

2/25/18

### Matthew 14

We come to the account of John the Baptist being beheaded for confronting Herod for his debauched life-style, which ultimately cost him his life.

Jesus is focusing more on the disciples and moving away from the Jews, ultimately He will head to Jerusalem to die on the cross.

#### 14:1-12     The beheading of John the Baptist.

14:1-2     The hearing of Herod about Jesus.

1) The background is one of unbelief by the Jews to gospel and Jesus, “At that time Herod the tetrarch heard the report about Jesus.” vs. 1

a) Herod Antipas is the son of Herod the Great’s fourth marriage to Malthace a Samaritan, he killed the infants when the Wisemen were seeking the “King of the Jews” Matt. 2:1-2

\* Herod the Great killed the infants at the coming of the wisemen, later his wives and family members because he feared losing his kingdom.

b) Herod Antipas is called the tetrarch “tetrarches”, a governor or ruler of fourth part of his father’s kingdom.

1)) He ruled Galilee and Perea 4 B.C.-39 A.D.

2)) His brothers, Archelaus ruled Judea and Samaria.

3)) His brother, Philip ruled the north territory of Trachonitis and Ituraea.

4)) Herod Agrippa I, the grandson of Herod the Great the brother of Herodias was given the title of king.

c) Herod “heard the report about Jesus”.

1)) The word report “akoe”, is hearsay or rumor regarding Jesus.

2)) Jesus had become well known by the things He was doing. Mk. 6:14; Lk. 9:7

3)) Herod certainly knew about the wisemen calling Jesus “The king of the Jews”, a title he wanted for himself.

2) The assessment of Jesus by Herod, “And said to his servants, “This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him.” vs. 2

a) Herod said Jesus was John resurrected, yet John never did one miracle. Jn. 10:41

b) Origen of Alexandria said John and Jesus looked much alike.

c) Herod was a Sadducee who professed no resurrection, spirits or angels.

d) Others were saying Jesus was John, Elijah and the prophet, but he denied all,

Luke says Herod was perplexed, dumbfounded. Mk. 6:14-15; Lk. 9:7-8; Jn. 1:21-23; Is. 40:3

- e) Mark says, “This is John, whom I beheaded; he has been raised from the dead!” Mk. 8:16e

**14:3** The reason Herod put John to death.

- 1) John had publically exposed Herod, “For Herod had laid hold of John and bound him, and put *him* in prison for the sake of Herodias, his brother Philip’s wife.”
- 2) Matthew is not interested in the chronology, but rather with the theme and locality of the events, while Mark and Luke record the time of this event at the return of preaching th gospel by the twleve. Mk. 6:14-15; Lk. 9:7-8
- 3) Verse 3-12 is a parenthetical passage looking back to the tragic execution of John the Baptist, Jesus being aware His cousin John was in prison. Matt. 11:2; 4:12
- 4) Herod had married the daughter of the Nabatian king Aretas. 2Cor. 11:32
- 5) Had visited his brother Philip at Rome and seduced his wife Herodias and persuaded her to leave Philip and marry him.
- 6) She was the daughter of Aristobulus, the ½ brother to Herod Antipas, so she had married her uncle Philip.
- 7) John was cast into Machaerus, near the Dead Sea.

**14:4-5** The sin of Herod was called out by John.

- 1) Herod had broken two laws, “Because John had said to him, “It is not lawful for you to have her.” vs. 4
  - a) Divorce without a cause constituting adultery.
  - b) Incestuous marriage within family. Lev. 18:16
    - 1)) John was cast into prison and Jesus began His ministry at Capernaum. Matt. 4:12; Lk. 3:19-20
    - 2)) Herodias held this against John, but Herod feared and protected John.
    - 3)) Jesus vindicates John Before the people. Matt. 11:1-15
- 2) The cowardness of Herod. “And although he wanted to put him to death, he feared the multitude, because they counted him as a prophet.” vs. 5
  - a) Herod feared the people because of John.
  - b) Herod knew John was a righteous man. Lk. 6:20

**14:6-8** The The occasion was Herod’s birthday.

- 1) Herod was entertaining his lustful desires, “But when Herod’s birthday was celebrated, the daughter of Herodias danced before them and pleased Herod.” vs. 6
  - a) The word but “de” is a sharp contrast to the reluctance of Herod to put to death

