

**Intro/Outro:** You're listening to CPC Together, a podcast produced by Central Peninsula Church in the San Francisco Bay area.

**Brandon Pasion:** All right, this is Rachel's question. If you could have one thing in life be unlimited, what would it be? what would your unlimited thing be? Rachel says scotch tape.

**Rachel Almeida:** I did not say scotch tape.

**Kevin Sneed:** Which is the worst use of that wish

**Rachel Almeida:** To clarify that was not my answer.

**Brandon Pasion:** She's just always asking, Hey, do you guys need scotch tape? Cause I've got it.

**Kevin Sneed:** One thing in life unlimited.

**Brandon Pasion:** Christmas time, Rachel comes she can just wrap everybody's s yeah, everything.

**Rachel Almeida:** I just use tape. No wrapping paper. Tape.

**Kevin Sneed:** I got a think on Brandon. What is, what is your one thing?

**Brandon Pasion:** I mean, this feels so basic, but money?

**Kevin Sneed:** Unlimited money. I don't think that's good. Okay. Explain. Explain.

**Brandon Pasion:** I mean, you know, cause here's the thing. Sometimes like lotto winners, you know, you see 'em like the before and after, right? Yeah. And they go, they go crazy for a while but it's because they don't have it unlimited. They just have a lot of it. What if it's unlimited?

**Kevin Sneed:** Ah, see, I don't know.

**Brandon Pasion:** You just keep buying that bigger boat, baby.

**Kevin Sneed:** I, I would pull in-

**Brandon Pasion:** I could pay off the church!

**Kevin Sneed:** The great philosopher Notorious BIG, who once wrote Mo Money Mo Problems. That's why I don't think that's a good choice.

**Brandon Pasion:** What do you imagine would happen I had unlimited money? (laughs )

**Kevin Sneed:** I don't think you'd work here anymore. I think you'd quit and leave us.

**Brandon Pasion:** Maybe I would.

**Kevin Sneed:** I- I hope you would.

**Brandon Pasion:** I bet people would be asking me for money all the time. Yeah. I would probably mess up the economy. Right?

**Kevin Sneed:** Like you, you would spend so frivolously you'd screw up here.

**Brandon Pasion:** Suddenly I would have like this, like we'd be like, where's this influx of unlimited cash coming from?

**Kevin Sneed:** Yeah. Just drive up inflation all the more, it'd be super problematic. Yeah.

**Brandon Pasion:** Maybe That wouldn't be bad. That wouldn't be good. I think. I think it'd be a good option. I would still choose it.

**Kevin Sneed:** Yeah. I cannot think, I can't think of.

**Brandon Pasion:** I also really love Gushers.

**Kevin Sneed:** This has come up before like episode like five or something like that. You were all about Gushers?

**Brandon Pasion:** Yeah, like if I could just have unlimited Gushers. Oooh, what about unlimited-

**Kevin Sneed:** Cheez-Its would be in the mix. I'm a big, and particularly at the rate that my girls eat Cheez-its?

**Rachel Almeida:** Oh.

**Kevin Sneed:** An unlimited supply would help the budget, that's for sure. Just sling and cheese. That's everywhere. , what about you?

**Rachel Almeida:** You know, at first I thought something like gas or toilet paper, and then I was like, well, that's not fun.

**Kevin Sneed:** Toilet paper's a lot like Scotch Tape.

It's, well, listen, more uses , but. I thought food, some sort of food like beef would be one.

**Brandon Pasion:** Unlimited beef.

**Rachel Almeida:** Unlimited beef, you know? Then you don't have to feel bad about spending on top sirloin instead of like flank steak. I don't know. Whatever's on sale at Trader Joe's.

**Kevin Sneed:** Would it be every cut of beef? Just literally the genre of beef.

**Brandon Pasion:** Rachel exclusively eats Wagyu. A5 prime cut Wagyu beef.

**Kevin Sneed:** Like in her scrambled eggs.

**Rachel Almeida:** It's just, just beef. Her hamburgers are just straight (*unintelligible*)

**Brandon Pasion:** I feel like we're not meant to have unlimited. What about unlimited love?

**Rachel Almeida:** Oh, that's pretty good.

**Brandon Pasion:** I really imagined this banter being better. (laughter) I thought- this would lead us to,

**Kevin Sneed:** I can't, I'm, I'm a little frustrated that I can't think of something. I know. I think there's gotta be a better answer than beef.

**Brandon Pasion:** So Jesus comes on the scene and you kind of paint this picture of, of a crowd, 5,000 people here waiting for Jesus and you kind of talk about how they want a revolution. Yeah. Can you tell a little bit more about where that crowd might have been and what was going on at the time? Like Yeah, yeah. What was the state and particularly, are there any like, any, any similarities with what that crowd may have been, the angst that they were experiencing and what we're experiencing?

**Kevin Sneed:** Mm, interesting. Yeah. Yeah. I mean, so I had never really noticed the, you know, I, I, you, this is one of the, I think as I mentioned, one of those miracles where it appears in all four of the gospels, and I had never really known what to do with that line In John, where it says they're gonna make him king by force.

So I think there's a few times when that happens to Jesus and it's kind of an interesting phrase. And so I kind of had that in my mind of thinking why that, why particularly after the feeding of the 5,000, did that kind of spawn and that loo, you know, honestly, a lot of the commentators I was reading RT France, Tim Gombis a few of those guys who had pointed out.

That there was this sort of re- revolutionary fervor in the air, particularly with where Jesus takes the boat over into the kind of hillside country region. And there was kind, I mean, that was in the air in the first century, cause again, Rome was this massive empire that was about more or less just rule by force and power.

