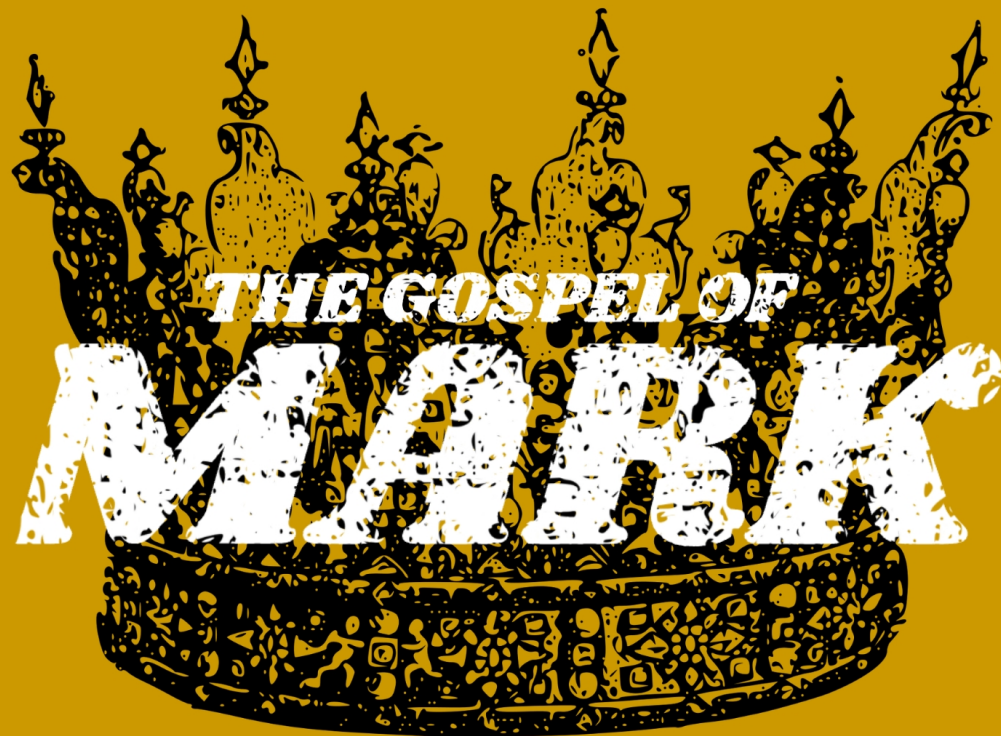
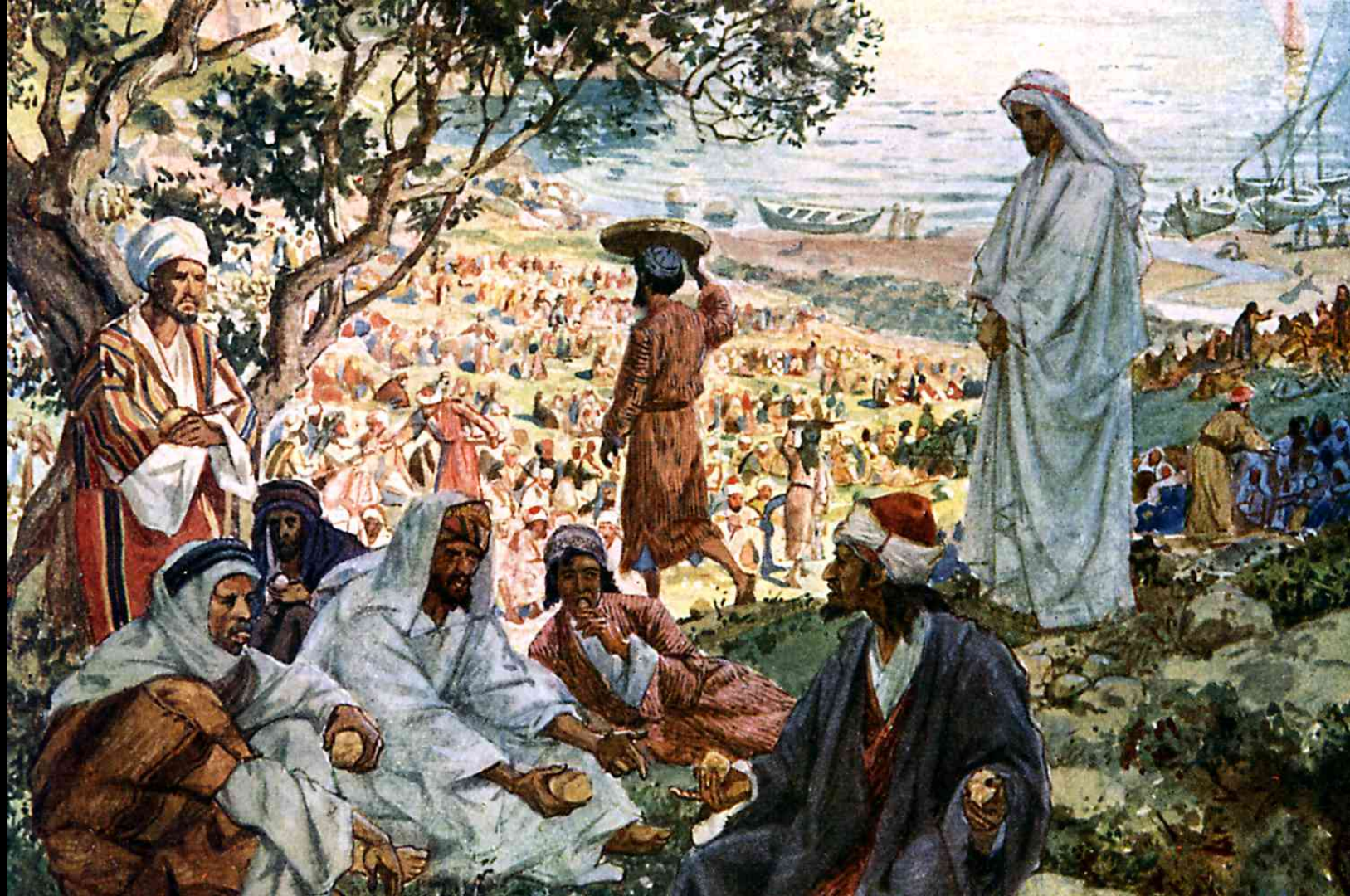


