

Exod 03-09-21a

Let's continue our worship this morning as we look forward to a time of fellowship and study in the Word of God. By taking a moment at the outset gives us a formal chance to do what we should be doing all along, which is to analyze ourselves and make sure that we are not carrying along unconfessed sin or distractions, pressures, cares of this life or other things that could keep the Holy Spirit from ministering God's Word to our soul. This is one of the most important things that we do.

It is not the most important. I made the mistake of thinking that it was for a period of time in my life. It is exceedingly important to take in the Word of God, but it is not the most important thing.

The most important thing is to call it to mind and make it the object of faith and live in its light. But, of course, that process is impossible without first learning and understanding and storing away in the vessels of our soul the bread from heaven, which is God's Word. Shall we pray? Father, we are grateful, as always, that you have sustained us and carried us safely through another week.

We thank you for each turn and each hill and valley in our path. We know that you have orchestrated and carefully designed the events and the challenges and the blessings that we encounter each day. We know that all things are worked together for good, for those who love you and those who are called according to your purpose.

We know that we have been called. We understand your purpose in the light of your Word. We are grateful that you have chosen, in grace and in love, to include us in your plan and indeed to place us at its very center.

We thank you for the Lord Jesus Christ, that we have been made alive in him. We are united with him. We are secure, both now and in the future, because of him.

We know that he sits at your right hand and is ever making intercession on our behalf. We thank you for the gift of the Holy Spirit and his ministry in our souls. We recognize that we have no strength and no capacity to understand or to implement your Word, but your Spirit does.

It is through him that we receive communication from you and that our prayers here on earth are carried to your presence. We thank you for the country in which we live, our governmental leaders. We pray that your hand will be on them, that you will sustain and strengthen them as they walk the right path, both internationally and domestically.

We ask your special blessing on our President and on those in our judiciary and legislative branches who do seek to live in a way that is pleasing in your sight. We pray that you will quell and quench their opposition, that you will give them victory and confidence as they seek to lead our nation in a direction that is in accordance with your Word and with your plan. We pray for

those who are not with us, all of those who study with us at a distance.

We pray that you will grant them a special blessing, grant them the benefits and blessings of Christian fellowship wherever they may be, even as we enjoy them here. Once again, we pray that you will enlighten us as we study your Word. We ask it in Jesus' name.

Amen. For our scripture reading this morning, turn with me to the Gospel of John, chapter 6. John, chapter 6. If you don't have a Bible, you can look on with someone who does. John, chapter 6. I don't want to make anyone feel bad, but showing up for church without a Bible is kind of like showing up at the battle without your rifle and ammunition.

Showing up in the ancient days without your sword. All you've got is a shield, a defensive piece of equipment. If you don't have your own copy of the Word of God to look at, you're going to miss out on a lot.

John, chapter 6. After these things, Jesus went over the Sea of Galilee, which is the Sea of Tiberias. Then a great multitude followed him because they saw his signs which he performed on those who were diseased. Does this recall anything to our mind that we have seen recently when, as a hint, the Israelites showed up at the first watering hole and found the water to be bitter? What did God say about himself there? He said, I am Yahweh Rapha.

Who remembers what Rapha means? R-A-P-H-A. I am Yahweh, your healer. He revealed a tree to Moses.

He cast the wood into the water. The tree healed the bitter water. A portent and a foreshadowing of things to come.

There is going to come one who will bear our own sins in his body on the tree. And the blessing we receive from that tree makes our bitter water sweet. But, you will notice, Jesus healed those who were diseased and this was a sign, this was an indication.

A sign is always something that refers back to a known fact, isn't it? A sign is something that engages what we already know. Jesus went up on the mountain and there he sat with his disciples. Now the Passover, a feast of the Jews, was near.

We are going to be talking a little bit more about the Passover this morning. Jesus lifted up his eyes and seeing a great multitude coming toward him, he said to Philip, where shall we buy bread that these may eat? But this he said to do what? To test him. He poses a question.

There is a lack among the people who have gathered to hear Jesus teach. There is an obvious need. And Jesus doesn't just say, disciples, we need to get together here and feed the people.

He poses a question to them. He wants them to think their way through this problem. This is what God does with us.

He wants us to think our way through this life. Where shall we buy bread that these may eat?

Now what would have been the gilded, glow-in-the-dark answer that Philip could have given at this point? How could Philip have gotten an A-plus on his paper on this test? Well, Lord, we have no need to buy bread. Thou art with us.

