

Manna

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Date: 01 August 2010

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[0 : 00] Well, we're going to turn back to that chapter, although we're going to refer to other parts of the Bible, which I believe have a connection with this chapter and have a bearing on the issues over which this chapter has a bearing.

But we're going to turn to that chapter once again that describes how God provided food for his people Israel. And we'll take up the reading again at verse 31.

Now, the house of Israel called its name manna. It was like coriander seed, white, and the taste of it was like wafers made with honey.

When we're reading the narratives or the story of Israel in the Old Testament, I think we have to stop and we have to close our eyes and imagine that we were there.

And it's only when you do that that some of the questions arise in our minds that bring to us the enormity of the challenges that faced the Israelites at that time.

[1 : 15] It's estimated that when the Israelites were brought out of Egypt, there were well over two million of them. That's a third of the population of Scotland in one place at one time, all of them together with no what we call sanitation and no infrastructure and none of the modern facilities that we have.

And even if it was, there would be an enormous task to provide for such a crowd of people. It's impossible to imagine the logistics of such a crowd.

It must have taken ages. We read that the crowd was to move. They were to wander in the desert. And again, if you close your eyes and try to imagine a crowd of two million people wandering, even taking one step would be an enormous challenge.

I mean, what would happen if someone stumbled, for example, and there were half a million people behind you all and them walking? So I guess there must have been a huge spread amongst them. And I guess they must have walked very slowly. There were older people and people who were crippled and lame weren't as able as the rest. And some of them would have wanted to walk faster and others would have wanted to walk slower.

[2 : 32] The whole logistics of even taking one small step was absolutely enormous, wasn't it? And even when they camped at nighttime, we think of a camp like a campsite that we would go to on holiday.

It wasn't anything like that. It was abs. It was massive. I well remember my Sunday school teacher, when I was in Sunday school, telling us that if, now I don't know if he had checked this out or not, I'm sure he had.

But, of course, I was brought up in Glasgow. I was brought up on the outskirts of Glasgow in Paisley. And I remember him saying to us that it was like Glasgow. The size of the camp would be something similar to Glasgow.

And you had Moses and you had the tabernacle in the middle of Glasgow. I don't know where the middle would be, like the All Street, say, for example. And then the outside of the camp would be somewhere in the region of Cardonald or Paisley, where we were brought up.

Now, when he said that, it was mind-blowing when you thought about the distances involved for such a crowd of people. But when you think about it, you can't just exist in a crowd of people with one square meter.

[3 : 37] You have to have space around. You have to have space to put your tent and your animals and your family and all the rest of them. So it's only when you begin to put it in these terms that you begin to realize the logistics, the sheer difficulty and the challenge that faced Moses and the people of Israel.

And how do you cater for over two million men and their families? It's one thing to provide food for one family.

Those of us with big families know the difficulty in terms of that. That's quite something else to provide enough food for two million people in a desert where there's no water and no natural agricultural land.

And in the desert where there is, if you ever watch, to compare it again with where we live, if you ever watch the co-op lorries coming off the ferry and the Tesco lorries and the cash and carry lorries, all of them rolling off the ferry, and that's just for one day.

And that's just to keep things topped up in our cupboards. It's not that we absolutely need it. We know that when the ferry doesn't sail for two or three days, the things begin to run dry and run short.

[4 : 49] And then we begin to see the effect that a shortage would have. But these are two million people. We're only 10,000, 20,000 people in Lewis. They're two million people.

And how do you provide for such a crowd of people without supermarkets and without the kind of provision that we have in our day?

Well, you could say they could eat their animals. They had goats and they had sheep and you could eat. Well, that would last about a week, I reckon. A week. Then they would be left with nothing.

Absolutely nothing. And then where would they get their milk from to sustain them?

You can't just live on meat. You have to have other things as well. It would be a disaster. And a crowd like that simply could not proceed on its own.

So it's no surprise then in chapter 15, very shortly after they had passed through the Red Sea, that they complained to Moses because they were in a desert. They started grumbling when they didn't have any water to drink.

