

STORY

Jesus Feeds the Five Thousand - Matthew 14:13-21, Mark 6:34-44; Luke 9:10-17; John 6:1-16

TEACHER PREPARATION FOR THE LESSON**Before Sunday:**

1. Pray for understanding of the lesson, and for the God-given wisdom that will enable you to teach it to your students in a manner well-pleasing to the Lord, and edifying to the pupils (James 1:5: "If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him").
2. Read through the passages listed above. Since each of the evangelists records portions of the miracle pertinent to a particular audience and purpose in writing, the "whole picture" can only be obtained by reading all four accounts.
3. Carefully read over the *Background* section below. If you have questions (whether about content or methods of presentation), consult with your pastor.

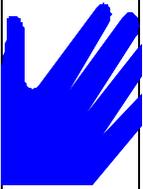
An effective technique for mentally retaining the information, so that you can teach the lesson proficiently on Sunday, is to pause after you have read each paragraph or so, and (without looking back) paraphrase the content of that paragraph. Re-read the notes as necessary, until you are confident that you understand the material, and can explain it to your students.

The material in the *Background* section is written for an adult level of understanding, and contains much more material than what you will present to your class on Sunday. However, it is important that your understanding of the material goes well beyond just what you will present on Sunday. This additional information enables you to respond to questions that may come from the students, and also strengthens you in your own understanding of God's Word.

4. Review the *Students' Materials*, considering how to present this content to your particular class. Different groups of students (*e.g.*, a Sunday School class composed entirely of Christian Day School students as contrasted to one of all public school children) will require somewhat different presentations.
5. For this particular lesson, decide whether you will prepare samples of barley loaves like the ones Jesus used in this miracle. There is a recipe included with the lesson materials, at the end of the *Teacher's Notes*. If you do decide to prepare these loaves, allow time to do so Saturday night or very early Sunday morning. Making these barley loaves probably will not give the students any greater understanding of the point of the lesson; but it will most certainly make it more memorable for them.

Sunday Morning:

1. Offer thanks to the Lord that you have been granted the blessing of being able to be a co-worker with Him in this ministry, as well as a prayer of petition for His blessings upon your students as you proclaim His Word. Remember in this prayer not only the students as a group, but also any individual students with particular needs or difficulties. Remember also James 1:5.
2. Review the lesson materials.
3. Get to church in time to set up your classroom as needed, and to greet the students as they arrive.



Vocabulary:

Note below any words from the story that you think your students might need to have explained. Define these words, and also give any other preparatory concept explanation you feel might be beneficial to your class, before presenting the lesson.

Words/Concepts to be explained:

- A. v. 7, “Two hundred denarii” One denarius equals approximately 17¢ in today’s American money, so the 200 denarii mentioned by Philip would be equal to about \$34. Read the notes under verse 7 for the significance of this statement by Philip.
- B. v. 9, “five barley loaves” These were flat, thin, slightly crispy, round sheets of barley bread. See the footnote on this in the *Background* section in connection with vv. 8&9. Note also that there is a recipe for these barley loaves included at the end of these Teacher’s Notes, in case you wish to bake some for use with this lesson.
- C. Other words or concepts to be explained:

OUTER AIM

Jesus multiplies five loaves of barley bread, and two fish, to abundantly feed 5,000 people.

INNER AIM

The deeds Jesus performed in His earthly ministry reveal and confirm that He is the Messiah, the promised Savior of the world, Whose righteous life and atoning death have accomplished our eternal salvation.

BACKGROUND

Review the following commentary (the verse numbers refer to the 6th chapter of *The Gospel According to John*) as part of your personal preparation for the teaching of this lesson.

vv. 1-4

This miracle¹ occurred near the end of the second year of Jesus’ public ministry, shortly before the third Passover of that ministry. Thus, this miracle was performed in the spring of the year, which accords exactly with the description of the location as being an area of lush grass (Mt. 14:19, Mk. 6:39, Jn. 6:10).

