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INTERNATIONAL

TEACHING THE WHOLE COUNSEL OF GOD

Mark - Lesson 6D

Chapter 6:30-44

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- Last week our text took a brief pause from the Apostles' trial mission and refreshed us with a familiar figure – John the Baptist.
 - Within our study last week, we discovered the reason for both John's imprisonment and eventual execution.
 - John's proclamation of the Kingdom and repentance was a message that Herodias did not take much liking to.
 - It would be through both Herod and Herodias' rejection of the message that led to John the Baptist's head on a platter.
 - We mentioned that the killing of John the Baptist was a foreshadow of the coming death of Christ for the sake of those in whom believed and would believe upon Him as Messiah.
 - Tonight, we will find ourselves back in our original story as the Apostles return to Jesus from their journey around the region proclaiming the message of the Kingdom.
 - If I were to put a tag on tonight's text it would be: "The Provider in Green Pastures"
 - With that being said, I invite you to open your bibles with me to Mark 6:30-44.

Mark 6:30 The apostles *gathered together with Jesus; and they reported to Him all that they had done and taught.

Mark 6:31 And He *said to them, "Come away by yourselves to a secluded place and rest a while." (For there were many people coming and going, and they did not even have time to eat.)

Mark 6:32 They went away in the boat to a secluded place by themselves.

Mark 6:33 The people saw them going, and many recognized them and ran there together on foot from all the cities, and got there ahead of them.

Mark 6:34 When Jesus went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things.

Mark 6:35 When it was already quite late, His disciples came to Him and said, "This place is desolate and it is already quite late;

Mark 6:36 send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat."

Mark 6:37 But He answered them, "You give them something to eat!" And they *said to Him, "Shall we go and spend two hundred denarii on bread and give them something to eat?"

Mark 6:38 And He *said to them, "How many loaves do you have? Go look!" And when they found out, they *said, "Five, and two fish."

Mark 6:39 And He commanded them all to sit down by groups on the green grass.

Mark 6:40 They sat down in groups of hundreds and of fifties.

Mark 6:41 And He took the five loaves and the two fish, and looking up toward heaven, He blessed the food and broke the loaves and He kept giving them to the disciples to set before them; and He divided up the two fish among them

all.

Mark 6:42 They all ate and were satisfied,

Mark 6:43 and they picked up twelve full baskets of the broken pieces, and also of the fish.

Mark 6:44 There were five thousand men who ate the loaves.

- Let's Pray.
- Tonight, our text involves a very familiar passage of scripture – the feeding of the 5,000.
 - I am aware that we all, at some point in our walk with Jesus and being in the church, have heard this story taught time and again.
 - However, it is my prayer tonight that we approach this familiar teaching with fresh eyes.
 - And that with fresh eyes we will have a deeper knowledge of Christ, will pursue discipleship more intimately, and glorify Christ greatly.
 - With that being said, let's dive into the first 3 verses.

Mark 6:30 The apostles *gathered together with Jesus; and they reported to Him all that they had done and taught.

Mark 6:31 And He *said to them, “Come away by yourselves to a secluded place and rest a while.” (For there were many people coming and going, and they did not even have time to eat.)

Mark 6:32 They went away in the boat to a secluded place by themselves.

- As we jump into verse 30-32, it almost seems as if it is an abrupt pickup – and that it is.
 - Mark moved us from the narrative of the death of John the Baptist to the return of the Apostles from their trial mission.
 - And from a glance, one could ask the question: How do these narratives even connect?
 - Because at the surface they seem completely disconnected.
 - However, if we make that assumption, we miss the intent of the author's point in these various stories as it relates to the teachings and works of Jesus and His Person.
 - If you recall a few teachings ago, I mentioned a term called the “Markan Sandwich”
 - Within sections of Mark's writings, he will interrupt one storyline and insert another.
 - In this case, the sandwich began with Jesus sending out the twelve and equipping them for His work.
 - That work included teaching about the Kingdom of God, healing diseases, and the like.
 - These miraculous works served as authoritative authentication of who they

were sent by.

