

**16 July 2023      Celebration and Relationships Part 4: Multiplication**  
**Pastor John Bendixen (WTB)**

**Scripture references: John 6:4-14 (NKJV); John 6:15, 18-21 (NKJV); Matthew 14:10 (NKJV); Matthew 14:12-15, 18-21 (NKJV); Matthew 14:25-27 (NKJV); Matthew 12:28–33 (NKJV), Mark 6:30–34, 48–52, (NKJV); Mark 6: 49–52 (NKJV); Luke 9:20-26; Luke 9:28-33 (NKJV); 1 Corinthians 11:18-34 NKJV; 1 Corinthians 11:23-34 (NKJV)**

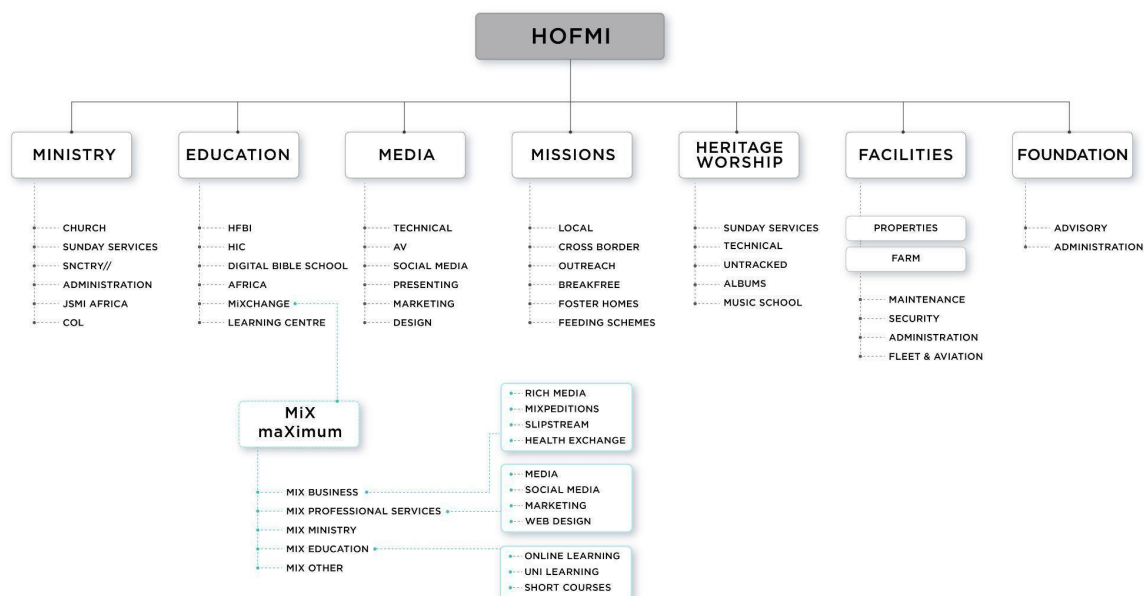
Pastor Sharon

We thank You, Father, this morning for the Truth of Your Word that will come forth from Pastor John. Truth. Father that we will have an intimate experience of knowing that Truth that will set us free to another degree. We thank You, Father, that the words that Pastor John speaks this morning are not his own words but they are the words of Jesus to His Church this morning and that his words come with power, with the power of the Holy Spirit that he will know nothing among us except Christ and Him crucified. Hallelujah. I thank You, Father, that our faith is not in man but our faith stands in You today, Lord. We receive these words. The Spirit of the Lord is upon Pastor John and the Spirit of the Lord is upon us, in Jesus' Name, and we all say, amen. Glory to God.

Pastor John

Hallelujah. Praise the Lord. Glory to Jesus. Are you glad you're in Church this morning? I'm glad you're here. God is good to us. Amen. Before you sit down, I would like you to turn to one or two people and just say, "You must listen today." And then you may sit down. [*To the people of the music ministry.*] Thank you. Thank you.

Can I have the first slide up, please?



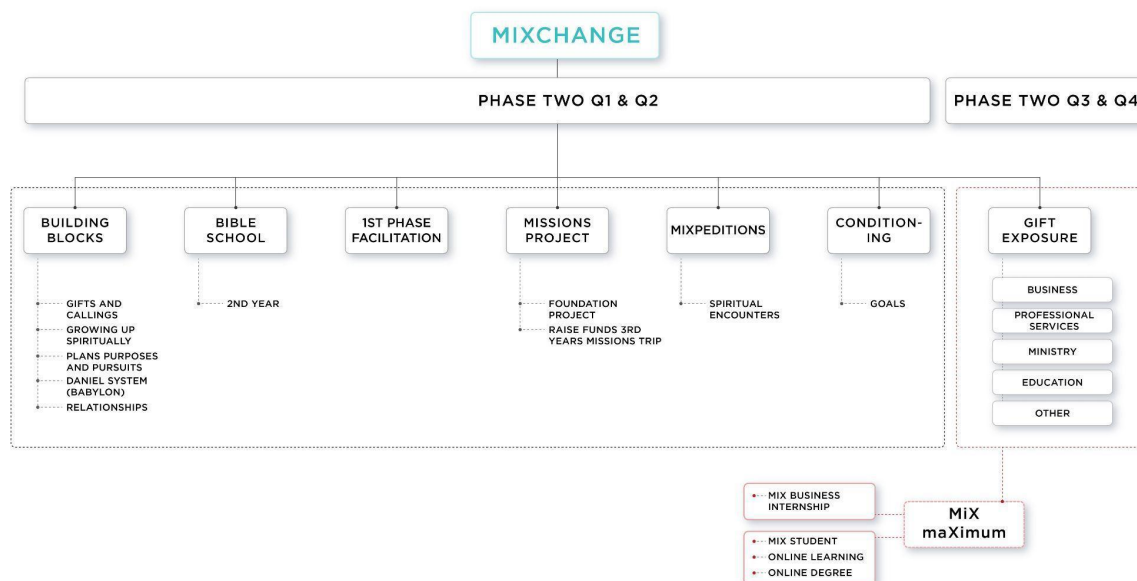
So I'm going to talk to you for a few minutes about some of these slides. We'll put these slides on the website, we're going to colour them up a little bit and we'll put these slides on the website for you in the next week. I want to just make you all aware of what the ministry is all about and for those of you who don't know, we

registered three main legal entities when we started the ministry in the year 2000 and that was *Ministry* which is churches, *Education*, and *Missions*. Those were the three main legal entities we registered in the year 2000. Over time we've also registered and have taken over and combined various ministry organisations and we have *Heritage Foundation* which is a non-profit company and a public benefits organisation. Whereas all the other ministry entities are non-profit companies.

I'm going as quickly as I can because I don't want to focus on these slides too much today. So if I have to say that we have *Media* as an important part of our ministry now, *Heritage Worship* has become something that is quite important for us and of course, everything about ministry is managing facilities. Right? And then under the *Education* portfolio, we have a significant ministry that has become part of us and that is *MiXchange* and so for here, we've just called it *MiX Maximum* and we have been talking about and over the last week we've been sharing some things with the MiXchangers and I'm just going to talk to you about three main areas or a couple of main areas. We have *Business*, *Professional Services*, *Ministry*, *Education*, and *Other*.

