

9th Sunday after Pentecost August 2, 2020

8th Sunday after Trinity Proper 13 (18)
Lectionary Year A – the Gospel of Matthew

Living the Lutheran Lectionary

A weekly study of the Scriptures for the coming Sunday since May 4, 2014.

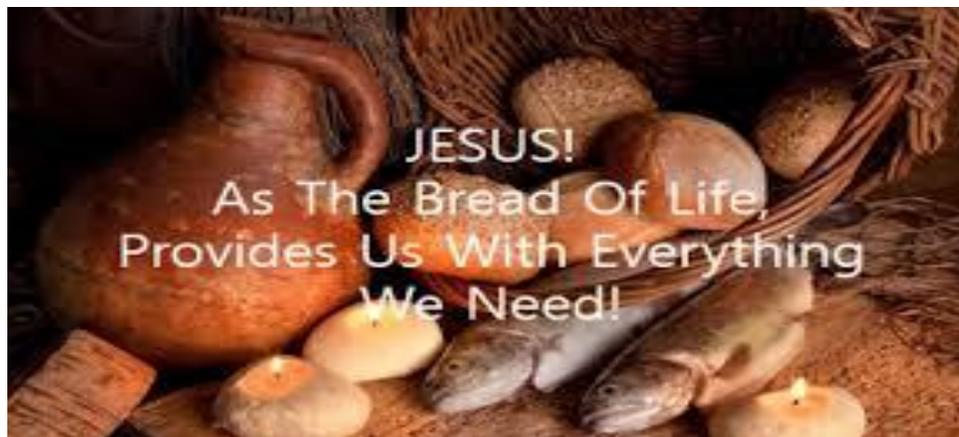
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.

Available on line at:

- ✦ www.bethlehemlutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

Gather and be blessed:

- ✦ **Thursdays at 10 AM (5pm Kenya/Uganda):** At Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134 and on line through <https://zoom.us/j/815200301>
- ✦ **Wednesdays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **Tuesdays at 1:00 PM (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya (Suspended due to Covid 19 restrictions in Kenya)
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://trinityandhumanity.com/tag/matthew-14-13-21/>

Hymn of the Day

Lutheran Service Book (LSB) 642 The Lutheran Hymnal (TLH) 316
“O living Bread from heaven”

“Johann Rist (1607–1667) was a famous poet and Lutheran pastor who wrote the words to “O Living Bread from Heaven” and nearly 680 other hymns during his lifetime. Like his contemporary, Paul Gerhardt, Rist lived through the horrors of the Thirty Years’ War (1618–1648) as it raged across much of Europe. In Germany alone, the population was reduced by about 30 percent as a result of the destruction of twenty thousand villages and towns and the resulting widespread famine and disease. The little village of Wedel, near Hamburg, Germany where Rist served as pastor his entire ministry, was no exception. It was sacked in 1643, and the musical instruments and organ in the parish church were destroyed along with much of the rest of the town... Despite these hardships, Rist appears to have lived a contented life. He was one of the most prolific German hymn writers of his day, and made significant contributions to the poetic style in which hymn texts were written then. Yet few of his hymns have made it into English. Catherine Winkworth (1827–1878) first translated this hymn into English in 1858.”

This hymn text is written with language emphasizing the perspective of the individual (“You gave me all I wanted” (st. 3); “Lord, grant me then, thus strengthened” (st. 4)). Many hymns are written in this way, but many others are written from a corporate perspective (“O God, Our Help in Ages Past” (LSB 733); “A Mighty Fortress Is Our God” (LSB 656)). ■ Do you consider the individual perspective of this hymn to be a strength or a weakness? Why? ■ If the pronouns in this hymn were changed to “we,” “our” and “us,” would it make a difference? Why or why not? This hymn has many additional biblical references and allusions. Stanza 1 draws from Exodus, when the Lord fed His people in the wilderness with manna from heaven. Read Ex. 16:2–7...”