- Then last week we saw that narrative interrupted by the story of John the Baptist's death.
 - Now tonight, we pick back up on the Apostles' return to Jesus after having gone on their trial mission.
- Now, if you remember, the purpose of the "Markan Sandwich" serves as a general connection to the stories with the sandwich structure.
 - For example we saw this with the woman with the issue of blood and Jarius' daughter.
 - Ultimately, interwoven with the story line was this general theme of believing faith.
- That faith in Christ is what makes one whole, both in the physical sense, but most importantly in a spiritual, salvific sense.
 - We are saved by in Christ alone, by grace alone, through faith alone.
- So with this idea of the Markan sandwich in mind, the question arises: "How does the story of the death of John the Baptist connect to the mission of the Apostles?"
 - Well in one sense we see that both the Apostles and John the Baptist have the responsibility of preaching the truth of the Kingdom of God.
 - We also see that there is a cost/sacrifice that comes with the call to proclaim truth (the Gospel).
- For the Apostles it may look like being rejected from town to town and having no place to lay their head.
 - Whereas for John the Baptist, preaching the truth cost him his head.
 - So in a way, these stories connect a much needed learning experience that the Apostles would have to realize sooner rather than later.
 - And what we see from the Apostles towards the end of their time in the 1st century is that the proclamation of truth led most to a martyr's death.
- So one application that comes from these two stories is that the Gospel message will cost you something.
 - It may be popularity with your coworkers or community leaders.
 - Your beliefs may cost you that potential promotion or recognition with others because you stand for truth vs. the culture (Counter cultural)
 - So with the Markan Sandwich in mind, prepare to see and discover some more parallels that the Spirit draws us to.
- So here at verse 30, the story of the Apostles' trial mission picks back up and they have now gathered with Jesus to "report all that they had done."
 - You could imagine these stories coming from their lips was probably overwhelming amounts of excitement.
- I almost imagine it was what my wife and I experienced after picking up our kids after their week at summer camp.
 - Our kids came back with exciting and unique experiences to tell us about – And that they did.

- It was as if they had motor mouths for the majority of our 4 hour drive home, but only because there was so much to share.
- And in a similar way, the Apostles have much to report back to Jesus regarding the places they went and the things they did.
 - It would be after Jesus has heard all of their report in full that He proceeds to tell them to go with Him to a “secluded place” and rest a while.
- Now this language should sound quite familiar to us because this request for seclusion was similar to that of what Jesus would do before He would perform mighty miracles.
 - He now would tell His Apostles to do the same because their time with people required them to now be refilled and refueled.
- This really demonstrates the compassion and care of Jesus towards His fellow workers.
 - And it also brings about a very important applicational point, and that is: Ministry requires moments of rest.
- If ministers of the Gospel were constantly ministering non-stop week after week, that work ethic would lead to “burn-out”.
 - I can’t tell you how many stories I have heard about Pastors being burned out because they never rested and were always going.
 - Either the laborers were few which force them to take on more responsibility, or that Pastor is lacking in abiding with the Lord and rest.
 - My wife is faithful in making sure I get the rest I need because she wants her husband around for a long time.
- So the importance of rest in ministry, especially with its demands, was necessary for Jesus and His Apostles to go and get some rest.
 - Let's keep moving. Check out our next few verses- verses 33-36.

Mark 6:33 The people saw them going, and many recognized them and ran there together on foot from all the cities, and got there ahead of them.

Mark 6:34 When Jesus went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things.

Mark 6:35 When it was already quite late, His disciples came to Him and said, “This place is desolate and it is already quite late;

Mark 6:36 send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat.”

- Mark tells us as Jesus and the Apostles were preparing to make their way to seclusion for rest, they were recognized by some of the large crowd passing through.
 - It’s almost as if the crowd passing recognized the Apostles from a distance and made a b-line for them.
 - It’s like going to a theme park and you and your family are moving in the direction of the latest attraction.

- Only to recognize that there is another family having spotted the same ride and wait time as you.
 - Both of you look at each other and begin to “power walk” to see who will get there first.
- The text tells us that as Jesus and the Apostles began to set sail for their secluded destination that the rather large crowd followed their route on land.
 - This crowd was so committed that Mark mentions that the crowd arrived to their destination before Jesus and the Apostles did.
 - At this point, there may have been several things running through the minds of the Apostles.
 - “We just saw you guys not too long ago. Can this wait until tomorrow?”
 - Maybe the exhaustion playing in their minds at this point has moved to annoyance.
- Friends, oh the joy of ministry! Late calls, constant texts, delayed trips, etc. – all for the sake of doing the work of ministry.
 - This is both the call of ministry but also the warning of ministry. If you are not careful you can become mentally and emotionally drained.
 - But the opposite side of that coin is you can become quite obsessed with the work and not set certain boundaries in place.
- There is a beautiful boundary in ministry that is perfectly balanced in abiding and resting in Christ and His strength while doing His work.
 - In ministry you will be inconvenienced – how will you respond?
 - In ministry you will become frustrated with people – how will you respond?
 - In ministry you will have to deal with the messiness and brokenness of people – how will you respond?
- I love how Paul addresses the matter of really loving the people and what the excellence of love looks like displayed. This is what he writes in 1 Corinthians 13:4-7.

