

**God our Provider**

Mark 6:30-44

Jory Nunn, August 4, 2024

Good morning church family. Church family. You know, we haven't spent any time together other than this morning and a little bit last night. Seems kind of a strange greeting to say good morning to a church family. But you know, we've never cried together, never studied the Word together, never bled together, never been angry with each other. I'd still call you family. We're the family of God, right? We're awestruck every time we go anywhere in the world and the family of God is right there. It's the same feeling any place we go, and I have that same thing here. I know that we are united in the same Spirit, that those of us that are in Christ share that same Spirit. And immediately, you know, Pastor Robert said last night, just the reality of when we come together, it's like, wow, we're the same family because we share the same Spirit, immediately known. And what a wonderful reality that is.

And so I'm thankful to be here. I thank the elders for giving me this opportunity. I thank you for giving me this opportunity to bring the Word of God this morning. I do also echo and ask with Richard and Quentin that you bring any and all questions to me, nothing too big and nothing too small, whether it has to do with our life, whether it has to do with the Scriptures, whether it has to do with my convictions, anything you want, and if I don't have the answer, I'll say, "I don't know."

Please open your Bibles to the Gospel of Mark. The Gospel of Mark 6 is where we'll be, verses 30 through 44. Mark 6:30-44. let's read the text together. The people saw them going and many recognized them. Excuse me, let's go back up to 30. We're in 30 of chapter six.

The apostles gathered together with Jesus; and they reported to Him all that they had done and taught. And He *said* to them, "Come *away* by yourselves to a secluded place and rest a little while." (For there were many *people* coming and going, and they did not even have time to eat.) And they went away in the boat to a secluded place by themselves.

*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. 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. And when it was already late, His disciples came up to Him and said, "This place is secluded and it is already late; send them away so that they may go into the surrounding countryside and villages and buy themselves <sup>1</sup>something to eat." 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 *it* to them to eat?" But He \*said to them, "How many loaves do you have? Go look!" And when they found out, they \*said, "Five, and two fish." And He ordered them all to recline by groups on the green grass. They reclined in groups of hundreds and fifties. 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 gave *them* to the disciples *again and again* to set before them; and He divided the two fish among them all. And they all ate and were satisfied; and they picked up twelve full baskets of the broken pieces *of bread*, and of the fish. There were five thousand men who ate the loaves.

Father, we come to Your Word this morning, just awestruck at what we're hearing here that the Lord Jesus Christ, sovereign God of all creation, would do such things and then be recorded for us. Father, these are marvelous truths here before us. We need to hear from You on this. We don't need to hear from a man. We need to hear from Your word what these things mean. So Lord, bless us as we hear Your word taught. Bless the speaker to be clear. Lord, glorify Yourself in this text, this morning, in Jesus' name Amen.

So last week, you were in the text that talked about Herod and Herodias and Herodias's plot, along with her daughter, to have John the Baptist killed. She was mad at him because he was telling Herod that because Herodias was Herod's brother's wife, they were committing adultery, and he should not be married to her. He was telling Herod, seemingly over and over again, that this should not be. The life that you are living is one of open sin and rebellion against God. Herodias didn't like that; and so at this meal, she planned with her daughter to do this illicit dance for these men, and she did. And the end of it was her request through Herodias was kill John the Baptist. And that's exactly what Herod did because of his foolish, immoral heart, he was committed to do what he said he was going to do, and that is to give her anything that she asked for. And that was the life of John the Baptist. This man who was chosen by God to be the forerunner to the Saviour, to die in such a such a wicked way, such a hole in the wall, kind of way. Out of sight, seemingly out of mind, just a terrible way for him to die. You would think that the servant of the Lord would be magnified, would be glorified, would be put upon the pedestal. John the Baptist was beheaded like a common criminal who was a murderer. This was a sad end. However, of course, we know his ultimate end was predetermined before the foundation of the world, that the Lord was going to call him to this, and he followed Him. He was faithful all the way to the end.

And so it's on the backbone of this understanding and that introduction, that we have God providing the basic needs for these men, as they're coming off of this understanding, they're hearing what happened to John the Baptist. They're just getting back from their ministry and the Lord is going to encourage them. He's going to encourage them in what they're doing.

