

Messiah's Feast

Mark 6: 30-44

As we continue on now in our series in Mark, if you remember, the previous episode we just read was the account of Herod's courtroom and the martyrdom of John the Baptist. The events now turn, the camera turns, as it were. There's a hard stop. And then we come back in on the apostles returning to Jesus after having been sent out to declare the gospel. This is Mark six thirty.

The apostles returned to Jesus and told him all that they had done and taught. And he said to them, come away by yourselves to a desolate place, and rest a while. For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a desolate place by themselves. Now many saw them going and recognized them. And they ran there on foot from all the towns, and got there ahead of them. And when he went ashore, he saw a great crowd, and he had compassion on them because they were like sheep without a shepherd. And he began to teach them many things. And when it grew late, his disciples came to him and said, this is a desolate place. The hour is now late. Send them away to go into the surrounding countryside and villages, to buy themselves something to eat. But he answered, you give them something to eat. And they said to him, shall we go and buy two hundred denarii worth of bread and give it to them to eat? And he said to them, how many loaves do you have? Go and see. And when they had found out, they said, five and two fish. And then he commanded them to sit down in groups on the green grass. So they sat down in groups by hundreds and by fifties. And taking the five loaves and the two fish, he looked up to heaven and said a blessing. And he broke the loaves and gave them to the disciples to set before the people. and he divided the two fish among them all. And they all ate and were satisfied. And they took up twelve baskets full of broken pieces and of fish. And those who ate the loaves were five thousand men.

This is the word of the Lord. Please be seated. Well, will we get here in this episode? Tonight is a little bit more information about our Savior. Remember, we've been reading through Mark and we've been asking with each passage, what does it say about Messiah? What does it say about his mission? And what does it say about the cost of discipleship, the cost of following him? Now, we've just left a couple of episodes dealing with the cost of discipleship, the sending out of the disciples, the having to leave their homes, their unnamed. They're not allowed to take anything with them. They have to just sleep wherever they lay their head, wherever someone offers them something, they just have to take it. They can't plan. They can't save up. They just have to go and trust. And then that picture is made even more specific as we see John the Baptist martyrdom at the hands of the kangaroo court that Herod is holding, or he fears for the people and for their approval, even though he has some appreciation for John, it says that he is. He is terrifying. He is sadly divided amongst. In himself, and he finally gives in to the pressure of the crowd. And we see another cost of discipleship that those who declare the good news may end up martyred and losing their life. The scene now turns to the episode tonight, and this one really draws in our focus on the nature of Messiah.

We've learned a lot about him so far. We've learned about how he speaks about his kingdom, what he has authority over, and power, the fact that he teaches unlike anybody else. He teaches like word incarnate. When people hear them, they say, we've never heard anything like this before, and they'd heard a lot of Bible teachers, but when they hear him speak, they hear something different. It's got more authority, more power, more insight. But now we turn to a new aspect of our king, to a new aspect of Messiah's identity. And that's this that he is a compassionate and yet abundant Messiah, even in spite of his disciples inadequacy. Now you can see how these two things are important, right? Compassion and abundance are both important because you can be compassionate, right? But not be abundant. You can supply for the needs, get people out of the scarcity situation and give them just enough to kind of get them over the poverty line, right? Or you can be abundant without having compassion. You can spread freely. This is what Herod is. Herod is abundant. He just had an abundant feast, but it was only for the nobles in the land. And I think there's a reason why Mark puts Herod's feast right next to Messiah's feast. Right. He's asking us to compare the two. He's saying, think about him. Now think about him. One king is abundant. One king is also compassionate. You see, that's Messiah's the nature of Messiah's ministry. That's the nature of Jesus ministry as Messiah, as the anointed One. I'll come back to why we're focusing on his title as Messiah in this passage, because this is an importantly messianic passage. It's pointing to Jesus role as king, because what's being highlighted here is Jesus the shepherd. He even says it himself. They look like a people, a sheep who do not have a shepherd. So we're going to look at that Jesus compassion and his abundance in spite of, but also sort of miraculously through the inadequacy of the disciples.

