



“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”

Feeding the Multitude

Our Messiah, who was called Yeshua in the first century, declared a purpose of his coming to all.

Matthew 15:24

He answered, “I was sent **only to the lost sheep of the house of Israel.**”

But what does that mean?

While we cover that topic in depth in teachings such as “[The Lost Sheep](#)” and “[What is the Gospel?](#)” we will briefly summarize for the purposes of this teaching.

Israel began as 12 tribes.

Eventually, the tribes separated into two kingdoms, ten tribes to the north, and two tribes to the south. The two tribes to the south are referred to as the Southern Kingdom, specifically, the House of Judah. The ten tribes to the north are referred to as the Northern Kingdom, specifically, the House of Israel.

These two kingdoms both fell into the practice of worshipping false gods. Yah punished both kingdoms. The Southern Kingdom, the House of Judah, became captive to Babylon. The Northern Kingdom, the House of Israel, became captive to the Assyrians.

This punishment was to last a certain period of time. In Jeremiah 3, we learn that the House of Judah returned from Babylon, but not with her whole heart. The House of Israel did not return at all, and was subsequently divorced by YHWH (Jeremiah 3).

The prophets wrote of a time in which both kingdoms would be restored, the two kingdoms becoming a complete 12 tribes once again; the two becoming one.

This prophecy is clear in the prophets, yet we also find many instances of this prophetic event hidden in the Scriptures.

This teaching will focus on how when Messiah Yeshua fed the multitudes, that it was also

metaphorically teaching us specific aspects of the prophetic restoration of Israel.

In the Brit Hadasha, the New Testament, we find that Yeshua fed a multitude of 5,000, and also a multitude of 4,000.

We suggest that the feeding of the 5,000 explains the “what” and the feeding of the 4,000 explains the “when.”

We will start with the event of the feeding of the 5,000, the “what”.

John 6:1-14

After this Jesus (Yeshua) 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. Jesus (Yeshua) went up on the mountain, and there he sat down with his disciples. **Now the Passover, the feast of the Jews, was at hand.** Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus (Yeshua) 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.” 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?” Jesus (Yeshua) said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, about **five thousand** in number. Jesus (Yeshua) 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. And when they had eaten their fill, he told his disciples, “Gather up the leftover fragments, that **nothing may be lost.**” So they gathered them up and **filled twelve baskets** with fragments from **the five barley loaves** left by those who had eaten. When the people saw the sign that he had done, they said, “This is indeed the Prophet who is to come into the world!”

This event is concluded by the people acknowledging they have just witnessed a “sign.”

John 6:14

Therefore when the people saw the **sign** which He had performed, they said, "**This is truly the Prophet** who is to come into the world."

They could be speaking of the miracle that occurred here...or perhaps it was deeper than that?

The people were expecting a specific prophet that would restore the House of Judah (Jews) back together with the House of Israel.

Acts 1:6

So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?”

Yeshua is the prophet that was sent to restore the Kingdom, yet the timing was not to be then, but later.

Acts 3:21

Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets.

The two events of the feeding of the multitudes speaks to two different answers. The feeding of the 5,000 answers the “what,” which is the restoration of Israel. The feeding of the 4,000 answers the “when,” which is to occur in the future. Or at least, that is what we propose.

Metaphorical prophetic interpretation is not an exact science, but there are some basic guidelines.

Most hidden things in Scripture seem to point to either Messiah Yeshua, and/or the restoration of Israel. So, it is best to examine any numbers or metaphors within that framework first.

In addition, metaphors are often already defined for us in the Scriptures, should we seek them out.

We have several metaphors that we need to define in the feeding of the 5,000.

- The Five Loaves
- The Two Fish
- The 12 Baskets
- The 5,000

So let’s start with the five loaves of bread.

Yeshua also said, in John 6...

John 6:35

Jesus (Yeshua) said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

So, our Messiah defined himself as the bread. But what does that mean?

Yeshua concludes the feeding of the 5,000 with some explanation related to the bread being his flesh.

John 6:51

I am the **living bread** that came down out of heaven; if anyone eats of **this bread**, he will **live forever**; and the **bread** also which I will give for the life of the world is **My flesh**.