1 Corinthians 13:4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant,

1 Corinthians 13:5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered,

1 Corinthians 13:6 does not rejoice in unrighteousness, but rejoices with the truth;

1 Corinthians 13:7 bears all things, believes all things, hopes all things, endures all things.

- One thing we should note in verse 34 is the response that Jesus displays towards seeing the needs of the people.
 - Mark tells us that Jesus “felt compassion” for the people that were coming to them.
 - The word compassion here is an interesting word because it is used in the New

Testament to describe Jesus' compassion towards people.

- This same means of compassion is found in Luke's gospel with both the Samaritan woman and the father of the Prodigal son
- It means to be affected or moved deeply in one's inner being (the bowels).
- In other words, Jesus' response displays the reality of what a caring shepherd does.
 - A caring shepherd sees the needs of the people and meets the needs of the people.
- The question we have to ask is: What causes Jesus to be moved with such compassion and concern for the people here?
 - Well, we see in verse 34b that the cause is based upon a statement that Jesus makes which is:
 - Jesus saw the people of Israel as being "like sheep without a shepherd"
- This phrase is a simile that was often used in the Hebrew scriptures.
 - It referred to the leadership of Israel in that day and their inability to care for, shepherd, and teach the people of God in the ways of the Lord.
 - In other words, the leaders of Israel were more self-focused than flock focused.
- We see Ezekiel speak to the wickedness of Israel's leaders by the power of the Spirit of God in Ezekiel 34:1-5. Check out the text.

Ezekiel 34:1 Then the word of the Lord came to me saying,

Ezekiel 34:2 "Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, 'Thus says the Lord God, "Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock?"

Ezekiel 34:3 You eat the fat and clothe yourselves with the wool, you slaughter the fat sheep without feeding the flock.

Ezekiel 34:4 Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them.

Ezekiel 34:5 They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered.

- So, the people were in need of a good shepherd to feed them and lead them into the safe pastures provided by their God.
 - The talks of a shepherd leading a flock and caring for its sheep begins to ring of a particular psalm written by King David – Psalm 23:1-2.

Psalm 23:1 The Lord is my shepherd,
I shall not want.

Psalm 23:2 He makes me lie down in green pastures;

- ○ The Good Shepherd always meets the needs of His people.
- Over the years, and having been a part of different churches, you can always see within the culture of a church if they are truly compassionate or not.
 - It usually begins with a genuine need of someone in the body.
 - However, the “only” thing that the leadership seems to say to that need is “Let me pray about it and see what the Lord says”.
 - But in all reality, they know they have the solution to the problem but refuse to count the cost for the sake of the ones in need.
- We must learn as followers of Jesus that our response to the needs of others must emulate that of our Head Shepherd, Jesus Christ.
 - Why? Because we know that our God supplies and provides all of our needs, therefore we serve with an open hand.
- As Mark moves to demonstrate Jesus’ compassion towards the people in an effort to meet their needs, we see Jesus’ approach.
 - And to some it might seem a bit backwards, however it becomes the perfect approach to the need of every lost individual in life.
 - Jesus began to teach them many things!
 - In other words, the priority of their spiritual nourishment exceeded their physical needs and satisfactions!
- Jesus didn’t begin with healings, miracles, signs and wonders! He began with what was of primary importance, and that was to teach.
 - Teaching of the scriptures is the primary focal point of edification of the body of Christ and the evangelistic efforts of the church.
 - Every gathering and fellowship of the body should be fixated upon this one thing – preaching Christ and Him crucified (1 Corinthians 15:1-4).
 - If you find the focus more centered on “3 points to a better you or healthier you”, and not conforming you to Christ, then there is misappropriation of the mission.
- We could assume in this context that Jesus taught about the Kingdom of Heaven and repentance and was speaking in parables regarding the Mystery Kingdom.
 - Mark continues on in verse 35-36, and he mentions that there had been some time that had passed between them arriving to a secluded place and the winding down of Jesus’ teaching.
 - One of the disciples states the fact that they were in a desolate place and that the “hour was late”.
 - In one way it could seem as if the disciples were feeling a bit drained and potentially inconvenienced.
- In other words, “Jesus, I’m glad the people are learning, and you are teaching so well, but it’s time to go.”
 - To make matters worse, because they are in a secluded place the people’s journey to retrieve food would’ve been long and arduous and they could have potentially starved.
 - There would be no way for them to get to the nearest village for food in time