[5 : 49] And it's no surprise. Well, the sad thing, of course, is that instead of recognizing that the same God who had led them out of Egypt was well capable of giving them water, the God who's able to separate the waters of the Red Sea is well capable to create as much water as he wants to in order to provide for his people.

But they didn't seem to make that logical conclusion. And it's really, it's incredible, isn't it, how the heart of mankind, it simply doesn't add up.

It doesn't add the facts up and come to the right conclusions. And how having seen one act of marvelous kindness on the part of God towards his people, that should have been enough for them. It should have been enough that God was prepared to lead them through the desert with the cloud, the glory cloud. It should have been enough that God had made his promises and he had proved his promises to them to lead them through to the promised land.

But that wasn't enough for them. They just wanted time after time to complain. And it wasn't just, it wasn't just timidity on their part or frailty on their part.

[6 : 53] It was a sinful refusal to trust in God. It wasn't just a case of doubt. It was refusal to believe there was something within them that dug their heels in.

And that was actively looking for a fault in God. They were looking for something in God to blame him for. Just the same way as unbelief works in every generation, you look for a fault in God.

Something you can point to in the Bible that you say, aha, that's why I don't believe in God.

Because of this or because of that. Because of the next thing. And there's where God has gone wrong. That's what people say, isn't it?

They look for holes and they look for criticisms in the Bible or in Jesus or in the Christian faith. And they look for whatever they can do. Same way as the Israelites.

They looked for whatever they could in order to complain against God. And even to say that they wanted to go back to Egypt where they had, of course, all the choice of food that they wanted.

[7 : 55] But they seemed to forget very conveniently or very quickly the suffering with which the Egyptians, the cruelty with which the Egyptians treated them at that time.

It was most unfortunate. And it was most sad that the people were so unthankful to God. And how they failed to add up the fact that God had already led them out of Egypt such that he was going to fulfill his promises.

So what they should have done was to go on their knees and ask God, God, here we are in another crisis. We don't have water. Similar crisis to what we had when we were in Egypt.

We needed you then. We need you now. And we believe that you're going to provide for us. Now will you give us what we need? Now that's what they should have done. And God would have

answered that.

But instead of that, they looked for whatever they could find against God. And it was a sinful pride on their part. And you know one of the most amazing things in this chapter is God's response to their grumbling.

[8 : 58] What they deserved was punishment. And sadly and tragically, if you read on through the history of this period in Israel, God had to punish his people.

He had to take some of them and to destroy them. Because things could not go on as they did. But in this chapter, what he shows them instead of his judgment is his grace.

Instead of treating them and dealing with them as they deserve because of their selfishness, he said, I am going to give you food. He gave them. And he gave them what they needed.

And this was the chapter, of course. This chapter, of course, it describes to us how God provided food for these two million plus people.

Not just one day, but every single day for the next 40 years. It's quite astonishing, isn't it? Really is quite astonishing, I think, anyway. First of all, God provided meat for his people.

[9 : 59] Now, I don't think there's reason to believe that God gave them meat every day for 40 years. But certainly on this occasion, on at least one other occasion, he gave them meat. And that was in the form of quail.

And they were little birds. Little birds. And I'm told that these birds are common. You find them in the Middle East. And every spring, they pass over Sinai.

And every autumn, they pass over Sinai. They migrate. And they fly low. And they're carried along by the wind, they tell me. And they often roost on the ground when they're tired.

And they can easily be caught. The Egyptians would commonly and quite often go out. And they would catch these quail in order to... There was quite a delicacy with the Egyptians.

And it was quite a common thing for quail. Now, just before you start thinking, well, here he is trying to explain away a miracle. I'm not trying to do that at all.

[11 : 01] God doesn't always need to do something miraculous. God can do what he wants. God's in control of the natural processes of this world.

Nature belongs to God. And so when God wants to do something, he can do something miraculous like Jesus walking on the water. That is a miracle. That is where God takes one of the laws of nature and changes it.

