

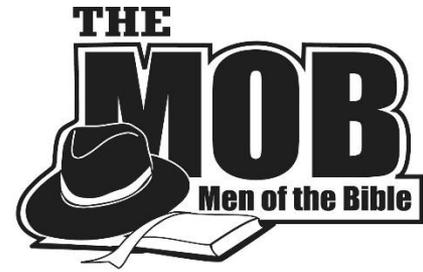
WELCOME TO THE MOB!

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:16-17



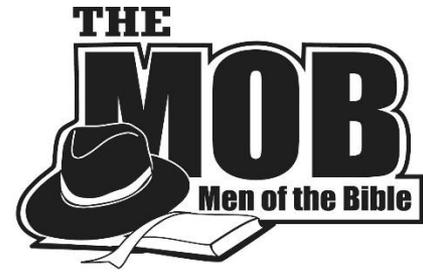
Announcements



- Welcome To The MOB!
- Info & Resources always available at www.ibcmob.net
- Please Rise For A Hymn Of Praise & Invocation



Memory Verse



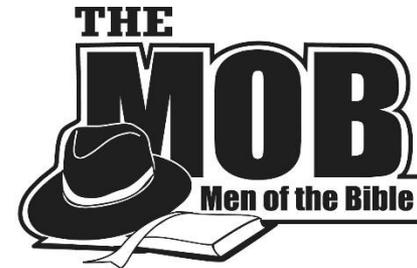
John 6:35 (ESV)

Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.”

John 6:35 (ESV)



The Gospel According to Matthew

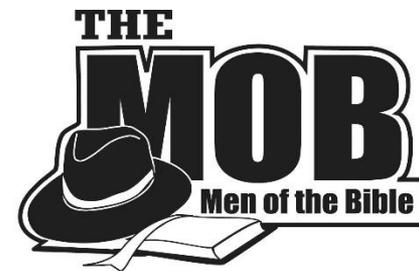


| Focus | Offer of the King | | | Rejection of the King | | | |
|------------------|------------------------------|--------------------------|-------------------|-----------------------------------|-------------------------------------|--------------------------------------|-------------------|
| Reference | 1:1 – 4:11 | 4:12 – 7:29 | 8:1 – 11:1 | 11:2 – 16:12 | 16:13 – 20:28 | 20:29 – 27:66 | 28:1 – 28:20 |
| Division | Presentation of the King | Proclamation of the King | Power of the King | Progressive Rejection of the King | Preparation of the King's Disciples | Presentation & Rejection of the King | Proof of the King |
| Topic | Teaching the Throngs | | | Teaching the Twelve | | | |
| | Chronological | | Thematic | Chronological | | | |
| Location | Bethlehem & Nazareth | Galilee | | | Judea | | |
| Time | cir. 4 B.C. – A.D. 33 | | | | | | |





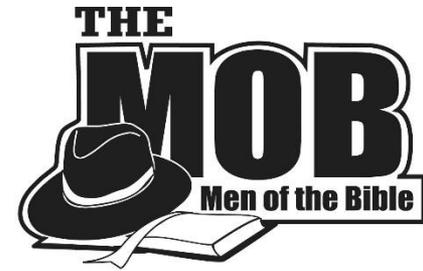
The Gospel According to Matthew Schedule



