

Manna in the Wilderness

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[0 : 00] Good morning and welcome to our service this morning as we come to worship God together we pray that this blessing would be a portion to us.

We're going to begin our service singing from Psalm 105, Psalm 105, and we can read from the beginning of the psalm. Give thanks to God, call on his name, to men his deeds make known. Sing ye to him, sing psalms, proclaim his wondrous works each one. See that ye in his holy name to glory do accord, and let the heart of everyone rejoice that seeks the Lord. The Lord Almighty and his strength with steadfast heart seek ye, his blessed and his gracious face seek ye continually. Think on the works that he hath done, which admiration breed, his wonders and the judgments all, which from his mouth proceed. O ye that are of Abraham's race, his servant well approved, and ye that Jacob's children are, whom he chose for his own, because he and he only is the mighty Lord of God, and his most righteous judgments are in all the earth abroad. His covenant he remembered have, that it may ever stand to to thousand generations, the word he did command, which covenant he firmly made with faithful

Abraham. And unto Isaac, by his oath, he did renew the same. And so on. We are going to sing from verse 4 to verse 8, five stanzas, Psalm 105, the Lord Almighty and his strength with steadfast heart seeking. The Lord Almighty and his strength with steadfast heart seeking. The Lord Almighty and his heart seeking. The Lord Almighty and his strength with steadfast heart seeking. His blessed and his spirit of truth and compassionado, whichointing and his treasure be.

His present GodDJ his glorious glorifiedversion goes on thy mimeon because He left out his incredible happiness of God and his interactions with James He left seem on acontece with verzid montón, and living in his glory monde. Think on the works that he hath done, which Ho■uz zich had nourished. The Lord evolutionary day, his wake of Emmanuel humanity, can only■■ his hak Fan hive Teraz SCP- zenith■■■■ ■■ commune, he left not on fire fire call rising activated. Think on the works that he hath done. H Kollise rejoßen free.

Ye and his sons of all he begon with a man born exceed church glory. This one of John Ferguson praise him, his finest■■■ve His Dion devoir Job Cameron eyes their spotted his praise caramel in Run them ■■■■■ His wonders and the just and all will from His hand proceed.

[3 : 14] O ye that die on earth's grace is there and well and good.

O ye that die on earth's grace and all will from His hand proceed.

Because He not the only is, the mighty Lord our God, and His most righteous judgments are in long years alone.

His commandment He remembers that in He ever shall two thousand generations the Lord be upon.

Let us join together in prayer. O Lord our God, as we come into your presence with songs of praise upon our lips, may the praises that we sing conform to the desire that is in the heart of the praise of God.

[5 : 22] Sometimes our worship may be hollow for different reasons. Lack of engagement with the truth that we have on our lips. Our mind preoccupied with other things and simply going through the motions and any number of distractions that may keep us from our eye being fixed upon the Lord of glory that deserves our wholehearted attention.

Help us to secure that end that we may worship you in spirit and in truth, that you may bring yourself into the throne room of our heart and that you may fill it with a sense of your presence that anything that occupies that throne may be displaced and that you, of God, may sit where you rightly belong and that we may pay homage to you and glorify the name that is above every name.

We bring before you our cares and concerns those known to us and those that are hidden from us. There are many ways in which we may be preoccupied with the things that mark our life here in this world.

Your word reminds us that this is what is true of the children of men at all times that we can think of what to eat and what to be done by way of clothing and where to shelter and to lay our heads at night.

And all these things are legitimate in their own place but they can take up so much of our attention that that which belongs to you, this place, as we said, help us to recognize when that happens so that we would know the need that we have to have the guiding of your Holy Spirit in our worship and in our lives which we are reminded of in your word are to be dedicated to our God.

[7 : 48] You created us in your own image with knowledge and righteousness and holiness with dominion all with the creatures. you created us to worship you and to live as those who are engaged in such worship and not just in situations such as we find ourselves in here today where we recognize it to be a house of God a place of worship where prayers want to be made where the scripture is read where the people who bear your name gather in.

and all of these things speak of worship but our life is a life that should be given to God and your word teaches us that that our whole expression of living awake or asleep should have a God at its center don't you to remind ourselves of it often that we live and move and have our being in you alone and that you call us to consecrate our lives that we may be living sacrifices offered to you and that our thinking our acting our going in and coming out would be to the glory of the name that deserves to be acknowledged in that way so bless us to that end bless us here in this place remembering any who would secure to be decide to be amongst us but have not secured that end because of their own infirmity or because of engagement in other activities legitimate that keeps them looking after other affairs perhaps the care of others and those who are doctors and nurses and carers of all descriptions we thank you for them and bring them to your attention thankful that they are not curtailed to this place of worship to be ministered to by the God of heaven because you have promised to meet us in the path of obedience and those who are so intent on doing for others what others cannot do for themselves and that they know that God is with them in that so remember them remember those who care for in hospitals in care homes homes for the elderly and the infirm those who are in the hospice and others who are terminally ill being cared for within the bosom of their families where that is possible we remember them all to you and pray that their spiritual well-being would be made and that they would know that God has an interest in them and that

