

RUF Bible Study – The Book of Exodus  
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Exodus 16 – Manna and Sabbath

I hear students complain about their meal plans all the time. I don't have enough meals. I have too many meals. The meals cost too much. Mostly, though I hear complaints about the quality and choices of the food. Freshmen just don't like it.

It wasn't ancient history by any means when I was in college. Just a few years ago. I can remember having the 21 meals a week plan and eating in the dorms every one of those meals. I would go through line and have two choices of each thing. One of two kinds of meat, vegetable, jello and dessert. I think they might have put in a salad bar when I was a junior.

Here at OU, you walk into the cafeteria and you can choose to get the salad bar of course. Or they'll make you a pizza or any kind of Italian food. You can go to the more Asian foods and the chefs will cook whatever you choose in a wok for you. You can get Chick-Fil-A, or burgers, or Mexican, or a smoothie and dessert from the gourmet place in town.

Apparently, that's not good enough. Or cheap enough (tell me where you can get whatever you want, as much as you want for dinner for \$9? Not even Golden Corral can match this). Or enough enough.

Now, don't get me wrong. I can relate to this. I don't experience real hunger either. I complain. I grumble. I want things my way for sure. The complaints about food, choices, convenience, pricing and all of that are really symptomatic of our hearts. We are not content with what we have, are we? We long for something else. If look deeper, if we dig deeper, we find out that really it's not the food, not the clothes, not the time – it's us. And that scares us.

Israel didn't like their meal plan. It consisted of – no food. Then a severely limited diet. But it was their hearts that God was dealing with, not their stomachs.

### ***Grumbling***

We see two instances of Israel's grumbling even before our chapter 16 passage. The first was back at the cusp of the Red Sea salvation, right before God showed himself as truly remarkable. They asked, "Did you bring us out here to die? Weren't there enough graves in Egypt?" They didn't trust in God's plan or provision, even though they had just seen what he had done in Egypt with the plagues. We cut them a little slack though, since they were scared and facing certain death.

Then it shows again. The left the edge of the sea and God led them to a place that only had bitter water to drink. Exhausted and thirsty, they complained again. God showed Moses a tree ("showed" is the word for "instructed" or Torah), and proved again his sovereignty over nature by making the water drinkable and a blessing for them. God tells them, "I am the one who heals you."

Now here we are two months later, and they don't have food. They actually did have meat but they didn't want to slaughter their own herds. They could eat milk and cheese, but that wasn't what they wanted.

So they "grumble." Grumble is the theme here, but it is a more serious thing than it sounds. They aren't just complaining. They are rebelling. They are leveling a serious and absurd charge against their leaders, imputing the worst motives because of their callused, stupid hearts; unfortunately, unbelief and sedition are becoming habits. This is the language of addiction. "At the first sign of difficulty or perceived inequity on God's part, they turn away from him with an attitude of contempt."<sup>2</sup>

They're grumbling to a third party about God because of their lack of faith, actually charging Moses and Aaron with attempted homicide. Their cry isn't "Give me liberty or give me death!" Instead it's "Give me bondage or give me death!"<sup>3</sup>

If you keep reading, you find out that this happens time and time again. In fact, after God provides them with food and they eat their fill for two years, we read in Numbers 11, they complain that they're tired of two years of eating manna and want something else. It's never good enough.

They're forgetful, ungrateful and show their lack of faith through their grumbling against God. Don't we do the same thing? We too are, in an age of instant gratification, want what we want and we want it now. We complain about our lives, our grades, the way we're treated, the pace of things, the disrespect we get, the food in the cafeteria, service at the rec center, cost of our education. Friends, we are in danger. We are in danger of becoming, what C.S. Lewis calls "a grumble."

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**Please include the following statement on any distributed copy:** By Doug Serven, © Doug Serven, 2007, website: [www.ouruf.org](http://www.ouruf.org). For this series, I used commentaries on Exodus from Cole, Ryken, Enns, Childs, Pink, Cassuto, Motyer and Currid, as well *A House for My Name* by Leithart, *From Paradise to the Promised Land* by Alexander, and *The Gospel According to Moses* by A Dickson. I listened to sermons from Tim Keller and Les Newsom. The reader should assume that none of the ideas expressed are original to me.