But God can equally take something that naturally occurs and make it happen just at the right time. But I believe in this instance he did more than that.

Because it's one thing to say that, well, these quail were there in the first place. It's another thing to say that two million people were fed with him. And here is God and he is giving them enough quail. And they happen just at the right time.

They appear. And in such a way as the people, all these millions of people could catch them. And now the second thing that God did was to literally rain down manna for the people of Israel.

[12 : 10] And this manna, this stuff, this thing, it appeared in the morning after the dew. And the chapter tells us it was white like coriander seed. And it tasted like wafers made with honey.

Again, you have to use your imagination. You try and imagine what this stuff was like, what it looked like. It was sweet. I guess the closest we get to it nowadays is something like the honey nut cornflakes that you get.

I'm not trying to be facetious in any way. I'm trying to build a picture in our minds of what this stuff was like. It tasted, I'm quite sure, it tasted absolutely delightful because this was a gift from God.

And again, there are several theories as to what this stuff was. There are naturally occurring substances at that time that do fit the description or something of the description that's in this chapter.

Some people have suggested it's a kind of insect secretion which solidified when it evaporated. Other people have suggested lichen that grows on rocks and produces pea-like globules.

[13 : 17] Now, all these things occur naturally. And the most popular theory is that it comes from an insect that sucks the sap from a tamarisk bush. And transforms it into a variety of products.

And these fall to the ground and they become small white pellets. And even today, the Bedouin apparently, they call this substance man. Man, just like manna, very close to manna.

Could it be a similar site? Well, we don't know. And it's interesting. The question is that if it was a naturally occurring substance, then why did the children of Israel not recognize it?

They didn't. It was as much a mystery to them as it has been to us throughout the generations. What is it? It's the translation of the word manna. Besides, the Bible does seem to indicate that God did something extraordinary.

He didn't just accelerate a natural thing, a natural process. But he did something extraordinary. And it's very, we simply don't know.

[14 : 22] It's one of these chapters we don't know. We don't ask. God doesn't explain to us how this happened. But Moses called it simply this, the bread that God has given you to eat.

The psalmist calls it the bread of heaven. The bread of angels. I believe that's a poetic description. I don't believe that angels eat. They're spiritual beings.

They have no need of food. But it was a poetic description. In Psalm 78, we just sang it. The bread of angels. And Paul calls it spiritual food or supernatural food.

In other words, God is doing something extraordinary for his people. In giving them something they've never seen before and never tasted before. And something that will nourish them and sustain them for 40 years.

And when you come to think about it, and with all our knowledge of nutrition and all that we need. And we talk about a balanced diet and how you need carbohydrates and you need protein and you need all roughage.

[15 : 22] It must have all been contained in this manner. 40 years worth. God doesn't shortchange his people. He doesn't malnourish them in any way. He gives them everything that their body needs.

Just as he sustained them by making sure their sandals didn't wear out. That's what we're told. 40 years and their sandals didn't wear out in the desert. Well, it's the same with the nourishment they're going to get from this food.

This manna. Had everything that you could possibly. It was really a wonder food. It was a wonder food. The scientists would have a field day if they could get their hands on it today.

Because it would contain everything that you needed for life and for health and for vigor. It kept them strong and active and alert.

It kept them exactly the way. Although some of them complained about that they got fed up of it. I'm quite sure that the manna tasted absolutely fantastic to the people.

[16 : 29] But it was more than just God's provision for their bodies. This chapter has a much higher purpose than that. It goes beyond just what they ate and what they were satisfied with.

It pointed to three specific things. Three specific things. Manna pointed first of all to humankind's most basic need.

And that's described for us in Deuteronomy chapter 8 and verse 3. Where Moses says, God humbled you and let you hunger and fed you with manna.

Which you did not know, nor did your fathers know. That he might make you know that, here we go. Man does not live by bread alone.

But man lives by every word that comes from the mouth of the Lord. So that's the first lesson that the people of Israel had to grasp.

