

HE GIVETH FOOD TO THE HUNGRY.

– MARK 6:30-44. – *MAY 27.* –

"My Father giveth you the true bread from heaven."

– John 6:32.

THE twelve apostles had returned from the mission work to which the Lord sent them two by two. No doubt there was a fixed time for their return and Capernaum was probably the rendezvous. The presence of Jesus and his apostles caused commotion amongst the people, because by this time our Lord's fame was generally spread abroad. At Jesus' suggestion the twelve went with him to a country place that they might have quiet for the discussion of their affairs – their experiences on their mission, and the lessons Jesus wished to emphasize in connection with their experiences. Our Lord intimated, too, that the rest would be beneficial to them. Is not the same lesson applicable to us today?

Ours are strenuous times of great activity, mental and physical. The Lord's people, busied with the common activities of life, endeavoring to provide things needful, honest, and endeavoring also to tell the good tidings and show forth the praises of the Master and to proclaim his presence, have special need to heed the words, "Come ye yourselves apart in a desert place and rest awhile." Many of us enjoyed a brief season of resting and refreshment at last year's conventions, especially at the one held at Niagara Falls. But still the rest feature hardly seemed to be sufficiently emphasized even there. Hence we are planning for the present year two general conventions, with about the same number of meetings spread over about twice the number of days, giving better opportunity for fellowship, communion and rest. It is our experience that while these conventions cost those attending them considerable money, especially for railway fares,

they nevertheless are sources of great spiritual profit and refreshment. Likewise the one-day conventions, though in a lesser degree and to smaller numbers. The Lord, we believe, is pleased that we should estimate spiritual strength, refreshment, grace, above financial cost. This, however, would not signify extravagance, wastefulness, neglect of duty nor the contracting of debt.

"ALL MEN WERE IN EXPECTATION"

But the people were hungry for the Lord's teachings, and noting the direction of the boat many went afoot and some ran so that they awaited the Lord upon the landing of the boat. Was the Lord angry that his endeavor for privacy and rest should be thus intruded upon by people for whom he had already done much? No! his heart was too full of sympathy for that. He looked about upon the people and was moved with compassion toward them, because they were as sheep having no shepherd. John the Baptist had been proclaiming the coming of God's Kingdom. Jesus had been giving parables illustrative of the Kingdom, which the people [R3780 : page 157] but imperfectly comprehended. The disciples, whom he had sent out two by two, had proclaimed repentance and preparation for the Kingdom. King Herod, living wickedly, had gone the length of beheading John, one of the greatest of the prophets, and subsequently he had been at war with King Aretas of Arabia, the father of his deserted wife. His army had been defeated and there was considerable turmoil and excitement amongst the people. They wondered as to what might be the outcome of these disturbances, when and how the Kingdom of God would be established. They questioned as to whether or not Jesus were truly the Messiah and would shortly announce himself as the king, and call for volunteer soldiers, etc., etc. Evidently the people were becoming greatly worked up on the subject, and we know that it was only a few days after this that Jesus withdrew from the public ministry in that vicinity for

awhile, lest the people should take him by force and make him a king – contrary to the divine plan and our Lord's program.

Although desiring rest our Lord could not forbear to teach the people. He was the true Shepherd and ready at all times to fulfil his mission, to lay down his very life for the sheep – not merely at Calvary but hourly, daily, during the years of his ministry while he was approaching the grand climax of his sacrifice. This must be the spirit of all who are the Lord's true disciples – increasingly so as they become partakers of the Master's holy Spirit, by feeding upon his Word and following his directions, growing in grace and knowledge and love.

"THY KINGDOM COME"

Today many of the Lord's people in Babylon are in a similar condition – easily persuaded that we are living in remarkable times, that some great dispensational change is about at hand. Many have heard something respecting the Millennial Kingdom being nigh, even at the door, and are wondering how, when, why, where it will be established. Looking to the political leaders they see more or less of confusion, hear of wars and rumors of wars, and the voice of Socialism proclaiming a general overturning of matters in the very near future. They note an impending time of trouble between capital and labor, and they long for information, for leading, for guidance, as to what should be their proper course. They are as sheep having no shepherd.

