

[Sunday, June 25, 2017] Luke Series, Luke chapter 9, vss 1-17, The Sending of the Apostles, and the Feeding of the Five Thousand – Craig Thurman

Parallel texts are Mt. 10.1-14; 14.1-21; Mk.6.7-44; Jn.6.1-14.

Chapter 9

ἔδωκεν δύναμιν
1 ¶ Then he called his twelve disciples together, and gave them power
3ps. aor. ind. capacity
ability
ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν
and authority over all devils, and to cure diseases.
right

cure, θεραπεύειν, pres. infin. act. of θεραπεύω, to heal, cure; from this we have our English word *therapeutic*, *therapy*.

diseases, νόσος, KJV, *sickness (3), disease (6), infirmity (1)*.

authority, ἐξουσίαν, KJV, *authority (29), power (69), right (2), strength (1), jurisdiction (1), liberty (1)*: (Robert Young's Analytical Concordance to the Bible)

Both the gospels of Matthew and Mark speak only of power, ἐξουσία, the right, authority. They mention nothing of the *power*, δύναμις, that is the capacity or ability to do the work. If one has the capacity but not the authority he is out of order. But if one has the authority he has the power as well. Perhaps the distinction between authority and power can be debated as we view such things in men, but be sure of this: if God gives the authority that one has the power. If any should prevail with *power* against such authority it will always be to their detriment.

all devils, meaning, *at this time* the twelve had the authority and power of Christ over the demons. It is true that these fallen spirits vary in their wickedness and possibly in their strength.

*Mt 12:45 Then goeth he, and taketh with himself seven other spirits **more wicked** than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.*

But they do incur difficulty against some later, not because they lack authority and power, but because they lack the faith, which faith would move us to resort to prayer and fasting. (cf. Mt.17.14-21)

Mt.17.16 And I brought him to thy disciples, and they could not cure him.

1 Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν

2 And he sent them

Mk.6.2 ... forth by two and two

ἰᾶσθαι τοὺς ἀσθενοῦντας
to preach the kingdom of God, and to heal the sick.

to heal, ἰᾶσθαι, pres. infin. of ἰάομαι; KJV, heal (26), whole (2).

*the sick, ἀσθενοῦντας, acc. pl. masc. part. pres. of ἀσθενέω; KJV, sick, weak, impotent, diseased; **very likely synonymous with the above to cure diseases.***

The issue of authority is greatly debated on the point of who has it and what may be done with it. Few among us would debate that our Lord Jesus Christ has all authority. However, the notion of receiving authority and then *delegating* this to others has no biblical support. Christ gave to these twelve both the power and the authority to do those things appointed for them to do. Are we to suppose that the twelve could have delegated to others this that they received of Christ? I doubt that the thought ever crossed our minds. Yet, in some men's thinking this is potentially possible. As it relates to church authority, this is the very thing that is being taught. But I stress this point: there is no biblical support for this notion. Churches

cannot give the authority that they have received of Christ and give it to others. Authority is right. And it is the right to say yes, and it is the right to say no. No man has that right over the people of God but Christ. Those who suppose that they have this right and may or may not pass it on to others have usurped Christ's authority. The notion that authority is transferable is wrong.

Jesus first gave to these twelve disciples the ability and the right to cast out demons and to heal the sick. *Then* He sent them out to the work.

What they did Christ authorized them to do. Though they should be opposed by others, and they were, perhaps for healing on the Sabbath days, they had the right and the power to do what they did at all times. The only one who could disannul that right or withdraw their power would be the One who gave them that power and that right. The Pharisees, Sadducees, the Herodians, or the scribes could not negate that right. And no other religious entity or political power has been able to stop the churches of Christ from their work for these past two millennia.

Mt 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Mt 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

The priority for these disciples in this commission was *to preach the kingdom of God*; the next would be to tend to the needs of the people. The preaching of kingdom of God tells of One who shall govern the whole earth in righteousness. That hasn't happened yet. But there is coming a literal kingdom of God to this earth one day over which Jesus Christ shall reign as King of kings and Lord of lords.

Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the

kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

*1Co 15:25 For he **must** reign, till he hath put all enemies under his feet.*

But to be clear the world certainly does not understand what the ministry of the churches is, and even moreso it is clear that Christendom has been instruments in creating that misunderstanding. Churches are not called upon to set up hospitals, convalescent homes and orphanages, schools, seminaries, and universities. As it relates to a church, these are the kinds of things that are done to meet the needs of their own congregation. If God has blessed individual Christians with the ability and substance to venture into these areas, and He has so blessed some few, by all means do move forward, but the churches of Christ should not move from their commission by Christ to make disciples.

Joh 12:8 For the poor always ye have with you; but me ye have not always.

Churches have a reasonable expectation to help others, but especially those of their own number, and especially those who are indeed widows and orphans.

Matthew's gospel has our Lord constraining the twelve to keep within the boundaries of the nation of Israel, and bans His work from becoming a commercial enterprise.

Mt.10.5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

freely ye have received, freely give, An admonition against using the work of Christ for personal gain. This is something that I think every Christian should resist. Turning the ministry of Christ into a means for personal gain is a despicable practice.

Tit.1.10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

1Pe 5:2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind ... (3 times this is with reference to pastors, once to deacons ... we are prone to this evil, beware.)

This is certainly what false teachers do:

Jude 1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Obviously there is one among the twelve that is particularly suited for the abuse of his office. But let us keep ourselves away from the idea that we have to be paid to do anything for others, especially as it relates to the members of this church and one another. Don't allow yourselves to set your business up around the members of this congregation. I've seen brethren in the past who go from church to church selling insurance policies to the membership. This is inappropriate behavior for a saint.

God forbid that we should fall so low that we should be paid to help others in their time of *need*. May it never be so with us that we have to be paid to help others come to the knowledge of the truths of the doctrine of Christ. We need to be diligent o maintain good works. (1Ti.6.18; 2Ti.3.17; Tit.2.14; **3.8**)

But what about the use of our individual vocational skills? Again, I think we need to be wise in this area as well. I think that we are all prone to desire the various services that my brothers and sisters in Christ can give to me *for*

free. This is the fruit of living in a society which teaches us from the cradle to the grave that the government owes us a living. Really, who doesn't want free carpentry services, or plumbing, electrical, dirt work, wood work, a painter, sewing, cooking, gardening, babysitting, etc., etc., etc.? Each of us needs to be guarded against abuses on both sides of this issue. It is true that not only should I not have to be paid to be able to help a brother or a sister in *need*, But I should not expect others to give me those things which rise above the realm of necessities (food, clothing, and shelter) *for nothing*. In other words if I *want* my brother or sister to provide some service that is not a necessity I should be willing to pay them what it is worth, or more, because of who they are to me in the Lord.

And when we help someone with a *need*, do not oblige them to be indebted.

Lev.25.35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Help one another. Love one another. Each of us has our own burden to bear. (Gal.6.5) No one wants to spend their hard-earned shekels on medical, dental, and car repairs, and other *heavy* debts as well. That is a part of life at this time. But most of us at the same time pretty regularly dine out, take vacations or travel to lots of different places. Once in a while we need a reset in our thinking about what a church is and what we should do for and expect from one another.

As for the world, some folks have quite an extensive network set up to funnel into their lives free assistance from the churches. (Fuel oil episode) Judge each case by case. Generally, don't hand money to individuals. Get information which pays a bill directly to the utility in their behalf, etc. (cite: natural gas bill claimed ... found no debt)

2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας

εἰς τὴν ὁδόν

3 And he said unto them, Take nothing for your journey,
for the way

take, αἶρετε, 2ppl. imper. act. of αἶρω; KJV, away, to bear, bear up, take, take away, take up, remove.

neither staves, nor scrip, neither bread, neither money; neither have two coats a piece.

