

October 29th, 2023

The Feast in the Wilderness

Exodus 16:1-21

A type of our sanctification

The Israelites are now in the wilderness on the way to the Promised Land. And this journey is both historical fact and a type of our journey to glory. Typologically we saw our salvation in Christ when the Passover Lamb was slain and Pharaoh and His army drown in the Red Sea. Now as Israel travels to the Promised Land, we see our sanctification. The LORD is testing Israel just as He tests our faith (James 1:3). Last week they were *tested* at the waters of Marah (v.22-27). This morning, the LORD tests them by giving them their daily bread from Heaven (v.4).

The Bread that shapes Scripture

Like the Passover Lamb, and the Red Sea crossing, this passage shapes all of Scripture. This Bread from Heaven is sung about in the Psalms (78, 105), it becomes the content of national prayer in Nehemiah (9:15, 20), it is *the object lesson* Moses points to in Deuteronomy (8:3, 16);¹ it is forever enshrined in the Lord's Prayer—"Give us this day our daily bread" (Matthew 6:11).² In all four

¹ I would argue it's alluded to in Isaiah 55:2

² Additionally, bread is part of the sacrament of the Lord's Supper - Matthew 26:26; Mark 14:22; Luke 22:19; Acts 20:7; 1 Corinthians 10:16; 1 Corinthians 11:23ff. Likewise, the Church is one bread since we are the body of Christ - 1 Corinthians 10:17

gospels, Jesus twice re-duplicates this miracle by turning a handful of bread into enough food to feed thousands³

The Glorious Feast of the Gospel

But most vitally, in John 6 Jesus authoritatively teaches us what the Bread from Heaven really meant. He said in John 6:32-33 “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. ³³For the bread of God is he who comes down from heaven and gives life to the world.” And then He says in v.35 “I am the bread of life.” Dear congregation, this feast that God gave Israel in the wilderness was no ordinary feast. It was Christ *Himself*. He was to be their daily bread. Loved ones, Jesus Christ is not just given to us one time, to be eaten up by faith, and then we move on. He is the Supper we feast upon again and again and again. He is very bread of the gospel—not the gifts He gives us—but Jesus *Himself*. He is as one Puritan called Him “The Glorious Feast of the Gospel.”⁴ So let’s consider this Feast that God spread for Israel in the wilderness.⁵

I. An Undeserved Feast

The wilderness of sin

v.1 tells us that Israel arrived at the wilderness of Sin—a very fitting title in the English, yet the word means marshy or muddy. Just as Christian in Pilgrim’s

³ The feeding of the 5,000 in all 4 gospels - Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14; and the 4,000 in Matthew 15:32-39 and Mark 8:1-10.

⁴ Richard Sibbes

⁵ Psalm 78:19

Progress left the City of Destruction and landed in the Slough of Despond, so the Israelites left Egypt and found themselves in this muddy place called the wilderness of Sin.⁶ And sinning is *precisely* what they did. They were drowning in it. Look at v.2 “And the whole congregation of the people of Israel *grumbled* against Moses and Aaron in the wilderness.” They *grumbled* just like at the waters of Marah. Here it’s emphasized 8 times in our passage (v.2, 7, 8, 9, 12). But here Moses explicitly says their *grumbling* is not against Moses and Aaron but against the LORD.

- Halfway through v.7 “...he has heard *your grumbling against the LORD*. For what are we, that you grumble against us?”
- Halfway through v.8 “the LORD has heard your grumbling *that you grumble against him*—what are we?”
- End of v.8 “Your grumbling is not against us *but against the LORD*.”

