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KAMLOOPS STUDY DAY - 2006

CHRIST IN THE WILDERNESS

Speaker: Bro. Jim Cowie

Study #2: Manna, I am the Bread of Heaven

Reading: Exodus 16

Thanks brother Dean, and good evening brethren and sisters and young people.

We thank brother Dean and sister Jan very much for letting us use their home on this occasion. And tonight we're going to be considering what I think is a very important aspect of this subject of 'Christ in the Wilderness'.

You know, it was once said that if you are studying a context particularly in the Old Testament obviously, and you haven't found Christ in it, you haven't looked hard enough. I think that's pretty true and we're going to see tonight wherever we go in Exodus 16 and in all of these studies, we're going to find our Lord Jesus Christ, but at the same time, there are going to be some very pertinent and powerful lessons for each one of us. Exodus 16, of course, is a very significant event in the wilderness wanderings, it's the chapter in which Yahweh provides for His people **bread from heaven**, but it's also one of those occasions, and there are 13 of them, when Israel murmured against their God. Now many of you will, of course, have come to appreciate that the number 13 in the scriptures is the number of rebellion; so Israel 13 times in their wanderings murmured against Yahweh.

When we read the record of Exodus 16 at verse 1 it says, and this is, of course, after our study of last Wednesday evening on Marah and Elim, which we found were the 6th and 7th stations of Israel's wanderings, it says in verse 1, 'They took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the 15th day of the 2nd month, after their departing out of the land of Egypt'. Now in actual fact, in that chapter that I mentioned on Wednesday, Numbers 33 and verse 10, where we have the 42 stations of Israel's wanderings, it says in verse 10, 'that they removed from Elim and encamped by the Red Sea'. Now we don't read of that in Exodus 16, but Numbers 33 verse 10 is telling us that Israel next camped after Elim, which of course, was the vision of the kingdom, by the Red Sea. Now why would that be so? Well, I believe it's a very important little principle! the Red Sea, of course, would remind them of baptism; they had been baptized unto Moses in the Red Sea and so encamping again by the Red Sea, is going to restore in their minds the principles of baptism. This should have been the new

beginning for Israel, it's very much like what we do on Sundays isn't it? We go to the meetings on Sundays to remind ourselves of the commitment that we made in our baptism, to die in Christ to the old man, and to live anew in Him; and as it were, we make a fresh start. Another week, a cycle is before us and so that cycle goes on throughout our wilderness wanderings. This should have been a new beginning for Israel but in actual fact, the record tells us that they murmured, Exodus 16 verse 2, 'they murmured against Moses and Aaron in the wilderness', and this is what they said in their murmurings in verse 3: 'The children of Israel said unto them, would to God that we had died by the hand of Yahweh in the land of Egypt when we sat by the fleshpots and when we did eat bread to the full', etc. So rather than make a new beginning after the lessons of Marah and the glory of Elim, they wanted to go back to Egypt. They wanted to cross over the Red Sea, so to speak, and return to the land of bondage; that's the sad situation that we find Israel in at this time. We're going to see as we proceed, that what Yahweh did for them, was to direct their attention to the only source that could get them through these cycles, that would take them to the Land of Promise. He gave them in simple form His word, as a constant supply for them; He gave them His word and that essentially is what the manna is about!

Now it says there in verse 1, that they came to the wilderness of Sin. This word Sin here doesn't have anything to do with 'sin or transgression', it, of course is the basis of the word 'Sinai'. This word actually means 'a **thorn or a bramble**' (5514) and in one of our subsequent studies tomorrow, God willing, we'll be talking about this area which was the territory of the Amalekites, and we'll be going to Deuteronomy 25 on that occasion. So this was the place where Israel began to encounter Amalekites, and we're told in Deuteronomy 25 that, in actual fact, it was from this point that the Amalekites began to pick off the stragglers in Israel, hence Yahweh's hatred for Amalek. Then we read in that same verse 1, 'this wilderness of Sin which is between Elim and Sinai. As I said, these two names are related to Sinai, Sinai means 'thorn bush'. Now what was the lesson that God wanted them to remember here? Well, doubtless Moses would have told Israel of his experiences near Sinai, because it was there, as we read in Exodus 3 verses 1 and 2, that Moses encountered a burning bush. That burning bush taught him, and this he would have conveyed to Israel, that though they would suffer affliction (and they had been suffering affliction) and though they would suffer affliction in the fiery furnace of Egypt, they would not be consumed, and that same principle would apply to their wilderness wanderings, they would suffer affliction but like that bush which burnt that was not consumed, so Israel would survive if only they placed their faith and their trust in the God who had been revealed to Moses beside that burning bush. So these little lessons were there, not that most of Israel, of course, perceived any of them for they wanted to go back into Egypt.