So, what we are now busy doing is, we're busy creating an environment where MiXchange becomes a foundation and a platform I should say, should become a platform where people can explore business opportunities, studying opportunities, or be it maybe studying online or maybe participating in various different forms of studying opportunities, learning opportunities within the MiXchange program; and then people that are called to the five-fold ministry will have an opportunity to grow their skills within the five-fold ministry and then other environments that we are busy exploring that will come into the MiXchange program as well.

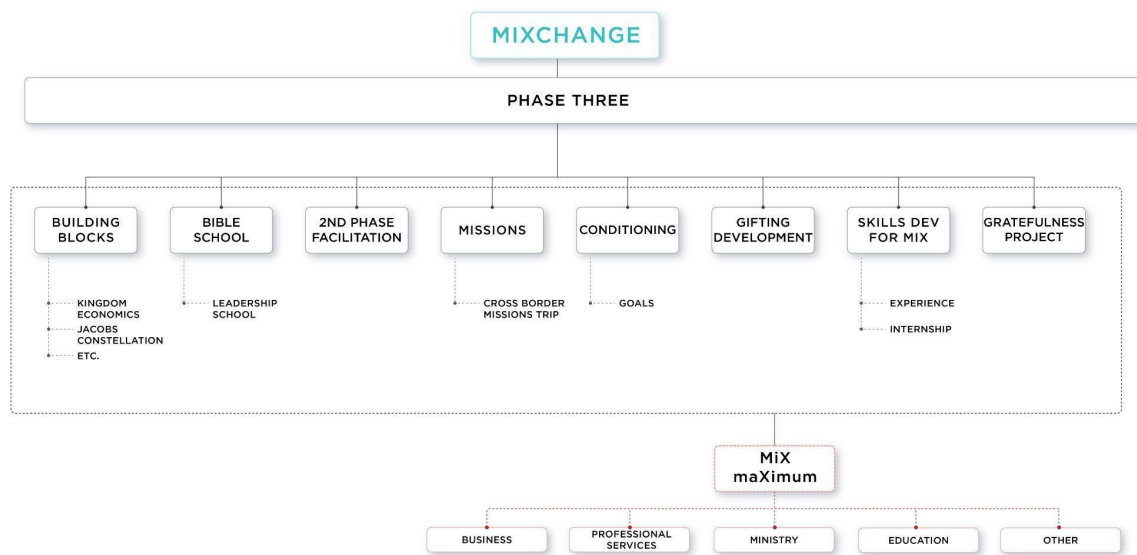
So, you can see, *professional services*, for example, *media*, *social media*, *marketing*, *web design* and we've just got different things that we can do. I just want to show you, very quickly, I'm going to go through what we call the major three stages of the MiXchange Program. If we can go to the next slide, please?



So, phase one, we must have an orientation program and as the years have gone on we've discovered that this works best; we have an *offsite orientation* and an *office-based orientation*. I'm not going to go through all the details, I'm just going to refer you to the fact that in this phase one we will have *building blocks, Bible reading...* Building blocks are predominantly a calibration of teachings that you must become aware of that are the foundation of what the ministry is called to. *Bible reading, soft skills, couch sessions...* just in case you misinterpret that, those are sessions, where we have an informal conversation sitting around couches and the MiXchangers and the pastors, sit and have conversations, sharing the Word, asking questions, doing proper life skills, integration and readjustments of Kingdom-based thinking, worldviews and the views that have been in the world. Of course, a big part of what we do is through *conditioning*. And then there is *Bible school, community service*, we always think that an expedition, a *Footsteps Expedition* is a good thing to launch people into a much more united and cohesive unit. And then we have *facilitated social time*. So, this is broadly what phase one looks like in the MiXchange Program. Okay, phase two.

There are two, a couple of broad phases here, but we just continue with the *building blocks, we continue with Bible School*, and here the second phase people will help to make an adjustment and help develop the first phase young people that come in. So, a lot of this has come out because we've recognised over the last three years that we've been doing MiXchange, we've recognised we've needed a bit more structure, we've needed some more boundaries, some frameworks that needed to be implemented, but we also needed to find our way where we can do it spiritually, where we can do it as part of the church culture with our Kingdom-worldview as well as giving a platform for our young adults and the rest of the body of Christ to participate in a proper program. We are going to be very careful that we don't become program-minded, that we keep our ministry Spirit-minded. So, when I talk about a program, I'm talking about a framework and we will always be fluid and adjusting as the Holy Spirit leads.

In the phase two, as we go forward, we're going to have a significant *missions trip* or missions project that the young people are going to help to raise funds for, create the profile for and then go on the project. *MiXpeditions* will have *spiritual encounters and then, of course, conditioning*. And over here we will have a major *exposure of gifts and callings, whether they be business, ministry, education or other* and we start to develop people into where they've got to plug in more permanently, if you like, with more purpose and more intentionally as their gifts and callings are more cohesive.



And then, phase three will be, obviously, continuing to *build the young people*. These phase three students will help Phase Two and phase one. Of course, they continue with *Bible School*, *missions*. This will be a major cross-border missions event that will take place. And here they will, actually, be *put into their giftings and help to facilitate them to actually do what they're called to do*, whether there's an *entrepreneurship* part of it, whether there's *ministry*, whether it's some kind of skills-based learning. And in phase three there will be a *gratefulness project* where we will all come together to give our gratitude and raise money and do things that we can do a project that will show the maturity, the development, the progress that has been made spiritually and by all the people that are around the church. Thank you, I think I'm done. Can I have the pulpit, please?

Praise the Lord. So, we've had quite a lot of conversations for more than a year now, I would say we've been having conversations about this. I started having conversations with team leaders, with the A-team, and with the MiXchangers. I would say this time last year at... maybe even earlier, but we started having conversations. I took them away to a day in Dullstroom, in a conference room and we were talking about skills, callings, giftings, and different things that we would do. Then we started... so this is not something that just happened this last week. We happened to speak a lot to the MiXchangers over this last week on the farm about how we can make progress with this with our MiXchange ministry. And the MiXchange ministry is a vital component of where the Lord is taking our ministry, the young people, and how we need to move forward.

So, I've got some messages that I preached over the last... and ministered to the young people and all the people that were away with us these last four days. And I'm going to condense it into 50 minutes for you. So, you get an outline - and I mean an outline - we had a strong move of the Holy Spirit - a strong and powerful move of God on the Word. The Word came with power over the last number of days that we were together and I just thank God for it. Amen.

So, I want to just create a platform for what you've just seen and what we're going to be about in the ministry broadly speaking, over the time to come. Jesus says to the disciples, "Come and follow Me." They leave their business and they come and follow Him. Whether it was Luke, who was a physician, medical doctor, or Matthew, a tax collector, or fisherman, or Jesus Himself being a Carpenter. Whatever it was, when Jesus said, "Come and follow Me, they left their profession and they came and they followed Him. There are some people, that God is going to call, that will call them out of where they've been and call them to a specific, dedicated calling for God.