‘You are killing us’

And the grumbling was very specific. Look at v.3 “...and the people of Israel said to them, “Would that we had died by the hand of the LORD in the land

⁶ In Pilgrim’s Progress, Christian’s first encounter of leaving the City of Destruction was falling into the Slough of Despond—of bog, a swamp of sin and despair. Help told Christian: “This miry slough is such a place as cannot be mended. It is the descent whither the scum and filth that attends conviction for sin, doth continually run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost condition, there arisen in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of the ground.” John Bunyan, *The Works of John Bunyan Vol. 3*, (Carlisle, PA.: The Banner of Truth Trust, Reprint 2009), pg. 92. Whether Bunyan intended this Slough to represent the Wilderness of Sin, I do not know. But the hearts of the Israelites (as a whole) certainly matched the marshy muddy ground they now walked on. And their spirits, far from walking on solid ground, were continually being weighed down with the lusts of their flesh. They traveled here “on the fifteenth day of the second month after they had departed from the land of Egypt.” This is precisely one month after they had left Egypt (Passover/the Feast of Unleavened Bread began on the 14th day of the first month and they were released on the early morning of the 15th—Numbers 33:3). I believe this was their 6th destination since leaving Ramses (Succoth then Etham then Pi-hahiroth then Marah then Elim and now the Wilderness of Sin).

of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger.” They did not learn anything from their first test. Instead of praying and asking God to supply them with food—they complain and covet and accuse. They experienced the greatest miracles in the ancient world and yet they instantly despised them all and cursed and blamed God: ‘at least in our slavery we had full bellies...you brought us out here to kill us...it would have been better to die with the Egyptians.’ They looked back on their slavery with longing, they looked back at the meat pots and bread, and they preferred full bellies to the God of the universe.

All the congregation

But there is something more you need to see. Look again at v.2 “And *the whole congregation* of the people of Israel grumbled...” Last week I mentioned that Israel was a mixture of unbelievers and true believers. Who is grumbling here? All of them! *The whole congregation...grumbled.* All of them—both the unbeliever and believer—rebelled against the God who delivered them from Egypt. All of them accused God of trying to kill them. All of them preferred their slavery to Him. All of them were entirely undeserving of the smallest crumb of bread. All of them deserved the wrath of a holy God.

1st Principle: No one deserves this feast

That brings us to our **first principle**: *There is no one single human being—believer or unbeliever—who deserves the glorious feast of the gospel.*

Informatory Use

It's Reformation Sunday. We remember on this Sunday that God recovered the free grace of the gospel 500 years ago during the Protestant Reformation thus transforming the world. All Christians will say we are saved by grace. But it's Reformed Theology in particular that highlights how radically undeserved and free this grace is. How sinful is mankind? How sinful are you? How sinful am I? In 2008 before I embraced Reformed Theology, I would have said 'yes I am very sinful.' All Christians can say that. But as I was studying these things, God the Holy Spirit opened the eyes of my heart to see something I had never seen before. I was reading Romans 3:10-12 a passage I had read or heard read a hundred times: "None is righteous, no, not one; ¹¹ no one understands; no one seeks for God. ¹² All have turned aside; together they have become worthless; no one does good, not even one." I had *always* applied that verse to especially wicked people, but not to me. Certainly I wasn't one of those who didn't seek God, certainly I wasn't worthless, certainly I have done some good, right? And as I was reading that passage at my dinner table, the fear of God came over me. I realized these especially wicked people, that Scripture was talking about included me! It includes you. All mankind. No one deserves the Feast in the wilderness. "For all have sinned and fall short of the glory of God."⁷ And no one will ever start deserving it. Jesus said in Luke 17:10 "So you also, when you have done all that you were commanded, say, 'We are unworthy servants; we have only done what was our duty.'" Salvation is *entirely undeserved*. That's our **first principle**: *There is no one single human being—believer or unbeliever—who deserves the the glorious feast of the gospel.*

⁷ Romans 3:23

II. A Heavenly Feast

The Bread rain

As God looks down on these ungrateful undeserving wicked worms of the earth who accused Him—the Holy God of Heaven—of evil, what should He do? What would you do? Certainly He’s going to rain fire and brimstone down upon them like He did with Sodom and Gomorrah right? Look at v.4 “Then the LORD said to Moses, “Behold, I am about to rain bread from heaven for you...” Stop. Not brimstone, but Bread. Not the fires of hell, but a feast from Heaven. These are the moments in Scripture that you have to stop and admire the grace of God. What kind of a God are You? David committed adultery and murder, and yet You made the son of that illicit union, Solomon, the ancestor of Christ. Paul was a Christian killer, and you made Him an author of Scripture. These Israelites accused You the Holy God of trying to murder them, and You give them bread from Heaven. What kind of a God are You?

