

Before the Feeding of the 5,000, Jesus learned of John the Baptist's death, the apostles returned from their mission, and crowds followed Him to a remote area near Bethsaida, where He taught and healed.

FEEDING OF THE 5,000

(Matthew 14:13–21, Mark 6:31–44, Luke 9:12–17, John 6:1–14):

Jesus fed about 5,000 men with **five loaves of bread and two fish**. **Twelve** baskets of leftovers were collected. (**Seven and twelve**)

After feeding the 5,000, Jesus instructed His disciples to get into a boat and cross the **Sea of Galilee** to the other side (toward Bethsaida or Capernaum). He stayed behind to dismiss the crowd and pray alone on a mountain. Later, He walked on water to join the disciples on the lake during a storm. Jesus and His disciples crossed the Sea of Galilee to Capernaum (John 6:17; Matthew 14:34 mentions landing at Gennesaret).

In John 6:22–59, after the crossing, Jesus taught in the synagogue at Capernaum about being the *Bread of Life*. There the Jews disputed His teachings (John 6:41, 42, 52). In Matthew 15:1–20 (and Mark 7:1–23), which follows soon after the feeding and crossing, Pharisees and scribes from Jerusalem confront Jesus about His disciples breaking the tradition of hand-washing before eating. Jesus rebukes them, calling them hypocrites and explaining that true defilement comes from the heart, not from unwashed hands.

Jesus then left that area and traveled to the region of Tyre and Sidon, a Gentile coastal area northwest of Galilee. There, He encountered the Canaanite (or Syrophenician) woman who asked Him to heal her demon-possessed daughter. Afterward, He returned to the Sea of Galilee region (Matthew 15:29; Mark 7:31), passing through Sidon and the Decapolis.

Before the Feeding of the 4,000, Jesus ministered in Tyre and Sidon, then in the Decapolis, healing many and attracting a large crowd that stayed with Him for three days, leading to the feeding miracle.

FEEDING OF THE 4,000

(Matthew 15:32–39, Mark 8:1–9):

Jesus fed about 4,000 people with **seven** loaves of bread and a **few** small fish. After the meal, **seven** baskets of leftovers were gathered. (**Ten and seven**)

After the Feeding of the 4,000, Jesus dismissed the crowd and got into a boat with His disciples, crossing to the Sea of Galilee to the region of Magadan, Dalmanutha or Magdala, meaning tower or fortress. Mary of Magdalene was from Magdala.

Immediately following this, in Matthew 16:1–4 and Mark 8:11–12, the Pharisees and Sadducees demand a sign from heaven. Jesus rebuked them, saying no sign would be given except the “sign of Jonah,” and then left them. After rebuking them, Jesus and His disciples got back into the boat and crossed the Sea of Galilee again to the other side (Matthew 16:5; Mark 8:13).

The exact location isn't specified, but the context suggests the eastern or northeastern shore of the Sea of Galilee, possibly near Bethsaida (house of the fisherman). On the way, Jesus warned His disciples about the “leaven” of the Pharisees and Sadducees (Matthew 16:6–12; Mark 8:14–21). Mark 8:22 notes that they arrived at Bethsaida, where Jesus healed a blind man.

Shortly after these events, the Gospels record that Jesus and His disciples went to the region of Caesarea Philippi (Matthew 16:13; Mark 8:27). This is where Jesus asked His disciples, “Who do people say that the Son of Man is?” leading to Peter's confession that Jesus is the Messiah, the Son of the Living God (Matthew 16:16). Caesarea Philippi, located about 25 miles north of the

Sea of Galilee in a Gentile region at the base of Mount Hermon, was a significant setting for this pivotal moment.