Then we find, as we read there at the end of verse 1, that the day on which these things occurred, it says, 'they came here on the 15th day of the 7th month after their departing out of the land of Egypt.' This 15th day of the 7th month very strongly appears to be a Sabbath because we know what happens, the very next day the **manna** begins to fall from heaven, is rained from heaven. They were to collect it for 6 days but not on the

7th. Now this strongly implies that the day of verse 1 was a Sabbath; now that's a good clue because you see it helps us! If you work back saying that this was the 15th day of the 7th month, if you were to work back, you would find that the day of the Passover, the 14th of Abib, the day when they took the lamb and sprinkled its blood upon the doorposts of their houses, that day was a Wednesday. The pattern we believe, is exact; we believe the same day came around in the cycles of time on which our Lord Jesus Christ was crucified as the Passover lamb; we believe that a Wednesday was the day on which He was crucified, and He was raised again on the evening of the Sabbath, 3 days and 3 nights in the heart of the earth. That's a point by the way, but as I said, it doesn't matter where you go in this record, you are going to find things that have to do with the work of our Lord Jesus Christ.

At the end of verse 3 when they said, 'when we did eat bread to the full' (and we want to come back to that phrase in a moment) they then accused Moses and Aaron of 'bringing us forth into this wilderness to kill this whole assembly with hunger'. Now that's an important little word 'assembly', it is the Hebrew word 'qahal' (6951), the Old Testament equivalent of the New Testament word 'ecclesia'. They said, 'you've brought us into this wilderness to kill the whole ecclesia with hunger'. What was Moses going to do? Well, Moses didn't have to wait very long because in verse 4, Yahweh said to Moses, 'this is My answer; behold, I will rain **bread from heaven** for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law or no!' Now we're going to spend a great deal of time on this verse, we want to analyse it and learn the lessons that it has for us; we want to see what it was that Yahweh was doing when He gave them, what He calls bread from heaven. But I want you to notice something! He says, 'behold, I will **rain** bread from heaven', when was the last time you saw bread being rained like raindrops, as it were, from heaven? It's an unusual thing, isn't it? but there's a reason for that! because by the time we finish the study tonight we're going to see that what we have here is **cause and effect**, rain produces from the earth if you've sown seed into it, it produces **bread**, and Yahweh's going to teach Israel a lesson and in the process, we're going to learn a lesson for ourselves. We'll end up somewhere else in the Old Testament to demonstrate that in due time.

Now this word 'bread' lechem (3899) is used 8 times in Exodus 16, and #8 is the number of immortality; there's a little clue in that, God is really telling them, 'here is the key, this is the bread that can lead you to immortality if you understand what it signifies. It is called 'manna' (4478) in verse 15, that is, what is it? Israel asked a question - when they saw it on the ground, 'what is that?' they didn't understand what God was doing to them. They never understood what the manna was suppose to teach them. Manna itself, that word is used in chapter 16, 5 times; it is also used 5 times in the New Testament; 5 is the number of **grace** and because manna is what we're going to see represents the word of God. It is significant that Paul should make statements like 'the word of His grace' in Acts 20 verse 32, because it is the means whereby Yahweh can manifest His grace unto us if we can understand what it represents.

I want to take you now to Psalm 78, because Psalm 78 is a commentary on the 'giving of this bread from heaven'. Let's have a look at it, Psalm 78, this is one of those psalms which traverses the wilderness wanderings of Israel and draws the divine perspectives about that wilderness wandering. In Psalm 78 and verses 23 to 25, we read this, and we might just step back to verse 22, this was the key to their problems; 'Because they believed not in God and trusted not in His salvation: Though He had commanded the clouds from above, and opened the doors of heaven' (now did you notice that we've got clouds, and clouds bring rain; now look at the next verse, verse 24) 'And had rained down manna upon them to eat, and have given them of the corn of heaven. Now this word 'corn' 'dagan' (1715) means wheat, cereal, grain, corn, so there was 'bread' from heaven. Then we read in verse 25, 'man did eat angel's food', now this word 'man' here is the Hebrew word 'ish' and often, particularly when it is used with other words for 'man', represents a mighty man or a great man, and this is a reference I believe, to what God was trying to teach Israel in giving them this bread from heaven. What He was saying to them was this, 'this is the food of those who would be like God; man did eat angel's food'. Now that word 'angel's' there, is the Hebrew word 'abbiyr' (47) it means 'mighty or valiant' and it comes from the root 'abiy'r' and it is only used to describe God: man, or great men did eat the food of the mighty, that is, God's food that He provided. He provides it that He might produce people like Himself. He wants people who will manifest Him! It is food indeed, and this word 'meat' obviously just means 'provision or food' (6720), meat to the full, did you see that? at the end of verse 25 of Psalm 78, 'He sent them meat to the full'. So this is God's answer to Israel's complaint. So what was their complaint? the complaint was that when we were in Egypt and sat by the fleshpots, we ate food to the full; Egypt provided to us absolute satisfaction! They had forgotten, of course, the slavery, the hardship, the oppression and all the things that made them cry out to their God, and we're pretty good at forgetting that, at forgetting the bad things; probably it's a good thing, isn't it? to forget the bad things in life and only recall the good. They had forgotten the bad, and they recalled what they regarded as good. You see, God's answer was to say to them, 'you think that you were able to eat bread to the full in Egypt, I am going to give you My bread, and it is going to be to those who perceive what it is, it is going to be food to the full! it's an answer to your complaint, if only you could see it, but of course, they couldn't or most of them could not see it!