The Glory in the cloud

But’s it not just *any* Bread. Look halfway through v.9 Aaron tells Israel “*Come near* before the LORD.” Their sin doesn’t drive Him away, rather He bids them to come near Him.⁸ v.10. “And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, *the glory of the LORD* appeared in the cloud.” This is the first time this phrase appears in Scripture—*the glory of the LORD*. Calvin rightly says here this glory is “not that which they saw daily [in the pillar of cloud] but...[this] was

⁸ When Isaac told Jacob to come near to him (Genesis 27:26) it was to kiss him and bless him. The blessing was this: “May God give you the dew of heaven and of the fatness of the earth and plenty of grain and wine” —that blessing is here realized. God was giving Jacob’s posterity the dew of heaven.

manifest to them in an unusual manner.”⁹ Something they had never seen before.¹⁰

“What is it?”

Halfway through v.12 Say to them, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.’¹³ In the evening quail came up and covered the camp, and in the morning dew lay around the camp. ¹⁴ And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. ¹⁵ When the people of Israel saw it, they said to one another, “*What is it?*” For they did not know what it was. And Moses said to them, “It is the bread that the LORD has given you to eat.” You’ll notice in the ESV a footnote next to their question “*What is it?*” That phrase in the Hebrew is the same word for manna, literally *a whatness*. Manna means “*What is it?*” Oh what a fitting name! There was nothing like it on earth. They had never seen anything like it before. It’s the reason Psalm 78:25 called it “the bread of angels.”¹¹ It was supernatural bread, bread that came down from God Himself. Bread given by the glory of the LORD in the cloud. Bread that gave life to undeserving sinners.

2nd Principle: the Bread God gave the world

That brings us to our **second principle**: *God sent His Son from Heaven to be a feast of life for sinners.*

⁹ John Calvin, *Calvin’s Commentaries Vol. II*, (Grand Rapids, MI.: Baker Books, 2009), pg. 274

¹⁰ The Lord never appears more glorious than when Christ is made known. Jesus is the greatest manifestation of the glory of God. cf. John 1:1-14; 2 Corinthians 4:6

¹¹ Paul called it “spiritual food” in 1 Corinthians 10:3

Celebratory Use

This is the **first glory** of the gospel my friends: Just as the manna was a free gift from God to undeserving sinners, *so God sent Jesus Christ His Son into the world freely, graciously, without price.* Jesus said in John 6:32 “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.*” Loved ones, did you hear what Jesus said to you? My Father *gives you* the true bread from heaven. He *gives* it to you *freely*. You don’t have to earn it, you don’t have to merit it, no amount of good works can purchase it. It’s free Bread.

The **second glory** of the gospel is that this Heavenly Bread solves your greatest crisis. Certainly Israel had a food supply problem, they were going to run out.¹² God solved this crisis with the daily manna. But the greater crisis was their sin. What would become of their sin against God? What becomes of ours? The whole point of this manna was that it pointed to what the Son of God would do for us. John 6:33 “For the bread of God is *he who comes down from heaven* and gives life to the world.” v.51 “the bread that I will give for the life of the world *is my flesh*” (v.51). Christ’s own flesh is our bread—meaning His death on the cross is what gives us life.

The **third glory** of the gospel is that this life is received *by faith alone*. Jesus said “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.” 1) God the Father *freely* gives the Feast. 2) God

¹² I find great merit in Michael Barrett’s argumentation that they did have food (flocks, herds, cattle that provided milk and cheese). Michael P. V. Barrett, *The Gospel of Exodus: Misery, Deliverance, Gratitude*, (Grand Rapids, MI.,: Reformation Heritage Books, 2020), pg. 134. But it does seem that being in the wilderness, not in the Promised Land where they could grow grains, vegetables, fruit etc, that they would have eventually run out of food. The ecology of the wilderness, naturalistically speaking, couldn’t sustain 2.5 million+ people. Though Israel’s sin certainly included discontentment as Barrett says, I believe the other issue here was there was a real need for life-giving food, as Deuteronomy 8:3 suggests and the miracles in the gospel suggest when Jesus multiplied the loaves to satisfy their hunger so that they would not faint going back to their homes.

the Son is the *Himself* the Feast. 3) We partake in this Feast *by faith alone*. Salvation happens when the soul feasts on Jesus *by faith*. When Israelites feasted on the manna with their mouth they lived. When a man takes hold of Christ and feasts on Him *by faith*, He will live forever. John 3:36 “Whoever believes in the Son has eternal life.” That’s our **second principle**: *God sent His Son from Heaven to be a feast of life for sinners.*

III. An All-Satisfying Feast

All-satisfying bread

First consider how God provided this manna in abundance so that everyone ate as much as they wanted.