Five chapters earlier, John reveals that metaphorical usage as well. Yeshua is the Word of God in the flesh.

John 1:14

And the **Word became flesh** and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

But what does that mean, the Word of God is the bread? Yeshua also said in Matthew 4:4...

Matthew 4:4

But he answered, “It is written, “Man shall not live by **bread** alone, but by **every word** that comes from the mouth of God.””

This is a reference to Deuteronomy 8:3

Deuteronomy 8:3

And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of YHWH.

Bread is metaphorically referred to as the Torah. In the first century, consistent with this linkage by our Messiah, bread was also linked to the Torah, which were the words that directly came from the mouth of Elohim. We find the same understanding in the Jewish Talmud.

Mishna, Pirke Avot 3:17:

Without bread, there is no Torah; without Torah there is no bread.

This connection is also consistent with the number of five loaves of bread. It is not likely a coincidence that Torah is metaphorically linked to bread, and there are also five books of the Torah.

So, we will metaphorically define the bread as the Torah.

- The Five (5) Loaves = 5 Books of the Torah

The next metaphor we need to define is the mention of the two fish.

We find that fish are related to the catching of men:

Luke 5:9-10

For amazement had seized him and all his companions because of the **catch of fish** which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And (Yeshua) Jesus said to Simon, "Do not fear, from now on you will be **catching men.**"

Equating fish to men is not unique to our Messiah. The prophet Jeremiah utilizes the same metaphorical language in a very specific context about the restoration of Israel.

Jeremiah 16:14-16

“Therefore, behold, the days are coming, declares the Lord, when it shall no longer be said, ‘As (YHWH) the Lord lives who brought up the people of Israel out of the land of Egypt,’ but ‘As the Lord lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.’ **For I will bring them back to their own land that I gave to their fathers.** “Behold, I am **sending for many fishers, declares (YHWH) the Lord, and they shall catch them.**”

We see in Jeremiah, in the context of YHWH bringing back the two houses of Israel together, that fishers of men will be used...thus, the two fish are the two houses of Israel.

- The Two Fish = Two Houses

The next metaphor we need to reveal is the mention of the twelve baskets. The twelve baskets are “filled with bread.”

John 6:12-13

And when they had eaten their fill, he told his disciples, “Gather up the leftover fragments, that

nothing may be lost.” So they gathered them up and **filled twelve baskets** with fragments from **the five barley loaves** left by those who had eaten.

When the two houses are brought back together, and filled with the five loaves of Torah, the twelve tribes will be united. Per verse 12, this is done so none will be lost, and thus all will be saved.

We see such language elsewhere.

Isaiah 45:17

But **Israel is saved** by (YHWH) the Lord with everlasting salvation; you shall not be put to shame or confounded to all eternity.

This is also similar to what Paul wrote in similar context:

Romans 11:26

And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”

- The 12 Baskets = Restored Israel

Interpreting the metaphorical usage of the number of 5,000 is more speculative.

John 6:10

So the men sat down, about **five thousand** in number

John 6:13

So they gathered them up and **filled twelve baskets** with fragments from **the five barley loaves** left by those who had eaten.

The 5,000 is related back to the 12 baskets.

Because the general understanding of the feeding of the 5,000 is related to the event of Torah being written on the heart of all of Israel once again, and bringing them back together, the 5,000 is actually quite fitting.

As we mentioned earlier, the 5 relates back to the Torah. The number of 1,000 in Scripture often denotes something being complete, or global, as it relates to YHWH's covenant. For example:

Deuteronomy 7:9

Know therefore that the LORD (YHWH) your God is God, the faithful God who **keeps covenant** and steadfast love with those who love him and keep his commandments, to a **thousand** generations...

So, the 5 x 1000, equaling 5,000 may imply the fact that all of Israel, all twelve tribes, will come back into covenant with YHWH once again, with a desire to follow His Torah.

