# Lesson 17 Matthew Chapter 14-15 Martyrdom of John the Baptist

Life in Christ: When did you feel closest to Our Lord this week?

1. How is Herod mistaken, yet, at the same time prophetic?

Matthew 14:1-2

1 At that time Herod the tetrarch heard of the reputation of Jesus

2 and said to his servants, “This man is John the Baptist. He has been raised from the dead; that is why mighty powers are at work in him.”

1. One of the characteristics of eastern writing is that events are often ordered so as to support the story, not necessarily in chronological order. We see this in numerous places throughout the Old and New Testaments. How do the verses 1-2 and 3-12 of this chapter illustrate this characteristic?

Matthew 14:3-12

3 Now Herod had arrested John, bound [him], and put him in prison on account of Herodias, the wife of his brother Philip,

4 for John had said to him, “It is not lawful for you to have her.”

5 Although he wanted to kill him, he feared the people, for they regarded him as a prophet.

6 But at a birthday celebration for Herod, the daughter of Herodias performed a dance before the guests and delighted Herod

7 so much that he swore to give her whatever she might ask for.

8 Prompted by her mother, she said, “Give me here on a platter the head of John the Baptist.”

9 The king was distressed, but because of his oaths and the guests who were present, he ordered that it be given,

10 and he had John beheaded in the prison.

11 His head was brought in on a platter and given to the girl, who took it to her mother.

12 His disciples came and took away the corpse and buried him; and they went and told Jesus.

1. A. How does the request of the daughter of Herodias and Herod’s acquiescence to it illustrate the power over life and death of authorities in Jesus time, and indeed, is still present with us in some places today?

B How is this power different from the Our Lord’s power over life and death?

John 10:17-18

17 This is why the Father loves me, because I lay down my life in order to take it up again.

18 No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again.

Luke 8:53-55

53 And they ridiculed him, because they knew that she was dead.

54 But he took her by the hand and called to her, “Child, arise!”

55 Her breath returned and she immediately arose.

Catechism 2258

2258 “Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being.”

1. A. These two events describe a miraculous feeding of large numbers of people. As the footnote states, it is “seen as anticipating the Eucharist.” What similarities do you see between these two events and our celebration of the Eucharist?

Matthew 14:14-21

14 When he disembarked and saw the vast crowd, his heart was moved with pity for them, and he cured their sick.

15 When it was evening, the disciples approached him and said, “This is a deserted place and it is already late; dismiss the crowds so that they can go to the villages and buy food for themselves.”

16 [Jesus] said to them, “There is no need for them to go away; give them some food yourselves.”

17 But they said to him, “Five loaves and two fish are all we have here.”

18 Then he said, “Bring them here to me,”

19 and he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds.

20 They all ate and were satisfied, and they picked up the fragments left over—twelve wicker baskets full.

21 Those who ate were about five thousand men, not counting women and children.

NABRE Footnote to Matthew 14:14-21

The feeding of the five thousand is the only miracle of Jesus that is recounted in all four gospels. The principal reason for that may be that it was seen as anticipating the Eucharist and the final banquet in the kingdom (Mt 8:11; 26:29), but it looks not only forward but backward, to the feeding of Israel with manna in the desert at the time of the Exodus (Ex 16)

Matthew 15:32-38

32 Jesus summoned his disciples and said, “My heart is moved with pity for the crowd, for they have been with me now for three days and have nothing to eat. I do not want to send them away hungry, for fear they may collapse on the way.”

33 The disciples said to him, “Where could we ever get enough bread in this deserted place to satisfy such a crowd?”

34 Jesus said to them, “How many loaves do you have?” “Seven,” they replied, “and a few fish.”

35 He ordered the crowd to sit down on the ground.

36 Then he took the seven loaves and the fish, gave thanks,\* broke the loaves, and gave them to the disciples, who in turn gave them to the crowds.