| <u>Date</u> | <u>Meeting No.</u> | <u>The Gospel According to Matthew – Readings & Topics</u> | <u>Host Sm Grp</u> |
|-------------|--------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Jan 14 | 15 | <u>Matthew 13:1-58</u> Parables: Soils, Purpose, Soils Explained, Weeds, Mustard Seed & Leaven, Prophecy, Weeds Explained, Hidden Treasure, Pearl of Great Value, The Net, New & Old Treasures, Rejected at Nazareth <u>Mark 4:1-20,30-32,6:1-6; Luke 8:4-15,13:18-21; Constable pp.323-354</u> | B |
| Jan 21 | 16 | <u>Matthew 14:1-36</u> John Baptist Murder, Feeds 5000, Walks on Water, Heals <u>Mark 6:14-19,31-56; Luke 9:7-9,11-17; John 6:1-21; Constable pp.354-364</u> | C |
| Jan 28 | 17 | <u>Matthew 15:1-39</u> Traditions vs. Commandments, What Defiles a Person, A Canaanite Woman’s Faith, Jesus Heals Many, Jesus Feeds 4000 <u>Mark 7:1-37,8:1-10; Constable pp.364-378</u> | D |
| Feb 4 | 18 | <u>Matthew 16:1-28</u> Pharisees & Sadducees demand Signs, Phar & Sad Leaven, E Peter Confesses Jesus Messiah, Jesus Foretells Death & Resurrection, Take up Cross & Follow; <u>Mark 8:11-21,27-38,9:1; Luke 9:18-27; Constable pp.378-407</u> | E |
| Feb 11 | 19 | <u>Matthew 17:1-27</u> The Transfiguration, Jesus Heals a Boy with a Demon, Jesus Foretells His Death & Resurrection, The Temple Tax <u>Mark 9:2-32; Luke 9:28-45; 2 Peter 1:17-18; Constable pp.407-422</u> | F |
| Feb 18 | 20 | <u>Matthew 18:1-35</u> Who is Greatest? Temptations to Sin, Parable Lost Sheep If a Brother sins against You, The Parable of the Unforgiving Servant <u>Mark 9:33-37,42-48; Luke 9:46-48,15:4-7; Constable pp.422-440</u> | A |



Our Study of Matthew



Last Meeting:

- [Matthew 13:1-58](#) Parables: Soils, Purpose, Soils Explained, Wheat & Tares, Mustard Seed & Leaven, Prophecy, Wheat & Tares Explained, Hidden Treasure, Pearl of Great Value, Dragnet, New & Old Treasures, Rejected at Nazareth
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 323-354](#)

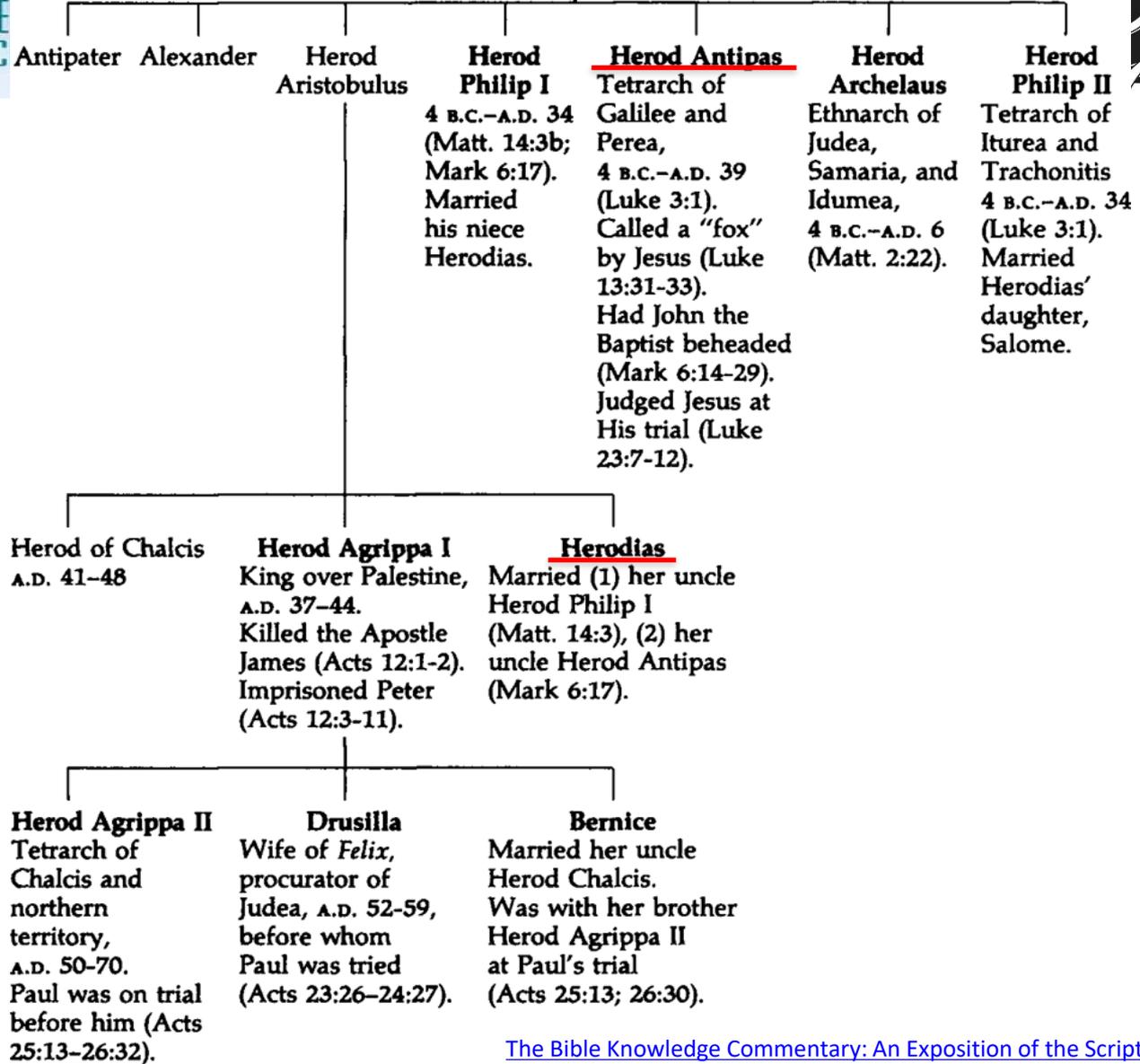
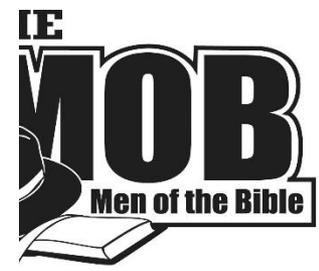
This Meeting:

