

Exod 03-09-07b

The second portion of our Bible study this morning finds us in Exodus chapter 16, verse 1, where the children of Israel, having come through the Red Sea, having sung their songs of praise, having traveled for three days, which harks forward, I think, to the sign of Jonah and the Lord Jesus Christ in the heart of the earth, signifying identification with his death and then identification with his life. Throughout the New Testament, there are more passages than I can take us to that give us that identification. Romans chapter 6 and chapter 8 come to mind in this regard.

Having been saved by his death, much more shall we be saved by his life. The death he died, he died to sin. The life he lives, he lives to God.

And that whole discussion we went through in great depth in our Romans study, when we went through chapter 6 especially. But that three-day period, I think, gives us a clue for interpretation and application. Waters of baptism, identification with Christ in his death.

You come to the waters of Marah, three days later, identification with Christ in his life. If we identify with Christ in his obedience to the Father, his faithfulness to the Father's plan, his endurance in times of pressure, what is bitter is made sweet. And God says, look, I am not God, your afflictor, your persecutor, your taskmaster.

I am the Lord, your healer. I am not just Yahweh. I am.

I am Yahweh Rapha. Rapha-Kah, your healer, the one who heals you. But there are conditions to receive that healing.

There is a volitional choice that must establish a pattern in our lives if we want to find that which is bitter being made sweet. Otherwise, it's just going to stay bitter. And we can rail against God.

We can complain against God. And when God says, look, I told you what the key is. I told you what the combination is that unlocks this way of life and this transformation, this benefit from the power of God.

It is obedience. It is faithfulness. And faithfulness is not faithfulness unless it is tested, unless some pressure comes on it.

You know, you go to the altar and you say, I will love and honor in sickness and in health, for better, for worse, richer, for poorer, to death do us part. Well, if there's never any poorer and there's never any sickness and there's never any worse, what is the real depth of that love? You never know. Because, well, of course, when everything is great, when the sun has barely risen above the horizon and there's not a lot of heat, well, my little plant can thrive and grow even if its roots are shallow.

It's only in the heat of the day with the beating down of the sun and the drying effect of that heat that you find out if the plant really has roots to survive, if it's deep and if it's abiding. You hear stories, and I have personally witnessed, as you probably have, couples who came together and she's young and beautiful and he's young and handsome and he's got great prospects and she's healthy and everything's great. They get married and for a few years everything is hunky-dory.

And then something bad happens. I knew a lady who got disfigured in an accident. And her husband had married her as sort of a trophy wife for her looks.

And when she lost her looks, she lost her husband. He skied out. He said, you know, I just can't handle it.

And women have lost their husbands when they had to have a mastectomy. Women have lost their husbands when they could no longer bear children. He wanted a big family and something happened and they couldn't conceive.

This is a shallow love. And I say the person who loses a spouse for that reason is probably better off. Do you want to spend your life with someone who is only with you for superficial reasons, who has no integrity, who has no character, who will not stick when the chips are down? Who do we really admire? We admire someone like Mrs. Reagan who passed the point where her husband can appreciate or understand or even know who she is.

Do you not think that they've got enough money that she could put him in a home somewhere, that he could be cared for with around-the-clock staff and have all of the comforts? Nancy Reagan keeps President Reagan in her house. She ministers to his needs, cleans him up, changes him, leads him about, tries to give him what little bit of joy he can still understand and appreciate daily, hourly, minute by minute. Why? Whatever you may think of her politics, whatever you may think about her consulting astrologers to determine the schedule, that always kind of bothered me a little bit.

In fact, I heard Pastor Brunson down there at First Baptist mention this this morning. But it's true. That really kind of rubbed me the wrong way.

What is this about astrologers? You never know the truth of that, but I will say this about Mrs. Reagan. I admire the depth of her love for her husband because there is no personal benefit to her except that she is who she is. She is being true to herself and true to her character and true to her vows.

She wasn't even his first wife. I think he was married to Jane Wyman or somebody before that. They got married back in the early 50s.

He is past the point of knowing and she is faithful day by day by day. That's what I call love. That's what I call commitment.