<sup>2</sup> Enns, 330

<sup>3</sup> From Ryken

Hear Lewis on this from *The Great Divorce*: *At this moment we were suddenly interrupted by the thin voice of a Ghost talking at an enormous speed. Looking behind us we saw the creature. It was addressing one of the Solid People and was doing so too busily to notice us. Every now and then the Solid Spirit tried to get in a word but without success. The Ghosts' talk was like this:*

*'Oh, my dear, I've had such a dreadful time, I don't know how I ever got here at all, I was coming with Elinor Stone and we'd arranged the whole thing and we were to meet at the corner of Sink Street; I made it perfectly plain because I knew what she was like and if I told her once I told her a hundred times I would not meet her outside that dreadful Marjoribanks woman's house, not after the way she'd treated me.... That was one of the most dreadful things that happened to me; I've been dying to tell you because I felt sure you'd tell me I acted rightly; no wait a moment dear, till I've told you – I tried living with her when I first came and it was all fixed up. She was to do the cooking and I was to look after the house, and I did think I was going to be comfortable after all I'd been through but she turned out to be so changed, absolutely selfish, and not a particle of sympathy for anyone but herself- as I once said to her, "I do think I'm entitled to a little consideration because you at least lived out your time, but I oughtn't to have been here for years and years yet" – oh, but of course I'm forgetting you don't know – I was murdered simply murdered, dear, that man should never have operated, I ought to be alive today and they simply starved me in that dreadful nursing home and no one ever came near me and...'*

*The shrill monotonous whine died away as the speaker still accompanied by the bright patience at her side, moved out of hearing.*

*'What troubles ye, son?'*

*'I am troubled, Sir' said I, 'because that unhappy creature doesn't seem to me to be the sort of soul that ought to be even in danger of damnation. She isn't wicked: she's only a silly, garrulous old woman who has got into a habit of grumbling, and feels that a little kindness, and rest, and change would do her all right.'*

*'That is what she once was. That is maybe what she still is. If so, she certainly will be cured. But the whole question is whether she is now a grumbler.'*

*'I should have thought there was no doubt about that!'*

*'Abe, but yet misunderstand me. The question is whether she is a grumbler, or only a grumble. If there is a real woman – even the least trace of one – still there inside the grumbling, it can be brought to life again. If there's one weak spark under all those ashes, we'll blow it till the whole pile is red and clear. But if there's nothing but ashes we'll not go on blowing them in our own eyes forever. They must be swept up.*

*'But how can there be a grumble without a grumbler?'*

*'The whole difficulty of understanding Hell is that the thing to be understood is so nearly Nothing. But ye'll have had experiences... it begins with a grumbling mood, and yourself still distinct from it, perhaps criticizing it. And yourself, in a dark hour, may will that mood, embrace it. Ye can repent and come out if it again. But there may come a day when you can do that no longer. Then there will be no you left to criticize the mood, nor even to enjoy it, but just the grumble itself going on forever like a machine.*

This is frightening stuff. To be reduced to “a grumble.” What if you can no longer repent of your grumbling? What then? This is a test, a place to repent and come out if it again.

What we see is the God has brought his people here to test them, so they can come out. This is Wilderness University, and I haven't seen a Christian tshirt with that on it yet. These are tests – not trials to prove their worthiness. They aren't and never will become “good enough” to warrant his attention. No, God tests his people for *their* benefit, not for his. God's people learn the nature of obedience. He is wanting them to see their need of him. Not to answer their prayers but to be the answer to their prayer.

That's what we learn Wilderness University. God's people are already saved, but they don't understand the true nature of faith. They are constantly thinking the Old Way. The need to be transformed by the renewing of their minds to thing the New Way. Commentator Peter Enns puts it this way: “God wants to produce in his people a deepening relationship with him as their covenant God so that they will better understand the importance of keeping the Sabbath, the other commands, and the need to trust him daily. They are being taught how to obey God... By testing them, God is teaching them.”<sup>4</sup>

Has God brought you to Wilderness U yet? Or have you been too protected to be there? When your boyfriend broke up with you, when you got drunk, when you slept with her, when you flunked your test, when you saw your ugliness in how you talked to your parents, when you didn't get the thing you wanted – did you ask God to fix it, to make it better? Or did you ask for *him*? “All our dissatisfaction and discontent is ultimately directed against God.”<sup>5</sup>

All your rage, your anger, your disappointment, your complaining is really the substance of what psychologists call “displacement.” You aren't mad at the thing itself; you're really mad at God. He's to blame for this. After all, he led you there/here, didn't he?

