

Matthew 21-02-25b

Let's continue our study now. We're in John chapter 6, and having finally tracked Jesus down with all of the logistics, and they're all concerned with, do I take the boat, do I go around the lake, where is he, how did he get there? So in verse 24 of John 6, when the people therefore saw that Jesus was not there, nor his disciples, they also got into boats and came to Capernaum seeking Jesus. Now you would think, how can seeking Jesus be a bad thing? Well, it can be. The Pharisees were seeking Jesus so that they could destroy him.

Seeking Jesus in and of itself is not automatically good. Like so many other things, it isn't what we do; it is why we do it. And just seeking Jesus isn't enough.

And there has to be the motivation that God will honor with grace and with insight and with the gift of understanding. When they found him on the other side of the sea, verse 25, they said to him, "Rabbi, when did you come here?" Now, remember when I was talking about the elaboration of the logistics of the transportation and who went where and how and why and when? What's the first word out of their mouths when they address the Lord Jesus? Rabbi. Did you not figure out the supernatural multiplication of the bread? Oh, he's a prophet, capital P. Well, the capital P is only in your New King James. He's a prophet.

He's a rabbi. Utterly, completely, totally missed the spiritual significance of the bread. Missed it.

Sailed right over the heads of 5,000 people and their families. Sailed over sonic boom at altitude. There's contrails in the sky.

Missed it. Rabbi, seriously, Jesus fed 5,000 people with five loaves and two fish, and you're calling him rabbi? What is the matter with you? Well, what is the matter with us when we get our eyes on circumstances and we imbibe the physical and we do not have our eyes on the spiritual? You can be sitting in Bible class, you can be taking notes, you can be opening your Bible and have the same stratospheric sonic boom that these people have.

God is not here to just be a physical problem solver. And if we think that he is, even what we have is going to be taken away. To him who has, more will be given.

To those who had a love for the Father, it was given to them to understand the mysteries of the kingdom. But to those who have not, even what they had—the nation, the leadership, and the opportunity to do their rituals and to observe their feasts and so on—was taken away, wasn't it? 70 A.D. Even what they had was taken away because they couldn't solve this kind of very simple puzzle, answer a very simple question. Now look at what they ask: "Rabbi, when did you come here?"

Now, if you think I was stretching, talking about the logistics of the boats and the shore and who went where and how, boats from Tiberias and one boat on the shore and the rest of it, look at this question: 5,000 people fed, still digesting this supernatural bread probably, and what is their question? I don't understand, with the boat leaving with the disciples and you were still here and you sent us away and we had to come around and get in the boats and you're already here, how did you get here, when did you get here? Again, is this your question?

You know, the old fables. I used to love reading these books that my folks got, my grandmother had, that had fairy tales in them, Grimm's Fairy Tales and some of these others, little adventures in reading and embossed purple covers, dark purple covers. And I remember reading one of these stories because I just read everything in the house, and I read every story in these books. And one of them was the old farmer and his wife, and they're sitting at the table, and some kind of way they get granted three wishes. And they're arguing and carping at each other because they've been long married and the thrill is gone. And the guy says, "I don't know why we're arguing about these wishes and such. I haven't had my breakfast." And she said, "Well, we can wish for anything. We can have riches, we can have a big mansion, we can—" And he said, "Well, I just wish I had a sausage." Well, bingo, a sausage shows up on the plate, and one wish is gone. And she is outraged. "You wasted a wish on a sausage? Are you serious?" And he says, "I don't know why you're giving me such grief. You still haven't made my breakfast, but you wished for a sausage." He says, "Oh, I wish the sausage was on the end of your nose." Well, it pops up and it's stuck to the end of her nose, and they have to use the third wish to get the sausage off of her nose because, of course, you can't have your wife walking around with a sausage on her nose. But failure to appreciate the opportunity, failure to appreciate the power that is actually at work, and what is on the line.

And that story always stuck in my mind, and I think about it often when I'm studying the Word of God because I think, you know, but for the grace of God, we all miss it. We just miss the opportunity because we're too much in the world. Rabbi: A, when did you get here? B, think carefully, if the angel Gabriel appears to you tonight and says, fill in your name here, I am going to bring you into the presence of the Lord Jesus Christ himself at the right hand of God the Father in two minutes, you get one question, what would you ask him? What happens to babies before the age of accountability? Are the departed loved ones really hovering in space, or do they just wake up one fraction of a second after they died at the rapture? What question would you ask? Would you ask, "Well, Lord, I see you sitting at the right hand of the Father. When did you get there?"

