

MESSAGE OUTLINE

Sunday, April 30, 2023

Today's Message: **THE WILDERNESS BANQUET: The Feeding of the Five Thousand**
Matthew A. Vander Wiele, Ed. D.
Luke 9:10-17

Luke 9:10-17 (ESV) On their return the apostles told him all that they had done. And he took them and withdrew apart to a town called Bethsaida. ¹¹When the crowds learned it, they followed him, and he welcomed them and spoke to them of the kingdom of God and cured those who had need of healing. ¹²Now the day began to wear away, and the twelve came and said to him, "Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place." ¹³But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish—unless we are to go and buy food for all these people." ¹⁴For there were about five thousand men. And he said to his disciples, "Have them sit down in groups of about fifty each." ¹⁵And they did so, and had them all sit down. ¹⁶And taking the five loaves and the two fish, he looked up to heaven and said a blessing over them. Then he broke the loaves and gave them to the disciples to set before the crowd. ¹⁷And they all ate and were satisfied. And what was left over was picked up, twelve baskets of broken pieces.

Introduction: From The Feeding of the 5,000 at Passover to Jesus' final instruction of discipleship at the Feast of Tabernacles is roughly six months long and year before the crucifixion – (Luke 9: 10 – 56). Jesus has sent out the Apostles, but the accusation that Jesus was demon possessed and the death of John the Baptist (Matt. 12:24 & 14) has brought a turning point in the life and ministry of Jesus: He no longer pursued a public ministry but speaks in parables and uses this time of roughly one year to train his disciples to continue to ministry after he is gone.

Context: Passover- The context explains why there are also so many people traveling around through and around the lake by Peraea as Jews could not pass through Samaria. This story is about 2 perspectives. The focus of Jesus training the TWELVE, specifically on how the Kingdom of God and their function and ministry in the Kingdom of God should be prioritized, and emphasis on PHYSICAL and SPIRITUAL NEEDS – but these perspectives are observed earlier.

Luke 9: 1- 6 (ESV) And he called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal. And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. And whatever house you enter, stay there, and from there depart. And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them." And they departed and went through the villages, preaching the gospel and healing everywhere.

This is the only miracle recorded in detail in all four gospels. There is also a contrast of two banquets: Herod's that results in death and chaos and Jesus' great wilderness banquet of satisfaction and the opportunity for eternal life and proper shepherding.

The crowd: Multitudes. Josephus guesses 25k including women and children. However, these were people that were interested in Jesus: Religious leaders, people who liked the idea of Jesus as a possible political savior, others who wanted a miracle and his true followers.

Christ's plan is to do a miracle: John notes, "For he himself knew what he would do.." (6:6) R.C. Foster notes, "The move from the environs of bustling Capernaum had blocked for the moment any move by the Zealots to start a violent revolution in protest against John's death. This element is in the crowd and undertakes to seize control of the work of Jesus after the miracle. But the desert site placed them at a great disadvantage. The test of faith that was applied to all who endured the hardship of the journey in order to be with Jesus produced an atmosphere of faith. The strong proof of the reality of the miracle which was afforded by the location is an important element in the plan of Jesus. The crowd is suddenly assembled in such great excitement that no one is quite sure where the destination is and no one has had time to secure any food. If the miracle had taken place in the outskirts of the city such as Capernaum, it

would have given hostile critics the chance to insist that the food was procured from the nearby market.”
(Studies in the Life of Christ, Foster, 632)

- Quick Lesson on Biblical Miracles – an extraordinary event manifesting divine intervention in human affairs; an extremely outstanding or unusual event, thing, or accomplishment

A miracle is also a “wonder” (teras), a “power” (dynamis), and a “strange event” (paradoxos)

Some facts on signs: Of the four gospels John refers to the miracles as signs (semeion), because he wanted to take attention away from the miracles, and point people to the significance of the miracle, which is Christ and His message. Two ingredients to a biblical miracle: Miracles are always a unique concentration of creation exemplified to bring glory to God.

Christ’s heart for the people vs. the disciples obstacle of reality:

When the crowds learned it, they followed him, and he welcomed them and spoke to them of the kingdom of God and cured those who had need of healing (vs. 11)

“welcomed” – literally welcome to my home... Burton notes that Jesus as the divine host made the “uninhabited place” or desert a “room of the Father’s house, carpeted with grass and ablaze with flowers; and Jesus, by His welcome, transforms the uninhabited place into a guest chamber, where in a new way He keeps Passover with his disciples.

- What does Jesus teach on? What does he talk to them about? What does he do?

Teaches on the Kingdom of God – Present and Future living – Heals the sick

The miracle begins with a test of faith – *Faith is the substance of things hoped for the evidence of things not seen (Hebrews 11:1)* – Physical and Spiritual are both important to Jesus.

Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, “Where are we to buy bread, so that these people may eat?”⁶ He said this to test him, for he himself knew what he would do. (John 6: 5- 6)

Pressure on the disciples to provide food.. *But he said to them, “You give them something to eat.” (Luke 9:13)....* that would naturally move to the people to provide as the disciples went around to ask people if they had food.