[17 : 37] In connection with the food that God was providing for them. This wasn't just some kind of canteens. It wasn't just God distributing food amongst the people.

He was teaching and testing and trying his people and educating them at the same time. And what he says to them, he says to us as well.

Because these words are as applicable today as they ever were. Man does not live by bread alone. But by the words that proceed from the mouth of God.

And oh, that we would understand that once and for all. In our self-centered materialistic world. Where we live for what we can get. Where we live for what lasts for the moment.

Where we live for all the wrong things. We live for what we feel. What we experience. And what we enjoy for the moment. And we try to get the best out of life.

[18 : 36] Well, if there is no God, then so be it. Of course we're going to do that. If there's no truth in the Bible. And there's no truth in the gospel. Let's eat and drink and be merry. For tomorrow we die.

There's no other purpose for living. Except to just do what we can. And live for what we can. But God has revealed himself to us. He's shown himself to us. And he's placed his knowledge of himself.

In the heart of every single one of us. And he has placed a sense of need. In every one of you. So that somehow we know.

You just know. That God is. And you try to get away from it. You try to struggle with it. You try to argue against it. You try to fight it.

You try to fill it in with every other kind of thoughts. And arguments. And issues. And it just won't go away. Maybe there are perhaps many of you tonight.

[19 : 33] Who have been trying for years. To fight against God. And live for what you can. And make the most of what you can. And still there is this sense of emptiness. And dissatisfaction.

And that's because you simply haven't grasped. That you are a human being. You're not an animal. You're made in the image of God. You're made with a God shaped void. In your soul.

And nothing but God will fill that void. And until you come to meet with God. And to discover him in Jesus Christ. You'll always have that emptiness. For sure.

You'll never find it. Until you find the Lord. And you find him right here. In his word. You don't find him in religion. You don't find him in procedures.

You don't find him in our invention. You find him in the person of Jesus Christ. Alone. Jesus is the way. I am the way. The truth. And the life.

[20 : 28] No one comes to the Father. But by me. Man does not live. By bread alone. But by every word. That proceeds from the mouth of God.

Perhaps that's why you're here tonight. Because you have that sense of emptiness. That sense in which you know. That something is wrong. There's something not there. That should be there. And you know that whatever you achieve in this life.

Whatever you do in this life. There's always going to be something else. That you haven't done. And something else that you know that you need. That's the first thing then.

That the first thing that manna was to lead them to. That sense of their dependence on God. But then the second thing was this. In providing for them.

God was revealing his glory to them. Not just his glory. But glory that dwelt. And resided. In the middle of his people.

[21 : 26] Look at what happens in verse 7. In verse 7. I'm sure you noticed it as we read it. And in the morning. God says. You shall see. The glory. Of the Lord.

Because he has heard your grumbling. Against the Lord. Now there were many ways. In which God showed his people his glory. He showed them his glory.

In the plagues that he sent in Egypt. They all remembered. How he had turned the water into blood. And had produced frogs. And he had. There was the gnats. And there was the hail. And the darkness.

All of these things. Displaying the power. And the awesomeness of God. And then of course. There was the dividing of the Red Sea. Through which the children of Israel. Had walked on dry land. And how it had come again. And closed in on the people of Israel. That's the glory of the God. The power. The justice. The presence of God. The awesome presence of God. And they saw it.

[22 : 21] In the way in which God led them. Through the desert. In the glory cloud. But here is another way. In which God is. Revealing himself. He's showing himself to them.

And he does that. In little tiny drops. The little flakes. Little sweet flakes. That taste good. And that nourish them.

It's very different isn't it. To the parting of the Red Sea. And to the changing of water. Into blood. And to the darkness. And so forth. But it's just as much the glory of God.

As any of it. And when we talk about the glory of God. You're talking about the character. The nature of God. And here is God. Not showing himself so much in his power. But in his grace.

In his kindness. In his generosity. He rained down food upon them. And by which way he is saying to them. I love you.

[23 : 17] You are close to my heart. I am demonstrating my love to you. In giving you everything that you need. What more.