37 They all ate and were satisfied. They picked up the fragments left over—seven baskets full.

38 Those who ate were four thousand men, not counting women and children.

B The footnote also says it also looks “backward to the feeding of Israel with manna in the desert at the time of the Exodus (Exodus 16 is attached on the back page)”? Our Lord also compares the Eucharist to feeding of the Israelites with the manna. What similarities and differences do you see between feeding the Israelites with manna and the Eucharist?

John 6:9-10

31 Our ancestors ate manna in the desert, as it is written: ‘He gave them bread from heaven to eat.’”

32 So Jesus said to them, “Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven.

33 For the bread of God is that which comes down from heaven and gives life to the world.”

34 So they said to him, “Sir, give us this bread always.”

35 Jesus said to them, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.

49 Your ancestors ate the manna in the desert, but they died

Chapter 15

1. The tradition of washing hands was ceremonial, not for cleanliness. How did the Pharisees nullify the commandment of God by their tradition?

Matthew 15:1-6

1 Then Pharisees and scribes came to Jesus from Jerusalem and said,

2 “Why do your disciples break the tradition of the elders? They do not wash [their] hands when they eat a meal.”

3 He said to them in reply, “And why do you break the commandment of God for the sake of your tradition?

4 For God said, ‘Honor your father and your mother,’ and ‘Whoever curses father or mother shall die.’

5 But you say, ‘Whoever says to father or mother, “Any support you might have had from me is dedicated to God,”

6 need not honor his father.’ You have nullified the word of God for the sake of your tradition..

1. A. What do you see as the main differences between the “traditions of the elders” in Jesus’ time and Holy Tradition entrusted to the Catholic Church?

Catechism 81 and 82

81 “Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit.” “And [Holy] Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound, and spread it abroad by their preaching.”

82 As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, “does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence.”

B According to the Catechism, what difference is there between acceptance of Holy Scripture and Holy Tradition?

C The Lord’s Prayer has been given to us in Holy Scripture. The Doxology, appended to the end of the Lord’s Prayer comes to us from a document known as the Didache, Greek for teaching; it dates from ~95 AD and is part of the body of Sacred Tradition. It is not found in the earliest manuscripts of Sacred Scripture. As Catholics, when do we pray this prayer as part of the Lord’s Prayer from Holy Tradition?

Didache Chapter 8

For Yours is the power and the glory for ever

Footnotes to New King James Bible, New International version, and others

NKJV footnote (6:13): Text omits For Yours through Amen.

NIV footnote (6:13) some late manuscripts: for yours is the kingdom and the power and the glory forever. Amen.

1. A. In the Sermon on the Mount, Matthew 7:6-7, Jesus seems to apply the prohibition of 7:6 to the Canaanite woman in vs.26. How is Jesus really drawing out a confession of faith from the woman and actually applying His teaching from 7:7?

Matthew 15:21-28

21 Then Jesus went from that place and withdrew to the region of Tyre and Sidon.

22 And behold, a Canaanite woman of that district came and called out, “Have pity on me, Lord, Son of David! My daughter is tormented by a demon.”

23 But he did not say a word in answer to her. His disciples came and asked him, “Send her away, for she keeps calling out after us.”

24 He said in reply, “I was sent only to the lost sheep of the house of Israel.”

25 But the woman came and did him homage, saying, “Lord, help me.”

26 He said in reply, “It is not right to take the food of the children and throw it to the dogs.”

27 She said, “Please, Lord, for even the dogs eat the scraps that fall from the table of their masters.”

28 Then Jesus said to her in reply, “O woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed from that hour.

Matthew 7:6-7

6 "Do not give what is holy to dogs, or throw your pearls before swine, lest they trample them underfoot, and turn and tear you to pieces.

7 "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.

B How does Proverbs 23:9 shed light on the meaning of Jesus’ words from the Sermon on the Mount?