- John, due to the people in the previous verse.
- b) At the celebration of his birthday he was unguarded and distracted from his thoughts about the people and John.
- 1) He gave this feast for his nobles, the high officers, and the chief *men* of Galilee to focus on him. Mk. 6:21
  - 2) Without any doubt he was drinking wine more than usual.
- c) The situation turned sensual and lustful for Herod, as the daughter of Herodias dance “in their midst” before all present, in a very lured and suggestive manner.
- 1)) Her name is Solome thought to be 16-17 years old or younger had been corrupted by her mother, who would marry a half brother of her father Philip, then her cousin Aristobulus, being a sister-in-law and niece of her own mother. Lk. 3:1
  - 2)) The young girl pleased Herod and “those who sat with him”. Mk. 6:22b  
 \* The word pleased, “aresko”, means to accommodate herself to the desires and interests of others sensually.  
 \* “Like mother, like daughter”. Ezk. 16:44

**14:7-8** The lust of Herod mastered him.

- 1) Herod responded in kind, “Therefore he promised with an oath to give her whatever she might ask.” vs. 7
  - a) He justful passions were inflamed and declared a promise to her with an oath “horkos”, a pledge by swearing.  
 \* Mark says, “the king said to the girl”, being no king. Mk. 6:22c
  - b) The offer was foolish and extravagant, “to give her whatever she might ask.”
    - 1)) Mark says, “Ask me whatever you want, and I will give *it* to you.” Mk. 6:22d-e
    - 2)) Mark recorded the limit of his offer, “Up to half of my kingdom.” Mk. 6:23
- 2) The counsel of Herodias to her daughter making Solome complicit, “So she, having been prompted by her mother, said, “Give me John the Baptist’s head here on a platter.” vs. 8
  - a) The word prompted “probibazo”, means to be instigated beforehand what to ask of Herod, revealing Herodias also planned the dance knowing Herod would lust after her daughter and grant her any request.
  - b) Herodias was a vindictive woman whowanted to kill John, but she couldn’t for Herod feared John. Mk. 6:19-20

c) She saw her opportune time to instigate and used her daughter.

\* Mark tells us, “So she went out and said to her mother, “What shall I ask?” Mk. 6:24a-b

**14:9-10** The pride of Herod and lust caused him to do what was wrong.

1) Herod was struck with the consequences of his promise, “And the king was sorry.” vs. 9a

a) The word sorry “lupeo”, means he was affected with sadness, he was grieved.

1)) There is a difference between remorse godly sorrow that leads to repentance. 2Cor. 7:9-10

2)) Later Herodias pressured Herod Antipas to go to Rome and seek the title of king, but Agrippa I forestalled Antipas and accused him of rebellion against Rome, Caligula stripped of everything exiled him to Gaul, Herodias went with him by choice.

2) The two things that prompted the decision of Herod are stated, “nevertheless, because of the oaths and because of those who sat with him, he commanded *it* to be given to *her*.” vs. 9b-c

a) First his vow to Solome, “nevertheless, because of the oaths.” vs. 9b

\* The word vows is in the plural and recorded, He first said, “Whatever you might ask.” “Up to half of my kingdom.” Mk. 6:22d-e; Matt. 14:7; Mk. 6:23

b) Second the pressure of pride before those present to save face, “and because of those who sat with him, he commanded it to be given *her*.” vs. 9b-c

1)) His high officers, “Herod on his birthday gave a feast for his nobles, the high officers, and the chief *men* of Galilee.” Mk. 6:21

2)) Herod conceded her request, “he commanded *it* to be given to *her*.” vs. 9c

3) The order was given by Herod, “So he sent and had John beheaded in prison.” vs. 10

a) He commanded his executioner to carry out the beheading of John.

\* John was ushered into Hades, to the place of comfort.

b) At the fortress of Machaerus, south of Jerusalem on the east side of the Dead Sea, 13 miles southeast of the Herodium.

1) The executioners were heartless men, their conscience being calloused, having no compassion.

2)) Fear not him who is able to kill the body....Lk. 12:4-5

**14:11-12** The head of John was presented to the girl.

- 1) The gruesome sight was witnessed by all, “And his head was brought on a platter and given to the girl, and she brought *it* to her mother.” vs. 11
  - a) The prison guards presented the head to Solome. vs. 11a
    - 1)) The girl “korasion” means a young unmarried girl, used for Jairus daughter, ended the life of the greatest prophet that came in the spirit and power of Elijah. Matt. 9:25; Lk. 1:17; Matt. 3:3
    - 2)) The evil woman Jezebel caused Elijah to run for his life.
  - b) The girl then presented the head to Herodis. vs. 11b
    - \* Being complicit and a participant through her sexual enticement to achieve this horrible crime of killing God’s prophet.
- 2) The seeking of the body of John, “Then his disciples came and took away the body and buried it, and went and told Jesus.” vs. 12
  - a) The obtaining of the body implies by permission by John’s disciples, as Joseph of Armethea for the body of Jesus. vs. 12a

- 1)) Those who loved and had followed him looking for the Messiah from the beginning of his ministry.
- 2)) John pointed all to Jesus, “Behold, The Lamb of God that takes away the sins of the world.” Jn. 1:29
- b) These disciples buried the body of John and informed Jesus.” vs. 12a-b
  - 1)) The severing of John’s head would not keep him from the resurrection.
  - 2)) Jesus knowing all things knew of it already, this is prior to the Passover.
  - 3)) Jesus knew the same fate awaited Him in one year at Passover.