Thou art the bread from heaven. We have no need to buy. But, of course, like most of us, Philip was not a straight-A student.

So he answered and said, 200 denarii worth of bread is not sufficient for them. Remember, denarius was basically a day's wage. Let's say you make 15 bucks an hour in an 8-hour day.

That's what? \$120? Multiply that times 200. That's what? \$2,400? Is my math right? Help me out here. Is that right? \$120 times 20, 1,200 plus 1,200, \$2,400.

So Philip says, we could have \$2,400 worth of bread and it wouldn't be sufficient that every one of them may have a little. Notice the end of verse 7, that every one of them may have a little. That's another thing we'll be seeing here upcoming.

One of his disciples, Andrew, Simon Peter's brother, said to him, there is a lad here who has five barley loaves and two small fish, but what are they among so many? Then Jesus said, make the people sit down. Now there was much grass in the place, so the men sat down in number about 5,000. And Jesus took the loaves, and when he had given thanks, he distributed them to the disciples and to those sitting down, and likewise of the fish, as much as they wanted.

So when they were filled, he said to the disciples, gather up the fragments that remain so that nothing is lost. Therefore they gathered them up and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten. Notice there is an assignment of responsibility in verse 13.

It is not that Jesus over-provided, it is that those who were eating left them over. Then these men, when they had seen the sign that Jesus did, said, this is truly the prophet who is to come into the world. Therefore, when Jesus perceived that they were about to come and take him by force to make him king, he departed again to the mountain by himself alone.

When evening came, his disciples went down to the sea, got in the boat, went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them. Then the sea arose because a great wind was blowing.

And we have the story of the storm and the disciples struggling, rowing, trying to get across the lake. These are professional fishermen and so on. They had gone three or four miles.

They saw Jesus walking on the sea and drawing near the boat. They were afraid. But he said to them, it is I, do not be afraid.

Then they willingly received him into the boat, and immediately the boat was at the land where they were going. The story of Peter exiting the boat and sinking and returning with the Lord is

sort of mercifully omitted there. On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except the one which his disciples had entered, that Jesus had not entered the boat, but his disciples had gone away alone, other boats, etc., they all went around to Capernaum seeking Jesus.

When they found him on the other side of the sea, they said to him, Rabbi, when did you come here? Jesus answered and said, Most assuredly, I say to you, you seek me not because you saw the signs. What were the signs? Way back in verse 2. Yahweh, Rapha, I am the Lord who heals you. And following the healing is the provision of bread.

This mirrors the sequence in Exodus, doesn't it? Exodus chapter 14 and 15 and into 16. Not because you saw the signs, but because you ate of the loaves and were filled. Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set his seal on him.

Then they said to him, What shall we do that we may work the works of God? Jesus answered and said to them, This is the work of God, that you believe in him whom he has sent. Now, what does that mean to us, believe in the one he has sent? We can say, Well, I believe Jesus is the Son of God. He died on the cross for my sins.

I'm saved. I'm going to go to heaven when I die. I'm going to be with the Lord in the eternal future.

We can say that we believe those things. But what does it mean to be believing in the one whom he sent? What do we know about the one that God sent? Everything we know comes from the Word of God. This is basically an exhortation to know and to place our faith in the Word of God.

Therefore, verse 30, they said to him, What sign will you perform then that we may see it and believe you? What work will you do? Excuse me? What did we just have in verse 2? What did he remind them of in verse 26? You saw the signs, but the signs are not impelling you to faith. You're wanting more signs. Our fathers ate the manna in the desert.

As it is written, he gave them bread from heaven to eat. Then Jesus said to them, verse 32, Most assuredly, I say to you, Moses did not give you the bread from heaven. My Father gives you the true bread from heaven.

For the bread of God is he who comes down from heaven and gives life to the world. Then they said to him, Lord, give us this bread always. Just set up the rainbow bread factory here.

Mrs. Bairds, just open up a factory and we'll just come here and get our bread always. Completely missing the point. Jesus said to them, I am the bread of life.

He who comes to me shall never hunger and he who believes in me shall never thirst. But I said to you that you have seen me and yet you do not believe. All that the Father gives me will come

to me.

And the one who comes to me I will by no means cast out. For I have come down from heaven not to do my own will but the will of him who sent me. This is the will of the Father who sent me.

That of all he has given me I should lose nothing but should raise it up at the last day. And this is the will of him who sent me, that everyone who sees the Son and believes in him may have everlasting life. And I will raise him up at the last day.