It's shocking. It's just shocking. The man, Jesus, fed 5,000 people out of a lunch box. "When did you get here?" Are you truly the Son of God? I mean, the centurion doesn't even have to ask that question. Centurion looks up at the cross: "Truly this man was the Son of God." A Roman figures this out. These people can't find their hip pockets with a flashlight in a three-man working party. It's just terrible. Let this not be us, so wrapped up in circumstances, so wrapped up in immediate short-term observations and small puzzles, that given the opportunity to address the Lord Jesus Christ himself, this is the inane, silly question. What does it matter how he got there, or when he got there? Passover is drawing near. What about the bread?

The disciples are smarter than this. When Jesus tells a parable, when they're in private, "Lord, explain. What does it mean?" And Jesus gives them the spiritual truth contained in that parable. This is a parable on sandals. It's a parable experienced live. Why not ask, "What does this mean? If you don't want to be the king, what does it mean? Why did you do this?" You get one question. What are you going to ask? Not this one. Please, if you ever are in this position, don't tell anyone you went to Grace and Truth Bible Church. If I do something like this, pretend you don't know me. It's just heinous. It's shocking. It's tragic that this is what they're interested in: the logistics of when Jesus arrived, and he's just a rabbi. It's pathetic. We shouldn't be this way.

So does Jesus answer this inane, pathetic question? No. And if we ask the Lord inane, pathetic questions, fully expect to not get an answer to that question, because it's the wrong question. Jesus gives the answer to the right question. Look at what he says in verse 26. They say, "Rabbi, when did you come here?" Jesus says, "Well, let's walk over to the sundial and let me see what time it is." No. "Assuredly I say to you, you seek me not because you saw the signs, but because you ate of the loaves." Think about that. This is the answer to the right question. This is Jesus parsing their motivation. You are seeking me not because you saw, i.e., understood and interpreted the signs. What were the signs? Healing everybody all day long and then providing bread at the end of the day. Those were the signs. But you're not seeking me for that. You're seeking me because you ate of the loaves and were filled. You had a physical need of a short-term nature satisfied, and now you're looking for me. You don't understand the signs.

Is Jesus here to make sure people don't hunger? Not in the physical sense. The one who comes to me will never hunger. The one who believes in me will never thirst. Do you remember that? Spiritual hunger, spiritual thirst. You're not coming to me because you saw, i.e., understood the significance of the signs. You didn't get the signs. Spent a whole day with you personally expressing signs that should have led you to spiritual truth. Completely missed it. Do not labor. Don't look for boats, don't walk around the edge of the shore, don't try to make somebody the king or vote them into office for the food which perishes: circumstantial pressures, circumstantial needs, the physical world. Read Peter. It's temporary. The elements are going to melt with fervent heat. The earth is going to burn up. Don't invest, don't work, don't get invested in temporary, ephemeral things.

Do not labor for the food which perishes, but for the food which endures with a view toward everlasting life, unto, eis, with a view toward. Anytime it's in the immaterial realm, it is with your eyes on a thing, with your eyes on everlasting life, which the Son of Man will give you. You've seen me deliver the physical bread. That's just a sign. This is an ID card. It's a sign. It's a symbol. It's a bona fide. It's an earnest. It is to demonstrate not that I have the power to always feed you with bread, but that I am the Son of Man who will give you spiritual bread, life from God, relationship with God, a future with God, fulfillment of the covenant promises from God. The Son of Man will give you because God the Father has set his seal on him.

What should the signs have affirmed in the minds of these people who ate the bread? What does Nicodemus say three chapters ago in this gospel? "I know you are from God because nobody could do the signs that you do unless he's from God." I know who you are because I understand what these signs mean. Nicodemus saw the signs and believed. That's why Jesus gives him some of the most famous information in the whole Bible in John chapter 3. Jesus, in that entire thing, John 3:16, Jesus is talking to Nicodemus who saw the signs and figured out what they meant. He is not in this crowd.

So in verse 28, Jesus has explained this. He's given them this profound, obvious clue. It is the premier example of obviousness. All they have to do is look at it and think about it. What is their next question? "What shall we do that we may work the works of God?" Who is working the works of God? What did Jesus just say? The Son of Man is doing the will of God. Jesus says this over and over again: "I have come not to do my own will but the will of my Father. I am working while it is day because night is soon coming when no one can work." Jesus is the one working the works of God. So when we say, "Where is God at work and how can I join him in his work?" what does Jesus say? "This is the work of God, that you believe in him whom he sent." You should look at these signs and your faith should be in Christ.

Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the Father. For this reason God has highly exalted him and given him the name that is above every name, that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. It is a combination of Hebrews 12 and Philippians 2, somewhere in there, right? Sonic boom. Saul on the Damascus road hears the voice of Jesus. Everybody else thinks it thundered. These people, all they are hearing is thunder. It has not been given to them to understand because they do not have the love of the Father. The work of God is that you believe in him whom he sent.

So therefore they said to him, "What sign will you perform then, that we may see it and believe you?" Look at verse 26. "You seek me not because you saw the signs," which you saw. "Well, what sign will you perform?" Were you here yesterday? Were you on the other side of the shore there? Where did you just come from? What did you eat for supper yesterday? You are asking me for a sign? Come on.

Well, we can ask ourselves this question. The reason I am emphasizing this is, but for the grace of God, this is you and this is me. It is so easy in our human flesh and our human strength to get our eyes on circumstances, eyes on people, eyes on ourselves, subjectivity. God can be speaking to us in the first person and we do not understand what he is saying. It seems obvious, and it is often obvious when we are looking at someone else or something else or an account like this. You say, "Oh boy, how could those people have been so blind, so deaf? They just saw a sign and they are asking for a sign. Come on."

Well, believe me, I can step outside myself and look at the narrative of my life and say, "What is the matter with him? How could he not figure this out?" We talked on Sunday about the necessity of doing what Jesus did, following his example of getting off by ourselves, thinking about who we are and why we are here, the Word of God that we have heard and learned, praying to the Father, communing with the Father through the Holy Spirit, through the Lord Jesus Christ, expressing our love so that the Father and the Son can join the Holy Spirit in abiding with us.

How do you know what somebody is saying? Have you ever first met someone and they have a strange accent, and a lot of times you can't quite catch, especially if you go to a different part of the country, you can't quite understand what they are saying because their speech is clipped or they pronounce their words oddly? But the more time you spend with them, pretty soon you don't even notice their accent because you spend enough time, you know exactly what they are saying. You spend enough time with a little child that can't talk yet, you know what they want by their body language. Elizabeth made up her own sign language before she could speak, my daughter Elizabeth, and we understood. She just had these things. She would move her hands and say thank you and please, and she just made these things up and used them before she could talk, and we knew what they meant because we knew her. We spent time with her every day. We are blessed to have the opportunity to have our kids at home and near us and not in the care of others, and it was a wonderful thing.

But you learn to communicate when you spend time with someone. People that have been married a long time, you can just say two or three words and your spouse can fill in the rest of the sentence, and they will say two or three words and you fill in the rest of the sentence. And they can use the wrong word to say the wrong thing and you don't even have to correct them. You know what they meant because you know them. We understand what God is saying to us when we spend time with him, when we know him and he knows us. Paul says, even when I do that, I am an apostle and I still see through a glass darkly, but then I am going to see face to face, and I will know even as I am known.

What a wonderful privilege in the future to have this opportunity, and we are going to get there when we go to Revelation 2 here in a moment. So, what sign? This is verse 30 of John 6. "What sign will you perform then that we may see it and believe you? What work will you do?" We want you to do more physical stuff that benefits us, heal us some more, feed us some more, meet some more of our physical needs so that we can believe. Look,

if you haven't believed by now, if you didn't watch Jesus healing all day long, everyone who came to him, nobody can cast out demons, nobody can heal at a word, in an instant, with a thought, nobody can turn loaves into multiplied meal for this many people.

This is the reply? This is the request? Well, do something so that we can believe in you. Where have you been? We can ask ourselves the same thing. You know, the old thing: you point your finger at these people and there are three fingers pointing back at us.

Romans 2, you see these people that suppress the truth and refuse to acknowledge the glory of God and exchange it for other things, things that are earthly, things that are mundane, and God gives them over. And there is a time of opportunity to see and to believe and to advance and to have and have more given. Jesus says, "I'm come that they might have life and have it more abundantly." He's not talking about more abundant possessions. He's talking about a more abundant relationship with the God of creation, the God of Israel, the God of the future kingdoms. That's the abundant life.

