

95-07-02Mark

Father, we thank You this morning for the privilege that we have of studying Your Word. We thank You for the opportunity in this country, in the United States of America, to gather in freedom, to assemble and worship without fear of persecution, without fear of reprisal. It's a wonderful privilege not only to have spiritual freedom, but also to have civil freedom and to have political freedom.

And we thank You for that. We thank You for preserving our nation for nearly 220 years. We thank You for all of the opportunities and for the missions that have gone forth from this country, for the many ways in which this nation has been a blessing in history.

And we pray now that as we address ourselves to a look at Your Word this morning, that God the Holy Spirit will minister it to our hearts. We pray that we will not be distracted or inhibited by any of the cares of this life or the things that tend to weigh us down and occupy our minds. We pray that we can see the glory of our Lord and Savior Jesus Christ as we look at His life and ministry this morning.

And we ask it in His name, Amen. Okay, you may be seated. Children are dismissed for children's church.

And we have the opportunity now this morning to see one of the more extraordinary events in the ministry of Jesus Christ and the experience of the disciples. This is found in Mark 6. We have seen the progress of Jesus' ministry and we have seen that He called to Himself disciples. We saw this back in Mark 3. And it gave the purpose for which they were called.

They were called to be with Him, to be with Jesus Christ, and to go forth to preach and to have authority to cast out demons. Those are the three things that are listed when Jesus calls the disciples to Himself up on the mountaintop back in Mark 3.14. So to be with Him, to be sent out to preach, and to have power to heal sicknesses and to cast out demons. Now this is interesting because from the time that He called them up to the mountain, remember that? He was down there by the seashore and the disciples were with Him.

Jesus went away and climbed the mountain and then sent and had the disciples climb the mountain. And if I were a disciple and if I weren't very heavenly minded, I would think, why didn't Jesus give me this call when I was down there and I didn't have to climb this mountain? But there is an element of commitment, isn't there, in responding to the call of Jesus Christ. In some cases, it requires ascending the height to be with Him where He is.

That's the function of a disciple. And since that time, from that time until Jesus sent forth the six disciple teams out into Israel, how much participation did the disciples have in the ministry of Jesus Christ? Up until the point that they were sent out, who did all of the healing? You can answer. Jesus Christ.

Who cast out the demons? Jesus Christ. Who did the preaching? Jesus Christ. And who was it that was with Him and observed and saw the pattern of God's power in the presence of faith? The disciples.

The disciples are with Him. That's their first responsibility, to be with Him. And what happens when they're with Him? They see the power of God in action.

They see the relationship of faith and the power of God. What happened when they went up to Nazareth, to Jesus' hometown? Did He do great miracles there? Did He cast out demons and heal many sick people and preach great sermons there? The three things that He is going to commission the disciples to do? He did not. And why was it? No faith.

They didn't believe in Jesus. They explained Him away. He's the carpenter's son.

We know His brothers and sisters. His mother is here with us. They explained Him away.

And in the absence of faith, Jesus did no great works there. He laid His hands on a few ailing people and made them well. But outside of that, He had to leave Nazareth, leave the place of no faith and no response so that the power of God could once again be displayed.

Now, did Jesus lose the power of God in Nazareth? Did Jesus lose the ability to heal? Did He lose the authority to cast out demons? Did He lose the great message that He brought to Israel in Nazareth? He didn't. It wasn't any lack in Jesus Christ that resulted in so little response in Nazareth. It was the absence of faith.

And so, Jesus is reinforcing the importance of faith to His disciples. The power of God is active in the presence of faith. It doesn't depend on faith.

It isn't participated in with faith. Our faith is not a participation in life any more than it is in salvation. God distinguishes between faith and works, doesn't He? Faith is not works.

Works are not faith. Faith is not meritorious. It doesn't add anything to God's plan.

It is a condition in which the power of God is active. In the presence of faith, God's power is active. Jesus told the woman with the issue of blood after she had touched the tassel on the corner of His garment, Daughter, be of good cheer.

Your faith has made you whole. And we know that it wasn't her faith that produced the healing. It was the presence of her faith that enabled the activation of the power of God.

Jesus said, Power has gone out from me. I perceive it. It was God's power active.

Many, many people in the crowd touched Jesus, didn't they? Jesus says, Who touched me? I perceive that power has gone out of me. And the disciples say, Lord, in this crowd, who has not

touched you? We're bumping and jostling through here. Dozens, perhaps hundreds of people have touched you this day.