It's just myself talking to myself
about myself.





MIRACLES



Mark 6:30-44

1. The problem before the miracle
2. The mirror of the miracle
3. The life of the miracle today

Mark 6:30-44

³⁰ The apostles gathered around Jesus and reported to him all they had done and taught. ³¹ Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, “Come with me by yourselves to a quiet place and get some rest.”

³² So they went away by themselves in a boat to a solitary place. ³³ But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them..

Mark 6:30-44

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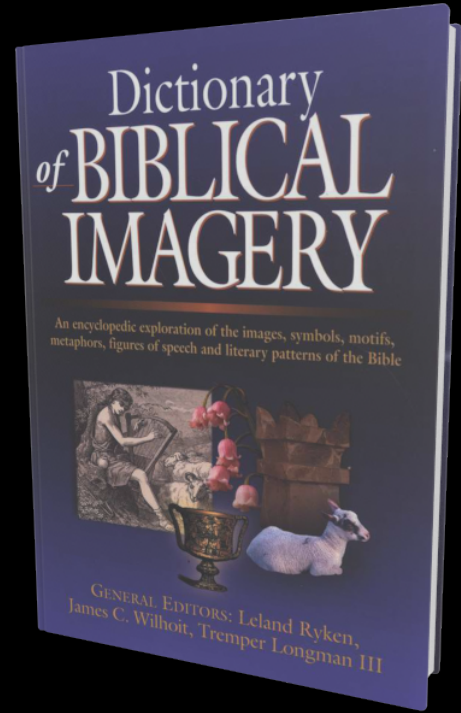
³² So they went away by themselves in a boat to a solitary place. ³³ But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them.

