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**Series: The Gospel of John**  
**Message: Jesus Is More Than Enough**

**Transcribed Message**  
**July 6, 2025**  
**John 6:1-15**

I think it's probably fair to say that in any job that any of us have or have had, there's almost in any job some level of stress, right? Some built-in tension points that just come with any job. The simplest of jobs can still have those times when there's stress and there's tension. Obviously, some much more than others. In fact, I read a study this week thinking about this very thing, talking about job stress and job tension and what that looks like. And the observation that was made was the more interaction that you have with the public, the more stress those jobs seem to have. I don't have any idea why that would be. But the more interaction you have with the public, the more, the higher the stress is. In fact, there's a significant level of burnout in jobs in which people find themselves regularly dealing with the public. Well, one of those areas of a job in industry is in the whole area of hospitality, in the whole area of food service and catering and all that goes with that. I suppose in large part because there are so many variables that go along with that, right? I mean, there's just so many things that when you're in that industry and in that task that you just don't have any control over. You don't even know how many people are going to come. Because in this day and age, we tend not to tell people when we're coming, and we tend to not tell them when we're not coming. And so, you're in that setting and you are probably wondering how many people are coming? Do I have enough food? Are we going to be able to accommodate the group that comes and all, of course, that goes with that?

I have confessed to you before that there was that Sunday, long, long, long time ago when we literally ran out of communion. Remember? I hope you don't remember. But we literally ran out of communion and the people in the back, unfortunately, a handful did not get any communion that morning. I can only imagine the stress that the elders were feeling as they saw these plates being passed and the cups disappearing one by one by one and getting to the back, and we vowed then we would never, ever,

ever run out again. We did, of course, some of you will remember, run out of pancakes one time at a pancake breakfast. Now, we traded that whole kitchen crew to another church and we got back some wonderful greeters and some hospitality people, but that's another story altogether.

But here's the thing, Jesus was, in many respects, in constant contact with the public, wasn't he? He knew something about hospitality. He knew something about catering. He knew something about providing food. He didn't know anything about stress because he knew all that was going to happen. So, we turn to John 6 again this morning. We're looking at these first 15 verses. This is what we want to see this morning. When we come to the end of ourselves and our resources, we can receive the abundance of what only Christ can provide.

So, we introduced this sixth chapter, and we noticed that there's a definite connection with chapter five. It's not a coincidence that as John comes to the end of his comments in that fifth chapter that he does so by referring to Moses. Now, we know that these chapter divisions were put in later and so that doesn't always help us, but we should note that the comments at the end of chapter five about Moses really flow over into the sixth chapter. It was then that Jesus reminded the people of, especially the religious leaders, of how much they loved Moses and yet how it was that Moses was going to be the one that was going to accuse them on the last day. When they loved Moses, Jesus says, I'm not so sure Moses is going to love you as much as you think he is going to.

And so, there is definitely that connection when we come into the sixth chapter and we're mindful of some of the comparisons and contrasts between Moses and Jesus. For instance, we know Moses and the mountain experience was a big deal, wasn't it? Moses is often connected to going up to the mountain. There he encountered God, got the Ten Commandments, the law of God. Here we are, John chapter six, Jesus is going to go up to the mountain. He's going to do this again as we'll see, Lord willing, next Sunday, but there's often that connection there.

Moses provides or is the means by which God provides the manna. The people need food and the provision that God makes when Moses cries out for help is that God's going to provide manna without end. They're never going to run out. Well, when

we come to this story this morning, Jesus is going to present himself all through the sixth chapter as being the bread of life.

The content of this chapter breaks into three parts. We're going to see that at the front end, in the first 21 verses, there are two signs. The fourth sign and the fifth sign of John's gospel are what appear in verses one through 21. Then Jesus is going to begin a lengthy discourse. There's going to be a significant point of teaching again, very much like chapter five. From verses 22 to 59, we have a lengthy discourse which Jesus teaches again. And then you get to the end of the chapter in verses 60 to 71 and the outcome of these events are presented to us, and we'll note that when we get to that point.

