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NUMBERS 11:4-35

Numbers Series

[PRAYER] Lord, for some of us that's the longest pause and quiet we've had all week. Lord, we know that those pauses of quietness are opportunities sometimes for us to connect with you. The busyness of our lives often makes it challenging for us to know exactly how to integrate you into our lives and we want that so much. We thank you for the worship this morning. Just the ability to sing together lifts our spirits before you. Lord, I pray that you would teach us how to pause more in our lives, to focus on who you are, to focus on what you've done and how you want us to get closer to you, and how you want us to just speak but listen to who you are and what you've done and what you want to do in our lives. Lord, we come before you as needy people. You've given us the ability to trust and that trust is a tool that we have to reconnect with you. So thank you for that. You are so great and we are so small and you have a plan for us. Lord, we want to connect with what that is. So Lord, this morning as we open your word we do so with anticipation, asking you to speak to us. We ask, Lord, that you would teach us something from your word today that we can take away and apply to our lives and hearts and will make us different people today as we move forward. In Jesus' name, amen.

Would you please open your Bibles with me to Numbers 11. The book of Numbers 11 or turn on your Bibles or however you get to your Bible. Numbers 11.

We looked at verses 1-3 the last time I taught from the book of Numbers. When we did, we saw that the people complained and when they complained they weren't complaining about something specifically, they were complaining and God judged them for complaining. So we talked about the complaining that sometimes happens in our own lives. We're going to continue that same theme as we look at this next passage in the rest of chapter 11 of Numbers. It's an interesting study.

When I look at God's word I come to scriptures with a sense of anticipation because I know God is going to speak to me today. I've been teaching God's word for over thirty-five years (something like that) now. But every time I come to a passage – I've taught this passage before, but as I'm coming to this passage I learn new things in the course of my week. I meditate on those things before I share them with you because God's doing a work in my heart before I present to you on Sunday morning. So I learned some good things here, some reminders for myself and I trust that God will do something in your heart similarly.

If you look at chapter 11:4 it says this: *The rabble with them began to crave other food, and again the Israelites started wailing and said, "If only we had meat to eat!"*

Now in our story the Israelites have left Egypt. Now they've come to Mount Sinai and around Mount Sinai they're learning some things, and then they go off and they start moving in the wilderness on their way to the Promised Land. God wants to take them there. He has something special planned for them. This is a story, a glimpse of something that happened on the way. On the way to the Promised Land they encountered this particular problem and we're going to see how it's addressed.

One of the words there – it says *the rabble with them*. I'm really not familiar with the term *rabble* although now that I've looked it up, I realize it's in the compound word rabble-rouser. Someone who's a group of people who are kind of creating a problem. The word *rabble* here may just refer to a group among the Israelites in general who were discontent and creating a problem.

Or it may refer to a specific group of people because some of the translations use the word *mixed multitude*. It's really interesting, and I hadn't realized this, but when I looked back in Exodus 12:38 and the Israelites left Egypt, the Bible says that there was a *mixed multitude* that went with them. There were other people that joined with the Israelites as they left the land of Egypt on their way. Now some of these people have just been friends or servants or other people that really liked them, but some of them were really likely in mixed multitude. Maybe they had parents, an Egyptian father and a Hebrew mother.

There's this group of people and maybe that's what's being referred to here, the rabble. But it's a group that's a specific group or a general group. It is a group of people, rabble-rousers, they *began to crave food* and notice what happens. It says that they had infected all of the Israelites. So as is common, when one small group starts to complain or one person starts to complain, it starts to affect everyone else. It's contagious. So they said, "*If only we had meat to eat! We remember the fish we ate in Egypt at no cost—also the cucumbers, melons, leeks, onions and garlic.*"

We remember. And if you notice those words, there's six different words there. I like all of those things, so I can imagine if they didn't have them why they would want them. Fish, *the fish we ate in Egypt at no cost—also the cucumbers* (I love cucumbers), *melons, leeks*.

Leeks are...you know you have green onions, those are the thin ones, and then the big fat ones that look like mamma green onions, those are the leeks. They're great. Carrie makes soup out of them. They're a vegetable.

