



Matthew 14–15—Commentary Notes*

A. Introduction

Matthew 14–16 give accounts of the second stage of Jesus’s public ministry before Peter declared Him to be the Messiah. We will witness the continual rejection of Christ by the Jews as well as Jesus’s responses and ministry.

Matthew 14 begins with the miracle of the feeding of the five thousand (14:13-21), then Jesus walks on the water (14:22-36), answers the request of the Canaanite woman (15:21-28), and finally, feeds the four thousand (15:32-39). In all these accounts, Jesus began to focus on teaching His disciples concerning His divinity so that they may know it with clarity. As a result, Peter gradually gains a deeper knowledge and understanding of this seemingly ordinary Jesus. He then (representing all the disciples) confesses that Jesus is the Christ. This declaration is the first climax and turning point of Jesus’s ministry. His ministry then enters another stage after the disciples recognize Him as the Messiah—He then begins to teach them the message of the cross (16:13-28).

The second stage of the Lord’s ministry can be categorized into three segments:

1. Matthew 14—The martyrdom of John the Baptist, the feeding of the five thousand, and Peter walking on water.
2. Matthew 15—The contrast between religious traditions and the Gentile woman’s faith, and the feeding of the four thousand.
3. Matthew 16—The yeast of unbelief, Peter declares Jesus is the Christ, and the first foretelling of the cross.

For this lesson, we will focus on the first two segments—chapters 14 and 15.

B. Outline

- I. Ch. 14 John the Baptist was beheaded, Jesus fed the five thousand, and Peter walked on water.
- II. Ch. 15 Jesus challenged the traditions of the Pharisees, praised the Canaanite woman, and fed the four thousand.

C. Content

- I. **Ch. 14 John the Baptist was beheaded, Jesus fed the five thousand, and Peter walked on water.**

Herod killed John the Baptist, who was the forerunner of the Messiah. This was evidence that the people rejected the Messiah’s message once again. It also seemed to foreshadow the future cruelty that Jesus would endure. From then on, the Lord Jesus began to teach His disciples through miracles and signs so that they would clearly know the glory and honor of the Messiah’s divinity.

* Translator Note: These Commentary Notes were originally compiled in Chinese and translated into English for use by Chinese Christian Fellowship International’s (CCF International’s) English classes. All sources listed in the table (only listed in English when applicable) at the end of these notes were used and consulted in the original Chinese compilation. Please refer to the table for the references of each numbered annotation. For more information on the sources consulted, please contact CCF International. All biblical references are taken from The Holy Bible, New International Version® NIV® Copyright © 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

14:1-12 – The Martyrdom of John the Baptist (Mark 6:14-25; Luke 9:7-9). Hearing of Jesus's power in His miracles and His message of repentance, Herod thought that Jesus was John the Baptist resurrected. Herod presumed as such because he had killed John the Baptist and suffered from a guilty conscience. We will discuss: (1) Why Herod killed John and (2) The participants in John the Baptist's murder.

1. Why Herod killed John (14:3-12). It was indeed a surprise that Herod would kill John the Baptist. According to Mark 6:20, Herod's attitude towards John the Baptist was: (1) He often heard John's preaching and liked listening to him. (2) He also did many things according to John's teaching. Yet, when John the Baptist pointed out Herod's sin in violation of the law, Herod did not repent. He became angry, put John in prison, and later beheaded him. This incident shows us that when a man refuses to repent from sin that he is aware of, it leads to committing even worse crimes.¹

What sins did John the Baptist accuse Herod of? Herod took Herodias, the wife of his half-brother (of a different mother), Philip, to be his own wife. Both Herod Antipas and his brother, Philip, were sons of Herod the Great (the one who gave the command to kill all male children two years and younger in Bethlehem). At that time, Herod Antipas ruled over a quarter of Palestine, Galilee, and Peraea. Herodias was the granddaughter of Herod the Great, who first married her uncle, Philip. Herod Antipas was already married to a princess but had since abandoned her and turned to seduce his brother's wife while his brother was still alive. Naturally, John the Baptist condemned these two sins. They were immoral and violated God's law. However, Herod's response to John's rebuke turned uncharacteristic in that he was not willing to repent, and he became angry. Herodias developed an even greater hatred towards John. Herod thus put John in prison. How pervasive is the sin of lust! How strong and dreadful it is! It was even more appalling that the murder of John the Baptist took place at the grand celebration of Herod's birthday. From how Herod and Herodias partnered in killing John the Baptist, we can see how tightly sin holds on to sinners. It seeks an opportune time to cause one to fall into its net. Even though he sat on the noble throne as king, Herod was morally weak. The enemy used his weakness to cause him to commit a great sin that led to his subsequent fall.

