

Mark 6_30-44Final
 The Gospel of Mark
 Sunday Morning

6.10.18

INTRO

We seem to live in the age of the **Superhero movie**. Every other month it seems like there's a new one out to see and generally speaking, we enjoy them. From The **Avengers**, **XMen**, **Wonder Woman**, **Superman**, **Iron Man** etc...

In general, humans love **superhero movies**...if we didn't they'd **stop** making them.

I have a **theory** as to why this is. There's something in us that **rejoices** when we see someone in a **desperate** and **seemingly impossible** situation find **hope** and **help** through **extraordinary** and **miraculous** help. The story of a **miraculous** rescue from a desperate situation stirs us up and creates a sense of **awe** and **joy** in us.

Now, you may be thinking that you **don't** enjoy the **superhero** genre. And that's okay but my guess is that **you'd still say** that a story of **someone finding hope and rescue** in a **desperate** situation by **remarkable** means is appealing.

And I **think** that this is **why** the **story of Jesus feeding the 5,000** is a story that most of us are really familiar with. A larger group of people in a **desperate** situation being **rescued** by **Jesus** in **mind-blowing** and **miraculous** fashion is something we rejoice in and love to think about.

- What **would** it have been like to be on the **receiving** end of that **type** of miraculous rescue.
- Did they even **understand** the **miracle** that they were a part of?
- How did they respond? You'd hope that it was with **awe**, and **thanksgiving**, and **joy**?

How would we have **responded** in a similar situation?

Now, **church**, I'm going to tell you something up front that maybe better **preachers** would try to wait to say at the end in an "**aha!**" moment...but I want to be really clear on this, we have been in a similar situation.

The **miraculous** provision of Jesus in **rescuing** the crowd in their **desperate situation** helps us **understand** the **abundantly** more **miraculous** provision of Jesus in rescuing you and I in our desperate situation of sin. We should see the feeding of the 5,000 as a prelude of what is to come shortly on a **cross outside Jerusalem** and in an **empty tomb** nearby.

As we'll see the situation in the **wilderness**, this **desolate place**, was **bad**...our situation was **much worse**. Our situation, being **opposed by the Holy God of Israel** because of our

sin and **rebellion** was the worst and most desperate **situation** we could ever be in. And Jesus miraculously provided for us.

We should **marvel** and **rejoice** at the feeding of the 5,000 because it foreshadows a **greater provision** that we have **experienced** and taken **part in**, and should continue to **rejoice** in.

And this is the answer to the question I asked a moment ago, ***“How should we respond in this situation of having Jesus miraculously provide for us?”***

We should walk away from this text **recounting** and **rejoicing** in the **miraculous provision** by Jesus for those of us in our most **desperate situation**.

And this our main point this morning: **Rejoice! Jesus miraculously provided in our most desperate need.**

Here’s the plan: I want to **read** the text beginning in **verse 30**, we’ll walk through what **happened** in that **desolate place** and why it **was so desperate**, and then we’ll look at how this **foreshadows** and **helps us understand** his miraculous provision for us **who are Christians**.

This is the **Word of the Lord** to us this morning:

[30] The apostles returned to Jesus and told him all that they had done and taught. [31] And he said to them, “Come away by yourselves to a desolate place and rest a while.” For many were coming and going, and they had no leisure even to eat. [32] And they went away in the boat to a desolate place by themselves. [33] Now many saw them going and recognized them, and they ran there on foot from all the towns and got there ahead of them. [34] When he went ashore he saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things. [35] And when it grew late, his disciples came to him and said, “This is a desolate place, and the hour is now late. [36] Send them away to go into the surrounding countryside and villages and buy themselves something to eat.” [37] But he answered them, “You give them something to eat.” And they said to him, “Shall we go and buy two hundred denarii worth of bread and give it to them to eat?” [38] And he said to them, “How many loaves do you have? Go and see.” And when they had found out, they said, “Five, and two fish.” [39] Then he commanded them all to sit down in groups on the green grass. [40] So they sat down in groups, by hundreds and by fifties. [41] And taking the five loaves and the two fish, he looked up to heaven and said a blessing and broke the loaves and gave them to the disciples to set before the people. And he divided the two fish among them all. [42] And they all ate and were satisfied. [43] And they took up twelve baskets full of broken pieces and of the fish. [44] And those who ate the loaves were five thousand men.

This account **begins** where we left of **last week**, the disciples had been sent out into a **dangerous world** to preach the gospel and do **mighty works** among the towns and villages in Galilee and when they return in **verse 30** we see that they tell Jesus all that they had **done and taught**.

And **he listens**. This should **encourage** us in our **prayer lives**. Jesus sits down and listens to these guys tell him stories and what happened.

I can imagine he's **laughing** and **consoling** and **encouraging** them as they tell story after story of what happened on their **journey**. Maybe we can think about when we sit down to pray, it could encourage us to **pray more**.

And after this discussion, Jesus does something else that should encourage us. He tells them that **they need a break**.

