

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed.

## A Study of Matthew 14

### I. Outline.

1. Death of John, the Immerser (Mathew 14.1-12; cf., Mk 6.14-29; Lk 9.7-9).
2. Feeding of the 5,000 (Mt 14.13-21; cf., Mk 6.30-44; Lk 9.10-17; Jn 6.1-14).
3. Walking on the Water (Mt 14.22-33; cf., Mk 6.45-52; Jn 6.15-21).
4. Healing of the Sick in Gennesaret (Mt 14.34-36).

### II. Summary.

“The presence and activity of the true King filled the false ruler with alarm. Herod sacrificed John to his lust. Once Herod had heard John, and the remembrance of former conviction was still with him, but the grip of sensual intoxication was greater than the voice of conscience. Yet in the sight of heaven it was Herod who perished, not the prophet. ‘**When Jesus heard of it**’ (verse Mt 14:13), that is, of Herod’s surmise, He went to the desert. The crowds followed Him. “He healed their sick,” and with five loaves and two fishes fed 5,000 men, besides women and children. Twas springtime when He blessed the bread, ‘Twas harvest when He brake. The Master Himself felt the need of getting away at times from the multitudes into places of loneliness and prayer. Familiarity with the crowd only produces hardening. Familiarity with God issues in a perpetual resensitizing of the heart, which prevents hardening. The familiar story of the storm on the lake is full of exquisite beauty. The Master in His place of quiet retirement has not forgotten His disciples, and in the moment of their need comes to them strong to deliver, mighty to save. This story is daily repeated in the life of some storm-tossed soul. At the first we often fail to recognize Him as He approaches through the wind and over the sea. Wait patiently, and over the howling of the storm will sound the infinite music of His voice: ‘Be of good cheer. It is I. Be not afraid.’”

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

### III. Chronology.

**BIBLE PERIOD:** The Period of the Christ.

*If you are not familiar with the 15 Bible Periods, please click here:*

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

“Of the thirty-five miracles of Jesus recorded in the Gospels **the feeding of the five thousand is the only one mentioned by all four evangelists** (Mk 6.35-44; Lk 9.12-17; Jn 6.1-4). This indicates its importance, though what that importance is isn’t explicitly stated. One possibility, however, is that **this miracle marked the zenith of Christ’s popularity with the multitudes. Hereafter it recedes until the people finally call for Him to be put to death**—John 6.66... From that time many of his disciples went back, and walked no more with him.” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, pp., 268].

#### IV. Aids in Exposition.

**Matthew 14.1... HEROD THE TETRARCH**—“Herod Antipas was the Roman ruler over the region where Jesus ministered. He was only 17 years old when his father, Herod the Great, died. The kingdom was divided among three of Herod’s sons—Archelaus, Antipas, and Philip II... . Herod Antipas was made tetrarch (the ruler of a fourth part of a kingdom) of Galilee and Perea and had a long rule (4 B.C.–A.D. 39)” [Crossway Bibles. (2008). *The ESV Study Bible* (p. 1850). Wheaton, IL: Crossway Bibles].

**Matthew 14.2... THIS IS JOHN THE BAPTIST; HE IS RISEN FROM THE DEAD**—“This curious assumption on Herod’s part is explained in the parenthetical section that follows (14:3-12). Matthew gave much attention to this incident, most likely in light of his Jewish readers (see Introduction, “Recipients”). John the Baptist’s ministry had a long-lasting impact on all of Judea and beyond. Many years after his beheading, Paul found some disciples of John the Baptist at Ephesus (see Acts 19:1-7). Matthew apparently believed it was necessary to explain to his readers what had happened to John and why he was not active in the church in the years following the day of Pentecost” [Zondervan *KJV Commentary*, an Olive Tree Module, Edward Hindson and Daniel Mitchell, editors, ].