Let's come back to Exodus 16 now, and the picture we have in this chapter, from that next morning, the first day of the week, was of Israel, men and women, rising up to gather the manna. They had to gather, it says, **a certain rate every day**. So this is a picture of what it would have been like (slide 4), but, there's always a 'but' isn't there? In verse 21 it says this, 'they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted'. In other words, you only had a short space of time to gather it. If you were not up with the sun, then it disappeared, you starved; I think there's an important point in that! I have to confess as a younger man, I did not find it easy to read the bible in the morning, there were too many other things to do, I wanted to sleep in for one, as long as I could before I went off to work; as an older man I have learnt that if I don't read from the bible in the morning, I'm in far more trouble handling my nature during the day than if I do. I've learnt that! that is why most

mornings I get up early so I can read from the bible. I think God was teaching Israel that lesson which we are all a little slow to learn. Can I suggest to you what the Lord Jesus Christ might have been doing in the morning? Isaiah 50 tells us what He was doing in the morning, 'Morning by morning Thou openest Mine ear', it says in Isaiah 50, 'to hear!' He was hearkening to the voice of His God in the morning, and Yahweh was saying to His people Israel, 'look, I could have provided the manna in the evening but I didn't, I provided it for you in the morning'. It is associated with dew, and dew, of course, occurs in the morning. So He's saying, 'you have to get up early; those sleepy heads, the people that don't want to get up until 10 o'clock in the morning, I'm sorry, you'll starve'. So they had to get up! now there's a simple lesson in that but an important lesson, I believe.

So they had to gather a certain rate every day. Come back to verse 4, we haven't finished exploring that verse. 'Behold, I will rain bread from heaven for you, and the people shall go out and gather at a **certain rate** every day'; why? 'That I may prove them whether they will walk in My law, or no'. Now think for a while about that! He's saying that you have to gather a certain amount every day **that** I may **prove** them'. Now we've met that word 'prove' (5254) before, it's the word we met back in Exodus 15 verse 25 and it means to 'test, to try, to put to the proof', and its first use is in Genesis 22 verse 1 of Abraham being tested through Isaac. But that passage in Deuteronomy 8 gives us a clue, and we're all familiar with this but let's just have a quick look at Deuteronomy 8 verses 1 to 3, because this tells us exactly what God was doing in providing manna; it wasn't just to feed them, it was to **test** them. Verse 1 of Deuteronomy 8 says, 'All the commandments which I command thee this day shall ye observe to do, that ye may live, (so this is about living, He means living eternally) and multiply and go in and possess the Land which Yahweh swore unto your fathers; and thou shalt remember all the way (they're gone 40 years, it was a way of probation) which Yahweh thy God lead thee, these 40 years in the wilderness (for what purpose? well, here it comes) to humble thee (and the word means 'to depress') to prove thee (same word we found back in Exodus 16, to 'test') and to know what was in thine heart, whether thou wouldest keep His commandments or not'. So you see, He's saying that the whole purpose of the wilderness wanderings was to test Israel and to humble them.

How did He do that? What method did God use? Verse 3 of Deuteronomy 8, 'And He humbled thee and suffered thee to hunger'. Now this is a conundrum, isn't it? you read this with me. 'He suffered thee to hunger **and** fed thee with manna', well, that's like saying, well 'you're going to go hungry today, but come and sit down to a meal!' Doesn't make any sense, does it? well, it does! because when He said, suffer thee to hunger, if you just jot down Deuteronomy 29 verses 5 and 6, it tells us what it was that He suffered them to hunger from, it was the things that belong to Egypt, He did not give them what they had in Egypt, He gave them something different, which by the way, they found somewhat unpalatable, they got bored with it, it did not satisfy them, they were always complaining about the manna, but this was God's way of testing them and proving them. So He says, 'I denied you the food of Egypt and I fed you with manna'. Now we all can see where this is going because we just read on, 'which thou knewest

not neither didst thy fathers know, that He might make thee know that man doth not live by bread only, but by every word (in fact, the word 'word' is not there, it should be) by every outgoing of the mouth of Yahweh'. It's obviously a reference to God's words which come from His mouth. So the **manna** was to represent **the word of God**, and man was to learn that we do not live by bread only but by every word which comes from the mouth of God.

Now that's what Exodus 16 verse 4 is all about, gathering a certain rate every day. Let's go back to that 4th verse, because here we meet a very important word in the chapter; this word that is render 'a certain rate' is the Hebrew word 'dabar' (1697) which means 'speech, word, speaking, thing and matter'. This is the word that Yahweh uses for His word throughout the Old Testament; the noun is used 3 times in the chapter, it's there in verse 4, obviously in the phrase 'at a certain rate' , it's in verse 16 where it is rendered, 'the thing' (dabar); in verse 32, it says, 'Moses said this is 'the thing', so there are the 3 nouns, but there are also 4 verbs of this word 'dabar' used making a total in the chapter of 7, and for those of you who want the verbs you'll find them in verses 10, 11, and 12 and 23, where it is rendered 'spake' a couple of times; and in verse 23 it is rendered 'said', 'this is that which Yahweh hath said', So this word 'dabar' occurs 7 times in the chapter, well, why would that be the case? Well, it just so happens that this word occurs 7 times in the chapter. Well, why would that be the case? well it just so happens that 7, brother Thomas says, amongst other things, 7 is the number of the Spirit, and 'dabar' is a reference to the Spirit-word of God. So when it says that you'll gather a certain rate every day, the use of that word strongly implies that the manna was to represent the word of God.