What greater demonstration. Could there have been. Of the kindness and the character of God. I'll tell you what's the greater demonstration. And I'll tell you where we see the glory of God tonight. In Jesus Christ. And the cross of Calvary. By which God is saying to us. I love God. So love the world. That he gave his only begotten son.

That whosoever believes in him. Should not perish. But have everlasting life. It's not the will and the purpose. It is not. God's desire I should say.

That we should perish. That we should be destroyed. It is God's desire to save. To bring people into his kingdom. To draw them into his kingdom.

[24 : 19] To forgive their sins. And to cleanse them. From everything. Which has made them. Guilty before him. But then.

But in the God's glory. Amongst his people. Wasn't easy to cope with. And there were. Three conditions. Which had to be observed.

In the eating of the manna. As we read in this chapter. First of all. They were not to hoard. Any of it. They weren't to leave. Any of it. Until. The morning.

And tied to that. Was that each one of them. Was to gather. An omer. So. This was the first condition. It was all about. The amount. That they gathered. And how long.

That they were to leave. The. This amount. For. They weren't to hoard it. And they were to gather. An omer. An omer is simply a litre. I don't want to go into. All the different.

[25 : 13] Measures and weights. It's simply a litre. It's like that. Carton of milk. That you buy. Which is about this size. And Tesco. Or the corp. And it's about this size. It's a litre. And by which.

God is just showing. His people. He's advised. This was the recommended. Daily intake. So we find on foods. Isn't it? The recommended. Daily intake.

And that's what God is saying. To the people. You are to have an omer. About a litre. And you mustn't leave. Any of it. Until the morning. That was the.

Use by date. The use by date. Was today. Always. Today. You weren't to leave. The use by date. It was not tomorrow. Today. And if you want to test God on that. Just leave it till tomorrow.

You better not. Because there were people. Who incredibly. It's incredible. Isn't it? God. It couldn't have been more clear. And yet there were some.

[26 : 08] There's always some. Aren't there? Who test God. God. And it wasn't just a scientific experiment. An innocent scientific experiment. This was an act.

Of blatant refusal. Just like I said before. An act of blatant refusal. To listen to the word of God. And to accept it by faith.

And to do exactly what God. Had said. So these people weren't just. Testing. They were refusing. To do what God had said.

Now what I find interesting about this. Is that. The omer. There see. Gather over each of you. As much as he can eat.

Verse 16. This is what the Lord has got. Gather over each of you. As much as he can eat. You shall each take an omer. According to the number of persons. That each of you. Has in his tent. So if you had six people in your tent. You took six omers. And the people of Israel did so.

[27 : 01] They gathered. Some more. And some less. But. When they measured it with an omer. Whoever gathered much. Had nothing.

Left over. And whoever gathered little. Had no luck. Each of them gathered. As much. As he could eat. Now first of all. It wasn't that God was being measly.

This wasn't rationed. Among the people. I guess that in Israel. There were those with bigger appetites. And those were smaller appetites. There were bigger guys. And smaller guys.

And those who ate more. And those who ate less. And God wasn't shortchanging anyone. He never does. When he says he rained down manna. He rained down manna.

And so there was no one. Who went to bed. Hungry. At any time. After eating manna. You see this again. In the. The feeding of the five thousand. When Jesus fed the five thousand.

[28 : 00] With the loaves and the fishes. They ate. And they were satisfied. That shows how generous. God is generous. In everything. That he does.

He doesn't shortchange. Anyone. Seek ye first the kingdom of God. And his righteousness. And all these things. Says God. Says Jesus.

Will be added to you. Whatever you need. That doesn't mean to say. You'll have luxury. Doesn't mean to say. You'll have choice. The kind of choice. That we all crave. In a materialistic word. But it does mean.

That God will meet your need. That's what the whole point. Of the manna was. God is going to supply. You're not going to die. Of hunger. Everything's going to be. Provided for you.

But look at this. When they measured it. With an omer. How does this work? Whoever gathered much. Had nothing left over. And whoever gathered little. Had no lack. In other words.