It's not just sticking with him when he's president and everything is great. You don't know what Alzheimer's is like until you've seen it up close and personal, as I have in more than one case. To see someone who is faithful unto death and has genuine love of that nature, this is what God expresses toward us and this is what He is looking for from us.

We only develop that capacity as we allow Him to work in our lives. This healing and this benefit comes to us when we respond to the overt, manifest grace of God toward us. Now they are ready to move on.

They are ready to learn new things. In chapter 16, they journeyed from Elim, from the palms, and all the congregation of the children of Israel came to the wilderness of sin. This sounds like a John Bunyan Pilgrim's Progress kind of a thing.

The slew of despair and things like that. This only has a meaning like that in English. Sin in Hebrew means thorns.

Sinim are thorns. We saw this in Ecclesiastes, like the popping of the thorns under the pot. So is the laughter of a fool, that kind of thing.

Sin means thorns. Sinai means thorny. So you have this wilderness area that is associated with this very prominent mountain peak, Sinai.

And the wilderness gets its name from the mountain. And that association is so strong that on the western side of that, you actually have an Egyptian town called Sin. So you have Sin, you have the wilderness of Sin, and between the town of Sin and the mountain Sinai, you have this wilderness.

This is not without signification. Thorns mean something. I'll give you just two quick examples.

Because the law is forever associated with this mountain. The law is thorny in the sense that it is painful. The New Testament explains to us that God gave the law as a schoolmaster to bring us to Christ.

It showed us our lack. It shows us the human inability to live a life that pleases God apart from God. To do it in our own steam, in our own strength.

We can't do it. And it is so frustrating to know what you're supposed to do, and set out to do it, and err and fall short again and again, and be covered with dust and sweat and blood, and get frustrated saying, why are things turning out so badly? Every time I try this my nose gets bloodied. Every time I try this I get knocked in the head.

Every time I try this my teeth get stoved in. This is painful, trying to do what I know I'm supposed to do. Well, the difficulty is that we have gathered up our garments and stuffed them into our girdle, we have girded up our loins, and we have strode manfully onward and tried to do this in our own strength.

It is impossible. We cannot do it in our strength. This is what the law teaches us.

It is thorny. Remember the Lord Jesus on the cross, what was pushed into His brow? A crown of thorns. It is as though the symbol of the law is right there on the cross for everyone to see.

The problem that was brought out, the pain of falling short of the glory of God, was right there on the brow of the Lord. You could not miss it. And He bore that pain.

He shouldered that responsibility. He said, I haven't come to destroy the law. It doesn't need destroying, it needs fulfilling.

And we still live to fulfill the law because the law is a reflection of the righteousness and holiness of God. We don't destroy it. We don't say, well, we can't keep it so let's get rid of it.

This is the modern day solution to problems. If there's a problem I can't solve, I just want to get rid of the problem. If I can't fix my dishwasher, I throw it away.

If I can't mend a relationship with this person, I'll just get rid of them. I'll separate from them. Whatever it is.

We don't stick. We don't persevere. We don't find God's solution to a problem.

We just want the problem to go away. We either medicate it away, or we shove it away, or we delegate it away, or we do something, rather than learning coping skills. This is the biggest problem, in my opinion, and nobody in this room falls under this observation, but as I look around, and one of the reasons my children are not in public school, is that people who have children who malfunction do not address that problem.

Instead, they eliminate the problem. Well, my child, my little toddler, is wandering around picking up glass things and dropping them and breaking them. My little child is sticking their finger in the electric plugs, so I'll cover up the electric plugs.

My little child's getting in trying to drink the Drano, so I'll put a child-proof lock on the cupboard door. I'll eliminate the problem, rather than teach the child. Oh, well, my child is too rambunctious, so instead of teaching them self-control, I will medicate them into non-rambunctiousness.

I will depress their energy level chemically. Well, what are you going to do the first time you miss a pill? What are you going to do the first time that person gets out on their own and decides to help with the medication? We have to address and meet and solve problems in God's power if we're going to enjoy the sweet waters, if we're going to enjoy the nourishment that comes from God. You cannot just push a problem away.