Christ came into the world to seek and to save the lost and whoever they may be and we are all of that number whatever state we are in whatever stage of life we are at we were always of that fallen race of Adam in need of salvation and Christ the Redeemer has come to seek and to save such we bless you for that we bless you for the gospel that speaks to us often and we pray that be we young and old or old be we healthy or in need of medical attention that you are able to to present the word of truth to us in our need remember our young people here we pray for them we give thanks for the homes and the families that they are part of we pray for them in these homes and ask your blessing there to be upon them especially if there are cares within the family environs that that they are under at this present time that they may know to whom to go we pray for the

Sunday school as it meets and the teachers whose task it is and they do so dutifully and always with an eye to the need that they have for your help may they secure that and know that the God of heaven is able to fill the mouth of every one of us and there is a storehouse of riches to which we can apply remember our world the nation to which we belong we remember the queen as she marks 70 years as queen of this nation we give thanks for how you have upheld her during many trials and many testings and whatever privileges she may enjoy the duty that is her as the monarch of the commonwealth is not a light one some may envy her and others may know little of the burden she carries and we pray that the one who knows what it is to be sovereign over the whole world in the present in the past and in the future can appreciate and minister to her and we pray that in her life that she may know the

Lord as her saviour and acknowledge it to be true of her that she has met with him and we give thanks for the testimony that she gives to that we pray for her family and ask Lord that you would be mindful of their needs also we pray for the parliaments that represent her in Westminster in Holyrood we pray for her own local government and those who serve the people in that capacity we ask Lord that wisdom would be imparted to all in authority and that they may know to apply to the word of truth before applying to the word of man continue to watch over us as a people we pray for those who are in need those who have wants because of poverty may these needs be alleviated through your own grace the world over we ask that you would remember the sorrowing amongst us those who are grieving because of the breaches made within the family circle we know that your voice is seldom silent and we know that as a community here we are aware of of the school community in particular as they mourn the passing of one who was formerly a teacher in the school and for the members of staff who are affected by this sudden bereavement we pray for them and for the children also remember us

[15 : 33] Lord we are living in a world where we are often overtaken by unexpected events and we pray that you would mercifully remind us that we are in your hands and that you are the breaker up of our ways continue to watch over us for short time we are together forgiving our sins in Jesus name Amen I'm going to read from the scriptures of the Old Testament and we are reading from the book of Exodus Exodus and we're reading from chapter 16 Exodus chapter 16 and they took their journey from Elan and all the congregation of the children of Israel came unto the wilderness of Sin we choose between Elan and Sinai on the 15th day of the second month month after their departing out of the land of

Egypt and the whole congregation of the children of Israel murmured against Moses and Dero in the wilderness and the children of Israel said unto them who to God we have died by the hand of the Lord in the land of Egypt when we sat by the flesh pots and when we did eat bread to the full for he had brought us forth into this wilderness to kill this whole assembly with hunger then said the Lord unto Moses behold I will rain bread from heaven for you and the people shall go out and gather a certain rate every day that I may prove them whether they will walk in my love or no and shall come to pass that on the sixth day they shall prepare that which they bring in and it shall be twice as much as they gather daily and Moses and Aaron said unto all the children of Israel at even then you shall know that the Lord hath brought you out from the land of

Egypt and in the morning then you shall see the glory of the Lord for that he heareth your murmurings against the Lord and what are we that he murmur against us and Moses said this shall be when the Lord shall give you in the evening flesh to eat and in the morning bread to the full for that the Lord heareth your murmurings which you murmur against him and what are we your murmurings are not against us but against the Lord and Moses spake unto Aaron say unto all the congregation of the children of Israel come near before the Lord for he hath heard your murmurings and it came to pass Aaron spake unto the whole congregation of the children of Israel that they looked toward the wilderness and behold the glory of the Lord appeared in the cloud and the Lord spake unto Moses saying I have heard the murmurings of the children of