We enter into it when we pursue it by investing in it. Lay up not for yourselves treasure on earth where moth and rust corrupt, thieves break in and steal. Lay up for yourselves treasure in heaven. So what work will you do? Look at verse 31. They don't even wait for him to answer. "Our fathers ate manna in the desert. As it is written, he gave them bread from heaven to eat." So we're going to use Scripture on you now to make you multiply some more bread for us. You've got some kind of an in, you're some sort of a prophet.

So, you know, let's do the widow with the cruse of oil. Let's, let's, let's multiply the stuff and meet our physical needs here. It's in Scripture. He gave them bread from heaven. Jesus says, "Verily, verily, most assuredly, I say to you"—anytime you see that, those are not wasted words. Jesus is basically banging his fist on the desk. When he says, "Truly, truly," when he says, "Most assuredly," I did this once on the pulpit in Tahlequah and woke up all of the elderly people in the congregation. The microphone was attached to the pulpit and I banged it because that's what was happening in the passage. And I never saw somebody—I was afraid I was going to induce heart attacks.

Most of my—I think the average, I worked out one time—I think the average age in that church was above 70. The average age. We had a few young people in there, but most of them were well over 70. So you've got to be careful. I'm not going to bang anything here, but Jesus is—anytime you see in the King James this emphasis, what follows is very, very important. It's usually the point.

"Assuredly, I say to you, this is not Paul talking. This is not Peter talking. This is not John talking. This is the Lord Jesus emphatically saying, Moses did not give you the bread from heaven." You've got your eyes on Moses. You've got your eyes on the earthly man, the earthly messenger, the earthly leader. And you're wrong. Do not be dependent on Moses. Do not be dependent on a pastor or a teacher or a ministry or a book title or a program or, you know, the latest thing you can order by way of a resource. If you get your eyes on the earthly instrument, you're missing it. If you've got your eyes on the boats and, "When did you get here? And I saw your disciples leave without you, and now you're here. What, what happened?" It's, it's wrong.

Just as they had their eyes on the boats and the transportation and the time of arrival, they've got their eyes on Moses. They want Jesus to be the prophet that Moses foretold like unto him. And so, well, Moses is going to meet our needs. Moses is going to do the stuff for us. And Moses can go up and face God. We'll stay down here at the bottom of the mountain, well away. Let Moses go up and risk his neck and his life. We'll, we'll sit down to eat and rise up to play down here.

Moses did not give you the bread from heaven. Jesus is addressing what is in their hearts. Their eyes are on the earth. Their eyes are on Moses, not on God. Moses was not the source. "My Father gives you the true bread from heaven," and the true bread from heaven is not even the manna that fell in the wilderness for 40 years. The true bread from heaven is the grace of God in Jesus Christ, the incarnate Word, the expression of God's will, God's purpose, God's plan that we have recorded for us in the written Word. That's the manna.

What is our mantra for tonight? Our six words: it is all about the bread. And it's not the physical bread. It's not the physical Moses. It's not the Moses that spoke to, was supposed to speak to the rock, but struck it. It's not the Moses who gave them instructions about manna. God is the source of this bread. What is the will of God? How can you do the work of God? Believe in him whom he sent. God sent the Lord Jesus. If you love the Father, then you recognize the source of this wonder-working, truth-teaching individual that you're talking to, and you look through him to the Father.

John is going to keep this theme all the way to and through chapter 14. "I am the way, the truth, and the life. No man comes to the Father but by me." No one can come to me except the Father draws him. Because if you're drawn by the Father, if you are drawn to the Father, the Lord Jesus is the way. And you're going to come to Christ because you're on your way to the Father. And the way through the veil, Hebrews tells us, is the rent veil, the rent flesh of the Lord Jesus. He is the way, but your destination isn't to stop short at the earthly messenger, even the Lord Jesus. He is the way to the Father.

I wish we could call ourselves Fatherians almost instead of Christians. I love bearing the name of Christ, happy to be called a Christian, but it is a bit of a distraction when Jesus will be the first to tell you he came to bring us to the Father. He came to relate us to the Father. It is the Father to whom we pray in the name of the Lord Jesus and the power of the Holy Spirit. But the destination goal and focus of our lives is the through Christ, through the Holy Spirit.

Moses did not give you the bread from heaven. Verse 32: "My Father gives you the true bread from heaven." My Father gives you me. "The bread of God is he who comes down from heaven and gives life to the world." I was sent from heaven. I come down from heaven, not manna raining down from the sky. I am the true bread. It's all about the bread.