Well, that's the difficulty. So, the law, Jesus Christ did not come to destroy the law and remove the problem and say, Well, guess what, Israel, I've got good news for you. The whole thing with the law, it's off.

Forget it. Just, you know, tear those pages out of the Bible. Don't need those first five books anymore.

Especially don't need that Deuteronomy because, hey, I've come and now it's just sweetness and light. We're going to walk hand in hand through the field full of daisies. And I'm the gentle Jesus with the child on my knee.

And my yoke is easy and my burden is light. And just, you know, love God and love each other and we'll all get along fine. Didn't happen.

The Lord Jesus did not eliminate the law. Well, then how come we're not sacrificing animals and wearing tassels on the corners of our garments, etc.? Why are we, why can we eat pork chops and bacon now? Because the law has not been destroyed. It has been fulfilled.

Its obligations have been met. That thorny crown, that is Sinai, lifted up, crucified on the cross. And the handwriting of ordinances that was against us has been nailed to the cross.

That's what Scripture says. It was against us. It was painful.

The ultimate Rapha healing that God has done is taken that which was bitter and painful and brokered the power of death and it has been converted to life. It has been converted to benefit. The Lord Jesus did that on the cross.

What was it that the Lord Jesus himself said to the apostle, the soon-to-be apostle Paul, the hateful, persecuting Saul of Tarsus on the road to Damascus? Saul, Saul, why persecutest thou me? It is hard for thee to kick against the thorns. Kicking against the thorns, it causes pain. Paul was wrestling with the law versus the incursion of Jesus Christ into history.

And he kept kicking and kicking and just bloodying himself and creating pain for himself and others. The Lord says, it's pretty tough kicking against those thorns, isn't it? Well, now they are in the wilderness of Thorn. The Thorn Wilderness.

Thornbriar Estates. Not yet built, just the lots. The empty lots are there.

Thornbriar Estates with no buildings. It is between Elim and Sinai. It is between the palms and the thorns.

Between Palmdale and Thorny Mountain. Notice they get there on the one month anniversary of their departure from Egypt. 15th day of the second month after they departed from the land of Egypt.

Actually, I guess this is after the departure. This would be two months later. Second month after they departed.

So this is because they left on the 15th day of the first month of the year. So this is 15th of the third month. So it's been two months, 60 days.

Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. Now, let's just review. Where have they just come from? Bitter water is made sweet.

Twelve wells. Seventy palms. Every tribe gets its own well.

Every tribe gets five of these gigantic date palm trees from which to replenish their stores. By the way, these weren't little scraggly palms. These were giant, enormous trees that rained dates like, you know, great abundance.

So, the children of Israel said to them, Oh, that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full. You know, Barbara Streisand, memories light the corners of my mind. What's too painful to remember, we choose to forget.

I seem to slip my mind that whole taskmaster business, the whole whip and mashing mud into bricks. Somehow, it's too painful. I've just chosen to forget it.

All I remember is, oh, how we used to sit around the campfire in Egypt with our pot of bread and our roasted meat. What a grand land. Why did we ever leave good old Egypt? We sat by the pots of meat.

We ate bread to the full. You have brought us out into this wilderness to kill this whole assembly with hunger. Oh, I see.

So, God preserved you through the ten plagues. God delivered you through the Red Sea. God turned the bitter water sweet when you needed it.

God brought you to the twelve wells and the seventy palms because He just wanted to get you to the right place to kill you. That's what it is. All of His promises are meaningless.

The whole Abrahamic covenant thing, I will bring you to a good land. Your descendants will walk on this land. All the things that God said in Egypt, I will take you to a land flowing with milk and honey.

I will make of you a great nation. I will be a light to the Gentiles. That's all off because you're hungry.

And you don't have the kind of food that you want. Oh, we're sick of these dates. Why couldn't we have gone to someplace besides just dates? Dates, dates, dates.

All of this time. Look, we've been out here sixty days. We've been skimping along on what we brought from Egypt.