- v. 8 And Moses said, “When the LORD gives you in the evening meat to eat and in the morning *bread to the full...*”
- Halfway through v.12 “...in the morning you shall be *filled with bread*.”
- v.16 “This is what the LORD has commanded: ‘Gather of it, each one of you, *as much as he can eat.*”
- End of v.18 “Each of them gathered *as much as he could eat.*”

This bread always satisfied their hunger every single day. None could ever say ‘I’m still hungry.’ What a picture of the Lord Jesus Christ! He fills the soul, and yet there is still more of Him to give. Just as there was always more manna, so there is always more Christ. All ordinary food can be consumed, but with

Christ there is always more. The 5,000 were fed—all had as much as they desired—and yet there was enough bread left to fill 12 baskets (John 6:13).¹³

Heavenly sweet bread

But there's more. There's another description of this bread in v.31 "Now the house of Israel called its name manna. It was like coriander seed, white, and the taste of it was like wafers made with honey." Wafers made with honey. How delicious does sound? What are you having for breakfast Bob? Wafers made with honey.

Why not lima beans?

Children, boys and girls, how different would this story in Exodus be if instead of bread from heaven God sent down lima beans instead? The Israelites wake up every morning, and they didn't find angel's bread, but instead lima beans. Would that very exciting to wake up to? No. God made lima beans and I can praise Him for that, even though I don't like them very much. Lima beans are certainly for nutrition, but bread is for joy! That's why the Kingdom of God in Matthew 13:33 is *not* compared to lima beans but to bread dough ready to be baked and eaten. Bread is for joy. That's why Jesus identified with it and not with lima beans. He said "I am the bread of life" (John 6:35).

3rd Principle: Jesus is the gospel

That brings us to our **third principle**: *The feast of Christ is the sweetest most satisfying feast of the soul.* The feast in the wilderness was a true pleasure to eat

¹³ No doubt representing the whole church of Christ, the 12 patriarchs representing the Church in the OT and the 12 apostles representing the Church in the NT. The point being is that Christ will always feed and feed and feed His Church, world without end.

because Christ is the choicest, richest, best banquet. All hungry souls find everything they could ever want in Him. The Puritan Richard Sibbes put it like this “The special graces and favors of God are compared to a rich feast made up of the best things, full of all varieties and excellencies, and the chief dish that is all in all, is Christ...All other favors and blessings, whatsoever they are, are but Christ dished out...He is the feast itself. He is dished out [in every Divine] promise.”¹⁴ What Sibbes was getting at is that the gospel message—the good news—is Jesus *Himself*.

Informatory Use

Furthermore all who feast on Him—all who eat the Heavenly Manna, become like Him. Jesus was the feast of Paul’s soul while he was locked away in a Roman prison. Yet he penned heavenly things that far exceed the best poets of the world” “For me to live is Christ, and to die is gain” (Philippians 1:21). Caesar Nero on the other hand was the most powerful man in the world. But he never feasted on Christ. His soul never tasted the manna from heaven and as a result he became an animalistic pervert who burned Rome and committed suicide.¹⁵

Experimental Use

Jesus is the wafer made with honey. He is sweetness itself to the soul. He alone can satisfies the soul such that “eye hath not seen, nor ear heard, neither [has it] entered into the heart of man” (1 Corinthians 2:9). What is that you long for? What is it that you desire most? Feast on Christ and you will find a sweetness and fullness that you have never known. Christ is the answer to your

¹⁴ Richard Sibbes, *The Works of Richard Sibbes Vol. 2*, (Carlisle, PA.,: The Banner of Truth Trust, Reprint 2001), pg. 446