Let's establish the context as we come to verse one. This is, again, the first time you looked at the first verse, the very first words, after this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. Here's another one of John's famous timestamps, right? We haven't seen one since the beginning of chapter five, but here he tells us again something about the time in which this occurs. We might read that and say after this. Oh, okay. So, after he just talked to these people in the fifth chapter, we go immediately to the events of chapter six. And that's really not the case because the words after this are very wide open. In fact, it's almost certain that it's at least six months between the end of chapter five and the beginning of chapter six. Some Bible teachers think it's as long as a year.

You know, one of the things that you can do as we study through the gospel of John is you can get a harmony of the gospels. And in the harmony of the gospels, you can see as the one who has put together these harmonies lays out all the different events that happen in the gospels in relation to each other. And when you do that, you realize, yeah, there's a lot of things that happened between chapter five and chapter six. So, after this doesn't mean the next day or the next week. It meant many, many months after. At this point, we're already now two years into Jesus's ministry. So, we're only a year away from the cross when we're in John six and these opening verses.

The place. You look at the map. We've seen this picture or similar ones to it. We're at the Sea of Galilee. We're at, as John says, the Sea of Tiberias. Herod named it the Sea of Tiberias in honor of the emperor. They're going to be finding themselves on

the northeast side of the Sea of Galilee, up close to Bethsaida. And the focus is going to be regarding the things that happened there.

Here's the interesting thing. John in his gospel tells us very little about Jesus's Galilean ministry. Matthew, Mark, and Luke focus almost predominantly on Jesus's Galilean ministry. John spends the bulk of his material in the Judean ministry closer to Jerusalem. And for the reasons that we've already seen. So here is one of the few stories that we get of Jesus's ministry in Galilee.

Here's the significance of this particular account. The significance is simply this. This is the only miracle that's recorded in all four gospels. So, when we talk about the synoptic gospels, the sameness of those gospels, Matthew, Mark, and Luke. And now here John and all four of them record this miracle. Now, if you don't include the resurrection, of course, then that would be in all of them as well. So, this is one of the most public. This is one of the most well-known. This is one of the most dramatic of all the miracles that Jesus does. This feeding account where he provides food for all of these. And of course, the reality is this miracle being so dramatic, so public. So visible to everybody to see is of great consternation to those people who don't value the Word of God the way we do. So that liberal theology and liberal teachers of the Bible look at a passage like this and they're kind of twisted into a pretzel as to how are we going to explain something like this happening? And of course, what they do is they say, well this is not really a literal provision of food for all of these people. I mean, nobody could do that. They say this is a miracle of ethics. This is a miracle of sharing. And, you know, there were a lot of people that brought food that day, but they realized that other people around them didn't have food and they really didn't want to share until this little boy came forward. And he, in this example of sharing, provides food. Everybody started sharing with everybody else. And somehow there were 12 baskets left over. Well, that part we can't explain away so easily, can we? But here clearly is a dramatic public miracle that's recorded in all the gospel. So, let's look at it.

The fourth sign, and I'm going to call it the feeding of the 15,000, and you'll see why in just a moment. The setting in these opening four verses, John again wants us to see a contrast. John loves to do this. We've seen it repeatedly. We'll see it again. It's the contrast of the physical and temporal against something else. But we begin with the

physical and the temporal in the first two verses. And this is what we read. After this, Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. And a large crowd was following him because they saw the signs that he was doing on the sick. So, all the gospel writers, all four of them, talk about the size of this crowd. This is a large crowd. Mark says it was a great crowd. Verse 10, John says that all the men sat down. And he mentions that there are 5,000 men. It's the Greek word *aner*, A-N-E-R. It's not the word for mankind. It's not a generic word that speaks of everybody that was there, irrespective whether they were male or female. It's specific to adult males. And so there are 5,000 adult men there.

Well, then when you take into consideration that many of them were no doubt married and had their wives with them, and not only their wives with them, but no doubt their children as well. And so that's why Bible teachers look at this and say, this is the feeding of the 5,000. Yes, in terms of what Mark and the other gospel writers, Matthew, Luke and John, say regarding the number. But it is almost certainly way more than that. It has to be 10,000. It's probably closer to 15,000. Some say it may have been as many as 20,000 people who are sitting here or are getting ready to experience this miracle.