I want to pause here because there's been no end of confusion about these statements by the Lord. Verse 37, all that the Father gives me will come to me. Who is it that the Father has given? Calvinist reformed theologians, the strong hyper-destinationalists, if I can coin a word, will say that God in eternity past looked at the vast sea of humanity and he painted the tops of the heads of some of them orange, international distress orange.

And he said, these are the ones I am going to effectively cause to believe in my Son and then I'm going to give them to him. This is not what this passage is saying. If you go take a tour of a silver mine or a gold mine, I don't know if you've ever done this or not, but they have some of these that are historical from the 49ers in California or whatever.

You can go visit the mine. They have a thing up there at Silver Dollar City. Isn't that in Missouri? Silver Dollar City, is it in Missouri? You go up there and they've got a place where you can pan for gold.

They've got a played out area. There's still a few little grains of gold here and there. So you can pay however many dollars and stand in line and get up there and get your pan, get your stuff, and you can pan.

And what do they say? Whatever you catch in your pan, you can keep. You've been to Denny's and other restaurants. You plunk a quarter, I think now it's 50 cents or a dollar, and it's got the little crane with the three fingers.

You can move the crane around. You try to put it over the little 25-cent teddy bear. You spent a dollar on the machine.

To see if you can go down and grab him by the head and pull him up and drop him over to the exit slot. If you can do that, you can keep it. Many places in life we say if this takes place, whatever you find you can keep.

Whatever you catch on this day, you can keep. And when you go fishing or whatever. All that the Father gives me will come to me.

What has God given Christ? In this dispensation, in the age of the church, whoever expresses faith, whoever comes to saving faith, belongs to the Lord Jesus Christ. This was not true before

Pentecost. This was not true even at the time that Jesus speaks these words.

This is a prediction. Jesus says, all that the Father gives me will come to me. This was the offer of the kingdom.

You can put this in context now. Remember, we're at the 69th week of Daniel. The penultimate period of time, second to the last period of time in the history of Israel.

What is Jesus offering here? He is offering to Israel what is going to come to us. Because Israel misses it and rejects it. But it is their chance.

If Israel had responded, if they had recognized the Lord Jesus Christ, if they had eaten all of the bread that was provided, the kingdom would have come in and these individuals would have been Christ's own. This would have been the kingdom generation. But no, they didn't.

They missed it. Because of that, the offer of the kingdom is withdrawn and the kingdom in its spiritual benefit form comes to us. All that the Father gives me will come to me.

In this age, God has given to Christ whoever comes to faith. God does not pick them out and say, that one, that one, that one, that one, you, you, you, you, you, and you, and you, and you. I can include myself as long as we're picking.

We'll be sure we get everybody in the room at least. That's not what He's saying. This is a category.

The Father has given to Christ all of those who come to faith in a certain period. At the time that He's speaking, potentially it would have been these in the kingdom generation. But they miss it.

So, they go to the Gentiles. They go beyond Israel. There's going to be a core from Israel and then there's the rest.

This is the post-Pentecost. This is the body and bride of Christ. And whoever comes to faith belongs to Christ.

All that the Father gives me, i.e., everyone who comes to faith in this life. If you choose to accept Christ, now you belong to Him and you will come to Him. This is an eternal security passage.

All the Father gives me will come to me. You come to faith in this life, you belong to Christ. And you will be raised up on the last day.

This is the will of Him who sent me, verse 40, that everyone who sees the Son and believes in Him may have everlasting life. And I will raise Him up at the last day. You cannot undo Christ's possession of you.

If you buy a pet, the pet cannot say, Oh, sorry, I don't belong to you anymore. And to prove it, I'm going to make you despise me. I'm going to wet on every square foot of your carpet.

I'm going to chew the legs of your furniture. I'm going to destroy your shoes. I'm going to make myself odious in your sight.

If you buy a pet, it doesn't matter what the pet does in your household. You still own the pet. You bought it and it belongs to you.

The pet cannot revoke its own ownership. This is a decision only the owner can make. Well, Jesus Christ is the owner of believers in this dispensation.

And what does He say? All that the Father has given me will come to me. And I'm going to raise them all up at the last day. It doesn't matter how rotten you are as a believer.

There's one thing you cannot lose, and that is your salvation. Now, that is not the goal. Jesus isn't looking for believers who are so indifferent and apathetic and rebellious that He has to save them, yet so as by fire.

But it is a truth. I will raise them up at the last day. The Jews then complained about Him because He said, I am the bread which came down from heaven.