¹⁵ David Chilton, *Paradise Restored: A Biblical Theology of Dominion*, (Horn Lake, MS.,: Dominion Press, 2007), pg. 166

every want. He can fulfill desires in you that have not yet even been awakened. He is contentment itself. Again Sibbes says here:

“Are we foolish? He is [our] wisdom. Have we guilt in our consciences? He is [our] righteousness, and this righteousness is imputed unto us. Are we defiled? He is [our] sanctification. Are we in misery? He is our redemption. If there be a thousand kinds of evils in us, there is a thousand ways to remedy them by Jesus Christ...Are we weak? He is meat to feed us, that we may be strong...He is the best of meats. He is the marrow. So, are our spirits faint? He is [our] wine [the aged wine, well refined]...He will refresh us.”¹⁶

That’s our **third principle**: *The feast of Christ is the sweetest most satisfying feast of the soul.*

IV. An Experimental Feast

A test of abundance

Meaning this feast in the wilderness was *a test* to Israel. In v.4, God tells Moses He is going to rain bread from heaven so that—end of v.4—“*I may test them*, whether they will walk in my law or not.” Notice carefully when God tests them in this verse: *when the bread rains from heaven*. In other words, they will not

¹⁶ Sibbes, pg. 447

be tested in affliction, but in abundance. When God gives them what they desire—abundant food everyday—will they still follow Him?¹⁷

The specific test

The specific tests are seen starting in v.16 “This is what the LORD has commanded: ‘Gather of it, each one of you, as much as he can eat. You shall each take an omer [*which is about 2 quarts*], according to the number of the persons that each of you has in his tent.” God graciously told them how much they would need for each person. They could have taken less I suppose, but this was the maximum. In gathering this heavenly food, they were taught two things 1) to love their neighbor as themselves in making sure there was enough for all;¹⁸ and 2) that they would trust God everyday to provide for them. This is reinforced in v.19 “And Moses said to them, “Let no one leave any of it over till the morning.” God isn’t against left overs. He’s against them shifting their trust away from Him and into the *means*.¹⁹ To place your trust in the means—your paycheck, the food in your fridge, your ability to work—is to take on another god. Were Israel to trust God everyday and keep coming to Him for the

¹⁷ See the different tests in Mark 4 regarding the parable of the soils. Also see Thomas Manton, *The Works of Thomas Manton Vol. 14*, (Carlisle, PA.,: The Banner of Truth Trust, Reprint 2020), pg. 361. Also see Michael Barrett how he argues this is a test of contentment, Barrett, pg. 134ff

¹⁸ Calvin argues forcefully that this is not an argument in favor of socialism. Calvin, pg. 279

¹⁹ “When the Israelites lived by manna Ex. 16:18-19), which God gave them from heaven, they were commanded to gather but for one day, and to reserve none of it till the morrow, whereby God would teach them to depend upon His daily providence, which while they did, they had sufficient, and that which was good; but when through covetousness they would needs gather more than for the day, and so reserved of it till the morn-ing, God's curse light upon it, "for it was full of worms and stank" (Ex. 16:20); and afterward when they began to dislike manna, and were not content with His providence, but "lusted after flesh, he gave them their desire" [Num. 11:4), "but withal his wrath fell upon them while the flesh was between their teeth before it was chewed" (v. 33). And so it will be with us if we distrust in God; but if we learn and practice this dependence on God's particular providence, we shall have experience of His goodness, though ordinary means fail, either by supply (1 Kings 17:6), or by patience to bear the want.” William Perkins, *The Works of William Perkins Vol. 1*, (Grand Rapids, MI.,: Reformation Heritage Books, 2014), pg. 466

Heavenly Manna they would have demonstrated that they were fully content in Him alone. That He satisfied them and not the work of their hands.

Immediate fail

But there was an immediate fail in this test. Look at v.20 “*But they did not listen to Moses*. Some left part of it till the morning, and it bred worms and stank. And Moses was angry with them.” Their wafers made with honey turned to maggot food and rotted in their houses. The very blessing God gave them turned to a curse when they stopped trusting in the LORD.