because the folks were too far from home.

- We will see why further on in the text.
- So Jesus knows His apostles are tired, however there is a lesson to be learned from this situation despite how inconvenienced they may feel at the moment.
 - I remember one night I had received a rather serious message regarding a rather urgent matter and I was a “last resort” call.
 - When I initially saw the message, my immediate thought was, I don’t want to deal with this right now – this can wait, I’m spending time with my wife.
- However, the Spirit was moving me to respond – so I tell my wife the matter and she tells me, “go take care of the flock!”
 - There will be days and times in ministry and life that we may not want to answer that call to minister to a friend or loved one but know that it is a rewarding call because Christ is being proclaimed and exalted.
 - This becomes the opportunity to see Christ move in the lives of those around you in ways you would never imagine.
- This is the call that every Pastor is called to as an under shepherd under the leadership of the Great Shepherd, Jesus Christ.
 - We must respond in compassion because our Lord and Savior responded with compassion – so much so that it cost Him His life!
 - Unfortunately, the apostles weren’t connecting the dots in the lesson that Jesus was setting up before their eyes.
- So while the disciples are trying to prematurely dismiss the crowd, Jesus presses into the moment to demonstrate once again who He is.
 - Check out verses 37 and 38.

Mark 6:37 But He answered them, “You give them something to eat!” And they *said to Him, “Shall we go and spend two hundred denarii on bread and give them something to eat?”

Mark 6:38 And He *said to them, “How many loaves do you have? Go look!” And when they found out, they *said, “Five, and two fish.”

- Without fail, Jesus refutes the disciples’ suggestion of dismissing the crowd for the sake of convenience and He demands that the people’s needs be met by them.
 - So, what seems to be an inconvenience for the Apostles, serves as a teaching moment for them and the demonstration of the power of Christ.
 - We are able to see the teaching opportunity more clearly in John’s gospel. However before we get there, notice how uninterested the disciples were in the request.
 - Verse 37b tells us what the disciples asked: “Shall we go and spend two hundred denarii on bread and give them something to eat?”
 - According to the disciples there is a huge problem here and that is the amount of people present and the cost.
 - Clearly, Mark is using this moment to express the reality that this is an

overwhelmingly large group – we will see towards the end about how many could have potentially been there (It may shock you!)

- So the question we need to ask at this point is: How much is one denarii in comparison to two hundred?
 - Well on average, one denarii amounts to one day worth of labor, therefore two hundred denarii would be more than half a year’s wage.
 - These details are critical to Mark’s account!
 - The cost of food, the amount of people, etc. are all consistent numbers in all four gospel accounts.
- So with knowing that Mark is the “big picture” guy, his point is speaking to the reality that there are a lot of mouths to feed with very little resources.
 - In other words, we can’t cover the bill on this Jesus!
 - And what we find Mark doing here is he is building up the narrative in a way that speaks to how astronomical this miracle is about to be.
- And what is most interesting to note regarding this provision that is to come is similar to that of what takes place in 2 Kings 4:42-43. I encourage you to check that out on your own time.
 - So with the disciples telling Jesus what they didn’t have, He has them find out what they do have.
- The disciples return and John’s gospel tells us that Andrew, Peter’s brother, reports that there is a little boy who has 5 barley loaves and 2 fish.
 - Let’s keep moving to see what Jesus does with the little that is there. Pick me up at verses 39-41.

Mark 6:39 And He commanded them all to sit down by groups on the green grass.

Mark 6:40 They sat down in groups of hundreds and of fifties.

Mark 6:41 And He took the five loaves and the two fish, and looking up toward heaven, He blessed the food and broke the loaves and He kept giving them to the disciples to set before them; and He divided up the two fish among them all.