Israel speak unto them saying that even ye shall eat flesh and in the morning ye shall be filled with bread and ye shall know that I am the Lord your God and came to pass that even the quails came up and covered the camp and in the morning the dew lay round about the host and when the dew that lay was gone up behold upon the face of the wilderness there lay a small round thing as small as the whole frost on the ground and when the children of Israel saw it they said one to another at this manner for they wist not what it was and Moses said unto them this is the bread which the Lord hath given you to eat this is the thing which the Lord hath commanded gather of it every man according to his eating and omer for every man according to the number of your passions take ye every man for them which are in his tents and the children of

Israel did so and gathered some more some less and when they did meet it with an omer he that gathered much had nothing over he that gathered little had no lack they gathered every man according to his eating and Moses said let no man leave of it till the morning notwithstanding they harkened not unto Moses but some of them left of it until the morning and it bread was and stank and Moses was with them and they gathered it every morning every man according to his eating and when the sun waxed off it melted and it came to pass that on the sixth day they gathered twice as much bread two omers for one man and all the rulers of the congregation came and told Moses and he said unto them this is that which the Lord hath said tomorrow is the Lord bake that which you will bake today and seeth that you will seeth and that which remaineth over for you to be kept until the morning and they laid it up until the morning as

[20 : 59] Moses bad and it did not stink neither was there any worm therein and Moses said eat that today for today is a Sabbath unto the Lord today ye shall not find it in the field six days ye shall gather it but on the seventh day which is the Sabbath in it there shall be none and it came to pass that there went out some of the people on the seventh day for to gather and they found none and the Lord said unto Moses how long refuse ye to keep my commandments and my laws see for that the Lord hath given you the Sabbath therefore he giveth you on the sixth day the bread of two days abide ye every man in his place let no man go out of his place on the seventh day so the people rested on the seventh day and the house of Israel called the name thereof man and it was like coriander seed white and the taste of it was like wafers made with honey and

Moses said this is the thing which the Lord commanded fill an omer of it to be kept for your generations that they may see the bread wherewith I have fed it in the wilderness which I brought you forth from the land of Egypt and Moses said unto Aaron take a pot and put an omer full of manna there and laid up before the Lord to be kept for your generations as the Lord commanded Moses so Aaron laid it up before the testimony to be kept and the children of Israel did eat manna forty years until they came to a land inhabited that did eat manna until they came into the borders of the land of Canaan now an omer is the tenth part of Amen and may the Lord that his blessing to a reading of his word and to his name be the praise boys and girls before you go out to

Sunday school this morning I know that I believe that when you do go out you are going to be talking again about the passage in Luke chapter 15 and last week you looked at the first part of that the lost sheep and today I think it's the lost coin I hoping it is any if not you'll remember it for that time in the story it's a short story we're told about an old lady who lost a coin she had ten of them but she lost one of them and she sought she looked for that coin very diligently she took out a candle or a lamp and a brush she looked everywhere for the coin because she wasn't very wealthy and the coin was just one of ten but it was all she had perhaps and when she found it we are told this is the story that Jesus told that she wanted her friends to celebrate with her to rejoice because of her finding the coin and the story is very simple it tells us of what

Jesus thinks of his people I haven't got a story it's not a parable it's a sad story I know somebody who when they were newly married they hadn't been married very long but they were going out to do some work on the craft of Taberstein gathering in Hay and at some point she didn't know when she lost her engagement ring and she didn't know if it was lost in the craft or the house but because the ring was special to her it was a ring given to her by her new husband and she searched everywhere but she didn't find it and that's the sad part of the story she looked and she looked and she looked and she couldn't find and the thing was

I always remember her saying that for many many years afterwards almost every harvest time she would look for that ring and think well maybe maybe this time I'll just find it maybe this time it'll come and appear somewhere but it never did and I think it tells us about the desire that we have at sometimes if we lose something we want what was lost to be found especially if that which was lost is precious to us and when we think of the preciousness with which Jesus speaks he speaks about the preciousness of his people he speaks about the preciousness of the little children and he wants us to understand how precious they are to him and sometimes we don't believe that but

[26 : 44] I don't know if there's anybody here today I'm sure there isn't you haven't had a row today yet but mum and dad haven't had to tell you off for anything for making a noise or for not eating your breakfast or for not getting ready for church they haven't had to tell you off but maybe they do it and maybe you can remember when they did and you remember the tears and how sad you were and I'm sure you also remember the cuddles at the end of the day perhaps or when you were crying the cuddles they gave you because it didn't work to see you sad and I think that's something like you you feel when you know that you're precious