But it was the touch of faith. This is the message that Jesus is letting the disciples observe. He called them on the mountain.

They're with Him when He casts out the demons from the man across the lake. They are there when He calms the wind and the waves. They are there when He heals the woman with the issue of blood.

They are there when He raises Jairus' daughter from the dead. The disciples observe these things. They are there the last two Sundays.

We covered the feeding of the 5,000. The disciples were present. They saw the bread and the fish multiply before their very eyes.

And they see that in the presence of Jesus Christ and in the presence of faith, the power of God is active. Now, Jesus Christ, in the meantime, sent the disciples forth, didn't He? After they had been with Him and traveled and they had seen Him and heard Him preach and teach, they had seen Him cast out demons, they had seen Him heal diseases, Jesus sent them forth. And they were to do these things without Jesus being with them.

And when they returned and gave their report, we saw in Mark 6, they came back and told Him in verse 30 all things, what they had done and what they had taught. So the power of God was active in and through the disciples with Jesus Christ not being there. He sent them forth.

It was their first separation from Jesus Christ. They were to preach. They were to teach.

They were to do the things they had seen Him do and see the power of God operate in the presence of their faith. And these things took place. So when they returned, He said, come aside by yourselves to a deserted place and rest a while.

A time of rest and reflection and meditation on the lesson that they had just had. Here was a practical exercise, a practical application of what they had learned by being with the Lord Jesus Christ. Now, this is important because what we're looking at this morning is this last part of chapter 6. After they went to that quiet place and Jesus rested with them and reflected and meditated on the things that they had done and the things that they had taught, the observations that they made, Jesus had a purpose in sending them forth and it was more than communicating with Israel.

This was a practice for the disciples. This was a field exercise. This was a chance for them to put into action what they had observed and learned.

And so now they come back and Jesus is going to start to try to stimulate them to take advantage

of what they learned when they went forth. What they learned when they watched Jesus Christ and listened to Him preach and teach. And so watch what Jesus does.

We saw this as the crowds finally discovered where Jesus and the disciples were. Remember, they came in the boat and they looked like they were going across to the next big town and all the people ran around the north end of the lake on foot. They went over by Capernaum in that area and they went across the top part of the lake and they said, well, Jesus and the disciples are sailing across.

They're going to the next big town. So on foot, these people outdistanced them and crossed the Jordan and went over to this place where they thought Jesus would be. But Jesus, in a sense, fooled them because He turned in and went to a deserted place.

No one thought He would go to a deserted place. And He and the disciples had several hours of solitude and of fellowship in this area. Well, the people realized He's not coming here.

Let's go back. And they doubled back and found Him. And Jesus looked down from the mountain and saw them and He said He had compassion on them because they were like sheep without a shepherd.

And we saw that imagery in the Old Testament. And God's desire to gather and to feed and to cause to lie down His sheep, as it tells us in Psalm 23. But when this crowd assembles and they listen to Jesus teach all day and it's toward the end of the day and they're hungry and the Lord and the disciples realize that they're going to be without food, Jesus says, you give them something to eat.

It's another practical exercise. It's another opportunity to think about the power of God in the presence of faith. Jesus is prodding and stimulating the disciples to think.

Here's the situation. We face this situation many times. Many, many days.

Over the year and a half or two years that Jesus has been ministering, there have been huge crowds that stayed till close to sundown. But this is a new twist. Jesus says, and the disciples say, the crowds are hungry.

Let's send them away so that they can find food. And Jesus says, you give them something to eat. It's a challenge.

It's not a rebuke. It's a prodding. It's a test.

It's a chance to think in a new way. Jesus is saying, think about where you've just come from. This is your first day back from your missions trip when you had the power of God operating in and through you on behalf of the people.

Think. Do you think that that power of God is gone? That power of God is always available in the presence of faith. Jesus says, you give them something to eat.

Think. Think about the power of God. Think about the opportunity here.

And of course, the disciples, well, we don't have enough. We don't have enough money. We don't have enough bread.

We've got these five little loaves and a couple of fish. This isn't sufficient for so many. And then Jesus once again gives them that great object lesson, that great demonstration that what we have is enough because of the power of God.

And in the presence of faith, the power of God is active. And what we have is sufficient. We look at our human resources and we say, what I have is not sufficient.