#### **14:13-21    The feeding of the Five-Thousand.**

**14:13**    The departure of Jesus to be alone.

- 1) The response of Jesus to Herod’s comment about him, “When Jesus heard *it*, He departed from there by boat to a deserted place by Himself.” vs. 13a
  - \* Jesus hearing about John’s death departed to be alone, perhaps foreseeing His own end and spent time with the Father.
- 2) The response of the people, “But when the multitudes heard it, they followed Him on foot from the cities”, these were the people from all the surrounding areas. vs. 13b-d
  - a) The Galilee was 50 miles North to South and 25 miles East to West.

- b) It had 204 towns and villages, some less than 15,000 in population.

**14:14** The heart of Jesus for the people.

- 1) Jesus is always marked by compassion, And “When Jesus went out He saw a great multitude; and He was moved with compassion for them.” vs. 14a-b
  - a) The word compassion “spangchizomai”, means to be moved as to one’s bowes.
  - b) The idea is that is affects the viseral area, lovingkindness and mercy.
- 2) Jesus made His word and deeds become one, “Jesus healed their sick.” vs. 14c
  - \* Repeatedly we read that Jesus saw them as sheep having no shepherd. Mk. 6:34;  
Matt. 9:36

**14:15-17** The problem and solution to feeding the multitudes.

- 1) The day had been long, “When it was evening, His disciples came to Him, saying, “This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food.” vs. 15
  - a) The disciples used reason and logic.
  - b) They assumed to be in charge now through their experience of about two years.

- 2) The response of Jesus went contray to their human reason and logic. “But Jesus said to them, “They do not need to go away. You give them something to eat.” vs. 16
  - a) The words of Jesus that they didn’t need to go, did not make any sense.
  - b) This was no suggestion, but an imperative command to exercise faith, Biblical faith is always based on the revelation of God’s word.
- 3) The disciples confronted Jesus with the facts, “And they said to Him, “We have here only five loaves and two fish.” vs. 17
  - a) They forgot all about the miracles.
  - b) The healings, demon deliverance, the raising of the dead.
  - c) This was the disciple’s rational response.

**14:18-19** The feeding of the mlititudes.

- 1) Jesus said, “Bring them here to Me.” vs. 18
  - a) The little we have, if we give it to Jesus, He can multiply it.
  - b) It is not always through the miraculous, but often it is by giving us wisdom to handle our finance, waiting before buying, refying, etc.
- 2) Jesus took the little they had and made it more than sufficient. vs. 19
  - a) “Then He commanded the multitudes to sit down on the grass.” vs. 19a

- 1)) This was spring time, grass was present. Mk. 6:39-40; Jn. 6:4
- 2)) The time of Passover.
- b) “And He took the five loaves and the two fish.” vs. 19b  
\* Jesus used what they had.
- c) “and looking up to heaven, He blessed and broke and gave the loaves to the disciples.” vs. 19c-d
  - 1)) He blessed “eulogeo” to consecrate a thing by prayer.
  - 2)) He dispersed to the disciples from the five loaves to the twelve disciples.
- d) “and the disciples gave to the multitudes.” vs. 19e
  - 1)) The multiplication probably took place in the disciple’s hands as they were handing it out.
  - 2)) All four Gospels record the feeding. Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14

**14:20-21** The summary statement of multitudes that were fed.

- 1) The sufficiency of the miraculous feeding, “So they all ate and were filled, and they took up twelve baskets full of the fragments that remained.” vs. 20
  - a) The word filled “chortazo”, means to be gluttoned, all of them and the same word is used of animals grazing.

- b) The leftovers were twelve baskets, is a small wicker compared to hamper type basket. Matt. 15:37
- c) They ended up with more than when they began.
- 2) The number of people fed, “Now those who had eaten were about five thousand men, besides women and children.” vs. 21
  - a) Conservatively adding one woman and two kids is 20,000, it could have been from up to 25,000 or more?
  - b) The lesson was for the disciples, not the crowds.