THE MOUNT OF TRANSFIGURATION

“Moses **upon the mount of transfiguration** was a witness to Christ’s victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ’s second coming, and who will be ‘changed, in a moment, in the twinkling of an eye, at the last trump;’ when ‘this mortal must put on immortality,’ and ‘this corruptible must put on incorruption.’ 1 Corinthians 15:51–53. Jesus was clothed with the light of heaven, as He will appear when He shall come ‘the second time without sin unto salvation.’ For He will come ‘in the glory of His Father with the holy angels.’ Hebrews 9:28; Mark 8:38. The Saviour’s promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in **miniature**, —**Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones.**

“The disciples do not yet comprehend the scene; but they rejoice that the patient Teacher, the meek and lowly One, who has wandered to and fro a helpless stranger, is honored by the favored ones of heaven. They believe that Elijah has come to announce the Messiah’s reign, and that the kingdom of Christ is about to be set up on the earth. The memory of their fear and disappointment they would banish forever. Here, where the glory of God is revealed, they long to tarry. Peter exclaims, ‘Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.’ The disciples are confident that Moses and Elijah have been sent to protect their Master, and to establish His authority as king.

“**But before the crown must come the cross.** Not the inauguration of Christ as king, but the decease to be accomplished at Jerusalem, is the subject of their conference with Jesus. Bearing the weakness of humanity, and burdened with its sorrow and sin, Jesus walked alone in the midst of men. As the darkness of the coming trial pressed upon Him, He was in loneliness of spirit, in a world that knew Him not. Even His loved disciples, absorbed in their own doubt and sorrow and ambitious hopes, had not comprehended the mystery of His mission. He had dwelt amid the love and fellowship of heaven; but in the world that He had created, He was in solitude. Now heaven had sent its messengers to Jesus; not angels, but men who had endured suffering and sorrow, and who could sympathize with the Saviour in the trial of His earthly life. Moses and Elijah had been colaborers with Christ. They had shared His longing for the salvation of men. Moses had pleaded for Israel: ‘Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written.’ Exodus 32:32. Elijah had known loneliness of spirit, as for three years and a half of famine he had borne the burden of the nation’s hatred and its woe. Alone he had stood for God upon Mount Carmel. Alone he had fled to the desert in anguish and despair. These men, chosen above every angel around the throne, had come to commune with Jesus concerning the scenes of His suffering, and to comfort Him with the assurance of the sympathy of heaven. The hope of the world, the salvation of every human being, was the burden of their interview. *The Desire of Ages*, 421, 422.

“Through being overcome with sleep, the disciples heard little of what passed between Christ and the heavenly messengers. Failing to watch and pray, they had not received that which God desired to give them, —a knowledge of the sufferings of Christ, and the glory that should follow. They lost the blessing that might have been theirs through sharing His self-sacrifice. Slow

of heart to believe were these disciples, little appreciative of the treasure with which Heaven sought to enrich them.

“Yet they received great light. **They were assured that all heaven knew of the sin of the Jewish nation in rejecting Christ.** They were given a clearer insight into the work of the Redeemer. They saw with their eyes and heard with their ears things that were beyond the comprehension of man. They were ‘eyewitnesses of His majesty’ (2 Peter 1:16), and they realized that Jesus was indeed the Messiah, to whom patriarchs and prophets had witnessed, and that He was recognized as such by the heavenly universe.” *The Desire of Ages*, 425.

“Near the entrance to the garden, Jesus left **all but three of the disciples**, bidding them pray for themselves and for Him. With **Peter, James, and John**, He entered its secluded recesses. **These three disciples were Christ’s closest companions.** They **had beheld His glory on the mount of transfiguration**; they had seen Moses and Elijah talking with Him; they had heard the voice from heaven; now in His great struggle, Christ desired their presence near Him. Often they had passed the night with Him in this retreat. On these occasions, after a season of watching and prayer, they would sleep undisturbed at a little distance from their Master, until He awoke them in the morning to go forth anew to labor. But now He desired them to spend the night with Him in prayer. Yet He could not bear that even they should witness the agony He was to endure.

“‘Tarry ye here,’ He said, ‘and watch with Me.’” *The Desire of Ages*, 686.

THREE VOICES (BAPTISM, MOUNT OF TRANSFIGURATION AND THE OUTER COURT)

“‘The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him.’ But **the inquiring Greeks** saw the cloud, heard the voice, comprehended its meaning, and discerned Christ indeed; to them He was revealed as the Sent of God.