- [Matthew 14:1-36](#) John the Baptist Murdered, Jesus Feeds 5000, Walks on Water, Heals Many
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 354-364](#)



Herod the Great

King of Palestine, 37-4 B.C. (Luke 1:5)
Killed Bethlehem baby boys (Matt. 2:1-17)



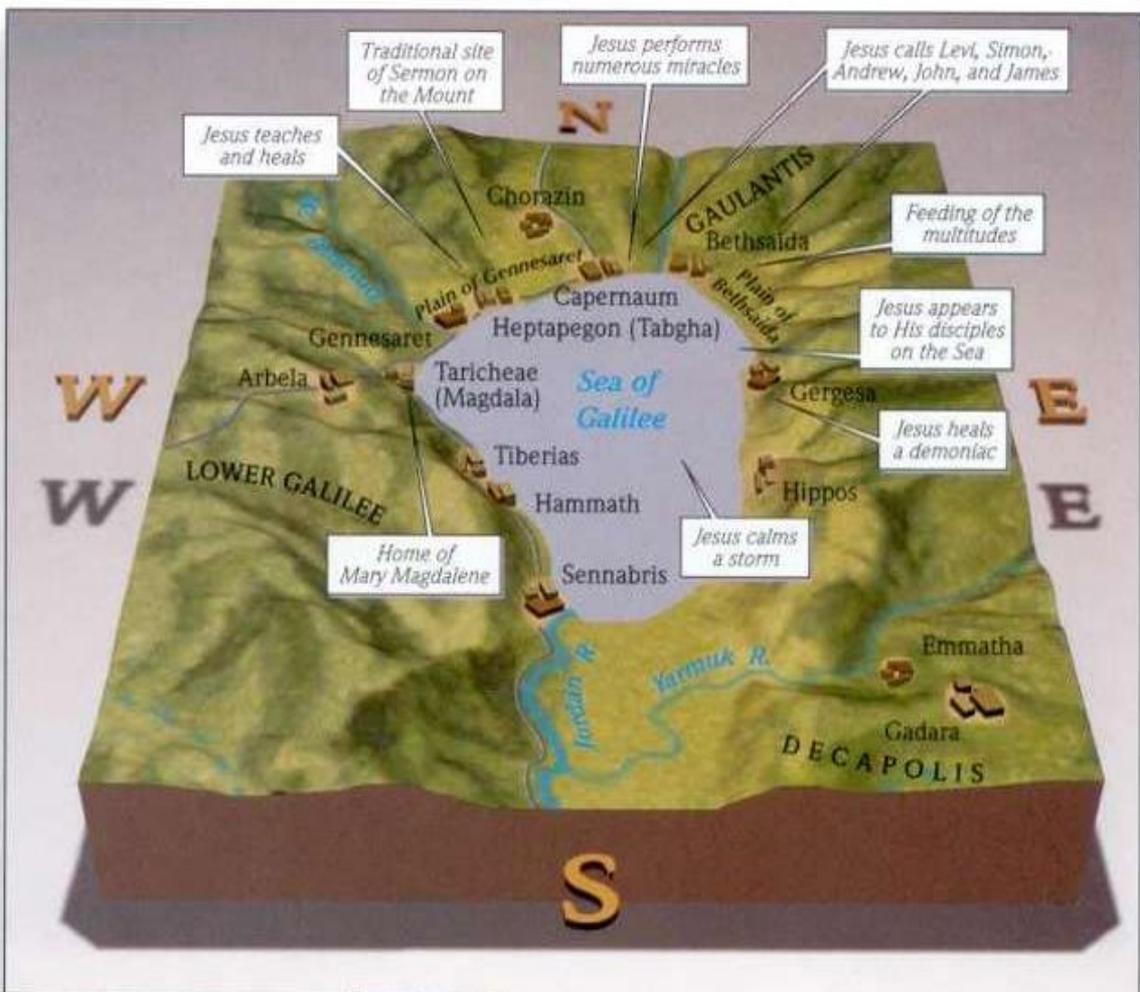
[The Bible Knowledge Commentary: An Exposition of the Scriptures \(Vol. 2, p. 203\).](#)