Mark 6:30-44

³⁴ When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

³⁵ By this time it was late in the day, so his disciples came to him. “This is a remote place,” they said, “and it’s already very late. ³⁶ Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat.”

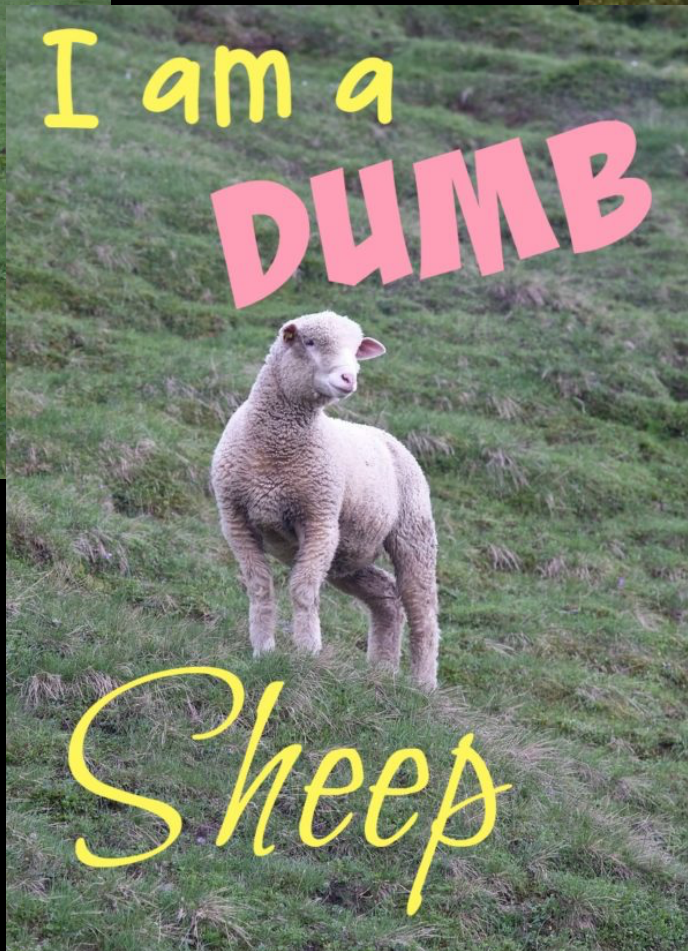
“The metaphor of people as sheep draws in specific ways on the traits of sheep, which may be negative or positive. As sheep often do, the people are said to have gone astray, each one wandering in the direction he or she chooses (Is 53:6; 1 Pet 2:25)...”



Leland Ryken et al., *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 2000), 782.







The helplessness of sheep helps to explain the actions and qualities of a good shepherd, who in the Bible is a case study in care and compassion... While in some cases God's role as shepherd is mentioned without further explanation (Ps 79:13; 95:7; 100:3), in others God is presented as guiding (Ps 77:20; 80:1), protecting (Ps 78:52), saving (Ezek 34:22) and gathering (Jer 31:10) the people, as well as leading them out to find proper nourishment (Jer 50:19; Mic 2:12–13). Psalm 23 remains the classic text, with its picture of God as provider, guide and protector.

Psalm 23:1-4

¹ The Lord is my shepherd,
I lack nothing.

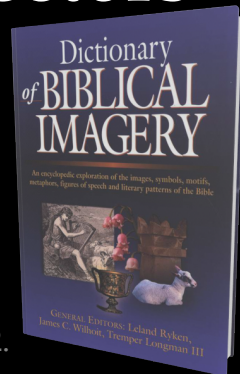
² He makes me lie down
in green pastures,
he leads me beside quiet waters,
³ he refreshes my soul.

He guides me along the right paths for his name's sake.

⁴ Even though I walk through the darkest valley I will
fear no evil, for you are with me; your rod and your
staff, they comfort me.