- It’s at this point that Jesus commands the people there to sit down in the green grass in groups of hundreds and fifties.
 - And at this point, Jesus would take what was provided and blessed it looking unto the Father in Heaven for the meal that would be received.
 - In initial observation, a good bible student would ask the question: Why the detail about “green grass” and “groups of hundreds and fifties”?
 - Why does Mark include this detail within his account?
 - Well, this is where having all four gospel accounts plays a crucial role in understanding the whole picture.
 - If we go to John’s gospel (John 6:4) he mentions that during this time of Jesus’ ministry that the Passover, the feasts of the Jews, was near.

- This detail brings us into some seasonal and theological aspects of this miracle.
- Seasonal in the sense that Passover occurs in early spring which means that in that time in Israel, there was “much” grass.
 - Therefore Mark uses this description of the amount of grass as a means to explain the time of year which directly relates to an important event for the Jews.
- The theological aspect is directly connected to that of Passover, itself.
 - Passover commemorates and celebrates Israel’s national story of freedom by way of God’s provision.
- It speaks to how God took a group of Hebrew slaves, freed them from oppression and captivity, and made them a people for Himself.
 - God takes this people into the wilderness and feeds them manna (bread) from heaven and provides their every need with no tangible resources.
 - What is even more interesting is the picture that Jesus is recreating as He has the people sit in groups of hundreds and fifties.
- To better understand what Jesus is doing here, we need to turn to Exodus 18 to get the “big picture”. Turn with me to Exodus 18:14-22.

Exodus 18:14 Now when Moses’ father-in-law saw all that he was doing for the people, he said, “What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?”

Exodus 18:15 Moses said to his father-in-law, “Because the people come to me to inquire of God.

Exodus 18:16 When they have a dispute, it comes to me, and I judge between a man and his neighbor and make known the statutes of God and His laws.”

Exodus 18:17 Moses’ father-in-law said to him, “The thing that you are doing is not good.

Exodus 18:18 You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone.

Exodus 18:19 Now listen to me: I will give you counsel, and God be with you. You be the people’s representative before God, and you bring the disputes to God,

Exodus 18:20 then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do.

Exodus 18:21 Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands, of hundreds, of fifties and of tens.

Exodus 18:22 Let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you.

- There are several things we are to see within Exodus 18 that speak powerfully to this particular miracle that Jesus is going to perform.
 - First, we see in Exodus 18:19 that Moses served as the people’s representative before God.
 - Whereas in our current text it is Jesus who is our representative before the Father.
 - Paul tells us in 1 Timothy 2:5 the following:

1 Timothy 2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus,

- ◦ In other words, we see that Jesus here is the greater Moses.
- Next, we notice that Jethro encourages Moses to have chiefs (leaders) underneath him who are to serve the people (similar to that of an under shepherd).
 - Does this sound familiar? If not, check out who Jesus gives the responsibility to pass out the blessing and provision of the meal? The Apostles.
- We should note here that before the food is distributed by Jesus that Jesus says a blessing over the 5 barley loaves and 2 fish.
 - It is said by some scholars that the prayer prayed by Jesus could have been the traditional Jewish blessing which goes like this:
 - *‘Blessed art thou, Lord our God, King of the world, who bringest forth bread from the earth’ (m. Ber. 6:1)*
- Next, I don’t want us to miss here in these few verses at the point of the meal is how the people are sitting and the original language regarding the passing out of the food.
 - Notice again, verse 39 and 40 mention the people “sat down”.
 - The imagery that automatically comes to mind here is that the people are sitting with their legs maybe crossed in the upright position.
- However, that is not what the original language says. The original language says they were reclining (*anaklino*).
 - This word means to recline at a meal as a guest at a banquet.
 - This meal that the Lord was preparing was a banquet where those who were coming by and heard about Jesus were invited to recline and eat.
- This brings us back to the significance of the “Markan sandwich”.
 - Remember, there was one banquet that took place before. That banquet host was Herod Antipas who invited the ruling class, the upper echelon of society and was by invitation only.
 - However, at the banquet Jesus was hosting, He invited those who were considered the “least of these”, the ordinary, the lost sheep.
- Where Herod’s banquet was filled with mischief and murder, Jesus’ banquet was filled with much satisfaction and blessing because the Lord had provided!
 - Not only had Jesus provided the needs for the people but verse 41b mentions that “He kept giving the food to the disciples.”