They said to him, "Lord, give us this bread always." What bread are they thinking of and talking about? Still on the earth. We have got to examine ourselves and make sure that this is not happening in our thinking, that we are not focused on circumstance, that we don't come before God because we've got a problem down here we want him to fix. We left Egypt. We're hungry. Moses, have you brought us out here to die? Moses, where's the food? Where's the water? Where's the leeks and garlies and the onions? Moses, what's up with this?

These people have come to the Lord Jesus Christ, the incarnate Son of God, and they can't see him for who he is. And, and we've got to learn from this bad example. "Give us this bread always." Now, is it possible to be talking to the Lord himself and make bad requests, misguided, mispurposed, wrong-headed requests? Yes, it is. Do for me today what you did for me yesterday. Isn't that what this is? Are we susceptible to saying, "Lord, I remember what you did for me back when. Do that again."

Little kids, little toddlers especially, you do something they think is funny or amusing: "Do it again. Do that again. Do that again." And then they'll just wear you out. Well, do for us today what you did yesterday. Give us this bread always. The bread you gave us yesterday. He has just explained it's not about that bread. It's about this bread. It's about the Lord Jesus himself.

Jesus said, look, in case you missed it, "I am the bread of life. I am the bread of life. I'm standing in front of you. It is the work of God to believe in the one that God sent. He's standing in front of you." Can Jesus make this any plainer? You think he ought to just get a Louisville Slugger and just tap him on the cranium and say, "Hello, anybody home? Do you not understand?" Well, this is us. Just remember these people are in the Bible because it's written for our instruction. It's written so that we can check ourselves against this picture and make sure we are not this.

Jesus says, "I am the bread of life. He who comes to me shall never hunger. And he who believes in me shall never thirst." People get hungry and thirsty all the time. Jesus himself got hungry. Jesus himself is going to say, "I thirst," on the cross. He's not talking about physical hunger. He's not talking about physical thirst. Is he? What did he say back in the Beatitudes? Matthew chapter 5: "Blessed are those who hunger and thirst after righteousness. They shall be filled." Hunger and thirst after righteousness. We go to God looking for the wrong things.

"He who comes to me shall never hunger. He who believes in me shall never thirst. But I said to you, you have seen me and yet do not believe." Makes sense now from what everything that we've seen here. You're looking at me and 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." All that the Father gives to me. Every Calvinist that has a Bible has quoted this verse. It's the obscure, inscrutable will of the Father to elect some. And, and he just picks names and says, "Okay, I'm going to give these to the Lord Jesus."

Turn the page back to John chapter 5, verse 37. "The Father himself who sent me has testified of me." He didn't do it by a voice that you heard. He didn't do it with a visible sign. You haven't seen his form. You haven't heard his voice. You do not have his word abiding in you. Verse 38. Write out in the margin beside verse 38, "See

6:37.” Next to chapter 6, verse 37, put down 5:38. There is a reason that not everyone comes. There is a reason that only some are given to the Lord Jesus. It's not the obscure, inscrutable, unknowable ways that are higher than our ways. The inscrutable foreknowledge. You know, God foreloved certain ones. And by the way, I'm one of them that God, for reasons unknown to me, I'm just a bunch of rascal as you, but God loved me and he didn't love you. I'm electing. You're not.

No, there is a reason for what God does. God doesn't throw a dart at the phone book and decide that that person is elect. “You do not have his word abiding in you.” That's why the one that he sent, you don't believe. You don't have his word abiding in you. Why do you not have his word abiding in you? Verse 40: “You are not willing to come to me that you may have life.” You're willing to eat the physical bread, but you're not willing to partake of the spiritual bread. And wait till you get to the next chapter in John, John chapter 7: unless you eat my flesh and drink my blood, many turn back because they can't get their mind out of the, out of the physical, right?

So what is our lesson for tonight? It is all about the bread, the true bread from heaven. When we go to God in prayer, shove those physical circumstance prayers to the back of the list. It doesn't mean, you know, the effectual fervent prayer of a righteous man avails much. We can intercede on one another's behalf, but if that's the whole prayer, we're munching on multiplied bread and fish and we are not dining on the true bread from heaven. It is not the physical that counts. The physical is here to lead us to the spiritual.