But here's the other thing John wants us to see. This is a very self-interested, very self-invested crowd because they saw the signs, John says. Because they saw the signs. If you look at the verbs in this verse, the word "following", the word "seeing" in verse 2, the words "they saw" and "doing". All these words are in a verb tense that speaks of its continuing action. So, it's like Jesus is seeing all this massive humanity and they just keep coming. They're following, they're seeing, they're looking. And all of this speaks to what is happening in this moment of time with this large group coming. Their day-to-day experience was they had been witnessing Jesus perform miracles.

He's in Galilee. He's doing ministry in Galilee. And the text would have us understand that this was something that had been going on for some time now. People were mindful of the fact that Jesus was in their community and word was out that he was performing miracles, miraculous things, things they had never seen before. And so the crowd just begins to swell and grow. And day after day, this is happening.

You know, it's not unlike even today. I mean, so-called miracle workers draw a crowd, don't they? There's just something within people that they just want to see

something like that. And I don't know if it's that I'm not as aware, but it seemed like that used to happen more than it does now. I remember when Benny Hinn came to Oklahoma City. He packed out the arena downtown. People wanted to see something spectacular. They wanted to see something supernatural. And so that's kind of the same thing that John would have us see here.

The contrast, however, between the physical and the temporal is clear in verses three and four, because here the thing John wants us to see is the focus on the spiritual. Look at verse three. Jesus went up on the mountain and there he sat down with his disciples. Now, the Passover, the feast of the Jews was at hand. This was a common occurrence, wasn't it? As I said earlier, there are many references. We'll see it again next week. There are many references in the Gospels where Jesus would go to the mountain. Sometimes he would go alone. Sometimes he would go with his disciples. But he often went there to get away from the crowd and he often went there to pray and to reflect and to simply be refreshed. Jesus clearly knew the value of building margins into his life, didn't he? Something that a lot of us need to learn. We need to learn how to Sabbath rest. We need to learn how to relax. We need to learn how to withdraw from the routine of work and vocation and the busyness of life. And that's what Jesus does here.

The disciples are certainly the twelve, but it may be even more than that. We know that Jesus sent out 70 at one time and they came back and shared with the Lord the things that they had done and seen. So, in any event, there are with Jesus and the disciples, a rare opportunity in the midst of what John is describing for Jesus just to be alone for a little bit, to have time with his disciples. But of course, the crowd finds out where they are and they are on their way to find him.

John doesn't tell us this, but Mark does. And Jesus is moved by compassion when he sees this crowd over in Mark chapter six in verse thirty-four. This is what it says. 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. This isn't what Jesus had in mind when he broke away to go to the mountain and to be alone a little bit with his disciples. But here's the heart of our Lord again, isn't it? When the crowd finds him, instead of being resentful of their presence and of their

pursuit, Mark says he's moved with compassion. He looks at them and he sees sheep that need a shepherd. Jesus is the one who in the opening of John's gospel is presented as being the lamb of God.

When you look at verse four and it says, now the Passover, the feast of the Jews was at hand, that's not just chronology, that's theology, too. John said when he saw Jesus coming, behold, the lamb of God who takes away the sin of the world. In chapter six, Jesus is going to say, and I'm also the bread of life. I am the ultimate Passover lamb. I am the ultimate fulfiller of all your needs.

Then we come to the test, verses five through nine, the test. And first up, unfortunately, is Philip. We look at verses five through seven: Lifting up his eyes then and seeing that a large crowd was coming toward him, Jesus said to Philip, where are we to buy bread so that these people may eat? He said this to test him, for he himself knew what he would do. Philip answered him, two hundred denarii worth of bread would not be enough for each of them to get a little. Now, John tells us that Jesus initiates this conversation, born out of this compassion that Mark speaks of for these people who look like they need a shepherd. Jesus is the one who steps in and initiates this conversation. He comes to Philip. Philip doesn't come to him. He comes to Philip with this question.

Philip is the most natural one to ask because Philip is from Bethsaida. Bethsaida is just a very short distance away from where they find themselves on this northeastern side of the Sea of Galilee. It's a common question, isn't it? When you're going somewhere and you know somebody is from there, you might say to them, hey, you know some good places to eat? Or we might even say that to each other in our communities, right? Hey, tell me a good place to eat. But what do you know about the area that we're going to? Because I understand you've been there. Did you find some good places to eat? Well, in this case, there really wouldn't be a good place to eat, would there? There wouldn't even be a place that had enough food for these people. I mean, can you imagine Philip calling Pizza Hut and saying, could we get five thousand pizzas? I mean, the guy would have hung up on him, right? Click. There's nobody that has enough food.