And then you have *onions and garlic*. I love garlic. I told Carrie this week (she was making some hummus), "Put an extra clove of garlic in." It was great. I love garlic. So I can understand why they're reminded about these things or remembering things they don't have with them while they're wandering around the wilderness.

But they have a selective memory. They're remembering the spices, but they're not remembering the whips that beat their backs. They're not remembering the bricks that had to be made and they had to go find the straw. They're not remembering the death of the babies. It's selective memory. All they can remember is the garlic. "The garlic is so good. We miss the garlic. We had it made

in the shade back in Egypt.” There was no shade in Egypt. But they have this selective memory that goes on.

I think we do that sometimes in our own lives. You might remember, someone might say, “Oh I remember the frat house. Man, when I was in college we could serve up cold ones every Friday night. We’d have as many as they want. And that was so great.” They don’t remember the headaches they had the next morning. They don’t remember throwing up because they were sick.

There are others who say, “Oh I remember sex any time we wanted to have it.” They don’t remember the pregnancy and then what do we do with that. And then an abortion. Or maybe not an abortion and then a baby is born into a situation where family wasn’t ready. The challenges that happen.

We have selective memory sometimes when we think back in our lives. “Oh it was so good back then!” We need to be careful about just thinking back about the good things. Don’t let anybody tell you, “Oh the world is so great!” Selective memory.

They continue on in verse 6. “*But now we have lost our appetite; we never see anything but this manna!*” It’s manna everything. Manna-cakes, manna-loaves, manna-bread, manna-cottis, manna-splits. Manna everything. And now they’re saying, “Man alive, we don’t want any of this anymore!” They’re done. “I’m sick of manna,” is what they’re saying.

God created the manna for them. It was healthy for them. That’s what they needed. That was their food that would nurture them. It was their sustenance. God created the manna for them.

It describes it a little bit more starting in the next verse what the manna was like. Verse 7: *The manna was like coriander seed and looked like resin.* In other words, it had a shiny contour to it. Maybe when it was on the ground it was shiny or maybe when they were mixing it into whatever they were making it into was shiny like resin.

The people went around gathering it, and then ground it in a hand mill or crushed it in a mortar (a bowl with a pestle and a mortar to smash it all up so that they can make it into a flour or a powder). Here’s what they did with it. *They cooked it in a pot* (so they made manna-meal or oatmeal or porridge out of it, it looks like) *or they made it into loaves.* So they made it into bread of some kind. So that’s how they ate. That was their sustenance.

And it tasted like something made with olive oil. Something really tasty, had fat in it. That’s what it tasted like. You know when you put fat in anything it tasted good. So that’s what it was for them. *When the dew settled on the camp at night, the manna also came down.* That was their food.

But what they’re saying here, and I think this is where we’re going to find an application, they’re saying, “We want more spice. We like the spice that was back there. That spice was so great.”

As a church planter planting a church, I’m really interested in helping the church to grow. I’m in contact with other church planters on websites or connected with them in email loops and so on.

I often see churches that go after a lot of spice. We'll have the magician here and the clown here, and all these things that are spice added to the church in order to bring and attract people to come to it. And pretty soon the manna is pushed off to the side.

When I was talking to Joe Focht (he's the pastor at Calvary Chapel Philadelphia), he was encouraging us as we started the church. He says, "Build the trunk of the tree first." The trunk of the tree is like the manna. It's the things like preaching the word and developing fellowship together, learning what discipleship looks like, setting structures up for that. Understanding what makes the DNA of your church special. Building into men for leadership. All those things – build the trunk of the tree. And then worry about the branches. They'll come later. That's what he said. Good advice. Stick with the manna.

But sometimes we're not content with the manna even in our personal lives. We want more spice. Let's spice it up. And we tend to go outside of the boundaries sometimes to find the spice and that's where we get into trouble and it gets us into a problem.

Now one of the things I like about this passage is when I'm studying it I'm studying it from the perspective of a leader. Moses is a leader in the story and Moses is going to go through some challenges. I want to see how he handles them and what kind of problems he had because they're going to be specific applications to me as a leader.