What is Jesus saying about Himself? I am the manna. They said, Is not this Jesus the son of Joseph whose father and mother we know? How is it that He says I've come down from heaven? Jesus therefore answered and said to them, Do not murmur among yourselves. No one can come to me unless the Father who sent me draws him.

And I will raise him up at the last day. This is another troublesome passage when it comes to understanding. People say, Well, see, God paints them orange on the top of their head, and then He reaches down and draws them.

Draws them in. That is absolutely true. No one can come to Christ unless the Father draws him.

That is what Scripture says, and it is absolutely true. If you remember my boat analogy, was that Friday night, the drunks that fall over side? We do not save ourselves. We cannot come back on the boat no matter how badly we want it.

We cannot come unless we are drawn. Unless we are drawn up out of our hopeless, helpless, and lost condition. No one can come to me unless the Father who sent me draws him.

Now, who is drawn? What did Jesus say? If I be lifted up, I will do what? I will draw all men unto me. Drawing is resistible. You can resist, and indeed, you can reject the drawing of God.

God reaches down and says, Take hold of my hand. He starts to pull you out, and you say, I am letting go. I do not want to come.

And you never achieve the status of being in possession of Christ. The time when you reject it is at the time of offer. Once you have accepted it, you do not fall off the boat anymore.

But it is at the point of it being offered, you are drawn. You are encouraged. Jesus said, The Holy Spirit is going to come.

All three members of the Trinity participate in the drawing. No one can come unless the Father draws him. Jesus said, If I be lifted up, I will draw all men unto myself.

As Moses lifted up the serpent in the wilderness, even so the Son of Man is lifted up. There is life for a look at the Savior. God the Holy Spirit convinces the world of sin, righteousness, and judgment.

This is a drawing. This is an opportunity. He says, Look, you are sinful.

There is an absolute standard of righteousness you do not meet. And because of that, there is an inevitable, permanent, and horribly destructive judgment. What are you going to do about it? This is the drawing.

No one can come unless the Father who sent me draws him. I will raise him up at the last day. It is written in the prophets, They shall all be taught by God.

Therefore, everyone who has heard and learned from the Father comes to me. You cannot take the first, No one can come unless the Father who sent me draws him, without taking the second statement. Therefore, everyone who has heard and learned from the Father comes to me.

The Father draws them all. That is the hearing. But who learns? Who responds? Who says, Wow, sin, righteousness, judgment.

I need to avail myself of this offer of salvation. Not that anyone has seen the Father except he who is from God. He has seen the Father.

I say to you, He who believes in me has everlasting life. Look at verse 48. I am the bread of life.

Your fathers ate the manna in the wilderness and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven.

If anyone eats of this bread, he will live forever. And the bread that I shall give is my flesh, which I shall give for the life of the world. The Jews therefore quarreled among themselves, saying, How can this man give us his flesh to eat? Understandable.

If you are not sensitive to symbolism and metaphor. Jesus said to them, By the way, If anyone, If you ever run across a 1611 King James thumping literal, If it says, Cut off your hand, Cut off your hand. You know, There are people who want the woodenly literal hermeneutic, The woodenly literal, Everything is absolutely literally true.

What's the mistake that these people make right here? They think Jesus is talking about cannibalism. Jesus says, The bread that I shall give is my flesh. Well, If you're taking the

woodenly literal translation, Then you figure Jesus is encouraging and requiring cannibalism, Which he is not.

There is a figurative, There is a symbolic element in all great literature, Including the word of God. And it is silly in the extreme for people to not understand that, And to say, Well, I've got to literally pull out my eye. You notice all the people with the literal hermeneutic have two eyes.

So, It broke down somewhere. Unless you eat of the flesh of the Son of Man and drink his blood, You have no life in you. What happens in the upper room? Jesus uses the bread and the cup and says, This is my body, Which is broken for you.

This is my blood. This is the new covenant in my blood, Which is shed for many. Drink ye all of it.

Clearly, Unmistakably, There is a symbolism. There is a higher truth that is being communicated. Well, What is that higher truth? We partake of Christ, In his suffering and death on the cross.

And that's represented by the blood. We also partake of the bread, Which is his flesh. And that is his life.

Paul tells us, That if we have been rescued, By identification with Christ's death, Much more shall we be saved by his life. The life of Christ is his walk. Not living by bread alone, But by every word that proceeds out of the mouth of God.

There is faith that saves us from eternal damnation in the lake of fire. There is also daily faith. That first faith is the cup.