- <https://www.lcms.org/worship/hymn-of-the-day-studies> study by Jon D. Vieker
- https://www.youtube.com/watch?v=gj9_xXVjKx8 Minister of Music Mark Johanson plays and sings LSB 642, "O Living Bread from Heaven."
- <https://www.youtube.com/watch?v=ls3eD8an478> Andrew Remillard TLH, Tune: Nun lob, Mein' Seel'
- <https://www.youtube.com/watch?v=HGxAvn8PMYA> Alternate tune Aurliea

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001
by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

O. T. - “Come, buy wine and milk without money and without price.”

Psalms – “for his steadfast love endures forever”

Epistle – “I am speaking the truth in Christ”

Gospel – “and he had compassion on them”

Isaiah 55:1-5; Revised Common Lectionary (RCL), Genesis 32:22-31 or Isaiah 55:1-5 (Next week: Job 38:4-18; RCL, Genesis 37:1-4, 12-28 or 1 Kings 19:9-18)

“Today the Lord is extending an invitation to you. He is saying to each one of us today: “Come and eat!” “Come and drink!” “Come and Be Satisfied!”

“Come and be satisfied!” This is the message God is speaking to us today through his prophet Isaiah. Our text is the Old Testament Reading from Isaiah 55. Listen again to the first part of this text: “Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food.”

Here in these verses we see several things about the Lord’s invitation. We see who are the ones to whom the Lord issues this invitation. We see how much it costs to come and buy the rich food and thirst-quenching drink the Lord offers us. And we see the folly of going after those things that do not satisfy...”

- <https://stmatthewbt.org/2017/08/05/come-and-be-satisfied-isaiah-551-5/>
Rev. Charles Henrickson St. Matthew Lutheran Church, Bonne Terre, Missouri

The Compassion of the LORD VERSES 1-13

55 “Come, everyone who thirsts,

come to the waters;

and he who has no money,

come, buy and eat!

Come, buy wine and milk

without money and without price.

2 Why do you spend your money for that which is not bread,

and your labor for that which does not satisfy?

Listen diligently to me, and eat what is good,

and delight yourselves in rich food.

3 Incline your ear, and come to me;

hear, that your soul may live;

and I will make with you an everlasting covenant,

my steadfast, sure love for David.

4 Behold, I made him a witness to the peoples,

a leader and commander for the peoples.

5 Behold, you shall call a nation that you do not know,

and a nation that did not know you shall run to you,
because of the LORD your God, and of the Holy One of Israel,
for he has glorified you.

“The distance between the writer of Isaiah 55 rooted in the agrarian world and the trauma of the fall of Jerusalem and the 21st-century urban/suburban post-industrial North American reader is immense.

The default reading labels the passage as eschatological utopianism that has nothing to do with our present reality.

When one reads the message of Isaiah from the perspective of a North American context, one misses the brutal historical realities of Israel and Judah. The shadow of imperial power dominates their history. The agrarian life was a challenge in the climate of low rainfall, significant heat, damaging cold, and mediocre soils.

Literary structure

The brevity of the passage allows a detailed literary and structural analysis. The preacher must determine whether to cover the literary movement of the passage or to take one or more literary elements.

This small passage has an intricate structure of three sections:

- Call to God’s economy (verse 1)
- Test of faith (verses 2-3)
- Call and function (verses 4-5)…”

Call to God’s economy: section 1 (verse 1)

The first section begins with an interjection followed by a compelling list of imperatives. Think about how interjections and imperatives communicate in general to help the congregation encounter this passage.

Call to attention. The Hebrew term *hoy* occurs 49 times. Once in 1 Kings 13:30 and the others in the prophetic books, with the most occurrences in Isaiah. You could focus on the origin of the term.

First Addressee. *All who thirst...*

First imperative. *Come to the waters.* This chapter contains twelve imperatives... n.

Second addressee. *Those without silver...* a large population. Peasants would have no silver.

Imperative chain. The passage contains twelve imperatives/commands in Isaiah 55. Prime among them is: “Come ... come” buy and eat. The divine imperative sets a tone for the entire passage.

Conditions and objects of exchange. There is parallelism of silver and price. The negative economy is based on silver and price, but the new economy moves differently...

Test of faith: section 2 (verses 2-3)

The imperatives of the first section set up a group of questions in the second section.