This is what the prophets mention any number of times regarding the 10 tribes of the House of Israel:

Ezekiel 36:22-27

“Therefore say to the house of Israel, Thus says (YHWH) the Lord God: It is not for your sake, **O house of Israel**, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am (YHWH) the Lord, declares (YHWH) the Lord God, when through you I vindicate my holiness before their eyes. I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. **And I will give you a new heart, and a new spirit I will put within you.** And I will remove the heart of stone from your flesh and give you a heart of flesh. **And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.**

So it does appear that the 5,000 is related to the 12 baskets, basically serving as a summary of all the metaphors used already in the feeding of the 5,000.

Likewise, in the feeding of the 4,000, we will see how the 4,000 relates back to the 7 baskets. Instead of detailing the “what” and “how,” it will detail the “when” all of this should be expected to occur.

The only hint Messiah Yeshua offers as to the timing of all of this in the feeding of the 5,000, is his reference to the “last day” in his explanation following the event.

John 6:40

For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will **raise him up on the last day.**”

So, all of Israel being restored back together appears to be also coupled with the timing of the resurrection to come. This resurrection to come is expected to occur on the “last day.”

So, what does the “last day” mean specifically?

Well, with that, we enter into the event of the feeding of the 4,000, which is what we believe likely further reveals the timing of the resurrection and the restoration of Israel through our Messiah.

The main event of the feeding of the 4,000 is found in Matthew 15:32-39. Before we go there, let’s read verse 15, just a few verses earlier, because we believe it to be relevant.

It is the first verse to reveal some prophetic timing, in saying that the “hour was very late.”

Matthew 14:15

When it was **evening**, the disciples came to Him and said, “This place is **desolate** and the **hour is already late**; so send the crowds away, that they may go into the villages and buy food for themselves.”

We find here in the context that it was evening and desolate. If you search all of the prophets, you will find that within the context of the restoration of Israel, the resurrection, and YHWH marrying His bride, that just before all of that, the land is mentioned to be in darkness and desolate. We will simply offer a couple of examples, the first being in Isaiah 62.

Isaiah 62:1-5

For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not be quiet,
until her righteousness goes forth as brightness,
and her salvation as a burning torch.
The nations shall see your righteousness,
and all the kings your glory,
and you shall be called by a new name
that the mouth of (YHWH) the Lord will give.
You shall be a crown of beauty in the hand of (YHWH) the Lord,
and a royal diadem in the hand of your God.
You shall no more be termed Forsaken,
and your land shall no more be termed **Desolate**,
but you shall be called My Delight Is in Her,
and your land Married;
for (YHWH) the Lord delights in you,
and your land shall be married.
For as a young man marries a young woman,
so shall your sons marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

And Isaiah 49...

Isaiah 49:8-9

Thus says (YHWH) the Lord:
“In a time of favor I have answered you;
in a day of salvation I have helped you;
I will keep you and give you
as a covenant to the people,
to **establish the land**,
to apportion the **desolate** heritages,
saying to the prisoners, ‘Come out,’
to those who are in **darkness**, ‘Appear.’”

The point is this. It is mentioned just before the feeding of the 5,000 that it is evening (or darkness), the hour is late, and that they are in a desolate place.

Here the context fits very well when compared to the context offered by the prophets regarding the timing of the restoration of Israel.

Let's proceed to the feeding of the 4,000.

Matthew 15:32-39

Then (Yeshua) Jesus called his disciples to him and said, “I have compassion on the crowd because they have been with me now **three days** and have nothing to eat. And I am unwilling to send them away hungry, lest they faint on the way.” And the disciples said to him, “Where are we to get enough bread in such a desolate place to feed so great a crowd?” And (Yeshua) Jesus said to them, “How many loaves do you have?” They said, “**Seven**, and a few small fish.” And directing the crowd to sit down on the ground, he took the **seven loaves** and the fish, and having

given thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up **seven baskets** full of the broken pieces left over. Those who ate were **four thousand men**, besides women and children. And after sending away the crowds, he got into the boat and went to the region of Magadan.

The metaphors that might immediately appear relevant here are:

- Three Days
- 7 Loaves of Bread (Few Fish)
- 7 Baskets of Bread
- 4,000 Fed

The “third day” is an interesting subject. The “third day” speaks to the resurrection.