I'm sure that there's nobody in the wide world that is more precious to you than your mums and dads and the same thing is true of them there is nobody in the wide world that's more precious to them than you are sometimes when the rows come you think that's not the way it is but when the cuddles come you know that you're special and Jesus wants us to understand that even there are times when we misbehave and when we don't do the things that we shouldn't that he wants us to understand that he doesn't want us to be doing wrong or to go missing as it were when we do bad things because he came into the world to seek and to save the lost he says something in the gospel of

John he says my father gave you to me he's saying to us if it was nothing else than that if it was nothing other than that you are precious to me because my father gave you to me and because my father gave you to me then I won't allow you to be lost I won't allow you to go away and that's something that we need to remember that the bible is telling us that the gospel is telling us that Jesus wants us to understand when he tells this parable when he tells this story about the importance of our lost coin what he has really seen to us any person but the younger old if they are not with Jesus Jesus is not happy until they are I hope you remember that well we're going to things you go out to

San Disco now from verses from Psalm 78 there are Psalms in the Old Testament that often talk about the things that we read about in the history of the Old Testament and this is talking about the many times that God's people went astray and how God dealt with them and in Psalm 78 at verse 20 we read about the story of Moses behold he smote the rock and thence came streams and waters great but can he give his people bread and send them flesh to eat the Lord did hear and walks through so kindled was a flame against Jacob and against Israel and indignation came for they believed not God nor trust in whose salvation had though clouds above he did command and heaven's door doors opened made and manna rained on them and gave them corn of heaven to eat none angels food did eat to them he to the full sent meat and in the heaven he did cause an eastern wind to blow by his power he let out the southern wind to go then flesh as thick as dust he made to rain down them among and feathered fowls like as the sand which lieth the shore alone we're going to sing these verses as we go out to Sunday school behold he smote the rock and thence came streams and waters great behold he smote the rock and then came streams and water great a calm he give his deep breath on sand and flesh to eat the

Lord give him thanks de let him like himself in he mand they can dig in Give For they believe No Nor trust In His■■ Should Of No■■ No They did for us, and heaven's love over me.

[33 : 34] And my reign of heaven, my earth, and for no hell to live.

My angels who did to them, he to the horse and me.

And in the heaven is his horse, and he is the wonderful hope.

And by his power he led out the southern wind to go.

Then flesh not sitting, and does he make to rend of them our moor.

[35 : 03] On their foes, like Moses' hand, with neither shore round.

We can turn now to Exodus chapter 16.

And we can read again the verse 17. And the children of Israel did so, and gathered some more, some less.

And when they did meet it with them, no more. He that gathered much had nothing over, and he that gathered little had no lack. And he gathered every man according to his feeding.

We're going to look at this account that we have in the book of Exodus of God's miraculous provision for the children of Israel.

[36 : 13] And many of us have grown up with the story of the Old Testament. Stories. Not one story, but many, many parts to it.

We've read about Abraham and Isaac. We've read about Jacob and Joseph. And we've read about the children of Israel.

Their redemption from slavery of Egypt. And while we use the word stories, and we possibly may think, well, they are just stories.

They're just stories like a person makes up. A story that may or may not be a true story.

But we believe that the Bible is presenting us with a historic account. It's an accurate telling of the events of history.

[37 : 23] Even though these events are punctuated, contained within them, many stories or accounts that are miraculous.

They don't belong to this world. They're not the usual things that we would meet with in our ordinary, everyday lives.

And even though we're looking back at the history, that's many years in the making, and events that are lost in the dumb realms of time, we know that many of these things may be unbelievable to us, because we can't visualize what it was like to be alive in those situations or at these times.

But there are still accounts that present to us, for the main part, the work of God in the world. And in particular, in this passage that we're looking at, what we're reminded of is a people that God made his own, and the way that he dealt with them at this particular time.

You'll know the story. They were, for a time, as a race, as a people, they were living in Egypt. And they were, they came to be slaves in Egypt.

[38 : 57] And the beginning of their story, having left Egypt, is the result of what we are told, God held their cries. They were slaves, and they were mistreated, and they were, they were, they were suffering greatly, because of their hard taskmasters.

God had their cry. And he sent to them Moses, to be a redeemer, to take them out of that. And the story is told about the events that occurred.

And, we read that God took them across the Red Sea, another miracle, the sea parted, they went across that stretch of water, without their feet getting wet.

When they had crossed every one of them, the waves closed in again, and their enemies, many of them, were drowned. And, that miracle meant salvation to them, and resulted in doom for their enemies.

And, during that time, God was teaching his people, if you are going to be my people, if I am going to be your God, you must learn to trust me.