At this time, Jesus was well-known and extremely popular in Galilee. Indeed, He found it difficult to avoid drawing large crowds wherever He went. Unfortunately, as John notes (6:2), the motive of the people in thronging to Jesus was “...because they saw His signs which He performed on those who were diseased.” Tragically, the popularity of Jesus with most of the people was due to the material blessings incidental to His ministry, rather than having to do with matters of forgiveness of sins, righteousness before God, and true religion. In other words, The interest of most people who came to Jesus was not in the Kingdom of God, but in earthly benefits. They were ready (especially after this miracle) to **proclaim** Jesus as the Messiah—indeed, they would be willing to do so by force, if

¹ Of the thirty-three miracles of the Lord, this is the only one which is reported in all four Gospel accounts.

necessary (Jn. 6:15)—but they did not understand the true nature and ministry of the Messiah.

Jesus, along with the twelve apostles, crossed the Sea of Galilee from west to east, to a “desert place”;² there to withdraw from the crowds and the pressures of His public ministry for a short time. In his commentary on St. John’s Gospel, R.C.H. Lenski says, “St. Mark, indeed, gives another as the immediate motive, namely, that the Apostles, who were just returned from their mission, might have time at once for bodily and spiritual refreshment, might not be always in a crowd, always ministering to others, never to themselves.” Also, John the Baptist had just been murdered, and this additional stress added to the need for quietude and calm in the lives of Jesus and the apostles.

Many people of Galilee saw Jesus and His disciples leave, and—anticipating their destination—spread the word. When Jesus and the disciples arrived on the other side of the lake, multitudes of people were already there, waiting for Him. Although the presence of this crowd entirely defeated the purposes for which Jesus and the disciples had traveled to the area, Jesus nonetheless graciously received the multitudes, taught them, and healed the sick.

vv. 5&6

Although the masses of people came to Jesus primarily to benefit from miracles of healing such as they knew He had previously performed, the Lord ministered to more than just their bodily needs. Matthew records that Jesus healed them, Mark notes that Jesus taught them, and Luke gives the complete account, recording that Jesus “...spoke to them about the kingdom of God, and healed those who had need of healing.” John, assuming his readers’ familiarity with the other accounts, doesn’t mention the teaching and healing at all. He, instead, records the question Jesus asked Philip,³ and then mentions that the question was asked as a test, since “...He Himself knew what He would do.”

This incident concerning Philip is found only in the Gospel of St. John, even though the miracle itself is found in all four gospels. It is included, perhaps, to keep us from concluding that the disciples, rather than Jesus, were the ones who took the initiative in addressing the approaching need. Here in John, we learn that Jesus thought about this need already when the crowds first began to form.

Seeing the large number of people coming to Him, Jesus asked Philip (who would, of course, repeat the question to the others), “Where shall we buy bread, that these may eat?” As already noted, Jesus knew how He was going to supply the need. His purpose in asking this question was to test the apostles, by getting them to consider the situation, and then apply to it what they knew of Him. They failed the test.

What should Philip (and the others) have answered? Here was Jesus, performing miracles of healing. They knew also of His other miracles, including the miracle at Cana, where Jesus changed water to wine—a very large quantity of wine. Should not the application of this knowledge have been for the disciples to have had complete confidence in the Lord’s ability and willingness to meet also this need?

There’s an even more important reason why the apostles should have had confidence that Jesus would

² Luke records (9:10) that this place belonged to the city called Bethsaida, but this Bethsaida is not the same one as Bethsaida of Galilee, the city from which Peter, Andrew, and Philip hailed. Bethsaida of Galilee was on the western side of the Sea of Galilee, and this place where Jesus performed the miracle of the Feeding of the 5,000 was a desert area on the northeast side of the sea, near a different city which was also called Bethsaida. At this time of year (spring, near the Passover), this uncultivated plain near the mouth of the Jordan would have had tall, green grass, exactly as described in the Biblical narration.