It also is allied, if you have a look at verse 14, it's allied with '**dew**'; it says, when the dew that lay was gone up, behold, the face of the wilderness was covered with these small round things'. Dew is also a symbol for the word of God amongst other things. Deuteronomy 32 verse 2 says, 'my speech shall distil as the dew', so when the dew appeared which, of course, is water, and in a sense 'water from heaven', and then the sun rose, the manna appeared, so whichever way you go, the lesson is being impressed upon us, that the manna was to represent the word of God. In verse 14 it says, that the manna was a small round thing as small as the hoarfrost'; that word 'small' there is the word 'daq' (1851) and means 'thin, small, fine, gaunt' and it is translated 'small' in 1 Kings 19 verse 12, in the phrase that we know well, that after the earthquake wind and fire, there was a still **small** voice, same word, 'small'.

Have you ever thought or wondered why that the manna didn't come in 'tennis ball' size? wouldn't that be much easier? if when you went out to collect the manna, you had a big basket and they were all tennis ball size! It wouldn't take you long, would it? but they weren't tennis ball size, the record tells us, if you have a look at verse 14, 'a small round thing', and if you have a look at the phrase in verse 14, that phrase is rendered, 'a thin flake' by Rotherham. So it's round and its like a little flake on the ground, so you have to go along almost with a set of tweezers and pick it up one by one and put it into your bowl; what would God be teaching Israel by that? He would be teaching them a simple lesson, this manna is symbolic of My Word, if you want to know what I'm about,

you're going to have to spend time consuming it, collecting it and consuming it! It's a simple lesson, there is no other way, and everyone had to have a provision.

Have a look at verse 16, it says there, 'This is the (debar) the word that Yahweh hath commanded, Gather of it, every man according to his **eating**, (that is, what he needs for eating) an **omer** for every man'. If you have the same margin in your bible that I've got in mine, it's got there the #4 - by the poll or by the head. This phrase 'an omer for every man' that word 'every man' in the Hebrew is 'gulgoleth' (1538), it means 'a skull or a head'; it is used in Judges 9 verse 53 of Sisera whose head was cracked open by Jael; it is used in 2 Kings 9 verse 35 of Jezebel whose skull remained after the dogs had consumed the rest of her body; so it's a reference to the skull. Now when you think about this, here we've got the manna, it speaks of the word of God, it is small and flaky and it needs to be picked up and put into a container and consumed; and every man in Israel was to make provision for himself and for his house. The father was responsible! you have a look at the end of verse 16, 'Take ye every man (and this means the father) every man for them which are in his tents'. So the father was responsible for insuring that every person in his tent had a sufficient quantity of the manna; every skull had to have enough manna! Do I need to say anymore, He's talking about what goes into our heads. So that's the simple lessons that come from our consideration of what God did when He provided this 'bread from heaven'.

Now we'll come back to Exodus 16 in due time! I want to now digress and to take this subject into the New Testament. We've got our fundamental principles, we can see what manna represents, we want to have a look now at One who was the Word made flesh! One who manifested the end result of the raining of bread from heaven. He was the very epitome of that! Now while we're still in Exodus 16, let's have a look at what happens here, in Exodus 16 verse 15 we read, 'that when the children of Israel said one to another, 'what is it?' for they wist not what it was'. So the wilderness generation were mystified about this substance on the ground and so it was that the Jews in Christ's day failed to perceive the bread from heaven which stood before them. We'll come in a moment to John 6, but in verse 10 of Exodus 16 we read that, before the manna was given, it says there in verse 10, 'That it came to pass, as Aaron spake unto the whole congregation of the children of Israel that they looked toward the wilderness, and behold, the glory of Yahweh appeared in the cloud'. So the glory of Yahweh was manifested before the manna was provided. **So Christ revealed God's glory**, He was the Word made flesh, and from birth He began the process of revealing the glory of God in His character which we are told, 'we saw in the face of Jesus Christ'. So, b&s, when He was revealed to Israel, He was the end product of Yahweh's raining bread from heaven.

Now let's come to John 6, and it is obviously the premier commentary on **manna**. It occurs in the 4th and 5th signs of the gospel of John. Just a bit of summary work in John 6 first of all; the word '**bread**' occurs in this chapter 21 times, so it's obviously the important subject of the chapter. The contrast however, is between **the meat or food which perisheth, and that which endureth unto everlasting life**. Have a look at

verse 27, 'labour not for the food that perisheth but for that food which endures unto everlasting life, which the Son of man shall give unto you. Him hath God the Father sealed'. The difference here is between natural bread related to mortality and spiritual bread related to immortality, that's the key theme of John 6. Now the terms 'life', 'living', 'live', 'quicken'd' (which means, of course, to live) occur 19 times from verses 26 to 69, so it's a dominant theme again. At the same time, the terms 'dead' or 'die' occur in verses 49, 50, and 58; and of course, in verse 49, Christ makes the point about the wilderness generation and He says, 'your fathers did eat **manna** in the wilderness and are dead!' Well, of course, they were dead, they had died in the wilderness a couple of thousand years before. He doesn't mean that they were dead like all other men, He means they were 'dead dead', if you know what I mean. He means that they'll be at the judgment seat but they've got no hope of eternal life, they will go back to the grave again, they are dead! So the difference here is between living, which of course, He's talking about living eternally and dying eternally. This is about **life and death**, so this is how important the issue is, if we don't get this right, and Israel didn't get this right, an entire generation didn't get this right; if we don't get this right, we are **dead**, it's critical to our destiny.