Interrogative and indictment. The “why” connects with the rhetorical parallel questions that stand as an indictment. The verb translated as “spend money” comes from the verb form of the noun *shekel*... The parallel second line supports the sense of futility as it describes the labor. The term for “labor” occurs seventeen times in the book of Isaiah. The most helpful parallel is Isaiah 45:14, which uses the same term to describe wealth...

Call to attention. This section contains a double imperative call to hear. The same phrase occurs five times, three in the book of Job (Job 13:17; 21:2; 37:2), twice in Isaiah 6:9, and here in 55:2.

Section 2 ends with a reference to God's authentic loyalty to David. This is the only reference to David in Deutero-Isaiah. David does occur in early chapters of the book of Isaiah (7:2, 13; 9:6; 16:5; 22:...

The call and its function: section 3 (verses 4-5)

The first two sections present such a compelling picture that a reader might focus on human redemption. However, that misses the concluding formula. The divine speech that begins in verse 1 continues. The interjection "behold" introduces verse 4 as a first-person divine speech. God put David as a witness. A triad of titles related to David occurs: leader/witness, prince/storyteller, and commander of the people. The writer uses two words to describe people groups. The term "people" occurs 31 times, many in the book of Isaiah (Isaiah 17:12, 13; 34:1; 41:1; 43:4, 9; 49:1; 51:4; 55:4). Another term "nation" (*goy*) often connotes nations beyond the Israelite and Judean Jewish nations...

The passage breaks with an interjection and imperatives rooted in God's economy. Moving from the exile through early Christianity and reaching across to the present provides a different voice to the conventional wisdom about economy.

- https://www.workingpreacher.org/preaching.aspx?commentary_id=4537 **Stephen B. Reid**
Professor of Christian Scriptures, Baylor University - George W. Truett Theological Seminary, Waco, Texas
The detailed analysis that follows is worth reading in its entirety.

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"Nothing in life is free. Particularly if one has grown accustomed to the harsh policies of the empire that is set to exploit the peasants by means of heavy taxation.

However, it is exactly with this message of free food and drink that the prophet in this week's lectionary reading is seeking to draw his audience into the world he imagines.

In Isa 55:1-2, the speaker urgently invites the exilic community burdened by imperial policies in a three-fold repetition of the imperative "to come." They are invited to "come," "buy," and "eat" from the rich gifts of food the prophet is offering: the wine and the nourishing milk well-suited for a festival. The audience is called to take part in the feast, to eat what is good, and to delight themselves in rich food (v. 2). Making a connection between food and the word (or wisdom as in Woman Wisdom's invitation in Prov 9:1-5), this text offers evidence that food increasingly is understood on a spiritual level, intended to still Israel's spiritual hunger and thirst.

The recipients of the prophetic word in Isaiah 55 are described as being needy. To be thirsty and to have no money (v. 1) indeed are fitting metaphors that describe well the situation of the exilic community. The traumatic experience of the exile and its aftermath had unquestionably depleted not only the physical but also the emotional and spiritual resources of these weary survivors.

What is remarkable about this invitation is that people are encouraged to come buy the expensive fare without money . **Denoting the utter inability of the exiles to change their situation, this text asserts that the gift of salvation offered by God is completely and utterly free--there is nothing one can do to earn this gracious gift..."**

- https://www.workingpreacher.org/preaching.aspx?commentary_id=96

Psalm 136:1-9 (23-26); RCL, Psalm 17:1-7, 15 or Psalm 145:8-9, 14-21 (Psalm 18:1-9 (7-16); RCL, Psalm 105: 1-6, 16-22, 45b or Psalm 85:8-13)

On the insert in your bulletin you have Psalm 136. Will you please read it responsively with me?

P: Give thanks to the Lord, for he is good,

C: for his steadfast love endures forever.

P: Give thanks to the God of gods,

C: for his steadfast love endures forever.

P: Give thanks to the Lord of lords,

C: for his steadfast love endures forever.

P: to him who alone does great wonders,

C: for his steadfast love endures forever.

OK, stop right there. How many of you are feeling like your part is a little repetitive? Maybe it would help if you knew why this psalm repeats itself a lot. Maybe it would help us if you could picture how this psalm was originally used. (continued after the reading)

His Steadfast Love Endures Forever

136 Give thanks to the LORD, for he is good,

for his steadfast love endures forever.