MINISTRY OF JESUS

Chronologically speaking, it is not possible to sequentially arrange the events in the life of Christ in any definitive way; none of the New Testament Gospels follows an overtly chronological pattern. Accordingly, the arrangement here follows a geographic order, basically proceeding from north to south on the map. Because the Gospel of Matthew most frequently contains information cited here, and because it is the most geographically particularistic Gospel, synoptic passages are keyed to the book of Matthew, except where they are unattested there or where more pertinent information about the event cited is available in another Gospel.

- (A) *Region of Tyre*: Gentile woman's daughter healed (Mt 15:21-28)
- (B) *Caesarea Philippi*: Peter's great declaration (Mt 16:13-20)
- (C) *Mt. Meron/Mt. Tabor/Mt. Hermon*: (1) possible location of Transfiguration (Mt 17:1-13); (2) demon-possessed boy healed nearby (Mt 17:14-21)
- (D) *Cana of Galilee*: (1) water changed to wine (Jn 2:1-11); (2) Capernaum official's son healed (Jn 4:46-54)
- (E) *Gennesaret*: (1) possible location of feeding of multitudes (Mt 14:13-21; 15:32-39); (2) many healings (Mk 6:53-56)
- (F) *Area of Korazin*: (1) judgment pronounced on the cities of Korazin, Bethsaida, and Capernaum (Mt 11:20-24); (2) possible area of Sermon on the Mount (Mt 5-7)
- (G) *Capernaum*: (1) catch of fish (Lk 5:1-11); (2) evil spirit cast out (Mk 1:21-28); (3) Sermon on the Mount (Mt 5-7); (4) Peter's mother-in-law healed (Mt 8:14-15); (5) Roman officer's servant healed (Mt 8:5-13); (6) paralyzed man healed (Mk 2:1-12); (7) woman with a hemorrhage healed (Mk 5:25-34); (8) Jairus's daughter raised (Lk 8:40-56); (9) two blind men healed (Mt 9:27-31); (10) a mute, demon-possessed man healed (Mt 9:32-34); (11) the twelve apostles sent out (Mt 10:1-15); (12) man with deformed hand healed (Mt 12:9-13); (13) another demon-possessed man healed (Mt 12:22-37); (14) Temple tax provided (Mt 17:24-27); (15) Bread of Life discourse (Jn 6:22-59)
- (H) *Bethsaida*: (1) possible location of feeding of multitudes (Mt 14:13-21; 15:32-39); (2) blind man healed (Mk 8:22-26)
- (I) *Sea of Galilee near Bethsaida*: walking on water (Mt 14:22-33)
- (J) *Sea of Galilee*: storm quieted (Mt 8:23-27)
- (K) *Gergesa/Gadara*: possible location of casting out demons, which enter pigs; the pigs then rush down a steep bank and drown (Lk 8:26-39)
- (L) *Nazareth*: (1) childhood home (Mt 2:19-23); (2) rejected by townspeople (Lk 4:16-30)
- (M) *Nain*: widow's son raised (Lk 7:11-17)
- (N) *Region of Galilee*: (1) leper cleansed (Mk 1:40-45); (2) post-resurrection appearances to the disciples (Mt 28:16-20)
- (O) *Decapolis (Region of Ten Towns)*: many healings (Mt 15:29-31; Mk 7:31-37)
- (P) *Region between Galilee and Samaria*: (1) refused entry into village (Lk 9:51-56); (2) ten lepers healed (Lk 17:11-19)
- (Q) *Sychar*: woman at the well of Samaria (Jn 4:1-42)
- (R) *Ephraim*: enters into seclusion with the disciples (Jn 11:54)
- (S) *Region of Perea*: (1) teaching on marriage (Mt 19:1-12); (2) possible location of healing of woman with infirmity (Lk 13:10-13); (3) possible location of healing of man with swollen limbs (Lk 14:1-6); (4) possible location of healing of the rich young ruler (Lk 18:18-30)
- (T) *Jericho*: (1) Bartimaeus healed (Mk 10:46-52); (2) Zacchaeus converted (Lk 19:1-10)