My strength is not sufficient. My endurance. My patience.

My energy. I'm just weary. I'm in a situation that is of long standing and I'm just weary.

Jesus said, do not grow weary in well-doing. But if we rely on human strength, we will. Because human strength gives out.

Human resources are insufficient in and of themselves. What makes the difference? It's the power of God. And we say, that's great.

I want the power of God so that my resources will be sufficient. And the big three-letter question is, how? How can the power of God be active in my life? How can I discern that this is a time where the power of God is going to come in in a supernatural way and solve a problem and resolve a crisis? Jesus is trying to teach that very lesson to the disciples. And if we can follow along with what Jesus is teaching them, we will find the answer in our own life.

Jesus demonstrated it here on the mountainside with the loaves and the fish. And it's our basic principle that we saw that He illustrated so clearly in the seed parables. The Word of God is the object of our faith.

The seed is the Word. In the presence of faith, when that seed is nurtured, and we don't let other seeds come in. We don't nurture other ideas and other kinds of seeds.

We don't let the cares of this life and the distractions of this world take up our attention and time in our thinking. We concentrate on God's promises, God's plan, God's purpose. We make that the object of our faith.

What happens in the presence of faith? The power of God is active. So now, they have finished and they've taken up these 12 coffins of bread. These 12 small baskets.

The coffinos was a small traveler's basket that could be carried over the arm. It's interesting that there are 12 of them. This suggests to us that each disciple had a basket that was filled.

And each disciple individually got the experience of seeing these leftover fragments. 12 disciples, 12 baskets. They returned to the Lord with 12 baskets of fragments.

There's no disciple, including Judas, who did not see what God did in the presence of faith on that day. 12 baskets of fragments. What do those baskets represent? When the disciple looked down on his arm and saw that from five loaves and two fish there are his basket and 11 other baskets full of fragments, what does it say? What you have is enough when the power of God is present.

What you have is enough. If you look at a situation and you say, I don't have enough, what's the answer? The answer is not, I've got to go get more resources. I've got to go buy bread.

I've got to go catch some fish. The answer is the power of God. The power of God makes what we have sufficient.

And so when we look at an area of our life or we look at an area in our church or we look at an area in our ministry or our mission or our opportunities in life and we say, I don't have enough, the answer is not to go try to get enough. The answer is to let the power of God into that situation. And once again, the big question is how Jesus is demonstrating it.

The power of God is implemented. The power of God is active. The power of God is there in the presence of faith.

And then we step back one step further. Okay, I need faith. Is faith just a scrunching of my eyes and a hoping and, oh God, I'm dumping this in your lap.

I don't know how it's all going to work out. But I'm just going to trust You. That's not faith.

That's fatalism. An unbeliever can be fatalistic. Somebody facing a hurricane or a flood or a tornado or the aftermath of some bombing or some disaster, you see them on the news all the time.

Well, we've been through this before. The poor people up in the Mississippi flood water region. They've been flooded three or four times now and they say, well, we got through it before.

We'll get through it again. We're just going to hang on and hope for the best. That is not faith, is it? Faith has an object and the merit of faith is in the object.

There's no value in having faith in something that isn't trustworthy. Faith is only good when you have faith in something good. So to have faith, so that the power of God will be present and make our resources enough, we have to believe something.

And that something is the content of the Word of God. It's God's promises. It's the revelation of God's character.

It's the demonstrated love and compassion and long-suffering and grace of God all down through human history. It's recorded in this book. We have to have that in our soul.

When we hit a crisis and we hit a problem, we can't say, where is that Bible? I need a promise. I need a quick verse here to tide me through. It has to be seed that's been planted in the soil of our soul that we nurture day after day after day constantly.

It's a constant mission in our life to nurture that seed. That's where faith comes from. One of the most frustrating things as a believer is to be told what your life should be like and how God should be doing great things in your life and not have the key to how does that happen.

I know I should have peace in my soul. I know I should be joyful. I know I should be motivated to minister.

I know I should have all of the fruit of the Spirit and I should be doing better than I am. I should be avoiding sin. I should be improving and conquering these distractions in my life.

It's very frustrating because the clearer someone paints that picture, the more we realize how far short we are falling of it and there's frustration because we say, I know what I should be. How do I get there? You can demonstrate to someone who has a bad habit that is dangerous to their health, whatever it may be. You can demonstrate clinically.

