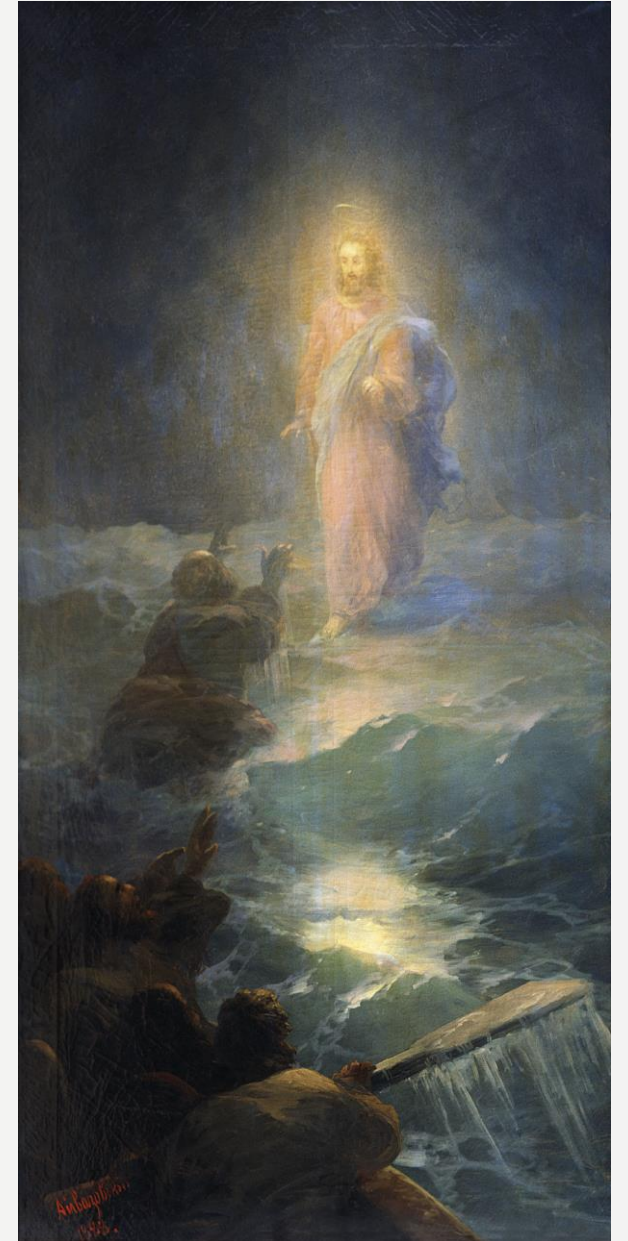
MATTHEW 14:22-33

JESUS WALKS ON WATER

- Then he made the disciples get into the boat and precede him to the other side, while he dismissed the crowds. After doing so, he went up on the mountain by himself to pray. When it was evening he was there alone.
- Jesus is in control. He sends the disciples away. This is the first time Matthew mentions Jesus at prayer.

MATTHEW 14 :24-25

- Meanwhile the boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it. During the fourth watch of the night, he came toward them, walking on the sea.
- The fourth watch is between 3:00 AM and 6:00 AM



IT IS A GHOST?

- “It is a ghost,” they said, and they cried out in fear. At once [Jesus] spoke to them, “Take courage, **it is I**; do not be afraid.”

In 1 Samuel 28 – Saul has the spirit of Samuel conjured up from the dead by a medium/witch of Endor.

Jesus also told the paralytic who he cured to “have courage”.
Courage is something Peter lacked from time to time?

PETER ALMOST WALKS ON WATER

- Peter said to him in reply, “Lord, if it is you, command me to come to you on the water.” He said, “Come.” **Peter got out of the boat and began to walk on the water toward Jesus.** But when he saw how [strong] the wind was he became frightened; and, beginning to sink, he cried out, “**Lord, save me!**”
- Immediately Jesus stretched out his hand and caught him, and said to him, “O you of little faith, why did you doubt?”

JESUS HAS DIVINE POWER

- Jesus is I Am- Jesus is God
- Jesus does what God does. Jesus saves, heals and creates calm out of the chaos of a stormy sea.
- The idea of walking on water and calming the sea also would remind a first century Jew of the miracles of Moses.
- The story of Peter walking on water is unique to Matthew.

AFTER THEY GOT INTO THE BOAT, THE WIND DIED DOWN. THOSE WHO WERE IN THE BOAT DID HIM HOMAGE, SAYING, “TRULY, YOU ARE THE SON OF GOD.”



Jesus can calm the seas
And calm our hearts.

TEN ACTS OF POWER IN CH 8 AND 9

- Jesus heals a Leper with his touch (8:1-4)
- Jesus heals the Centurion's servant from a distance with His word. (8:5-13)
- Jesus heals Peter's mother in law and others with a touch of his hand. (8:14-17)
- Jesus stills the storm with His words of rebuke (8:23-27)
- Jesus cures the demoniacs and drives out the demons into a herd of swine. (8:28-34)
- Jesus heals a Paralytic by forgiving his sins. (9:2-8)
- Jesus restores the life of the daughter of the synagogue official. (9:23-26)
- Jesus cures the woman with a hemorrhage (9:20-23)
- Jesus restores sight to two blind men (9:27-31)
- Jesus heals a mute demoniac (9:32-34)

- Listen, you heavens, and I will speak;
hear, you earth, the words of my mouth.
² Let my teaching fall like rain
and my words descend like dew,
like showers on new grass,
like abundant rain on tender plants.
- ³ I will proclaim the name of the LORD.
Oh, praise the greatness of our God!
⁴ He is the Rock, his works are perfect,
and all his ways are just.
A faithful God who does no wrong,
upright and just is he.



- (The Song of Moses –Deuteronomy 32:1-4)