



James Tissot, Jesus Stilling the Tempest, 1886–1894, gouache over graphite on gray paper, 12.7 x 18.4 cm, Brooklyn Museum, New York. Image via Wikimedia Commons.

MATTHEW 8; MARK 2–4; LUKE 7

JESUS TEACHES AND HEALS WITH MIRACLES

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Jesus Acts with Authority

Following the record of Jesus teaching with authority in the Sermon on the Mount, the author of Matthew next illustrates how Jesus acted with authority as a miracle worker. Matthew records Jesus's first six miracles in chapter 8. Earlier his Gospel referred to Jesus's general healings (Mt 4:23), but the first specific healing is of leprosy in Mt 8:2–4. Unlike the Sermon on the Mount that is only recorded in Mt 5–7, all six of the miracles in Mt 8 are also sprinkled throughout the other Synoptic Gospels but are in a different sequence with different details, as listed below (a full chart is in appendix 2 in the Introduction).

The three Synoptic Gospels organize their stories of Jesus's ministry geographically, first discussing everything in Galilee and then everything in Jerusalem, and Mt 8 also places the Lord's miracles in geographic units.¹ Mt 8 begins in Capernaum, where four miracles are performed. Luke includes these same four miracles but places them in a different sequence for his own theological purposes. Matthew then

moves to the Sea of Galilee, where he and Luke share a consistent order for two more miracles on the sea and at the eastern seaboard village of the Gadarenes, or Gergesenes.²

Table 1. Jesus’s miracles by geographic and textual location

Jesus’s Miracles	Geographic Location	Mt	Mk	Lk
1. Heals a man with leprosy	Capernaum	8:1–4	1:40–45	5:12–14
2. Heals centurion’s servant	Capernaum	8:5–13		7:1–10
3. Heals Peter’s mother-in-law	Capernaum	8:14–15	1:29–31	4:38–39
4. Heals sick and oppressed in the evening	Capernaum	8:16–17	1:32–34	4:40–41
5. Calms a storm on the sea	Sea Galilee	8:23–27	4:35–41	8:22–25
6. Casts demons into a herd of swine	Geresa Gadara	8:28–33	5:1–20	8:26–39

Miracles

Jesus’s miracles become signs of His divine nature (Col 2:9). The New Testament uses the Greek word *dunamis*, “miracle or miraculous,” at least twenty times to mean “physical power, force, might, ability, efficacy, energy, meaning in the plural powerful deeds, deeds showing marvelous works.”³ In Latin, *miracle* refers to “an act that causes wonder.” God’s miracles seem to override or accelerate natural laws. The timing is often the miracle.

Jesus filled a great need by healing. In the ancient world, pain and sickness were part of daily life. A toothache in your teens could cause severe pain for decades, and the complications could even kill you. The most dangerous daily household functions included everything surrounding the home fires. Dehydration and malnutrition plagued the poorer classes. Without an understanding of germ theory, genetics, or clean water, to name a few, people often blamed illnesses on evil spirits or sin. Jesus’s miraculous healings blessed those in need and opened the way for many to believe in His divine nature.

Systematizing Jesus’s miracles carries several variables. For example, are similar miracles recorded in different ways the same event? Should the times when the Lord performs two miracles in one event—such as when Jesus cast out a legion of devils and then sent the devils into a herd of swine—be counted as one or two miracles? The Gospels recount at least forty different miracles performed by Jesus, with at least twenty-eight of those being healings or casting out of devils. Sixteen of Matthew’s and Mark’s were healings (see appendix 2 in the Introduction).⁴

Capernaum

The wealthy city of Capernaum on the northern coast of the Sea of Galilee becomes Jesus’s “own city,” or mission headquarters, following His rejection and attempted stoning in Nazareth.⁵ As a busy commercial center at the crossroads of two main Roman highways that was also near a seaport, Capernaum was

a place where both Jews and Gentiles were able to hear Jesus’s message. Capernaum means “village of Nahum” or “village of consolation.” Since ancient Hebrew was written without vowels, the name shares roots with Nahom (NHM)—a city on Lehi’s trail down the Arabian Peninsula where Ishmael, Nephi’s father-in-law, was buried.⁶ For more on Galilee’s Capernaum, see my comments on Mk 1:21.