[40 : 19] That even in the most trying of circumstances, even the most testing of times, I will still be your God, and no matter how much it may seem to us to be impossible, I will still be your Savior.

And, if you see what this teaches us about human nature, we see, when they crossed across the Red Sea, safe, when they saw their enemies destroyed, they were full of it, they were exultant, they were celebrating.

Go back to, chapter 15, and you read there, how they sang, I will sing unto the Lord, for he hath triumphed, glorious, the horse and his rider, hath he thrown into the sea.

The Lord is my strength and song, and he has become my salvation, he is my God, and I will prepare him an habitation, my Father's God, and I will exalt him.

Find these songs of celebration, triumph, in the book of Psalms also. But, very soon, after these celebrations, very soon, after, recognizing the power that God, exercised to, redeem them, they fell upon hard times.

[41 : 56] God, had taken them out of Egypt, but, he knew the kind of people that he had, and he had to take them, through the world to us. Many historians tell us, many theologians tell us, many interested in the geography, of the region tell us, that, God was going to take this people, from Egypt to Canaan, and the direct route, and the easy route, was very short, and it would take, a matter of, months.

But God, guided them, on a long road, which took them, 40 years, to navigate. So that, instead of a few months, they were in the wilderness, for 40 years.

And, God tells us, why, that was the case. Because he knew, the kind of people, that he was saving. He knew, what kind of, heart, that they had, what kind of thoughts, that they had, what kind of things, that they trusted in, more than they trusted in him.

So that, very soon after, the celebrations, as one writer, put it, we, we see them, head, go headlong, into, the hard, graft, of our wilderness, journey, with the onset, of debilitating thirst, and the grim, reality, of undrinkable, water.

That's the way it was. Very quickly, this was, a test, this was a trial, this was something, that, they met, and they didn't like it.

[43 : 51] When we, read of, what God is doing, in the life, of his people, sometimes, our conclusions are, well, I wouldn't like, to be one of them.

If he, is my friend, I wouldn't like, to be treated, by my friend, in that way. But, what, we are to learn, from this passage, and many other passages, in the Bible, is this, that, God, is, in, ultimate, control, of the life, of every one of us.

In other words, not in the sense, that he takes away, from us, our ability, to do, what we would want, to do. But, that, even when, what we want, to do, is opposed, to what he wants, us to do, he is still able, to control, these events.

He is still able, to determine, or dictate, how these events work. Now, for us, that is, seemingly, an impossible thing. How, can God, be sovereign, which is what, this means.

How, can God, be, looking, at our lives, and, allowing us, to live our lives, the way we want, to live them.

[45 : 18] And, at the same time, insist, that, the end result, would be, to his glory. And, that's what it is, that the Bible teaches.

That's what it teaches, us here. And, some of you, I'm sure, if I put it like this, some of you, have had to deal with, trials, and temptations, during your life.

Some of these, trials, and temptations, have been, with God, in your life. Some of them, have been, with no awareness, of God, in your life. Some with faith, and some, without faith.

And, because, of the faith, that you have, in God, even though, it may not, be exercised, to its full, potential, at that moment, God, is, looking, upon you, with the same, care, and compassion, that we spoke, of to the children, that Jesus has, for the loss, of this world.

God's people, know, and recognise, the help of God, when they are in need. They know it, they've experienced it, they've enjoyed it, and they've thanked God, for it.

[46 : 44] They're even, able to look back, on their lives, when they were, without God, without faith, without any, sense of God, or desire, to know God. and they can see God, working in their life then.

And, I know that, I've spoken to people, who are still not Christians, and still, have made no profession, of having, an interest in God, that they are able, to say, however they are able, to say it, that God has helped them, when they have been, in difficult, situations.

Now, I'm not going to, contradict them, and say, that's not right. Of course it's right, if God, is able to help us, with faith, or without faith, and God often, does help people, who are in the world, even though, they may have no, interest in him.

And we see that, in the accounts, that we have, in the Bible. The commentator, Alec Mottier, writes the following, it's of interest, to God's people.

God, he says, tests us, by bringing us, into situations, which call, for trust, and the endurance, and obedience, that proves, our trust, is real.

[48 : 06] There is no such thing, he says, as untried faith. faith. And, we need to remember, that there is no such thing, as a faith, that is not tested.

And the expression, he uses, which I like, walking with God, is no primrose path. God, and that was the difficulty, for many of God's people.

God, had taken them, from slavery. God, had redeemed them. God, had dealt with their enemies. So, they thought, this is how it's going to be, from now on.

We're all going to live, happily ever after. Nothing, like we had before, will ever, come our way again. God never said, that to them. And, they had to learn, the kind of God, that he was.