And now all we have are these lousy dates to eat. You brought us out here to kill this entire assembly with hunger. So, the Lord said to Moses, Look, I am going to rain bread from heaven

for you.

The people shall go out and gather a certain amount. And this is actually the portion of a day in its day. You can't get much closer to what Jesus said in the model prayer that He gave the disciples.

Give us this day our daily bread. Each day you gather what is needful for the day. One day at a time.

Day by day. Take no thought for the morrow. Sufficient unto the day is the evil thereof.

Sufficient unto the day is the bread thereof. Just focus on the day. This is what I have to do sometimes when I'm running.

And if I stop and think about how I go out to a certain distance and then come back. And if it's a hundred degrees and I've sort of overestimated my energy level and gotten to the halfway point and started back. And then I think, gracious sakes, I've still got two and a quarter miles to go here.

I'm feeling kind of decrepit. And I think, well, let me just run to that next corner. I can make the corner, no problem.

Now I'm at the corner. I think I can make that alley. And I just take it in little smaller chunks.

And I just make myself oblivious to how far it actually is to get back to the house. I say, well, I don't know if I can make that, but I'm not going to stop until I've at least made this little bit. I know I can do that.

And when I get to that, I think, you know, I believe I can go another. I believe I can go another. And I work my way back in small increments.

Many times when something seems overwhelming and enormous, what we need to do is break it down into, well, sufficient unto the day. Let me just work on today. How can I make this one day productive and meaningful and acceptable in God's sight? Let tomorrow take care of itself.

I will rain bread from heaven for you. The people will go out and gather each day that day's portion, the portion of a day in its day every day, so that I may test them. Did you know that your gathering of bread in a day is part of God's evaluation? There is a provision that is made for each day.

God's mercies are renewed every morning. David says, evening and morning and at noon, I will pray and cry aloud and he shall hear my voice. Psalm 55, 17.

I will test them each day whether they will walk in my law or not. Now notice, Sinai hasn't happened yet. Ten Commandments, all the ordinances and things haven't even happened.

What is the law of God as it exists right now? Do what I ask. I send you word through Moses, just follow it. He says, pick up and go, you go.

He says, drop and camp, you camp. And you don't complain and gritch and moan and cry the blues about it. You trust that God knows what he's doing.

That here is the man God has provided. Here is the leadership God has provided. Here is the provision that God has brought.

And if God brought it, then this is what we need. This is what we have. This is what we'll use.

And we'll decide, we will make a conscious evaluation that God is smarter than us. And God is wiser than me. And if this is my daily portion, then it's like the old time religion.

If it was good for Paul and Silas, then it's good enough for me. I will test them whether they will walk in my law or not. This is the second time in just a few verses that God has said, Look, I'm going to be watching you.

I'm going to see how you respond. I've saved you. I've delivered you.

I've expressed my mercy toward you. I've manifested my power toward you. I have delivered you.

I've taken the bitter and made it sweet. Now I'm looking for what you do in response. How impressed are you? How deep are the roots from that seed that's been planted in your soil? If the sun comes up, is your plant going to wither and die? God says, I'm going to test you and see.

Well, it should not come as a surprise to us, then, should it? If we hit some adversity and some challenge. Jesus said, In this world you will have tribulation. You will have testing.

There is no testing that befalls you but such as is common to man. A lot of times we think, Well, there's testing and then there's testing. And nobody knows the trouble I've seen.

My sufferings are unique. You just don't understand. You don't know the level of my pain and my challenge.

Well, I may not know, but God does. And God says, You know what? There's nothing you're going through that lots of other people haven't gone through just like it. Do not think that you have risen to a new height of specialness and that your grievous circumstance... It is a form of arrogance.

It's a sad thing to be in a time of testing and get arrogant and say, Whoa, I've broken through the front of the envelope here. Nobody's been in this territory before. Don't kid yourself.

Don't puff yourself up. Lots of people have been there and worse. And it is pride.

And the problem with that pride is that it blinds us to the provision of God. We can get sort of a self-pity going. Well, people just don't understand how bad it is for me.

And that self-pity blinds us to the wells of water. It blinds us to the date palms. It blinds us to the manna.