² Give thanks to the God of gods,

for his steadfast love endures forever.

³ Give thanks to the Lord of lords,

for his steadfast love endures forever;

⁴ to him who alone does great wonders,

for his steadfast love endures forever;

⁵ to him who by understanding made the heavens,

for his steadfast love endures forever;

⁶ to him who spread out the earth above the waters,

for his steadfast love endures forever;

⁷ to him who made the great lights,

for his steadfast love endures forever;

⁸ the sun to rule over the day,

for his steadfast love endures forever;

⁹ the moon and stars to rule over the night,

for his steadfast love endures forever;...

²³ *It is he who remembered us in our low estate,*

for his steadfast love endures forever;

²⁴ *and rescued us from our foes,*

for his steadfast love endures forever;

²⁵ *he who gives food to all flesh,*

for his steadfast love endures forever.

*26 Give thanks to the God of heaven,
for his steadfast love endures forever.*

“Psalm 136 was written for temple worship as a congregational song and prayer. The congregation repeated the same line in response to what the leader said, because it was the era before printed bulletins. With a repeated line like “for his steadfast love endures forever,” everyone could quickly know the words they were supposed to say.

So imagine the people all gathered in the temple in Jerusalem, a large crowd standing in the courts of this incredible building of beauty dedicated to the Lord. As the leader chanted his lines, his voice echoing among the pillars, the crowd would respond in full voice, “for his steadfast love endures forever.” And because that crowd continued to repeat that same line, they could simply concentrate on praising God. Sort of like when you are singing a song you really know, you don’t have to think about it so much. You can lose yourself in the song. You have the joy of singing. So as the people joined in Psalm 136, their voices could grow stronger and stronger, “for his steadfast love endures forever.”

So we’re going to read Psalm 136 again, this time I want you to imagine standing in that big temple. I don’t want you to read the psalm. Your line is always the same—for his steadfast love endures forever—so just follow my lead. Make this a heartfelt prayer to God, praising Him for His love, all of His loving actions. So please stand. Don’t look at your bulletin. Let’s praise God with Psalm 136...

Look at Psalm 136 again. Each of the lines that the leader says is something that God has done, an action of God, the gifts of God. God is good. He is above all gods. He is above all lords. He is the only one who does great wonders. Every line that the leader speaks in Psalm 136 is the God gives part of worship. And for each of those gifts, the people respond with praise. That’s why Psalm 136 is like a mini worship service...”

- <http://pastorsquires.blogspot.com/2005/07/psalm-1361-923-26-one-blessing-all.html>
Pastor Ben Squires, Bethel Lutheran Church, Gurnee, IL
- <https://www.youtube.com/watch?v=6umWkVwpfBk> Chris Tomlin - Forever

Romans 9:1-5 (6-13); RCL, Romans 9:1-5 (Romans 10:5-17; RCL, Romans 10:5-15)

Just five brief verses in this Lectionary reading but this short passage—all of 85 words in the original Greek—is more than enough to choke you up. It is very nearly to weep. These verses kick off a larger three-chapter section in Romans in which half of the time Paul seems to be talking to himself, and the Romans just get to overhear his internal debate. But these five verses preview all of what is to come as Paul agonizes over the status of his own people, Israel, given their rejection of the One he now knows beyond a shadow of a doubt is the long-awaited Messiah of God.

In one sense all three chapters boil down to Paul’s thrusting his arms outward and crying out, “Now what!?!?” Just possibly the worst thing possible to happen to God’s covenantal people has taken place. The bottom has dropped out. And few if any knew better than Paul just how decisively the bottom had dropped out: the Jews had not just rejected Jesus as the Christ, they had VEHEMENTLY rejected him to the point of—as the former Pharisee Saul of Tarsus knew from his own experience—actively persecuting and killing those who believed in Jesus.

The only thing worse than such active persecution was the absolute worst thing in all history: the crucifixion of Jesus at the hands of his own people.