**THE MINISTRY OF JESUS
AROUND THE SEA OF GALILEE**

108

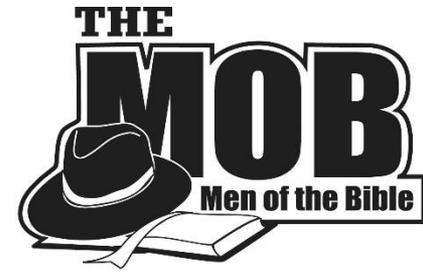
MATT. 5-7; 9:1-9
 MARK 1:21-34; 2:1-14; 4:41; 5:1-20; 6:45-52
 LUKE 7:1-10; 9:12-17
 JOHN 6:1-25

 City
 Road



INTRO/OVERVIEW

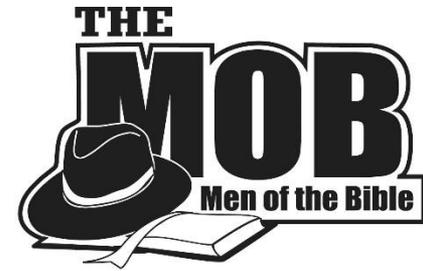
(Dr. Constable's Notes)



- We are in the 4th narrative section of Matthew's Gospel, [13:53b – 17:27](#)
- In Constable's outline, this is titled, "Reactions of the King," and specifically, "Opposition, instruction and healing"
- Of the two major portions of this chapter, feeding the 5000 and walking on water, the first is recorded in all four Gospels, the second in three (not Luke)
- [Matthew 13](#) finished with opposition to Jesus in His own home town of Nazareth, which continues with the opening of [Matthew 14](#)
- [Luke 9](#) indicates the events in [Matthew 14](#) happen soon after the disciples return from their preaching and healing mission in [Matthew 10](#)
- We see here that Jesus is withdrawing after learning of John the Baptist's murder; also recorded in [Mark 6:30](#), [Luke 9:10](#), and [John 6:15](#)