To protect sheep against predators, shepherds would carry two pieces of equipment, the “rod and staff” of Psalm 23:4, one of them a clublike weapon and the other the familiar crook used for protection, rescue and placing across the backs of sheep to count them as they entered the sheepfold ... Shepherds were thus providers, guides, protectors and constant companions of sheep. They were also figures of authority and leadership to the animals under their care.”

Leland Ryken et al., *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 2000), 782.



Mark 6:30-44

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sheep without
a shepherd



CROWD

DISCIPLES

Mark 6:30-44

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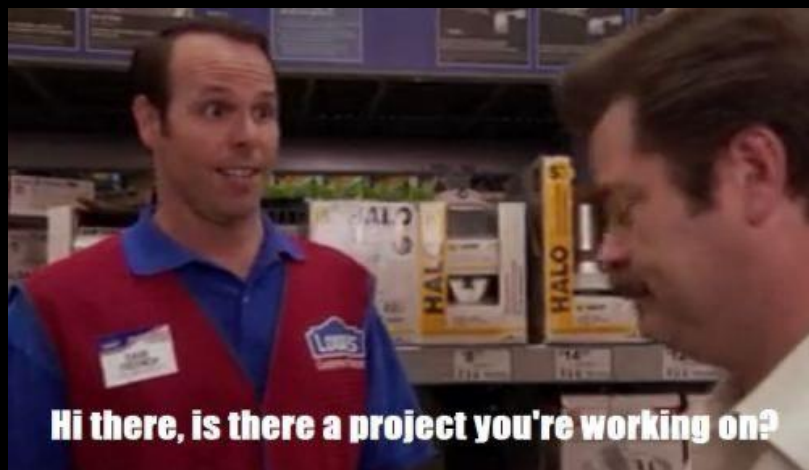
Mark 6:30-44

³⁷ But he answered, “You give them something to eat.”

They said to him, “That would take more than half a year’s wages! Are we to go and spend that much on bread and give it to them to eat?”

³⁸ “How many loaves do you have?” he asked. “Go and see.”

When they found out, they said, “Five — and two fish.”





I KNOW MORE THAN YOU



Mark 6:30-44

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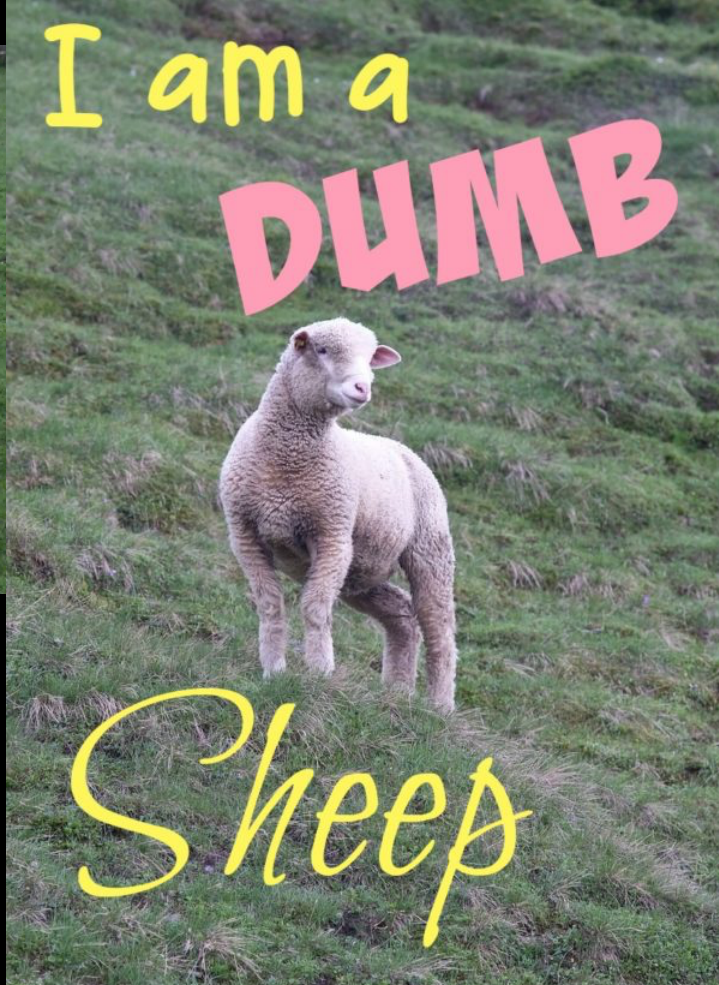
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When they found out, they said, “Five — and two fish.”