So let's see if we can summarize what is being said here in John 6: What the Lord does in this chapter is to **divide natural from spiritual thinkers!** That's what He's about, He's got 5,000 and probably 5,000 plus, He's dividing natural from spiritual thinkers. Now I want to just step you down from verse 37 to verse 45, to see what process He talks about. He makes it quite plain as to what process is required to come to life; He's talked about the wilderness generation who ate manna in the desert, verse 31, 'for God gave them bread from heaven but they perished'; and He says in verse 32, 'Verily, verily I say unto you, that Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth life unto the world'. Then their response in verse 34 shows that they did not have any idea of what He was talking about! So He has to say it again in verse 35, He says, 'I am the bread of life, he that cometh to Me, shall never hunger', (so He's not talking about natural bread) 'and he that believeth on Me shall never thirst' (and we'll see the reason why He adds that first thing there in a moment). But in verse 36 He says, 'But I said unto you, That ye also have seen Me, and believe not'. So here comes the steps of the process required. The first of those steps is in verse 37, 'All that the Father giveth Me, shall **come to Me**'. So there's the first step - response! There has to be a willingness to learn, you have to come, the word 'come' means 'to arrive' or 'be present' (2240), you have to turn up is what He's saying. 'And him that cometh to Me, I will in no wise cast out'. Step #1 - there has to be a **willingness to come**.

Then He goes on in verse 40, He says, 'And this is the will of Him that sent Me, that everyone who sees the Son and **believeth on Him**, may have everlasting life and I will raise him up at the last day'. So the second step is **belief or conviction**; so you turn up and you listen to the bread of heaven, you consume the bread of heaven which was revealed in Christ; you obtain conviction! and then He goes on to say, because they murmured at Him, in verse 41, because He had said, I am the bread which came down

from heaven', but they thought that he was just the son of Joseph, and so we get down to, and by the way, verse 43 tells us they were murmuring because He says, 'Murmur not among yourselves' so they proved themselves to be no different than the generation in the wilderness who murmured against Moses; they're murmuring against Christ. So He adds another element, so here's the 3rd element; verse 44, 'No man can come to Me except the Father which has sent Me **draw him**, and I will raise him up at the last day'. Now that word 'draw' (1670) as you can see here (slide 8) 'helgo' means 'to drag', 'to drag by learning', so there is a propulsion there. So this is the clue as to how it is, that people who turn up, can come to conviction; they are propelled towards conviction by being 'dragged or drawn' by the power of this bread from heaven, the Word of God. So there we have those 3 things which leads us now to verse 45.

Verse 45, 'It is written in the prophets, 'and they shall be **all** taught of God; every man therefore that has heard and has learned the Father, cometh unto Me'. Now you'll see that those 3 things that we've been talking about are summarized in that second sentence of verse 45. Every man therefore that has **heard** and has **learned** of the Father; he being **dragged, cometh** to Me, and he will remain in that position. Now the Jews were perplexed, they did not understand what He was talking about, because He was talking about **Him** being the 'bread of life; how were they going to consume Him? Now He knew that they were perplexed, so He starts to put the pressure on, He really puts the pressure on! and when you turn to verses 51 to 58 of John 6 this is what we read. Verse 51, 'I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world'. Now they were astonished by this, 'the Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?' He was talking about what they thought was cannibalism. Then, 'Jesus said unto them, very, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, you have no life in you', (you will not come to eternal life). Then He says this, 'whoso eateth my flesh and drinketh my blood, hath 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 that eats my flesh and drinks my blood, dwelleth in me, and I in him'. They had no idea what He was talking about!

In verses 51 to 58 He uses, or at least the text uses two different words for '**eat**'. The normal word for 'eating' in the Greek is 'phago' (5315) and there are 11 occurrences in John 6, and 11 is the number of failure; He's saying to them that 'you have no concept of what I'm talking about. You think I'm talking about literal feeding, you were fed with bread from my hands, you've come back to Me to get more bread; you're only interested in your stomachs, you want to eat but you will die, it leads to failure! The other word is 'trogo' (5176) and 'trogo' means 'to chew, to gnaw, hence to eat', and there are 4 occurrences in the chapter and only 6 in the entire New Testament. You find those words 'trogo' used in verses 54, 'whoso eateth My flesh'; verse 56, 'he that eateth My flesh; verse 57, 'so he that eateth Me'; and verse 58, 'he that eateth of this bread', that is our word 'trogo'. Now 'trogo' is not normal eating, 'trogo' is restaurant eating; how do I know that? because the other 2 occurrences of this word 'trogo' are used in Luke

17 and Matthew 24 when Christ talks about people at His coming, who will be eating and drinking. Now, I don't know about your experience but it's often been my experience in going to the meeting, particularly say on Wednesday night or Friday night, you drive to the meeting at about 7:00 o'clock with windows open and you see, a couple or a group of people at a table and they're eating their entree; you go to the class for an 1-½ or 2 hours, you drive home and you go pass the same restaurant and you see the same people sitting at the same table still chewing - they're on their dessert by now! It's that kind of eating that He's talking about! **chewing**, constant chewing like the cow chewing her cud; but they were interested in gulping down anything He could supply. He was telling them that 'He was the product of the Word of God, I am the living embodiment of the Word of God; just look at Me, this is what the Word of God can do; you have to follow My example, I'm the end product of it'. He's not, of course, talking about literally eating his flesh, He's talking about masticating, chewing on the cud of the Word of God. That's what He's talking about! but they had no idea.