And we better enjoy the pity party because that's all the enjoyment we're going to get. We will not find a solution. We will not find the strength.

We will not find the comfort. We will not find the growth. We will not move out of that wilderness into the place of prosperity as long as our thoughts circle around ourselves and our problem, like the pre-Copernican universe.

All of the solar system and all of the heavenly bodies rotate around the earth, rotate around me. I am at the very center. And, boy, did people brook and stomp and raise a cry when Copernicus came along and Galileo came along and these others came along and said, Hey, I hate to tell you this, but the whole universe does not revolve around the earth.

And we are equally resistant when someone comes along and says, Hey, you know what? The earth doesn't revolve around you. You are not at the center of the universe. You're just like lots of other people.

Your problems are the same. The same solution is available to you as a believer from God. The grace of God is there.

So do you want to just sit there in pity palace and construct the bricks out of every new aspect of your problem and look for sympathy and wallow in grief and misery? Or do you want to pick up, lace on your sandals, and go marching out and find the provision of God, the daily portion that is daily provided as a part of our daily test? That's what's going on here. It shall be on the sixth day. They shall prepare what they bring in, and it shall be twice as much as they gather daily.

There are respites. There are breaks once a week where they do not have to go and gather. They gather a little extra on Friday, and they don't gather any on Saturday.

They have to store up on Friday what they will need on Saturday because Saturday, the Sabbath, is a day devoted to the worship of God. So Moses and Aaron said to all the children of Israel at evening, by the way, notice that there is a Sabbath before the Ten Commandments. Before, remember the Sabbath day to keep it holy.

They're already observing Sabbath. Did you notice that? Did you pick that up? Many of the things we find in the law in terms of sacrifice, in terms of Sabbath observance, were already known through verbal communication to the patriarchs. Moses and Aaron said to all the children of Israel, At evening you shall know that the Lord has brought you out of the land of Egypt.

Excuse me? At evening you shall know that the Lord has brought you out of the land of Egypt? What do you mean? This is sort of a rebuke, isn't it? Basically he's saying, obviously you people have forgotten who brought you out of the land of Egypt. Hello? Israel? I'm up here. I'm your God.

Remember the cloud? Remember the fire? Remember the sea? Remember the plagues? I'm going to have to do something else to remind you that I am the God who brought you out of the land of Egypt. So tonight, maybe you'll know. Tonight, maybe it will stick.

Yet one more manifestation of God's power and God's provision and God's grace. Maybe it will implant itself. How much does it take for us to start to acknowledge God as first and foremost in our lives? What does He have to do? We see ourselves in this mirror of the Word that is held up.

And when we look at the Israelites, we see our own reflection, don't we? We see our shallowness. We see our short-sightedness. We see our lack of memory and our spiritual amnesia, where no matter how much God does, I've got a new problem today, God, and I just don't know what to do.

I don't know where the provision is going to come from. Oh my gosh, I'm out of bread. Oh no, I'm out of water.

And we make no application. We draw nothing out of the reserves of our soul to say, well, the God that provided yesterday has promised to provide today. I'll just watch for that provision.

And notice, see, if God was really going to be gracious and convenient for the Israelites, it would be like it used to be in America where you would set your milk bottles out on the stoop the night before, and in the night while you were sleeping, 4 a.m. or something, the milk wagon would come along, drawn by a horse, and the milkman would run up, take the empty bottles, put the full ones there, leave you some butter, whatever other dairy products you need, and you would wake up, yawn, stretch, go down, start making coffee and go outside the door, and there's your milk and there's your butter. It just magically appears right at your doorstep. You have to do nothing but just lay hold of it.

God did not put the manna in pots. He didn't say, Behold, thou shalt put thy manna pot outside thy tent flap, and in the morning low it shall be full. What did they have to do? They had to go walk out and gather it.

And it didn't come in one-pound cubes. It didn't sit in prepackaged form, did it? It was like frost. It had to be gathered.