And if you came against them they would crucify you. Jesus was not the only one to be crucified. They crucified a whole bunch of people who would come. The empire as, as a way of symbolizing, like, if you are against us, this is your fate, and so you better be for us. And so there's, I mean, there's just horrific stories of Rome coming in and just destroying these countryside and these villages to essentially just force them into submission.

And, and so that sort of revolutionary fervor isn't I mean it's, it's not uncommon in that space. I think what was, what I had never seen in this particular. It's just the way that Jesus seems to be,

or I should say Mark, when he can, you know, puts it right next to the story of Herod and his kind of expose of power in all the wrong ways, right?

Yeah. Where he's just luring in young women and he's murdering, he's, you know, just kind of like the way I say yesterday is just drunk on his own power. But when you put that next to Jesus, right, in this story, You just see this contrast of two kingdoms, and, and I really think it's Mark kind of saying like, here's, here's two different uses, two different revolutions.

Like, which one do you wanna be a part of? Mm-hmm. . And so that's just kind of there, you know, you know, as far as like what we feel now, I mean, I, I think we, I'd have a hard time saying we are experiencing what the people of God wrote because we live in. Right, which is, it's the most powerful country in the world.

And so, we would not be under the underside of that by any stretch, right? I mean, this first batch of Jesus followers were on the underside of power. In some ways, we're on the, the top side of power. And how do we then navigate being the unique people of God that use our or, or steward our position in privilege?

In that, and oftentimes that means we have to actually resist in ways. I mean, this idea that we get to, of, of blessing and breaking is a radically new way to understand like how we, or I shouldn't say new way. It's obviously dates back to Jesus, but a, a, it feels radically different than the way we now go about operating Yeah.

In the world around us. cause we're just marinating, saturating in this idea of power over others. And that's how you bring change. But Jesus revolution is about something completely opposite. It's about this, this, this power under, and that's how we bring about change. So, yeah, it's, it's a different state, you know, than I think where we are.

I think you'd have to look outside of maybe our nation state to find people who are in those spaces or whatnot.

**Brandon Pasion:** Looking where the, the crowd was at. You know, you'd say that they wanted to take Jesus away. That was in John when they wanted to make-

**Kevin Sneed:** Yeah. John makes note of that. Yeah. Same event, but John records wanted to make him king by force.

**Brandon Pasion:** So you get the sense that they, they know what kind of leader they want. Do you think they actually wanted Jesus's revolution?

**Kevin Sneed:** Hmm. Yeah.

**Brandon Pasion:** This revolution of word and bread revolution where you care for people and sacrifice yourself for your enemies. Yeah. Is that really what they wanted? Or did they think they thought Jesus was gonna be something different?

**Kevin Sneed:** Yeah, that's a good question. I don't think it's what they want, because often, you know, when Jesus preaches about his revolution and his movement, people get pretty stinkin upset. Like, you know, they wanna, there's another space, I'm trying to think it's in oh gosh. It might be in Luke where he preaches about this revolution and then people drive him outta the city and try to throw him off a cliff in the Texas that Jesus makes his way through the crowd and escapes.

But because he's bringing a different kind of revolution, like even think of Peter, right? Like, remember when Jesus predicts his death that Peter and says, you know, in, in a little while I have to go to Jerusalem where I'll be killed. Which is Jesus essentially laying out his plan for the revolution. And Peter's like, that's not how this works, Jesus. Like, that's not how that's gonna happen. And, and Jesus responds and he rebukes Peter. He says, no, this is what the way it must take place. And so even Peter, right with him wa- was not necessarily desiring a revolution that, that a Eucharistic revolution as I phrased it on Sunday. He thought, you're crazy.

That's not, that's not how the world changes. That's not what I want. And there is a mix of like where we're caught in caught in the state of a world that, that believes power over is the means of change. We tend to also, we, we want revolution, but we just want to be the ones on top. We want to be the ones in power.

**Brandon Pasion:** Yeah. Yeah.

**Kevin Sneed:** And, and Jesus is saying, what if we dispelled that, like first or last, it's better to serve than to receive. Right? It's better to give than to receive. Like all that is this backward, backwards way in which the kingdom operates. And we are just so saturated and disciplined into this sort of power over thing that we often, when we talk about overcoming injustice or whatnot, we don't always think through like, what, what, what if you dig deep enough? Sometimes we just think we want to be the ones on top. Yeah. And that's problematic.

**Rachel Almeida:** In some ways it's almost as if His revolution would seem underwhelming to maybe what people were expecting.

**Kevin Sneed:** Yeah. Yeah. It, it really challenges what we believe to be the picture of flourishing. You know what I mean? Like, because it, it, and this is Paul's thing that I think I mentioned briefly from Corinthians where he says, "My power is made perfect in weakness. I forget where the other reference is, but where he says it's foolishness to the world.

Because it is cause in a world that understands the strong survive, the powerful thrive and win to then say like, no, I'm gonna actually lay down my life for the sake of others. That fundamentally changes what we believe about success. And success then looks a whole lot different and it is foolishness to the world cause it's not the way the world operates. And so it doesn't make sense, you know?

**Brandon Pasion:** So you said his revolution is word in bread. That's kind of a, a way that you could maybe define his revolution, that he wants to satisfy your, your physical and your spiritual hunger. Can you expound upon that a little bit?

Yeah. You know, so, so Jesus begins this, this revolution by giving them the word it says, that he begins to teach them, right?