- https://cep.calvinseminary.edu/sermon-starters/proper-13a/?type=lectionary_epistle
Scott Hoezee

God's Sovereign Choice Verses 1-29

9 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— **2** that I have great sorrow and unceasing anguish in my heart. **3** For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers,^[a] my kinsmen according to the flesh. **4** They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. **5** To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

***6** But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, **7** and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” **8** This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. **9** For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” **10** And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, **11** though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— **12** she was told, “The older will serve the younger.” **13** As it is written, “Jacob I loved, but Esau I hated.”...*

Israel's Unbelief Verses 30-33

- a. Romans 9:3 Or *brothers and sisters*

Unique within Paul's writings, Romans 9-11 is provoked by the question of what the gospel means for Jewish people who do not embrace Jesus as Christ. When we read Paul's ruminations on this issue, we need to consider a few things, including:

- *As Paul wrote Romans, between the years 55-58, it was becoming more and more apparent that the Christian gospel would not receive a positive response from the majority of Jews who heard it. These do not appear to be circumstances the church had anticipated, and so they begged for answers.*
- *This situation caused great anguish to Paul and other Christians. There is no smugness or sense of "good riddance" in his words as he considers the issue in these chapters.*
- *Paul did not write Romans 9-11 as a "Christian" passing judgment on "Judaism," as much as he wrote as a Jew trying, like the prophets of old, to make theological sense of the dynamics of disobedience and restoration among Abraham's descendants.*
- *The question driving this section of Romans is "What's God doing?" It's not "What's wrong with these unbelievers?" The situation threatened to ignite a theological crisis in Paul's day, if it could be supposed that the gospel meant the expiration of God's promises to those God had already chosen...*

The lectionary's three weeks on Romans 9-11 do not allow sufficient time to plumb these chapters' depths, but enough to begin the essential work of reconnecting us to our religious ancestry. Paul asks big questions that must be at the foundation of any theological claim emanating from the Judeo-Christian tradition...

As subsequent parts of Romans 9-11 will explain, God must honor all those prerogatives God has lavished upon the Jewish people, as named in 9:4-5. If not, then how will gentile Christians be able to trust that God won't cancel promises made to us?..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=953
[Matt Skinner](#) Professor of New Testament, Luther Seminary, St. Paul, Minn.

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"So, as Paul begins this important section in Romans, he is speaking the truth in Christ and with great compassion for his people: "I am speaking the truth in Christ--I am not lying; my conscience confirms it by the Holy Spirit--I have great sorrow and unceasing anguish in my heart" (9:1-2). These are remarkable words coming from the heart of Paul; he carries a personal burden but he is also aware that the only one who can relieve him of this burden is God working through the Holy Spirit.

Paul also affirms that the word he announces comes forth from an anguished conscience for his people. In addition, the scriptures that he will cite extensively are words through which the Holy Spirit bears witness to the truth of God's revelation in Christ Jesus. Paul's conscience is clear; he can do no other than bear witness to words that cut to the heart.

Paul now goes to the wall for the sake of his own people, the Jews: "For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh" (9:3). In the Galatian letter Paul bore witness that it is Christ who bore our curse, citing Deut 21:23 in his argument: "Christ redeemed us from the curse of the law by becoming a curse for us--for it is written, 'Cursed is everyone who hangs on a tree'" (Gal 3:13). Is Paul actually saying that if he could put himself on the tree as Christ, bearing the curse of

God, he would do so for his own people? Yes. These are words that can only come from Paul's anguish for the sake of Christ crucified and the people of the covenant promise of God..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=109
[Paul S. Berge](#) Emeritus Professor of New Testament, Luther Seminary, St. Paul, Minn.

Matthew 14:13-21; RCL, the same reading (Matthew 14:22-33; RCL, the same reading)

John the Baptist was the last great Old Testament prophet and the first great New Testament herald of the Gospel.

And yet he dies because of a stupid, senseless, lusty, and boozy blank check promise made by Herod to a young girl whose provocative dancing had clearly stirred him on more than one level. John literally loses his head on account of a drinking party gone awry and on account of his public scolding of Herod's larger family for their equally public immorality. He gets killed not because he heralded Jesus as the Christ and not on account of some big, cosmically vital theological issue but on account of having ticked off the wrong people by pointing out the sordid and lurid nature of their lives.