Everybody wanted to know what is the future going to look like with Jesus in the mix. And so Jesus always kept referring to the Father, rather than to Himself. Right at the end, He talks about the Father is going to glorify the Son, and we, the Body of Christ, are going to be glorified along with Jesus. They still don't know what the next phase of this life is going to look like. So, they want to know, "What does it look like?" So, Jesus says, "I can't tell you exactly what it's going to look like, because another One is going to come and show you. So you've got to go to Jerusalem and go to the upper room and go and wait for the power of the Holy Spirit to come upon you."

So, they go and wait for 40 days and 40 nights and the power of the Holy Spirit comes upon them, and as the power of the Holy Spirit falls upon them, they burst out of this confined space that they've been in for 40 days and there's 120 of them and they burst out of it, and they begin to speak in tongues, and they begin to have an encounter with God publicly. And some of the people that were watching them were saying, "What's going on with these people? They're drunk at 9:00 o'clock in the morning." And of course, Peter, as we know, gets up and says, "These are not drunk as you think, but these are filled with the Holy Ghost as prophesied by the prophet Joel. And my daughters will prophesy... and they will do things..."

I'm paraphrasing so I can move on. "But the power of the Holy Spirit, this is that which is prophesied, has come upon them." And of course, Peter goes to preaching, and over the next while that he's preaching, thousands of people are touched by the message, thousands of people are touched by the move of the Holy Spirit, and thousands of people give their lives to Jesus Christ, Who they have not seen, Who they've not met, they don't know but they are there and they get introduced to Jesus and they give their lives to Jesus and the church is born. The church is born. When the church is born, there is a whole lot of things that they now encounter and experience that they've never seen before. As they begin to move about the city, people get saved all the time. Prayer meetings are set up around the city. It becomes and gets to a point where Peter and the disciples now called the apostles... are thrown into jail, they have to pray Peter out of jail one time, and things begin to happen. People are getting healed, miracles are happening, and this is a real vibrant life church that's happening. It's the New Testament Church. Right?

Well, many of the many, many people in the church today say, "We should have at least have a church that looks like the New Testament Church, that looks like the church of the days of the book of Acts, the Pentecost Church." Many people say, "We should at least have that as a standard for the church." Some people would even say, "If we could just get back to the days of Pentecost, then we would have an alive church."

Well, I don't disagree with them that we should have an alive church. We should have a church that should be filled with the Holy Spirit. We should have a church that is alive and active and vibrant. But I want to show you that people that got saved came from the Jewish faith. What happened to those people? What happened to those people? Is it not true that in the Jewish community, you did business with a community and the people in the community so the woodworker knows who the metal worker is, who knows who the farmer is, who knows where the baker is, who knows where the... and the communities did business with the community, right? Now, what happens when you get saved, in the book of Acts, what happened when you got saved and you got born again? Suddenly, you are proclaiming Jesus. Now the rabbis and the Pharisees and all of the people that are in the Sanhedrin declare these Christians to be a cult. They got to be killed, they got to be taken out. Right?

So, a man by the name of Saul of Tarsus emerged as the most powerful guy that was going to annihilate the church. What is the church doing? The church has the apostles and suddenly they find themselves in a bit of a challenge because they should be praying, giving themselves to the study of the Word of God because Jesus Christ has been risen from the dead. He's gone to the Father.

We've been filled by the Spirit, the church is growing daily thousands have been added to the church daily. There's this noise that's going on in Jerusalem. There's this persecution that's happening in Jerusalem. The apostles are the leaders of the church in Jerusalem and they are confronted with the, we got to keep growing these people spiritually but we have people that can't go and buy bread and go to the elders and go to the rabbis and say, "I'm a widow, give me my widow's portion that comes from the community." "Are you a Christian?" "Yes." "No more widow's portion for you." "Oh, you are the baker. But you're one of those that make bread for the Christians? We're not buying from you anymore."

So, the disciples get together and say, "We can't stop praying and seeking God what the future should be, let's hand over the development of this practical stuff to people that are full of faith, filled with the Spirit and let them make the decisions about how we integrate our normal lives with our spiritual growth." They were cut off from what was the system.

They actually didn't have a choice. They were cut off and alienated. They couldn't go and ask anymore for help from the Rabbis. So, along comes people like Philip and Stephen, and different deacons that were waiting on tables. These weren't just ordinary men, they were filled with the Spirit, and they were full of faith. So full of faith that one day Stephen finds himself in a square talking to people. The Spirit of God comes on him, he begins to proclaim Jesus. They get so mad with him, they stone him to death. While he's standing there, he sees Jesus waiting for him from Heaven, and he gets taken up out of his body straight into the arms of Jesus as he's being persecuted to death. This is the man that was reinventing a new system. He was not trying to make the old system work. He was busy reinventing the Church - Stephen. Phillip, Phillip just going about his business, and God just translates him. "You've got to meet with a man on the way to the Ethiopian eunuch." So, here's Philip, here he meets him and the guy says, "I can't understand these scriptures." Philip explains the scriptures to him, he gets baptised in water. When the guy comes out of the water, Philip's back where he was. These are not ordinary men but these were men, literally inventing the Church. Not the spiritual life of the Church, the

practical life of the Church, because there was no future for the Church. There were no systems, there were no skills. All the skills that came into the Church, they were trained elsewhere but they came to a new system.

Everybody, if I ask them, "Do you want a church that is like the New Testament, book of Acts Church?" Everybody will say, "Yes. Yes. We need the power in the Church. We need miracles in the Church. We need the proper New Testament Church at the very least. But don't touch our systems. Please, don't touch our place where we go to work. Please, don't touch our place where we go to university. Please, don't touch our place where we go and do life because we want to go and do life there. And we will just fit the church in as a part of our lives." Is that what they did in the New Testament? They went daily to prayer. They were experiencing such revival, they couldn't stay away from the other Christians learning about Jesus.

So, in our modern-day world, we're kind of so structured and so ordered and we're so taken up with the systems that we give God just a little portion of our time. "Just have a little bit of my time, God. But you don't understand - I pray every day. I do, I pray every day. I go to church every week." But how much time? [*Pastor John shows just a little bit*]. Those days they were so consumed with God they wanted to, every moment they had, they could, they would just go and hear the Word. I've read to the young people this week, they were having a teaching session with Paul a bit later on. They were having a teaching session with Paul and they got preaching so late that this young man was sitting in a window that was three storey's up. And he fell out the window because he fell asleep. He died. Dish, on his head.

Paul stops the sermon and he goes down and he puts his body on the young man, waking him up. Makes him alive again, and says, "You'll be alright, come sit back in the window." Keep teaching. And then he preached till the morning. Wonder what would have happened if I started preaching till 5 o'clock this afternoon? Never mind till tomorrow morning. Come on now, just bear with me. If I had to preach till 5 o'clock this afternoon, from now till this afternoon, you guys will all say, "We've got this planned and, we've got that planned, we've got this plan. We have to do this, we have to do that and we have to be at work tomorrow morning, so you can't, you've got to let us go." Even our revivals have got to fit into a time schedule because we've only got this much capacity, this much time. Amen.