Kind of in that first encounter, they land on the shore. He sees this kind of fervor in the air, and the first thing he does is have compassion on. And then begin to teach them. And, and you know, we, we know this in John in the sense where he says that, you know, the word became flesh. This is Jesus, kind of incarnate is the word.

And so Jesus, in many ways, it begins with him giving himself right to this crowd and his set of teaching, right, again, around the, the kingdom of God. That's what Mark has presented over and over is this radically new kingdom. And again, we have to, we have to, we have to always keep in mind, you know, we have so much connotation on the idea of the kingdom of God.

We tend to import things like it's heaven or it's the church or but that's not, that's not the case. I mean, the kingdom of God is a it's a physical kind of spiritual reality. It's both of those together. Again, break down that word the domain in which a king rules, right? And so, so when Jesus says the kingdom of God is.

He's saying the domain in which I as king operate is here. And so we can live into that or we can resist that. And so when Jesus captures this kind of revolution, you know, these revolutionaries out in the hillside, he's saying, you know, as he teaches him about the king of God, it's here and here's how my, here's that kind of king that I am.

It's one who gives of himself. It's all that sort of radical kind of you know, flip, it feels upside down to the way the world operates type of. And then it begins, you know, with the feeding of the bread, which again, for us, we think of like, no big deal. I can just swing over to LE's and grab some buttermilk, country sliced or whatever.

What we could just buttermilk country.

Country Slice. Yeah. You, you familiar with this kind of bread? I've heard of

**Kevin Sneed:** buttermilk, but Country slice is, that's like the brand, like country slice. Oh,

**Brandon Pasion:** is it the brown? Is it

**Kevin Sneed:** brown? No, it's Blue Country Slice. Yeah. I don't know. ,

**Brandon Pasion:** what?

**Kevin Sneed:** I, I'm so shook right now I just go, Dave's killer.

I've never even heard of that. Dave's killer bread, meat with little seeds, and I just

**Brandon Pasion:** assume that everything Kevin buys is like some boutique . You know,

**Kevin Sneed:** the wheat is across. The real thing is I don't even eat the bread we buy. It's got too many carbs in it. So I'm trying to do that low carb thing. It's terrible.

I love bread. Anyway,

**Brandon Pasion:** sorry. Anyway, continue. So we think we can just go buy country, country, country cro. Well, we just don't

**Kevin Sneed:** like, we just don't think any depth of that. Right. Like, but bread for the first century was far more, like, particularly in the, in the biblical imagination, bread has all sorts of meaning, right?

Like, it, it really is a source of life. You know, it's, again, as I, I drew out, it's what, you know, God sends the manna Yeah. From Heaven and Exodus. Yeah. I mean it has all sorts of symbol. That we just don't have for it. And so, when Jesus then gives the bread, I, I, I think what he's doing there is, is meeting both the physical and the spiritual hunger.

Right. cause he talks about, like, you know, again, in Matthew where Jesus is tempted, he says, man does not live by bread alone, but by every word that comes from God. And so it's, it's that sense he's playing off even in that space that, that idea of the word and the bread. And so the bread met a physical need, right?

They are in fact hungry. But it also, it's indicative of a, a kind of a life source. A deeper sense of there's a spiritual hunger you're longing for, and I'm offering you that bread. Think of the way he even talks about like water, right? With the woman at the, well you drink this water, you won't be thirsty anymore.

Yeah. Like the woman was gonna be physically thirsty again. Like he's not saying in that sense, but he's speaking of a deeper reality. Yeah. And Jesus is beginning this kind of revolution with this crowd. And he's saying, you know, where Herod's. By death, you know, if Herod's Kingdom brought death, my kingdom brings life radically different ways that they come about.

And it's almost like

**Brandon Pasion:** Jesus's compassion that he has on the crowd is understanding. He, he sees the longing even though maybe the longing is misplaced. Yeah, yeah, yeah. You know, and he is like, I know that you guys are longing for something new. Mm-hmm. . But what you think you're longing for is. Something.

Yeah. Let me show you a different thing. Yeah, I'll

**Kevin Sneed:** show you a different way. Which I think is that, that, that incredibly important line when it says he has compassion on the crowd he's actually somewhat sympathetic to their hunger for revolution. But as you said really well there, yeah. It's just, it's misplaced.

It's a missed. They missed kind of the plot line of where it was all going. And again, I don't blame them. I mean that's, think of Jesus on the cross. The only people left are a few women that are at the foot of the cross. Everyone else had abandoned him cause they thought it was over. They thought he had lost.

And so, because that's how, like radically new this, this idea of the kingdom of God is cause I mean, you know, I mentioned this phrase on Sunday, this myth of redemptive violence, like the world operates on this idea of. More violence, more power wins out. And, and there's you know, and, and what, what Jesus does in that moment is he contradicts that.

He says that we take the violence of the world. He allows it to take place and he absorbs that. But then by not responding, he ends the cycle of violence. Which I think is, is the, the foundation of Martin Luther King's work. It's the foundation of even Gandhi's movement where it said that there's something in this violence for violence, just begets more violence and brokenness.

And so Jesus actually absorbs that on the cross. And when he doesn't retaliate, he starts a new thing, a new ability, and something brand new that isn't built on. And that's, that's why I think it seems so unexpected because it just isn't the way we're used to the world operating. Yeah. But that's fundamental to the way of Jesus.

It's interesting that you compared Herod's meal with the meal that Jesus was offering. Mm-hmm. . But even when you look at Herod's response to the crowds and Jesus's response, Herod was more moved out of fear, I think. Great point. But Jesus was more. And I liked how you define it as moved in his bowels or said that was the definition of it.