**Matthew 14.3... PUT HIM IN PRISON FOR HERODIAS’ SAKE, HIS BROTHER PHILIP’S WIFE**—“Of course, Herodias knew very well that whenever John rebuked the tetrarch he was also, by implication, denouncing her. So she insisted—by means of constant nagging perhaps?—that John be put to death. As to Herod Antipas himself, his attitude to the accuser was not entirely hateful. In fact, there were certain qualities in John that he admired. (Mark 6.20— **For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly**). Was his admiration due, perhaps, to the very fact that, in sharp contrast with the flatterers usually found in the company of rulers, here was one man who dared to speak his real mind, in other words, who was righteous and holy? Was it John’s manly eloquence that caused the tetrarch to hear him gladly? Was it the ruler’s conscience that kept the Baptist alive? On the other hand, Herod Antipas had to “put up” with the woman whom he now considered his wife, and whose heart was seething with unmitigated, savage vengeance. Not at all to yield to her wishes seemed impossible. So he compromised. He arrested John, put him in chains, and shut him up in a terrible, deep, and hot dungeon that formed part of the castle-palace at Machaerus” [William Hendriksen, *Baker’s New Testament Commentary*, 1973, an e-Sword Module].

**Matthew 14.4... FOR JOHN SAID UNTO HIM, IT IS NOT LAWFUL FOR THEE TO HAVE HER**—“John had conviction of the truth and dedication to duty. Herod had his half-brother’s wife. There had to be a confrontation. Herod claimed to be a Jew (although he was actually an Idumean) and feigned respect for the law of Moses. That law condemned what he was practicing (Lev. 18:16; 20:21). John did not sit by and ignore such a sin in the life of the prominent politician. He did not decide to ignore the matter and “let God sort them out at the judgment.” He had truth that applied to this specific situation, and he had a duty to say so. He did. After John told Herod that it was not lawful to have her, he was thrown into prison” [Tim Nichols, “John Was Beheaded and Various Travels and Miracles of Jesus,” in *Studies in Matthew*, 1995, Edited by Dub McClish, p. 110].

**Matthew 14.6... THE DAUGHTER OF HERODIAS DANCED BEFORE THEM, AND PLEASED HEROD**—“The day arrived when the birthday of Herod Antipas was celebrated. This gave Herodias the opportunity

for which she had been anxiously waiting. There was, of course, a banquet. For women to recline with men at the same table was contrary to the mores of the times (cf. Est 1:9). However, when the men needed to be entertained, the distaff side was by no means ignored. From the story of Esther we learn that Queen Vashti refused to be so used. Queen Herodias was of a different disposition. She was willing even to have her own daughter used for such a purpose. The queen stood ready to employ whatever means was necessary to wreak vengeance on her enemy, John the Baptist. So, with the hearty consent of Herodias, Salome danced 'in the midst of'—here probably to be rendered 'before' or 'in front of'—the invited male guests. Had her mother, through womanly intuition aided by intimate knowledge of her husband's weaknesses, guessed what was going to happen? Had she even planned it that way perhaps? However that may have been, when things began to work out the way she wanted she was ready to strike. Evidently her daughter was of one mind with her" [William Hendriksen].

**Matthew 14.9... AND THE KING WAS SORRY: NEVERTHELESS FOR THE OATH'S SAKE**—"Antipas regretted his rash promise but granted the request because he did not want to lose face with his palace guests. So John was executed without a trial, and the macabre scene at the birthday party played out. Herodias avenged herself of John, but Antipas's guilty conscience led him to fear that Jesus was John brought back to life" [Turner, D., & Bock, D. L. (2005). *Cornerstone Biblical Commentary, Vol 11: Matthew and Mark* (p. 200). Carol Stream, IL: Tyndale House Publishers].  
 ||||| "Why was Herod grieved? Maybe because he knew that John was a righteous and holy man (Mark 6.20), or possibly because he knew that such action might instigate the Jews to riot. It was probably a combination of both. But a drunken oath was more important to Herod than truth, right, and holiness or fear of the Jews" [Tom Bright, "The Baptist Beheaded: Five Thousand Fed," in *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 401].

**Matthew 14.13... WHEN JESUS HEARD OF IT, HE DEPARTED THENCE BY SHIP INTO A DESERT PLACE APART**—"Without doubt, should Jesus' motives have been sinister, there would never have been a better time to step forward and lead the people in revolt, based upon this breach of all that was right and good in the beheading of John. In the people's mind at least, this great herald of God must be avenged. But this was not the plan of God and as Jesus stated, '**My meat is to do the will of him that sent me, and to accomplish his work**' (John 4.34). The first century Jews' concept of a physical kingdom was as far removed from God's eternal purpose in Christ Jesus (Eph 3.10-11) as is the twentieth century premillennialist's concept of such a kingdom. They, just like the modern day speculators, failed to grasp the force of Jesus' simple statement. '**My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence**' (John 18.36). Verily, a physical, mundane, earthly kingdom was as far from God's truth as daylight is from darkness" [Tom Bright, p. 403].