- The Greek language provides the reader the understanding that the supply did not stop coming – it was a constant passing out.
- I wonder what Andrew was thinking at that moment as he is receiving more bread and fish from Jesus in his hands knowing he only brought him 5 barley loaves and 2 fish.
 - So as the apostles are passing out the meal, they are making known to all who are sitting there, “Here is the provision of the Lord!”
- This points to a key piece of discipleship in an applicational matter: Jesus is teaching his disciples Leadership delegation.
 - This is what Jethro was teaching Moses regarding the work he was doing for God.
- Jesus was preparing them for the reality of the work they would soon be doing without Him being physically present.
 - They would need to have compassion for the people as Christ demonstrated compassion towards the people.
 - But most importantly, the Apostles would need to know that everything they need is provided by the ultimate shepherd, God the Father.
- To truly care for God’s people requires those who follow Jesus to observe the compassion of Jesus to meet the felt needs as Christ has done.
 - Let’s look at the last 3 verses tonight.

Mark 6:42 They all ate and were satisfied,

Mark 6:43 and they picked up twelve full baskets of the broken pieces, and also of the fish.

Mark 6:44 There were five thousand men who ate the loaves.

- Mark lets us know that through Christ’s provision, the little that was provided satisfied the needs of the many.
 - In fact, the people were completely filled to the point that there was an abundance of leftovers.
 - The number of leftovers was quantifiable, as verse 43 tells us the disciples picked up twelve full baskets of broken pieces of bread and fish.
 - It is quite possible that the baskets gathering the leftovers were that of fishing baskets.
 - So with 12 baskets filled with leftovers a key question arises: How many people were actually there?
 - Well Mark’s account answers the question, partially. He tells us that 5,000 men ate.
 - The word men here is not representative of male and female in the general sense of “humanity” – this word literally means male.
 - So does this mean that no women or even children were available?
 - Not necessarily, because John’s Gospel told us that the food given to Jesus to bless was from a “young boy”.

- So in order to establish the details we can go to Matthew's account where he mentions this clarifying detail. Turn with me to Matthew 14:21.

Matthew 14:21 The number of those who ate was about five thousand men, besides women and children.

- So if what we have from Matthew says that women and children were not included in the number of men, then clearly there were more than 5,000 people.
 - If we were to assume, at best, that every man was married that puts us at 10,000 people.
 - Now if each married couple had, at minimum, 2 children then at best we have 20,000 people present at this outdoor banquet.
 - Friends, this feeding of this many people is nothing short of a miracle!
 - Jesus' provision was in fact more than enough!
 - This ultimately points us to the reality of what the feeding of the 5,000 is all about.
 - That beyond Jesus performing this miracle, it shows us that He is the compassionate provider, the caring Christ, the one who invites the helpless and the lowly to commune with Him.
 - Where Herod failed to repent on the day of his banquet for his birthday, the banquet that Christ prepared was one to invite the people to taste and see.
 - It was an invitation to repent and prepare for the Kingdom of God.
 - That although you may come with what you have you will leave fully satisfied in Him with all He provides.
 - It would be through Christ as our Passover that men and women, young and old, those near and far, would have the opportunity to see Yahweh in the flesh.
 - The very one who fed the children of Israel in the wilderness, was right before their eyes feeding them the bread blessed by the very bread of life!
 - What I want to leave you with tonight is a Jewish excerpt regarding a sign pointing to Messiah and how they would know.
 - This excerpt is from the Midrash Rabbot, known as Ecclesiastes Rabbah 1:28. This is how it reads:

The latter redeemer [Messiah] will be like the first redeemer [Moses]. What does the Torah say about the first redeemer? ... The first redeemer made manna to descend, as it is written, "Behold, I will rain bread from heaven for you." In the same way the latter redeemer will make manna descend, as it is written, "May he be as abundant grain in the land ..." (Ecclesiastes Rabbah 1:28)

- There would be no wonder why in John 6:14 after the people have eaten and seen what Jesus had done, said:

John 6:14 Therefore when the people saw the sign which He had performed,

they said, “This is truly the Prophet who is to come into the world.”

- I pray after tonight, those of you who have yet to believe will see as they saw that this is not a mere man, but this is the promised man, the promised One of God.
 - Jesus is Messiah. He is Lord. He is God.
 - Let's Pray.