I don't know if they scraped it or scooped it, but it says it was like frost on the ground, as we're going to see. So, they have to go, they have to get up, get a basket, get their scooping implement, their manna spoon or whatever it is they use, and go out, find it, gather as much as they need, and bring it back in and prepare it. So, at evening you shall know the Lord has

brought you out of the land of Egypt.

In the morning you shall see the glory of the Lord, for He hears your complaints against the Lord. So, Moses and Aaron are talking here, and they say, what are we that you're complaining against us? Don't shoot the messenger. It's God.

We're not, it's kind of like Peter and John on Solomon's porch in Acts chapter 4. This power doesn't come from us. We're just the messengers. We're just the purveyors.

It's the Lord God that you have an issue with. Moses said, This shall be seen when the Lord gives you meat to eat in the evening and in the morning bread to the full, for the Lord hears your complaints which you make against Him. What are we? Your complaints are not against us, but against the Lord.

Moses spoke to Aaron, Say to all the congregation of the children of Israel, Come nearer before the Lord, for He has heard your complaints. Why does Moses speak this to Aaron? Who's the worship leader in Israel? Aaron. This is a confrontation with the Lord.

So, Moses doesn't call them up as the political leader. Aaron calls them up as the spiritual leader. So, it came to pass, as Aaron spoke to the whole congregation of the children of Israel, God showed up for the meeting.

They looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. Now, this tells us the relative position of the cloud at this point. As always, God is standing between Israel and the unknown dangers of the wilderness.

They look toward the wilderness, and that is where God has posted Himself, just as He did when the Egyptians came up as a threat. God is their protection. All they have to do is look at His location, and the point of most likely attack, the point of approach, the point of the unknown that might come in.

God is posted there, guarding them and protecting them, even as they murmur and grumble and complain. They have to look toward the wilderness to see Him, because that's where He is. The glory of the Lord appeared in the cloud.

Normally, it was a pillar of cloud by day, glowed at night. Well, it's glowing in the daytime. This is not a good thing.

The glow in a pillar of smoke is caused by fire. This is a fire typically associated with judgment. The glory of the Lord appeared.

The Lord spoke to Moses saying, I have heard the complaints, three times now these have been called complaints, of the children of Israel. Speak to them saying, at twilight you shall eat meat, and in the morning you shall be filled with bread, and you shall know that I am the Lord your God. So it was that quails came up at evening and covered the camp.

In the morning, the dew lay all around the camp. When the layer of dew lifted, there on the surface of the wilderness was a small, round substance, as fine as frost on the ground. I think these are like little spheres, like tapioca or something.

Have you ever seen little tapioca round deals? Little tiny things about the size of BBs, or smaller? Small, round substance, as fine as frost on the ground. When the children of Israel saw it, they said to one another, Ma na? Ma na? What is it? Ma in Hebrew is what? And na means that. What's that? For they did not know what it was.

Moses said to them, This is the bread which the Lord has given you to eat. This is the thing which the Lord has commanded. Let every man gather it according to each one's need.

One omer for each person, according to the number of persons. Let every man take for those who are in his tent. Children of Israel did so and gathered, some more, some less.

So when they measured it by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one's need. Moses said, Let no one leave any of it till morning.

God said, An omer apiece. You are to eat the omer. Don't leave the table till you've cleaned off your plate.

This is the command of God. I have provided you an omer apiece. You are to eat an omer apiece and leave nothing until morning.

Is that real clear? Notwithstanding, they did not heed Moses. Some of them left part of it until morning, and it bred worms and stank. Moses was angry with them.

Does this remind you of any New Testament episode or episodes? Such as the feeding of the 5,000, where the Lord Jesus provided bread in exact sufficiency for the crowd, and yet there were 12 baskets of fragments left over? Or when he fed the 4,000, and there were 7 baskets of fragments left over? And he asked his disciples later on in the boat, Do you draw the lesson from this? Do you not yet understand what this means? There is rebellion. There is hardness of heart. There is refusal to heed, take in, and obey.

They gathered it every morning, every man according to his need. When the sun became hot, it melted. It's only there in a certain time.

You've got to gather it while it's there. It's not going to be there forever. God makes provision.