In our passage this morning, if you're taking notes, the Lord Jesus is going to show himself as Jehovah Jireh. That is God our provider. There's going to be three points to this text. So if you want to take these down as notes, this is going to be the outline that we follow. Number one, Christ provides our rest. We're going to see that in verse 30 through 33; Christ provides our rest. Number two, we're going to see that Christ provides the truth. We're going to see that in verse 34; Christ provides the truth. And then number three, we're going to see that Christ provides our food. And that we're going to see in verse 35 to 44.

So let's dive right into it verses 30 to 33. This is the account of the Lord sending the 12 out, and to see what they actually did when they were sent out, turn just back probably one page in your Bible to verse seven through 13 of chapter Six of Mark. Seven through 13 says this, "And he summoned the 12," that is the 12 Apostles, "together and began to send them out in pairs." He didn't send them out one by one. He sent them out in pairs. "And he gave them" listen. "He gave them authority over unclean spirits," that is demons, that is those had fallen with Satan. Verse seven, "He instructed them that they should take nothing for their journey except a mere staff, no bread, no bag, no money in their belt, but to wear sandals. And he added, do not even put on two tunics." So these guys are going out bare bones preaching, no food, no money, no shelter, no pillow, no blanket, no nothing. Go out and take this message that I'm giving you, with the authority that I'm giving it to you with.

And He says in verse 10, "And He said to them, whenever you enter a house, stay there until you leave town. Any place that does not receive you or listen to you as you go out from there, shake the dust off the soles of your feet as a testimony against them." Corazon, Bethsaida, those are the areas that they went and preached this message to. Remember what Jesus had to say about those places? "It will be more," hard to even fathom, "more tolerable for Tyre and Sidon," one of the most wicked coastal regions in the area, "it'd be more tolerable for them in the day of judgment than for Bethsaida and Corazon because if the works that had been done in Tyre and Sidon, they would have repented in dust and ashes." To whom much is given, much is required, right? How much more so for us today, when we have the completed text? Much required.

Verse 12, "They went out," and here's the message. "They went out and preached that men should repent," men, women and children, that people should repent. That was their message. "And they were casting out demons and were anointing with oil many sick people and healing them." And so that's where we're at in verse 30 and 33 here, the apostles gathered together with Jesus, and they reported to Him all that they had done. That was their report to Him that they were casting out demons, they were preaching repentance. They were giving Him the account of what they had done.

I'm going to focus in here on what the what the message is because it's important what Christ sent the apostles out to do. Similarly for us, when we are sent out, we are also apostles, not in the specific sense, but in the general sense that Christ has sent us. Matthew 28, go into all the world and what? Preach the gospel to every creature, right? So we are, in the general sense, sent out ones. So if their message was something, maybe our message is probably similar. Maybe it's even the same.

So let's first of all, look at what it was not. Number one, their message was not Jesus is going to fix all your problems. Come to Him. It doesn't say that anywhere. That wasn't the apostles' message. Never anywhere in the Gospels will you find, or the letters, Jesus is the fix to all your problems. That's not the message. That's not that's not the message preached. It was not God loves you and has a wonderful plan for your life. How many of you heard that? That is not the gospel. Ask the Apostle Paul what God's wonderful plan was for his life? Shipwrecked, beaten, half dead most of the time. Is that a wonderful plan? I think in God's economy, of course it is, but in the human understanding, that doesn't sound like a very wonderful plan to me. I don't have much desire to get beaten. So why would we tell that to someone else as a draw to them to bring them in? God loves you and has a wonderful plan for your life. Remember, God's wrath abides upon the sinner because they don't believe, so why would you tell them that God loves them? Yes, in the general sense, God loves all of His creation, but they need to know something else first. It was not that God wants you healthy and wealthy, just a little bit of faith in Jesus and a little bit of seed money, by the way, will make that happen. Some of the charlatans that preach that message today, no doubt you probably have them in your community here, the health and wealth preachers, it's all predicated on what you give them, a little bit of seed money faith.