So let's start with the compassion of the Shepherd. Verses thirty through thirty four highlight Christ's compassion. Now it's interesting. We see compassion in two different places in this passage. First of all is the compassion that he shows towards the disciples. Secondly, is the compassion that he shows towards the people. Let's start with the compassion before the disciples. Do you notice they've come back from their mission journey and they've had. We've already learned that they've had great, great success. They come back, they're exhausted. They give their report of all of the things that the Lord has been doing through them. We know elsewhere in the Gospels, they come back and they say, we did all kinds of things. We even cast out demons. And actually at that point that Jesus says, I saw Satan in your ministry cast out of heaven like lightning. Here we just get told, well, they gave reports and Jesus instantly and compassionately says, and now you need to rest. You've done a good job. But now let's go find a quiet place. Because there's a time to minister. And there's a time to rest, even for the apostles of Jesus Christ, as we see elsewhere, even for Christ himself. He knew about going to desolate places, as the ESV says, or what other translations call just the wilderness. He goes out to the wilderness. He goes out to the desolate places from time to time to get rest, because even Jesus, second person of the Trinity in his very human form, right, one hundred percent human and one hundred percent divine in his one hundred percent human form. He needs to rest. How much more do his disciples need to rest? I can remember multiple missions, trips, and any of you all who have done missions trips, you know what it's like. It's exhilarating. You see things and learn things that you never knew about before. The gospel is opened wide to you. As we talked about this morning, your heart gets enlarged for the glory of

God. But there's also something deeply exhausting about missions, isn't there? Maybe you just haven't done global missions. Maybe it's just the ministry that you do around your neighborhood. Maybe it's the Wednesday night evangelism that we do here at Briarwood, or just caring for your neighbors and the conversations that you have, which are sometimes exhausting. And yet it's ministry. I can't tell you how many times I've gotten on the plane after a missions trip and as I hear that door, that suction on the door shut, right when you hear the cabin pressurize and you finally just go, oh, now I'm going home. I need to rest.

We saw that with Jesus himself. After preaching to such a large crowd that he had to stand in a boat on the side of the shore back in Mark four, and he preaches to a crowd, and they cover the whole beach side. It's this makeshift auditorium. And then instantly he's so exhausted. He says, let's just let's not even go back to shore. brothers. Turn the boat around. We're going out to sea so I can rest. He sleeps so hard he even sleeps through the wind and the waves of the tempest that arises that night. You see, our Savior is compassionate. He's compassionate to the disciples. But then we see something else happen as they set out on their plan to go Sabbath in a desolate place where they can rest and eat, the popularity of their mission has gotten so far, so gone, so wide, that the people see them going. And some particularly, you know, insightful minds watch the direction of the boat and they say, I know where they're headed, and they get their friends together. And the word spread through the towns and the countryside. It says from town to town, people ran out to meet them in the place of rest where they were going. This shows us the second point of compassion. Have you ever come back from doing a good work and you're exhausted and you go and you lay down. Parents, you lay down, you put your head on the bed, maybe sit back on the couch, turn on the TV, or maybe you start scrolling on your phone and your child comes in and says, hey, dad, I need you. Right. Have you ever had that experience, that interruption of the rest? You're not being lazy. You're just resting, right? You're just looking for an opportunity to take a breath. You've been doing good work. And then the disruption comes, as we'll see later. It's hard to read exactly how the disciples, what their tone is when they say, send them all away. It could be that they're frustrated with this crowd because they see them as a disruption to Christ's plan. But we do know how Jesus sees them as they come, and they interrupt the hard earned rest of the Christ and his disciples. He doesn't see a disruption, but he sees Sheep and he has compassion over them because they need a shepherd. See, this is an important part of Christ's ministry, and it's an important part of our ministry as proclaimers of the gospel as well. It's important for us to remember that God often brings us opportunity for ministry, opportunity for mercy, opportunities for charity and love at times when we don't plan it. And in getting ready for that means getting your head around the idea of divine providence in the world and recognizing that God is putting you in places so that you can do the work that he's called you to do.

Now, this isn't just on occasional situations like this. You know where you're trying to rest and someone disrupts your rest. I'm talking about all of your situations in life. You may ask yourself, why is it, Lord, that this guy has to be my brother? Why did I have to grow up with this person in my family? Why did they have to be my parents? And you can ask this question again, Lord, what are you providentially doing by putting them in my life? Lord, why do I have to have that neighbor? Why couldn't I have the one on the other side, the one on the right hand side?

