

Chart: Feeding the 4000  
 Matthew 15:30: 32-38

<p>29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.</p>	<p>Multitudes in this case are Gentile</p> <p>The 5000 were Jews: near Bethsaida</p> <p>Both occur in Matthew 16:9 and Mark 8:19</p> <p>Mention two miracles</p> <p>Takes place on a mountain near the sea of Galilee</p> <p>On the third day they start to fail</p>
<p>30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and <b>cast them down at Jesus' feet</b>; and he healed them:</p>	<p>People wanted healing not teaching.</p> <p><b>Threw suffering people at Jesus' feet</b>  <b>Has to do with dominion</b></p> <p>Maimed - Those to whom a hand or foot was wanting. See <a href="#">Matthew 18:8</a>. To cure them - that is, to restore a hand or foot - was a direct act of creative power. It is no wonder, therefore, that the people wondered.</p> <p>Miracles of Healing—Four Thousand Miraculously Fed.</p>

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<p>31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.</p>	<p><i>he only so-called miracle in all four gospels is the feeding of the "five thousand,</i></p> <p>Story of Linda clarke's dog</p>
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<p>32 Then Jesus <b>called</b> his disciples unto him, and said, I have <b>compassion</b> on the multitude, because they continue with me now <b>three days</b>, and have nothing to eat:</p> <p>and I will not send them away fasting, lest they faint in the way.</p>	<p>There again, we have that word related to Jesus Christ: compassion on the multitudes. Always, it seemed, when He saw the multitude of people, His heart was moved with compassion. Now, here He is compassionate because of their physical needs. It is interesting how considerate Jesus always is. Sometimes we become very insensitive to the needs of others, but never Jesus. He was always sensitive to the needs of the people. And He said,</p> <p>I have compassion on the multitude, because they have now been with me three days, and [they] have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers [many] of them came from far [long distances] ( <a href="#">Mark 8:2-3</a> ).</p> <p><b>Called:</b> invited, summoned</p> <p><b>Compassion:</b> yearn deep in the bowels Feel great sympathy for Be deeply moved Bowels were thought to be the seat of love and pity</p> <p>Fasting: having not eaten; abstaining from food</p>
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<p>33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?</p>	
<p>34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.</p>	<p>Few loaves and fishes: their own daily need; all their store</p> <p>It is nothing compared to what is needed</p>
<p>35 And he commanded the multitude to sit down on the ground.</p>	<p>No green grass at this time of year</p> <p>Brown, hard ground</p> <p>]</p>
<p>36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.</p>	<p>brake them; which also was the custom of the master of the family to do</p> <p>similar to Moses in the wilderness with manna</p> <p>the messiah – the prophet who would come into the world would do this also</p>

<p>37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.</p> <p>38 And they that did eat were four thousand men, beside women and children.</p>	<p><b>Baskets</b> (σπευρ'δας); <b>panniers</b>. Large wicker receptacles, which were sometimes of such size as to hold a man. It was in such a basket that St. Paul was let down from the walls of Damascus (<a href="#">Acts 9:25</a>). The number of the basketfuls corresponded to the original number of loaves; the increase of substance must therefore have been enormous</p> <p><b>no one was overlooked and neglected, and everyone had as much as he could eat:</b></p> <p><b>Seven baskets</b> (Gk. <i>spurides</i>) <b>full</b>] In the other miracle there were 'twelve baskets (Gk. <i>kophinoi</i>) full.' The difference in the baskets is perhaps to be accounted for by the different nationality of the multitudes</p>
<p><b>Importance of 'bread'</b></p> <ul style="list-style-type: none"> <li>• source of daily nourishment</li> <li>• source of spiritual nourishment</li> <li>• part of the Eucharist celebration</li> <li>• daily bread: what one needs in order to live</li> <li>• "One cannot live by bread alone," man has spiritual as well as physical needs</li> <li>• most basic of needs is to have bread</li> <li>• food in general</li> <li>• the Word of God: the truth</li> <li>• Jesus says, "I am the bread of life."</li> </ul>	<p><i>Ichthys</i> or fish symbol was used by early Christians to identify themselves as followers of <a href="#">Jesus Christ</a> and to express their affinity to Christianity. <b><i>Ichthys</i> is the Ancient Greek word for "fish."</b></p>
	<p>two intersecting arcs tracing the outline of a fish (most commonly with the fish "swimming" to the left).</p>
	<p>used by early persecuted Christians as a secret symbol of identification</p>
	<p>acronym "<a href="#">Jesus Christ</a>, God's Son, Savior</p>

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	Iesous Christos Theou Yios Soter, i.e. Jesus Christ, Son of God, Savior. <b>ICHTHYS</b>