2. The participants in John the Baptist's murder.

(1) Herodias

Herodias was undoubtedly a very evil woman with no virtue. Because of her hatred towards John the Baptist, who pointed out her sins, she had been secretly seeking an opportunity to do away with him. Therefore, taking advantage of the occasion of Herod's birthday, she arranged for her daughter to dance before the men to please Herod. Then, seizing Herod's careless words before his guests, she had John the Baptist beheaded.²

(2) Salome (daughter of Herodias)

Jewish history reveals that Herodias's daughter was Salome. She was only about sixteen or seventeen at this event. Even though we feel pity for her for having such a mother, she is nonetheless responsible for partnering in this crime. She was a princess, yet she devalued her royal status when she danced before a drunken audience. Her actions were very unusual in Jewish society at that time.

(3) Herod

Herod was certainly not innocent in the killing of John the Baptist. He wanted to immediately kill John the Baptist when John condemned him for his sin, but he did not do so because he was afraid of the people (14:4-5). He foolishly and rashly vowed to give Salome anything she wanted during his birthday celebration because he was very pleased by her dance. Salome then asked for John the Baptist's head. This request distressed Herod (14:9). Yet he chose to fulfill a rash promise over being fearful of sinning against God by killing His prophet. Later, Jesus fearlessly rejected this king who had heard the

truth and yet continued to live in sin (Luke 13:31-33; 23:7-12). The end of Herod is to perish eternally. History records the later life of Herod. He was defeated by his ex-wife's father and was later accused of treason, which cost him his crown and all of his wealth. He and Herodias were banished to Lyons, France, and they lived there, suffering in exile until his death.³ However, the worst consequence for Herod is that he will face God's judgment at the end (Heb 9:27).

Herod sinned, but refused to confess his sin. When God sent his servant to him to point out his sin, he still refused to repent. When God sends someone to point out our sins, do we also refuse to accept? Herod chose to kill John the Baptist. His attitude towards sin is worthy warning to us.

14:13-21 – The Feeding of the Five Thousand (Mark 6:30-40; Luke 9:10-17; John 6:5-15). This is a miracle recorded in all four gospels. The Gospel of John devotes an entire chapter to the event, providing a careful and detailed account of it. This miracle indirectly proved that Jesus, who is a Nazarene and a son of a carpenter, is indeed the Creator and Sovereign Lord over the universe!⁴

14:13-14 – Upon hearing the murder of John the Baptist, the Lord Jesus withdrew to a solitary place in the wilderness. On the one hand, he wanted to avoid Herod by leaving his territory, and on the other hand, he needed to meet physical and emotional needs. At that time, the disciples had just returned from their mission trip and “did not even have a chance to eat” (Mark 6:30-31). Therefore, Jesus wanted to take them “to a quiet place and get some rest.” Unfortunately, “many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them” (Mark 6:30-33). When the Lord Jesus “saw a large crowd, he had compassion on them, because they were like sheep without a shepherd,” so He let go of His original plan. When we are exhausted and need rest or quiet time but are disturbed by “needy” people, we might become angry and upset and complain. Yet, not only was the Lord Jesus not angry, He saw that this situation was a ministry opportunity that God the Father gave Him. Seeing the hunger and desire of this large crowd that sought after Him, their helplessness, and their need of Him, Jesus drew strength from the Father. He not only “healed their sick,” but He also “began teaching them many things” (Mark 6:34). It turned into a busy day until evening approached.⁵

14:15-21 – As evening approached, the disciples came to Jesus, asking Him to “send the crowds away, so they can go to the villages and buy themselves some food.” The Lord had compassion for their need and said, “They do not need to go away. You give them something to eat.” He especially asked, “Philip, where shall we buy bread for these people to eat?” He asked this only to test him, for He already had in mind what He was going to do” (John 6:5-6). After some careful calculations, Philip and the other disciples could not think of a way to feed this many people. Then, Jesus asked the disciples to check how many loaves they had (Mark 6:38). That was when Andrew, Peter's brother, found a child with five small barley loaves and two small fish (John 6:9). Could the Lord Jesus throw a feast in the middle of the wilderness? The answer is affirmative. Jesus instructed the crowd to sit down in orderly groups on the grass (Mark 6:40). (It was during the time of the Passover in the spring.) He then gave thanks and broke the loaves and gave them to the disciples to distribute to the people. “They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were leftover” (Matt 14:20). The Lord's provision abundantly surpassed their need! The crowd, including five thousand men and countless other women and children, probably more than ten thousand total, were filled.⁶