³ Jesus probably asked Philip this question before starting to minister to the people, so that while Jesus was ministering (*i.e.*, healing and teaching), Philip and the other apostles could consider what they knew of the Messiah, and apply this knowledge to Jesus in the present situation

meet all their needs, including the feeding of this large crowd of people. **Philip had previously (John 1:45) confessed that Jesus was the Messiah foretold by Moses and the prophets.** Indeed, it very well may have been this recognition by Philip that explains why Jesus posed the question to him. Recognizing that Jesus was the promised Messiah, and realizing that the Messiah was greater than Moses and the prophets, Philip and the others should have applied this to their present situation in answer to the question posed by Jesus to come to the conclusion that the Messiah can do more than Moses and the prophets did.⁴

In connection with this impending need and how it might be met, Philip should have remembered that Moses had given the people bread from heaven in the wilderness, the prophet Elijah had caused the jar of flour of the widow in Zarephath to remain full (I Kings 17:10-16), and the prophet Elisha had also fed many with little (II Kings 4:42-44). The application is clear: Jesus, the Messiah, could certainly do more than Moses, Elijah, and Elisha. He could meet the need of feeding these people in Galilee.

Philip and the others did not make this application. They did not recognize that Jesus, the Son of God, the same One about Whom the Psalmist says, “The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing,” the One Who has sustained all things from the creation of the world, could certainly this day feed these few thousand people.

v. 7 Rather than exercising and applying their faith to arrive at this conclusion, the disciples thought of nothing beyond their natural human (in)ability in connection with the need. Their response was to repeat Philip’s earlier observation, “Shall we go and buy two hundred denarii worth of bread and give them something to eat?” (Mark 6:37) There is, in this reply, a faithlessness bordering on sarcasm.⁵ Note how this doubt of the Lord’s ability to do what His Word implies sounds so much like the wavering Moses in the wilderness, who—in spite of the many miracles he had seen—still had vestiges of human doubtfulness and lack of confidence in the Lord’s promises. Moses, doubting how God could possibly fulfill His promise to provide food for Israel in the wilderness, asked, “Shall flocks and herds be slaughtered for them, to provide enough for them? Or shall all the fish of the sea be gathered together for them, to provide enough for them?” (Numbers 11:22) The disciples asked, “Shall we go and buy two hundred denarii worth of bread and give them something to eat?” (Mark 6:37) The parallel is striking.

Philip estimates the lowest possible cost—only enough that would give each person “a little something” rather than to actually feed them or satisfy their hunger. Yet even this minimum amount, approximately 200 denarii, was much more than Jesus and the disciples had. Philip is responding to the Lord’s question by stating that the need greatly exceeded their ability to meet it.⁶ The point, of course, is to emphasize that even if there had been some place nearby where a large quantity of food

⁴ This is what is known as an “argument from the lesser to the greater.” For example, if Jim is known to be much stronger than Fred, and if Fred can bench press a 150-pound weight, then certainly Jim can be expected to be able to bench press a heavier weight. In this case, the argument is that since the Messiah (Jesus) is greater than Moses and the prophets, and since Moses and the prophets performed works of miraculous feeding, so the Messiah could do all this and more.

⁵ This response, by the way, seems to be quite common when the weakness of our faith keeps us from acting in a manner consistent with our confession. *e.g.*, “Right. I’ll tithe, and we’ll simply live on air instead of food.”

⁶ One denarius equals approximately 17¢, so the entire amount was about \$34. However, one denarius was a day’s pay for a laborer, so this was equivalent to about 9 months’ worth of pay, using our average of 22½ working days per month.

could be bought, they wouldn't have had enough money to do so anyway. Meeting the need was impossible, humanly speaking, for two reasons: (1) there was no place nearby where such a quantity of food could be purchased, and (2) even if there were such a place, the disciples did not have anywhere near as much money as doing so would have cost.