So what was their message? We need to know what the message was. The message was they went out and simply what? They went out and preached that men should repent. Isn't that the condition of all mankind before God? Isn't that the condition of men? That they need to repent, that they have upon them the wrath of God, that they are dead men walking. That's a great way to put it. They are alive with breath. They have common grace by God. That they are walking around alive, but they are dead in their trespasses and sins. And that's the message that they need. That's the message that the apostles went out and preached. People need to know that their sin separates them from God. That no matter how many good works that they're doing, they will not see Him face to face except "Depart from Me. I never knew you." They need to hear that their sin, if they die in it, will keep them eternally separated from God in a place of torment called the lake of fire. That's the message they need to hear. That's the message that was on the apostles' lips. That's the message that should be on our lips. We have at least one doctor present with us. How often do you just give a cure? "Here's a cure to your disease." "I didn't know I had a disease." They got to know that they're sick, right? They need to know that there is actually cancer that is coursing through their veins. And hey, this is

the course of action that we need to take if you're going to survive. Stepping up to somebody and just shining the gospel of Jesus Christ, right in their eyes, like "Come to Jesus," people kind of repulse from that, right? Well, let's talk about something else. "Where are you with sin? Do you know what sin is?" Explaining to them what sin is so that their conscience can do what it's supposed to do and actually convict them of that sin. Oh, and by the way, here's a Saviour for that sin. The Gospel only makes sense if we preach repentance. You repent from something so that you can turn to something else. You turn from sin, and you turn to God. Message hasn't changed, nor should it change. The gospel is just simply that. Turn from your sin and turn to God. He has provided one Saviour and one Saviour only. That was the message of the apostles.

To prove that they have authority to actually preach that message, they had authority to communicate what they were with regard to God, God gave them authority over demons, right? He gave them authority over the demonic world. So there was people that would be possessed by a demon. He gave them authority to cast out that demon. If you saw that happen today, actually saw it today, you would probably listen to whoever just did that, right? And the message that they had, people needed to hear. That was why they had that authority. We, of course, preach the same message, but we rest solely upon what? The Scriptures. I don't need to stand up here and give you some kind of sign. I don't need to cast out some kind of demon; I simply need to point you to the text, and you have that authority over you. You will listen to the message that God has to preach because it comes directly from the authority that we have, that is His word. I don't need no signs and wonders to prove what I'm saying is true. All you have to do is simply turn the page and read it. It's as simple as that. We appeal to absolute truth. That is God's word.

So that was the apostles' message. That is our message. It is not to change.

So in verse 30 to 33 that's where the apostles find themselves. They're exhausted. They've been out preaching this message. They didn't have food; they weren't in a comfortable situation. Didn't have any change of clothes. They were exhausted and hungry. The Bible doesn't say exactly how long they were out, but they were exhausted and hungry. That's obvious. Jesus recognized their condition, and He says to them in verse 31, "Come away by yourselves to a secluded place and rest a little while." (For there were many *people* coming and going, and they did not even have time to eat.)"

I don't know what the demographics are here with blue collar, white collar, if you got ditch diggers and you got accountants. I'd kind of imagine you've got all different kinds of people here. Well, I've done both sides. I've done blue collar and I've done white collar. And I will tell you that in the blue-collar realm, I can dig a ditch all day long, and when I go home and crash at night after I eat, I wake up in the morning just refreshed, ready to go do it again. But when

I'm doing this type of work, and I'm not saying this is white collar, by the way, but when you're doing spiritual labor, it just goes on and on and on. It doesn't seem like there's much of a break in there. You're thinking about the people that you're talking to; you're praying for them; you're meeting them throughout the week maybe. There's just this constant going on and it's hard labor because of what it actually is. Ephesians, 6:12 kind of gives us a little bit of an insight into this. Apostle Paul says this. He says, "For our struggle," that is our labor, our fighting, our energy that's being put into, "our struggle is not against flesh and blood." That's people, humans, right? But that's who we see. That's who we're interacting with. But that's not what our actual struggle is. Our struggle is, "but it's against rulers, against powers, and against worldly forces of darkness, against the spiritual forces of wickedness in the heavenly places." That's the battle right there. For the Christian, for the disciple of Jesus Christ, the one who is walking in the Spirit, there's an unseen battle that is laborious that's going on. If you are walking in the Spirit, if you're obedient to His Word, if you're laboring for Him, you get tired, really tired. Spirit tired, I think is what it's called. You're just tired in the Spirit, and that's where the apostles find themselves here. They're just preaching day after day.