Jesus performed this miracle to remind the people of the days when God fed the Israelites in the wilderness through the miracle of manna, but more importantly, the purpose was for His disciples. The Lord demonstrated how they would be responsible to feed others with the Word of God (spiritual food) after His departure so that people might be filled. Furthermore, the source of their ability to feed others would come from the Lord Himself. A minister will never be able to satisfy others unless he is first filled by the Lord. When God's ministers are emptied of their supply (bread and fish), they need to come to the Lord and ask for more spiritual food. God will provide, but the

task of feeding falls on the servants of God.⁷ What they have received from the Lord, they are to give and distribute at the proper time as faithful and wise servants (Matt 24:45).

The miracle of feeding the five thousand brought forth a special message, which the Lord Jesus declared in John's Gospel. "I am the bread of life!" (John 6:35, 41, 48, 51). God sent Jesus to the world not to give bread that perishes, but to give eternal life to man.⁸

Philip faced the challenge and crisis before him (John 6:5-7) by merely looking at the level of difficulty and the limitations of his own abilities. Therefore, his conclusion was hopeless! It is unfortunate that it never crossed Philip's mind that the Lord Jesus, who asked him the question, was the solution to all his problems. Anyone who separates his life from his faith will lose heart when he encounters hardships. This is in fact a weakness of the majority of Christians today.⁹

God desires us to collaborate with Him so that we may experience His mighty power. Even though we only have a meager five loaves and two fish, when we obey and allow God to use all that we have, God will enable us with His power when we face an impossible situation, so that we may help or shepherd those who are needy in spirit and life. Are we willing to offer all that we have for God to use when we face a need? Or do we say to Him, "I am incapable and can do nothing. Please find someone else"?

14:22-33 – Jesus and Peter walked on water (Mark 6:45-52; John 6:14-21). In Matthew's account, after the people had their fill, "[i]mmediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd." Why did the Lord need to make the disciples go into the boat? Why did He not go with them across the lake, but remained to dismiss the crowds alone? John 6:15 explains. The crowds were filled and so excited after seeing this miracle that they believed that the days for their deliverance from the rule of the Roman empire was coming. Therefore, they wanted to make the Lord Jesus as king by force.¹⁰ To protect the disciples from being influenced by the crowd, He made them leave that place immediately. After He dismissed the crowd, He went up to the mountainside to pray.¹¹

The Lord Jesus went up to the mountainside to pray alone. The Lord is the Lord of all so He did not need to pray. However, He took the form of a servant. Therefore, He drew near to the Father through prayer. Perhaps He prayed to thank the Father for the miracle of feeding the five thousand that filled the hunger of man. Perhaps He also grieved for those who only wanted to be filled by bread and satisfied by material provisions and rejected the bread of life. Still more, He might have prayed for the disciples that they would be further equipped, and that their lives would be transformed and enabled to handle the tasks entrusted to them. Perhaps He might have even withdrawn to the mountainside to pray alone before facing the temptation of the world's desire to make Him as king. Even though the appeal was great, He was unmoved. The Lord gave us a good example of prayer. If we do not remain alert and hold fast to prayer life, we will be unable to withstand temptation. Busyness often becomes our reason or excuse for not praying. No one was ever busier than the Lord Jesus, yet even He escaped the crowds in order to hold fast to a time of praying alone and to fellowship with God the Father.¹²

