

January 3, 2021

The New Testament!
Matthew 14:13-21
More Miracles
"The loaves and the fishes!"

All Scripture ESV English Standard Version unless noted!

Matthew 14:13-21 Now when Jesus heard this, he withdrew from there in a boat to a desolate place (near Bethsaida just NE of where the Jordan River flows into the Sea of Galilee) **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.

Introduction

In chapter 14-17 we come to the beginning of a new section, "the withdrawal of the King"

We saw that just some seed bear fruit

The work of sowing weeds is the work of the devil
The parable of the mustard seed and yeast pointed
out there would be much more trouble to come
At the end of 13 Jesus was rejected in His hometown
Here we see that the herald of Jesus has been
executed

What does this say about the fate of Jesus?
Secondly, we see a change in Jesus' teaching
So the last time that we were in Matthew we looked
at the death of the last "OT prophet"
Today will we see...

1. A huge crowd followed Him, 13
2. Had had compassion on the people, 14
3. The disciples knew who to go to, 15
4. Jesus met the needs plus some, 20

The text:

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.

The Lord Jesus needed some time with His Father
14 When he went ashore he saw a great crowd, and he had compassion on them and healed their sick.

He had compassion on the people

Many today could use a dose of being stirred in our depths, especially for those hopelessly lost and without Christ

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."

Look at the disciples suggestion; "send the crowds away"

But they have done the right thing, they brought the matter to the right person

16 But Jesus said, "They need not go away; you give them something to eat."

Jesus says why would we send them away when we can help

Proverbs 3:27-28 Do not withhold good from those to whom it is due, when it is in your power to do it. 28 Do not say to your neighbor, "Go, and come again, tomorrow I will give it"—when you have it with you.

17 They said to him, "We have only five loaves here and two fish."

They then told Him what they had

Do we see the spiritual significance of this, spiritually speaking we do anything to give to the people

18 And he said, "Bring them here to me."

The best and most expedient thing we can do for the people is to get them to Jesus

Let me ask us, how badly do we want the lost to be saved?

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.

Our Lord's presence and anointing awed the people into silence and obedience

20 And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over.

They "They all ate and were satisfied"

21 And those who ate were about five thousand men, besides women and children.

They had the world's largest fish fry

The Lord can take the little we have and do what needs to be done with it in abundance

So just think how He can multiply the spiritual food when we seek God in the preparation and in petitioning Him to bless the spiritual food Jeanne, Bob and Nellia, Russ, Tom and I as we preach and Pablo and Pedro translate

By this miracle, and others of like nature, our Savior took from the unbelieving Jews all manner of objection and exception to his works None ever pretended to multiply bread and fish, to such a proportion as this, that such a quantity of either should feed such a number, and leave such a surplus

John 6:14 *When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!"*

In Review!

1. A huge crowd followed Him, 13
2. Had had compassion on the people, 14
Lamentations 3:22-23 *The steadfast love of the Lord never ceases; his mercies never come to an end; 23 they are new every morning; great is your faithfulness.*
3. The disciples knew who to go to, 15
This is what we have, 17
Bring what we have to Jesus, 18
John 15:5
4. Jesus met the needs plus some, 20
What Jesus did was a miracle
It was wrought by Divine power
It was in the same league with a dead man being born again

DEATH DEMYSTIFIED Christopher Bogosh

Modern medicine commonly promotes the view that death is a natural and normal part of human existence. Since dying is a process running parallel with life, in modern medicine the death of the body has become associated with the outworking of natural laws of life. In medical literature, one will often find dying and death associated with pregnancy and birth or as a stage in a natural process, much like a caterpillar emerging from a cocoon as a butterfly. This interpretation is rooted in the rise of evolutionary biology in the late nineteenth century. According to this viewpoint, no line exists between dying and the death of the body because they are both the outworking of natural laws of survival occurring in the larger cycle of life. Thus, people facing death should accept and even welcome death with optimism as a transition to a self-customized hereafter.