*Mt.10.9 Provide neither gold, nor silver, nor brass in your purses,
10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: **for the workman is worthy of his meat.***

*Mk.6.8 And commanded them that they should take nothing for their journey, **save a staff only**; no scrip (πηραν), no bread, no money in their purse (ζωνην, also tss. girdle):
9 But be shod with sandals; and not put on two coats.*

staves, ῥάβδους, acc. pl.; KJV, rods, scepters, staffs or staves; but they could take one (Mk.6.8)

scrip, πήραν, acc. sing. of πήρα; always tss. scrip (6); archaic for a small bag or wallet.

Our Lord Jesus puts the care of His disciples upon the nation of Israel ‘... *the workman is worthy of his meat.*

There is here the impression of an immediate need for service. There is no time for preparation. This is the day and this is time to preach to this people the coming of the kingdom of God. It was not like this ever again. Later there can be preparation and there should be provision for the journey.

Lk.22.35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

These twelve in this service *lacked* nothing when they went to this service.

3 καὶ εἶπεν πρὸς αὐτούς Μηδὲν αἴρετε εἰς τὴν ὁδὸν μήτε ράβδους, μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν

Mt.10.11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

4 And whatsoever house ye enter into, there abide, and thence depart.

abide, μένετε, 2ppl. pres. imper. act. of μένω; KJV, *abide, continue, dwell, endure, remain, stand, tarry*.

depart, ἐξέρχεσθε, 2ppl. pres. imper. act. of ἐξέρχομαι; ἐκ from, out + ἔρχομαι to come, go.

‘[T]he house you come into first, go out of last, when ye leave the town or city.’ Exposition of the Old and New Testaments, John Gill, vol. 7, p.583

4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε

5 And whosoever will not receive you, when ye go out of that city, shake off the

shake off, ἀποτινάξατε, 2ppl. aor. imper. act. of ἀποτινάσσω, ἀπό from, of, off, out of, since + τινάσσω LXX, Is.28.27, *threshed*; see also ἐκτινάσσω (synonymous).

εἰς μαρτύριον ἐπ’ αὐτούς
very dust from your feet for a testimony against them.

Very simple instructions. They had heard Christ's teachings. They had seen Him minister. He commanded them to do what they had seen Him do. They needed not to do any differently than they saw Him do. It took very little time at all to teach them these things.

Rabbit:

I do wonder why so many hold groups of baptized believers hostage for so long refusing to allow them the freedom to become N.T. churches themselves. The organizations go out and start *missions* and *chapels* and keep them so for years. Why isn't it that they are not taught to constitute into a church as soon as they number two or three baptized disciples? If we followed the history of Acts as it is written we would have found that the church at Thessalonica was begun in less than three Sabbath days (21 days). That is the time that Paul and his entourage were there in this city. But a church, a real church, a church of Jesus Christ was begun then and there. Did this church know all that could be known of Christ. No. They didn't even have available to them a New Testament as yet. They did have an Old Testament. It is a sad thing, but the evidence is strong that one of the overriding reasons missions remain missions and chapels remain chapels is because of control and money. If you control a group or a number of groups you control their money. It is hard to let go of money, and therefore it is hard to let go of groups, and let them do as they please under the direction of the Holy Spirit by the authority of Jesus Christ.

The disciples do not demand that they receive a proper reception from anyone. They cannot compel people to act against their will. If they are received fine; if not, move on. But if they are rejected because of Christ they are to show God's disapproval of them by shaking the dust from our feet as a witness against them. A very small, seemingly insignificant act which the Lord will bring back to them in the day of judgment. That parallel text of Mt.10.14, 15 says as much.

Mt.10.14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

This act is recorded twice in Scripture. (Acts 13.51; 18.6, *shook his raiment*, which agrees with Lk.10.11, **even the very dust of your city, which cleaveth on us we do, we do wipe off against you**)

5 καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτοῦς

6 **And they departed, and went through the towns, preaching the gospel,** εὐαγγελιζόμενοι
evangelizing

εὐαγγελιζόμενοι, nom. pl. masc. part. pres. mid. of εὐαγγελίζω.