Healings

Jesus heals a leper—Mt 8:2–4; Mk 1:40–45; Lk 5:12–15

Mt 8:2. “*there came a leper and worshipped him, saying.*” Leprosy was discussed in detail in Lk 5:12. Briefly, leprosy (or Hansen’s disease) begins in the skin and moves to the peripheral nerves, respiratory tract, eyes, and nasal mucosa. It spreads to decay fingers and limbs and finally causes death. Matthew’s text describes a leprous man in Capernaum filled with great need, faith, and determination. Matthew describes him worshipping the Lord as he pleads for help. This is an interesting connection between worship and the extension of faith to be healed.

Table 2. Comparison of Mt 8:2, Mk 1:40, and Lk 5:12

Mt 8:2	Mk 1:40	Lk 5:12
there came a leper and worshipped him, saying . . .	there came a leper to him, beseeching him, and kneeling down to him, and saying . . .	a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying . . .

Mt 8:2. “*Lord, if thou wilt, thou canst make me clean.*” The man’s words speak of his faith, and Jesus immediately agrees to heal him.

Mt 8:3 (Mk 1:41; Lk 5:13). “*Jesus put forth his hand.*” All three accounts include the important detail that Jesus chose to heal the unclean man by touching him. This violated the letter of the law (Lev 13:45; Num 19:12). Jesus demonstrated the importance of the higher spirit of the law by compassionately healing him.

Mt 8:4 (Mk 1:44; Lk 5:14). “*See thou tell no man.*” All three Gospels include that Jesus asked for secrecy. Perhaps Jesus wanted to remain anonymous to have time to finish His teachings, or perhaps He did not want to be bombarded with healings when He needed to preach. Many possibilities can be assumed, but the text is silent as to why.

Mt 8:4. “*shew thyself to the priest.*” All three Gospels point out that Jesus complied with the law of Moses by sending the cleansed man to “a priest” to be pronounced clean (compare Lev 14:2–3). However, He denounces the thousands of extra laws known as the oral laws or traditions of the Jews. These interpretations grew up as a fence around the Torah during and after the Babylonian captivity.⁷

*Jesus heals a Roman centurion's child or servant*⁸—Mt 8:5–13; Lk 7:1–10

Lk 7:2 (Mt 8:5). “**a certain centurion's servant, who was dear unto him, was sick, and ready to die.**” A centurion was a military officer in the Roman army who commanded fifty to one hundred soldiers.⁹ They were usually Gentiles or Samaritans, but in this case, I suspect the centurion was “God-fearing” (meaning a Gentile who received Jehovah as his God but had not been circumcised; Act 10:2).¹⁰ His nationality and loyalties needed explaining, and thus Lk 7:5 included, “He loveth our nation, and he hath built us a synagogue.”

The centurion was probably a Roman as Matthew's account includes the local Jews justifying why Jesus should help the man as a friend of the Jews. Matthew included other gentile seekers in his Gospel too (for example, Wise Men in Mt 2:1–12). The apostolic church included Gentile converts to Christianity who appreciated examples of Jesus healing Gentiles too.

Mt 8:6. “**My servant lieth at home sick of the palsy, grievously tormented.**” Palsy was a paralysis—either through a malfunction of nerves or some type of physical disability.

Mt 8:10 (Lk 7:9). “**I have not found so great faith, no, not in Israel.**” Faith is more important to Jesus than one's birthright. Matthew and Luke elaborate on faith more than the other two other Gospels.¹¹ To the Israelites in New Testament times, the birthright of being the chosen people blessed them with eternal bliss. Jesus corrected this misunderstanding and taught that they must develop faith as this Gentile did (Mt 8:10).

Mt 8:11. “**many shall come from the east and west, and shall sit down with Abraham.**” Matthew emphasizes that part of the Messiah/Christ's gift will be adopting into Israel believing Gentiles.

Mt 8:12 (JST). “**Children of the wicked one shall be cast out.**” Modern revelation added much to the biblical accounts on the adversary in general and on Satan in particular.¹²

Jesus heals the only son of a widow from Nain—Lk 7:11–17

Luke alone includes the account of Jesus raising an unnamed widow's only son from the dead.

Lk 7:11. “**The day after, . . . he went into a city called Nain.**” Nain is over thirty miles southwest of Capernaum and eight miles southeast of Nazareth. It would have taken about ten hours to walk there. In the fourth century, the Christian historian Eusebius placed Nain near Endor, where King Saul consulted the witch and near where he later died in battle against the Philistines (1 Sam 28:7–20).