Jesus' purpose in asking Philip where bread might be obtained for so many was to make them realize that meeting this need in the way they were thinking was impossible, and so they should turn their thoughts in a different direction.

vv. 8&9 Jesus had told the disciples to find out how much food was there among the people (Mark 6:38). Here in John 6:8f, Andrew reports the answer. There was a boy who had five loaves and two fish (presumably to sell).⁷ However, Andrew also adds the expression of hopelessness: "...but what are they among so many?" In effect, he is saying, "That won't work, there's not enough." The disciples apparently thought that Jesus had in mind to pool the available food, and all share.

What would Jesus make of such a small supply of food, when the need was so great and the possibility of obtaining more nonexistent? In connection with his commentary on this miracle, noting the weakness of the disciples' faith, Chrysostom quotes Psalm 78:19: "Yes, they spoke against God: They said, 'Can God prepare a table in the wilderness?'" Chrysostom suggests that this Psalm is a Messianic prophecy, fulfilled in this event, and also notes how fittingly this wilderness location, and the lush early spring grass, fit the Psalmist's picture. It is also worth noting that the failure of the apostles to apply their faith to their actions (that is, although they knew Jesus to be the promised Messiah, they still did not act in this situation according to that knowledge) did not prevent Jesus from nonetheless abundantly supplying the need. Such is the grace of our Savior.

Five loaves and two fish was not much food, and it was the type of food eaten by the poorest classes of people. Barley was of significantly less value than wheat. At the time of Elisha, barley was worth only half the value of wheat (II Kings 7:1), and in the New Testament era, it was worth approximately one third the value of wheat (Revelation 6:6). However, the faithful know that God can do much with little. In fact, these five barley loaves cannot help but remind us of the dream of the Midianites and the Amalekites that was overheard by Gideon and Purah. (Judges 7:9-15) This dream signified how the Lord would use the seemingly inadequate force of Gideon's 300 soldiers—represented by a lowly loaf of **barley bread**—to meet and overcome what seemed to be an overwhelming need. Here in the wilderness of Bethsaida, Jesus would use the seemingly inadequate supply of five barley loaves and two fish to meet and overcome the hunger of over 5,000 people.

v. 10 The Matthew account records that Jesus told the disciples to bring the bread and fish to Him, which

⁷ These were cooked fish, ὄψαρια, such as the cooked salt fish most commonly used in this region as a condiment of bread. Raw fish—such as those caught by a fisherman, or those for sale in a market—would have required the use of the word ἰχθυεῖς. The boy with the bread and fish was apparently a vendor, who had brought this small supply (although more than one person would have brought, if it had been only for himself) of fish and loaves for the purpose of selling them.

Note: This "bread" was not loaves such as we use. The artoi were flat, thin (about 1½"), round sheets of barley bread that were baked until almost crisp. They were used by the poorer classes of people. Pieces were broken off, and often used in lieu of plates, sort of like a thick cracker, for food such as broiled fish.

means they were to buy them from the boy. Jesus then told them to have the people⁸ sit down. Mark's account hints how the estimate of 5,000 could be made with a degree of accuracy: the men were grouped in ranks of 100's and 50's. This orderly seating, with rows between, also facilitated the serving of so many. Even in the performance of a miracle, God is a God of order, not confusion.

v. 11

Notice the utter simplicity of the inspired account. There was no long, pretentious, Pharasaical ceremony. Jesus took the fish and loaves, gave thanks, and distributed the food.

Note well the contrast between Philip's estimate that a minimum amount of food might be purchased for 200 denarii; compared to what Jesus did in giving to everyone "as much as they wanted." Jesus does not skimp. This reminds us of the verse from Hymn 459, "Thou art coming to a king, / Large petitions with thee bring; / For His grace and power are such / None can ever ask too much." We might also remember the first miracle Jesus performed, where in changing the water into wine at the wedding in Cana, the ruler of the feast pronounced that wine to be in every way superior, and expressed surprise that the "best wine" wasn't served first. A false asceticism⁹ has no part in genuine, Biblical Christianity.

v. 12

Note the use of the aorist verb "were filled." Each person ate all he could. Note also that even with all this abundance, nothing is to be wasted. This careful avoidance of waste is not the point of the story; but it does incidentally offer us a glimpse into one facet of the Biblical principle of stewardship: a profusion of material blessings is not something that should lead to careless disregard in connection with the proper use of those blessings.