Why can't I have them on both sides of the house? Right. But you're asking the Lord. Lord, you are providentially in charge of my life. Why did you put me here? What are you calling me to? Not only when it's comfortable and it's planned, but even when it's unplanned. You see, recognizing that God is at work at all times in life, it doesn't mean being a doormat. I'm not talking about just being sort of a passive person who just melds to whatever situation they're in. That's not what Jesus does. If you want to know, how is it that I disadvantage myself to the advantage of others, as Paul calls us to do in Philippians two? Right. Disadvantage yourself to the advantage of others. That doesn't mean that you become an enabler to everyone's worst instincts. It doesn't mean that you become a doormat. Jesus is not being a doormat to the crowd when he sees them and has compassion on them, but rather, he's recognizing that the father is orchestrating events for the opportunity of the gospel to go out. Planning is important. Okay, I get to meet with pastors every day of my week and plan. We plan what the Lord might be calling us to at Briarwood Church, what the Lord might be calling us to through all the ministries that we're a part of over at the Christian school. What is the Lord calling us to? And we plan. And yet we have to always remember most of the great things, maybe many of the great things, if not most of the great things that the Lord has done through Briarwood have not been planned. There have been things that the Lord has brought about just by his grace, the unplanned disruptions. It's good to rest. It's good to have Sabbath keep trying for it. And yet the mindset of Messiah here, which Jesus or excuse me, Paul tells us to have in Philippians two again have the mind of Christ. The mindset of Messiah is this rest. Yes, but always be available to the Lord's working.

Have you ever heard about type one and type two fun? Anyone heard about type one and type two fun? I don't know. I don't see a lot of nods. Okay. Uh, one of my daughters was talking about type one and type two fun. Type one fun is the kind of fun that you don't have to really do much effort to enjoy. Okay. It's eating a dessert. All right. It's going on a roller coaster going to a theme park. You have to do a little bit of work to get to the theme park, particularly if it's Disney World. You have to wait in a lot of lines. There's some effort there. It's maybe watching a TV show. It's the things that you do that are fun, but they don't take a lot of effort. You know what? Type two fun is type two. Fun is hard stuff. It's the things that you do. And while you're doing it, you're not having fun. You might even be miserable. And yet, because of the effort that went into it, because of the time and the commitment, because of the surprises that came along the way, you find that later on in life, you think back more on those, those kind of events than you do on the type one fun running a marathon, going for a long hike, uh, spending some time doing a long camping trip, doing playoffs for your team over the course of the weekend. It's not fun, but in some ways in your memory, it's more satisfying and enjoyable than the thing that was easy.

I think there's something like that going on in ministry, too. There's all kinds of ministry that we plan. There's all kinds of things that we go out to do, and it's great. And you get to see the Lord do amazing things. And yet I will tell you, and it's not just me, it's also brothers I've talked to and sisters who have been in ministry for a long time. When you think back on the really exciting things. They're not things that you planned. It was just being in the right place at the right time and the Lord orchestrating circumstances to bring about an incredible outcome.

There's type one and type two opportunities for ministry. Always be about type one, be planning, be going out and doing it with everything that you do, whether you work or live or wherever you go. Be doing it to the glory of God and yet be open to the possibility that the Lord might do an amazing thing that you had no expectation of.

So we see that here. Jesus, we know, was planning to rest, and yet he ended up having a feast with five thousand attendees. So notice his compassion on the disciples, and then his compassion on the crowd. And notice the way that he does it. He does it in a way. Okay, now I just want to argue this. The reason why we're focusing on Messiah here. And we could say all kinds of things about Jesus. He has many titles, right? He is Son of God. He is second person of the Trinity. He's word incarnate. He's the high priest in the order of Melchizedek. He is. He is the better prophet. He's the better Moses the sage, wiser than Solomon. But notice here the language that we get is shepherd. Shepherd in the Bible is always kingly language. You think about the military today. You know, there was a period of time, it's not so much the case anymore, but there was a period of time where if you wanted to run for president in the United States, you kind of had to serve in the military, right? That's how people knew you were going to be a good president because you'd served in the military. Think about the role that the military plays in cultural, you know, thinking in the United States, at least up until a certain time in our history, that's kind of how shepherding worked. If you wanted to be a good king, if you wanted to be credentialed for the throne. You needed to be a shepherd.