Here's the scientific evidence. If you do this, you will get heart disease or you will get emphysema or you will get some terrible consequence to your body if you continue in this habit. But think of all the hundreds and hundreds of people in this world who have seen the scientific data.

They know the evidence. They know these things are bad for them, but that knowledge that they're doing something unhealthy doesn't give them the power to change, does it? Not very often is someone so motivated by that that they say, I'm going to do something different and then get into a consistent program of exercise or get into a consistent withdrawing and denial of the urge to participate in whatever that habit may be. This is the same thing that happens in our spiritual life.

We know we're supposed to be faithful. We know we're supposed to be righteous. We know that we're supposed to trust God and let Him work out the problems of our life.

But what we don't hear nearly as often is how to do that. There is a how-to. It's simple.

We've got to get that seed of the Word of God in our soul. And that is a decision that we make on a daily basis. The man who enjoys wisdom and knowledge from God, it tells us in both Psalms and Proverbs, he watches daily at the gates.

Wisdom personified speaks in Proverbs and she says the man who loves me watches daily at my gates. Not weekly. Not monthly.

Not haphazardly if I happen to catch a good program on the radio or if I feel up to going to church. The power of God will not be active in your life and my life if we don't have faith. We won't have faith if we don't know the Word of God.

We will be fatalistic. We will be just like an unbeliever. Well, if I wait long enough, somehow this will resolve itself for better or for worse.

That's not faith. Faith is trusting the promise of God. Faith is following the plan of God.

Faith is recognizing the character of God. And we need that refreshed in our soul every day. You cannot get too much exposure to the Word of God and the character of God.

That's how we come to know Him. So that's the key. That's what Jesus is trying to get across to the disciples.

That's why He's putting them through these paces. He's giving them the challenge to feed this multitude. He's trying to get them to think.

How can we do this? Our resources are inadequate. We can't bail the ship fast enough. We can't get enough money.

We don't have enough bread. Jesus says, that's exactly right. That's why I put you in this position.

I want you to think in terms of faith and the power of God. Now we have another situation in verse 45 of chapter 6 of Mark. After the feeding of the 5,000, immediately He made His disciples get into the boat and go before Him to the other side to Bethsaida while He sent the multitude away.

Now, if you read the other Gospels, we discover that this crowd after they received the bread wanted to make Jesus king. And they were going to take Him by force and make Him king. Jesus immediately gets His disciples out of this arena.

It's too confusing because Jesus is the coming King. He's proclaiming the kingdom and now the people want to make Him king. Jesus gets His disciples in the boat and He says, you go over to the other side.

I will deal with the multitude. So Jesus sends away the multitude and when He had sent them away, He departed to the mountain to pray. Once again, we see the value of solitude.

We see the value of prayer. Jesus told the disciples, come away by yourselves to a solitary place and rest. And Jesus Christ Himself, the Son of God in His humanity, does this very same thing.

We saw Him earlier in the Gospel of Mark after the crowds and after days of healing. He got up in

the middle of the night and went by Himself to a solitary place to pray, to commune with His Father. He does this again here.

Now when evening came, the boat was in the middle of the sea and He was alone on the land. Then He saw them straining and rowing, for the wind was against them. And about the fourth watch of the night, He came to them walking on the sea and would have passed them by.

And when they saw Him walking on the sea, they supposed it was a ghost and they cried out, for they all saw Him and were troubled. But immediately He talked with them and said to them, Be of good cheer, it is I. Do not be afraid. Then He went up in the boat to them and the wind ceased.

And they were greatly amazed in themselves beyond measure and marveled. For they had not understood about the loaves because their hearts were hardened." What a curious statement. They had not understood about the loaves.

If I were writing this story, I would never have included that comment. They did not understand who Jesus was. They did not understand His power over the elements.

They had forgotten the previous episode on the lake with the storm. There are many things I would think might have occurred to the disciples in this situation, but Mark here says the disciples did not understand about the loaves. What is the significance of the loaves? What is the significance of that bread? We don't have time to do a detailed study of bread.

Let me just give you seven points on bread. These are really quick. Here's a little trivia question for you.

When did man begin eating bread? Remember after the fall, after the eating of the fruit? God told Adam and Eve, you may eat of the fruit of the trees of the garden, all except one tree. After they disregarded that and ate of the fruit of the tree of knowledge of good and evil, God came down and He pronounced the curse on the serpent. And then He pronounced the change in environment and the changes in ways of operating for the man and the woman.