Yeah. But he was moved out of compassion. Yeah. So even in the way that they responded to the crowd, I think showed so much about what their kingdom or revolution was like. Yeah. Yeah. That's really good. And even I just started working on, I'm a little behind on this coming Sunday sermon, but it's the story of Jesus walking on water.

And there's a sense we're kind of out of this whole move. Where, you know, the sea for, for the first century represents sort of chaos. And Jesus walking out into it is a sort of non-anxious presence in the midst of chaos. And it came to mind when you were saying, making that observation, I think is really good, is so often we operate from fear.

But Jesus in this counterrevolution, as he lays and begins this thing, it's kind of like he's, he's been contrasting these two things and he says it's gonna be intense, but he then demonstrates like, how do I lead? Well, I don't lead from. He's not even you know, when Peter jumps out on the water and he's looking around and he's like, you know, when he looked at the waves, when he looked and that fear kind of rose in him?

And Jesus is like, no, no, it's, it's okay. He's that calm in the midst of, of that storm. So I think that that's just something to that. I think that's good.



**Brandon Pasion:** Let's bring it, let's bring it down practically here for a second. All right. So I, I look at this and I feel like I feel. Actually living out what Jesus is talking about here, the idea that, that you're, you're supposed to love and sacrifice for your enemies.

And so I'm, I'm thinking about a practical example where I'm driving Olivia to the school last week and I'm in this, I'm in this turn lane and No, no, I'm, I'm, I'm in the, I'm in the traffic to go and there's a turn lane that's open to my right. Yeah. And it's one of those, it's this light on Holly. Like up to get to El Camino.

There's the lights are too close and so my light will turn green, but the light in front is still red. Yeah. So we're all just sitting there. Yeah. Which is frustrating, but it's fine. Now in the face of me trying to practice, you know, getting, not, not having road rage, , cause Olivia keeps calling me on my road rage, , and I'm sitting here at the light and I, it's okay.

Great for that. I'm like, Olivia, it's, everything is okay. Jesus still loves. And suddenly this minivan behind me honks me to which I say, where am I gonna go? ? The light is still red. We're in a, we're here, we're sitting with deep, deep exasperation. Where am I gonna go? Dad, you're getting mad again. And I'm like, no, I'm not getting mad, but why is she honking me

So I like, you know, resolve. I'm gonna be okay. And I'm in the little, my little Honda Civic, which has the power of like, you know, a moped, . And, and the light above turns in, front, turns green, and we start going, there's the tiniest little gap. So the honker goes into the right turn lane, and I'm like, no, I could see happening gonna happen.

I'm like, no. So I start trying to speed up my little one cylinder, you know, , and I'm going, and this minivan comes. Comes and cus in front of me and I, I just wanted, I just wanted that person to feel pain just a little bit in my bowels.

**Kevin Sneed:** I wanted them, you felt in your bowels the desire for pain.

**Brandon Pasion:** And Olivia's like, duh, what are you doing?

And. So all I could muster was to take a picture of the license plate. . I was like, this, this cannot,

**Kevin Sneed:** but here's the what are you gonna turn 'em in? Like I love that you took a picture of license. Like what are you gonna do with that? I'm gonna write a letter. I'm gonna say, I saw this

**Brandon Pasion:** person hit and run. Go go pull them over at.

I don't know, , but in me, pull him over. So here's the thing in me, the reason I did that, in my mind, it was a justice thing. Yeah. Mm-hmm. . Yeah. Yeah. They cannot get away with this. Yeah. And that's why I say this is, this is it's offensive, I think. Yeah. To our normal mode, what we mm-hmm. what we have become accustomed to.

Mm-hmm. , we want there to be retribution. And I think the, the justice somewhere, probably in our, in our hearts, it comes from. Probably deep down somewhere a good place. Yeah, yeah, yeah. There is something of justice that, you know, that is in the heart of God also. Yeah. But our justice ends with violence.

You know, I. I wouldn't run the minivan off the road, but ? Yeah. Like in my head You think I wanted her to experience? Yeah. I wanted her to suffer a little bit to know that what she's doing to me and to the other cars on the road Yeah. Yeah. Is not acceptable and it will not stand. Yeah. And Jesus's solution to my minivan problem, yeah.

Would probably be an offensive, frustrating

**Kevin Sneed:** solution. Yeah. Yeah. You know what just came to mind was thinking of at a much larger scale than the Civic and the minivan is, do you remember the, the shooting that took place in Amish country? Yeah. I can't remember what year it was. And do you remember their response was forgiveness of the shooter?

And do like, I don't know if you remember the kind of fallout of that kind of in our country, Was, was a little bit of like frustration and, and anger at the Amish for forgiving the guy. Mm. And I, and it's that same kind of impulse where we can't, we have that need for retribution for them to pay, which I think does come like, again, it comes out of a space that understands that a wrong was committed.

But that like moment when that community rallied around and forgave and embraced this person who just un you know, dealt untold tragedy. It had a way in which it like stopped again, that that cycle, like as frustrating as it sounds, there's something in this idea where to love our enemies, to forgive others is in some ways you absorb that pain into you, that brokenness and then you let it die instead of perpetuating it out.

We're like, if the cycle, if the only response is built out of more and more violence, more and more, That never actually deals with it, right? This is, this is quite literally Jesus as the sort of scapegoat for our sin, right? It's, it's that he takes on that pain and that brokenness and exposes the hollowness of the violence of our world and then allows it to die, right?