4th Principle: The test of spiritual abundance

That brings us to our **fourth principle**: *Christ is the feast that tests our appetite for obedience*. Loved ones we face the same test in our sanctification, in our journey to the Promised Land. God has given us the True and Better Manna. Is He enough? Is feasting on Him enough? Or must we have something different? Tragically, many in this generation cried out for something different. In Numbers 11:5-6 they complained “We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. ⁶But now our strength is dried up, *and there is nothing at all but this manna to look at.*” How many times do we do that in our hearts? “I want those things the world has, and all I have is this Manna—this Christ—to look at.” You see, in giving us Christ, God is testing us: Is My Son enough for you?

Experimental Use

So examine yourself loved ones. God has given you the feast of Christ. Are you still trusting Him to be enough? Or are you looking to *the means*? This is so easy to do. Imagine you were there in the wilderness. Your wife and children

are eating those delicious honey wafers for supper. The sun is setting now. You look at your portion. ‘I better save it’ you think, ‘I don’t know if God will provide again. Perhaps His generosity has expired. I better rely on myself. Maybe we better start rationing for tomorrow. Maybe I can gather morning, noon, and night to make sure we have enough manna for a week.’ Does that rationalization sound familiar? Or at least some variation of it?

Elenctic Use

“But” Pastor Josh, “we need to be practical, God calls us to work and to do it diligently.” Amen. That’s why v. 21 says that manna melted when the sun grew hot. If they weren’t diligent as God called them to be, the manna would disappear. God doesn’t bless slothfulness. But neither does He bless us when we put our trust in the means. Do we worship *means*? Did *means* create the Heaven and the Earth? Did *means* die on the cross for our sins and rise from the dead on the third day?

Admonitory Use

Dear congregation, take the *warning* from this passage, if we put our trust in *means*, they will turn rotten and stink. God will cause our means to rot, if we make them our god. If you are doing that, turn back to the LORD. Rebuke yourself for thinking it all depends on you. Christ is your life, not the works of your hands. That’s our **fourth principle**: *Christ is the feast that tests our appetite for obedience.*

V. A Daily Feast

A daily mercy

On that first evening God gave them quail to eat (v.13). It was a one time event,²⁰ but the manna was a daily gift.

- v.4 “...the people shall go out and gather *a day’s portion every day...*”
- v.21 “*Morning by morning they gathered it...*”
- v.26 “Six days [every week] *you shall gather it...*”

40 years of Manna

How long did God keep this up for? Look at v.35 “The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan.” Joshua 5:12 says “And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.” 40 years of manna. Their whole journey to the Promised Land, God never failed one time to give them the angel’s bread.

5th Principle: Our daily feast

That brings us to our **fifth principle**: *God gives us Christ to feast on every day all the way to glory.* Loved ones, don’t you see this is what the Scripture means when it says “The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning” (Lamentations 3:22-23). The Father does not just give us Christ one time, one and done like the quail.

²⁰ God does give them quail one more time but it came with judgment because of their lusting and grumbling (cf. Numbers 11:4-6, 31-33)).

Certainly there is a lesson there. Flesh was given to Israel on that first night—on that first night—blood was shed. So on Calvary’s cross, Christ died one time for our sins. Hebrews 10:14 “For by a single offering he has perfected for all time those who are being sanctified.” Christ is given one time for our justification, but He he is given to us every day for our sanctification. His mercies are new every morning.

Hortatory Use

So here’s our **charge** this morning: *gather up the mercies of Christ every day.* They are there, right there, waiting for you to simply pick them up. Those wafers of honey are lying on the pages of Scripture waiting for you to take up and eat.

Where do we find Jesus Christ—the Incarnate Word?

We find Him in Scripture—the Written Word!

Scripture itself makes this connection. When speaking of the manna, Moses said in Deuteronomy 8:3 “And [the LORD] humbled you and let you hunger *and fed you with manna*...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.” Loved ones, that is how you live by every word that comes from the mouth of God. In those inscripturated words, you will find Jesus the Incarnate Word. You will find the sweetness Your soul needs. You will find meat and marrow and fine wine. So gather that Manna, gather the angel’s food every day before the sun grows hot. You’ll find delight you never knew existed. You’ll say what the Israelites said “What is this?” Who is this God? You’ll find mercies new every morning. You’ll find a feast in the wilderness.