[28 : 55] Those who had gathered. Perhaps a little bit. On the much side. At the end of the day. They didn't have too much. And those who had gathered. Maybe too little. And wish they had gathered more.

At the end of the day. They didn't have. There's no lacking. How was that? Do you know how? Well the apostle Paul tells us. He tells us in 2nd Corinthians.

Chapter 8. And verse 9 to 15. And that is when. He is instructing the church. On their giving. On their responsibility. To one another. And to share with one another.

What they have. In excess. And what someone else. Needs. And this is the way he puts it. For I do not mean. That others should be eased. And you burdened.

But as a matter of fairness. Your abundance. At the present time. Should supply. Their needs. So that their abundance. May supply your need. That there may be fairness.

[29 : 51] As it is written. Whoever gathered much. Had nothing left over. And whoever gathered little. Had no lack. So what the apostle Paul. Is encouraging the people.

In the church to do. To make sure. That their people. Are well looked after. And that nobody goes poor. And that anybody with excess. Has to look out. For the needs of those. Who don't have.

And that's exactly. What the people of Israel. Did as well. When they gathered. When they measured it. With an omer. Somebody. Would say. Well I've actually gathered. Too much. And if I keep this.

By tomorrow. It's going to be rotten. With worms in it. What did he do? He went around. Looking for someone. Who didn't have enough. And he made sure. That that person. And there was somebody. In another tent. And they were saying. I wish I'd gathered more. Because I'm feeling hungry. And I need more. Somebody would come to them. And say. Do you want any more? Do you want some more? So that at the end of the day. Everyone was well fed.

[30 : 45] Nobody had too much. Nobody had too little. Everyone looked after each other. And that is a picture. Of what the church is. And what the church must be. And it's as the church functions.

In that way. That we witness. To the world. Of the uniqueness. Of the love of God. In Jesus Christ. By this shall all men know. That you are my disciples. If you have love.

One for another. If anyone has this world's goods. Says. Says the apostle. And sees his brother in need. How can the love of God be in you.

If you shut up. Your compassion against. In other words. We have a responsibility. Towards our brothers and sisters. In the Lord. So these are the practical. Demonstrations.

Of God's goodness. To his people. In the way in which. These people. Were to live. And they weren't to. To hoard it in. Because. Remember that. What we have.

[31 : 41] In this life. Is what. We have been given. By God. And in a world. That is so. Materialistically minded.

That wants to get more. And more. And more. We get sucked into that world. And we get tempted. To live the same way. As the world do. And gather more. And more.

And more. And that's exactly. What Jesus. Warned against. When he said. Do not lay up treasures. For yourself. In this world. Where moth. Eats through.

And where rust corrupts. And where thieves. Break through. And steal. But seek first. The kingdom of God. Lay up treasure. For yourself. In heaven. And so that. I'm not saying.

Don't save. Neither was Jesus. But there's a difference. Between saving sensibly. And saving selfishly. For no. No reason.

[32 : 34] In the world. But just to have more. And more. And more. That's the way the world is. We have to be different. And we have to recognize. Because what we save selfishly. Can become rotten one day.

It's a real challenge. Isn't it? The way that God wants us to live. In this life. We have to live differently. We have to be different. For his sake. They were to gather. Before the sun.

Grew hot. There was a time. A particular time. In which they were to listen. To God's word. Because the chance. The opportunity. Would be gone. And it's always the same. When we come to listen. To God's word. Isn't it?

It's the same tonight. God is telling us. He's asking us. He's inviting us. To come to Jesus. While there is still time. While there is that opportunity. Because the day will come.

The time will come. When it will have disappeared. And there will not be. Any other opportunity. That's the second condition. They were to gather it. Before the sun became hot. And then there was the third.

[33 : 34] There was the third condition. There was to gather twice. The daily amount. On the sixth day. So that they could observe the seventh. As a Sabbath. The day of rest.