We want to understand this, b&s and young people, though Christ puts a lot of pressure on these people He didn't want to lose anyone! Let's just step back to verses 37 and 39: verse 37, at the end of the verse He says, 'and him that cometh to Me, I will in no wise cast out'; verse 39, 'This is the Father's will that sent Me, that of all that He hath given Me, I should lose nothing!' That's why back in verse 12, in the miracle of the feeding of the 5,000, He commanded them, 'gather up the fragments that remain that nothing be lost', He didn't want to lose anybody! But it seems like it, doesn't it? If I was to get up here tonight and talk in double Dutch, you'd probably all leave! the Lord Jesus Christ was talking double Dutch to these people and they had no idea what He's talking about and He could see that, so He puts more pressure on, and He hasn't even finished yet. You have a look at John 6 and verse 60 and it says, 'Many of His disciples when they had heard this said, 'this is a hard saying, who can hear it; we don't understand what He's talking about! When Jesus knew in himself that His disciples murmured at it, He said, 'does that upset you? is that a stumbling block? what about this? verse 62, 'What and if ye shall see the Son of man ascend up where He was before?' He's talking about the source of rain, it came from the heavens, and they had no idea what He was talking about; but He didn't want to lose anybody, do you see the point of all this? the point is very simple! it's a question of **life and death**. If you want life, you have to eat His flesh, you have to take on board His word and chew on them! **Chew on them**, chew and chew until you become like Him! We are what we eat, that's a simple fact of life; 'I don't want to lose you, but I'm the bread from heaven'. If you want life, this is the way to get it!

What was He talking about? verse 63 provides the answer. He says, 'It is the Spirit that gives life; the flesh profits nothing' (I'm not talking about eating My flesh, you could eat My flesh and it would do you no more good than eating the barbequed lamb, I'm not talking at that level) 'it is the Spirit that gives life, the **flesh profiteth nothing**; the **words** that I speak unto you, they are spirit and they are life' (what I want you to do is to eat My words, and I am the living embodiment of the Word of God and I'm passing on to you His words. If you eat these words you'll become like Me!'), and at least some of

them partially understood what He was talking about. You have a look at verse 68, because the disciples, many went back from Him in verse 66, 'and walked no more with Him'. Jesus looked around and there were only 12 left and He said, 'will ye also go away? and then in verse 68, Simon Peter answered him, 'Lord, to whom shall we go? **Thou hast the words of eternal life!**' He must have been very thankful, at least someone had understood what He was talking about. Then Peter goes on to say in verse 69, 'And we believe and art sure that Thou art the Christ, the Son of the living God', the very embodiment of the Word of God! That's what it's like, isn't it? b&s, we don't always understand. Sometimes the things of the Spirit are too lofty for us, but if we've been around the Lord long enough, we know this, He has the words of eternal life. We stick with it and we chew on it, because we know that the day will come when there shall be in us, a manifestation at least in part, of the character of God which He showed in perfection.

Now what I want to do now is to take you on a very quick journey! I'm going to compare John 6 with the roots of John 6. I'm going to take you back to Isaiah 55 and you might like to put your hand in Isaiah 55 and John 6, and then just focus on the screen for a few minutes, because I'm going to take you through this fairly quickly because I want you to see where John 6 is drawn from; and the key to it is verse 45. John 6 verse 45 is a quotation (at least the first sentence of it is a quotation) from Isaiah 54 verse 13. Now obviously Isaiah 54 leads us into Isaiah 55, this is the context; we're not going to go back to that, you can check that out in your own time, but Isaiah 54 verse 13 says, 'And all the children shall be taught of Yahweh', and Christ picks up those words here in John 6 verse 45, 'and they shall all be taught of God', in fact, the whole chapter or virtually the whole chapter is drawn from Isaiah 55. So here we go! let's just go on this little journey.

Isaiah 55 verse 1 we read these words, 'Come ye, buy and eat. In John 6 verse 5, the disciples ask, 'whence shall we buy bread?'

In Isaiah 55 verse 1 we read, 'he that hath no money can come and buy'; in John 6 verse 7, the disciples said, 'look, we haven't enough money, 200 pennyworth is not sufficient'.

Isaiah 55 verse 1 says, 'Ho, everyone!'; John 6 verse 7 says, 'Philip answered Him and said, 200 pennyworth is not sufficient for them that everyone of them might take a little'. The same words in verse 40, 'and this is the will of Him that sent Me, that everyone (He means Jew and Gentile) it doesn't matter, whoever responds to this 'bread from heaven'.