God is giving you what you need, not what you want. You need to see your need of him. Let him supply that need for you. Talk to someone about it. Make an appointment. Grab someone and look at these things together. Talk them out. Talk

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<sup>4</sup> Enns, 332

<sup>5</sup> Ryken, 425

about your life, your church, your group, your God. Talk about what you're mad about. Then you may be able to deal with them.

You're mad. I know it. I'm mad. I feel cheated by God. There is a life out there I could have had. Different experiences. Better stuff. I didn't have to get robbed in November. I could have married a more loving wife and had more obedient kids and... these are the things going on with us.

What is it with you?

### ***Provision 1 – Quail and Manna***

Now, what do you think God should do with these whiny people? Personally, I don't like whining. No Whining is a great policy. I used to work with high school kids and made that a mantra before any event or trip. No Whining. I'm not going to put up with it. No Six Flags for you. You should be grateful. And if you're not, then you can stay home. I don't need it.

God should be more like me; he should have punished them. Instead, he blesses the malcontents by giving them mercy and grace. When the Hebrews complained to Pharaoh, the king of Egypt made it harder for them by forcing them to make bricks without straw. When they grumble to God, God responds to their complaints by abundantly providing for them. Huh.

Yes, in slavery they had all the food they wanted. Pharaoh gave it to them so that he could work them harder. They had to be fed so they could perform for them. They were tools. Slaves are like that.

But God gives them meat and bread.

First he sends quail, which doesn't seem that miraculous. Quail are quite known to fly at night. They migrate, and when they are tired they can be caught by hand. Big deal. But there they are at just the right time! And so many of them! This is a miracle of timing and extent. In Ps. 78:26-29 we read: *He caused the east wind to blow in the heavens, and by his power he led out the south wind; 27 he rained meat on them like dust, winged birds like the sand of the seas; 28 he let them fall in the midst of their camp, all around their dwellings. 29 And they ate and were well filled, for he gave them what they craved.*

And then we have the manna. We're not sure exactly what this is but there are different theories involving lichens and lice. Ew. We know it was a "flake-like" thing. Some of the commentaries have the word "globule." Globules are – I'm not sure what globules are either.

Notice that the Hebrews didn't know what it was, so it couldn't have been that common. And it came every day in mass quantities, so it wasn't seasonal but consistent for 40 years. And whatever it was it became rotten every night, except on Friday night because of this thing called the Sabbath. In the Bible manna is called "Bread of the Lord," "Bread of heaven," "bread of angels," and "spiritual food." As Phillip Ryken writes, "It was the original wonder bread."

Ah but there were instructions to be followed here, another test of sorts. This manna wasn't to be hoarded, but they were to gather as much as they need for one only day. They were to collect each morning one omer, which would be about a half gallon. You might guess that not everyone thinks this daily stuff is a good idea, and they want to employ some thrift and conserve some effort, so they gathered more than one day's worth. Everyone who did that found rotten manna with smelly worms in it the next day, so they had to go back.

This is strange. This seems unnecessary. What is the deal? That question is answered later in Deut. 8:3 *And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord.*

Manna is feeding them yes. But it is pointing to something else. It is really about showing Israel that they are in "a perpetual state of dependence."<sup>6</sup> They are anxious about their lives, about what they will eat. And every day God provides for them their daily bread. He is teaching them to know him daily.

Faith in God, walking with God, isn't a one-time deal. Yes, there is a salvation experience. We discussed from chapter 15 how there is an event of crossing over from death to life, Red Sea for each of us. But we may not always know when that was, to be honest. I can think of numerous people who cannot name the day they became Christians. And numerous others who thought they knew but then later weren't as sure. Writing your name in your Bible when you walked down the aisle or prayed the prayer isn't what makes you a Christian. The Bible never says anything about "asking Jesus into your heart."

It does say that there is a crossing from death to life. When Jesus enters your life you are what we call "justified." You are declared "not guilty" and his life pays for yours and his death pays for yours.

But walking in faith, living life as a Christian is a *daily* thing. You didn't only need grace then. You need grace now. You need God's provision now. You need bread today, not just yesterday but today. You forget. You get hungry. You grumble. You live like the Old Man, and you need God today and every day.

Are you trying to live off of manna from high school youth group? Are you thinking that you're a good person because of something that happened back there, back then? Do you understand that you need God's grace and provision today and every day? Do you think you've had enough Bible or enough prayer or enough community or enough pasturing to last awhile?!

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<sup>6</sup> Enns, 326

Friends, we are all an inch away from stumbling. It can happen to you. If you don't think it could happen to you, then you don't know yourself or your sin very well. You need grace, you need the gospel, you need God's provision for you today and every day or else you will ruin your life.