θεραπεύοντες
and healing every where.

Mk.6.12 And they went out, and **preached that men should repent.**

13 And they cast out many devils, and **anointed with oil many that were sick**, and healed them.

θεραπεύοντες, nom. pl. masc. part. pres. act. of θεραπεύω.

6 ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ

7 Now Herod the tetrarch heard of all that was done by him:

Mt.14.2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

and he was perplexed, because that it was said of some, that John was risen from the dead;

perplexed, διηπόρει, 3ps. imperf. of διαπορέω, διά by, through + ἄ negative particle + πορεία, to journey, a way; there was no objective means whereby he could validate the statements of the people, yet they contradicted reason. Herod was certainly confused.

7 Ἦκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

8 ὑπὸ τινῶν δὲ ὅτι Ἡλίας ἐφάνη ἄλλων δὲ ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη

Mk.6.16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

9 And Herod said, John have I beheaded:

Herod apparently believed in some kind of resurrection from the dead. His conscience was such that he thought perhaps it was for retribution.

At this point both the gospels of Matthew and Mark go into the details how it came about that Herod beheaded John the Baptist.

περὶ
but who is this, of whom I hear such things? And he desired to see him.
concerning

And Herod was reported to have Christ killed later. (Lk.13.31) But he doesn't see Christ until just before Christ's crucifixion. (Lk.23.8)

9 καὶ εἶπεν ὁ Ἡρώδης Ἰωάννην ἐγὼ ἀπεκεφάλισα τίς δὲ ἐστὶν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα καὶ ἐζήτει ἰδεῖν αὐτόν

The following account of the feeding of the 5,000, according to the gospel of John, Jn.6.4, records that a Passover observance was nearing. If this agrees with the other evangelists this event takes place about 2 ½ yrs. after our Lord began His earthy ministry; one year before His crucifixion. (1st 6mos. @Jn.2.13; 1 ½ yrs. @ Jn.5.1; 2 ½ @ Jn.6.4; 3 ½ @ 13.1)

Apart from the resurrection of our Lord Jesus this is the only miracle recorded in all four gospel account. (*Interpreter's Bible*, Luke/John, p.166) (cf. Jn.6.1-14)

10 ¶ And the apostles, when they were returned,

That is, the same twelve disciples that He had called together, given power and authority, and sent out ... returned.

told him all that they had done.

Yes, including Judas, the unbelieving antichrist. By virtue of his office and the right and power that Christ had given to each of these men, he too went out doing great works in the name of Christ. Since the Lord can use a donkey, or speak the truth through a false prophet, certainly He can use Judas Iscariot to do things which he himself doesn't really believe. Judas' had only a carnal perception and expectation of Christ. And in all of his experiences he produced no fruit to God.

Jn.12.4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

Mk.6.31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

And he took them, and went aside privately

went aside, υπεχώρησεν, 3ps. aor. ind. of υποχωρέω, υπό among, by, from, under, with + χωρέω go, contain, receive; KJV, Lk.5.16, withdrew ... -self; went aside.

into a desert place

belonging to the city called Bethsaida.

Mt.14.13 ... by ship

Which city was associated with Philip. (Jn.1.44; 12.21)

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά

11 And the people, when they knew it, followed him:

Mt.14.13 ...on foot

Mk.6.33 ... and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd...

and he received them,

Mk.6.34 ...and he began to teach them many things.

and spake unto them of the kingdom of God, and healed them that had need of healing.

11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο

12 And when the day began to wear away,

Mt.14.15 ...it was evening

Mk.6.35 ...the day was now far spent

then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

Mk.6.36 ...for they have nothing to eat.

The disciples cared too, but they themselves could do nothing to meet the needs of such a great mass of people, except to suggest that they be sent out to find food and shelter elsewhere.

12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ Ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοῦς ἀγροὺς

καταλύσωσιν καὶ εὖρωσιν ἐπισιτισμόν ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν

13 But he said unto them,

Give ye them to eat.