Matthew 14:1-12



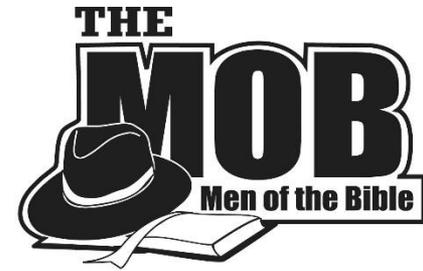
At that time Herod the tetrarch heard about the fame of Jesus, ² and he said to his servants, “This is John the Baptist. He has been raised from the dead; that is why these miraculous powers are at work in him.” ³ For Herod had seized John and bound him and put him in prison for the sake of Herodias, his brother Philip's wife, ⁴ because John had been saying to him, “It is not lawful for you to have her.” ⁵ And though he wanted to put him to death, he feared the people, because they held him to be a prophet. ⁶ But when Herod's birthday came, the daughter of Herodias danced before the company and pleased Herod, ⁷ so that he promised with an oath to give her whatever she might ask. ⁸ Prompted by her mother, she said, “Give me the head of John the Baptist here on a platter.” ⁹ And the king was sorry, but because of his oaths and his guests he commanded it to be given. ¹⁰ He sent and had John beheaded in the prison, ¹¹ and his head was brought on a platter and given to the girl, and she brought it to her mother. ¹² And his disciples came and took the body and buried it, and they went and told Jesus.

OBSERVATIONS/INTERPRETATIONS

- When Herod heard about Jesus, the beheading of the Baptist had already been done
- No matter how Herod felt, his rejection of the forerunner was terrible. John is gone, but Jesus will experience the ultimate rejection. (BKC)
- Many think Herodias was the real instigator or orchestrator of this event (manipulator)



Matthew 14:13-21

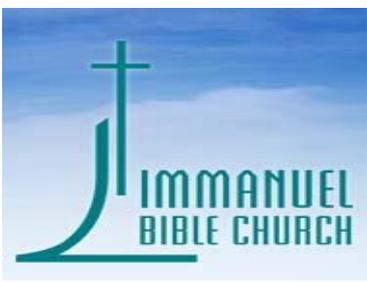


¹³ Now when Jesus heard this, he withdrew from there in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the towns.

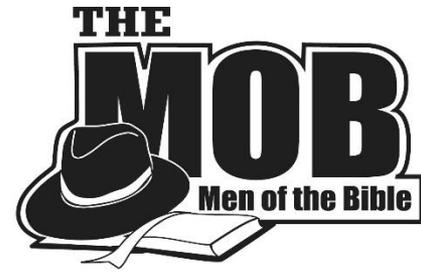
¹⁴ When he went ashore he saw a great crowd, and he had compassion on them and healed their sick. ¹⁵ Now when it was evening, the disciples came to him and said, “This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.” ¹⁶ But Jesus said, “They need not go away; you give them something to eat.” ¹⁷ They said to him, “We have only five loaves here and two fish.” ¹⁸ And he said, “Bring them here to me.” ¹⁹ Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. ²⁰ And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. ²¹ And those who ate were about five thousand men, besides women and children.

OBSERVATIONS/INTERPRETATIONS

- This will not be the last time Jesus will attempt to get some ‘alone time’
- The feeding of the 5000 is the only miracle of Jesus recorded in all four Gospels (BKC)
- “Evening” is a flexible word that can refer to mid-afternoon to just after sunset (EBC)
- Jesus’ compassion ([9:36](#)) led to not only the crowd’s sick being healed, but also fed
- Wiersbe uses the term, “start with what you have,” as one lesson from this event



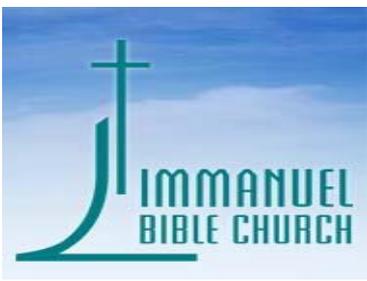
Matthew 14:22-27



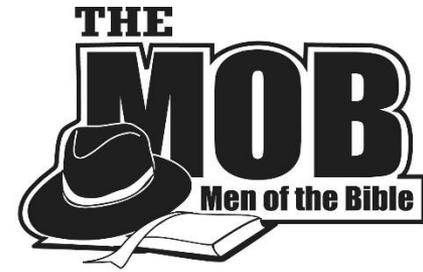
²² Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. ²³ And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, ²⁴ but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. ²⁵ And in the fourth watch of the night he came to them, walking on the sea. ²⁶ But when the disciples saw him walking on the sea, they were terrified, and said, "It is a ghost!" and they cried out in fear. ²⁷ But immediately Jesus spoke to them, saying, "Take heart; it is I. Do not be afraid."