That's, in fact, what he says in verse six, the test. He wants to awaken within Philip with this question, a response on the part of Philip to say, well, Lord, nobody would have enough food for all these people. I mean, I'm looking out over potentially 15,000 people and you're asking me, where are we going to get enough food? And the reason the Lord puts this to Philip in the way that he does to test him is to say, Philip, how about the possibility of you remembering what happened at the Feast of Cana when we ran out of wine nearly and I provided? How about you remembering that as we're walking along, the nobleman comes, and I offer a word of healing and his son is healed instantaneously. Hey, Philip, how about just a few months ago when we were at the pool of Siloam and I said to a man who hadn't walked in 38 years, get up and take your bed and walk and all of the other miracles that Philip and the others had seen. That's what he's doing here, isn't he? He bringing him right to the point of saying, well, Lord, there's nothing that we could do, but you surely can because we've seen you do all kinds of things.

It's not unlike the song we just sang about the faithfulness of God. How good is it to rehearse the faithfulness of God in our life and be reminded of what he's done. So, the question that I guess was to Philip, where are we going to find this food? The question that I pose to myself and to us is, where do we turn to? Who do we turn when we face some impossible need? That's, I think, the same thing Jesus would say to us, casting all your care on him, right? For he cares for you. Someone has said that Philip is a statistical pessimist. He's a statistical pessimist. His answer isn't about where we get the food or how we get the food. He just knows it's impossible. But, there is this Lord. This is not impossible.

Philip has run the numbers in his head, right? He's run the numbers in his head, and he's come up with this 200 denarii. And just to put that in a financial picture, it would be like eight months of your salary. Whatever your annual income would be, he's basically saying, take the mean, take the norm of somebody's salary in any given time within the first century. And you just figure eight months of your salary might give them all just a little. So, you see the overwhelming sense of the need.

Next up is Andrew. Look at verses 8 and 9. One of his disciples, Andrew, Simon Peter's brother, said to him, there is a boy here who has five barley loaves and two fish.



But what are they for so many? Now, Andrew would have been in the Hall of Fame of faith if he had just stopped right at that point where he said, there is a boy here who has five barley loaves and two fish. If he had just stopped right there, we would be talking about the magnanimous faith of this man to bring this amount to Jesus and say, here's what we have. You can do something with this. We've seen it before. Unfortunately, he doesn't stop there, does he?

This is a picture. You know, the problem with this picture is those look like Mrs. Schubert's buns. Those are not barley buns. Those are not barley rolls. Barley rolls were the poor man's biscuit. So, they weren't even very flavorful. And I don't know if those fish seemed large. It was probably like a couple of sardines, right? That's what this little boy had. But here is what it is that he brought. Not much, right? But then again, neither was the widow's mite. When Jesus said, man, she's given more than all these others have given. Great reminder, isn't it? God just takes what we have. He takes what we offer and he uses it to accomplish his goal.

You know, we can spend a lot of time looking around and comparing ourselves to somebody else and saying I don't have those gifts and I don't have those skills and I don't have those. God's not interested in any of that. He's given you what he's given you. He's equipped you the way he's equipped you. He's gifted you the way he's gifted you and you're accountable for stewarding that. And this is the beauty of this story. This little boy brings all that he has, and Jesus is going to use it.

Let's look at the miracle in verses 10 through 13. And it's just a fascinating account. I think again, and we've said this repeatedly, but I think John always is reminding us of how he started off his gospel. It's just a constant pointing back in my mind to John 1. In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him. Is that relevant to this story? All things were made by him and without him was not anything made that was made.

Look at verse 10. Jesus said, have the people sit down. Now there was much grass in the place. So the men sat down about 5,000 in number. Jesus took then the loaves and when he had given thanks, he distributed them to those who were seated. So also the fish as much as they wanted. And when they had eaten their fill, he told the

disciples, gather up the leftover fragments that nothing may be lost. Verse 10, he just puts the instructions out there, doesn't he? Mark tells us that the grass was green. Every one of the writers of the Gospels tell us that there was grass. And I can't help but think that they're doing more than just giving us a description. I think they're saying this was a comfortable place. This was a good place to be. This wasn't the dry, arid, hot afternoon. Their grass was green. It was a comfortable place to be, and they set them into groups of 50 and 100. Luke says that everybody sat down.