#### **14:22-33** The walking on the water by Jesus.

**14:22-24** The protection of Jesus over His disciples.

- 1) Jesus sent His disciples ahead of Him, “Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.” vs. 22
  - a) Immediately is a word in Gospel of Matthew 19 times.
  - b) The word made “embenai”, means literally constrained, forced them because the crowds wanted to make Him king and did not want them caught up in it. Jn. 6:15

- 2) Jesus went to spend time in prayer to the Father. vs. 23
  - a) “And when He had sent the multitudes away, He went up on the mountain by Himself to pray.” vs. 23a-b
    - \* This was original intent, but the multitudes followed Him. vs. 13
  - b) “Now when evening came, He was alone there.” vs. 23c
    - 1)) Jesus did everything at the direction of the Father, to show us our example.
    - 2)) Jesus said, “I do always those things that please the Father.” Jn. 8:29c
- 3) Jesus rescued the disciples from the storm, “But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary.” vs. 24
  - a) The disciples were in trouble, being in the middle of the Lake, about 3-4 miles. Jn. 6:19, 25-30
  - b) They were being thrown around by three 5-6 foot waves in storms that were common, they were seasoned fishermen.
  - c) The wind was contrary, due to the sudden storms because of the winds from the southern end.
  - d) Satan is prince and power of the air. Eph. 2:1-3

14:25-27 The coming of Jesus on the water.

- 1) The disciples see Jesus walking on the sea, “Now in the fourth watch of the night Jesus went to them, walking on the sea.” vs. 25
  - \* The fourth watch was from 3:00 A.M. to 6:00 A.M.
- 2) The response of the disciples, “And when the disciples saw Him walking on the sea, they were troubled, saying, “It is a ghost!” And they cried out for fear.” vs. 26
  - a) They saw Jesus walking meaning to walk about and make progress.
  - b) They became troubled and fearful thinking it was a ghost.
- 3) The words of Jesus, “But immediately Jesus spoke to them, saying, “Be of good cheer! It is I; do not be afraid.” vs. 27
  - \* “Have courage, it is I; stop being afraid.”

14:28-33 The request of Peter to walk on the water.

- 1) Peter as always steps out in faith, “And Peter answered Him and said, “Lord, if it is You, command me to come to You on the water.” vs. 28
  - a) He was not depending on himself, but the command of Jesus, “Lord, if it is You, command me”
  - b) Yet Peter had to take that first step of faith.
- 2) Jesus gave the command to Peter, “So He said, “Come.” And when Peter had come

down out of the boat, he walked on the water to go to Jesus.” vs. 29

- a) “Come”.
  - b) Peter walked, he began to walk.
- 3) Peter became distracted by taking his eyes off Jesus, “But when he saw that the wind *was* boisterous, he was afraid; and beginning to sink he cried out, saying, “Lord, save me!” vs. 30
- a) The wind was boisterous “ischuros” powerful, becoming afraid and he began to sink,
  - b) This is the shortest prayer, “Lord, save me.”
- 4) Jesus save Peter from sinking into the Lake, “And immediately Jesus stretched out *His* hand and caught him, and said to him, “O you of little faith, why did you doubt?” vs. 31
- a) Jesus caught Peter’s arm.
  - b) Jesus gave the reason for his failure, “little faith”.
  - c) Jesus gently reproves Peter, “Why did you doubt?”
- 5) Jesus and Peter both walked back to the boat, “And when they got into the boat, the wind ceased.” vs. 32
- \* Peter walked out and walked back on the water!
- 6) The response of all the disciples, “Then those who were in the boat came and

worshiped Him, saying, “Truly You are the Son of God.” vs. 33

- a) They worshipped “prokuneo”, which means to kiss the hand or prostrate to the ground in reverence.
- b) They acknowledge Him to “indeed” be the Son of God.
  - 1)) This is the first time it appears in Matthew.
  - 2)) Jesus would not be crowned king by the multitudes because of material blessing, but He would accept true spiritual worship.

#### 14:34-36    The healing of many at Gennesaret by Jesus.

- 1) The crossing completed, “When they had crossed over, they came to the land of Gennesaret.” vs. 34
  - a) Gennesaret was between Capernaum and Tiberias.
  - b) It was densely populated with a very fertile ground, about three miles along the shore and a mile and a half inland.
  - c) It was noted for fruits and nuts.
- 2) The people identified Jesus, “And when the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick,” vs. 35
  - \* Three quarters of His ministry was around the Galilee.

- 3) The people pleaded with Jesus to heal them, “and begged Him that they might only touch the hem of His garment. And as many as touched *it* were made perfectly well.” vs. 36
- a) Their faith was in Jesus, active faith to believe.
  - b) What a contrast to Nazareth. Matt. 15:53-58