Imagine if you were faithful in preaching the gospel the way these guys were. "Turn from your sin, turn from your sin, turn from your sin, turn from." They're just preaching repentance, and they're tired. No doubt people rejecting their message, no doubt people lambasting them for what they were preaching, just exhausted from it, tired. And Jesus sees their condition here because He knows it Himself in His humanity, and He says to them, "Come away by yourselves to a secluded place for a while and rest."

That's what the believer needs when he is laboring in this manner, when he is laboring spiritually. He needs rest. He needs to come to a time when the Lord, usually through other people, says "Hey, brother, you need to take a break. I can see that you're getting worn out. You need to rest."

What they actually do in verse 32 they went away in *the* boat, not just any boat. This is probably one of the apostle's boats, but they went away in the boat to a secluded place by themselves.

I so much appreciate this. I love the water. I love boats. I've been on boats my whole life. My family's been on boats their life. Some of my greatest times of rest have been in a boat. You just get out there and there is no one around except maybe your family. There's just nobody. There is no one to call upon you. There's no work you can do. You're just out. No one around, absolute silence, maybe a little bit of lapping up against the boat. I have fallen asleep so many times on a boat, just like that. It's a restful place. And so when He tells them to do this, I know exactly what this means for them. Of course we understand most of them are fishermen, right? So they're used to being on a boat. Even Jesus understood this. Remember when the storms



were raging, and He's up in the bow, He's just crashed out. The storm is on the sea. Everybody else is thinking they're going to die, and He's just zonked out in the front. He was tired from ministry. He understood what it meant to get on a boat. So I can appreciate this. Maybe some of you can as well. But the point is He understood that they needed rest, they needed a break from the work that they were doing.

That is our point one there that Christ provides rest. He provided rest for the apostles. He can provide rest for you. When you're done digging that spiritual ditch, find a time to rest from it. Find a time to make sure that you're in His Word and praying and fellowshiping with Him, make sure you're finding time to just be in private so that you can be ready to go again.

Well, as we see in verse 33 the rest really didn't last all that long probably. They got a little bit on the water. They obviously didn't get something to eat, but the crowds, the people, saw them going, verse 33, and many recognized them and ran there together on foot from all the cities. So you can just imagine this buzz going on along the coast. Somebody says, "Hey, there's Jesus and His disciples. Remember what they did, what they were doing." And this buzz goes through all the cities, and everybody starts flocking to the shore. That's the scene that we're up against here in verse 34

That begins our second point that Christ provides the truth. Christ provides the truth. Verse 34 says, "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."

This word compassion here, it would be, like us expressing our heart like we have a heartfelt feeling for someone where our heart is burning or yearning for someone. The seed of our emotions is found within the heart, within our cultures. For the Jew, it's actually found in the belly, in the bowels area. So that feeling, the butterfly feeling, if you will, that's kind of descriptive of what's being talked about here. Jesus was moved with the compassion. And the descriptive term that's used is the bowels. So like if we were to get a card for our wife it'd say, "I love you from the depths of my heart." Well, imagine a Jewish card, "I love you from the depths of my bowels." That's Jewish Hallmark.

So that's what he's saying here. He was moved with compassion for them. So despite what was going on with the apostles, the rest that He had given him, the little rest, He looks out over the crowd, He sees this flock of people coming to Him, and He is moved with compassion. He's moved with compassion for a reason, for one reason, because they were like sheep without a shepherd, and He began to teach them many things. He saw them as a sheep, as a group of sheep out there in the field, and there was no shepherd watching over them. There's no shepherd protecting them, there was no shepherd leading them, there was no one around to instruct them. And so He saw the deficiency there, and He didn't give them food, did He?

What did He do? He taught them. He said, "The main deficiency that you have here is that you need spiritual food. They didn't have someone to instruct them in the ways of the Lord, the things of the Lord.