Lk 7:12. “**when he came nigh to the gate of the city.**” Nain was a very small village, and no archeological ruins remain of a gate or wall around the first-century homes. When Jesus approached the city gate of Nain, He came upon a funeral procession. Jesus stopped those carrying the bier.

Lk 7:12. “**there was a dead man carried out, the only son of his mother, and she was a widow.**” Luke carefully points out that this widow only had one son. Although the KJV uses the word “man,” it is not in the original Greek. In verse 14 he is called “young man.” We do not know the age of the widow's son, but “young man” often referred to boys older than ten and younger than eighteen. At age

twelve, boys were allowed to marry. In the Roman world, a young man received a white toga symbolizing manhood at age fifteen.

In the Jewish culture, sons were to care for their widowed mothers financially and physically. Since women had very few opportunities to earn a living in the Jewish culture, the widow's loss of her husband and son also meant the loss of her financial stability.¹³

Widowhood was synonymous with a woman's freedom according to Jewish writings: "A wife . . . can get her freedom by divorce, or through her husband's death."¹⁴ This freedom was not envied, though, as it often meant abject poverty. Without a male family member to care for her, a widow would need to marry again or face a life of poverty and possible starvation.

Caesar Augustus added tax incentives for widows to remarry as well. Hoping to bolster the families in the Roman Empire, Caesar Augustus enacted reforms to legally and financially pressure fertile widows and divorcees to remarry within two years.¹⁵ He added a penalty tax to citizens who were widowed or divorced who had not had at least three children.¹⁶

Lk 7:13. "*When the Lord saw her, he . . . said unto her, Weep not.*" Contrary to the culture of the day that discouraged conversations between men and women, Jesus goes out of His way repeatedly to comfort women.¹⁷ He breaks through layers of unhealthy traditions that discouraged communication by showing compassion on the sorrowing widow. After gently speaking to her, Jesus powerfully acted to help her.

Lk 7:14. "*He came and touched the bier. . . . I say unto thee, Arise.*" Jesus stopped those carrying the bier to perform a miracle. In all four Gospels, we find examples of Jesus raising someone from the dead. Luke includes Jesus raising the dead twice, while all the others include only one (Jairus' daughter in Mt 9:23–26; Mk 5:35–43; Lk 8:49–56; and Lazarus in Jn 11). In Luke's second volume, the Acts of the Apostles, he also includes two more incidences of the Apostles Peter and Paul accessing Jesus's power by raising someone from the dead. The Apostles carry on Christ's work. Luke may have recorded Jesus raising the dead twice to show Jesus's superiority (as he did with his parallels of John the Baptist's and Jesus's births in Lk 1–2).

Jesus heals Peter's mother-in-law—Mt 8:14–15; Mk 1:29–31; Lk 4:38–39

This is the third of three healings in a row that Matthew includes following the Sermon on the Mount. The three healings cross race, gender, and social hierarchy. It appears that Jesus (and maybe the Twelve) stayed at Simon Peter's house (or Peter's in-laws' house) during Jesus's Galilean ministry. Only Mark places this healing as Jesus's first miracle (in Mk 1:29–31).¹⁸

Mt 8:17 (NIV). "*This was to fulfill what was spoken through the prophet Isaiah: 'He took up our infirmities and bore our diseases.'*" Matthew alone points to this miracle fulfilling a messianic prophecy for the eighth time in his Gospel. As discussed in the commentary on Mt 1:22, Matthew's fulfillment passages are found fourteen times throughout this Gospel (possibly referencing the number associated with King David).¹⁹ The author repeatedly highlights that Jesus fulfills the Law and

the Prophets. This time Matthew quotes from one of Isaiah’s suffering servant passages: “Surely he hath borne our griefs, and carried our sorrows.”²⁰

The Cost of Discipleship

Following Jesus—Mt 8:18–22

Mt 8:20. “foxes have holes.” Jesus warned the scribe or lawyer who expressed a desire to follow Him that discipleship is not easy. Jesus explains that those who follow Him may not have a regular place to sleep or call home anymore—as He does not. Discipleship does not provide mortal ease or comfort but requires prioritizing His work above all other desires or needs.

The sacrifice that working with Jesus requires will be rewarded later. Matthew recorded a similar statement by Jesus later in his Gospel and included an eternal promise: “Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life” (Mt 19:29).