Mt.14.16 ...They need not depart

Mk.6.37 ... And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew,

Particularly proving Philip. *Jn.6.6 And this he said to prove him: for he himself knew what he would do.* All of the disciples would learn from this lesson, but it seems that Philip had a particular need for his faith. His response is such that at the command of Christ he immediately looks at his and their inability.

Joh 6:7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

Philips is saying that this is way beyond our means. But with every commandment that Christ gives He also provides the means to fulfil it.

give, Δότε, 2rpl. imper. act. of δίδωμι, to give.

to eat, φαγεῖν, aor. infin. of φάγω, to eat.

Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε	ἄρτοι καὶ δύο ἰχθύες
And they said, We have no more but five	loaves and two fishes;
Not is to us more than	

Andrew, after hearing Philips' response, says,

*Jn.6.9 There is a lad here, which hath five **barley** loaves, and two small fishes: but what are they among so many?*

So reason says ...

except we should go and buy meat for all this people.

meat, βρώματα, acc. pl. of βρῶμα; KJV, victuals, meat; means food.

13 εἶπεν δὲ πρὸς αὐτοὺς Δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα

14 For they were about five thousand men.

Mt.14.18 He said, Bring them hither to me.

And he said to his disciples, Make them sit down by fifties in a company.

Mk.6.39 ... upon the green grass.

make, κατακλίνατε, 2ppl. aor. imper. act. of κατακλίνω, κατά down + κλίνω wear away, lay, bow down, bow; the idea is to cause the people to recline.

Obedying Christ and acting against all human reason, they went to carry out His command.

14 ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα

15 And they did so, and made them all sit down.

Mk.6.40 ...in ranks, by hundreds, and by fifties.
(which is 50 per company/100 companies)

made ... sit down, ἀνέκλιναν, 3ppl. aor. ind. act. of ἀνακλίνω, ἀνά above, again, re- + κλίνω;

15 καὶ ἐποίησαν οὕτως καὶ ἀνέκλιναν ἅπαντας

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them,

It is striking to me to watch anyone sit down to eat without regard to asking the Lord's blessing upon that which He has provided, and giving Him thanks. Keep this practice no matter where we go. It might be one of the most public examples of our subjection to Christ in our lives.

and brake, and gave to the disciples to set before the multitude.

The gospel of Mark seems to say that our Lord Jesus personally distributed the portions of the fish to the multitudes himself:

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

brake, κατέκλασεν, 3ps. aor. ind. of κατακλάω, κατά down + κλάζω to break; the idea is that he began to break the bread and the fish *down* into smaller portions.

16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ

17 And they did eat, and were all filled:

fed

were filled, ἐχορτάσθησαν, 3ppl. aor. pass. of χορτάζω; KJV, *fed, filled*.

and there was taken up of fragments that remained to them twelve baskets.

abounded

was taken up, ἦρθη, 3ps. aor. ind. pass. of αἴρω (v.3).

that remained, περισσεῦσαν, nom. sing. neut. part. aor. of περισσεύω; KJV, *the excess, remaining, abundance, that which is left, abounding, enough and to spare, increase*.

A basket full of bread and fish for every disciple. It is these instances that prove their faith. There was no way that they could have prepared for such an event, and in such short notice. Jesus did not inform them about it. But our Lord uses this to reinforce who He is and what He can do as they follow and obey Him. We don't know that the 10,000 plus people that were present had any idea of the scope of the miracle that took place on that

day. But it wasn't for them. It was for this small group of disciples. And they found Christ was more than able to provide a table in the wilderness that day. The Israelites didn't think He could. But He did.

Ps.78.19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

He did this for the 2,000,000 plus Israelites wandering in the wilderness when He brought them out of Egypt. And he did it here. He will always be able to supply our every need.

Php 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα

Brethren we lack nothing to do the work that Christ has commanded us to do. And He has proved this so time and time again. We need only to trust Him. Obey His commandments and see Him work.