They had to learn, the kind of people, that they were. And, they had to learn, how to live, as these people, with that God.

[49 : 12] These are the things, that are easy to learn. As many of you, have found out. For yourselves, I'm sure, every person, who's a Christian here, will be able to say, this is the kind of God, I thought God was.

I had my own picture of him, I had my own mind, in my mind, I had this, image, of God, we had God, the Father, God, the Trinity, God, in Christ.

It had a picture. And, this was how he was, to me, and this was how he was, going to be, to me, and this was how I was, going to be with him. But, you ask them today, even though, so in a short time, as Christians, ask them, has that God changed?

And, they'll say, oh no, he doesn't change. But, at the same time, if you probe, and ask, has that God changed? Well, he's changed in the sense that, he has become, something to them, now, that he wasn't to them, before.

And this is what the people, of Israel, when God took them, into the wilderness, it wasn't because, God didn't know, what was in the wilderness, for them.

[50 : 36] They certainly, didn't know. But, he wanted to take them, on this road, through the wilderness, so that, they would know, these things, that they, still did not know.

Even though, they thought, we know everything, that there is to know about it. We know what's necessary. We know he's a God, we know he's a saviour, we know he's able to, do miracles. In verse 4, we read, I will rain on them, bread from heaven.

And, this is what God, is going to do, for these people. And at the beginning, of the chapter, throughout the chapter, what we are reminded, of this, these people, so soon, after being saved, so soon, after being redeemed, so soon, after experiencing, God's goodness, to them, they began, to complain.

they began, to, moan, moan, because things, weren't what they, expected them to be.

Things, were complicated, things, were not straightforward, things, were not easy, so they complained. And, I think, that's the first thing, you want to take, with you today.

[52 : 03] That God, in this passage, is dealing, with a complaining, people. He is, dealing with, a moaning, people. He is dealing, with his own people, who are not content, with what God, has done, for them.

They expected, more, they expected, better, they expected, different, they expected, comfort, they expected, ease, they expected, happy times. John L. McKay, makes an interesting, comment, at this point.

He says, the grumbling, of the Israelites, shows how, difficult, they found it, to throw off, the thought patterns, of slavery, and enter fully, into the freedom, that the Lord, had given, to them.

They were used enough, to be, complaining, as slaves, what you would imagine, them to be. They had a hard time, the taskmasters, of Egypt.

I remember, these stories, as a child, and, I really felt, sorry for, Israel, in slavery. The bond, and the pictures, that were given, in our children's Bible, they show, the taskmasters, with their whips, and, the poor Israelites, sweating, and the lords, making bricks, without straw, and, all else, that was involved, involved in it.

[53 : 35] I was so, sympathetic, to them. But, you can imagine, that they were, complaining, and, mourning, every, every one of them, rightfully, you would say.

They had every reason, to be miserable. But, having, being redeemed, from that, you would think, that that is now, behind them.

That's not something, they're going to be doing, anymore. That's going to be, alien to them. That's going to be, foreign. That's going to be, something they left, behind. When they left, slavery behind.

But, it's not true. They take it, with them. And, when the, the hard times, come, what do they remember? They remember, the good times. They remember, the garlic, and they remember, the leeks, and they remember, the flesh pots, of Egypt, as if they had, ready access, to them.

But, the fact of the matter, is, that, the provision, that they have, is the provision, that God made for them. And, because, they're complaining, they're complaining, about, God's provision.

[54 : 50] However, meager it may be, however, however much, it may be, a trial, to their faith. God's provision. Now, that's a very hard, lesson, to learn.

It's a very, difficult, lesson. And, it's one, we find, so, difficult, to, to, to, to, to, imbibe. Especially, when we're Christians.

Because, our instinct, is to think, about, I was better off, without this God, as my God. Our instinct, is, if this is what, he has given, to me, I'd rather, do without it.

Moses, reminds them, in the book of, Deuteronomy, chapter 8, what God was doing, when he was, dealing with them, in this way.

He humbled thee, and suffered thee, to hunger, and fed thee, with manna, which thou knewest not. Neither did thy fathers, know, that he might make thee know, that man doth not live, by bread alone, but by every word, that proceeds, after the mouth of the Lord, doth man live.

[56 : 11] God, made you, suffer hunger. God, made you, suffer humiliation. Because, that was the, that was the, schoolhouse.

That was the place, where you were going to learn, something, which you would not, have learned, otherwise. Not only, does it teach us, the literal, but the spiritual truth, that God, makes provision, for our, for our bodies.