Mt 8:21–22 (NIV). “*Lord, first let me go and bury.’ . . . ‘Follow me; and let the dead bury their own dead.’*” In the ancient world, burial often occurred within a few hours after death and always happened before twenty-four hours had passed. The request in verse 21 may be an example of an excuse or indefinite postponement. The example also shows that discipleship requires the sacrifice of all other things for God’s work and will. The following miracle can be seen as part of that cost of discipleship.

Jesus calms the tempest—Mt 8:18–27; Mk 4:35–41; Lk 8:22–25

When reading the three accounts side by side, we can learn about each author’s emphasis and style. Look for how Luke polishes the writing of Matthew and Mark. Note how conversational Mark’s account is. Matthew is tying each of his first six miracles together into a narrative.

Table 3. Comparison of Mt 8:18, Mk 4:35, and Lk 8:22

Mt 8:18	Mk 4:35	Lk 8:22
When Jesus saw great multitudes about him, he gave commandment to depart unto the other side	When the even was come, he saith unto them, Let us pass over unto the other side	On a certain day, that he [Jesus] went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake.

Mk 4:35. “when the even was come.” Only Mark mentions that it was night when Jesus fell asleep in the boat and the storm arose.

Mk 4:36. “*when they had sent away the multitude, they took him even as he was in the ship.*” Mark also refers to “the” ship as if it were a familiar boat that bore Jesus. This is particularly interesting if Christian history is correct in recording that Mark was the scribe for Peter’s Gospel. Peter may have included details about his boat (Lk 5:3 also mentions that Jesus used Peter’s boat).²¹

Mk 4:36. “*there were also with him other little ships.*” A boat from the time of the New Testament was found in the Sea of Galilee: it measured twenty-seven feet long by seven and a half feet wide by four feet tall. It is possible that this was a common size. In early Christianity, the Church was often described as a ship. In this light, when Jesus and His disciples enter the ship, it represents entering the Church. Once the group is on board, the disciples’ faith is tried.

Mt 8:24 (Mk 4:37; Lk 8:23). “*the ship was covered with the waves: but he was asleep.*” Even though the Sea of Galilee is only about thirteen miles by seven miles in size, furious storms can spring up in it at night. The geography of hills and mountains surrounding the lake (which is 680 feet below sea level) combined with competing jet streams make the lake vulnerable to raging waves. The raging winds were so violent that night that these professional fishermen were worried about their boat sinking. The Greek word for “tempest,” *seismos*, suggests earthquakes too—which hints at the activities that will take place at the last day.

Mt 8:25. “*Lord, save us.*” Matthew alone adds this desperate call from the Apostles to the Lord. “Save us” has multiple levels of meaning about the redemption.

Mk 4:39; Lk 8:24 (Mt 8:26). “*he arose, and rebuked the wind.*” The Creator’s power over nature is seen in the Old Testament through prophets like Moses, Joshua, Elijah, and so forth.²² Now the Creator Himself commands the powers of the earth—and the elements obey. Symbolically, the miracle speaks to all disciples of Jesus. The Creator established order over chaos and rescued His disciples from watery disasters (compare Gen 1:2). Now He has a similar role in His disciples’ destiny.

Lk 8:25 (Mt 8:26; Mk 4:40). “*Where is your faith?*” After Jesus rebukes the wind and waves, He rebukes His disciples, asking why they fear. He does this in part to teach them that by exercising faith, they too can control their fears and the storm. The only thing that would make it impossible for Him to help them is their unbelief. Watching Jesus control the elements left the disciples in awe.

Jesus casts devils out of a man and into swine—Mt 8:28–34, Mk 5:1–20; Lk 8:26–39
Mk 5:1 (Mt 8:28; Lk 8:26). “*they came over unto the other side of the sea.*” Gergesenes (small village named by Matthew) or Gadarenes (the larger region referred to in Mark and Luke) referred to the same neighboring gentile location near the eastern shore of Galilee.

Mk 5:2–5 (Mt 8:28; Lk 8:27). “*there met him out of the tombs a man with an unclean spirit. . . . And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.*” This account fits into the Jewish superstitions that evil spirits dwelt among tombs in desolate places. Matthew’s account includes two men (but the JST changed it to one).