**Matthew 14.15... VICTUALS**— Although it does not appear to be so, the proper pronunciation of the word is "vidl." It seems that the "C" was added in the 16<sup>th</sup> century to conform to the Latin root word. You can hear it pronounced at the link below. ||||| Other versions use instead, the word: "FOOD" (ASV, NKJV, ESV, et.al.). ||||| "If you are hungry for the story behind victual, get ready to dig into a rich and fulfilling history. The word derives via Middle English and Anglo-French from the Latin noun *victus*, meaning 'nourishment' or 'way of living.' *Victus* derives from the verb *vivere*, which means 'to live' and which is the source of a whole smorgasbord of other English words like *vital*, *vivid*, and *survive*. It's also the root of *viand*, another English word

referring to food. There's also *vittles*, a word that sounds like it might be an alteration of the plural *victuals* but which actually entered English a century before *victual*"

[ <http://www.merriam-webster.com/dictionary/victual> visited 160511].

**Matthew 14.19... HE BLESSED, AND BRAKE, AND GAVE THE LOAVES TO HIS DISCIPLES, AND THE DISCIPLES TO THE MULTITUDE**—"Among the many miracles which He performed on this day, here is yet another. As man views it, one greater in magnitude and majesty than all of the other 'ordinary' miracles of the day. The mechanics of this notable event are not given to us, that is, how did the Lord take five barley loaves and two fish, feed over five thousand people, and then take up more than that with which He started. Without doubt we cannot understand the 'how' of '**In the beginning God created the heavens and the earth**' (Gen 1.1). We do not attempt to explain the 'how' of miracles, only affirm with an unquestioned conviction that such transpired. The Bible says that Jesus 'blessed' that which was brought to Him. This was not some 'incantation' by the Lord, but a simple offering of thanks" [Tom Bright, p. 406].

**Matthew 14.20... AND THEY TOOK UP OF THE FRAGMENTS THAT REMAINED TWELVE BASKETS FULL**—"Christ in this wonder manifested His creative power as He did at the miracle of Cana in Galilee, where He changed the water into wine. It was another link in the evidence that made Jesus 'that prophet' like unto Moses who fed the people with bread from heaven. Indeed, this was precisely the deduction which that audience drew from those remarkable events (John 6.14)" [Burton Coffman, <https://www.studylight.org/commentaries/bcc/matthew-14.htm> ] [visited 160511].  
John 6.14... **Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.**

**Matthew 14.21... THEY THAT HAD EATEN WERE ABOUT FIVE THOUSAND MEN, BESIDE WOMEN AND CHILDREN**—"Five thousand was not a 'guesstimate' for the seating arrangement enabled an accurate count (vv. 18-19). When the women and children are added, the actual number fed could have reached ten thousand or more... .. In John 6 this miracle became an opportunity for Jesus to teach on the 'bread of life,' stressing the truth that where spiritual need abounds, grace much more abounds (Rom 5.20). No matter where we are (v. 13) or how little we have (v. 17), there is no reason for any to go away hungry. God's power is equal to our need (2 Cor 12.9); He can do exceedingly abundantly above all that we ask or think. Men can still be filled to overflowing with the fullness of God (Eph 3.19-20)" [Kenneth Chumbley, p. 271].

**Matthew 14.22-23... AND STRAIGHTWAY JESUS CONSTRAINED HIS DISCIPLES TO GET INTO A SHIP, AND TO GO BEFORE HIM UNTO THE OTHER SIDE WHILE HE SENT THE MULTITUDES AWAY**—"The Lord had started for the seclusion of the deserted place earlier in the day; his aim was interrupted by the multitude; following the miraculous feeding of the great crowd, the Lord now 'constrained' the apostles to enter the ship and return to the other shore. 'CONSTRAIN' is a strong word and implies that they were reluctant to leave him. If they had just returned from their limited commission, as it appears, then it is clear why they were hesitant about leaving him so soon. They longed for his company. But also they may have thought he was about to do something vastly important. Some in the crowd had just attempted to take him by force and make him king in Israel. John the Baptizer had been murdered. His followers looked to Jesus as a literal deliverer. The concept of Israel and the apostles was that the Messiah would be a ruler in the same sense as were David and Solomon. Perhaps Jesus could take control of the government and miraculously drive away the oppressive Romans! This possibility lurks in the background of the scene" [Bob Winton, *Book of Matthew*, p. 180]. ||||| "He wanted to quash the crowd's