OBSERVATIONS/INTERPRETATIONS

- Constable brings out the crowd's reaction to make Jesus their king ([John 6:15](#)) at this point, as being a motive for getting the disciples to leave immediately
- Regardless, Jesus goes off to pray alone. Dr. Constable again says that, "the disciples spent the night rowing and Jesus spent the night praying"
- The fourth watch was 3:00 AM – 6:00 AM and they must have been very tired. When they saw what looked like someone walking on the water, they were very afraid.
- We cannot overemphasize the words Jesus spoke to the fearful disciple's, especially "it is I" ("I AM" see [Exodus 3:13-14](#))



Matthew 14:28-33



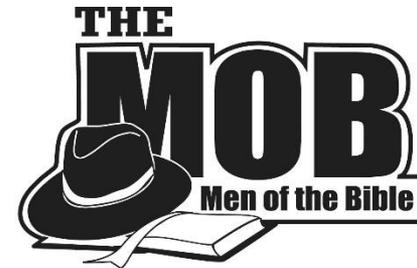
²⁸ And Peter answered him, “Lord, if it is you, command me to come to you on the water.”
²⁹ He said, “Come.” So Peter got out of the boat and walked on the water and came to Jesus. ³⁰ But when he saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me.” ³¹ Jesus immediately reached out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?” ³² And when they got into the boat, the wind ceased. ³³ And those in the boat worshiped him, saying, “Truly you are the Son of God.”

OBSERVATIONS/INTERPRETATIONS

- This is the first of 3 specific references to Peter in this Gospel, [16:13–23](#); [17:24–27](#) (EBC)
- They all were afraid, but Peter wants to be with Jesus
- He must have gotten close enough for Jesus to reach him when he started to sink
- Peter’s doubting caused him to take his eyes off Jesus
- Clearly the disciples recognized something new about Jesus, but with the ending of this in [Mark 6:52](#), they had not arrived at a total understanding of who Jesus is
- However, Dr. Constable tells us that their worship was way more important than the stilling of the wind



Matthew 14:1-36



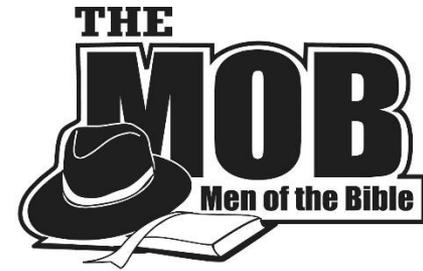
³⁴ And when they had crossed over, they came to land at Gennesaret. ³⁵ And when the men of that place recognized him, they sent around to all that region and brought to him all who were sick ³⁶ and implored him that they might only touch the fringe of his garment. And as many as touched it were made well.

OBSERVATIONS/INTERPRETATIONS

- [John 6:21](#) tells us that when the disciples brought Jesus into the boat, they were, “immediately at the land to which they were going”
- We are not told where the boat landed, but the area of Gennesaret is not far from Capernaum where [John 6:17](#) says they were headed
- Jesus is no longer withdrawing as he is back in Galilee, Herod the Tetrarch’s territory
- There are some similarities here to the woman in [Matthew 9:20-22](#), but now it is many touching the fringe of his garment and being healed. Again, there is no issue made of those touching Him being clean or unclean. This will become important in [Matthew 15](#) (Dr. Constable)



Next Meeting

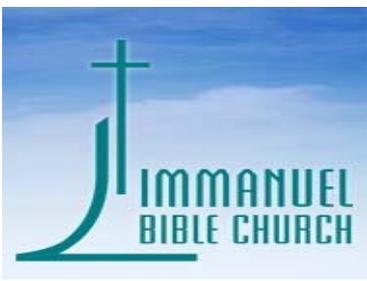


Review:

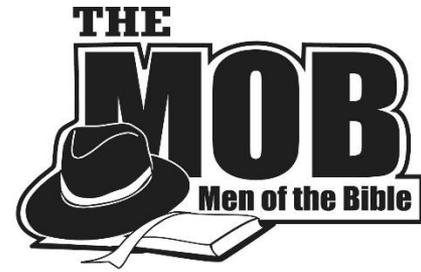
- [Matthew 14:1-36](#) John Baptist Murdered, Jesus Feeds 5000, Walks on Water, Heals Many
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 354-364](#)