Lk 8:28 (Mt 8:29; Mk 5:7). “*What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.*” The evil spirits knew Jesus’s true identity. We understand that devils and unclean spirits were part of the war in heaven (Mose 4; Abr 4). Stories like this one suggest that devils do not have a veil drawn over their memory and remember information from before the earth’s creation.

Lk 8:30 (Mk 5:9). “*What is thy name? And he said, Legion.*” While we expect Jesus to free the man possessed by unclean spirits, we may be surprised to see Jesus’s compassion extended toward the evil spirits. He asked them questions, listened to them, and honored their desires. The unclean spirits identify themselves as “legion,” which referred to the largest grouping in the Roman military. In 30 AD, Caesar Augustus organized legions that included about 5,248 foot soldiers as well as 300 cavalry.

Mt 8:31 (JST; also Mk 5:12; Lk 8:32). “*If thou cast us out, suffer us to go into the herd of swine.*” We can identify this as a gentile town because of the presence of pigs, which were unclean animals according to the law of Moses (Lev 11:7). The swine went crazy and drowned themselves rather than have unclean spirits inhabiting their bodies. Mark’s Gospel mentions that the herd numbered two thousand. Symbolically, the “watery deep” represents the chaos before Creation as well as the demons’ destination. It speaks to Jesus bringing an end to the demonic forces in the world.

Mt 8:34. “*the whole city came out to meet Jesus: . . . they besought him that he would depart out of their coasts.*” Mk 5:13–17 and Lk 8:34–37 describe more details of the miraculous healing of the possessed man. Nevertheless, unlike the Samaritans of Sychar who all believed in Jesus’s divinity (Jn 4:42), the Gadarenes were afraid of Him.

Lk 8:38. “*the man . . . besought him that he might be with him.*” Luke alone adds that the healed man wanted to join Jesus’s disciples. When the Lord heard this, He called the healed man to proselytize as a missionary to his own people. The Lord was not welcome in the town, but perhaps the healed man could testify of Him there and bring others to Christ. We understand this was not a Jewish town by the presence of swine—so it makes sense that Jesus encouraged him to stay and spread His message among his own people at this time. By the time of Act 10:34–35, Christianity would be spreading to the Gentiles, and this town may have been prepared. Perhaps the healed man is one of those whom Luke interviewed as an eyewitness account for his Gospel (Lk 1:2)

Notes

1 Harmonizing the Gospel texts in a parallel fashion is not an exact science and can be done in many ways. I have chosen the order used by Matthew for this example since the weekly *Come, Follow Me* study guide follows Matthew’s order.

2 Greek manuscripts differ on the spelling of this seaboard village on the eastern shore of the Sea of Galilee: Gergesenes, Gerasene, or Gadarenes.

3 “Dunamis,” *Strong’s Exhaustive Concordance of the Bible*, available online at <https://biblehub.com/greek/1411.htm>; “Sémeion,” *Strong’s Exhaustive Concordance of the Bible*, available online at <https://biblehub.com/greek/4592.htm>.

4 The general numbers I list are arguably consistent, although they may differ from others’ lists.

5 The Sea of Galilee is actually a lake, and the New Testament also refers to it as the Lake of Gennesaret or Sea of Tiberias (see Jn 6:1; Lk 5:1; and so forth). Jesus’s rejection and attempted stoning in Nazareth is recorded in Mt 4:13; 9:1; Mk 1:21.

6 Warren P. Aston, “Newly Found Altars from Nahom,” *Journal of Book of Mormon Studies* 10, no. 2 (2001): 57–61. Nephi tells us that this location name was unique. Nephi’s family usually gave names to the other locations mentioned, but in Nahom—which also means “place of mourning” in Hebrew—Nephi records, “The place . . . was called Nahom” (1 Ne 16:34). It has also been discovered archeologically right where the text describes it. This point offers amazing evidence for an authentic ancient text, translated by the young Prophet Joseph. See Book of Mormon Central, “Who Called Ishmael’s Burial Place Nahom? (1 Ne 16:34),” *KnoWhy* 19, (Jan 26, 2016), <https://knowhy.bookofmormoncentral.org/knowhy/who-called-ishmaels-burial-place-nahom>.