attempt to make Him a king (Jn 6:15) and He sent the apostles away before they were caught up in any king-making mania” [Kenneth Chumbley, p. 271]. ||||| “*Send the multitude away* had been the disciples’ advice (Mat 14:15) based on their ignorance of Jesus’ intentions and power. Now, precisely because the Lord knows His own mind, He MUST *send the multitudes away*. This literal dismissal has the force of a symbol, because, due to the motives for which He sends them away, He personally marked the climax of the popular enthusiasm for Him. His refusal to accept the Zealot crown is, in their estimation, to commit political suicide, to ruin His image by extinguishing the hopes of all who, in sympathy with the nationalistic liberation party, had been expecting the Messiah to play the role of a God-sent neo-Maccabean to deliver Israel from all oppressors, establish a state that would rule the world and bring unprecedented wealth and glory to Israel. That He actually intended to drive away the unwilling and the unthinking is evident from His handling of a majority of these same people the next day in His Sermon on the Bread of Life in Capernaum, where, almost systematically, He unmasked their crassly materialistic reasons for following Him, and bared the hard spiritual realities of His real Messiahship, (John 6:25-66; cf. Rom 16:18) Nevertheless, this attempt to make Jesus a political king will explain many of the unusual attempts to avoid publicity, His trips to foreign areas and deserted zones, and His desire for privacy. (Cf. Mat 16:20; Mat 17:9; Mk 7:24; Mk 7:36) In fact, although Matthew does not affirm it, this incident marks the acme and end of His great popularity with the Galilean crowds” [Harold Fowler, Bible Study Textbook Series, College Press, an e-Sword Module].

**Matthew 14.25... AND IN THE FOURTH WATCH OF THE NIGHT JESUS WENT UNTO THEM, WALKING ON THE**

**SEA**—Between 3:00 and 6:00 o’clock a.m. ||||| “The effect of this remarkable event on the disciples was immeasurable. They see on approaching the boat, walking on the water as on a paved street, whom they have not yet recognized and their amazement gives way to terror and they become exceedingly afraid, having concluded that a phantom, a strange apparition, was drawing near out of the eerie darkness of the stormy night to confront them” [Guy N. Woods, *A Commentary on the Gospel According to John*, 1981, p. 121].

**Matthew 14.28... PETER ANSWERED HIM AND SAID, LORD, IF IT BE THOU, BID ME COME UNTO THEE ON THE**

**WATER**—“Peter’s impulsiveness appears for the first time ‘If it be thou’ is a first class condition that assumes it is Jesus. For a reason not explained, but possibly to demonstrate his courage and fearlessness (v. 27, Mt 26.33), he tells Jesus that if ordered to come to Him, he would do so. Christ, willing to give Peter a chance to back up his words, says ‘Come’—and Peter leaves the boat, walking on the water” [Kenneth Chumbley, p.. 273].

**Matthew 14.30... BUT WHEN HE SAW THE WIND BOISTEROUS, HE WAS AFRAID**—“Faith is always easier to profess than practice. What seemed so sure to Peter inside the boat seemed less certain outside. There, buffeted by the gale, his attention shifted from Jesus to the wind... Fear overcame his faith (‘he panicked,’ JBP) and he began to go down...” [Kenneth Chumbley, p. 274].

**Matthew 14.32-33... THEN THEY THAT WERE IN THE SHIP CAME AND WORSHIPPED HIM, SAYING, OF A TRUTH**

**THOU ART THE SON OF GOD**—“After Jesus and Peter entered the boat, the wind died down (Matt. 14:32). Any doubts that the crew may have had about the wisdom of the Son of God were gone. All present had benefited from the miracles that had been performed in their presence. Mark says that “... they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened” (Mark 6:51-52). After the initial shock of seeing Christ walking on the water and after a moment’s reflection they

should not have been quite so amazed that the miracle worker had just performed another miracle. They had allowed themselves to forget that this was God in the flesh. After seeing this new miracle, though, they jointly expressed a clearer knowledge of the Divinity of their Teacher: "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God" (Matt. 14:33)." [Tom Bright, p. 112].