True, there are many shepherds in Babylon, but in proportion as they notice that these are leading toward infidelity, toward higher criticism of the Bible and evolutionary theories, they fear such leading, they lack confidence in it. They know not to whom they should look. The most satisfying portion that reaches their ears is the message of the Kingdom as we proclaim it, and yet they fear to accept this in the face of the denunciations and anathemas of their shepherds, who in a measure control them

through fear, superstition and priestcraft. Every member of the body of Christ should remember that he is an ambassador for the Lord and should be glad to be used as his mouthpiece in proclaiming the good tidings of great joy which shall be unto all people, and in helping lead the sheep in the right way toward the true Shepherd.

Not that we can hope to influence all who are in a measure hungry: evidently only a little flock will be in that condition of heart where they will heed not the voice of strangers, but will follow the voice of the Son of God – the voice of the Truth. Nevertheless, like the Master, we should be compassionate toward all, rejoicing that those who cannot hear distinctly in the present time will hear unequivocally very shortly, when the Kingdom shall be established and all the deaf ears shall be unstopped, and the knowledge of the glory of God shall fill the whole earth.

"TAUGHT THEM MANY THINGS"

We should take a lesson from the Master's example. There were many things that he could teach even to the multitude that would be to their advantage, to their comfort, and serve as a preparation for their development, so that they would by and by be prepared for the deeper things. To his twelve apostles, and those who were his specially consecrated disciples, he had still other things to tell, saying, "To you it is given to know the mysteries of the Kingdom of God: but unto them that are without these things are done in parables." (Mark 4:11.) And yet even to the disciples there were certain things better left unsaid, as our Master intimated: "I have many things to tell you, but ye cannot bear them now" – "the spirit of truth shall guide you into all truth." – John 16:12,13.

So the Apostle says, we may talk of the deep things of God, the wisdom of God hidden in mysteries, to those who are

advanced in the knowledge of him and those prepared in heart for the deeper truths. We are to be especially on guard against choking the babes in Christ with the strong meat; but nevertheless we are not to allow them to starve, but to give them the milk of the Word that they may grow thereby. Let us remember our Lord's words as well as his example: he said, "Be ye wise as serpents and harmless as doves." Doubtless every one who reads these words can realize that in the beginning of his efforts to serve the Lord and his cause he did more injury than good because of unwisdom, indiscretion, a failure to take heed to the instructions of the Lord, a failure to follow his example of giving milk to babes and strong meat to men.

From an account given in another of the Gospels it seems evident that after teaching the people our Lord left them for a time and went with his disciples apart on the hillside, where they reviewed their ministries. Doubtless, also, they had opportunities for such fellowship and recounting on the boat on the journey. It would appear to have been later in the day, in the afternoon, that he came down from the mountain and that the crowds already there were augmented by large caravans, which at this time were en route for Jerusalem for the Feast of Passover, the whole multitude numbering several thousand. Apparently the newcomers were full of questions and interest and our Lord gave forth teachings and expositions.

"GIVE YE THEM TO EAT"

The night was coming on and the disciples urged that the Lord should disperse the people, but he had a purpose which they knew not of – he had in mind one of the greatest miracles of his entire ministry. However, instead of telling them of it, he allowed the matter to come about in the most natural way, suggesting to them that they should seat the multitude and he would assist them in their helplessness. **[R3780 : page 158]** He inquired what food

they possessed, and a lad with four barley loaves and two small fishes was found – next to nothing. This served our Lord's purpose, however; he wished to show his willingness to cooperate in the work of blessing the multitude, and thus he illustrated a general feature of his dealings with his people and with the world. He takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service and accomplishes great things. He thus associates his people with himself, and blesses them by these experiences and lessons even more than he blesses those to whom he sends them with his mercies, temporal and spiritual.