In verse 6 of Isaiah 55, we read of men seeking Yahweh, and there's an appeal made; John 6 verse 26, Jesus says, 'ye seek Me not because you saw the signs but because you came for the bread'.

In Isaiah 55 verse 2 we read, 'and you labour for that which satisfieth not'; that lines up

with verse 27 of John 6, 'Labour not for the food which perisheth'.

In Isaiah 55 verse 3 we read, 'I will make with you an everlasting covenant, the sure mercies of David'; The same language, verse 27 of John 6, 'food which endureth unto everlasting life'.

In Isaiah 55 verse 10 it says, 'as the rain cometh down from heaven'; John 6 verse 33 which says, 'cometh down from heaven'. So you can see, when I said that He was the rain which came down from heaven; so you can see, when I said that He was the rain that came down from heaven that produced bread, the language is actually drawn from Isaiah 55.

In Isaiah 55 verse 1, it says, 'everyone that thirsteth; come ye to the waters'; that's why the Lord, you see, in verse 35 at the end of that verse, He just adds this, He wants us to know where this is coming from and it's Isaiah 55, because He says, 'he that believeth on Me shall never thirst', and He picked that up from Isaiah 55.

In Isaiah 55 verse 3 it says, 'your soul shall live'; in John 6 verse 40 it says, 'you shall have everlasting life'.

In Isaiah 55 verse 2 it says, 'eat ye that which is good'; and, John 6 verse 54, 'whoso eateth my flesh, it will give them life'.

In Isaiah 55 verse 11, it says, 'it shall not return unto Me void'; John 6 verse 62, Christ says, 'What and if the Son of man ascend up where He was before. God said, His Spirit raised up His Son and He's going to get Him back in the embodiment of His character in a man.

Isaiah 55 verse 11 says, 'so shall My word be that goeth forth out of My mouth'; and, John 6 verse 63 says, 'the words that I speak, they are spirit and they are life'. So that is why, you see, that quotation is made in John 6 verse 45 from Isaiah 54 verse 13, the Lord is drawing from a context, He's not just plucking the eyes out; He's taking the whole context of Isaiah 55 and we need to go back to that chapter now.

This now will take us full circle, Isaiah 55 and we read in verses 8 to 11 these words, 'For my thoughts are not your thoughts, neither are your ways my ways, saith Yahweh'. We know that to be true, don't we? 'For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts'. So what comes from heaven? 'As the heavens are higher than the earth, my thoughts are not your thoughts'. So what does come from heaven? well, He tells us in verse 10, 'For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth'. So He equates the rain with the word that goeth forth out of his mouth; it shall not return unto Me void but shall accomplish that which I please and it shall prosper in the thing

whereto I sent it'. So what does this rain produce? well, the end of verse 10 tells us, 'that it may give seed to the sower and bread to the eater! Do you see what this is saying? We've got rain which produces bread, so the **rain** is the **cause** and the **bread** is the **effect**! So one is the producer and the other the product; rain produces bread.

You remember that phrase, don't you? 'He rained bread from heaven'. His Word came down from heaven and produced bread; we have seen who is the ultimate bread; the ultimate bread was **the Lord Jesus Christ**, the full manifestation of God. **I am the bread from heaven**, look at me and followed my example and listen to My words, and that is like receiving **rain**. Do you know what it's going to produce? It's going to produce a likeness to Me? bread! So it's cause and effect or put it this way - God's thoughts which are higher than our thoughts produce His ways.

You know, Paul says in Philippians 2 verse 13, 'It is **God who worketh in you**, both to will and to do! so the will is the cause the 'to do' is the effect! It is God that worketh in you both to will (thoughts) and to do (ways), now that's pretty simple, isn't it? So what is the motivation? given by God, it returns fulfilled to Him and what does it produce? the product (the seed) allows continuation (seed for the sower). So we receive the word of God, we reveal the understanding in our ways in what we do! One thing we do, is we teach it to others, we have seed to the sower (it's no good preaching the gospel if you don't know anything about it, you've got to have **seed** for the sower, but at the same time it also **sustains us**. So it does two things, it sustains us to eternal life, and it can be passed on to others that they may have eternal life. Thoughts and Ways, 'I rained bread from heaven upon you'. The power of the Word of God!

Now just to conclude our study tonight, I want to take you back to Exodus 16, because as we know, there were 3 types of manna in the wilderness, and those 3 types foreshadowed our Lord Jesus Christ (slide 13).

If we have a look at Exodus 16 verses 19 and 20, we read this, 'Moses said, Let no man leave of it until the morning; notwithstanding they hearkened not unto Moses, but some of them left of it until the morning and it bred worms and stank. Moses was wroth with them'. So there was **a common type of manna that they collected every day and it would rot overnight**; this represented our Lord Jesus Christ, He's the bread from heaven, **it represented our Lord Jesus Christ in His mortality** which He shared in common with his brethren, it could corrupt if left overnight.

The second type of manna is in verses 23 to 24, 'And He said to them, this is that of which Yahweh hath said, Tomorrow is the rest of the holy Sabbath unto Yahweh; bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning'. So this is different! 'They laid it up till the morning as Moses bade, and it did not stink, neither was there any worm therein' (so this provided for the 6th day and the 7th day) two days like a weekend, so this lasted over the weekend. **It foreshadowed Christ's preservation from corruption in the grave**.