**Matthew 14.34... THEY CAME INTO THE LAND OF GENNESARET**—"Gennesaret' was the region on the west side of the Sea of Galilee, of which Capernaum was the chief town, and from which the lake is sometimes named. The name signifies 'garden of the prince.' The Sea of Galilee had three other names. It was called the 'Sea of Tiberias,' from the celebrated city of that name (John 6.1). It was called in the Old Testament 'the Sea of Chinnereth' or 'Chinneroth' (Num 34.11; Josh 12.3), from a town of that name which stood on or near its shore (Josh 19.35). At the northwestern angle of the lake was a beautiful and fertile plain called 'Gennesaret' and from that the sea derived the name of 'Lake of Gennesaret' (Luke 5.1). It is probable that the disciples left the eastern coast of the sea to go to Capernaum on the western coast, but the storm had driven them out of their course and they landed south of Capernaum" [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, 1952, Gospel Advocate, p. 322].

## V. Lessons & Applications.

**Matthew 14.2... THIS IS JOHN THE BAPTIST; HE IS RISEN FROM THE DEAD**—We are certain to go astray from the truth when we ignore the Law of Rationality. Whenever and every time that we give to some idea or precept more weight in our consideration and reasoning about some proposition than is absolutely demanded by the evidence, we draw improper conclusions. This is what Herod did. John actually did no miracles—John 10.41... **And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.** There was no evidence that should have caused anyone to make the mistake in identity that Herod made. Had he listened to John's preaching, he would have known how foolish it was to compare the two men—John 3.28-30.. **Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.** It should be no big surprise today when we find people using such atrocious reasoning, but it is discouraging at the same time.

**Matthew 14.4... FOR JOHN SAID UNTO HIM, IT IS NOT LAWFUL FOR THEE TO HAVE HER**—According to the standard that John preached (God's Word), Herodias still belonged to Philip, even though she was recognized as Antipas' wife. How sad it is that this kind of situation gets repeated thousands and thousands of times TODAY when people ignore God's law about marriage, divorce, and remarriage, and make their decisions based upon what is legal according to civil government. According to Matthew 19.9, there is ONLY one cause for divorce—that is, the cause of fornication. The Bible teaches that if I want to get married I have to choose someone who is eligible. The categories of those eligible to be married, according to Scripture, are three in number: (1) Someone never married before; (2) Someone who has been married, but whose companion has died (Rom 7.1-3); (3) Someone who has been married, but has put away their companion for the cause of fornication (Mt 19.9). Sadly, in our day, it is also necessary to add that marriage is to be between a man and a woman (Gen 2.18-25; 1 Cor 6.9-11).

**Matthew 14.6... BUT WHEN HEROD'S BIRTHDAY WAS KEPT, THE DAUGHTER OF HERODIAS DANCED BEFORE**

**THEM, AND PLEASED HEROD**—The wonderful praise that Jesus gave to John comes to mind when I read these verses—Matthew 11.9-11... **But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.** As a result of the sinful activity that took place at a DANCE, this great man of God lost his physical life. The daughter of Herodias shamelessly used her physical attraction to get for her mother that which she desired—the death of this godly prophet. **Fleshly desires and the DANCE certainly go together!** What an illustration of the evil that comes from such. I once had a website page dedicated to encouraging young people not to go to the Prom. It was not difficult to find a multitude of newspaper articles about the horrible things that happen on “Prom Night.” Can we not learn from the dance of Salome?

**Matthew 14.23... AND WHEN HE HAD SENT THE MULTITUDES AWAY, HE WENT UP INTO A MOUNTAIN APART TO**

**PRAY**—Jesus LOVED to be in the presence of the Father!!! What an amazing thing it is that it is possible for me and you to engage in the very same activity which Jesus so obviously craved. **We, too, can be in the presence of the Father and talk to Him in prayer.** How well do we understand and appreciate what a tremendous blessing that is? Every spiritual blessing is located IN CHRIST (Ephesians 1.3). Since that is the case, please KNOW that it is a very special and exclusive right of only certain ones to do what Jesus is recorded here doing. Do we treasure the ability to be IN CHRIST? We get into Christ by being baptized INTO Him (Romans 6.3; Galatians 3.27). Before we can be baptized into Him, we must believe in Him, repent of our sins, and confess His name (John 8.24; Luke 13.3; Romans 10.10).