DISCIPLES

US







Neil Renic

@NC_Renic

Remember to start each day by immediately grabbing your phone and exploding with anxiety and rage at the news


I can say, with a heap of certainty, that if I wasn't a Christian, I'd be very into psychics. Astrology, tarot – you name it, I'd want it. I'd search high and low for a knowing voice, for something/someone to slice through the noise and tell me something that...I can feel the truth of in the waters of my soul.

Personally, I don't find it trivial at all. I think it's a craving that we were designed to feel.

Furthermore, I consider this trend to be a direct challenge to expressive individualism, which is a philosophy that I like to think of as just ourselves, talking to ourselves about ourselves...

We want someone else to teach us about us; we long for an external voice to silence the internal noise and tells us a truth about ourselves that we haven't manufactured. That knowing voice we crave, it cannot be our own. We, as a species, actually want anything but expressive individualism. Why? Well, I'm going to be bold and suggest that we're simply too spiritual for it.


“The less ‘logical’ the source of information, the more trustworthy it’s deemed to be; the right hemisphere of the brain is getting hungry once more. In order to win over our hearts, the knowledge has to be cosmic, mystical and transcendent. We have a sense, it seems, that there is truth on offer – and it’s not within us waiting to be excavated, it’s beyond us. It’s simultaneously about us yet infinitely bigger than us – that’s the sweet spot.



Like I say, if I weren't a Christian, you'd find me knee deep in star charts. In fact, it's precisely my Christianity that alerts me to the sincerity of such cravings. Those longings for wisdom and guidance are true and innate."

SEEN&UNSEEN

Belle Tindall-Riley, "Elizabeth Day's Psychic Call and the Crisis of Talking to Ourselves," Seen & Unseen
<<https://www.seenandunseen.com/elizabeth-days-psychic-call-and-crisis-talking-ourselves>>

A close-up, low-key shot of a man looking down. The lighting is dramatic, with strong highlights on his forehead, nose, and cheekbones, while the rest of his face and the background are in deep shadow. He is wearing a dark vest over a light-colored shirt. The overall mood is somber and reflective.

It's just myself talking to myself
about myself.

Mark 6:30-44

³⁹ Then Jesus directed them to have all the people sit down in groups on the green grass. ⁴⁰ So they sat down in groups of hundreds and fifties. ⁴¹ Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. ⁴² They all ate and were satisfied, ⁴³ and the disciples picked up twelve basketfuls of broken pieces of bread and fish. ⁴⁴ The number of the men who had eaten was five thousand.

Mark 6:30-44

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Mark 6:30-44

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John 6:47-51

⁴⁷ Truly, truly, I say to you, whoever believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and they died. ⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹ I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.



1 Corinthians 11:23-26

The Lord Jesus, on the night he was betrayed, took bread, ²⁴and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” ... ²⁶For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.

“The condition for receiving the life in this bread is that one must come to Jesus, which is the same as believing in him.”



Samuel Ngewa, *Africa Bible Commentary* (Nairobi, Kenya; Grand Rapids, MI: WordAlive Publishers; Zondervan, 2006), 1290.

Isaiah 55:1-3

...you who have no money, come, buy and eat!
Come, buy wine and milk without money and
without cost. ² Why do you spend your money
for that which is not bread, and your labor for
that which does not satisfy? Listen diligently to
me, and eat what is good, and delight
yourselves in rich food. ³ Incline your ear, and
come to me; hear, that your soul may live.

Gospel Application

What are you feeding on that can't satisfy?

Gospel Application

What are you feeding on that can't satisfy?

Where do you need to come back to Jesus
empty-handed?