Shepherd of course, this is a common name that they would understand what that means. The people of the day would understand sheep herding certainly better than we would. Most of the time sheep now are actually driven with dogs. That's not the way they did it then. The shepherd would actually lead. The sheep trusted the shepherd so much that they would follow him wherever he went. And so that's the type of shepherd we're talking about here. The shepherd gives truth. The shepherd is a protector. He feeds, he provides. That's the language that He's using here. Sheep, of course, are very simple animals. They get into trouble very easily. It's no surprise that God uses sheep as an illustration for people. We're like sheep. We go astray very easily. We all get scattered. We go our own way. They always have to have someone to look after them. They can't clean themselves. Their wool gets so thick and filled up with sticks and leaves and all kinds of debris, they can get infections from that as that stuff is rubbing. The shepherd needs to be there to clean all that out, to take care of them. If they're not shaved, they can literally fall over and not be able to get up because of the bulkiness of it, and they'll just lay there and die. Just lay there and die. Shepherd has to keep them shaven and clean. They have very little sense of danger. I grew up in the plains in Montana; we did sheep for a while, but not very long, we ended up with cattle. But sheep have very little sense of danger. There'd be coyotes roaming around the field, and they'd just be grazing away. "Oh, look, there's another animal." They just keep going. No real sense of danger. So the shepherd needs to be there to keep the danger away. They often stray from the flock and get lost. The shepherd needs to go out and find them.

So nothing is new here either, by the way. This is no new illustration. It's used often in Scripture. Moses uses this illustration in Numbers 27:15 He says this, he says, "Then Moses spoke to the Lord, saying, 'May the Lord, the God of the spirits of humanity, appoint a man over the congregation,'" Why does there need to be a man appointed over the congregation? To feed the sheep, to protect the sheep, to guard the sheep. Verse 17, "who will go out and come in before them, and lead them out and bring them in, so that the congregation of the Lord will not be like sheep that have no shepherd." That's the language that's talked about here. God, in human flesh, is looking out over the sea of mankind that was there in front of Him, looking out over the sea of the people that were there in front of Him, and He's saying, "They have no shepherd. They need a shepherd. They need someone who will instruct them." And He knew, of course, that that was Him.

So what is the content, by the way, of what He actually talked about? What are the many things that he taught there in verse 34? And of course, we need to understand too, that this miracle that takes place. There's only two miracles that's found in all the Gospels. Number



one, this one, the feeding of the 5000. Everybody know what the second one is? What's the second one? The resurrection, right. The resurrection. Only those two miracles are found in all the Gospels. So the importance of this one is very important.

So we go to Luke chapter 9:11, to see what the content was. It says that He was preaching them many things regarding the kingdom of God. That's what He was talking about. The kingdom would have been very familiar to the crowd there. They were thinking about the kingdom when this one was there before them like "Maybe this is the prophet. Maybe this is the Messiah." Those things were on their mind. They definitely had it on their mind in the end because they tried to take Him by force and make Him king.

But the things that he was talking about probably had to do with Israel, regarding the truth of Israel and Yahweh being their God. That the one standing before them was actually their king, was actually their Messiah, actually their Creator God. He had come to save them from sin and death. And if they received Him as Messiah, they would actually receive the kingdom of God. You know, if Israel would have actually received Him as their Messiah, the kingdom would have begun then. The kingdom that we know, that's coming for 1,000 years, when He returns for the second time, that kingdom would have begun right then. But what? They rejected Him. You're not our Messiah. No, you're the wrong one. Look at Matthew, 21:43 for that account, when that shifting takes place where Israel rejects their Messiah. And you'll see from that point forward there's a lot of attention given to the Gentiles, which have always been in God's plan. But if they would have received Christ as their Messiah at that point, the kingdom would have begun. But instead they rejected Him. Of course, we know that was always in the plan of God.

Maybe the apostles took advantage of the late hour. You know, they were hungry. They saw the people hungry. Maybe they had a genuine concern for the people's well-being that they were actually hungry. But they came to the Lord, and they said to Him, when it was already quite late, His disciples came to Him and said, verse 35 "This place is secluded, and it is already late; send them away so that they may go into the surrounding countryside." Jesus knew what the people needed, didn't He? And He started with exactly what they needed, which was the Word of God. They needed to be taught the words of God; food was not the primary thing. Do you realize that you can go to the lake of fire on a full stomach? All the way. But if you try to enter eternity without the word of God, without the blood of the Lord Jesus Christ, covering all of your sin, you can go absolutely starved into heaven? The people needed the Word of God.