The only way we're going to imbibe that, to internalize it, to lay hold of righteousness by faith, is to spend the time thinking, get alone by ourselves and reflect, get alone by ourselves and pray. We cannot do this glued to a TV or a phone or an iPad or the stream-of-consciousness stuff that, that society fire hoses at us, I think, motivated by Satan and his minions. If you can distract Eve with how beautiful the fruit is and how desirable it is to make one knowledgeable, you're going to forget the spiritual issue that is on the line. Eve forgot what disobedience would entail because she was fascinated by the fruit and by the possibility of information.

We're in the information age. Oh boy, if I tune in, I'll know more. If I listen to what's going on, I'll, I'll know what's happening. It is a satanic distraction from the time alone to partake of the manna. Very quickly now, I'm over time, but I promised you a Revelation chapter 2. Turn there real quickly. I don't have time to explain this. I'm just going to point it out. Give us all something to think about before this coming Sunday.

Out of the seven churches, this would be a pop quiz question, except I couldn't even answer it if I didn't already know the answer. Out of the seven churches, which of the overcomer promises promise something to eat? There are seven churches. Two of them have an overcomer promise that involves something to eat. And I'll give you a clue. It is the first church and the third church.

So look at Revelation chapter 2, Ephesus. Look down at verse 7. “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give to eat from the tree of life.” This is an eating promise. Now, what is one of the unique features of this church? There are people teaching false truth. Verse 2: “You've tested those who say they are apostles and are not, and have found them liars.” A lot of quote-unquote ministry going on in the world today. If you test it and find out, is this genuine sustenance for my spiritual life or is it a distraction? And it's really false.

Did little kids go to heaven? And I want to come back and find out everything they saw. Can I find God and join him where he's at work? Can I find out what my spirit temperament is? And I'm a phlegmatic or choleric or a sanguine or a melancholy. Can I pray the prayer of Jabez often enough to get blessed? Test that stuff. And you find out that it is not the path to spiritual growth and laying hold of righteousness by faith. It just isn't.

Second thing, look at verse 6. You've lost your first love. “Remember from where you have fallen, but this you have: you hate the deeds of the Nicolaitans, which I also hate.” These are the victory people. This is, “I will succeed. I will overcome in the realm of people.” Maybe this is overemphasis on evangelism. Maybe this is overemphasis on ministry and having an impact on others, taking pride in it, thinking that this is the definition of a spiritual life in some way. Overcomer people, victory people. That's what Nicolaitan means: Nikos, victory; laos, people. Victory people. People who believe they are victors and maybe they're not. Right?

And the promise, when you overcome and hate the deeds of the Nicolaitans and check teaching to be sure that it's true, you are—to him who has, more will be given. You get to eat from the tree of life. Now real quickly, flip to the second part of the chapter, and you have the third church here, which is the church in Pergamos. Pergamos. I love the letter to Pergamos. Pergamos is where Satan dwells. It's in Turkey. Still there to this day.

Notice this is where Satan dwells in verse 13. Notice verse 15. "You have there those who hold the doctrine of the Nicolaitans, which thing I hate. Change your mind or I will come to you quickly and I will fight against them." These Nicolaitans, with the sword of my mouth, and there may be collateral damage. It's real interesting to see the change in pronouns there. You need to repent or I will come and fight against them. Anyway, look at the next verse. "He has an ear. Let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna to eat."

Both of the churches that have Nicolaitan problems. When you overcome, you get spiritual food, food in the kingdom. Overcomer promise is to eat of the tree of life, to eat of the hidden manna. So think about that. We'll have a little bit more to say about it next time. But to him who has, more will be given. Ask and it shall be given. What is the illustration Jesus gives for that? Ask and it shall be given. Seek and you will find. Knock and it shall be opened to you. Which of you, having a child who comes to him asking for what? Something to eat. If someone comes to you asking for sustenance, your child, are you going to give them a rock or a snake or a scorpion? Of course not.

How much more will your heavenly Father give you of the heavenly manna, the bread from heaven? Those who ask him, the Holy Spirit, that sustenance that is so necessary for our preparation for life now and in the kingdoms that are to come. It's all about the bread. Let's close here in a word of prayer.

Father, thank you for these wonderful truths, the consistency and the seamless communication in your Word that guides us and shines light on our path and helps us to pray the prayer to try us and see if there is any wicked way in us, to purge us with hyssop and wash us so that we are whiter than snow. We pray that we can find that quiet time to reflect on these things and to bring them before your throne. Lead us and guide us so that our lives will reflect the body of the Lord Jesus on this earth and your glory through him. We pray these things in Jesus' name. Amen.