That second faith is the bread. We partake on an ongoing basis of this bread, Just as the Israelites partake of the manna. Whoever eats my flesh and drinks my blood, Has eternal life, And I will raise him up at the last day.

For my flesh is food indeed, And my blood is drink indeed. He who eats my flesh and drinks my blood, Abides in me, And I in him. So what does that mean? How do we partake of these elements? By abiding.

Abiding is not a point in time decision, is it? It is a day by day, It is weather rather than, It's climate rather than weather. It is a pattern of life rather than an incident. As the living Father sent me, And I live because of the Father, So he who feeds on me will live because of me.

This is the bread which came down from heaven, Not as your fathers ate the manna and are dead. He who eats this bread will live forever. And you will notice that our salvation, And our progress and growth, And experience of maturity, Leading into the eternal future, Are inextricably linked.

There is a big gulf fixed between those In our modern Christian thinking. We're all concerned about, Well, people need to be saved. They need to get evangelized.

They need to come to saving faith in Christ. Then, there's the Red Sea, And then on the other side you have, Well, now, oh yes, they really should be in church And live a holy life. But the main thing is, We need to get them saved.

As long as they're saved, Even if they live a completely useless, Reprobate life, at least they're saved. The Bible has no such sense. The Bible has no such emphasis.

Because in God's view, Salvation is for the purpose of growth to maturity. One is inextricably linked to the other. We think, well, you know, I get my ticket out of the hot place.

I get my fire insurance. And the other is kind of optional. In the word of God, You never see them separated.

This is why some people Have come to the conclusion That you can lose your salvation. Because they say, Well, there's such a thing as reprobation. There's apathy and indifference.

There's dropping in the wilderness. There's the sin unto death. And so, if you can be disciplined To such an extreme by God, Maybe this includes your eternal salvation.

No. Jesus says, The ones that the Father has given me Will come to me. I will raise them up at the last day.

But, as an indivisible part of that salvation Is growth. This is also where the Calvinists Get the P in TULIP. Perseverance of the Saints.

They say, well, unless you persevere, You're not really saved. They're on the right track. Because Scripture does combine these two things.

We are saved in order to grow. Think about the military service. I can't help it.

It's a big part of my past. But I always think about salvation In the sense of a successful recruiting effort. You go out to the high schools.

You go out to the junior colleges. You find people who look like they have potential. You say, hey, would you like to join the Marine Corps? They say, yes, I will.

They sign up. And that's sort of like salvation. Well, the recruiting effort doesn't have as its point, Well, at least we got them signed up.

Now, the fact that they failed boot camp And are incarcerated and have no means. We don't recruit in order to fill up the military jails And to keep the MPs busy. The reason we recruit is we want Marines Who are riflemen and who have a military occupational specialty And can do all of the things that need to be done in the Marine Corps And help us fulfill our amphibious warfare mission.

That's the purpose of recruiting. We don't say, well, as long as we recruit in a certain number

per year, I mean, that's the main thing. Well, what if our attrition rate is 90%? You sign all these people up and none of them make it through boot camp.

None of them ever grasp a rifle and point it at the enemy. None of them ever are able to accomplish a mission. We recognize when we hire someone in a company, When we hire someone to do some work at our house, We say, oh, my refrigerator is broken.

I need a repairman. I know some people that needed a lot more than a repairman for their refrigerator. They needed the guys in the mop suits And the back anti-germ warfare contingent To come out and torch the things down to their individual elements.

But you have a broken refrigerator. You call a repairman and the repairman shows up And you say, well, that's the main thing. I mean, I called him and he came.

That was the main thing. Well, no, you call him for a purpose. You want your refrigerator fixed, right? This is God's view of evangelism.

Yes, it's a wonderful thing that people get saved. But in God's mind, it is inextricably linked. It has a purpose of growth to maturity.

That's what Jesus is talking about here. The one who lives and feeds on me will live because of me. This is the bread which came down from heaven.

Not as your fathers ate the manna and are dead. He who eats this bread will live forever. This is life in the sense of quality.

God saves us for a purpose. God saves us. He calls us with a view toward an end.

He taught these things in the synagogue. His disciples in verse 60, when they heard this, said, This is a hard saying. Who can understand it? And you can tell, the time I'm spending on it, It's not just laying right there on the surface, is it? You need to spend time digesting this particular passage.

It's a hard saying. Who can understand it? When Jesus knew in himself that his disciples complained about this, He said to them, Does this offend you? What then if you should see the Son of Man ascend where he was before? It is the Spirit who gives life. The flesh profits nothing.