So, what the Lord gave us is *I Will Take the Children*, and when He started taking the children He also started to take families and He started to take the Church - this Heritage of Faith Ecclesia, as He's always been planning for us to become, we started to become - a Kingdom-orientated Ecclesia Church. Full of the life of God, full of the love of God, full of the order of God. So we have started our journey. Are we there yet? No. Are we busy making our way? We're well on our way, we're well on our way. So work with us, as we seek answers from the Father.

What are we busy doing? We're busy making our way, by the leading of the Holy Spirit, into creating a Church that looks like the Church that Jesus wants us to have. Where we can create a culture, where we can create a relationship with each other, and a relationship with Him that can be sustainable. Amen.

So, I know you've got a lot of questions in your mind now. And I am not going to try and answer them because of them I don't have the answers yet either. But I do know

this, if we don't, if we don't go for it by the leading of the Holy Spirit, then we just going to be like any other church that has a good thing going and it's going to be good until it lasts. And then eventually it will just become another church that's got another program, that's got another good music ministry, that's got a good strong base of people. And, yeah, we making a difference in our communities and feeding the poor and doing all of those things... we just going to be another church with another program. Don't look at me with that tone of voice.

When I was a young boy in my teenage years and God called me through the book of Jeremiah chapter one. I've always had this absolute desire that we would not become... I would not live as a religious, and I would not serve a religion. That I would serve a living God, walk my life with a living God, and have a living God guide me, direct me, and order my footsteps all the days of my life. I haven't changed since then, I have served God all of my life and I have constantly pursued the next thing that God wants us to do, wants me to do, wants us to do. A living relationship with God almighty, that is the Church, it's how it should be.

I am going to do my best to minister to you, some of the scriptures and some of the things that we spoke to the young people over the last four days or so. God gave me a message to teach them that I'm giving to you today, and it's called, *Multiplication*. And Jesus talked to the multitudes and He talked multiplication. There are four different references to this story in the Bible and I'm going to give you one story but I'm going to actually highlight the differences more than I am going to focus on the story, ok? It's the story of Jesus where He feeds 5000 people plus women, plus children.

And He feeds 5000 people with five loaves and two fish. He feeds them. There are a number of things that surround this story and I was saying to the young people when most people read and most people teach the story of the multiplication of the loaves and fishes it's almost always about money or about gifts or callings and it's always about the multiplication miracle. But when the Lord showed this to me, He showed it to me as the miracle of Jesus revealing Himself in the Body that was broken as bread and how it was supposed to multiply. And that it wasn't just a multiplication story but it was a revelation of Him and what was to come through Him and His Body broken.

I read John chapter six verse four, **4 Now the Passover, a feast of the Jews, was near.** **5 Then Jesus lifted up His eyes, and seeing a great multitude** can you say this word with me? "Multitude." Say it with me again, "multitude." You guys sound like you are very quiet today. Say it again, "Multitude." That means, a lot of people. Okay, we know it was at least five thousand people; **Multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?"** **6 But this He, Jesus, said to test him, Philip, for He Himself, He Himself, Jesus, knew what He, Jesus, would do.** He said, "Philip, go feed them." He already knew what He was going to do but He was telling Philip, "Go feed them." Why was He putting it out there? "Philip, you've got more power to multiply than you think, but you are not there yet, I know what I am going to do but I am going to put it out there that you should be able to do this." Come on, am I reading anything that is not in the Bible there?



<sup>7</sup> Philip answered Him, **“Two hundred denarii worth of bread is not sufficient for them... Does anybody know what two hundred denarii is? Two hundred days of work. One person, two hundred days of work. That’s a lot of money to feed all these people. That means Jesus had money. Just so you know ...that every one of them may have a little.”** <sup>8</sup> One of His disciples, Andrew, Simon Peter’s brother, said to Him, <sup>9</sup> **“There is a lad here who has five barley loaves and two small fish, but what are they among so many?”**

Many people, little resources. Are you with me? Multitude of people, little resources. God has never been in enough resources for all the people, He has always just needed people, who have little that will give it all to Him. Hallelujah. He just wants us to give it all to Him.

He had them all sit down on the grass, five thousand people. He prayed over the food. Verse twelve; <sup>12</sup> **So when they were filled, He said to His disciples, “Gather up the fragments that remain, so that nothing is lost.”** If this was just about resources, Jesus wouldn’t have bothered so much about the fragments that remained, because He is feeding five thousand people. What does He going to care about fragments that remain after feeding five thousand people? This is not just about food. This is about a revelation of Himself. **“Gather up the fragments that remain, so that nothing is lost.”** <sup>13</sup> **Therefore they gathered them up and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.** <sup>14</sup> **Then those men, when they had seen the sign that Jesus did, said, “This is truly the Prophet who is to come into the world.” (John 6:4-14 NKJV)**

Hold on a minute. Here is Jesus healing them and teaching them. Now He multiplies bread, now they call Him a prophet. Why? Why? Because He feeds them from so little? There is something going on here about Jesus multiplying bread and meat - fish, bread and substance. He is multiplying it, not just so that there is enough left over. Mind you, there are twelve baskets. How many disciples did He start with? Twelve. Who was He going to make have to eat the bread and drink the wine with Him on the last supper? Twelve. Hello? If you don’t have a revelation of this yet; you will by the time I’m finished today and hopefully, you will go and meditate on this later.

So, in this book in this particular section of John chapter six, I don't have time to go into it today. I have shared it with the MiXchangers, but it refers back to a teaching of the Lord, that the Lord gave me a revelation many many years ago back as far back as probably 2002 or 2003 where He gave me a revelation, which I taught on *Kings, Shepherds and Servant Leaders*, and here in this particular verse, at verse 15, it says, <sup>15</sup> **Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain to be alone by Himself.**

You see, Jesus couldn't have a conflict of kings and a, working out of kingdoms that were in the natural because He came to set up a spiritual kingdom. They didn't understand it. They wanted to make Him King because the King's job is to feed them, to provide for them. Praise the Lord. So, He goes to be by Himself. He sends the disciples by boat, <sup>18</sup> **Then the sea arose** verse 18, <sup>18</sup> **Then the sea arose because a great wind was blowing.** <sup>19</sup> **So when they had rowed about three or**

**four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid. <sup>20</sup> But He said to them, "It is I, do not be afraid." <sup>21</sup> Then they willingly received Him into the boat, and immediately the boat was at the land where they were going (John 6:15, 18-21 NKJV).**

I want to show you a miracle that happened here. Again, there are four versions. I'm going through all of them. When Jesus got in the boat, this is the same event that happens when Peter gets out of the boat and walks on the water, the same thing, but when Jesus gets in the boat the boat is immediately on the other side. Remember, I talked about wasted hours when Jesus begins to restore things, you will find yourself in positions where you're here today, and you're in another place tomorrow and you won't know how you got there. Because the supernatural power of God comes upon your life and it immediately creates a momentum that is so spiritual, that no one can actually tell you what happened, how it happened, or how you got there, other than the supernatural power of God circumvented normal processes, and got you from one place to another - like that.

That's what's happening to us, right now. That's what's happening to us. I can tell you I know that there is persecution already happening about our church out there in the world. People are already talking about us, asking, how can we, how can we teach such stuff? How can we be so radical about such stuff? Because there are so many Christians out there that are living normal Christian lives. They get up in the morning, they go to work, they come back from work, they have fellowship with their friends, they'll have a beer, have a glass of wine, have a dinner, go to the rugby, go and do this, go to a movie together, they're living life, living life with all their mates all the time they go to church on Sunday, they'll tithe, they... we're good Christians. But you guys, you guys got too radical about this thing.