Look at our first two kings. Saul was a shepherd, right? How does he get anointed? It's because he's out looking for his donkeys that he's lost. How do we know that David is also set aside to be a good shepherd? Well, when all of the brothers, all the sons of Jesse are gathered together, where is he? He's out in the fields, shepherding. When he goes out against Goliath, how does he remind him? How does he remind himself that he can trust in the Lord? He remembers back to his shepherding days when the bears would attack and the lions would attack, and how the Lord established him and protected him. He goes, if they can protect me from the bear, he can protect me from this Philistine. You see, shepherding was kind of like the ideal job in Israel. They were a nation of shepherds. We see Moses asked the same question of Jesus in Numbers twenty seven as he's looking at the Exodus congregation, and they're going out into the desert, and he prays to the Lord and he says, Lord, please appoint to them a real leader because they are like sheep without a shepherd. When the leadership falls apart in Israel, in I Kings 22, when the leadership falls apart and the king is killed, it says the people were scattered like sheep without a shepherd. Ezekiel points out, not all shepherds are good shepherds. Ezekiel 34, he actually says, we have. We have a critical problem here and that our shepherds have become corrupt. They're selling off the sheep. They're not caring for the sheep, but they're using the sheep to get to their own best ends, to serve themselves, to fill their own coffers. But he says, Ezekiel, one day those shepherds will be done away with, and you'll get a good shepherd. And that good shepherd will reign with compassion and abundance. Of course, we all know Psalm 23 - who is our shepherd? The Lord is. He's our shepherd. He's the one who walks beside us. Who lays us down in green grass. You know it's the green grass that all the people sit in in this passage today. Who feeds us? Who leads us beside still waters. Where we don't need to fear? The Lord is our shepherd. He's our righteous king. And yet the

Old Testament closes with that picture. When will we get a king who's a good shepherd like David? And yet we also see. But our good shepherd is the Lord. How will we bring those things together? And of course, we begin to see the answer in passages like this one. How do we have someone in the line of David who embodies the heavenly, godly, divine Shepherd of the Lord himself? We see that come together in Jesus Christ. One other thing. Just speaking about his compassion. He has compassion on the apostles. He has compassion on the crowd. It's a shepherd. Compassion. Notice too He doesn't just try to serve their physical needs. They've all gathered together. They're out there in the desert. There's not a rest stop nearby. There's no Buc-ee's nearby where they can go and get some food and come back. But notice when he sees them and has compassion upon them, the first thing that he does is he doesn't, you know, kind of wave his hands or do the whole loaves and fishes thing, but what does he do? He teaches them, you see, Jesus as Messiah recognizes that our needs are not merely physical needs. They're not merely carnal needs. It's not merely material needs. This is central to the gospel notion of mercy. We are not called to go out and just fill ordinary, carnal, physical needs. We are called to do that in our Savior does that so we model ourselves on him. But notice he starts by teaching them, and we have to assume we don't know the words, but we know what he's been teaching. He's been saying, repent and believe because the kingdom of God is at hand. He's feeding them spiritually because he recognizes, because he made them. He recognizes that they are not merely physical bodies. They're not just animals and chemical processes, but rather they are spiritual bodies who not don't just need to be fed, but they need to be nourished spiritually. So notice Jesus compassion is separately, but it also involves the whole person. You're going out and you're caring, but not just for physical needs, for spiritual needs as well. So Jesus understands the exhaustion of those who serve him. He sees the needs that we often only experience as interruptions and frustrations. He sees them as opportunities.

And lastly, he feeds the whole of the person as a good shepherd. Well, we see Christ's compassion on display, but now we have to deal, as we often do in many of the passages, with the inadequacy of the inadequacy, inadequacy of the disciples. Look at verses thirty five to thirty eight. Jesus is teaching. They've got this crowd out there. It's out in the desolate places. Jesus is teaching to them. And as it's getting late, people stomachs start to grumble. And even more dangerously, you don't want to be caught out in the desolate places in the night time. As a matter of fact, if we were going through Psalm one nineteen or we preached out of that this morning, that's one of the concerns of the psalmist in Psalm one nineteen oh word, protect me when I am out on the trail, in the day and in the night. It's a dangerous place to be. There's wild animals, there's thieves, there's marauders. You could get lost. So as the sun begins to go down, the disciples recognize that there's a real problem. There's something that has to be addressed immediately. And you can imagine them kind of going up, maybe even interrupting Jesus and saying, we've got to do something about these people. You've got to send them away. Have mercy upon them. send them away so that they can go get some food. And Jesus responds with an impossible command. He says, you give them something to eat. You feed them. Of course, then that leads them to go find out how much they need. And they and they tally it up. And of course, they're acting out of scarcity. He says, give them something to eat. They say, well, what do we have? They look around, they look at the number of people and they