This gathering up of the extra food has additional significance: the purpose of Jesus' ministry is not to provide an endless supply of material needs. If it were, there would have been no point in saving the "leftovers," since Jesus could have merely continued to miraculously provide whatever additional food was needed, whenever it was needed. We should avoid the trap of trivializing this miracle of our Lord by thinking of its primary application in terms of the *Fourth Petition* of the Lord's Prayer ("Give us this day our daily bread"). Jesus is not to be viewed (as the people who were fed on this day saw Him) as a "bread king."

The miracle has significance beyond just the meeting of a fleeting, temporal need. The "point" of the miracle was not that we can trust Jesus to supply our material needs (we can do so, of course; but that is not the point of the event). This was much more; it was a sign (not just a supernatural work; but one which signifies some particular truth), by means of which the Savior was revealing and confirming His identity and mission as the Messiah. Trench¹⁰ says, "Thus He, all whose works were 'signs,' embodied and visible words, did in this miracle proclaim Himself the true bread of the world, the unexhausted and inexhaustible upholder of all life, in whom there should be enough and to spare for the spiritual needs of all hungering souls in all ages."

⁸ The NKJV is an especially good translation here. Most English translations fail to observe the different words used in the Greek to distinguish between *people* (including women and children) and *men*. The NKJV accurately notes that Jesus had the disciples make *the people* (τοὺς ἀνθρώπους) sit down, and that *the men* (οἱ ἄνδρες) numbered about 5,000.

⁹ Errorists are always trying to make Christianity either libertine or pietistic. These are opposite errors, addressed also by Jesus against the whining errorists of His day (Matthew 11:17-20, Luke 7:32-34).

¹⁰ Richard Chenevix Trench, *Notes on the Miracles and the Parables of Our Lord* (Westwood, NJ.: Fleming H. Revell Company, 1953)

After the crowd had eaten all it wished, twelve baskets (one for each Apostle) of fragments were gathered up.¹¹ St. John records that it was the Lord Himself Who commanded that these pieces be gathered up, and he also records the reason: “...so that nothing is lost.” “He who had but now shown Himself God, again submits Himself to the laws and conditions of his life upon earth, so that, as in the miracle itself his power, in this command his humility, shines eminently forth.” (Trench) In His earthly ministry, Jesus was in His State of Humiliation (exinanition). After using His divine power in the performance of this sign, He once again sets aside the use of His almighty power, in order to fulfill His office as our Redeemer, taking our place under the Law.¹² This miracle was performed to signify that Jesus is the Messiah, the Son of the everlasting God, with power and majesty. It was **not** performed for the trifling purpose of meeting a fleeting, temporal need; nor would Jesus continue to provide physical food in this miraculous manner. Therefore, Jesus told His disciples to gather up the remaining pieces, which would be used to meet future needs.

These remaining pieces greatly exceeded the original stock from which Jesus performed the miracle, thus being a visible symbol of that Christian giving which increases, rather than diminishes, the wealth of the giver (cf. Prov. 11:24 & 25). There is, perhaps, another reason why the Scriptures record the fact that twelve baskets of bread and fish pieces remained after everyone had eaten his fill: the existence of these “leftovers” removed any possible objection from doubters who had not been present at the event that something akin to “mass hysteria” had caused the people to be deluded into falsely thinking a miracle had taken place. The “leftovers” formed tangible evidence, observable and undeniable to anyone who cared to investigate the matter, that the reported event had, in fact, occurred.

v. 13 In this one verse, John juxtaposes the twelve baskets of “leftovers” with the five loaves from which they were produced. This underscores the fact that the amount remaining after all the people had eaten their fill was much more than the amount with which they started.