The disciples had learned to be obedient in respect to whatever the Master would propose; hence we find no objection offered to the Lord's command that they apparently make themselves foolish in the sight of the people by bidding them sit down in a hundred companies of fifty to prepare for a feast when apparently no feast could be spread for them. They were beginning to learn that he who could fill their nets with fish, who could awaken from the sleep of death, who could restore withered hands and heal without a touch by a word, was so different from themselves as to be beyond the power of their judgment or criticism. They obeyed; the Lord did the rest.

BLESSING THE BREAD

Our lesson says that the Lord blessed the bread; John's Gospel recounting the same matter says, "He gave thanks." The two thoughts are in close agreement – the giving of thanks to God brought indeed a blessing upon the food. We pause here to suggest that if it was appropriate that the Only Begotten of the Father should render thanks for that frugal meal and should ask the divine blessing upon it, it is certainly becoming that any who in any sense of the word profess to be his followers should copy his example in this as well as in other things. How can we partake

of food, recognizing that it is of God's bounty and provision, without returning our thanks or acknowledgments? We feel sure that all who do render thanks receive special blessing with their food and upon it, and a special wisdom in respect to the use of it that others fail to get. The very peace and rest of heart which comes as a result of looking to the Lord in gratitude, and accepting his provision with thankfulness, by natural law insures a tranquillity which is favorable to the digestion of the food. Undoubtedly food which is eaten in a pleasant and thankful attitude of mind is more nourishing, more refreshing, than the same food if eaten in unthankfulness or anger or with feelings of dissatisfaction. **[R3781 : page 158]**

Notice also that the feast for which our Lord returned thanks was not a sumptuous one; it was not served in elegant, decorated ware; it was not fine food; it was plain barley bread and dried fish. As we think of the simplicity of the diet of our Lord's day and of that of the people of oriental countries still, and as we consider the food furnished to the Japanese army and the usual food of the Japanese family, we get the lesson that both in quantity and in quality many people of our day are overfed and perhaps not benefited thereby – that plainness and simplicity of food would not only be more healthful, but would leave much more time for the spiritual refreshment, the bread from heaven, and the service of the Truth to others. Each should consider this matter and act upon it according to his circumstances and the interests and preferences of others, which he is surely bound to consider.

One lesson, however, all can appropriate, namely, that gratitude to God is appropriate however simple our bill of fare. It would be our hope that so far as possible the readers of this journal in their family associations are not neglectful of this privilege of giving thanks – to the extent that they are the persons having properly the authority or conduct of the family's affairs. It

would be, of course, inappropriate for a stranger or a visitor to intrude upon the customs of the family, nor can we think that it is always appropriate to openly manifest our thankfulness to the Lord when at public tables, at hotels, restaurants, etc. We might be pleased to thus acknowledge the Lord, but might well refrain if our conduct would be misapprehended as Pharisaism. In such cases, however, the heart should always render thanks – even if no outward sign or word should indicate it to those about us – before a mouthful of food be taken.

THE DISCIPLES GAVE TO THE PEOPLE

Other accounts show us that as the Lord broke the food he distributed it to his disciples, they in turn carrying it to the multitude. How gracious of the Lord to so arrange matters! The disciples were thus the better witnesses of the power of the miracle, and the people were more or less made acquainted with the apostles, who perhaps later on, after Pentecost, met many of them, and, as the Master's representatives, bore to them the heavenly bread. It is still the same, for the Lord will find and will feed and will strengthen those who are his, for "the Lord knoweth them that are his." (2 Tim. 2:19.) He is not at all dependent upon us for the carrying of the Present Truth to the hungry multitude, but for our advantage he has given us the privilege of becoming co-laborers with him. How we should appreciate it! How eager we should be that any little barley loaves we may possess, any little fishes, any dollars and dimes, any shillings and pence, any time and influence, might be used of the Lord in his blessed work!