And then when he comes up out of the grave, he's making that statement that you don't have to respond in that way, but rather it brings about life. Like that is just so radically different. But you, you see these pockets. I know before we flipped the mics on, we were talking about, I mean obviously this was central to Martin Luther King's work, and in the way in which he was bringing a, a movement built out of really the Sermon on the Mount and the teaching of Jesus that would say, you know, you can't, his famous quote, right?

Like, darkness can't drive out darkness. Only light can do that. Yeah. It's that idea that we cannot. Fight fire with fire. And so we then when Jesus says something like, you know, if you wanna follow me, you have to deny yourself and take up your cross. He's saying, yes, you die to yourself and embrace Christ likeness.

But he's also saying that you're, you're embodying the very ethic that this, that the kingdom of God functions from. And so we then have to take up our cross die to our own power and privilege and kind of both bless and break as Jesus did here for the sake of others because that actually insert.

Life into the world instead of more and more brokenness. Hmm.

Yeah. That's amazing.

Is that the idea of cruciform? Is that what you were doing at Yeah, yeah, yeah. No, that, that is, and that's that Michael Gorman is a New Testament scholar who I think, I think he coined that phrase. But it's that idea that the ethic of the church is Cru. Meaning it always takes the shape of the cross because that's the high point of or, or better.

John Howard Yoder would say the, the, the cross, the crucifixion is not just the way to the kingdom of God. It is the kingdom of God. It is it in action. Is this idea of self giving love being broken for the sake of another. And that then becomes the way in which the church operates. Again, think of it in and even take it and, and break it into kind of smaller segments or, or smaller things.

Think of I think I mentioned Jesus teaching on forgiveness, right? Like for you to forgive the minivan driver in that moment. Is a way in which you are breaking cause it was wrong. Like she cuts you off or whatever. So like, yeah, it was, that is , that was, that was like a quote, like wrong that happened against you.

But in forgiveness you break a little bit, right? Because you do in fact lose some of yourself. Sometimes that's pride and other things that need to be, be worked out of us. But you do in fact give up something. And it actually brings a little bit of life into the world. Like think of maybe even better example as like the way in which we operate with money, right?

Jesus teaching on generosity and tithing and all that is a way in which we are giving something like giving a bit of power and privilege away, giving a little bit of money away. And that does in fact make us more vulnerable, right? When you give and you're not sure if you're gonna be able to cover the bills and this or that, it does in fact make you vulnerable, but it also gives life to.

Right through that giving. And so it's this radically new community that's built on this idea of cruciform that says, we are, we are shaped and we operate in the form of the cross. And in that we trust that this community will then operate where, where we are taken care of. Because in the kingdom of God, everyone eats, right?

Everyone has food. You see that in acts. You see that in the early, the early. Where they give of themselves, but yet they understand they're entering into a community with trust and faith for others to help kind of cover your back, if you will, which fights against our individualism a lot. Oh, yeah, yeah, yeah, yeah.

There's this deep seated, you know, in, in the American way, which is like brand new, really historically, the idea of individual, which brought about good things too. Like we don't wanna, we don't always just throw the baby out with the bath water, but there is a sense. Individual rights, human dignity, like that's built out of the good side of individualism.

But the deeply shadow side is this idea that we exist as individuals without any need for anyone else. And, and that is just, I think, utterly counter to the New Testament that doesn't really have a concept for that. Mm-hmm. , I mean, to be a follower of Jesus is to be entering into a new kind of, That's the story from the beginning.

That's that's why, that's why God picks Israel to be his people. Yeah. And it's always talking about that group and that collection of people. We can't do this. You can't just do the Jesus thing on your own. cause it's not what the Jesus thing's about. Right. Yeah. Like it is about community. It is about being in a new humanity, a new type of people.

I

**Brandon Pasion:** remember, I remember a preacher saying like, when God decides he's gonna do something, the very next thing or the very next question he asks. Who am I gonna do this with? Mm. Yeah. And you see that with the, with the apostles? Yeah. In this story, this really human. Interaction where they have this, this interaction where they're like, Hey these people are real hungry.

Yeah. There's 5,000 of them. Yeah. . We only have five.

**Kevin Sneed:** Five loaves. Lobes. Couple, couple

**Brandon Pasion:** fish. Yeah. How we do this? She's like, well, you feed them. Yeah. . And they're like do you have any idea? Which I think is what we would've probably all say like totally is did I just check the money in my wallet and.

**Kevin Sneed:** This is gonna cost. I don't have unlimited money. Yeah. But maybe if I could, I'd feed the crowd.

**Brandon Pasion:** Oh. And yeah, so then you see this. But, but the idea that, that it's like, you know, it would be easy to say, well, the crowd showed up here. Like they didn't bring snacks. It's there, but this their issue. Like, what the, why are you making this my issue?

Yeah, yeah. But Jesus saying, no, this is our issue. Like taking care of each other. Yeah. Making sure that we're here for each. Like it absolutely is our issue. That's he uses that as an example and steps up and I just think that's such a cool way for Jesus to, to just embody what he's talking about.

**Kevin Sneed:** Yeah.

Yeah. Yeah. It's, it, I've always thought that was so fascinating that he enlists them in the work. cause again, I mean, Jesus could have just like, Zap food to everyone, right? Like however he could, he could have just like waved a wand and made it all happen. Baskets falling from the sky. Baskets falling from the sky.

You imagine how much Jesus's wand would be worth today? on eBay, . Anyway, it's like, but for whatever reason, right? Like he chooses to enlist us. And again, this is the story from Genesis. When we're created in the image of God, that is Jesus giving us the authority to rule over the earth and we're meant to rule on his behalf, like to image God to the world.