Then there was the third type of manna, the incorruptible manna, now you look at verse 33 of Exodus 16, 'Moses said unto Aaron, take a pot and put an omer full of manna therein; and lay it up before Yahweh to be kept for your generations. As Yahweh commanded Moses, so Aaron laid it up before the Testimony, to be kept.' This portion did not ever corrupt, we believe that this manna is called 'the hidden manna' in Revelation 2 verse 17 (Slide 13); this is the manna which represented **immortality**. Specifically it was a type of Christ's immortality and ascension into the presence of God until He appears to give that same manna to those that overcome!

So here we've got our 3 types of manna which prefigure the work of the Lord Jesus Christ, He being, of course, the ultimate manifestation of the bread from heaven.

Just briefly, in Exodus 16 verses 12 and 13, we are told that the **flesh of quail** was given before the manna. Christ said His flesh, as we saw in John 6 verse 51, was the substance of the bread He gave for the life of the world. They had flesh before manna; manna appeared after the dew and **dew** apart from being a symbol of the word of God, it is also a symbol of resurrection as we know from Psalm 110 and Isaiah 26 verse 19; and Christ rose early in the morning as the firstfruits of them that slept. So whichever way we look at it, you see Christ emerging from this dramatic week of Israel's life in the wilderness. The week in which Yahweh gave them 'bread from heaven' which was to last until the end of their wilderness wanderings. Do you know when it stopped? it stopped in Joshua 5, that was the chapter in which Israel was circumcised for the second time. Paul tells us in Colossians 2, that circumcision equates to baptism; we were baptized in water. We're about to be baptized in Spirit and our nature changed; we'll be circumcised for the second time! The manna ceased the next day! We don't need the Word of God in the same form when we're immortal, and do you know why? because we will be the Word made flesh, and we'll go out as 'bread from heaven' to the mortals of the future age, to deliver the words of God that the rain which comes from heaven might produce seed to the sower and bread to the eater for them. That's what awaits us, b&s!

One final thing! I want to apply the **taste test**! Here in Exodus 16, we read in verse 31 about the taste of manna. Let's apply the taste test to ourselves; (we won't go to this passage) but in Numbers 7 verse 8, we are told that the manna was like fresh **oil**. I'll offer you after this meeting, instead of a cup of tea, a glass of olive oil, how do you reckon you'd go? I take olive oil all the time, so I've got used to it, it's like fresh oil, It's not terribly palatable, is it? it's not very appealing to flesh, it's bland, and that's what manna was like. In Exodus 16 verse 31 it says this, 'And the house of Israel called the name thereof Manna (what is it?) (4478) and it was like coriander seed, white; and the taste of it was like **wafers** made with honey'. Wafers, now this word 'wafers' means 'a flat thin cake' (6838) okay, when you have your meals from now on, you can only eat flat unleavened biscuits, that's your only food. Don't think we'd find that terribly palatable for too long! That's what God gave Israel, it tasted like wafers made with honey, so there was some sweetness!

Now it's important, b&s, it's important for us to test ourselves, what is our attitude to the Word of God, do we find it sweet? because it is unpalatable to flesh; the Word of God is antithetical to flesh, it is Spirit and we naturally are carnal and they don't mix. If you bring the Word of God into a man or a woman, it sets up tension; there is hostility between the ideas of God and the will of man, it's not terribly palatable to flesh. That's why God made it this way. He could have given them Tim Horton's, couldn't He? in the wilderness, but He didn't! He gave them flat little things on the ground and when you tasted it, it was like fresh oil but you could taste honey, there was a sweetness there; that's my experience! It takes me a while, I sit down with my bible open, I've come to do some study, but there's a resistance there; it's hard enough to get there for a start, but there's a resistance there, my nature would prefer to do something else, something easier, something more palatable to the flesh. But when I get there, I taste the sweetness! That's the lesson that God is giving to you and me.

Now this word there 'taste like' (2940), that word in the Hebrew 'ta'am' means 'to taste', 'has the idea of judgment, decision, decree'; when we pursue this word in the Old Testament is translated 'behaviour' in 1 Samuel 21 verse 13 and Psalm 34 in the title. This is where David changed his behaviour before Achish, king of Gath. You find the word rendered 'advice' in 1 Samuel 25 verse 33, and as 'understanding' in Job 12 verse 20, 'judgment' in Psalm 119 verse 66, and so on; 'discretion' and 'reason' in the book of Proverbs. So have you got the idea of this word? It's actually about perception and how you judge something, you know, you'll taste it! Like wine tasters, they don't swallow it, they taste it on the palate, so God is really saying, 'Israel, what does this **taste** like to you? because your decision about that is going to tell me something about you; because I gave it to prove you! to find out what was in your heart. I could have done it a different way but I want to know what's in your heart'. That's the lesson of the manna for us, b&s, and we have had One go before us, who gave Himself wholly to that which came from heaven, and because to Him it was the purest and most perfect taste of anything on earth, and He opened His ear morning by morning to collect that manna, before the sun was risen upon the day. Because of that, He was the full manifestation of the Father's character, He was the **bread that came from heaven!**