V 14 John adds this (“Then those men, when they had seen the miracle that Jesus did, said, ‘This is of a truth that prophet that should come into the world’”), which the synoptists leave out. Matthew, Mark, and Luke record that after gathering the leftovers, Jesus had His disciples return by boat back across the Sea of Galilee, while He remained and dismissed the people, and then went up on a mountain to pray. John’s Gospel, alone, reveals the thoughts of the people about Jesus, because John’s inspired purpose is to show how opposition to the true ministry of Jesus developed also now in Galilee.

These people were like many today who try to make Christ and Christianity serve their own

¹¹ St. Mark is the only evangelist who mentions that these “leftover” fragments included fish as well as the bread.

¹² “Accordingly, the humiliation of Christ consists in this, that He refrained, during His earthly life, from the full use (χρησιζ) of the divine glory communicated to His human nature.” (Pieper)

“This majesty He always had according to the personal union, and yet He abstained from it in the state of His humiliation, and on this account truly increased in all wisdom and favor with God and men; therefore He exercised His majesty, not always, but when it pleased Him, until after His resurrection He entirely laid aside the form of a servant, but not the nature, and was established in the full use, manifestation, and declaration of the divine majesty.” (Formula of Concord, *Trigl.* 821, Epit., VIII, 16)

purposes¹³ rather than recognizing His true nature and ministry. These people were ready—even extremely eager—to embrace and follow Jesus, so long as He led them on the path of their own choosing! So it is also with many today. Jesus, however, both then and now, will have nothing to do with that kind of “discipleship.”

Take special note of the use of the word σημειον (sign). A sign is a deed that signifies something more than its own performance. A sign points beyond itself to something to which it attests. This is more than just “miracle,” a deed that produces wonder. A sign goes beyond that. It has ethical force. This sign points to Who Jesus is; but the people didn’t look beyond the miracle of bread and fish. At most, they saw it as indicating that Jesus could meet their earthly needs. They wanted a king to overthrow the Romans, and to restore Israel to prominence and prosperity.

The Greek uses the imperfect tense, “...they were saying” in verse 14, rather than the simple past (“said”) chosen by the NKJV translators. The imperfect tense of the Greek suggests an ongoing condition, rather than a completed action.

“The prophet who is to come into the world.” (compare John 1:21 and Deut. 18:15) This is a Messianic designation, but the people misperceived the nature and work of the promised Messiah. After this miracle, the people planned to take Jesus—against His will, if necessary—to Jerusalem, and there proclaim Him their king. Jesus therefore withdrew from them before they made this attempt.

STUDENT PRAYER

After the presentation of the lesson, lead the students in prayer. Include petitions that we might at all times remember that Jesus proved through His miraculous works that He is the promised Messiah, Who has delivered us from sin, death, and the devil. Include also petitions that we may, with the help of God, confidently apply this truth in all areas of our lives (unlike the disciples, who recognized that Jesus is the Messiah, but who sometimes did not apply that truth in the “difficult” situations in their lives).

PRESENTATION

Tell the story in your own words, tailoring the vocabulary, concept presentation, and background information to the level of your particular class. Levels 3 and 4 could read the story from the student folder; but if you choose this method, it is recommended that you have **volunteers** read the material aloud, for the entire class to hear.

APPLICATIONS

1. The apostles, in this instance, failed to apply what they knew about Jesus (that He is the promised Messiah, the almighty Son of God, gracious and merciful to His people) to the difficulty that confronted them (feeding the hungry crowd). So also, we sometimes may fail to rely on the Savior, and to confidently follow the principles of His Word, when we are confronted with problems to which we do not see an obvious solution.

¹³ For example, there are some who fashion Jesus as a revolutionary, others as a pacifist, yet others as an antinomian, and many who portray Him as merely an example for us to follow. All of these opinions are chosen in preference to believing the truth: that Jesus is the Son of God, Whose perfect righteousness is imputed to us, and Whose sacrificial death has washed away our sins, redeeming us from sin, death, and the devil.