### ***Provision 2 - Sabbath***

It's interesting that God provides something else for the people here. Not only does he give this strange, What is it? manna, but he reminds them of another law, another principle for them regarding its collection. Don't do it on Saturday. On Friday, you are to collect two days' worth, store it and, unlike on the other days, it won't go bad and you can eat it on Saturday. Uh, why? God tells them – because it's my Sabbath.

This is the first mention of the Sabbath laws, and you should not that it is before the 10 Commandments at Mount Sinai in chapter 20. But we've heard of this concept before, as this idea of a day of rest is a creation ordinance from Gen. 2

In this day, the day of rest, the people are to refrain from gathering food, and God refrains from sending food. In a sense, God ceases to work; God keeps the Sabbath.

We mentioned that not everyone thought this was a good idea. They didn't like this pattern. God asks them the haunting question, "How long will you refuse to keep my commands and instructions?" (v. 28), which sounds eerily familiar to what he asked in 10:3 to Pharaoh. And that isn't good.

"Old Israel" is talking. They didn't have a Sabbath in Egypt. They were worked seven days, and to the bone for the good of someone else only, for "the man" to be sure.

You can be sure that the Hebrews, like us, thought the Sabbath was oppressive. This Sabbath thing surely was a drudgery, a dull legalism.

Like us, there was a pressure from our culture, a preference to follow their own agenda. We offer up another excuse to not keep the Sabbath, that of the fear of legalism.

What was, and what is, the Sabbath about.

It is a day of rest, of worship, and of mercy. We rest from our worldly cares. We worship God on the Lord's Day (switched to Sunday because of the resurrection). And we remember to help others.

We look back to creation as we mentioned in Genesis 2 when God made all things out of nothing and all very good and then he rested on the seventh day. You have to ask yourself, Why?

We look to salvation. The gift of the Sabbath was for the remembrance of salvation. Deut. 5:15 *You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day.*

We look to resurrection, the finished work of Christ. Hebr. 4:9-11 *9 So then, there remains a Sabbath rest for the people of God, 10 for whoever has entered God's rest has also rested from his works as God did from his. 11 Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.*

The Sabbath isn't meant to be a chore, but it is for humanity's well-being, a delight, a blessing to us. You have a day to rest!

But that's just it. We have become a culture bad at resting. We hate inactivity. We despise unproductiveness. We don't like "downtime." We manage, we check, we get ahead. Resting is for the weak.

We're too busy. We need rest.

If we don't, we betray who our real master is. We show that we're working for Pharaoh, not God. "Rushing around from one activity to the next, trying to get ahead in life, always working and never waiting (even on Sunday), - this lifestyle comes from the sinful nature. According to the Bible, there is no peace or rest for the wicked (Is. 48:22). Therefore, as Christians, we are called to stand against the strivings of the surrounding culture."<sup>7</sup>

This is a touchy issue, and many of you will be offended by it. You will claim that I'm being a legalist. You will be upset that I'm meddling in your affairs with God. You will say that you "have to" work in order to just stay pace. But you see, I haven't offered one suggestion or specific yet. You're mad at the bare bones idea of a day off for God. We are a nation of workaholics, and our workaholism has become sacrosanct even our churches and Christianity.

Let me just say that a picture of that is our increasing lack of sleep. In a book I've been reading, *Overachievers*, the author touches on the growing sleeplessness of our youth. She writes:

*"In some high schools, ambitious students fall into an unofficial competition regarding who sleeps the least. The less sleep they get, the more work and activities they can take on. A need for sleep is sometimes seen as a weakness, and the lower number of hours a student can get away with, the brighter the badge of honor. A common refrain among overachievers is that it is necessary to sacrifice sleep for success...*

*Unlike adults, who need an average of eight hours of sleep, teenagers require about 9.25 hours per night...*

*Obviously, they aren't getting it. In an informal poll I took of high school students across the country, many teens said they get six or fewer hours of sleep a night, a figure that supports local and national polls."*

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<sup>7</sup> Ryken, 442

*For teens, sleep deprivation can have a more dangerous outcome than missing class. Research has linked insufficient sleep to depression and other health issues, low grades, disciplinary problems, poor concentration, and strained relationships with family and friends. The National Sleep Foundation reported that for students ... who are 'heavily involved in school and community activities, their jobs and other responsibilities,' sleep deprivation can cause negative moods, decreased school performance, increased likelihood to try stimulants, and a higher risk of suicide and death.*"<sup>8</sup>

I have heard of this same thing in with college students I deal with. One student told me that she averaged four hours of sleep a night when she lived in the sorority house, and that to get any more was to be ill-thought of as not trying hard enough to do enough. And I watch you fall asleep at all times during the day. It really doesn't matter, so don't blame it on your "biorhythms." You're too tired. You should sleep more. You should sleep a third of your life, so you should think about it and take it a little more seriously.<sup>9</sup>

Sleep is a picture of rest. It is rest. And rest is a picture of faith in a Creator, Salvific God who cares for and provides for his people. Lauren Winner writes of this in an essay that appeared in Books and Culture magazine.