“You” is emphatic and calls for the disciples to solve the problem.

The Food Crisis – Three Options for Obtaining the Physical Need:

1. Send the people to go get their own food (go home and leave the presence of Jesus) – Solve their problem themselves
2. Find 200 denari to give everyone a little – Settle for a little IF the amount could be raised
3. Use what the disciples “were given”... 5 barley- loaves and 2 fish

“The lad” – *“There is a boy here who has five barley loaves and two fish, but what are they for so many?...” (John 6:9)*

Key note: The miracle is initiated by the boy’s obedience to give his lunch to Jesus not what is given...

John’s barley loaves and two fish

1. Opsarion – “small fish” – sardine (John 6:9, John 21:9)
2. Ichthus – “fish” – (John 21:6)

“Be eager to maintain the unity of the Spirit in the bond of peace”. (Ephesians 4:3)

“When we read that these five were barley-loaves, we learn that, no doubt from voluntary choice, the fare of the Lord and of his followers was the poorest. Indeed, barley bread was, almost proverbially, the meanest. Hence, as the Mishnah puts it, while all other meat offerings were of wheat, that brought by the woman accused of adultery was to be of barley, because (so R. Gamaliel put it, “as her deed is that of an animals, so her offering is also food for animals.”¹

Key note: The disciples are never asked to “create something from nothing... ever”. Jesus is testing their ability to resolve an issues through community.

The reality of ministry. Compare verses (Luke 9:1-6, 10) to the current “physical” situation. What is Jesus teaching the disciples? – Do what you can do and Jesus will do what He can only do...

*When the apostles returned, they **reported** to Jesus what they had done (NIV)*

¹ The Life and Times of Jesus the Messiah – Edersheim. 233

Many have undertaken to draw up an **account** of the things that have been fulfilled^[a] among us, ² just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. (Luke 1:1-2)

The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, "Return home **and tell how much God has done for you.**" So the man went away and told all over town how much Jesus had done for him. (Luke 8: 38-39)

"reported" – *diegeisthai* – "good news"

It is interesting to note that the disciples seemed confident in the good news they accomplished when not in the presence of Jesus, yet here, the simple physical need for food and their inability to provide it overwhelms them...

Do we tend to worry about physical needs first in life?

Final Response of disciples is to give up: *They said, "We have no more than five loaves and two fish—unless we are to go and buy food for all these people."* (Luke 9:13)

Response of the People –

But he said to his disciples, "Have them sit down in groups of about fifty each." The disciples did so, and everyone sat down (Luke 9:14b – 15)

The people, for whatever reason, obey and sit in "ranks and companies (Mark)" literally "garden beds" – like rows... people in the grass – sitting in garden rows..

Symbolism of the story: Moses feeds the masses with heavenly food; Jesus feeds the people with not only physical food but also spiritual food that will allow them to never hunger again. "I Am the Bread of Life" (Luke 6:22-40)

Jesus answered them, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal." (John 6:26-27)

Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day." (John 6:35 – 40)

"Fifty each" – rank in rows "fifty each" – occurs only once again in the Greek Bible – Obadiah tells Elijah that he has supplied food and water to each of the 50 prophets during the famine...

Haven't you heard, my lord, what I did while Jezebel was killing the prophets of the LORD? I hid a hundred of the LORD's prophets in two caves, fifty in each, and supplied them with food and water. And now you tell me to go to my master and say, 'Elijah is here.' He will kill me!" (1 Kings 18:13)

A prefigurement of Jesus: the salvific care that God showed the faithful remnant of YHWH's prophets will be shown to the disciples and the crowd through the ministry of Jesus.

The Last Supper & Feeding of the 5,000 - Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke them. Then he gave them to the disciples to distribute to the people. (Luke 9:16)

The fourfold word sequence is absent from the Jewish table prayer: "Praise be to you, O Lord our God, king of the world, who makes bread come forth from the earth and who will provides for all that you created. Str – B 1:685, but these four verbs are present in the feeding of the 5,000 (9:16), the Last Supper (22:19), and the banquet at Emmaus (24:30)

Who ate and what was the result?

And they all ate and were satisfied. (Luke 9:17)

Edwards notes: "satisfied is the same word used in Luke's second beatitude, Blessed are you who hunger now, for you will be satisfied. All were satisfied. Nowhere did Torah and oral tradition regulate Jewish life more prescriptively than at table. The effect of kosher was to ensure that proper foods, properly prepared, were properly eaten; unclean foods and unclean persons were necessarily excluded. At the wilderness banquet the ritual of kosher is abandoned in favor of an open invitation and inclusion of all people. The meal does not tide the crowd over until something more substantial can be had. The meal is so sufficient that there are 12 "baskets of fragments" left over. (Edwards, Pillar Commentary)

12 Baskets – *And what was left over was picked up, twelve baskets of broken pieces. (Luke 9:17)*

Baskets were usually carried by traveling Jews to keep their food from contracting Levitical pollution in Gentile places and also carried the hay needed to lay down on the Gentile soil lest a Jew needed to stay the night. Jesus has the disciples empty out the traditions of racism and caste and fill up these baskets with the leftovers of Jesus grace and mercy to all.