I know. I'm so happy. I'm so happy people are talking about us like that. You know, if they weren't talking about us like that, I'd be much more worried. Because the Bible, the Word of God says, "You will have everything that God gives you in this time and in eternal time to come, eternal life with persecutions." If we didn't have persecutions I'd be worried. But here's the thing about most Christians they don't want to have persecution. They want to fit in. Let's fit into society. Let's have the social scene work for us. Let's have the connections work for us. Don't rock my boat. I'll tell you what Jesus is about to rock your boat. Going to put you in a boat and He's going to put you on the water and the water is going to get stormy and it's going to get full of waves so that He can shut it down and show you how great He is. And when you see His greatness, He's going to just say, "Next level. Next level. Let's go." Hallelujah.

So in the book of Matthew, I want to read to you how this all happened. Are y'all with me? Are you getting something out of this today? In the same event in the book of Matthew, the preceding verses before He is talking to this multitude, this event happens. <sup>10</sup> **So he Herod sent and had John beheaded in prison (Matthew 14:10 NKJV).** John the Baptist is John that said, "This is the Lamb of God that takes away the sin of the world", who baptized Jesus, who Jesus came up from the water. The Father spoke from heaven and said, "This is my beloved Son in whom I'm well pleased." That same John has just been beheaded by Herod.

**<sup>12</sup> Then his disciples came and took away the body and buried it, and went and told Jesus. <sup>13</sup> When Jesus heard it, He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, hello? Please say "multitudes". [Congregation repeats] Jesus heard about John the Baptist. He goes away to be alone with God. He can't even be alone with God. The people here that He's there, they follow Him, multitudes, they followed Him on foot from the cities. <sup>14</sup> And when Jesus went out He saw a great multitude... <sup>15</sup> ..."This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." (Matthew 14:12-15 NKJV)**

I want you to see that this is exactly the kind of mindset that Jesus was trying to get the disciples out of. Don't look to the system that is there to feed you. The answer lies in your hands as long as you're following Me. That's what He asked Phillip. How're you going to solve this problem, Phillip? He already knew He was going to multiply it. He already knew this was something that was powerful because just as John the Baptist is being beheaded Jesus is about to reveal Himself that the multiplication is going to come through the breaking of His body and through the blood of His life. That's why this wasn't just a moment of feeding people. I'm teaching really good this morning. Better than you are shouting. Hallelujah. You can say amen to that. Glory to God.

So, they want to go into the villages they want to go to the old system to go and buy it. But someone at least has some sense and says, " But we got something amongst us." Maybe people think I'm being rather lacking in common sense. When I say, "But hey, maybe, what God's got for us is not out there in the world system. Maybe, what God's got for us is in our hands and it's only a little bit, but it's enough to break it and multiply it and create a whole new movement from it."

**So, <sup>18</sup> He said, "Bring them here to Me." <sup>19</sup> Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples, and the disciples gave to the multitudes. <sup>20</sup> So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. <sup>21</sup> Now those who had eaten were about five thousand men, besides women and children. (Matthew 14:12-15 NKJV)**

I'm so glad that this was added in there because this was a whole family affair going on. This was a family affair. Family affair. So bear with me a minute. Multitudes, multitudes. Jesus takes the few little breads... You know, I've heard one preacher minister on this, and he's got a very good understanding of the Greek. And the way that he breaks down these words of loaves and fishes, it's actually, you know, like these little crackers that you buy at the grocery store, little crackers and some fish, like little sardine fishes. That his lunch was crackers and fish. It wasn't like big loaves of bread. Well, of course, it's a little boy. It's just his lunch.

He wasn't bringing the pantry with him. I mean most boys want to bring a pantry with them wherever they go. I've seen it with the MiXchangers. It's called the Engen Food Stop or the Total, you know, whatever. And they've got buckets and bags full of snacks. Anyway, I've got to stay focused here. Jesus takes these and He breaks it. And as He breaks it He gives to the disciples and as He's giving it to the disciples they take what they've got, they break it and they give it. They were seated in

another part, portion, version of this. Jesus had them sit down in 50's and 100's. So that there was order, that they could hand out the food.

Aah, this sounds a bit like something like Stephen and Phillip and those guys were doing in the New Testament church. Reorganizing. We're in a deserted place, you people have all come out to come and hear the Word of God. You got to, we've got to organize some things, we've got to break things amongst ourselves and distribute it and give it. As He multiplies to the multitude. As He multiplies to the multitude. As He multiplies to the multitude. What's this for? [*Pastor John makes a multiplication sign with his arms*] A multiplication sign. MiXchange multiplication, Exactly. MiXchange, multiplication. We exchange our lives for God's life and He goes and He says, "Let's multiply to the multitude." Hallelujah. Hallelujah.

This is our time for multiplication. This is not our time for just any other normal time of... "Let's be at church for a few Sundays." Who wants to keep going to a normal church? This world is so out of order, it's such chaos going on in this world, people don't even know what gender they are when they're born with a gender. They're trying to say there is something like, I don't know, three hundred and whatever thousand, I don't know, twenty-six thousand genders. They're actually busy redefining things in the dictionaries to try and accommodate this new ideology. And the church thinks we, this church, are crazy.

Let me tell you, if the church doesn't get all sold out for Jesus and all sold out for God, we are not going to be an answer to the world. We think we can just go about saying, "Look we'll just politically be correct in the way that we share Jesus." You've already lost the plot because you need to be politically correct before you share Jesus. That means your own passion for Christ has got to be submitted to political correctness. That means I must first recognize everybody's agenda, gender, and agenda and then after that, I can share Jesus. And then they want to know, "You're not being politically correct because you're sharing Jesus with me. You're not respecting my rights." That's not where the church is headed.

As radical as the world is becoming, God has got to raise up a church that's going to be as radical. If we don't become radical, we are going to be lost. We will be Christian people that will be lost because we'll be caught up in the confusion of humanity.

So, He feeds all the people. He goes away to be by Himself. Send them out on a boat. The boat was now in the middle of the sea, tossed by waves, for the wind was contrary. Surprise surprise. Maybe Jesus is going to send us out as disciples on a journey somewhere and guess what? The biggest threats to your journey, if you're in a boat are what? Waves, wind. Yes? The biggest threats are waves and wind. This is life-defying stuff. Life-threatening stuff.

Jesus, sitting on the mountain while they're in the sea. Oh, my word. What is Jesus going to do? Well <sup>25</sup> **Now in the fourth watch of the night Jesus went to them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!"** Good Christians, they don't even know the leader that they're following. It's a ghost. It's Casper. [*Congregation laughs.*] <sup>27</sup> **But immediately Jesus spoke to them saying, "Be of good cheer! It is I, do not be afraid."** (Matthew 14:27 NKJV) That will always be the thing that Jesus says.

Wherever you are, whatever troubles you may face, whatever wind may come against you, whatever waves may be against you, He will always say, it is I, do not be afraid. Always. You can count on it. "It is I, Who is with you, and do not be afraid" is the word that you can count on.