*The irony is that although many of us trade sleep for productivity, we would actually be more productive if we slept more. When we don't get enough sleep, we accumulate "sleep debt" which has to be paid back. (It's no coincidence that we describe this state with a metaphor drawn from banking, one William Wordsworth nicely turned on its head when he asked, in his poem "To Sleep," "Without Thee what is all the morning's wealth?") We concentrate better and are less easily distracted when well-rested. A study from the University of Minnesota recently showed that when high schools started the day 85 minutes later, at 8:40 A.M. instead of 7:15 A.M., students got more sleep at night, fell asleep in class less often, and got better grades. When we've gotten good sleep, we are also happier, nicer, and healthier. Michael Irwin, director of the Cousins Center of Psychoneuroimmunology at UCLA, says, "Even a modest disturbance of sleep produces a reduction of natural immune responses and [production of] T-cell[s]," the cells that combat the effects of viruses and other pathogens on our bodies.*

*Indeed, sleep deprivation carries great costs, both in dollars and in human life. Tragedies related to sleep deprivation—car wrecks, accidents at the workplace, and so forth—cost Americans more than \$50 billion a year, and result in at least 20,000 deaths. The National Highway Traffic Safety Administration says sleep deprivation causes 100,000 traffic accidents a year. (The slower response time of people who've not gotten enough sleep accounts in part for the spike in wrecks on the day after the spring shift to Daylight Savings Time, when people often lose an hour of sleep.) Psychologist and sleep specialist Stanley Coren has suggested that the accidents at Chernobyl and Three Mile Island both occurred in part because sleepy employees, dragged down by sleep debt, were "not working at top efficiency and were not motivated to check details closely." According to Coren, sleep deprivation was also a factor in the Exxon Valdez oil spill. To save money, Exxon had been cutting back on staff, which required the remaining employees to put in longer hours. The oil spill would not have happened had not an exhausted third mate fallen asleep on the job.*

Winner closes with this:

*It's not just that a countercultural embrace of sleep bears witness to values higher than world, the deceitfulness of riches, and the desire for other things. "A night of good sleep—a week, or month, or year of good sleep—also testifies to the basic Christian story of Creation. We are creatures, with bodies that are finite and contingent. For much of Western history, the poets celebrated sleep as a welcome memento mori, a reminder that one day we will die: hence Keats's ode to the "sweet embalmer" sleep, and Donne's observation, "Natural men have conceived a twofold use of sleep; that it is a refreshing of the body in this life; that it is a preparing of the soul for the next." Is it any surprise that in a society where we try to deny our mortality in countless ways, we also deny our need to sleep?*

*The unarguable demands that our bodies make for sleep are a good reminder that we are mere creatures, not the Creator. For it is God and God alone who "neither slumbers nor sleeps." Of course, the Creator has slept, another startling reminder of the radical humility he embraced in becoming incarnate. He took on a body that, like ours, was finite and contingent and needed sleep. To push ourselves to go without sleep is, in some sense, to deny our embodiment, to deny our fragile incarnations—and perhaps to deny the magnanimous poverty and self-emptying that went into his Incarnation.*

I could talk about this a lot. Resting, sleeping, saying no to the things you could do – these are spiritual activities. Some of you have fathers, or know people, or are people who aren't all there. Their minds are somewhere else. It's difficult for them to be present. Recently one student told me that her father watches television every night while eating dinner, and always has. She graduated and moved back in and noticed that this habit made him distant and unconnected. He was distracted and "away." He needed to say no to some things so he could say yes to others. But that's "no fun."

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<sup>8</sup> Alexandra Robbins, *Overachievers*, 177-179

<sup>9</sup> I do. I have quite a few sleep props and want even more. A temperpedic bed is my dream.