There's clearly order here, isn't there? There's order by design. It would be so easy in this setting for there simply to be mass chaos, right? You can envision a crowd like this, hungry as they were, and somebody starts talking about there's food somewhere and you can just envision it. Remember back in the day when Black Friday, before they kind of got a hold of this event on Friday, when hundreds of people would line up outside of stores. Remember back in the day they would open the doors and people would injure each other, you know, crashing in, running, knocking each other down to get to the place that they wanted, right? Actually, there is a funny story with that. Our son Ben and our son-in-law Aaron took part in a Black Friday event. They had a particular item that they wanted and it was a mass of humanity. And they got just only so close and they couldn't get any closer. They got down on their hands and knees and they crawled among the people, and they got to the little kiosk and they each got what they wanted. But that's the kind of silliness that happens, right? Only sometimes people would get hurt in these things.

Well, just think of this. Jesus says, no, we're going to do this orderly. We're going to do this systematically. We're going to sit people in groups of 50 and 100. Everybody followed instruction. Everybody did what they were supposed to. Some of you guys will remember promise keepers. Back in the day, we would gather 50, 60 plus thousand men in a stadium. And you know, it'd be getting close to lunchtime and 60,000 guys are getting hungry. And then they would blow the whistle, and everybody would just make a mad dash. No, that's not what happened. They would dismiss by sections and in about 30, 45 minutes, all those men got lunch. It was quite an amazing thing. That's what's happening here. This crowd is completely engaged in what Jesus is calling them to do. But there's this sense of anticipation, I'm sure, of what's going to happen.

And look at verse 11. Jesus's agreement with the Father. Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted. Here's two things. First, what we know. And what we know is Jesus gave thanks. The word "thanks" in verse 11 is the Greek word *eucharist*. I don't think we're supposed to immediately say this is the Lord's Supper, but certainly the Lord's Supper had been instituted by this time, and there certainly is a connection there between Jesus and the bread. But Jesus gave thanks. Talk about faith. You talk about confidence. You talk about knowing who he was and who his Heavenly Father was. He's looking at 15,000 people. He's got five barley loaves and two little fish, and he's thanking God that he's going to feed all these people with this provision that has been made. No fanfare, no thunder, no lightning bolts, no drum roll. He's just thanking his Father in advance for the glory that these people are going to see in the provision that God makes.

Here's what we don't know. We don't know how this happened. We don't know when this all happened in the way that it did. I mean, was it like the widow's oil in 1 Kings 17? Remember, the widow's oil in 1 Kings 17 just never would quit. It just kept multiplying, and she kept pouring it out, and it never ran dry until her need was met. At the end of the story, there's 12 baskets. Well, those baskets had to be around at the beginning of the story, so did they take those baskets and come up to Jesus, and each of them got those baskets filled, and then they went out and started walking among the group, and did the baskets never run out? Did they go back and have to get them filled again? We don't know. All those things are unknown to us, but we know that there's this miracle taking place.

Here's what we know. These people had the best fish and chips they've ever had in their whole life, right? The provision that Jesus made, what started off as being a poor man's barley biscuit did turn out to be Mrs. Schubert's yeast roll, and whatever that fish was, it was the best fish they ever ate. If it had been chicken strips, well, obviously it would have had to been Chick-fil-A, but if it had been chicken strips, it would have been the best ever, right? If it had been steak kebabs, it would have been the best ever. If that little boy had brought livers and onion, even Jesus wouldn't do that. No, no. Some of you shouldn't even be laughing about that because you don't even know what liver

and onions are. Some of you that are older know what liver and onion are, and that was not a pleasant family dinner in my experience.

But here it is, the abundance realized. Look at the end of verse 11. So also the fish as much as they wanted, and when they had eaten their fill, he told his disciples, gather up the leftover fragments that nothing may be lost. The abundance. The amount, first of all. Just the amount. As much as they wanted. Matthew, Mark, and Luke say that they were fully satisfied. They were satisfied. They all had as much as they wanted. My mind goes to Psalm 81:10, I am the Lord your God who brought you up out of Egypt. Open your mouth wide and I will fill it. That's what happened. That's the abundant provision of our Lord. Do you ever think about that? Open your mouth wide, God says, and I'll fill it. That's the way He provided here for these people. They were full. They were satisfied.