**Matthew 14.33... OF A TRUTH THOU ART THE SON OF GOD**—“This verse has its setting amidst miracles performed by Jesus on the Galilean Sea. Jesus had come to the distressed disciples walking on the waters of the storm-swept sea. Peter, temporarily, had been allowed to duplicate the supernatural feat until his faith faltered. When Jesus and Peter entered the boat, the wind ceased. The disciples were properly impressed with all they had just witnessed. They worshiped Him. In the Greek text the word for worship here derives from *proskuneo*, which has been called the principal New Testament word for worship. Were Jesus just a mere man and nothing but a man, their worship of Him would have been idolatrous, and He would have been wrong for the receiving of such adoration. Yet He did not prohibit it either here or at other times in His personal ministry. The disciples confessed Him to be in truth God's Son, and this He is! We cannot be saved initially or be kept saved unless we make the same confession by lips and in life” [Robert R. Taylor, Jr., *Companion*, 1991-1992, pp., 164-165]. ||||| “Peter's example is inspiring, even if his faith did falter and cause him to fail. He dared to undertake that which others were afraid to do. One had better fail a thousand times, than to be afraid to undertake anything. Why does such a step as Peter took look so foolish to us? Because of our mistaken view of it. In what had he been trusting to hold him up from a watery grave? Which is better, to trust a little boat, or the sure word of God? When Jesus said, ‘**COME**,’ Peter accepted the invitation; and so should we, regardless of what the situation may be. There are many things we can accomplish with the Lord's help; if we are willing to do our part. Peter failed to walk on the water, because he placed his mind on the difficulties, rather than on the Lord's promise; and what happened to him, can easily happen to us One of the great tragedies of the age is that the

average Christian walks by sight, rather than by faith. Our lives would be much richer, if we had more faith like that which was manifested by Peter. May we heed the Lord's invitation to come to Him whatever our condition may be, and He will supply our every need (cf., Php 4.13, 19)" [Leslie G. Thomas, *Teacher's Annual Lesson Commentary*, 1965, p. 256].

**VI. Questions.**

**True or False**

- 01. \_\_\_\_ We don't often read about a king being sorry, but Herod was.
- 02. \_\_\_\_ The meal on the grass was preceded by Jesus giving thanks for it.
- 03. \_\_\_\_ In this chapter, the disciples thought Jesus was a spirit.
- 04. \_\_\_\_ Touching the hem of Jesus' garment healed some.
- 05. \_\_\_\_ Herod feared the multitude.

**I Found it in Verse(s)**

- 06. \_\_\_\_ Reference to one risen from the dead.
- 07. \_\_\_\_ The wind ceased.
- 08. \_\_\_\_ The wind was contrary.
- 09. \_\_\_\_ Victuals.
- 10. \_\_\_\_ Where Jesus went when He heard about John being beheaded.

**Short Answer**

11. Herodias danced on this day:

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12. John's head was ultimately brought to her:

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13. Items of food available at the desert place:

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14. Why did Peter walk on the water?

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15. Why did Jesus go up into the mountain?

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*Each Question is worth 7 Points*

**My Score is: \_\_\_\_\_**

*Answers will be found on next week's handout*

**ANSWERS to Matthew 13 Questions...** **01**—True (3-8); **02**—True (14); **03**—False (29); **04**—True (38); **05**—False (54); **06**—9; **07**—15; **08**—27-28; **09**—45; **10**—58; **11**—by the sea side (1); **12**—chokes it (22); **13**—Some an hundredfold, some sixty, some thirty (23); **14**—sold all that he had (44); **15**—they were cast away (48).

**VII. Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

A F O R T H Y W E N T U  
 O M F E A R T I M E A N  
 C C P J O H N T O O K F  
 W H E N B O A T H I F L  
 D E P A R T J M S A I D  
 P R I S O N W U G I V E  
 C O M E U U P L A C E S  
 W D L N G W M T O U C H  
 A I O T H W U I J A A I  
 L B A P T I S T E A M P  
 K T V O S N P U S W E I  
 E H E A R D F D U A P Y  
 D I S C I P L E S Y H I

AWAY	BAPTIST	BROUGHT	CAME	COME
DEPART	DISCIPLES	FEAR	FIVE	FORTH
GIVE	HEARD	HEROD	JESUS	JOHN
LOAVES	MULTITUDE	OATH	PLACE	PRISON
SAID	SENT	SHIP	TIME	TOOK
TOUCH	WALKED	WENT	WHEN	WIND



**IX. EXTRA CREDIT FOR “SUPER” Bible Students...**

*Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

**W O R D: What word would you like to know more about in this chapter?**

**W O N D E R: I wonder what this phrase, verse, or series of verses means...**

**W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...**