**<sup>28</sup> And Peter answered Him and said, Lord, if it is You, command me to come to you on the water. <sup>29</sup> So He said, "Come." And when Peter had come down out of the boat, he walked on the water to get to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out saying, "Lord, save me!"** There is a lot I can preach about that, I don't want to, not now. <sup>31</sup> **And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" <sup>32</sup> And when they got into the boat, the wind ceased. Huh. Then those who were in the boat came and worshipped Him, saying "Truly You are the Son of God." (Matthew 14:28-33)** Wow, quite something hey! You've got to read the next version of this and the next version to get the full picture.

In the book of Mark – remember, John has just been beheaded. Then chapter 6 of Mark verse 30, <sup>30</sup> **Then the apostles gathered to Jesus and told Him all things, both what they had done** - remember, Jesus had just sent out the disciples, to go and preach the Gospel, and heal the sick. I am creating a picture for you here, using all of the gospels. Jesus sends out His disciples, to go and preach the gospel in His name. On their way back, John is beheaded. They come and tell Jesus. It's an amazing thing, this thing that's happened, we saw Satan – I mean, Jesus says, I saw Satan fall like lightning from heaven. They tell Jesus, even the demons are subject to us in Your name. And He gets to tell them, don't worry so much about the demons, just be celebrating that your names are written in the Lambs Book of Life – same story. They come back to tell Him that John is beheaded. And then He says, <sup>30</sup> **Come, let us go to a deserted place and rest a while.** So, He wanted to go and rest, but He wanted them to come rest. Why? They just had some serious ministry going on here. They needed to go and connect with the Father – connect with Life.

So, then all of the people heard – verse <sup>34</sup> **And Jesus when He came out, saw a great multitude and was moved with compassion for them because they were like sheep not having a shepherd.** They were like sheep not having a shepherd. **So He began to teach them many things.** He answered to them, verse 37, <sup>37</sup> **"You give them something to eat."** Remember, He already knew what He was going to do. **You give them something to eat.** "Shall we go and buy bread?" <sup>39</sup> **Then He commanded them to make them all sit down in groups on the green grass. So, they sat down in ranks, in hundreds and in fifties. <sup>41</sup> And when He had taken the five loaves and the two fish, He looked up to heaven, blessed and broke the loaves, and gave them to His disciples to set before them; and the two fish He divided among them all. <sup>42</sup> So they all ate and were filled. <sup>43</sup> And they took up twelve baskets full of fragments and of the fish. <sup>44</sup> Now those who had eaten the loaves were about five thousand men.**

So then, in verse 49, they go out. I like to read to you verse 48 actually... <sup>48</sup> **Then He Jesus, Who was on the mountain, on the land - Then He saw them straining at rowing, for the wind was against them. Now about the fourth watch of the night He came to them, walking on the sea, and would have passed them by.** Well, how did Jesus see them straining in the rowing? He wasn't in the boat. How did he

see it? He saw them in the spirit. The Father revealed it to Him, something is going on with the disciples here.

I'll tell you what, if you are in a bad place, don't worry, God has already revealed by the Holy Spirit to whoever God has delegated authority to show what is going on. And He will answer you through message preaching like this – He will answer the course of direction through your lives. That's why, when we get up here and we preach and we have a ministry that is founded on the Word of God, and you take these messages and you really take them into your lives, you will have the answers for your lives.

So, <sup>49</sup> **when they saw Him walking on the sea, they supposed it was a ghost, and cried out;** <sup>50</sup> **for they all saw Him and were troubled. But immediately He talked with them and said to them, “Be of good cheer! It is I; do not be afraid.”** <sup>51</sup> **Then He went up into the boat to them, and the wind ceased. And they were greatly amazed in themselves beyond measure, and marveled.** <sup>52</sup> **For they had not understood about the loaves, hold on a minute, For they had not understood about the loaves, because their heart was hardened. (Mark 6:49-52 NKJV)**

So, this whole doubting thing of being on the waves and the water, them not actually receiving that Jesus could come walking on the water, their doubt and unbelief started that because their hearts were hardened about the loaves and the fishes. They didn't fully understand the delegation of multiplication. They didn't fully understand that this was a revelation of Jesus and the future to come, and what they would do through Jesus. Are you people still with me? I know I am giving you a lot. I know this is a big chunk of meat message here today, but I am trying to give you what I can, as quickly as I can, so that you can have something to work with. Amen.

It is important for you to see, <sup>52</sup> **For they did not understand about the loaves because their heart was hardened. (Mark 6:52 NKJV).** You see if your heart is hardened, you cannot understand that you are the person to be the one that is going to do the multiplication. Not me (*Pastor John pointing at himself*), you (*Pastor John pointing at the congregation*), us together. The multiplication of what Jesus has as the body is about us to multiply. Amen. I've got to move along here, I can't spend too much time here.

So, if I am going to go to Luke, and this will be the final story that I tell you about, and then I will be wrapping up because we are going to have communion in a minute. <sup>7</sup> **Now Herod the tetrarch heard of all that was done by Him; and he was perplexed because it was said by some that John had risen from the dead, this is about Jesus <sup>8</sup> and by some that Elijah had appeared, and by others that one of the old prophets had risen again.** <sup>9</sup> **Herod said, “John I have beheaded, but who is this of whom I hear such things?” So he sought to see Him -Jesus (Luke 9:7-9 NKJV) Precursor - John the Baptist is beheaded, Jesus is making waves.**

He asks the people, “Who is this?” And they say, “Some say it is this,” some say, “It is that,” some say... and that is what they are telling Herod. You got the picture? Verse 11 <sup>11</sup> **But when the multitudes knew *it*, they followed Him; and He received them and spoke to them about the kingdom of God (Luke 9:9 NKJV).**

When He spoke to them about the Kingdom of God, they saw, here is someone that is talking about a kingdom, let's make Him king. So He said, "No, no, no, I can't let you to make Me a physical king, because I am talking about the Kingdom of My Father. You are getting the picture?"

**<sup>11</sup> and He healed those who needed healing, ...<sup>12</sup> and then send the multitude away to the surrounding country at large and get provisions...<sup>13</sup> You give them something to eat He said, in verse 13...We have no more than five loaves and two fishes, and He says, ...<sup>14</sup> make them sit down, ...<sup>17</sup> so they all ate and they were filled, verse 17 and twelve baskets of leftover fragments were taken up and verse 18 <sup>18</sup> And it happened, as He was alone praying, *that* His disciples joined Him, are you getting the context here? His disciples joined Him immediately after He goes away from them and He has just broken the loaves and fishes. "Who do the crowds say that I am?" Because they were trying to make Him king. <sup>19</sup> So they answered and said, "John the Baptist, but some say Elijah; and others say that one of the old prophets has risen again." (Luke 9: 13-19 NKJV).**

Do you see the context of how this thing whole came about? Herod was the one instigating, "Who is this?" So when Jesus asks them who do people say that they are, they had already been talking about Jesus. Who is this Jesus? But some say Elijah; okay so, <sup>20</sup> He said to them, "But who do you say that I am?" Peter answered and said, "The Christ of God." Otherwise, The Christ, the Son of the Living God. <sup>21</sup> And He strictly warned and commanded them to tell this to no one, <sup>22</sup> saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day." (Luke 9:20-22 NKJV). Ha ha! Jesus is prophesying about Himself. Ha! He's gonna be rejected, He's gonna be killed, He's gonna be raised on the third day. What He's just done; broken bread, multiplied the bread and the fishes. [*Ps John clapping his hands*].