We read **twice** in **verses 31-32** that they were to go by **themselves** to a **desolate** place. They guys had **worked hard** serving Jesus and **ministering to the people** and needed **some time alone** with **Jesus**.

PAUSE BUTTON: To be **as effective** as possible in ministry and **service**, Jesus calls the twelve to come away and spend time alone with Him...and **this is something** you and I must still do if we are to serve him as **effectively** as possible.

Isn't it **encouraging** that **Jesus knows** our weakness and **frailty**. So much that he tells these guys to get away with him for a time to **refresh** and **recoup** strength so that they can be ready for the **next season** that was coming upon them.

You all sent **Tiffany** and I **away last summer** for **refreshment** and time away to be ready for the next season of ministry and we were so grateful for it...and **Trey** is **leaving tomorrow** for that same thing. Thank you for that, we pray it helps us to serve you and the community more effectively.

But **anyone who serves**, which is **most** of you, needs to realize that Jesus calls his guys to go to a desolate place for a season with him, And we should see that as a **remarkable** and **compassionate** understanding by the Lord of our **weakness**. We need time alone with **Lord** if we're **going** to survive **ministry** and **serving**.

So they get in a boat and go by themselves to a **desolate place**.

It's a **great plan** that never gets off the **ground** because as people see them **going**, they want **more**. The Sea of Galilee is only 8 miles across so if you stand on a hill **about 45 feet up** you could easily see the furthest shore line so the people could see the boat going across to the **other side** and determine where they **were headed**. So they race around from all the towns to where they **see the boat going**.

And as the **boat arrives** at the "**desolate**" place, there is a **large crowd** already gathered.

Now, if you're **like me** and I'm **assuming** the **disciples**, it would be frustrating to be **ready** for a **bit of break** and then have to **jump right back** in.

But **Jesus isn't like that**, he look at them in verse 34 and instead of frustration at the change of plans, he has **compassion** on **them** and sees them like **sheep** wandering **aimlessly** without the guidance and **protection** of a **shepherd**.

He loves them, and **desires to care for them**. (remarkable **show** of the **character** of God toward us)

And in that moment, God almighty in the person of Jesus, with **amazing compassion**, is **present among** His **people** and **takes on** the role of **shepherd** as he **teaches** them.

Now, this isn't a small crowd, it's 5,000 men (**verse 44**) but that means that the number **doesn't** include **women** and **children**. The number would have been somewhere between **15,000-20,000** people. This is a **Phoenix Suns** arena full of people.

So Jesus is **teaching** 15,000-20,000 people it seems for a while and the **day is coming** to a close and the **disciples** are **growing concerned** because they realize that they are about to have a **crisis** on **their hands**. They realize that the people **have been traveling or listening all day** and will **need to eat**, they don't **have food**, they are in a **desolate** place with **no food in sight**, the sun will go down soon, and they'll be left responsible for 20,000 **hangry** people.

This is about to become a **crisis...a desperate situation** that they'd **like to avoid**, so their **solution** seems reasonable in **verse 36**:

[36] Send them away to go into the surrounding countryside and villages and buy themselves something to eat."

Seems like a **solid plan** to me.

But Jesus' response to their request is probably something they **didn't expect**. He tells them, in **verse 37**, "*You give them something to eat.*"

This is a **great line**. Could be **sarcastic** or even **angry**...it's not.

This is way for Jesus to help his guys **understand** that feeding the people themselves is something that is **impossible** for them to do **without him**.

You can see their response, "Nope, unless you have **200 denarii** (roughly **\$15,000 today**)." So, the **disciples understood** that to feed the people was **literally impossible**, it seemed their only option was to **send them away**.

And this response is what **Jesus wants** them to get, it is physically impossible for them to feed the people without his help. Listen, the **situation was desperate**, there was an **impending crisis**, and at this point the disciples **realize that barring a miracle** there is not enough **provision** to **provide** for the people.

They are incapable of feeding the people.

But **Jesus isn't.**

He **figures out** that they have **five loaves** of bread and **two** fish and he **commands** everyone to sit down on the **green grass**,...**notice** that it says He **commands them**. Here's a **shepherd** who **commands** the sheep to sit on **green grass as he provides for them**...you can't help but think about Psalm 23 here:

*O, Lord you are my shepherd, I shall not want.
You **make** me lie down in **green pastures***

He then splits them into **small groups**...and look what Mark says he does:

- **takes** the bread
- **blesses** it
- **breaks** it
- and **gives** it to the disciples.

That progression should be **familiar** to us because **Jesus** will use this same wording and progression of events again in the **upper room** not too long after this at the **last supper**. **Tuck this away** for now, we'll come back to it **in a minute**.

And then he **divides the fish** and gives it to the people.

I **want you to notice** that Jesus' **miraculous provision** doesn't simply **tide** them over, it meets **their need in abundance**. All who were **hungry** ate but it didn't exhaust the **provision**. There's more where that came from.

And in verse 42, **all who ate were satisfied**.