The words that I speak to you are spirit and they are life. What did Jesus say back in verse 58? The bread from heaven, people ate it and are dead. He who eats this bread will live forever.

The living Father sent me in verse 57. I live because of the Father. He who feeds on me will live because of me.

The words I speak to you are spirit and they are life. It is the words of Christ. That's his flesh.

That's his life that we partake of. It says in verse 64, There are some of you who do not have

faith. There are some of you who are apistea, who are faithless.

Jesus knew from the beginning there were some who did not believe and who would betray him. Therefore I have said to you that no one can come to me unless it has been granted to him by my Father. Well, another hard saying.

We're just tackling them all even in the scripture reading here. No one can come to me unless it has been granted to him by my Father. Calvinists would say, see there? Provenient grace, efficacious grace, predestination, orange spot on the head, effectual drawing, it's all here.

If we grant something to someone, you can work at a movie theater. They want to watch the movie. You're up front in the booth.

They say, I'd really like to see that movie. You say, well, give me \$7.50 or whatever it is now. I haven't gone to the movies lately but it's way up there.

When I was a youth it was like 75 cents. But it's like 10 times that now. So you give them the \$7.50. They give you a ticket and you're in.

You have been granted the privilege of watching the movie on some basis. The ticket taker doesn't just sit there at the booth and say, well, you look kind of nice. Go on in.

You've seen this commercial for AOL where the bouncer is out there and he's not letting in Carson Daly and all the rest of the people. And then the little AOL running man comes up and he says, hey, you know, what's up, dog? And he gives him his little hand sign and lets him in. And then all the people say, well, I'm with him.

And they all go in. Just an arbitrary, oh, you're the AOL guy. Come on in.

God is not arbitrary. God is not capricious. God does things on a basis.

If God grants you to come to Christ, it is on a basis. There's a reason for it. There's nothing in here about inscrutability.

What did Jesus say in verse 45? They shall all be taught by God. Therefore, everyone who has heard and learned from the Father comes to me. In verse 65, he says, I've said to you, no one can come to me unless it has been granted to him by my Father.

To belong to Christ, to be his unique and personal possession, to be body and bride of Christ in this dispensation, to qualify for that, you know what you have to do? Nothing. You know what you have to believe? The Word of God. You have to partake of the manna, partake of the bread.

This is the criteria by which you are allowed to come to Christ and to be his possession that he is going to raise up on the last day. This is not the easiest passage in Scripture, but it's not exceedingly difficult either if you don't come to it with presuppositions and just read what it says. Jesus says, you have to be drawn to come to me.

You have to hear and learn of the Father to come to me. Unless the Father grants it to you on that basis, you can't come to me. There's only one way you can come to Christ, and that is to respond to the drawing.

How does God the Father draw us? How does God the Holy Spirit draw us? How does the Lord Jesus Christ, as he is lifted up, draw us? It is the manna. He says, here is the manna of which you can partake. Just like this bread that was distributed among the crowd.

Some people ate to the full. Others just took a nibble and rejected the rest. And there were 12 baskets taken up.

If you set aside the bread that's been given you, you are not hearing and learning from the Father. You're picking and choosing. It's a nibble here.

It's a morsel there. That is not the basis. All that the Father has given me will come to me.

No man can come to me except the Father draw him. No one can come to me unless it has been granted to him by my Father. They're parallel, aren't they? To be drawn, to hear and learn, and to have it granted are all set as criteria.

They are parallel. They're synonymous. It's all the same thing.

We have seen in Exodus chapter 16 that God rains manna down on his people. And there is a portion for each one, an omer, which is roughly two quarts per day. They set aside one omer in a pot as an eternal testimony to the people.

An omer is one individual's portion. We don't have to worry about the rest of the world. We don't have to worry about the people in Zimbabwe or whatever.

We primarily have to worry about that one omer that has been a portion to us. What do we do with the one individual portion? That's how much got laid up before the Lord. One omer.

That's how much is presented to us. What is there in the Word of God this morning for us? What should we be pointing our faith at and treating as reality? This is how we partake of the body of the Lord. This is how we are sustained by that bread from heaven.

The manna that God has given us. A daily portion for our needs. No more and no less.

This is the way that we are drawn. This is the way that we partake and invest in our eternal life. Well, this is good background and good grist for thought and for application as we look at this passage on the manna and move forward.

We're going to pause here and take our break. When we come back, we're going to move into chapter 17 of Exodus and see water come forth from the rock.