I think it's safe to say that I haven't found that many Sabbatarian legalists running around on campus. I doubt that is your temptation. And I don't want to be the Sabbath police, handing out tickets for violations on the Lord's Day. How about you think about it yourself. Do you get enough rest? What are you saying by not resting enough? What does the Lord's Day mean for you? Does the Sabbath mean anything at all?

There is enough bread. Rest is good for the body and good for the soul. It is good for you. It is faith.

### **Provision 3 – Jesus**

Now what do think God's last provision is? When I talk about "bread from heaven," what do you think of? It's almost made too easy for me. John does the hard work of connecting this story with Jesus in John 6 and all I have to do is follow him.

John 6:30 *So they said to him, "Then what sign do you do, that we may see and believe you? What work do you perform? 31 Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'"* 32 *Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is he who comes down from heaven and gives life to the world."* 34 *They said to him, "Sir, give us this bread always."*

35 *Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst."*

Just like at the feeding of the five thousand, which included meat and bread, Jesus again feeds the people. And they made a direct association with him and Moses, with his bread and the manna. They want a sign from him. A sign so that they can believe.

Jesus says that he is the Bread of Life, that those who eat from "this bread" are greater than those who ate the manna. He goes on: 47 *Truly, truly, I say to you, whoever believes has eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread that comes down from heaven, so that one may eat of it and not die. 51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh."*

Look, Jesus says, "Everyone who ate manna is now DEAD. Don't look for manna, since that was never the real point. Look to God for you sustenance and salvation – the true and living bread from heaven. I am that bread.

We must not judge our circumstances by our "stomachs." When we do that, and it's certainly easy to do, we are defining our situations in terms of our own perceptions. I need this. I need that. I'm not getting this or that. But God says our needs are different. Man does not live on bread alone, but on every word that comes from the mouth of God. We need God and his word to make sense of things for us. Jesus says this same thing in the Sermon on the Mount. We are so worried, so anxious about what we eat, drink, clothes we wear. Upward mobility is a powerful thing and we are taught that we never really ever have enough. There is always more. There is always bigger and better. Faster. Sleeker. Cooler.

We are told we are the center of the universe? That we must meet our perceived needs.

But the way of the cross is different. God is our need. He is our bread, and he is our water. We learn to pray for his kingdom come, his will be done.

When Jesus taught them this lesson in John 6, what was their response? Can you guess? They grumbled. They hated it. They grumble when they get the bread of life. So do we, far too often. We want God on our own terms. We aren't interested in what Jesus has to offer.

Do you feed on the bread of life? Have you walked through the waters of baptism like in the Red Sea? Have you crossed over from death to life by faith in the Son of God (John 5:24)?

Do you daily see your need of him? Can you see your grumbling heart and still repent?

Martin Luther has a hymn that captures much of what we've been speaking of (here are three of the verses):

Here the true Paschal Lamb we see,  
Whom God so freely gave us;  
He died on the accursed tree—  
So strong His love!—to save us.  
See, His blood doth mark our door;  
Faith points to it, Death passes over,  
And Satan cannot harm us. Alleluia!

So let us keep the festival  
Where to the Lord invites us;  
Christ is Himself the joy of all,  
The Sun that warms and lights us.  
By His grace He doth impart  
Eternal sunshine to the heart;  
The night of sin is ended! Alleluia!

Then let us feast this Easter day  
On the true Bread of Heaven;  
The Word of grace hath purged away  
The old and wicked leaven.  
Christ alone our souls will feed;  
He is our Meat and Drink indeed;  
Faith lives upon no other! Alleluia!

Two sleep quotes from Lauren Winner's essay:

*My subject is the theology of sleep. It is an unusual subject, but I make no apology for it. I think we hear too few sermons about sleep. After all, we spend a very large share of our lives sleeping. I suppose that on an average I've slept for eight hours out of twenty-four during the whole of my life, and that means that I've slept for well over twenty years. What an old Rip van Winkle I am! But then, what Rip van Winkles you all are, or will one day become! Don't you agree then that the Christian gospel should have something to say about the sleeping third of our lives as well as about the waking two-thirds of it?*

—John Baillie, "The Theology of Sleep," in *Christian Devotion* (1962)

I don't like the man who doesn't sleep,  
says God.  
Sleep is the friend of man,  
Sleep is the friend of God.  
Sleep is perhaps the most beautiful thing  
I have created.  
And I myself rested on the seventh day. ...  
But they tell me that there are men  
Who work well and sleep badly.  
Who don't sleep. What a lack of  
confidence in me.

French poet Charles Peguy