These naturalistic and evolutionary theories have also prevailed in modern medicine to define death. To determine the moment when life ceases and death occurs, doctors today speak of "brain death," the point at which, in the judgment of the attending physician, "worthwhile activity" ceases in the three pounds of biochemical tissue in the skull. According to modern medicine's definition of death, an individual may have a beating heart, a level of integrative function between the brain and body, and the continuation of cellular processes in the body indicating life, but the person may still be

pronounced dead. The residual signs of life are interpreted as mere operations of the laws of nature that will not sustain the ongoing survival of a human person as a whole. Contrary to popular belief, biblically informed medical science has proven that we are more than biochemical substances bent on survival. Dying and death are not natural and normal parts of life: there is in fact a distinct line separating dying from living and even the death of the body from its life.

Dying and the Death of the Body—the Facts: We may learn a true view of physical death by studying the Word of God. Although the Holy Scriptures are not a book of science, they do provide a basic framework to understand life and death—a framework within which we can accurately view the findings of science. The Bible teaches us that human life is a creation and gift of God: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; M Death Demystified 17 and man became a living soul” (Gen 2:7). An essential element of our life is “breath,” a quality that man shares with the animals (Gen 7:21- 22). The Bible also closely associates “blood” with life, going so far as to say that the life of a man or beast is in the blood (Gen 9:4-5; Lev 17:11, 14; Deu 12:23). Consequently, “blood” can represent violence and death (Gen 4:10-11). Death itself is God’s judgment upon sin (Gen 2:17), a doctrine to which we will return in a later [article]. God pronounced that judgment in these words: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art,

and unto dust shalt thou return" (Gen 3:19). Therefore, life is found in the breath and blood of the body, and death is marked by the decomposition of the body into the earth from which God formed it.

Medical science also identifies the physical death of a human being with the end of cardiopulmonary activity (breath and blood) and the onset of decomposition (to dust). These set an observable boundary dividing the state of physical life from the state of death. When the heart, lungs, and circulatory system cease to distribute oxygen throughout the body, there is a change from aerobic (oxygen-fueled) action in the body to anaerobic (non-oxygen fueled) activity, which is referred to as corruption or decomposition. During decomposition, autolysis or selfdigestion starts. As the temperature of the body continues to decrease, rigor mortis (stiffness of limbs) sets in. About four days later, putrefaction¹ begins. It is interesting to note that Jesus lay in the grave for three days without corruption (Psa 16:10; Act 2:27) and Lazarus for four with suspected putrefaction (Joh 11:39). During putrefaction, foul-smelling methane, hydrogen sulfide, and ammonia fumes are released from rotting tissues, the body liquefies, and eventually the entire body dissolves or disintegrates—"unto dust shalt thou return" (Gen 3:19). The death of the human body, then, is not merely the death of certain cells in it. On a microscopic level, cells are constantly dying in our bodies. Nor is it the death of an organ in the body. Medically speaking, death comes from the systemic disruption of cardiopulmonary activity such that oxygen-

based life processes are replaced by a process of decay into earth.

Since the 1980s, it has become common to certify a person's death by the end of measurable brain activity, a condition commonly referred to as "brain death." As noted above, both the Bible and a basic scientific understanding of death focus on the end of breathing, but the invention of the ventilator blurred this definition. Thus, it is possible for 1 putrefaction – organic process of decay or rotting. 18 Free Grace Broadcaster • Issue 253 a nonresponsive person to have no detectable brain activity and for the air-pumping machine to aerate the lungs. This mechanical process provides the heart with oxygen-rich blood to keep it beating, which in turn circulates the blood throughout the body. While the heart can initiate an impulse to beat without the brain, the lungs require a stimulus from the brain, more specifically the brainstem, for them to function. The ventilator bypasses this physiological process, and rather than just removing the non-responsive person from the life-sustaining apparatus to see if breathing stops, and soon after the beating heart, the medical community has adopted brain-death criteria to certify death. This legal move enables the procurement of healthy organs from "brain-dead" donors. At least two serious matters may be raised about defining death in such a manner.