Jesus provided for a desperate people in a most miraculous way.

Now, some **general observations from the text** before we get to the **specific application** for us:

1. This event looks back to Exodus.

It must not be lost on us that there was a people in a **desolate wilderness** type **place** who needed **food** and God out of **nowhere provides** what they need.

Jesus' work here beside the Sea is the **sequel** to **God's provision** of **Manna** in the Exodus wilderness.

If you'll **remember** from the **Exodus account** in **Exodus 16**, God is present but uses Moses as the means to **deliver** the **provision**. Here, **God is present**, but uses the **disciples** as a means of **delivering the provision**.

The people in both **accounts are needy**, they are **hungry**, and they have **no way to provide for themselves**. But God, out of **compassion**, looking to be their **shepherd** feeds them **miraculously**.

And we'll see in the very next section that there will be a **sequel** to a **miraculous** crossing of a **Sea** against all **odds** by Divine power as well.

Jesus is upping the outward demonstration of who He actually is. In Mark, one theme is the Jesus' identity is hidden. The people don't know **who he is**, but as the gospel moves forward He gets more **bold** about demonstrating that He is the God of **Abraham, Isaac, and Jacob** in the **flesh, once again dwelling among the people**.

And **here**, he shows himself to be the **God of the Exodus** by doing the exact same thing for the people that he did years before...but they still **don't know him**.

So this looks backward...

2. This event looks forward to the Last Supper

I said this earlier but Mark's use of the 4 verbs in verse 41 (he **takes** the bread, **blesses** it, **breaks** it, and **gives** it to the disciples) alludes to the Upper Room where we read this in Mark 14:22 (**flip there for a second**)-

*[22] And as they were eating, he **took bread**, and **after blessing it broke it and gave it to them**, and said, "Take; this is my body."*

In **Mark 6**, there is **bread broken to provide food** to a **desperate people**.

But in **Mark 14**, night that Jesus was **betrayed**, there would be bread broken, a symbol of Jesus' body that would **provide salvation** to a **desperate people**.

His broken bread in the **Upper Room** was a **foreshadow** of his **broken body** on the cross which would **miraculously provide** salvation for all who trust in Him.

And this is us, Church.

In **this** we **rejoice: because Jesus was preparing to miraculously provide for His people in our most desperate need**.

And this leads us to our specific application this morning. Two **specific reasons** that you and I should rejoice in this truth:

1. God took us in our most desperate need and satisfied our souls.

Jesus had **compassion on the people**, seeing them as sheep without a shepherd. He **broke** bread and fish and fed them all till they were **satisfied**.

Church, he does this for you and I in **abundance** only our hunger wasn't **physical** but **spiritual**. God, in his amazing compassion saw us as **sheep** without a **shepherd** even though we were **sinner**s and **standing opposed** to him. He saw us in our **desperate** need of **salvation**, sent his **Son Jesus** into the world to **die on a cross**, **broken** so that we might find provision and **satisfaction for our souls**.

But he also **rose from the dead** ensuring eternal joy for us **forevermore**.

Listen, our **joy this morning** is in the truth that the **miracle Jesus** has accomplished for **you** and I is **far greater** than he did on the shores of the Sea of Galilee. There he kept the **people from hunger**...for you and I he kept us **from death**.

And he did it in the **most extraordinary** and miraculous way, by dying.

The Giver of Life, won **life for** us through his **own death**.

If you're not a Christian, **we're glad** you're here. We don't think **we're better than you**, I'd actually argue that we probably think **we're worse** because the only reason we're in this room Sunday to Sunday is because we realize how **unworthy** we are to come to God and we need Him so badly.

We recognize that we are **needy**, like the people who came to **Jesus** next to the **sea**. We are **needy** and have come to him in **desperation** and you can too this **morning**. He asks you to **come**, you can **get in on this too**, He's all you **need** and you will find that when you come to him in your need, you will **rejoice** just like us.

Notice that **when everyone was finished** eating there was so much left over, we **haven't exhausted** his **grace** and **kindness**, there's more for you.

Church, we **rejoice** for Jesus has **miraculously provided** for us and in Him we find satisfaction.

2. If he provides for our greatest need, we can trust that he'll provide for our lesser ones.

Just a quick point, it would be **foolish** to not say this last point because so many of you are here and find **yourselves in need**. You are lacking **something** that you need Jesus to provide for and he will.

Jesus always gives us what we **need the most in the moment**.

Perhaps this doesn't seem true to you because you've been praying for a **long time** about **something**, some perceived **need** that **isn't being met**. Now, sometimes what we think we **need** is actually the opposite of what we **actually need**, and He **knows best**.

Keep **praying**, but maybe he's actually giving you what you **need** the most right **now**.

But it's true that what we **need he provides**, always. If he can provide for our **greatest need**, he'll provide for our **lesser ones**.

Rejoice: Jesus miraculously provided in our most desperate need.

Pray

BENEDICTION:

Eph. 3:17-19 - (May) Christ dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.