It doesn't make sense...

These things happen, and we know this all-too-well. But we don't necessarily expect a figure as important as John the Baptist to get caught up in such senselessness. Yet he did. And as this lection in Matthew 14 opens, Jesus himself is reeling in grief and shock that so great a figure as his cousin could be so easily cut down. The Bible generally does not include big descriptive paragraphs that detail a given person's interior moods or emotions. The text of Scripture contains huge gaps that a modern day novelist or even journalist would no doubt fill in. So as readers of the Bible, we sometimes need to slow ourselves down long enough to ponder what was probably really going on.

In one short verse Matthew dispatches with Jesus' reaction to the news of John's death. It's not very descriptive. Yet Jesus' immediate reaction of withdrawing privately to a desert-like, remote place speaks volumes. He's hurting...

So Jesus withdraws to be alone with his thoughts and his sorrows.

It doesn't work, of course..."

- https://cep.calvinseminary.edu/sermon-starters/proper-13a/?type=lectionary_epistle
 Scott Hoezee

"The Holy Gospel beginning in the 14th Chapter of St. Matthew"

The Death of John the Baptist Verses 1-12

Jesus Feeds the Five Thousand Verses 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.

Jesus Walks on the Water Verses 22-33

Jesus Heals the Sick in Gennesaret Verses 33-36

- a. Matthew 14:3 Some manuscripts *his brother's wife*
- b. Matthew 14:24 Greek *many stadia*, a *stadion* was about 607 feet or 185 meters
- c. Matthew 14:24 Some manuscripts *was out on the sea*
- d. Matthew 14:25 That is, between 3 A.M. and 6 A.M.
- e. Matthew 14:30 Some manuscripts *strong wind*

“This is the Gospel of the Lord” **“Praise to You, O Christ”**

“Keep in mind that Matthew told us in the first chapter that Jesus is Emmanuel, “God with us,” and for the one who made the world out of nothing and created light from darkness, multiplying some food and loaves was no major feat. Moreover, Jesus wasn’t the only one living in the first century that people claimed was working wonders. Nor was he the only one people hailed as a messiah. He wasn’t even the only one to claim to be the son of God. (Goodness gracious, most of the Caesars did that!) Neither Jesus nor his early followers imagined that stories about wondrous acts would convince people of Jesus’ divine origins. Rather the wonders Jesus performed were, as John is most consistently adamant about, always *signs* of the character of the God whose presence Jesus bears.

Which is what brings us to the first of two miracles described in this story that are anything but pedestrian: the point isn’t *what* Jesus does, but *why*. Because the character of the God Jesus reveals and represents is captured in a single word, “compassion.” Matthew says that when Jesus saw the great crowd that had followed him he had compassion on them. And so he healed their sick, tended their needs, and shared with them his presence. And then, when evening came and they found themselves without food, he fed them.

Notice, before going further in the story, the context of this scene. It begins with the transitional line, “Now when Jesus heard this, he withdrew in a boat to a deserted place by himself.” The thing Jesus just heard about was John the Baptist’s murder by King Herod at a

feast. The juxtaposition couldn't be more ironic, or powerful. One moment Matthew invites us to focus on one more episode from the "lifestyles of the rich and shameless" and in the next he fastens our attention on a scene portraying poor, sick, and hungry crowds looking for relief. It's like switching channels from the Kardashians to a news report on immigrant children stranded at the border. Matthew is indicating by these contrasting scenes just what kind of God Jesus represents..."

<http://www.davidlose.net/2014/07/pentecost-8a-the-real-miracles/> David Lose



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The Matthew Challenge? If you haven't started, why not?

Weekly review thoughts



In the story of the feeding of the 5000, (Matthew 14:13-21)

I've always been concerned with the debris:

*The bits left over,
what of those?..*

Read the complete poem at:

➤ <http://liz-vicarofdibley.blogspot.com/2014/07/what-about-left-overs.html>

[liz crumlish](#) Prestwick, Scotland, United Kingdom A Presbyterian minister attempting to make sense of faith and life and have fun