The number. In verse 13, so they gathered them up, filled 12 baskets with fragments from the five barley loaves left by those who had eaten. Here is biblical support for leftovers. There's a biblical basis. Now, I don't know about you, I'm a leftover guy. I love leftovers. When we go out and eat, I always encourage Bonnie to get a large portion because she's not going to eat nearly any of it, and it's going to come home as a leftover. And so here, with Jesus, there's nothing being wasted, is there? There's generosity, there's abundance, but there's stewardship, and there's nothing that is wasted. The 12 baskets, obviously, correspond to the 12 tribes, the 12 tribes to the 12 disciples. Later in Jesus's ministry, when He feeds 4,000, there'll be seven baskets full, the number of perfection.

So, the lessons learned, verses 14 and 15. Verse 14 is correct insight. When the people saw the sign that He had done, they said, this is indeed the prophet who has come into the world. That's exactly right. That's Deuteronomy 18:15. Moses saw the day when the prophet would come into the world and be the Messiah. And these people rightly connect this one and this incredible event to Deuteronomy 18:15 ... except their wrong motives. Verse 15. Perceiving then that they were about to come and take Him by force to make Him king, Jesus withdrew again to the mountain by Himself. It takes us right back to the first point, the contrast between the physical and the spiritual, between the temporal and the eternal. They had the right understanding that this could, in fact,

be the prophet, but their understanding of the Messiah that they wanted was woefully inadequate. They wanted a prosperity gospel preacher/savior. And that corruption of the gospel back then is just as much a corruption today. Men who stand in the pulpit and promise people, if you get Jesus, you get all the stuff you want, have corrupted the gospel just as much as they have misunderstood it. You don't get Jesus for what you can get. This is clearly a mischaracterization of all that Jesus intended for them to understand. Jesus wants no part of it then. He wants no part of it now.

So, what do we take away? I want you just to think with me on these closing truths and just how they apply into your life and experience. Our needs can never exceed God's ability to provide. Now, that's our needs, it's not our wants. Our needs can never exceed God's ability to provide. Our God can meet our every need. Nothing we face is too difficult for Him. Philip said, this is impossible. No way we can do this. This can't be done. There's nothing we need that He can't supply.

Paul says in Philippians 4:6, be anxious for nothing, but in everything, by prayer and supplication, with thanksgiving, let your request be made known to God. He'll go on to say in the 4<sup>th</sup> chapter and the 19<sup>th</sup> verse, but my God shall supply all your need according to His riches in glory in Christ Jesus. So, let's just close by individually thinking, what does that look like in your life? What does that look like in my life? Our needs can never exceed God's ability to provide. Our God can meet our every need. Nothing we face is too difficult for Him. There's nothing we need that He can't supply.

Obviously, our greatest need is for a Savior. Our greatest need is to recognize that apart from Christ, we are destined for an eternity separated from God. And God's desire for us is that we would be in a relationship with Him, that we would put our faith and trust in Christ alone, have our sins forgiven, receive the gift of eternal life. And that enters us into this family relationship in which our Heavenly Father has promised to provide and meet our every need according to the riches in glory in Christ Jesus.

Let's pray. Gracious Father, these are amazing accounts from the life of our Lord that encourage us today to lean into and trust you with all of our heart, with all our mind, with all our soul. Not lean on our own understanding, but trust in you. Father, I pray for each one of us, bringing separate needs, different concerns, and recognizing that all of us before you as your children have been promised the provision that our Lord can

make for each of us, whatever way that might be, whatever you determine to be best. So, we do call out to you, Father. Increase our faith. Speak into our hearts, our lives, the truth of this amazing story this morning and that we will recognize, receive, lay hold of your provision. Father, especially we pray if there's someone here this morning who's never trusted Jesus as their Savior, that they would understand that they have sinned and fallen short of the glory of God, that you have provided a way for those sins to be forgiven through the death of Christ, and by simply believing and trusting in that truth, you give us the gift of eternal life. We're grateful, Father, in Jesus's name, amen.