That's why you're so committed to the Scriptures. You don't want to hear some guy's fancy remarks about himself. I got nothing good to say about me, so you don't want to hear it anyway. What you want to hear is from God. You want to hear the words of God. Peter in one of his highlights at the end of this when he in John chapter six, tells everybody, "Unless you eat

my flesh and drink My blood, you cannot come in.” Everybody dispersed. He looks over at His apostles, and He says, “Do you want to go as well?” And Peter, in one of his highlight times, says exactly what he should have, “Lord, to whom shall we go? You have the words of eternal life.” That’s it. He has the words of eternal life. They did not need physical food. Every one of them could have died right there, and if they didn’t have sin, they would have went into heaven hungry, but they would have been filled for all of eternity. He knew they needed the word. Food will come, but it was not primary.

So maybe the apostles actually had genuine concern. I think their tummies were rumbling and they were getting a little bit, you guys know what hangry is. I think they were getting a little bit hangry because the way they respond to the Lord Jesus here in our point number three, Christ provides food, is somewhat stunning. In the English text here, it doesn’t draw it out as much, but Jesus’ response to them, you see, there’s an exclamation point after what He says, and I’m going to explain that. Let’s read it together.

“And when it was already late, His disciples came up to Him and said, ‘This place is secluded, and it is already late; send them away.’” That’s what the apostles said to Jesus. Can you imagine somebody coming up here in the middle of the sermon, whoever it is preaching, they come up and they whisper in my ear, and they say, “You know what? Everybody’s getting really hungry, can you kind of kind of move along?” And they’re saying this to God, right? I mean, I’m just a man, come up and say anything you want, but I may not stop. But they came up and say to the Lord, “Send them away so that they may go into the countryside and villages and buy something to eat.” And it is in the imperative that statement there, send them away. The apostles command the Lord Jesus, “send them away.”

But verse 37, His response to them is in an emphatic command. When a Jewish person wants to get their point across, they repeat themselves. They say the same thing twice, and that’s the way it is here in the Greek language. You probably have in your text an exclamation point after what He says. He says to them in verse 37, “You give them something to eat!” In the Greek here’s how it sounds. “You yourselves give them to eat.” So He’s in the middle of teaching, they come up to Him and start whispering in His ear. Looks over at them, “You yourselves, give them to eat.” I mean, you could probably cut through the air. It’d be so thick in that moment; I can’t even imagine it. These men commanding that God do something. John records Jesus’ words to them that He was saying these things to test them, to see essentially, where their faith was, where their trust was, what they were actually believing in. The correct answer was nowhere in their minds. They weren’t even thinking about what they should say to Him correctly. All they were thinking about was in human terms, and we see that in their response. After He says, “You give them something to eat,” they say, “Shall we go and spend 200 denarii on bread and give them something to eat?” 200 denarii, that’s eight months wages. How many of you are willing to do that? Here’s eight months wages. Go feed them. Eight months’ wages

wouldn't even be enough that they could get a little crumb. So we're thinking in impossible terms here. There's no way we can do this. And then He says to them, after they failed the test, But He said to them, "How many loaves do you have? Go look!" And when they found out, they said, 'Five, and two fish.'"

Five loaves and two fish – the loaves, they're more like dried cakes. It's like bannock and pickled herring. That's what the lunch was. And this was such a lunch that, in Gospel of John that fills in the gap that it was a little boy's lunch that he was carrying. He had five pieces of bannock and two herring. I mean, it's laughable, right? This little kid's sack lunch, they go up to Jesus and say, "Well, eight months wages isn't going to do it. How about this kid's sack lunch? I mean, the humor of it is staggering. They were only thinking in human terms. They were not thinking about what He was testing them with. "Well, Lord, You can do anything, do whatever You want," not thinking that at all. What they were focused on was, "Well, this is impossible."