Study:

- [Matthew 15:1-39](#) Traditions vs. Commandments, What Defiles a Person, A Canaanite Woman's Faith, Jesus Heals Many, Jesus Feeds 4000
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 364-378](#)



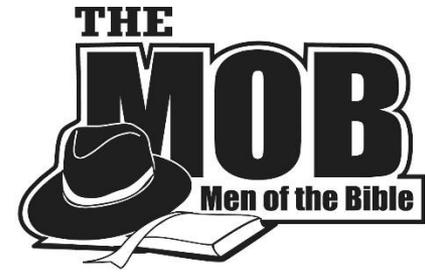
Discussion & Application



1. How does the death of John the Baptist affect what Jesus is doing?
2. Do you think the feeding of the 5000 was primarily for the people or for the disciples? Why? [Mark 6:35–44](#); [Luke 9:12–17](#); [John 6:4–13](#)
3. Do you think there is a special meaning to 12 baskets of leftovers?
4. What lessons can you draw out of Jesus coming to His disciples in the storm?
5. Why Peter's special treatment to walk on the water? [Psalms 69:1-3](#)
6. How does all this speak to your storms and fears in life?



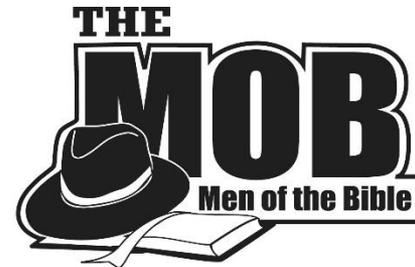
Closing



- Questions
- Benediction



Bible Study



Inductive Bible Study Approach:

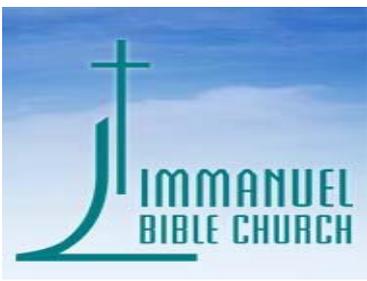
- **Observation** – What does it say?
- **Interpretation** – What does it mean?
- **Application** – How do I apply this in my life?

Primary Reference: [The Holy Bible](#)

Secondary Reference / Commentary: [The Holy Bible](#)

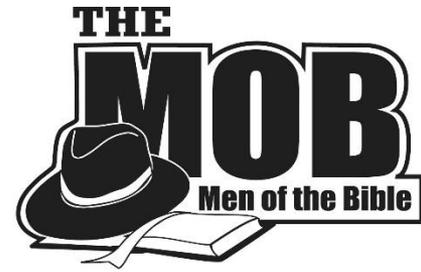
Additional References: [Precept Austin Bible Study Resources](#)

- [Dr. Constable's Notes on Matthew \(Full Commentary - FREE pdf download\)](#)
- [Grace to You](#) - John MacArthur's sermons on Matthew (audio files & transcripts)
- [IBC Sermons on The Gospel According to Matthew](#)
- [What is the Gospel of Jesus Christ?](#) & [What We \(IBC\) Teach \(Basic Doctrine\)](#)

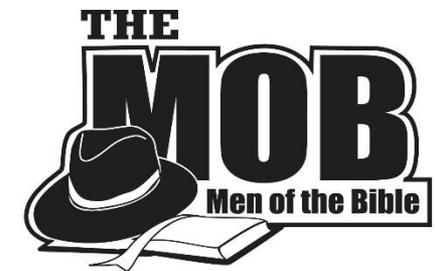


Interpreting Scripture

[\(Ref. IBC What We Teach\)](#)



1. **Normal** - understanding the words of Scripture in their common usage unless otherwise indicated by the context.
2. **Literal** - understanding the meaning of Scripture in its ordinary sense unless the context requires a figurative interpretation.
3. **Grammatical** - using the recognized rules of grammar to interpret the text.
4. **Historical** - understanding the words of Scripture in the context of the times in which they were written.
5. **Systematic** - categorizing and comparing the teaching of the Scriptures with the whole of Scripture in view.



The Gospels