I would suggest many of us are leaders. You're a leader if you're a mom in a home, a dad in a home. You're a leader at work on a team or you're a leader in some aspect of your neighborhood community. Whatever it might be.

There's some leadership principles here that are very important, I think, when we go on to the part about Moses and how he addresses this. Because we're going to see that Moses also complains. God is going to have a solution. So complaining isn't just all the people complaining. Sometimes the leaders complain too. I want to learn from that and be careful.

Notice verse 10. *Moses heard the people of every family wailing at the entrance to their tents.* I really find it interesting the word *wailing* is used three times in this passage to describe complaining. I think that's why we as parents don't like it when our kids complain. It sounds like they're wailing. This wailing out. Interesting word to describe complaining. They're *wailing at the entrance to their tents.*

The Lord became exceedingly angry, and Moses was troubled. He asked the Lord, "Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me?" God, I'm going to complain to you! So he's complaining now as a leader. Fascinating.

He continues. Listen to the complaining that Moses does. Verse 12: *"Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their ancestors? Where can I get meat for all these people? They keep wailing to me, 'Give us meat to eat!' I cannot carry all these people by myself; the burden is too heavy for me.*

That verse 14 I'm going to park at in a moment. Let me read it again and then we'll come back to it in a few minutes. *I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, please go ahead and kill me—if I have found favor in your eyes—and do not let me face my own ruin.*”

In verse 14 he's saying, "I've had it. My burden is too heavy. Just kill me." I want to pause right here for a moment. Because I don't think those are appropriate words for anyone who is a Christian to say. "It's too heavy. I can't handle this anymore. Just kill me!" I just don't think that's appropriate.

I want to suggest that if you find yourself in a place where you're saying, "This is too heavy for me. I can't handle it. I'm going to commit suicide or I'm going to take a dramatic action or I'm going to do something crazy," then you're in a dangerous place. There is no room for a Christian to say, "My burden is too heavy," if you're trusting the Lord and allowing Him to carry it with you.

You see, God says in 1 Corinthians 10:13, *I will not allow you to be tempted above what you are able; but will with the temptation also make a way to escape, so you can bear up under it.* God promises us He will never give us more than we can carry. If you are in a place right now where you feel that you can't take it anymore, you can't carry it, you need to get some help, that's one of the benefits of a church family. It's one of the benefits of prayer to be able to run to the Lord.

But you need to understand if you feel "I've had it, I can't deal with this anymore, my burden is too heavy," you're in danger. You want to run to the Lord because He's the one who can help you address this. Moses is doing that. He's going to the Lord, which is good.

I just want to warn us to be careful. I don't think we can ever say the burden is too heavy. I don't want to minimize our pain because I think our burdens are heavy. God provides solutions for them. But they're never so heavy that we need to take dramatic action. And not only in a dramatic action, but sometimes you say, "I've had it with you kids," and we start yelling at them. Even that is a demonstration, I think, in a lack of trust in the Lord. God wants us to be able to manage where we are and do the right thing, even if we're challenged in a particular area.

I believe we leaders need to be careful because sometimes we can start complaining too and we can develop complaining attitudes, and that's a problem among us as leaders. So we need to guard our hearts about that, all of us as leaders, no matter what kind of a leader we are.

I want you to see the Lord's solution to Moses. I find this really fascinating because here's what God's going to do. One – he's going to expand the leadership. The second thing He's going to do, because the burden is so heavy for Moses, God has a plan. He's going to expand the leadership and then He's also going to provide meat for the people. He's going to solve the problem. He's going to not just give them meat, but He's going to reveal to them that God is strong, that His hands are really big, that He can solve problems they might not have thought of or imagined. We're going to see this take place as we go forward.

Verse 16: *The Lord said to Moses: “Bring me seventy of Israel’s elders who are known to you as leaders and officials among the people.”*

Now the understanding of eldership in the Old Testament really facilitates our theological understanding of elders in the church. In fact the whole idea of elders within the church is really based on an understanding of leadership in the Old Testament and how God has established this dispersing of leadership among many and not just in one person.