First, "brain death" is often ambiguous and poorly defined. To what extent must the brain be inactive for it to be considered "dead"? Aside from the beating heart, it is necessary to point out that a level of activity still

occurs between parts of the brain and body, which indicates the brain is not truly dead according to brain-death criteria, which in the United States is "irreversible cessation of all parts of the brain" (*italics ours*). It is well documented that when a surgeon cuts into a "braindead" organ donor, heart rate and blood pressure increase, which indicates a physiological interaction between the brain and organs in the body. This is a common stress response on the heart occurring along the hypothalamic, pituitary, and adrenal axis (HPA axis). The hypothalamus is a region in the brain, the pituitary gland is a structure at the base of the brain, and the adrenal glands are on the top of the kidneys in the body; and this physiological pathway modulates heart rate and blood pressure. "Brain-death" can be a dangerous definition of death insofar as it can prove expedient to justify acts that terminate a still-living human body, perhaps to harvest its organs.

Second, those who believe that human life begins at the cellular level contradict themselves if they define life by brain activity. One cannot be consistent in believing that life begins at conception and accept brain death as a valid definition of death since the nervous system and brain do not develop until five to six weeks after conception...

Biblical conclusions: Biblically informed medical science proves the death of the body is not a natural aspect of life or a necessary concomitant to it, and brain death can be a dangerous way to define the boundary between life and death. Agnosticism about what happens after

physical death is indefensible, for Holy Scripture is emphatically clear: "For we must all appear before the judgment seat of Christ; that every Death Demystified 19 one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men" (2Co 5:10-11). "Knowing therefore...we persuade men" (italics ours). What is known? The "fear of the Lord" as the Judge of the whole human race! All will "appear," body and soul, "before the judgment seat of Christ" to account for every thought, word, and deed done while living. Finally, contrary to the false hopes encouraged by agnostic modern thought and modern medicine, the death of the body is only the beginning of sorrows for those who have been so foolish as to live apart from God and continue in sin. After death there is a day of judgment slated on the calendar of God; all must appear before His tribunal, and none shall be spared (2Co 5:10). Death is an enemy, but Christ overcame death by His own resurrection from death and has robbed death of its sting or power to hurt those who belong to Christ (1Co 15:54-57). Ultimately, He will destroy death itself, raising the dead from their graves and summoning all human beings to appear before His judgment seat. Those who in this life were joined to Him by a true faith will be acknowledged by Him and received into the glory and life of heaven. Those who hardened their hearts and went on in their sins will be condemned by Him and cast out into the horrible darkness and everlasting burnings of hell. Such is the future of the human race according to the

plan of God revealed in His word. While agnostics claim that what may follow death is mysterious and nothing can be known about it for certain, those who receive the Holy Scriptures as the true and trustworthy account of the will of God for our salvation have a sure and certain knowledge about these things. Thus, the Scriptures expose and refute the errors of agnosticism and modern medicine, demystifying their view of death, and giving hope to those who trust in Christ alone for the victory over death that their Savior grants.

From *Dying and Death*, Reformation Heritage Books, 9-18; used by permission; heritagebooks.org.

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Nothing but the Blood

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Without the shedding of blood there is no forgiveness — Hebrews 9:22 NIV

1. What can wash a - way my sin? Noth - ing but the blood of Je - sus;
 2. For my par - don, this I see, Noth - ing but the blood of Je - sus;
 3. Noth - ing can for sin a - tone, Noth - ing but the blood of Je - sus;
 4. This is all my hope and peace, Noth - ing but the blood of Je - sus;

What can make me whole a - gain? Noth - ing but the blood of Je - sus.
 For my cleans - ing, this my plea, Noth - ing but the blood of Je - sus.
 Naught of good that I have done, Noth - ing but the blood of Je - sus.
 This is all my righ - teous - ness, Noth - ing but the blood of Je - sus.

Oh! pre - cious is the flow That makes me white as snow;

No oth - er fount I know, Noth - ing but the blood of Je - sus.

WORDS: Robert Lowry, 1826-1899
 MUSIC: Robert Lowry, 1826-1899

PLAINFIELD
 Irregular