And so we would rule as if God were ruling. Obviously we screw that up, but it's always been fascinating to me that that's the, the route Jesus or God chose, is to allow us and enlist us in the process. And I think you do see it so perfectly. In this this image again of of, of feeding the crowd is Jesus, you know, chooses the apostles, but, and it, there's, it's so interesting cause it seems like it is only, and I, I think I mentioned this a little bit, but it's only through Jesus miraculous power that the event takes place.

But at the same time, you have to ask the question, what if the disciples said no and like didn't walk through the crowd? Like, because he chose to work through. There's a sense in which it is only through Jesus power, but yet he chooses to work through the people's obedience. Like the people going about the disciples going about and feeding was the way in which Jesus power was made manifest.

Yeah. And it was through their obedience and their doing. And I, you know, I posed the question in our Tuesday teaching team meeting, which I still don't thinking through, like, is there a miraculous event that takes place where Jesus doesn't enlist somebody to help? Like, I'm thinking of the guy, like, even like the one that just came to mind is the, the guy who's blind and Jesus spits in the dirt and wipes it on his eyes.

Yeah. And what does he say? Go wash in the pool. Right. Like, interesting, like, I'm trying to think what about the party in the Red Sea? Moses had to raise the staff. Oh. You know what I mean? Like, it's interesting that, that, that there's always, it seems like there's always some sort of human interaction within Jesus doing these quote miraculous things.

Creating, creating the universe. Yeah. Yeah. There you go. That might be the good, but is that, is that miraculous? I think it depends on how we call miraculous. I mean, obviously it's, it's a demonstration of, of his sheer power, creative force. But, but it might not be necessarily a miracle. You, you,

**Brandon Pasion:** you talked about miracles and how we kind of maybe, I mean, not that necessarily, we look at them wrong, but we don't see the whole picture maybe.

Yeah. Like we tend to look at miracle. As these massive spectacles and displays Yeah. Of power. Mm-hmm. , which is not, that's not inaccurate, but it's maybe not the whole, not the purpose

**Kevin Sneed:** of them. Yeah, yeah, yeah. Talk about that a little bit. Well, we just, we just live in a world that is engrossed and enthralled with spectacles.

Right. I mean, that's just kind of, I, I immediately think of like the Marvel universe, right? Like it's built on the idea of like, Hulk lifting a building off the ground and throwing it, and it's like, whoa, that's crazy, right? Mm-hmm. , we tend to think of miracles in that way, like some sort of, that's why I use the mortman quote that we'll read in a second, but of it, it being a suspension of the natural order Yeah.

For something greater to happen. But I, I, I don't like that's built. This attractional understanding of power where if you can demonstrate power yeah. Then people will be drawn to that. But I don't think that's what Jesus is about. And, and you know, the point from this text is the crowd was already gathered.

It wasn't like he was doing this to draw the crowd. Yeah. There's something to this like idea of power as spectacle that, that I don't think Jesus is, is, is on about, you know, like it's, and again, I think of like that's just. That's how the world operates, right? You do something big and profound and that generates resources and support and finances and this and, and Jesus comes along and he's like, you know what?

The kingdom of God's like a little mustard seed, small. Like even think about, I mean, I don't know if you guys will agree with this or not, but think even about this particular miracle. If it was just about a spectacle, couldn't Jesus have done something different than just make more bread and fish appear?

Yeah. You know what I mean? Like there's, there's nothing to really, like, obviously it's, it's profound in the sense that he, he fed 5,000 people with five loaves and two fish, but it isn't necessarily a spec like he could have. I don't know, flew above the crowd and made it rain bread and like nachos or something, you know what I mean?

Like you could lifted a tree and like flung apples out of it. You know, like there are, there's a more, if it was based on spectacle, I think we could, you know, generate a different thing. Yeah, yeah. But it was meant to evoke that sort of mm-hmm. , you know, that prophetic event, as I said. Yeah. That bringing the new creation into the present and, and demonstrate his redemptive power, not just his sheer.

You don't see

**Brandon Pasion:** spectacle in almost any of his,

**Kevin Sneed:** in any of his miracles. Yeah. I was even just gonna say it back to the wedding in Kana, it's like he didn't really get, I mean, it was just the people who were filling the jars and his mom. Yeah. That knew about it. Yeah. And the people filling the jars, again, had to be obedient to what he was saying.

Yeah. But I don't even think they realized what was gonna happen. Yeah, yeah, yeah. Go fill 'em with water, right? Yeah. Yeah. It wasn't a spectacle. Yeah. There's nothing that it, it appears that there's nothing in which he's trying to demonstrate his power. So people come to him or believe in him. Mm-hmm. . And we tend to think of miracles that way.

Like, if God just miraculously did this, then everyone would come to faith or this, and I, I don't know if that's how people operate. You know what I mean? I don't, I don't know if that's actually true. But we seemed long for that.

**Brandon Pasion:** Yeah, there was a quote that you gave that talked about driving out the powers of destruction.

Yeah, yeah, yeah. Can you, can you revisit that cause I thought that was really powerful. Yeah.

**Kevin Sneed:** This is from Jurgen Malman everyone's favorite German theologian actually is one of mine, but that's nerdy. So, he says this in his book, the Way of Jesus Christ. He says, when Jesus expels demons and heals the sick, he's driving out of creation the powers of destruction.

In his healing and restoring created beings who are hurt and sick, the lordship of God to which the healings, witness restores creation to health. Jesus' healings are not supernatural miracles in a natural world. They're the only truly natural thing in a world that is unnatural, demonized, and wounded.