When the provision is there, seize it and lay hold of it. Don't wait until the sun gets hot, and it's lunchtime. You say, Boy, sure, I'm hungry.

I could use some of that manna. You're going to go out there, and it will not be there. You have to walk out with your basket, with your little manna spoon, or scoop, whatever it is they used, to gather these little fine beads of crystallized nourishment.

And you've got to gather it while it's there, or it will be gone. So it was, on the sixth day, they gathered twice as much bread, two homers for each person. All the rulers of the congregation came and told Moses.

He said, This is what the Lord has said. Tomorrow is a Sabbath rest, a holy Sabbath to the Lord, bake what you will bake today, boil what you will boil, lay up for yourselves all that remains to be kept until morning. So they laid that up till morning, as Moses commanded, and it did not stink, nor were there any worms in it.

Different kind of manna every Friday. Is this natural provision or supernatural? People have tried to argue that there were little caterpillars going around leaving secretions or some kind of sap coming out of a plant. Well, tell me what kind of plant knows that it's Friday and puts out a special kind that doesn't rot.

Moses said, Eat that today, for today is a Sabbath to the Lord. Today you will not find it in the field. Six days you shall gather it, but on the seventh day, the Sabbath, there will be none.

So also these little plants or caterpillars or whatever the natural explanationists want to postulate, also clam up every Saturday and don't produce any. Now it happened that some of the people, what kind of thinking is this? God says, Don't gather more than you need and don't eat it all. You've got an omer there.

You're supposed to eat the whole thing. Oh no, I'm going to leave some until morning. I'm not going to follow the exact instruction.

We gathered it. We brought it in. I just don't want to eat it all.

I'm not that hungry. God said, Eat it all. I don't feel like eating it all.

I'm just going to take what I want and leave the rest. This reminds me of going into certain parts of the Word of God. Some people are just prophecy nuts.

Some people are just praise nuts. All they want to do is go read the praise psalms and get a glory buzz going. They don't want to look at rebuke, correction, and instruction.

They don't want to look at the hard passages. They don't want to be rebuked and corrected. They don't want to have the rocks in their soil broken up by the plow of God's Word.

They say, Oh, just give me the good parts. I want a Thomas Jefferson Bible. I'll cut out the parts I don't like.

Well, now after they've already been demonstrated if you don't do what God says, worms and stink follow. People went out on the seventh day to gather when they weren't supposed to. The Lord said to Moses, How long do you refuse to keep my commandments and my laws? This is the question we leave ourselves with this morning.

How long are we going to refuse to heed? We have these wonderful examples. We haven't had to wander flip-flopping around in sandals in the desert. We haven't had to undergo bondage in Egypt.

God put all of these pictures in the Bible for us. We live a life of luxury. We live a life of affluence.

We live a life of safety and protection. And God gives us the same call. He says, look, I haven't put you all through these things, but you're still held to the standard.

Will you hear? Will you heed? Will you obey? So that I do not have to put the afflictions of Egypt upon you? It's a simple thing. And there is nothing but blessing and provision and protection and peace and a bright, glorious future ahead of us if we do. If we don't, there is misery.

There is suffering. There is stumbling and falling in our own strength. There is frustration.

There is every plague of Egypt in our lives if we do not hear and we do not heed. So how do we hear and heed? We take our daily portion. We should get up in the morning and remember who we are and why we're here.

That Yahweh Rapha is our God. And He is here to heal us. This is the day which the Lord hath made.

Rejoice and be glad in it. Look for what God is doing. Don't be enumerating what you think God has not done.

Look for the potential for advance, for growth, for faithfulness, for endurance. Don't cause all the stars and planets to circle around ourselves and think woe is me, nobody knows the trouble I've seen and sink ourselves in despair. God is our God.

He is alive and well. He has a plan and a purpose. We are on an upward way.

New heights we gain every day, as the hymn says, when we walk by faith. Let's close in prayer. Father, thank You for the opportunity You have given to us to live this life in Your strength and not in our own.

We pray that God the Holy Spirit will impress these truths on our hearts. We ask it in Jesus' name. Amen.