Hosea 6:2

After two days he will **revive us; on the third day he will raise us up**, that we may live before him.

So you see how there is a restoration and a resurrection on the third day according to Hosea?

The same is also found hidden in the Torah.

Exodus 19:11

...and be ready for the third day. For on the third day (YHWH) the Lord will come down on Mount Sinai in the sight of all the people.

Exodus 19:16

On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled.

Does that not also sound like our Messiah returning?

So, when is the “third day?”

There exists an understanding based on Scripture, that there is a 7,000 year plan of man.

2 Peter 3:8

But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

Peter is pulling this from Psalms in the form of literal application:

Psalm 90:4

For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night.

The 7 days of creation reveal the 7,000 year plan for man, the 7th day of course, be a 1,000 year rest in our Messiah in the land.

The end is declared in the beginning, the beginning of course, is Genesis 1.

Isaiah 46:10

I declare the end from the beginning, and from long ago what is not yet done, saying: My plan will take place, and I will do all My will.

Our Messiah arrived on the 4th day, or between 3,000 and 4,000 years after creation.

But why would we state that he came on the 4th day?

For starters, this generally seems to be the case when counting back years to Adam and Eve. There are ministries dedicated to researching this topic alone if you are interested.

But from a prophetic standpoint, there is more.

Malachi 4:2

But for you who fear my name, the **sun of righteousness** shall rise with **healing in its wings (kanaph)**.

This is considered to be a messianic prophecy. In fact, the woman with the blood issue of 12 years was healed in applying this prophecy literally.

Luke 8:43-44

As (Yeshua) Jesus went, the people pressed around him. And there was a woman who had had a discharge of blood for **twelve** years, and though she had spent all her living on physicians, she could not be healed by anyone. She came up behind him and touched the fringe of his garment, and immediately **her discharge of blood ceased (healed)**.

She touched the edges of his garments. Some might say, including us, that she touched his tzitzits?

Why?

Well if she was applying Malachi 4:2 literally, it says that there is “healing in his wings.” The Hebrew word for wings is the same Hebrew word in Numbers 15 for corners.

Numbers 15:37-40

The Lord said to Moses, “Speak to the people of Israel, and tell them to make tassels on the **corners (kanaph)** of their garments throughout their generations, and to put a cord of blue on the tassel of each corner. And it shall be a tassel for you to look at and remember all the commandments of (YHWH) the Lord, to do them, not to follow after your own heart and your own eyes, which you are inclined to whore after. So you shall remember and do all my commandments, and be holy to your God.

The wearing of tzitzits is a commandment of YHWH, and sin is defined as the breaking of the law of God (1 John 3:4). Thus, we know that our Messiah would have been wearing tzitzits. So, if the woman was applying Malachi 4:2 literally, then it was the tzitzits that she touched.

But what does Malachi 4:2 have to do with the Messiah arriving on the 4th day?

Malachi 4:2 refers to the Messiah as the “sun of righteousness.” That s-u-n, not s-o-n.

The sun was created, you guessed it, on the 4th day.

Did you notice that the woman had a blood issue for 12 years? What do you suppose the 12 metaphorically represents?

That's right, the twelve tribes of Israel, speaking of the time that our Messiah will restore or heal all of Israel, and bring us into the resurrection.

Also, in the same context of the woman with a blood issue for twelve years, is a twelve year old who was died and brought back to life.

Luke 8:41-42; 49-55

(41-42) And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house, for he had an only daughter, about **twelve years of age**, and she was dying....

(49-55) While he was still speaking, someone from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher anymore." But Jesus on hearing this answered him, "Do not fear; only believe, and she will be well." And when he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and mourning for her, but he said, "Do not weep, for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." **And her spirit returned, and she got up at once.**

So, what do you think the twelve years represents in this story? That's right, the twelve tribes of Israel.

The first instance of the woman being healed with the 12 years of blood speaks to the restoration or healing of the 12 tribes of Israel.

The other instance of bringing back to life the 12 year old girl speaks to the future resurrection promised to Israel.