14:24-33 – The disciples heeded the Lord's command to cross the lake but then, they encountered a storm around 3-6 am (the fourth watch of the night). Seeing the disciples in trouble and in need of help, Jesus went to their boat by walking on water. (He was about three miles away—John 6:19.) The purpose was not just to display Jesus's power over nature, but to teach the disciples a lesson of faith. They were terrified when they first saw the sign of a man, thinking it was a ghost (14:26). But when Jesus said to them, "Take courage! It is I. Don't be afraid," their fear subsided. At this time, the usual proactive and courageous Peter asked, "Lord, if it's you, tell me to come to you on the water," to which Jesus responded, "Come." Peter then experienced the miracle of walking on water with Jesus. However, when he shifted his attention from the Lord to the dangerous waves, Peter began to sink immediately. He was afraid, and cried out, "Lord, save me!" Jesus immediately stooped down and reached out His hand and caught Peter. They walked on the water together and

returned to the boat. Jesus said to Peter, “You of little faith, why did you doubt?” Peter was able to walk on water because the power of Jesus kept him from sinking. However, as soon as Peter turned his eyes away from Jesus (which meant that he ceased to rely on Jesus, but allowed his surroundings to influence him), he could not do the impossible. Through this miracle, the Lord Jesus wanted to train Peter to do all things by faith and not by sight. When Peter walked on water, he came to truly know and experience the power of Jesus that sustained him. When he sank, he learned about his weakness and lack of strength.

The wind died down when they climbed into the boat (Mark 6:51). Through this miracle, the disciples came to know that Jesus was not simply a prophet. They declared, “Truly you are the Son of God!” The boat also immediately reached the shore (John 6:21). Even though the disciples were straining at the oars (Mark 6:48; John 6:19), they were in God’s will. The Lord used storms or hardship to train them to know who He truly is. We are safe in the Lord’s hands because “He who watches over Israel will neither slumber nor sleep” (Psa 121:4). The Lord knows our circumstances. His help will come to us in His time.¹⁴

14:33-36 – Gennesaret was situated on the west bank of the Sea of Galilee. It was an area with fertile land and abundant water sources. The crowds knew Jesus to be a great physician, but they did not know who He truly was. They came to Jesus only hoping to be healed of their sicknesses, but they did not hunger for healing of their spirit. It is most pitiful when one only wishes to extend his earthly life without any plans to secure assurance of eternal life.¹⁵

II. Ch. 15 Jesus challenged the traditions of the Pharisees, praised the Canaanite woman, and fed the four thousand.

15:1-20 – Traditions vs. God’s Commandments (Mark 7:1-23)

15:1-2 – The fame of Jesus’s teaching and His mighty works spread throughout the land. In Jerusalem, when the religious leaders heard all that Jesus did, they came to Galilee to inquire concerning His view of their tradition of handwashing. They attacked Jesus’s disciples directly, rebuking them for not adhering to ceremonial washing before partaking of a meal. As set forth by the Jews rather than passed down by God through Moses, an elaborate cleansing ritual was required that involved the washing of hands, cups, pitchers, and kettles (Mark 7:3-4).¹⁶ In the Old Testament, God established basic rules concerning physical cleanliness in order to represent the need for man’s spiritual cleanliness (from sin). There were also other requirements for hygiene and dietary restrictions from eating unclean food (Lev 11), all to stop the spread of disease (Lev 17:15-16). God’s purpose for such laws was for His people to remain pure and separate from sin. External cleanliness was God’s way of pointing out the importance of inner cleanliness. Yet the Jewish legalists at that time, much like religious formalists of our time, chose to emphasize elaborate external rituals and did not take the principles that governed inner spiritual purity seriously. This is much like us today who attempt to use exterior cleanliness to cover up sins that others do not know about or sins that we do not want to confess.

15:3-6 – After hearing the religious leaders’ unfounded accusation against Him, Jesus sternly corrected them and questioned why they continued to abolish God’s law by following the tradition of man (15:3). He cited the fifth commandment concerning honoring one’s parents (15:4; Exod 20:12). Honoring parents included financially providing for them in their old age. Jesus pointed out that these religious leaders had forsaken this commandment and replaced it with traditions (15:6). Their traditions said that if they consecrated the portion due their parents to the Lord (Corban, Mark 7:11), they no longer needed to provide for their parents. This was an excuse in the name of religion. They had actually reserved the portion due their parents and placed it in the corner of the house, pretending to offer it to God. Jesus rebuked their hypocrisy. They appeared to be spiritual, but they actually disobeyed the fifth commandment in not taking care of their parents.¹⁷

15:7-9 – Jesus used the prophecy in Isaiah 29:13 to describe the hypocritical religious leaders. They tried to soothe their guilty conscience with superficial formalities, sacrifices, detailed rituals, and traditions of special festivals. They rejected having a heart of love for God and for their parents. Do we also hold fast to tedious rules and regulations as a means to cover up our lack of commitment to the teachings of Christ? We may be familiar with church traditions but not with the Scriptures. Are we people who focus only on the form of godliness but do not truly obey God's Word? This is what the Lord meant when He quoted Isaiah 29:13, that we honor God with our lips, but our hearts are far from Him! Therefore, when we attempt to see whether the Scriptures prohibit or permit a specific behavior, we may be guilty of trying to find loopholes within God's law and using them to explain our actions. In this case, no matter how we "keep" the law externally, we have already sinned in our hearts and in our attitude.