Now interestingly. This is the first mention. Specific mention. Of the Sabbath. But it does appear. That there was an understanding. Amongst the people of God. That God had set. One day aside. In order to be worshipped. On a special day. A day of rejoicing. A day of gladness. A day when. When they would gather. People would gather together.

To worship. And to remember. What he had done. For them. That's the purpose. Of the Lord's day. It's not. In order to. Impose. Some kind of.

Miserable. Prison. On all of us. In order to make us. As miserable. As we possibly can. That's not what the Sabbath is about. It never was. It's a day of joy.

[34 : 32] A day when New Testament believers. Look back to when the Jesus. Rose from the dead. Triumphant. On the third day. And if God says. You need a day for that. Then a day. And to come together.

To read about. The Lord Jesus. What he'd done for us. So be it. I want it. I want to. To make use of what God has provided for me.

And here is God. Saying that. And of course. There were some. There were always some. In the camp of Israel. Who completely disregarded. Once again. Because.

Because. There's. There was. There's something. Within. All of us. There's something sinful. Within all of us. That whatever God says. We say the opposite. That's what sin means.

It means going completely against. And ignoring. What God says. For our good. God only wants our good. And it's the same with Jesus.

[35 : 27] Tonight. Jesus came into the world. For our good. He gave his life on the cross. For our salvation. And for our forgiveness. And yet. Isn't there some voice.

Within you. That says no. I will not have this man. I want to do it. My way. I want to live. My life. I want to exercise.

My choice. That's what the people of Israel. Were saying. We had food in our cupboards. Back in Egypt. They forgot all about the pain. And the misery. They had to suffer every day. That's what they wanted. They wanted to go back.

And they were happy. Some of them were happy. They appeared to be willing. To trade. The presence of God. For. Going to go back.

To Egypt. And as I start warning. To all of us tonight. When we're faced with the gospel. What is the choice. It's a choice. That faces. Each one of us. What are you going to do.

[36 : 21] With Jesus. Jesus. Every time you hear the gospel. Jesus stands in front of us. In person. And asks us again.

Are you going to accept me. Or not. You're not going to understand everything. You're going to have lots of questions. Lots of burning questions.

Some of them you'll find an answer to. Other ones you'll never find an answer to. But you know enough. For you to come. And to put your trust.

In me. That's what he says. To every one of us. That's the last thing. That manna points to tonight. It points to Jesus. He makes that very clear to us. In John chapter 6.

That chapter that describes. The feeding of the 5,000. But it's not just about that. It goes way beyond that. Because he also gives an explanation. As to what the feeding of the 5,000.

[37 : 17] Pointed forward to. And it points back to. All the people of. The people who were asking Jesus. All these questions. They said. Our forefathers ate manna in the desert. No says Jesus.

You've got it wrong. God gave you. The manna in the desert. In order for you to. See. And recognize. The coming of me.

Into the world. It is my father. That gives you. The true bread from heaven. For the son of man. Says Jesus. The bread of God. Is he.

Who comes down from heaven. And gives life. To the world. That's why Jesus came into the world tonight. To give life. The manna gave the children of Israel.

Life. In order to sustain them. From week to week. From day to day. Jesus came into the world. To give us the life. That never ends. And he's free.

[38 : 18] Take him. Accept him. Commit your life to him. There's no greater investment. In all the world. Than the Lord Jesus Christ.

Who loved us. And gave himself for us. Let's pray. Our father in heaven. We ask that tonight. That we might be still. And that we might hear.

The voice of truth. The voice of God. We pray that you'll keep us. From being rebellious. And listening to the voices. That. That are so loudly. Calling in our hearts.

Not to listen to you. We pray that. You will overcome. All of these dark voices. That you will. That we will only. Hear. The. The words of Jesus.

Come to me. All you who are weary. And burdened. And I will give you rest. And so father. As we come to. Reflect. On this great theme tonight.

[39 : 13] The provision. That you've made. For your people. And the provision. That you made for us. In Jesus Christ. May we know him. And love him. And serve him. In his name. Amen.