Let's stretch out the impossibility of this here. Jump down to verse 44. There were about 5,000 men who ate the loaves. That 5,000 men is not an accurate reflection of how many people were there. Matthew's account says it was 5,000 men in addition to what? Women and children. So let's do a little short math. Grown men, most likely were married, so it was probably about equal amount of women to men. So that brings us up to 10,000. Families were really big in Israel; they liked big families. So let's give them the benefit of the doubt. Conservatively, one child per family, we'll just say that conservatively, this is 20,000 people, not 5,000 people. Twenty thousand and so as the apostles are surveying the scene, looking over it, five loaves and two fish, there we go. That's all we got. This is impossible, absolutely impossible. A young boy's sack lunch is not going to do it. They did not trust that the Lord could do what He was going to do. They were not thinking anything with regard to that. They were thinking about their own stomachs and humanly speaking, this is not going to happen. There's no way. It is impossible,

From a human perspective, they're actually right, right? From a human perspective, there is no way to feed 20,000 people with a sack lunch. That's just not going to happen. And that's the point. That's the point. Humanly speaking, it's not going to happen. There is no way that it's going to happen from a human perspective. From a human power this cannot happen. That's the foundational point of every miracle. Mark that down in whatever you're taking notes in. Every miracle that you see in the Bible, that's the foundational point of it. This cannot happen in our human understanding. So this must point to something else. The miracle is never the main thing. The person who's exercising the miracle is never the main thing. The point of the miracle is this can't happen. Somebody likes to often say, "Oh, it was a miracle." Well, okay, what? What actually just happened? Oh, you prayed, and you found your keys. Well, I'm not going to call that a miracle. A miracle is when God's order that He has planned out, that He has made in His creation, God steps in and totally changes what's going on there. He takes it and

pulls it out of the normal and the ordinary. You have a man who has a withered hand. Jesus steps forth and the hand is no longer withered. He restores his hand. You have a man who is blind from birth. In normal human terms, normal human processes, someone who is blind from birth does not get their sight back as an adult, right? So God steps in and does something supernatural. I think it's great that you find your keys, but that's not a miracle. God is not stepping in and intervening into the natural process of things to do something that can only point to one thing, and that is Him. That's what miracles are, and that's exactly what this miracle is.

So what He does is He organizes the people after he commands the apostles. He organized them. Verse 39, He says, "Command them to sit down by groups on the green grass. They sat down in groups of hundreds and fifties." This is probably just simple for really two reasons. For the distribution of the food, to make that easier, but then to also make it so obvious that this is a miracle that's taking place that you can't miss it. Imagine all the different groups, like they see these five pieces of bannock and these two herring. That's all He's got. Everybody sees it, and He starts giving them to the apostles. Like where is this coming from? And you got these groups, and the buzz is going on, and they're all talking about it, "It's still coming, but we know how much He had. How is it still coming?" So for organization, and probably, you know distribution as well, as to make it really clear what was actually happening, there was no way to miss this. The outcome, of course, is clear. We see in verse 42 that they all ate and were satisfied with this little boy's sack lunch. Twenty thousand people all ate and were satisfied.

Just think about the miracle for a second. Think about them, five chunks of bannock. The Lord just breaking it, breaking it, breaking it, continues to break it. There was only five and two there. Like, that was it. Like, that's all that they could see. There was only five and two. Only the Creator of the Universe understood how to make it immediately in an exact representation of what was performed. The pickled herring that He was passing out was the same as the two, nothing changed. Think of the genetic code of the herring. All of that had to be put together in the exact same way. Who can do that? They were pre-pickled. Who could do that? They were probably scaled, because nobody likes to eat scales. All of the pre-packaged meal was being created in that instant. The only way that that's possible is the one who has an intimate knowledge of every single component of every single cell that made up all of the things that were there. Only Creator God can do that. There is no way a human's mind can even conceive how that could have taken place. The only answer was that Creator God was right there before them doing this