“**The voice of God had been heard at the baptism of Jesus at the beginning of His ministry, and again at His transfiguration on the mount. Now at the close of His ministry it was heard for the third time, by a larger number of persons, and under peculiar circumstances.** Jesus had just spoken the most solemn truth regarding the condition of the Jews. He had made His last appeal, and pronounced their doom. Now God again set His seal to the mission of His Son. He recognized the One whom Israel had rejected. ‘This voice came not because of Me,’ said Jesus, ‘but for your sakes.’ It was **the crowning evidence** of His Messiahship, the signal from the Father that Jesus had spoken the truth, and was the Son of God.

“‘Now is the judgment of this world,’ Christ continued; ‘now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me. This He said, signifying what death He should die.’ This is the crisis of the world. If I become the propitiation for the sins of men, the world will be lighted up. Satan’s hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. This is the result of Christ’s death. The Saviour is lost in contemplation of the scene of triumph called up before Him. He sees the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory.” *The Desire of Ages*, 625.

Beginning, middle, ending—1260 days, 2520 offerings

Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but to this *man* will I look, *even to him*

that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. **I also will choose their delusions**, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not. Hear the word of the Lord, **ye that tremble at his word**; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A **voice** of noise from **the city**, a **voice** from **the temple**, a **voice** of the Lord that rendereth **recompence to his enemies**. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut *the womb*? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and *his* indignation toward his enemies. Isaiah 66:1–14.

THREE TINGLES

Therefore thus saith the Lord God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, **both his ears shall tingle**. And I will stretch over **Jerusalem** the line of Samaria, and **the plummet of the house of Ahab**: and I will wipe Jerusalem as *a man* wipeth a dish, wiping *it*, and turning *it* upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. 2 Kings 21:12–15.

Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down **in his place**. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both **the ears of every one that heareth it shall tingle**. In **that day** I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. 1 Samuel 3:9–12.

And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee, And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, **the which whosoever heareth, his ears shall tingle**. Jeremiah 19:2, 3.

THREE PLUMMETS (2 KINGS 24:13)

Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to **the plummet**: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. Isaiah 28:14–17.

Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see **the plummet** in the hand of Zerubbabel *with* those **seven**; they *are* the eyes of the Lord, which run to and fro through the whole earth. Zechariah 4:8–10.

For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and **within threescore and five years** shall Ephraim be broken, that it be not a people. And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established. Isaiah 7:8–10.

ISAIAH AND HIS CHILDREN

Behold, I and the children whom the Lord hath given me *are* for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. Isaiah 8:18.

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Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning **Mahershalalhashbaz**. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophethess; and she conceived, and bare a son. Then said the Lord to me, Call his name **Mahershalalhashbaz**. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. Isaiah 8:1–4.

MAHERSHALALHASHBAZ: H4122—*hasting* (as he (the enemy) to the) *booty*, *swift* (to the) *prey*.

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Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and **Shearjashub** thy son, at the end of the conduit of the upper pool in the highway of the fuller's field. Isaiah 7:3.

SHEARJASHUB: H7610—*a remnant will return*.

If ye will not believe, surely ye shall not be established. Isaiah 7:10.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem;

Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chronicles 20:20.

“Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.’

“Isaiah 8:20. ‘To the law and to the testimony; if they speak not according to this work, it is because there is no light in them.’

“Two texts are here set before God’s people: two conditions for success. **The law spoken by Jehovah himself, and the spirit of prophecy, are the two sources of wisdom to guide His people in every experience.** Deuteronomy 4:6. ‘This is your wisdom and your understanding in the sight of the nations, who shall say, Surely this great nation is a wise and understanding people.’

“The law of God and the Spirit of Prophecy go hand in hand to guide and counsel the church, and whenever the church has recognized this by obeying His law, the spirit of prophecy has been sent to guide her in the way of truth.

“Revelation 12:17. ‘And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.’ **This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift.** Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and the test is usually given on present manifestations.