We see here, that the restoration of Israel is linked to the coming resurrection.

Now that we have digressed enough, let's go back to the feeding of the 4,000 and define the mention of the three days in context. Remember Hosea...just like the woman with the issue of blood being healed, and the young girl being resurrected, and both numerically are connected to Israel, Hosea mentions the same events for Israel in the same context of the third day.

Hosea 6:2

After two days he will **revive (heal us/restore) us; on the third day he will raise us up (resurrect)**, that we may live before him.

We are well past the third day, and no restoration or resurrection occurred for Israel. In fact, our Messiah did not even arrive until the 4th day.

Here is another problem. Job mentions that the resurrection will not occur until the 7th day:

Job 5:19

He will deliver you from six troubles; in seven no evil shall touch you.

As man, we will have a “six” of troubles, or 6 days or 6,000 years of tribulation. On the 7th, we will be delivered from tribulation, and no evil can touch us. No evil can touch us is at the resurrection, when we shed this flesh and put on incorruptible bodies.

So why would the resurrection occur on the 3rd day and the 7th day?

It doesn't. The 3rd day and 7th day, in this context, is referring to the same day, but has different starting points.

This is also suggested in the law of purification, which occurs on the 3rd day and the 7th day.

Numbers 19:12

He shall cleanse himself with the water on the **third day** and on the **seventh day**, and so be clean. But if he does not cleanse himself on the third day and on the seventh day, he will not become clean.

It is on the 3rd day and the 7th day that we are purified and made clean.

Hosea 6:2

After two days he will revive (restore) us; **on the third day he will raise us up (resurrect)**, that we may live before him.

The third day that Hosea is speaking of is referring to the third day after the first coming of our Messiah.

Since the Messiah came on the 4th day, the 3rd day after the 4th day is also the 7th day from the beginning.

Thus, it is both the 3rd day and the 7th day that we are resurrected. It simply depends on which starting point is being referred to. It is actually the same day.

The feeding of the 4,000 attempts to teach this as well.

First, we have the mention of the third day, which we had already explained.

Then, we have the 7 loaves of bread.

As we defined earlier, the bread is the Word of God. In the feeding of the 5,000, the five loaves of bread obviously referred to the 5 books of the Torah.

But what would the 7 loaves of bread refer to as it relates the Word of God?

We would submit that it refers to the first seven times YHWH is recorded to have spoken His Word (His bread)

When was that?

In what is commonly referred to as the seven days of creation.

This teaches us to use the “one day as a thousand years” principle for metaphorical application here, which we already did, in order to understand the feeding of the 4,000.

The 7 baskets of bread would illustrate the 7,000 year plan of the Word of God is complete on the 7th day.

Just like the 5,000 related back to the 12 baskets of bread, here, the 4,000 relates back to the 7 baskets of bread.

It could be that the 4,000 represents the 4th day of the 7 day plan.

Our Messiah came first on the 4th day, and then is expected to return on the 7th day. He will reign for exactly one day, which is 1,000 years.

Revelation 20:6

Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, **and they will reign with him for a thousand years (one day).**

You might have noticed that it seems that our Messiah Yeshua will be returning on the 7th day. Now you understand why it is referred to as our rest. The Sabbath rest that he brings us into, is the 1,000 years in the land, immediately following the resurrection and restoration of Israel. This is what Hebrews 4 is revealing, which we cover in our teaching “[Hebrews 4: In His Rest Now or Later?](#)”

There is so much more we could have pulled into this teaching, but we actually cover most of what we could have included in other teachings from 119 Ministries.

If you enjoyed this teaching, here are some related recommendations:

- [The 4th and 7th Day](#)
- [The Lost Sheep](#)
- [What is the Gospel?](#)
- [What is New About the New Covenant?](#)
- [Hebrews 4: In His Rest Now or Later](#)

We hope that you enjoyed this teaching. Remember, continue to test everything. Shalom.

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

EMAIL: Info@119ministries.com

FACEBOOK: www.facebook.com/119Ministries

WEBSITE: www.TestEverything.net & www.ExaminaloTodo.net

TWITTER: www.twitter.com/119Ministries#