7 *Mishnah, Avoth* 1:1: “Make a fence around The Law.” The fence was made up of the oral laws. They elaborated on each of the laws in the Torah, or five books of Moses. Rabbis and Pharisees claimed that the law of Moses additionally had thousands of oral laws that were recorded in the late second temple period (or time of the New Testament). Rabbis systematized the extra laws to act as a buffer zone around the original commandments. Their hope was to avoid breaking the law of Moses. For example, the fourth commandment, to keep the Sabbath day holy, was enumerated into thirty-nine specific laws (that is, no cultivating, reaping, carrying your bed, and so forth), which then turned into hundreds more. *Mishnah, Moed: Shabbath* 7:4; 8:3, 8.5, 10.5, 6; and so on. However, Jesus repeatedly condemned these laws as “tradition of the elders” (Mt 15:2–6).

8 This story is an example of many that appear to be shared just by Matthew and Luke. It is assumed there was an earlier source that is now lost that the two authors shared. It is referred to as Q, from the German *quelle*, or “source.”

9 Bible Dictionary, “Centurion,” online at churchofjesuschrist.org, explains that the Roman army was divided into legions. Each legion had anywhere from three thousand to six thousand men. The legions reported to six commanding *tribuni* (or “chief captains”; Act 21:31). Each legion was divided into ten cohorts (or “bands”; Act 10:1). Each cohort was divided into three maniples, which in turn were each divided into two centuries, originally with one hundred men each. Over time, the centuries varied in size from fifty to one hundred soldiers. Each of the sixty centuries in a legion was under the command of a centurion. In summary, the soldiers were divided as follows: 1 legion = 10 cohorts (3,000–6,000); 1 cohort = 3 maniples (300–600); 1 maniple = 2 centuries (100–200).

10 Some scholars estimate that adult male circumcision had a 50 percent fatality rate; thus many male converts to Judaism did not go through with the surgery. The New Testament refers to these converts as God fearers.

11 Matthew and Luke use the word *faith* twelve times. Mark uses it four times, and John does not use it at all. Matthew also elaborates on the principle and adds more in the Sermon on the Mount (see Mt 6:25–34).

12 Compare Creation accounts in the books of Genesis and Moses, as well as 1 Ne 12:17–19; 14:3–17; 2 Ne 2:17–27; 9; Alma 5:20–41; D&C 29:36–41; etc.

	Old Testament	Book of Mormon
Satan	19 (14 in Job)	26
Devil	0	89
Serpent	5	2
Adversary	0	3
Lucifer	1	1
Total	25	121
% Books	13% (5/39)	80% (12/15)
Word Ratio	0.4/10,000 words	4.3/10,000 words

13 Mishnah, Ketuboth 4.4. Professions open to females included being a cook, baker, spinner, weaver, laundress, inn-keeper, female hairdresser, midwife, or mourner.

14 Mishnah, Kiddushin 1:1.

15 Ben Witherington III, *Women and the Genesis of Christianity* (New York, NY: Cambridge University Press, 1990), 23.

16 Jackson J. Spielvogel, *Western Civilization*, 7th ed. (Belmont, CA: Thomson & Wadsworth, 2009), 152: “Augustus also revised the *tax* laws to penalize bachelors, *widowers*, and *married* persons who had fewer than three children.”

17 Jesus comforted women in Mt 28:5–10; Lk 8:2–3, 43–48; 23:28–31; Jn 8:1–11; 11:23–43; 20:1–18; and so on.

18 It appears that Peter, Andrew, James, and John worked as fishermen in Capernaum—even though they were from the smaller nearby town Bethsaida. Compare Jn 1:44; 12:21; Mt 8:14; Lk 5:2–4.

19 Mt 1:22; 2:5, 15, 17–18, 23; 3:3; 4:14–16; 8:17; 12:17–21; 13:14–15, 35; 21:4–5; 26:56; 27:9–10; 27:35. The number fourteen was significant in Hebrew as the number that represented David, thus adding another layer of testimony that Jesus was the promised messianic heir from King David. Fourteen had special significance to the author of Matthew’s Gospel, as we see in his genealogy (Mt 1:17) and in the fourteen Old Testament citations that include a fulfillment statement. See the second endnote in my discussion of Mt 1:2–17.

20 Isa 53:4. There are four Suffering Servant passages in Isaiah: 42:1–7; 49:1–6; 50:4–11; 52:13–53:12.

21 Charles Freeman, *A New History of Early Christianity* (New Haven, CT: Yale University Press, 2009), 74.

22 Ex 14:21–22; Neh 9:11; Ps 106:9.