15:10-11, 17-20 – Upon ending His private conversation with the religious leaders, Jesus turned to warn the crowds to be cautious of the teachings of those religious leaders. He was not targeting the issue of "cleanliness," but the matter of what truly defiles a person. He went on to explain that food does not defile, but what comes out of one's mouth defiles because it reflects the genuine condition of the heart, from which flows evil thoughts such as murder, adultery, sexual immorality, theft, false testimony, and slander (15:17-20). Therefore, it is not the food that enters the mouth that defiles a person, but his heart that chooses to disobey God's command that spoils him. An unclean, ungrateful, or disobedient heart unto the Lord is what causes us to be unclean in the sight of God. External religious ceremonies cannot make us clean or unclean before God. Therefore, it is not the lack of the washing of hands that defiles a person, but rather what comes out of the heart.

15:12-14 – The Lord Jesus's reply showed that His teaching drastically differed from that of the Pharisees and the teachers of the law, who were highly respected as religious leaders. Jesus's new teaching taught that cleanliness is from within. It also causes us to better understand the true meaning of cleanliness in the Old Testament. Jesus's reply offended the Pharisees and teachers of the law who came to Him from Jerusalem. The disciples were also confused about why Jesus wanted to offend the religious leaders who possessed great authority and power. Jesus then explained to the disciples that neither the Pharisees nor their religious traditions were of God. Therefore, all will be uprooted by God one day (judged) no matter how deeply rooted they seem to be right now. Jesus also instructed the disciples not to take part in them. He said that those who held fast to rules and traditions are actually blind guides, and those who follow them are also blind. One day, they will all fall into the pit of destruction and perish forever.

15:21-28 – The Canaanite Woman (Mark 7:24-30)

15:21 – "Leaving that place, Jesus withdrew to the region of Tyre and Sidon." The Lord Jesus knew that the hatred of the religious leaders towards Him would grow even fiercer after He refuted them to their face. Therefore, He left Judea and went through Galilee and withdrew to the Gentile region of Tyre and Sidon (the twin cities where the Phoenicians lived). On the one hand, Jesus temporarily avoided those who hated Him (Matt 10:14) so as not to provoke them further.¹⁸ On the other hand, His hour had not yet come (John 8:20). This passage describes Jesus's ministry outside of Judea and foretells the gospel's future reach to all the world. It also shows us the strong contrast between the faith of the Gentiles in God and the unbelief of most of the Jews in Christ. What is most striking is that in a land filled with pagan superstition, there was a Canaanite woman who possessed a faith much more excellent than God's chosen people and Jesus's disciples as well! As a result, the request of this lowly Gentile woman was answered, and the Lord's grace was manifested among the Gentiles.

15:22-28 – The Lord Jesus came to the Gentile region, and a Canaanite woman came to see Him. She begged for Jesus to pity her because her daughter suffered greatly from demon-possession. She addressed Jesus as "Lord, Son of David" (Matt 9:27; 20:30-31), a reference used for the Messiah. Even though this woman did not know much about Jesus, perhaps she only heard of His signs and wonders, she had a simple and trusting heart. She could tell that the Lord Jesus was