Finally, with the resurrection of Christ, the new creation begins. Power's pro toto with the crucified. Right. And so, so mot mon saying that, that the, the, the anomaly in the world is sin and brokenness. We think that's the natural thing, but that's actually unnatural and he'll link that into, again, Genesis one, in Revelation 21 and 22, where the world was created perfect.

The intruder is sin and brokenness. And so when Jesus then does these miraculous things, he's driving out that powers of destruction that broken. And he's actually restoring creation back to what it once was and will be again in the future. And that is the miraculous punching. You know, I think the example I use is punching a hole through that old creation that is in fact dying off and it lets that new creation kind of flood in into that present moment.

So he doesn't like suspend the laws of physics or anything like that. We tend to think of it in that way, but it's, he's restoring it back to its goodness.

**Brandon Pasion:** This is really actually full circle. So what you started with when you first walked in this office? Do you remember?

**Kevin Sneed:** No. Your haircut? No, it was your banana.

**Brandon Pasion:** Oh, . And you said, do you guys know how to properly open a banana? And then you opened the banana from the wrong side.

**Kevin Sneed:** No. Well, it's the right side. Exactly.

**Brandon Pasion:** my whole life. It all goes back to me. We, we live in this world. We think the natural and normal way is the way that we respond. I think that it's natural and normal for.

To take a picture of the minivan that I'm angry at, and to want them to suffer. What you're saying is in reality, that's never how it was meant to be. Yeah, yeah. And that we're living in a false reality and all of our. Habits in our muscle memory and the way that we interact is built in a world that was never meant to be.

Yeah.

**Kevin Sneed:** Yeah. Just like the banana. Just like the banana, which if you're wondering, flip your banana open. Don't open it from the long stem. Open it from the butt, and then you have a little handle and you got a little handle at the bottom, I'm telling you. Incredible. Yeah. You're welcome. You're welcome. Can you imagine

**Brandon Pasion:** how much that changes the fondue game with bananas?

Like you grab the hand, eggs are still pointing .

**Kevin Sneed:** When's the last time you had fondue? Man, I haven't

**Brandon Pasion:** had fond doing Lafon du in Saratoga. Have you been? No, I heard. Oh my gosh.

**Kevin Sneed:** You guys, is it cheese? Just cheesy fondue. And

**Brandon Pasion:** like what Cheese? Fondue. And then for dessert it's chocolate fond. Oh man. And you can go there just for dessert.

10 bucks a person. And you dip all kinds of fruit.

**Kevin Sneed:** Is it all you can eat situation? Like all you can fond do unlimited. Yeah, but you know,

**Brandon Pasion:** they like shame you. A little bit fun to do like, hey, this is your fourth round of marshmallows, .

**Kevin Sneed:** You can't, you can't keep asking for, for the record, marshmallows might be the worst part of fondue.

Dunk marshmallows

**Brandon Pasion:** in there. Oh man. Chocolate cover. Marshmallow.

**Kevin Sneed:** I You would be a big marshmallow guy. . I don't know what that means,



**Brandon Pasion:** but you just, but I like the bananas and the rice crispy treats and the, they have pound

**Kevin Sneed:** rice crispy treats. Yeah. Oh yeah. I have not had that on Fond. That would be, so

**Brandon Pasion:** I'm taking you guys a lot on Do that.

Sounds fun to be, but only chocolate, not the cheese. Because that's really expensive. Well, that's cheap of you. .

**Kevin Sneed:** What if we pitch him for the cheesy. If I had

**Brandon Pasion:** unlimited money, I would for sure take

**Kevin Sneed:** you guys. Maybe that's what I want. Unlimited Fondo , just a constant fondue fountain in my house that I can just walk by and like, you know, slam some salami in the cheese fondo before I go onto the bathroom.

Oh,

**Brandon Pasion:** so bringing this whole thing down and boiling his revolution, boiling his revolution down to what you, I, I think brilliantly said the, he blesses it and he breaks it. Yeah. Recap

**Kevin Sneed:** that a little bit for us. Yeah. Yeah. So there's that moment when Jesus is feed right before he feeds them and sends the, the disciples out to give the bread out.

You know, he says he takes what was given to him. So they, they gather up the five loaves and the two fish says he looks up to heaven and he gives thanks and he breaks the bread. And it was I found this Tim Keller is who I, I stumbled across this with, but he makes the point that the same two verbs there to thank or bless.

In break are the exact verbs used in the, the words of institution in during communion, during the Eucharist is to bless and to break. And it is, I mean, it's in the Greek, it's a clear illusion to, to mark 14 when Jesus does that at the Lord's supper. I mean, it's, it's like the blinking red lights, like pay attention, you're gonna see this again kind of thing.

Mm-hmm. . And that, that is, you know, kind of where I played off that is that that is the center point. Jesus revolution. It is this idea of blessing and breaking. And you see that on the cross. You see that, you know, I think the way I phrased it was when, you know, when Jesus hang on the cross, his father forgive them for they know not what they do.

He's blessing them, and then his body's breaking for them. And that then becomes again, as we've talked about, that the ethic in which we operate in the world. So we receive that as the, the very thing that brings our own salvation, our own healing. And then we embody that to the world around us. And so then we become a community that's built on that.

That's the thing that makes us the kingdom of God is Jesus work on the cross. But then that's also the thing that we reflect into the world because we're his image bears. Yeah. And so we image that sort of ethic of blessing and breaking in the world around us. Which, so to use your example of the minivan, instead of, you know, capturing the photo, it's, it's what does it look like to bless her in that?