say it's going to cost about two hundred denarii, which is possible. It's hard to do the economic calculations, but it's a lot of money, possibly even a year's worth of wages. So they're saying we need to take an offering so we can get the two hundred denarii and we can feed the people. But you see, they are making decisions in this time, at this point in their discipleship. They're making decisions without all of the information. They're making decisions without considering everything that they have at their disposal, because all they're thinking about is the physical needs of the people. Now, this is heightened by the fact that they've seen Jesus raise people from the dead already. They've seen Jesus not even touch a woman, but just be touched by a woman. And she's totally healed of a lifelong condition. They've seen him cast out an army of demons. They've seen him stand up at the front of the boat and say, peace, be still. As if he's talking to his dog, to the ocean, and the ocean obeys him. And yet still they're counting up on both hands. How many denarii do we need to feed these people? Because they're thinking in terms of carnal fulfillment and carnal resources, and they don't recognize that they've got so much more than just a couple of loaves and fishes. They've got the sovereign God of the universe with them. The disciples calculate according to the scarcity around them. And in doing so, Jesus exposes that they do not have what it takes on their own to do this ministry. And this is important. This is important for every one of you, not just ones of people who are called to full time ministry. This is a conversation that I have with young men who are thinking about full time ministry. I tell them, you do not have what it takes to do this calling. It's important that we all realize that you don't have what it takes. The Lord will have to provide. As a matter of fact, if you take on a job and you're one hundred percent sure how you can do everything in the job, that's probably not a good job for you. You should always go into a job asking yourself, how is the Lord going to have to provide for me so that this can be a success? Or to put it another way, as a church, how are we trying things that are impossible to accomplish unless the Lord is in them? You see, Jesus is telling the disciples, feed them. And the disciples say it's impossible. And Jesus says, yes, that's right. It is impossible. Except. Accept. The command does seem impossible because they take it as. Do this by your own power, and in doing so, they realize their inadequacy. Even when they crowdsource food from the crowd, all they end up with is a few morsels of food that would feed maybe ten people. Hardly five thousand. You see, when facing a calling that exceeds our resources, as we all should do, we should ask what is the true need? What have I already surrendered? Or what can be surrendered to Christ? How do I need to pray and trust in him? And how can I use the resources he's given me to whatever ends he might use them? Let me add another element to this. Notice that the Lord still asked the disciples to feed them. He then asked them, how much do you have? Why is he doing all this? Why this engagement with them. Sometimes you want to say Jesus like with the wind and the waves. Just give them the food. Like, why are you involving them in this process? Why are you having them pass the bread out? He could have just snapped his fingers and everybody would have a loaf and a fish in their laps. Like, why is he doing this thing with them? Why is he having them gather up the pieces at the end? And I think it's important because it does show us something about God's just good pleasure and how he likes to bring about redemption in the world. He has chosen not to do all the work directly himself, but rather to call out effectually, call out a people who will go out and do the work on his behalf. In many ways, I think what we see here with the feeding of the five thousand is a