willing to impart grace to all who came before Him seeking for help. When she first pleaded with the Lord, Jesus did not respond to her, not even with a single word, but she continued pleading to the point that even the disciples could not help, but be annoyed by her persistence. Jesus answered them, saying that He was only sent to Israel's lost sheep (Matt 10:6). By this, He meant that the gospel was to be preached to the Jews first, and then to the Gentiles through them. Therefore, it would be inappropriate for the Lord to bless the Gentiles first. Even though the Lord responded as such, His heart was compassionate towards this woman. Furthermore, His purpose of initially refusing her was perhaps to stir up her faith. We then witness that instead of giving up, this woman knelt to worship and pleaded with the Lord, saying, "Lord! Help me!" She knew that Jesus was her daughter's only hope of deliverance. Jesus replied, "It is not right to take the children's bread and toss it to the dogs" (15:26), emphasizing that she was not a member of God's covenant family (Israel). Therefore, she was not *qualified* to partake in the feast on the table. However, she saw herself as a "dog" in the master's house (at that time, the Jews often referred to the Gentiles as "dogs"). Therefore, she was *qualified* to eat the crumbs that fell from the master's table. She had by no means wanted to take away God's blessing to the Israelites. She simply asked for a small portion of it to meet her need. This woman did not denounce Jesus's words but rather, she gave Him a platform to be gracious to her, for even a "dog" was entitled to receive grace from its master. Because of her great faith, the Lord granted her request, and her daughter was healed at that moment. Such great faith was rare among the people of Israel.¹⁹

At first, the Lord's attitude towards this woman seemed unreasonable and uncompassionate, possibly causing us to want to defend or speak up for her. However, the Lord was testing her with His attitude in order to know her faith—if it was enough to overcome His rejection—so that it might be proven genuine after being tested and might "result in [her] praise, glory and honor" (1 Pet 1:6-7). Her dialogue with the Lord indeed caused her faith to grow.²⁰ Meanwhile, Jesus showed His disciples that the Gentiles can also receive the benefits of the gospel when they put their trust in Him. This miracle describes what genuine faith is: one that is able to discern God's mercy and kindness even when He is silent, one that comes before God to seek Him with humility and determination and in accordance with His will, and one that is persistent until God grants what He has intended to give all along (Luke 11:8; 18:1). Jacob held fast to God with such a faith. "I will not let you go unless you bless me" (Gen 32:26). Therefore, there is an apparent and close correlation between faith and humility. Do you possess such determination and faith that arises out of humility, believing that God will grant your request and bring resolution to your problem? If not, why not pray to Jesus now, who is the pioneer and perfecter of faith, and ask Him to grant you faith?

15:29-39 – Feeding the Four Thousand (Mark 8:1-9). Some Bible scholars estimate that Jesus departed from the land of Judea for about six months. Therefore, most of the crowd in the feeding of the four thousand were Gentiles because the miracle took place in a Gentile region. As a result, they gave glory to the God of Israel (15:31). Even though we do not know much about the time Jesus spent with His disciples there, it must have certainly been an unforgettable memory for them. Indeed, this "retreat" resulted in the later climax of Peter's confession of Jesus as the Christ (Matt 16:16).

15:32-39 – In the miracle of feeding the four thousand, the Lord Jesus once again taught the disciples that He is Almighty God so that they would depend on Him as the source of all their provisions in their future ministries.

Even though they appear to be similar, the miracle of feeding the four thousand was an entirely different event from the feeding of the five thousand. They are not the same miracle because key details are different: (1) the amount of food, i.e., five loaves and two fish vs. seven loaves and a few fish; (2) the length of time listening to Jesus's preaching, i.e., the former lasted till evening while the latter lasted three days; (3) the number in the crowd, i.e., five thousand men vs. four thousand; (4) the amount of leftovers, i.e., twelve baskets vs. seven baskets; (5) the occurrence of both in two gospel books, i.e., both Matthew and Mark record these miracles in two consecutive chapters; (6) the Lord Jesus uses these two miracles to rebuke the disciples in that they did not understand

God's Word (Matt 16:9-10). This miracle revealed that God's blessing through the disciples fell not only upon the Jews (Matt 14:13-21) but on the Gentiles as well (Acts 10-11).

D. Conclusion

In this lesson, the Lord Jesus revealed to His disciples His unique and glorious divinity as the Messiah through His miracles and lessons of faith so that the disciples would possess an unwavering faith later on and serve the Lord in His mighty power.

The Lord Jesus desires that those who belong to Him will know that He is the Bread of Life (14:13-21; 15:22-36), that He is the Almighty and Sovereign Lord (14:25, 32), that He will be with us amidst storms (hardships), and that He will lift us up and sustain us with His powerful outstretched arms so that we will not sink (14:27-31). However, only when we have integrity both inside and out and when our words, actions, and hearts align in obedience to God, can we testify for the Lord with our lives and glorify His name. We must not be believers who solely focus on superficial ceremonies and rituals.

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