Significance of '12' – lots... may symbolize the 12 tribes of Israel; maybe Luke's final reminder that the bread offered by Jesus not only feeds the crowd but also all of Israel. At the same time, "12" reminds the disciples how those sent in mission with a calculated deficit are not abandoned by Jesus but abundantly provided for.

Conclusion:

Pentecost notes: While this miracle was performed to satisfy the physical hunger of the crowd, Jesus was primarily instructing the twelve concerning the nature of the ministry for which they were being prepared. They would face multitudes who were shepherdless sheep and starved spiritually. It would be their responsibility to "give them something to eat" (vs. 37). The followers of Christ do not have the ability of themselves to meet the spiritual needs of people, but when they make available what they have to the Lord, the Lord can take it and multiply and use them to minister to the multitudes. The ministry belongs to the Lord, but is carried on through his disciples and his agents. It is not what disciples have that makes them good shepherds. Rather, it is what they give of themselves to the Lord that he can use to meet people's needs.

The Feeding of the 5,000 is sandwiched between one man's question and one man's declaration...

But Herod said, "I beheaded John. Who, then, is this I hear such things about?" And he tried to see him. (Luke 9:9).... Then he [Jesus] said to them, "But who do you say that I am?" And Peter answered, "The Christ [Messiah] of God." (Luke 9:20)

1. We minister to the Lord in the presence of people and then Jesus gives glory to the Father, takes what we have, breaks it, and then gives it to the people and they are blessed and satisfied. Our ministry is not autonomous and it is not expected of us to "create ministry" – We participate in the Kingdom of God and the good works He prepared for us beforehand. (Ephesians 2:10)
2. Jesus first placed the problem on the exhausted multitude on the Apostles to make them think through the need and feel the responsibility in the matter (John 6:5-6)
3. Jesus places the need not only on the disciples but also on the community at large to solve the problem.
4. Andrew's small faith is rewarded: He obeys Jesus and looks for a solution – The lad is found.
5. Jesus uses the obedience of a child: The boy gives his lunch to Jesus.
6. Expect a percentage of people to continue to reject the blatant work of Jesus: *When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!" Perceiving then that they [Zealots] were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself. (John 6:14-15)*



ONWARD CHURCH ANNOUNCEMENTS FOR RESURRECTION SUNDAY, APRIL 30, 2023

1. LADIES BIBLE STUDY WEDNESDAY @ 9:30am—at Kathy Stump's house (12928 Whitehaven Lane, Fishers). Studying **Psalms** using David Helm's One-to-One method.

2. SPECIAL WEDNESDAY SMALL GROUP MAY 3 @ 7PM—CONVERSATIONS is two inter-active Workshops helping everyone learn a simple conversation leading friends, neighbors, and acquaintances to the Good News of our Savior Jesus Christ!

3. FAMILY CAMP—SEPTEMBER 8-10—REGISTER TODAY—at Blue Gate Inn, Shipshewana. Cost \$125 per person or \$299 per family.

Includes:

Hotel rooms Friday & Saturday nights
Buffet Breakfasts & Saturday Dinner included
(Friday dinner & Saturday lunch on your own)
Family-building activities and sessions
Children's Program
Indoor pool & hot tub, ice cream parlor, game room, basketball courts, fire pits
Antique Shopping; Amish Country
2 ½ hour drive

Register with QR Code →



Family Camp QR Code

4. FISHERS COMEDY & MAGIC NEXT SHOW—MAY 12 & 13 @ 7PM—Featuring Comedians Jonnie W. & Chris Ruppe, and Magician Mike Hemmelgarn, with your host, David Pendleton. \$25. To Purchase: <https://fisherscomedyandmagic.com/>

5. 2023 ONWARD TO JERUSALEM BIBLE STUDY TOUR OCTOBER 20-31, 2023—Walk where Jesus walked and see the Bible comes alive as Pastor Gary and our good friend Dr. Moshe Loewenthal lead us on this incredible tour. Estimated cost: \$3,950 per person (double occupancy).

6. YOUTH GROUP SUNDAY NIGHTS 6-8PM—Dinner Provided.

7. HIGH SCHOOL BIBLE STUDY EVERY OTHER WEDNESDAY—2nd & 4th Wednesdays 6-8pm at Cynthia Brown's house (14079 Clifton Ct., Fishers).

8. SUMMER YOUTH CAMP—Middle & High School (Grades 6-12) June 21-25. Cost \$289/ student. See Pastor Jerry for more info.

9. PAL ("PARENTS OF ADDICTED LOVED ONES") MEETING—This is for families of adult children dealing with substance addiction. Every Tuesday night, 6:30 - 8:00 p.m. Free weekly meetings. Dr. Nancy Smith, facilitator. For more information, contact nancy1108smith@gmail.com or 317-508-8149.

10. ONWARD PRAYER RESPONSE CARD ONLINE—To make it easier for some to complete your Prayer Response Card... you can **scan this QR code.** →



Prayer Card QR Code