This is hermeneutically and theologically correct. It is all in context of the written Word. Notice what He says next, <sup>23</sup> Then He said to *them* all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. (Luke 9:23 NKJV) Bear in mind, Jesus is not even died on the cross, He's talking about the cross, He's just broken bread. He got to **take up his cross daily and follow Me.** <sup>24</sup> For whoever desires to save his life will lose it, I wonder if Christians are not trying so desperately to save their lives in the world system, that they are busy losing it. What they are losing, they are losing that vibrant connection to the Most High God and they are following their instincts, instincts.

By and large, there is very little difference between the church and the world. The only difference between the church and the world is that they just on the Sunday they proclaim Jesus. But for the most part, Christians follow their instincts as much as other people do. You got to take up your... and follow Me. <sup>24</sup> For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. <sup>25</sup> For what profit is it to a man if he gains the whole world... you tell me Christians are not trying to get the whole world? They wanna be in the world, so they can get the world. ...**gains the whole world, and is himself destroyed or lost?** <sup>26</sup> For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and *in His Father's*, and of the holy angels. (Luke 9:25-26 NKJV)

I don't know if you are kind of getting the whole thing here, I trust the Holy Spirit is revealing this to you. That in this moment where He's breaking His bread and fish, He goes on and He says, "If you wanna follow Me, you got to take up your cross daily and follow Me and if you think that you can't you gonna lose your life. But if you do, you gonna save your life. Because if you don't follow Me I will not be able to say to you at the end time you are My people. Cause you were are ashamed of Me on the earth so I'm not gonna be able to declare you before My Father in the time of glory." If there was ever a time that we as people got to stand up and declare ourselves Christians, now is the time. And this is not the moment where we can say, "We are Christians" and behave like the world.

Again I have to say to you, you have to hear the previous week's, this is not a performance-based church. This is not a to-do list church. We are not some to-do list. I got to go to church as a to-do list. I got to do this and tithe, that's a to do list. We are not a to-do list people, we are not a performance-based people. We are a relational people, we are connected to Jesus the Most High, the Most High God and Jesus His Son and the Holy Spirit and so His Spirit unites us. Eight days later, remember I haven't got time to read you all of this, but I trust you going to figure it out for yourselves because when He broke the loaves and fishes it was the time of the Passover.

Eight days later, which means seven days had to go past, eight days later - disciples. <sup>28</sup> **Now it came to pass, about eight days after these sayings,** the ones that He just said on the mountain when He broke bread. Eight days later, the time of new beginnings. Fulfilment of time is seven days. New beginnings are eight days. I don't have time for this now, just give me your... On the eighth day, He got three disciples on the mountain with Him, **that He took Peter, John, and James and went up on the mountain to pray. As He prayed, the appearance of His face was altered, and His robe became white and glistening. And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem"** (Luke 9:33 NKJV)

Uhh! Are you getting this? He breaks bread, He asks them, "Who do men say that I am? But who do you say that I am?" "You are the Christ, the Son of the Living God, You are the Christ of God." Then immediately, eight days later the mount of Transfiguration, and now they can see Elijah and Moses because God revealed to them that He is the Christ. This was all after breaking bread and fish.

God is about multiplying us. I am done with all of that. There is much more I can say, I talked to them for hours. I already spoke to Matthew yesterday, and we are going to try to clean up the audio and the video and make it available to you in the next week or so so that you can be part of what happened on the MiXchange trip. And then you can get more fullness of the teaching that I have given you in fifty-five minutes today. What do you think? Hallelujah. Praise Jesus.

And so in a few minutes, we are going to take bread, but I just have to give you this revelation because I haven't preached it for a long time but on the back of what I just taught today. First Corinthians chapter eleven, verse eighteen <sup>18</sup> **For first of all, when you come together as a church, I hear that there are divisions among you...** This is the Apostle Paul bringing order to the church in Corinth. **I hear there**



**is divisions among you, and in part, I believe it. (1 Corinthians 11:18 NKJV)** Why? Because you are carnal - you are carnal. The Corinthian church - if you don't know it, the Corinthian church was the most carnal church at that time. They were drinking, they were carousing with food, and they were sexually misbehaving. As a church, they were very, very carnal church. They were Christians, operating in the gifts of the Spirit, but their behaviour was very bad. And so, Paul had to address many, many bad behaviours in the Corinthian church. If you want to read about a church that looks like our modern-day church, it is the Corinthian church. Go read it.

**<sup>19</sup> For there must also be factions among you, that those who are approved may be recognized among you (1 Corinthians 11:19 NKJV).** It is like this, people don't like what we are preaching. They don't agree with what I am preaching, they divide from us, and they got things to say about us. Paul says it must be so. Because if you truly are the truth then there must be people who disagree with you. The very fact that they disagree with you, shows that you are the truth. That is what he is saying, right here. That's why I have become impervious to accusations. I have become impervious to other people's judgements. We have to follow God.

**<sup>20</sup> Therefore when you come together in one place, it is not to eat the Lord's Supper. <sup>21</sup> For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. <sup>22</sup> What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. (1 Corinthians 11:20-22 NKJV).** Here is what is happening, when they came to have communion, they were bringing loads of food and wine, and they were coming to have an eating party. And they were outdoing each other. You know how women do this? My cheesecake is better than yours. My *pap-tert* is better than yours. And my secret recipe is my secret, and it's family old. And my *rooster-koek brood*-thing, that's a special recipe. And I am not going to tell you what's in it, taste mine, see how much better mine is than yours.

That was what was happening. He is just saying, "This is human nature and you are bringing your human nature from your house to your church and you're staying, "I'm doing this all in the name of communion." He says, "If you want to behave so badly and shame the poor because they can't come with all this multiplication of food that you have, they can only bring a little bit because of what they can afford. Meantime you're bringing all your lavish food and your wine and you're having a party at the expense of poor people. I can't praise you for such behaviour." So, what are you supposed to do when you come? You got to have a proper recognition of where you are and what you're doing.

**<sup>23</sup> For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; <sup>24</sup> and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." <sup>25</sup> In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." <sup>26</sup> For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (1 Corinthians 11:23-26 NKJV).**

Everybody is happy with this till now, right? But notice He started off with correcting their behaviour, the way they treat each other. Yes? <sup>27</sup> **Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.** <sup>28</sup> **But let a man examine himself, and so let him eat of the bread and drink of the cup.** <sup>29</sup> **For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body (1 Corinthians 11:27-29 NKJV).**

What did he start out with? Was he not talking about how they behaved towards each other as the Lord's Body? He wasn't talking to you to examine your sin. He was talking to you to examine your place in the Body and how you treat the Body of Christ. That's what you examine, not your sin. This should make a whole lot of sense to you now because if we take the Lord's body and His blood, how do you take it if you take it? Do you not take it by faith? Do you not take it in the faith that Jesus has saved you? So, if you have the faith that Jesus saved you and that you are already in the Body, don't you believe that when you say you confess your sin to the Father that He forgives you? Why do you need to come with this and examine yourself? Has He not forgiven you? Why now must I examine myself of my sins? I'm not examining myself with my sins, I'm examining my position in the Body and how I treat the Body. That's what's going to cause me problems.