And this curse that came upon all mankind. One of the things Jesus said is, you shall earn your bread by the sweat of your brow. It began at the fall.

Genesis 3.19 So the very presence of bread is a reminder to us of the fall. If it were not for sin, if it were not for our failure, we would still be fruit eaters because the diet in the Garden of Eden was fruit. What will be the diet in the kingdom to come? The trees that bear a different fruit each season of the year? We will be back to perfection.

We will be back to partaking of fruit. Eating bread is a reminder of the curse. It's a reminder of the fall.

So that's our first point. Bread reminds us of the fall. Secondly, bread, by the way, I'm pointing all

of these out from just the first two books of the Bible, Genesis and Exodus, because this is the Bible the disciples had.

Of course, they had the prophets and the writings, but the books of Moses, everyone knew these. These are things that the disciples could have known and could have remembered in remembering about the loaves. Secondly, bread was a symbol of communion, a symbol of fellowship.

And specifically, it was used in communion with God's representatives. Remember when the messengers, the Lord came to Abram and spoke to him and said, about this time next year, Sarah will have a son and so forth? Abram had Sarah bake bread for those messengers. Later on, when those same messengers visited Lot, this by the way is in Genesis 18.5 with Abram, and in Genesis 19.3 with Lot, those messengers went to Lot.

And Lot, when he recognized who they were, he gave them bread. They shared a meal together. It was a sign of communion.

It was a sign of recognition of who they were. And related to this, the third idea associated with bread is bread was used to seal a bargain. The sharing of bread was often accompanied the completion of a covenant or the striking of a bargain.

This happened with Jacob and Esau. Remember the story when Esau sells his birthright for a mess of pottage? If you read that closely, you'll see that when Jacob served up the lentil stew to his brother, he also gave him bread. There was bread with the pottage because this was a bargain.

I will trade you a meal for your birthright. And it was sealed with this eating of bread. The same thing happens later on with Jacob and Isaac.

When Jacob goes into Isaac and cheats Esau out of his blessing, Jacob takes bread into his father, and Jacob and Isaac share bread. It's a seal of that agreement, that covenant, that blessing that they partake of. The same thing happens later when Jacob meets Laban.

And Laban has been upset because he feels like Jacob has run off with his daughters and his cattle and so forth. And when they come to an agreement and they make a heap of stones that will serve as a memorial, and they break bread together, it seals their bargain. They make an agreement with each other.

So, this eating of bread, it reminds us of our fallen nature. That's the reason we have to have covenants and agreements and bargains as we live in a fallen world. It represents communion.

It seals a bargain. Bread is a symbol of God's provision. And of course, this is obviously bread from heaven, the manna that God provided to Israel in the wilderness.

God also provided bread for Jacob in Genesis 28-30. The manna for Israel, many, many passages, Exodus 16-17 is one of those. But bread is a symbol of God's provision.

And throughout the later Old Testament it refers back and it says the Israelites ate the bread of angels. They ate the bread from heaven. It was God's provision for them.

It's a symbol of unity related to some of these other ideas. Joseph's brothers, when they came to Egypt and they had that banquet, those of you that came and saw the dramatization of the story of Joseph over at the house a few weeks ago, you recall that before Joseph revealed himself, he was an Egyptian and they were Hebrews. And when they ate in the same room, they ate separately.

Because for an Egyptian to eat with a Hebrew was an abomination. They didn't break bread with the Hebrews. That would imply unity.

That would imply equality. And the Egyptians would never do that. And so Joseph, in that first meal, did not eat with his brothers because in their minds he was an Egyptian.

And the same thing later on, of course, in our Lord's table. When we break bread together as the disciples did in the upper room with Jesus Christ, it represents unity. We have a hymn, Let Us Break Bread Together, on our knees.

It's a picture of being one. Sixth, it is a symbol of redemption. Jesus said, I am the bread of life.

And this was based on the ideas that were contained in the Old Testament. Joseph, when he was second in command in Egypt and the Egyptians went into the seven years of famine that had been predicted by Pharaoh's dream, Joseph redeemed the people of Egypt. It's a very interesting passage.

There is so much Christology associated with Joseph. But if you go back and read that closely, you'll see that when they started running out of grain, they traded their cattle to Joseph for grain. And then that got them through the first year.