“In Jeremiah’s day the people had no question about the message of Moses, Elijah, or Elisha, but they did question and put aside the message sent of God to Jeremiah until its force and power was wasted and there was no remedy but for God to carry them away into captivity.

“Likewise in the days of Christ the people had learned that Jeremiah’s message was true, and they persuaded themselves to believe that if they had lived in the days of their fathers they would have accepted his message, but at the same time they were rejecting Christ’s message, of whom all the prophets had written.

“As the third angel’s message arose in the world, which is to reveal the law of God to the church in its fullness and power, the prophetic gift was also immediately restored. This gift has acted a very prominent part in the development and carrying forward of this message.” *Loma Linda Messages*, 33, 34.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for **the word of God**, and for **the testimony of Jesus Christ**. Revelation 1:9.

And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for **the testimony of Jesus is the spirit of prophecy**. Revelation 19:10.

“As differences of opinion have arisen in reference to interpretations of Scriptures and methods of labor, calculated to unsettle the faith of believers in the message and lead to disunion in the work, the spirit of prophecy has always thrown light on the situation. It has always brought union of thought and harmony of action to the body of believers. In every crisis that has arisen in the development of the message and the growth of the work, those who have stood firmly by the

law of God and the light of the Spirit of prophecy have triumphed and the work has prospered in their hands.” *Loma Linda Messages*, 33, 34.

ELIJAH

“Among the mountains of Gilead, east of the Jordan, there dwelt in the days of Ahab a man of faith and prayer whose fearless ministry was destined to check the rapid spread of apostasy in Israel. Far removed from any city of renown, and occupying no high station in life, **Elijah the Tishbite** nevertheless entered upon his mission confident in God’s purpose to prepare the way before him and to give him abundant success. The word of faith and power was upon his lips, and his whole life was devoted to the work of reform. His was **the voice of one crying in the wilderness** to rebuke sin and press back the tide of evil. And while he came to the people as a reprover of sin, his message offered the balm of Gilead to the sin-sick souls of all who desired to be healed.” *Prophets and Kings*, 119.

MILLER

“Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of **Elijah** to proclaim the message. Like **John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *Early Writings*, 233.

“The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ’s second advent, as John prepared the way for his first advent. In this preparatory work, ‘every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain’ for **history is to be repeated**, and once again ‘the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.’” *Southern Watchman*, March 21, 1905.

“**Elijah was a type of the saints who will be living on the earth** at the time of the second advent of Christ and who will be ‘changed, in a moment, in the twinkling of an eye, at the last trump,’ without tasting of death. 1 Corinthians 15:51, 52. It was as a representative of those who shall be thus translated that **Elijah, near the close of Christ’s earthly ministry, was permitted to stand with Moses by the side of the Saviour on the mount of transfiguration**. In these glorified ones, the disciples saw **in miniature a representation of the kingdom of the redeemed**. They beheld Jesus clothed with the light of heaven; they heard the ‘voice out of the cloud’ (Luke 9:35), acknowledging Him as the Son of God; they saw **Moses, representing those who will be raised from the dead at the time of the second advent**; and there also stood Elijah, representing

those who at the close of earth's history will be changed from mortal to immortal and be translated to heaven without seeing death." *Prophets and Kings*, 227.

THE CLOSE OF PROBATION

"Today, in the spirit and power of Elias and of John the Baptist, messengers of God's appointment are calling the attention of a judgment-bound world to **the solemn events soon to take place in connection with the closing hours of probation** and the appearance of Christ Jesus as King of kings and Lord of lords." *Prophets and Kings*, 715, 716.

"What is our work? The same as that given to John the Baptist, of whom we read: 'In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' Matthew 3:1-3.

"All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. Read the first few verses of the fortieth chapter of Isaiah:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.' Isaiah 40:3-5.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.' Verses 6-8.

"This chapter is filled with instruction appropriate for us at this time. The word of the Lord to us is: 'Repent ye; prepare the way for a revival of My work.'" *Testimonies*, volume 8, 9-10.