While such a course on our part is in the Scriptures dignified by the name of sacrifice, yet really, to those who understand the situation properly, it is the very reverse, a blessing, a privilege, a favor. We are glad to note that this privilege is so highly esteemed by those who are now rejoicing in the Present Truth. It is a matter of continual wonder to the enemies of the Truth, as well as to the

slightly interested, that means seem never lacking for the promulgation of the harvest message, and that without resorting to appeals to the world through festivals, fairs, etc., without importuning the Lord's people by requests for money or any collection baskets – the Spirit of the Lord seems to accompany the Truth, so that those who have the Truth and have talents of any kind for the Lord's service rejoice with joy unspeakable to have these used, giving thanks to the Master for the privileges they enjoy.

"ALL ATE AND WERE FILLED"

It was not merely a taste of food that the Lord provided, but a satisfying portion – all had plenty. We may reasonably suppose, however, that a meal consisting of barley bread and dried fish would not be partaken of as liberally as if condiments, spices, sauces and preserves, sweets, etc., [R3781 : page 159] had been supplied. Perhaps nature with us all would act more reasonably, so we would know when we had enough, if we lived more upon the plain substantials of life, and did not too much pamper our appetites and encourage ourselves to eat beyond the point of proper satisfaction of hunger.

That great multitude in some respects pictures the world during the Millennial age. Those who now follow the Lord as his special disciples will then be supplied abundantly by the Master with the bread of eternal life and will be privileged to distribute it to all the families of the earth. They will all have the opportunity of being filled, refreshed, strengthened. As we see how much the world lacks in this matter now, our hearts rejoice to know of the abundance of God's provision for the future and of the share we shall have in co-laboring with our Redeemer in the distribution of it to every creature, that all who will may take of the water of life freely and eat of the bread of life to their

satisfaction. It was on the day after this miracle that our Lord gave his discourse on the bread of life. – John 6:26-58.

GATHERING UP THE FRAGMENTS

It would strike us as rather severe economy that the Lord should send his apostles to gather of the leavings of the feast from the multitude. It would be rather severe economy to oblige the faithful twelve to subsist upon the scraps that had been fingered by five thousand people. It seems much more reasonable to suppose that the small fragments left by the multitude were allowed to go to the birds and squirrels, and that the fragments gathered by the apostles were those broken by our Lord. As he broke the loaves and fishes they multiplied exceedingly, so that he supplied and resupplied the disciples with the food, while they carried it to the multitude, and that a sufficiency remained beside for our Lord to fill the twelve baskets with food that was good and clean and in every way suitable for further use.

The lesson of economy is appropriate to us all, but in our experience the poorest of the world and of the Lord's people often have greatest need for this lesson. While the Lord had abundance of power to create, he would have his disciples note the principle of economy and practise it. His wealth of power should not be a cause of extravagance on the part of any who are his. Extravagance in any matter seems much out of place in any that are our Lord's followers. If we have more than we need are there not others who have less than they need? If we have the Spirit of the Master we will have the spirit of helpfulness and generosity, and that increasingly as we come more and more into his character-likeness.

The same lesson seems to come to us in connection with the harvest work. We sometimes say to ourselves, "While our Lord is rich why should any of his followers be poor?" Undoubtedly it must be to our advantage that the Lord provides apparently just

what is needed for his work and no more. The lesson in this parable is that he desires to give us, his followers, opportunities for sacrificing in connection with his service, and thus to bless us and to enable us more and more to appreciate our privileges. Perhaps, too, if the harvest work were blessed with wealthy friends and abundance of money this would foster more of a worldly spirit, more of pride and outward display, which would be disadvantageous to the cause and unfavorable for our own development. Let us be content with such things as we have, with the plain bread and fish, with our Lord's blessing. Let us take heed to the fragments, too, that we may render up a faithful record of our stewardship, that we may see to it that the talents entrusted to us have not been buried in the earth, but have been used to the best of our ability to the glory of our King.

As our Golden Text declares, we are to give our Father in heaven thanks for every good thing, including the bread of life – including Jesus, the salvation which he provides, and the Kingdom blessings which are coming through him and the privileges of association with him. All things are of the Father, and all our favors are by or through the Son. Gratitude is one of the smallest returns imaginable: it leads on to perfect love, which includes a self-sacrificing spirit.