And then they had no more cattle. Their flocks and their herds had all gone to the Pharaoh. And they said, we have nothing but ourselves and our land.

We will sell you ourselves and our land in exchange for bread and for grain. And so that bread was something that redeemed the people of Egypt under Joseph's administration. And of course, the Passover, the unleavened bread, that bread that accompanied the Passover lamb and the blood on the doorposts is a sign and accompanies redemption.

And finally, bread is a symbol of purity or impurity. That's why we have leavened and unleavened bread. The leaven, of course, throughout the Bible is consistently a picture of sin, of impurity, of something that has been mixed in with something and has leavened the whole lump.

A little leaven leavens the whole lump. And what does it mean? You can have a lot of good bread, but a little bit of leaven can render all of the bread spoiled. And so we see there bread used as a symbol for purity and impurity.

And all of these things apply as we approach the communion table. All of these things applied and could have applied in the minds of the disciples. Mark says they had not understood about the loaves.

What were the loaves? What did they represent? Jesus included that crowd of people who sat there and listened to Him teach in a unity. He shared communion with them. He was God's messenger to them.

He was the person that was coming to reverse the effects of the fall and the curse. He Himself was God's provision for salvation. He is the bread of life.

And on this same day, it's not in Mark, but over in John 6-7, we see that Jesus on this very same day is going to talk about, except a man eats My flesh and drinks My blood, he has no part with Me. He has no eternal future. And many of His disciples turned away from Him on this very same day because Jesus said, I want you to look beyond the physical bread.

People are trying to make Me king because I gave them a good meal. That's not the point. You've got to look past the literal bread and see its sign value.

What does it represent? What does it mean? It means God's provision. It means God's grace. It means God's power in the presence of faith.

This is what the disciples should have learned from that episode and from everything else that they had seen Jesus do. And in the presence of Jesus Christ, these things take place. And when we continue our study next week, we're going to see exactly why it is that Jesus let that boat get halfway across the lake and then walked out on the water to it.

But keep in mind that they did not understand the loaves. And that's the reason that they were out there in their own strength rowing against the wind and had been all night long. They left at dusk and this headwind came up.

And they said, well, the Lord said, get to the other side. I'm going to obey. I'm going to do what Jesus said.

He said, go to Bethsaida. We'll go to Bethsaida if we have to row all night. And so they rowed and they rowed and they rowed and they rowed.

They didn't remember the loaves. Their strength was not sufficient to get them across the lake against that headwind. And that's why after three-quarters of the night were gone, it's in the fourth watch of the night, which is between 3 and 6 a.m. the next day, they're not even halfway across

the lake and they're rowing for all their worth.

Matthew says they are tortured at the oars. He uses a word for torture. They have literally rowed themselves to death.

Not literally, but figuratively, they've rowed themselves to death all night long in their own strength. They didn't remember the loaves. If you face something for which your resources are not adequate, don't try to add to your resources.

Access the power of God. When will the disciples wake up and say, we've implemented the power of God. We have done for others.

Why can we not do for ourselves? Did anyone in the boat think to pray? Did anyone think to talk to God and say, Lord, we need to get to the other side. We're going to trust You for a change in the weather or trust You for the means to get across. They did it all in their human strength.

Doing a right thing in a wrong way in their own strength. They didn't remember about the loaves. So, bread is important.

And as we turn our attention to the celebration of the Lord's table, we are reminded of the fact that Jesus used these elements. The first time we see those elements is back in Genesis. Remember after Abraham defeats the kings of the plains and he celebrates his victory, the king of Salem, Melchizedek, the ruler and the family priest at that time comes out and meets Abraham and gives Abraham bread and wine, a symbol of communion, a reminder of God's provision, a memorial of the sacrifice.

And that's the first place that we see bread and wine occur. And of course, the author of Hebrews compares Jesus and says He is a priest after the order of Melchizedek. He also administers bread and wine.

It's a reminder of God's provision. It's a reminder of God's power. It's a reminder of God's grace.

And as we partake of these elements this morning, we have the opportunity to do something different than what the disciples did. To see the significance of the loaves. To see that God has left us here in this life to learn to exercise faith.

We're on the same journey as the disciples. Can we learn the lesson and trust God's provision when our own resources fail? I'd like to ask the men to come forward.