This lesson should remind us that at all times and in all circumstances, the Lord will cause all things to “...work together for good to those who love God, to those who are the called according to His purpose.” (Romans 8:28) We, therefore, need never fear to apply in our daily lives that faith which we profess with our mouths.

2. The Name of Jesus is often mis-used. There are those (like the crowds who came to Jesus only because they wanted to benefit from His miracles of healing, or who were willing to follow Him only because they thought that He would be an earthly, political leader of Israel) who claim to be His followers, but whose perception of His person and work is entirely wrong. They often speak in what sounds like favorable terms about Jesus, but they see Him only as a moral example, or no more than another prophet, or as a fighter for human rights and dignity. We must remember that Jesus is the Son of God, and that the primary focus of His ministry was spiritual: He came to save sinners, that we might have eternal life.
3. Jesus not only supplies all our needs, His providence is abundant (*cf.* v. 11 commentary). Nonetheless, part of proper stewardship of the Lord’s gifts involves not wasting what He provides (*cf.* commentary on vv. 12 & 13).
4. The miracles of Jesus (as also the fulfilled prophecies of Scripture) provide “signs” that reveal and confirm His Person and Word. Our faith is not a product of human speculation; the content of that faith is revealed by God, and confirmed by the works Jesus performed.

PASSAGES

These passages can be assigned as memory work, or simply worked in to the lesson presentation.

We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth.... John 1:45

“If You are the Christ, tell us plainly.” Jesus answered them, “I told you, and you do not believe. The works that I do in My Father’s name, they bear witness of Me.” John 10:24f

You alone are the Lord; You have made heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas and all that is in them, and you preserve them all. Nehemiah 9:6

...the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. Matthew 20:28

Yours, O Lord, is the greatness, the power and the glory, the victory and the majesty; For all that is in heaven and in earth is Yours; Yours is the kingdom, O Lord, and You are exalted as head over all. Both riches and honor come from You, and You reign over all. In Your hand is power and might; in Your hand it is to make great and to give strength to all. I Chronicles 29:”11&12

Oh, taste and see that the Lord is good; Blessed is the man who trusts in Him! Oh, fear the Lord, you His saints! There is no want to those who fear Him. The young lions lack and suffer hunger; but those who seek the Lord shall not lack any good thing. Psalm 34:8-10

HYMN CHOICES

“Come, My Soul, Thy Suit Prepare” (TLH 459:1-3)

“Thou Art the Way; to Thee Alone” (TLH 355:1-4)

“The Lord My Pasture Shall Prepare” (TLH 368:1-4)

RECIPE FOR BARLEY BREAD

- 1 cup barley flour (if your local market does not carry barley flour, you can probably find it at health food stores; especially those that carry “organic” food products)
- 6 tablespoons of sesame oil
- 2 tablespoons of water
- a dash of coarse kosher salt
- sesame seeds (optional, for topping; probably not authentic)

Combine all ingredients, and knead constantly for five to ten minutes, until the dough is somewhat “stretchy.” Add a little more oil or water if necessary, remembering that the dough should be somewhat oily.

Roll out the dough on a well-floured (remember, barley flour) board. For our purposes, it should be approximately ½" to 1" thick, although you may want to experiment with this. If you do not have a rolling pin, simply form small blobs of dough into ½" to 1" thick cakes. If you wish to make the cakes as uniform as possible (after all, you don't want the Sunday School children to get into a fight about who gets the biggest cake), use the rim of a water tumbler to cut out individual cakes.

If you wish to have sesame seeds on the cakes, oil the tops of the loaves and sprinkle them with the sesame seeds before baking. Bake the cakes on an oiled baking tray in a 400° oven. How long this will take depends on the thickness, so keep an eye on the loaves. Bake until they are lightly browned around the edges.