God provides, for our food. He provides, our food, for our bodies. He provides, the thirst, for the thirst, that we, endure. All of these things, we may say, no, I do that myself.

I do that myself. I don't need, a God, to help me there. But God, says otherwise. Whether you have, no knowledge of hunger, or thirst, doesn't change, the fact, that God, is the provider, of every, every good, and perfect gift.

God provides, for our, human need. God, and sometimes, he, brings, to light, through, keeping from us, these things, that we enjoy.

[57 : 36] Now, manna, was designed, by God, to satisfy, physical hunger. But it was also, designed, to, demonstrate, to us, spiritual hunger.

And, if you notice, what he says, in verse 7, in the morning, then, you shall see, the glory, of the Lord.

For that he heareth, you murdered murmurings, against the Lord. And what are we, that you, murder against us? It was, through, through this, that, they were going, to see something, that they would not, have seen, without, that being, the case.

They would see, the glory, of the Lord. And, you know, when, when the manna, comes down, and causes, the colors, the ground, it was, a miracle, no doubt.

It was, something, that, they had never, seen before. The, the, theologians, tell us, that this is what, the word, manna means.

[58 : 56] It's simply, a question. What is it? It's a strange, a name, for something, that God is going, to supply to them. And, they ask, what is it?

So, the manna, is what is it? They've never, seen the like before. And, I think, spiritually, when God, supplies, a need, that is spiritual.

He may do it, in ways, that we don't expect. In ways, that we can't describe. In ways, that we've never, experienced, before.

But, to come back to ourselves, they saw the glory, of the Lord. And, it is always the case, in the moment, that the sinner, believes, he sees, the Lord's provision.

And when he sees, the Lord's provision, what he sees, is something, that he has never, seen, before. Never in a way, in this way, before. I don't think, well, I don't know, you should, maybe do a straw poll, and ask, every Christian here.

[60 : 10] What was it like, for you, the moment, you saw, the glory, of Christ, as you redeemer. That, first moment, when the gospel, you were so familiar, with, when the word of God, that you, had, at your fingertips, became, a reality, that you had never, encountered before.

I can go back, to a moment, and it was a moment, when, I was, praying to God, to, show me, the Christ, of the gospel.

It sounds, ridiculous, because, as I said, I was familiar, with the Bible stories. I knew, the scripture, I was now, attending church, but I wasn't, getting to grips, with, the Christ, of the gospel.

The moment, and it was a moment, where I, moved from, being, aware, of the teachings, of Christ, to the Christ, of the teachings.

That's the only way, I can explain it. And what I saw then, I don't think, I've ever seen, anything like it, before, or since.

[61 : 35] Not in the same way. And God, is glorified, when he provides, for these people, the food of angels, which, according to the psalmist, is what manna was.

And according to God's wisdom, it is daily food, for seven days, provided six days, with provision, on the sixth day, for the seventh. And again, God gives, direction, God gives rules, this is how you, gather it, you go out every morning, you gather enough, for yourself, for the day, and, he gave them, explicit instructions, this is what it's, going to be for, this is how, you're going to, handle it, this is how, you're going to, prepare it, you don't need, any more, than you need.

That sounds Irish, but that's the way it is. You know, our human instinct, is just for a little bit, more, more than we need, just a bit left over, because we want to be sure.

But God says, you don't need, anything more, than what I've provided, for you, and I have provided, for your need. That's really what is, what that verse, we read at the last, Lent.

Whatever, the need is, God's provision, corresponds to it, perfectly. There is no need, for anything, other than, what God provides.

[63 : 12] And this is what, the people, had to learn. But, boy, he had, difficult, pupils. He had, difficult pupils.

and, you know, the, the class, of 22, it's no different. No different.

Because he still says to us, I have made provision, for you. The provision, is adequate. The provision, is more than adequate.

You don't need, anything other, than what I've provided. You don't need, anything different, to what I've provided. You don't need, more than I've provided. Because, what I provide, for you, in the person, of the Lord Jesus Christ, and my personal, dealings, with you, is sufficient.

But, greed, some, manna, corrupted, by maggots, and stink. Some went looking, for more, on the Sabbath day, when he said, there's enough, for you, on the Saturday, or the Friday, as it was then, the day before, the Lord's day, which was the Saturday, do you, gather enough, that day, and it'll be enough, for the next day.

[64 : 34] But they went out, the next day. Looking for what God, had said, would not be found, and yet, they still went looking. God, teaches them, and yet, they have, unteachable spirits.

And we think, it ought to be, different, for us, who are so learned, and so, educated, and so, wise, in worldly things, that we have moved on, from these things.

taboo really. This was the book of Exodus. This was chapter 16. Jesus taught the disciples, to pray.