little microcosm of the church. Briarwoods a relatively good sized church. We've got a lot of resources. We've got more than just a few loaves and a few fishes. Okay. We've got we've got something to work with. And yet our hope is that the Lord will take the meager offerings that we offer and do something much greater and grander than we could ever have possibly imagined. We don't show up to the every member commitment and the faith promise thinking, well, whatever we raise, that's all we're going to be able to do as a church. We show up to offer what the Lord has given us in gratitude and thanksgiving and humility and generosity. We offer to do that, and we pray, Lord, we pray that you will do much, much more with this than we could possibly imagine. You see, that's the nature of gospel ministry under Messiah. He's compassionate and he works through our inadequacy not in spite of it. He works through it. We are not. By the way, let me just be clear. He does not work through us because he needs us. Do you remember what I said? He works through us because it's his good pleasure to do so. He could do it without us. Jesus tells us himself he can make the ground rise up and praise him. He can make the rocks cry out. He doesn't need you, but he loves you. And he said, you're my body. I'm the head, but you're the body. And it's his good pleasure to work through us. So our shepherd is compassionate. He's compassionate in spite of and through our inadequacy. But then lastly, he's abundant. The blessing that he brings is an abundant blessing. If you if you ever want to ask how, how do I think about the Old Testament versus the new. There's all kinds of ways we can set up distinctions. The Old Testament is an anticipation. The new is the fulfillment. The Old Testament is the story, the new is the conclusion. Okay, here's another way to think about the Old Testament to the new. It's from lesser to greater every time, every time. If there's a king in the Old Testament, Jesus is greater. This is the I mean, if you want to read Hebrews, it's the cheat sheet on this part of the sermon. Okay, go read the book. The letter to the Hebrews. Okay. Jesus is the greater prophet. We used to have prophets. Now we've got the man himself. We used to have kings. Now we have the great King, the Son of God, Messiah. We used to see angels and hear from them. He's greater than the angels. How about Moses? He's greater than Moses. How about the priestly order? He predates the priestly order. He supersedes the priestly order, and he postdates the priestly order in every way. It's from lesser to greater. The nature of Jesus ministry is one of abundance. When he gathers in the food and the loaves that are left over, it's miraculous. I remember as a kid just being so excited about this story because I imagine. What was it like to look I mean, you saw the loaves and you saw the fish before, and now you see twelve baskets full of bread and fish. It must have just been must have just been mind blowing to see that. You see, he's a god of abundance. Mark highlights the shepherding imagery in this abundance passage by talking about how they sit down on the green grass. They are divided up now. Sheep in his flock. The disorderly crowd that ran out there in chaos is now organized by hundreds and fifties. And they sit down in Jesus serves them a feast. And of course, if we know where this story is going, verse forty one is especially meaningful because we see Jesus take and bless the food and break the bread and pass it out. Jesus is the host of this feast, and yet this feast anticipates more of a feast to come. The picture here so far is this God has always provided for his people when they're in the wilderness. He gave them the manna when Elisha was, was, was out, uh, you know, amongst the people, he feeds one hundred men with twenty barley loaves. And there's food that remains. We see in Psalm twenty three, it's the Lord who prepares the table for us. He's a God

of abundance. He promises rich feasts for all peoples in Isaiah twenty five six and Isaiah fifty five, he says, hungry, come and eat. If you're in the messianic kingdom, come and eat and be made full, and you don't even have to pay for it. But then, of course, in John six, Jesus says that that very difficult passage as he's preaching to another audience out in the wilderness, he says, as a matter of fact, I'm the food from heaven. You must eat of my flesh and drink of my blood. And you remember what happens when he says that? It says everyone deserted him. Even many of the disciples, people who saw him raise children from the dead, deserted him because they said, this is crazy. Even Peter seems to be on the edge of desertion himself. When Jesus says, Will you leave also? And Peter doesn't say, never, Lord, we'd never leave you. He doesn't say that. What does he say in John six? Where else will we go? You alone have the words of eternal life. So we said this morning, Jesus is not just the shepherd who gives us the bread. Jesus is the bread. And the feast that is marked in this feast is just an anticipation to the greater feast that is to come, where he offers up his body and his blood for us. On that last supper night, as he's about to be betrayed. And he says, this is my body and this is my blood, do this in remembrance of me, proclaiming my death until I come again. You see, Jesus is our feast. He is the portion. There will come a time in every one of our lives if we are in Christ, when you will no longer long for the things Jesus gives you, you will just long for Jesus. And it may not be until the new heavens and new earth, but the time will come and you'll see him, and you'll realize he's the one. All those other things that I longed for, the type one and the type two fun, all of those other things that drew my heart and drew me along in life. They are all just pointing me back to him. As the psalmist says in Psalm seventy three twenty six, a verse like John six that I find myself going back to more and more in life. He says, even if my flesh and my heart fails, you are my portion, O Lord. You see, Jesus is being a merciful shepherd by feeding the sheep. And yet in doing so, he's pointing us to the greater feast that is the feast of Him himself, which will not just give us a momentary hit of sugar and glucose to get us through the night, but will give us eternal life. Perishable bodies are put off in the imperishable are put on when not everyone sleeps. But everyone is changed and we enter in to his glory. Jesus is our portion. The gospel invitation is not bring enough to the table so that you can earn your place, but rather it is come. The feast is set. Everything is ready for you. Come at Messiah's feast. The weak are welcomed, the lost are found, the empty are filled. And there's always, always more grace. Because Christ is an abundant shepherd who gives compassionately in our inadequacy does not keep us from his table. It's for all. Let's pray.