So, <sup>29</sup> **For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.** <sup>30</sup> **For this reason many *are* weak and sick among you, and many sleep, or die early.**<sup>31</sup> **For if we would judge ourselves, we would not be judged.** <sup>32</sup> **But when we are judged, we are chastened by the Lord, that we may not be condemned with the world (1 Corinthians 11:29-32 NKJV).** The Church doesn't need to be condemned with the world because we behave like the world towards each other. You think I'm stretching this? Let me read the last verse for you, <sup>33</sup> **Therefore, my brethren, when you come together to eat, wait for one another.** <sup>34</sup> **But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come (1 Corinthians 11:33-34 NKJV).**

He was not saying you've got to examine yourself for your sin. This whole passage is about the Body of Christ. And so when we have communion, our communion is to celebrate the fact that Jesus died for us, to celebrate the fact that we are forgiven for our sins, to celebrate the fact that we have the blessing and the abundance and the goodness of God all upon us. We celebrate that. At the same time, we celebrate that we are part of the Body and that we honour the Body, we respect the Body of Christ. We recognize our part in the Body of Christ, that we should not dishonour each other with our own performance, and our wealth and our so-called really great things that we have done for ourselves, in the meantime we just let you go hungry.

We pride ourselves at each other's expense, speak words at each other's expense. Have opinions and criticisms at each other's expense. Have many attitudes and a whole lot of issues at each other's expense. That is why, the MiXchangers will tell you, we don't tolerate politics in these young people. They are not allowed to have opinions and criticisms and judgements over each other. If they see each other taken up in a fault they are supposed to cover each other and walk with each other and help each other. Because that is the true Body of Christ and how they are supposed to operate. You know what that does? It starts to create safety among themselves. It

starts to create strength and opportunity to express themselves in God without fear of performance issues and criticism, and failure that if someone is going to hit you over your head if you didn't get it right. If we can't live like that with each other, where are we going to live like that? Hallelujah.

And so, thank God that in this church we have cultivated this, that we don't want to have opinions about each other. We don't want to have all manner of criticisms and all manner of things about each other, because we know that this creates strife, it creates envy. It creates all manner of under toes. *Het jy gehoor?* Did you hear? Have you heard? Did you see? Did you observe? Have you noticed? I don't want that. I want multiplication. I want multiplication for the multitude. And the way it is going to happen is, the Lord's body has got to be broken in you and in me, and as we have the communion we have to recognize that the body is how it is going to happen. It has got to happen through the body.

Can we have communion, please? Hallelujah. Praise Jesus. While they are getting the communion elements, I would like you all where you are sitting right now, just take your right hand and put it on your heart, and just say this with me. Say, "Jesus, thank You that You are my Lord, You are my Saviour. Today, I am forgiven of all my sins. I thank You for healing my body, for setting me free and giving me abundance and goodness in Jesus' name. Amen.

Now, you are free to recognize and examine yourself in the way that you are supposed to behave in the body of Christ. You don't have to worry about all those other issues, just in case that they will try and bring you with guilt and shame. I took care of it. As the Pastor, I just took care of it. Hallelujah. You prayed, you believed. We took care of it. Hallelujah. Hallelujah. Hallelujah. Hallelujah. We got to become like little kids. Hallelujah. Hallelujah. Glory to Jesus.

I know that what we have preached this morning is full of liberty and it is full of freedom and it is full of life. For some of you, it might have been, *aay-dish*, lots, you know, of stuff. But I believe that you receive it by the Holy Spirit, you receive it in your heart, you receive it down here, and it grows in you and it is multiplied to you. Hallelujah. Thank You, Jesus. Thank You, Jesus. Yes, Nick, we are becoming like little kids, hey? Hallelujah, hallelujah, hallelujah. Glory to God Praise Jesus.

If you have any questions about today, "*Moenie worry nie - watch net.*" Don't *kyk-net*, watch net. Hallelujah. Jesus. Jesus. I will tell you what, I know that the Lord is leading us as a ministry so powerfully that if you have any questions, you just need to go back a couple of weeks, ten weeks or twelve weeks, or whatever, and start listening to the messages, start watching it on Youtube, whatever, and you'll see how life will start to come to you. And God will supernaturally start to answer your questions. Hallelujah. Praise Jesus.

Thank you to the parents of the children of MiXchange. Thank you for being courageous enough to let your children explore their futures in Christ. I promise you, you will not be found wanting with Jesus. You may be persecuted by the world, but you will not be found wanting with Jesus. Yeah. Hallelujah.

Have you all been served? Please stand with me. Lord Jesus, we thank You for the body that You have broken for us. We thank You that You have multiplied healing to

us. You have multiplied restoration to us. You have multiplied to us all of the things that You paid a big price for. We receive it today. And we recognise that as part of the receiving of all the healing, of all of the miracles, we recognise that we are part of Your body. And that as part of Your body, we will continue to be the love of God to each other. And help each other to become more like Christ, as we partake of the body of the Lord Jesus. Receive it now, by faith. In Jesus' name.

And we thank You, Lord, for Your blood that was shed. This blood represents the flow of unity amongst Your people. And as we drink this blood, we declare, that the unity will be strong with us. We declare that we do not allow strife and all manner of things to come with factions and divisions and try and divide us. We declare that Your body is at work strong here. The flow of the Holy Spirit is at work, holding us by Your love. Drawing us together, making us strong in Spirit. In the name of Jesus. And we declare, that by faith we receive a complete washing of all of the past, all of the history, all of the stuff we've ever struggled with, all of emotions and thoughts and behaviours that have impacted us – we are free from that in Jesus' name. Through the blood of Jesus that cleanses us. And we receive it by faith, in Jesus' name.

Hallelujah. This is a true, New Testament communion. Today, you have had true New Testament communion. Hallelujah. This is the pattern and the order of God at work in us and we receive the unity, we receive the strength, we receive us walking into the great things that God has for us, like never before. In Jesus' name. Glory to God.

I pray for you that as you go out, that you are protected. No weapon formed against you will prosper. I declare that you are blessed going out and blessed coming in. I pray that the peace of God will rest upon you and that revelation will explode in your spirit and into your mind and consume you and become part of your world. And as you speak out words of life from your spirit, it creates more and more the ways of God, the will of God, the purposes of God, the plan of God, all the things that God has for you – it comes into being right now. In the name of Jesus. In the name of Jesus. Thank you, Lord.

Blessed are you, people of the Most High God. Blessed are you, sons and daughters of the King. Blessed are you, those that say, "Holy is the Lamb." Blessed are you who say, "Holy is the Lamb." Hallelujah. Glory to God.

Thank you for coming to church. Message moments five o'clock. It's going to be an amazing message moment today, the guys are all going to talk about this message and last week's and whatever. Bye julle almal.