They asked, to be taught. What was one of the, parts of that prayer, that they learned, that he wanted them to learn? Lord, give us this day, our daily bread.

what does that mean? He wanted them, to learn, to go to God, to provide, for the needs, of the day. And that was all, they needed, that day, not the next day, or the day after.

[65 : 46] But humans, humanly speaking, that's what we think of. what God is wanting, is to, to believe our land, to trust in God's provision.

A book of, reading a book of, daily readings here, by, Alistair Begg, and, over the last few days, he's been, dealing with the Lord's Prayer.

And, he, refers, to the, to these words, of the Jesus. And this is what he says, God teaches his people, to trust, not in the provision itself, which, keeps, us longing, for more.

But to trust, in the provider, who satisfies, every need. And I think that's a, a very, interesting, and telling remark. If our eye, is on, the provision, more than it is, on the provider, it's no wonder, that we are distracted, or, determined, to get more, of, what has given us, satisfaction, at that moment.

Because, there is, some, what satisfies, rather than, the one who says, I will always, provide, I will always, bring you, what you need.

[67 : 22] Not what you want, but what you need. And we want, we want a lot of things. But it's always, it's not always, what we want, that is, good for us.

I was looking at, various commentators, and I suppose, collectively, they say, about, the provision of God, it's always sufficient, it's always suitable, it's always satisfying, and it's always, sanctifying.

Because, he means it to be. And if he keeps us hungry, for longer, well, he does it for a reason.

When we read about, the manna, there's a couple of things here, I'll finish with this. The manna was there, for every day, of the wilderness, experience, every day.

until they entered, the promised land, and they ate, of the fruit of the land, then there was, no more need for it. There's something, for you to think about.

[68 : 31] If God has promised, to make, provision, for your, spiritual needs, in your time, in this world, daily, meeting, you need, in this world.

And then, this world is no more. What's going to take, its place? What will take place, of the manna, of this world?

I'm sure you've got, an idea, but it's worth, reflecting about. What do you expect, God to provide, for you? But we are also, given a lesson.

Like most of, God's, messages, he, reminds us, how forgetful, we are. You know, when they, when they, constructed, the ark, and God, told them, put into the ark, put into this, thing that's going, to be carried, around with you, put into it, a pot of manna.

Because, once, once you're, out of the wilderness, I don't want you, to forget, how I supplied, your needs. I don't want you, to forget the manna.

[70 : 00] I don't want you, to forget, the bread from heaven. And here, in this world, we are provided for, by God, and the manna, while you read for yourself, is sweet, it's indescribable, at times.

But if it's, God's provision, and you, recognize it so, then, there's nothing, quite like it. I wonder, if that's the way, it is for you today.

I don't know, where you are, I suspect, you're in the wilderness, because that's, where we all are. I know, we are where God, has taken us.

Every one of us. Whether we're aware, of God being with us, or not. What are we to make, of his provision for us, in the present?

Are we making, the best of it? Are we, looking for him, to make known to us, how he meets, our needs, most perfectly, especially, in the passion, of Jesus Christ, our Lord.

[71 : 10] Let's pray. Lord, help us to, appreciate your provision, for the needs, that we have, as children, of men, creatures of the dust, wayward, and sinful, forgetful, and negligent.

We bless you, and thank you, that you are not, like us. Continue to watch over us, and all, believe in your care. In Jesus' precious name, we ask it. Amen. We're singing from Psalm 78, again, singing from verse 68, to the end.

But he did choose, Jehuda's tribe, to be the rest above, and of Mount Zion, he made choice, which he, so much did love. And he is sanctuary, built like to a palace, high, like to the earth, which he defiled, to perpetuity.

Of David, that the servant was, he also choisted, make, and even from, the folds of sheep, was pleased, to take to the end, of the psalm.

From verse 68, But he did choose, Jehuda's tribe. Jehuda's tribe, to be the rest of the world, And on the side, O name, but he isidel, To the river, Night to upon his light, Night to the earth,

[73 : 18] Which he did not To perpetuity.

Oh, give it that his servant Was he on such a day, And in whom all the foes of sheep Was visiting today.

From waiting on the youth's union, He brought him forth to me.

In trouble, his inheritance, His people gave all care.

Show under the integrity, In all his heart's head.

[74 : 59] And by the good's give all his love, Then wisely come on.

Amen. Amen. In the grace, mercy, and peace, In God the Father, And the Son, And the Holy Spirit, Rest and abide with you all, Never and always.

Amen.