Proverbs 23:9

9 Do not speak in the hearing of fools; they will despise the wisdom of your words.

# Exodus 18 The Quail and the Manna

**2 Here in the wilderness the whole Israelite community grumbled against Moses and Aaron.**

**3 The Israelites said to them, “If only we had died at the LORD’s hand in the land of Egypt, as we sat by our kettles of meat and ate our fill of bread! But you have led us into this wilderness to make this whole assembly die of famine!”**

**4 Then the LORD said to Moses: I am going to rain down bread from heaven\* for you. Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not.**

**5 On the sixth day, however, when they prepare what they bring in, let it be twice as much as they gather on the other days.**

**6 So Moses and Aaron told all the Israelites, “At evening you will know that it was the LORD who brought you out of the land of Egypt;**

**7 and in the morning you will see the glory of the LORD, when he hears your grumbling against him. But who are we that you should grumble against us?”**

**8 And Moses said, “When the LORD gives you meat to eat in the evening and in the morning your fill of bread, and hears the grumbling you utter against him, who then are we? Your grumbling is not against us, but against the LORD.”**

**9 Then Moses said to Aaron, “Tell the whole Israelite community: Approach the LORD, for he has heard your grumbling.”**

**10 But while Aaron was speaking to the whole Israelite community, they turned in the direction of the wilderness, and there the glory of the LORD appeared in the cloud!**

**11 The LORD said to Moses:**

**12 I have heard the grumbling of the Israelites. Tell them: In the evening twilight you will eat meat, and in the morning you will have your fill of bread, and then you will know that I, the LORD, am your God.**

**13 In the evening, quail came up and covered the camp. In the morning there was a layer of dew all about the camp,**

**14 and when the layer of dew evaporated, fine flakes were on the surface of the wilderness, fine flakes like hoarfrost on the ground.**

**15 On seeing it, the Israelites asked one another, “What is this?” for they did not know what it was. But Moses told them, “It is the bread which the LORD has given you to eat.**

**16 “Now, this is what the LORD has commanded. Gather as much of it as each needs to eat, an omer for each person for as many of you as there are, each of you providing for those in your own tent.”**

**17 The Israelites did so. Some gathered a large and some a small amount.**

**18 But when they measured it out by the omer, the one who had gathered a large amount did not have too much, and the one who had gathered a small amount did not have too little. They gathered as much as each needed to eat.**

**19 Moses said to them, “Let no one leave any of it over until morning.”**

**20 But they did not listen to Moses, and some kept a part of it over until morning, and it became wormy and stank. Therefore Moses was angry with them.**

**21 Morning after morning they gathered it, as much as each needed to eat; but when the sun grew hot, it melted away.**

**22 On the sixth day they gathered twice as much food, two omers for each person. When all the leaders of the community came and reported this to Moses,**

**23 he told them, “That is what the LORD has prescribed. Tomorrow is a day of rest, a holy sabbath of the LORD. Whatever you want to bake, bake; whatever you want to boil, boil; but whatever is left put away and keep until the morning.”**

**24 When they put it away until the morning, as Moses commanded, it did not stink nor were there worms in it.**

**25 Moses then said, “Eat it today, for today is the sabbath of the LORD. Today you will not find any in the field.**

**26 Six days you will gather it, but on the seventh day, the sabbath, it will not be there.”**

**27 Still, on the seventh day some of the people went out to gather it, but they did not find any.**

**28 Then the LORD said to Moses: How long will you refuse to keep my commandments and my instructions?**

**29 Take note! The LORD has given you the sabbath. That is why on the sixth day he gives you food for two days. Each of you stay where you are and let no one go out on the seventh day.**

**30 After that the people rested on the seventh day.**

**31 The house of Israel named this food manna. It was like coriander seed,\* white, and it tasted like wafers made with honey.**

**32 Moses said, “This is what the LORD has commanded. Keep a full omer of it for your future generations, so that they may see the food I gave you to eat in the wilderness when I brought you out of the land of Egypt.”**

**33 Moses then told Aaron, “Take a jar and put a full omer of manna in it. Then place it before the LORD to keep it for your future generations.”**

**34 As the LORD had commanded Moses, Aaron placed it in front of the covenant to keep it.**

**35 The Israelites ate the manna for forty years, until they came to settled land; they ate the manna until they came to the borders of Canaan.**

**36 (An omer is one tenth of an ephah.)**