Right when. I don't like that . None of us do. I don't like it. You know what I mean? Would I like

**Brandon Pasion:** go through the drive through of Arby's, get something and . Here you go. Thanks for cutting me off. Sorry. Continue.

**Kevin Sneed:** How often are you in the drive through at Arby's? I don't know.

**Brandon Pasion:** I don't even know why I said Arby's. Cause I don't think we have Arby's anywhere near us.

**Kevin Sneed:** That's what I was was looking at. No, I. I also have never eaten at Arby's, so Yeah, we've talked about this. Have

**Rachel Almeida:** missing out on the fries

**Kevin Sneed:** on the Oh, okay. Yeah. The curly fries. Yeah. do love a good curly fry. They're good. So it would look like something like that , like Arby's curly fries. Yeah. For, for the minivan. But but it's, I think it, and that's really, I think what what the disciples are learning, right? As they watch Jesus over and over play out this cycle of blessing and breaking like here explicitly, but then throughout his ministry he's doing that. Like think of, I mean, think of any, think of the woman caught adultery, right?

He looks with such care at her blesses. And then he actually is in a kind of socially vulnerable situation by even communicating with her and re instituting her. And so he breaks for her as well. And so it's over and over. This is the ministry of Jesus. This is the work of the kingdom of God is blessing and breaking.

And that then is what I think. We need, we need an imagination for that. We need that to saturate our minds so we can operate in a world that's built on brokenness and violence and power over to then respond with blessing and breaking instead of that. And that, that is, I mean, I would, I would guess that's a lifetime of work.

I think we do grow in that. You know? I think we do. I think we've bumped into people. Who have embodied that you know, where they, they feel like they are much more in that vein of blessing and breaking than others. It takes time, but the Holy Spirit can do that work on us. And that's discipleship is learning. Learning how to live from that same posture as Jesus of blessing and breaking.

**Rachel Almeida:** Going off of that imagination piece, you said the disciples didn't have the imagination for the kingdom of God, and that similarly we have to work out the old patterns and reorder our lives around new creation. So how do we even begin to develop that imagination?

**Kevin Sneed:** Hmm. That's a great question. I think one of the, honestly, one of the first ways is it's one of the reasons we take communion. Hmm. You know what I mean is Jesus says, do this in remembrance of me. Yeah. Like we do that act and it seems small. It seems like that's not how we would take a first step, but it's quite literally a way that we rehearse that story.

Every time we take communion, we're rehearsing that story over and over of quite literally bread break for us so that we can have life. Yeah. And so that's kind of like the 30,000 foot view, but I mean, even think about it, I've used this before on a Sunday too, of like any meal you have is an example of this blessing and breaking. Anything you, so like this morning I had some eggs, like something had to die for me to have a little life there. Or like, think of a salad. That life form dies and it gives you life. Like-

**Brandon Pasion:** poor salad.

**Kevin Sneed:** Yeah, poor salad. But it's, this is, it's built into the way the world actually operates, right? If you want your Wagyu ground beef or whatever. Something died to ground. Be wa that's blasting. It's just wa Well, if it's unlimited, if it's unlimited, you're gonna start grinding down. Oh. But it's, you know what I mean? Like that's the, that's how the world operates. And, and so I think there's a sense where we have to become aware of that. Then I think in, in like in practice I would just to, for us as disciples of Jesus, to get this into our imagin.

I would, I would suggest we sit on the Sermon on the mount over and over and over again. Oh. Because that's where Jesus plays this out. Right. You've heard it said, do not murder. I say Don't be angry. Right. That's a radically different approach. I can resist, you can resist murdering the driver of that minivan, right? Like that's actually not very hard to resist that, but to not get angry, you weren't angry. You weren't there. You weren't there. Oh, you know what I mean? Like, that's a radically different thing. Like, like I can, you know, that's what Jesus is doing in the Sermon on the Mount. Like think about when he says, you know, if you're at the Lord's table and he says, and you, you find yourself angry with someone.

It says, go and reconcile with them before you even come back and worship. He's not necessarily saying that I don't believe in a way that's like, how dare you take that when you're angry. I think he's quite saying that's how serious we take this. Like you, what you can do in that moment is go have the conversation, right, and when you go have that conversation reconcile with your brother, that's, that's building in you the imagination for blessing and breaking. How many times should you forgive? Oh, seven times 70. Because each time you forgive, you're building up a sort of muscle memory in you for this blessing and breaking the holy Spirit's, using that to root out those other things. You know, like, so I think of it in like my own example. Like, to be quite honest, this morning I got like way too angry at my girls.

My daughters, they were fighting this morning and, and I ended up snapping at them. And, and as you know, like it was one of those you instantly just feel terrible about. You're like, oh gosh. Am I still dealing with this kind of like frustration sitting beneath the surface? And so I sat there over my little like eggs and bacon, like just realizing how big a like jerk I am. And, and what happened though before we left is I knew I needed to go apologize to them. And there's not much more humility than apologizing to a six year old. And it's humiliating all the right ways, right? Because I need to step into that to learn to become a little bit more like. And what I think happens, right?

So I, I step into that. I apologize to the six year old little Abby. And she just instantly forgives me. Right? And that is filling my imagination for the kingdom of God.

**Brandon Pasion:** Yeah.

**Kevin Sneed:** Through my own foolishness, my own stupidity as little six year old is essentially demonstrating the very blessing and breaking of Jesus like right in front of me. So I think it's those, it's those little ways, like when we begin to follow the teachings of Jesus and quite literally live out those small things that does furnish our imagination with this blessing and breaking over and over again.