Verse 43 is a sometimes a difficult verse for people to get by, and I don't really understand why; But there's been so much ink spilled over this one verse, and I don't get it. I understand the verse, and I think it's very simple. So we're going to take my simple approach to it because I believe it's the right one. There's just a lot of writing that tries to make something of the 12

baskets. Like, why was there 12? Why was there not 10? Well, I think it's very simple. There is 12 apostles. And remember who is hangry, remember who is hungry? They had just got done with ministry. They were hungry. They needed food. Imagine the thousands of pounds of fish and bannock that was going out to all these people. And when they get done, and the apostles go out, and they take these baskets out, and they come back, "Hey, there's exactly 12 baskets here. Think of the precision of that. As Jesus is breaking all of this up and passing it out in his mind. Guess how many baskets are going to come back guys? He was working that out so that the people that were eating it didn't eat too much where it ended up being 11 baskets. No, it was exactly 12. And once again, this points us to the unfathomable reality that this is God who is doing this, unmistakable that it's God who is doing this miracle before our very eyes.

That's the point of our text here that it's Creator God before us. The crowd's response is, I mean, it's super sad. I already told you in John chapter six, at the end of this, the crowd's response. They try to rush Him and make Him king and force Him to be king. What they were thinking of is, "Hey, this guy with this power, He can deal with the Romans right here and now. With this power, He can feed us continually. With this power, we'll never be sick." I mean, imagine the perfect social state, right? Everything that they ever wanted right here in this man, and they tried to make Him king. They totally missed out on that they should have worshiped Him as Creator God. Very sad that the crowds didn't see it.

The disciples, verse 52 after Jesus comes to them walking on water, to reveal to them, once again, "This is who I am, guys." Who else is walking on water? Who else is calming the waves? Who else is creating something out of nothing? They didn't get it. Verse 52 of which you guys will probably be in next week. In chapter six, it says this about the apostles. They were astonished, that is, they were staring in disbelief as they looked at Jesus on the water. It says this, "For they had not gained any insight from the incident of the loaves, but their heart was hardened." They didn't get it. They did not see that this man standing before them was Creator God. They missed it.

Eventually, we know that the disciples did get it, right? Every single one of them would go to their grave knowing who they served. Every single one of them committed their life to serving Him, proclaiming that message. Every one of them died for Him, and even the apostle John, you could say he died because he was banished in such a way that he might as well been dead. But they all suffered and lost for what they believed. They eventually got it. They eventually got it.

What about you? Do you get it? There's, there's a pretty big movement, a very liberal movement, that denies every single one of these, every one of them. None of these miracles ever took place in these people's minds; and from a human perspective, they can't, right? We, right here, men and women, children of faith, cannot look at this and say, "Oh yeah, that

could've totally happened. This is how you're going to do it." It's a miracle. And a miracle is when God steps in and says, "This is me." There's no other way for this to happen. You cannot explain this away. The same thing in creation. How do you get all this in six days? Well, it's a miracle. That's how you get it. Same thing goes from raising the dead; you don't get it out of natural processes. You get it by God stepping in and doing something. So do we understand this? Do we understand that this is Creator God who can do this? Who is the one who did it?

Do we understand that Jesus also is Jehovah Jireh, that He is your provider. And I know sometimes I do, especially, I take food for granted. I mean, in American culture, I can go behind any restaurant and eat like a king right out of the dumpster, any restaurant. I take food for granted, for sure. It's one of the reasons why Jesus, I think, gives us an example. Even He looked up to heaven and blessed it. "Lord, this is a blessing from You." He acknowledged God in it. He provides our daily meals. He provided us with absolute truth. And He will provide you with rest as you labor for Him. Follow Him as Creator God. He is worthy, and He deserves all of your worship, all of your adoration, all of my worship and adoration. He's deserving of it. He has proved himself enough.

Father, we are so grateful for Your word. Thank You that it is unchanging. Thank You that we don't have to wonder what Your will is for us, not only as Your people, but also even for us individually. We can trust that maybe, if You haven't written it down in Scripture, that we can trust that if we're walking in the Spirit and we are delighting ourselves in the Lord, that we can do whatever our heart desires, whatever You have put in our heart to do. We can do that knowing that we're committed to living for You. So Lord, in the things that have been revealed, may we commit ourselves to those in study and in practice. Lord, thank You for this section of Your word that reveals so clear to us that Jesus is worth and worthy of trusting in all of our worship and praise to Him be the glory. Amen.