Do you see in the passage who the leaders are? I think that’s going to be significant for us. Notice it says, *“Bring me seventy of Israel’s leaders who are [what? They are] known to you as leaders and officials among the people.”* They’re already known as people. This isn’t something where we say, Oh we’re going to pick you, you, and you,” and everybody says, “Whoa. I’m really surprised he picked that guy.” No. These are people.

When elders are chosen at Calvary Chapel Living Hope, you’re going to say, “I knew it. Obviously that person’s an elder because they’ve been acting like an elder, they’ve been acting like a leader in the midst of that.” That is eldership. He’s going to describe that as we go forward.

He says, *Have them come to the tent of meeting, that they may stand there with you. I will come down and speak with you there, and I will take some of the power of the Spirit that is on you and put it on them. They will share the burden of the people with you so that you will not have to carry it alone.*

Wow. I’ve just got to tell you. Those words are very encouraging to me as a leader. A couple years ago (this church is coming up on its third year anniversary), but after we started the church and Carrie and I came here, there were a number of people who were already present here who decided this isn’t what they signed up for when we came, so a number of people left. God has, since, brought a number of leaders that it’s very exciting for us. But during that period of time I felt rather alone. Not to say there weren’t people here. I’m really grateful for those of you who have been with us from the beginning. It’s really special. But there was a sense where God reconnected with me in my call. Why am I here? Should we continue doing this?

God did something special in my life in those moments that I really appreciate. And it wasn’t moments. It was weeks, it was months that God used in my own heart, for which I’m very grateful. And now I’m grateful for where we are now.

As Joe Focht was talking to us about our church and growing the church, he said, “Don’t appoint elders for years until you need them.” You don’t need elders when your church is small. He says, “But when your church gets to be five years old or something like that, then you want to choose elders.”

And here’s why he said that. The reason is because some of the people that are with you at the beginning just work with them. See how they work. Just partner with them. You don’t have to give titles to anybody. Just see who’s around with you after a few years to see if they’re the kind of people that are going to hang in there and do the work. So I think there’s a lot of wisdom there.

But I really like what God is doing here. It's really special that He's giving elders to Moses that says, "I'm going to give you seventy of them. Seventy of them that are going to distribute this leadership."

Verse 18: *Tell the people: "Consecrate yourselves in preparation for tomorrow, when you will eat meat. The Lord heard you when you wailed, 'If only we had meat to eat! We were better off in Egypt!'"*

Now that's the bad part of this because they're not just saying, "God, would you please give us meat." They're saying, "We were better off in Egypt." And now God's going to discipline them for that statement, *we were better off in Egypt*, because they're saying we would rather go back to the world than be following the Lord. That's really where the discipline's going to come as we see the rest of the passage. Because He's going to give them meat.

As we continue on in verse 19 it says, *Now the Lord will give you meat, and you will eat it. You will not eat it for just one day, or two days, or five, ten or twenty days, but for a whole month—until it comes out of your nostrils and you loathe it—because you have rejected the Lord, who is among you, and have wailed before him, saying, "Why did we ever leave Egypt?"*

See, those are the words, *why did we ever leave Egypt?* Why am I following God? Why am I a Christian anyway with all the limitations that are here? I can't believe the challenges I'm facing and the struggles. That's what God is disciplining them for.

And they're going to be like kids. You know when you're feeding a baby baby food and it starts coming out their nose. That's what it's like. It's going to be gross. You're going to have so much of it you're going to be sick of it. You're going to loathe it. That's a strong word for hate. You're going to hate it as we're going forward because you said, *"Why did we ever leave Egypt?"*

Now I've got to tell you, this is not something that just happened in Egypt. This is often a plan that is in place in our world today. You're trying to help someone and maybe that someone is an addict and you're saying, "Come on, let's do the right thing. Come on," and they say, "No, no, no." They're stuck in whatever addiction they're in and finally you say, "Well I guess they've got to go hit bottom." That's what's going to happen here. They've got to hit bottom before they're ready to go forward. And they are going to, in the thirty day period that's going to take place, they're going to start moving in the right direction again (those who live through this). They're all going to learn some valuable lessons in the midst of this.

I don't want to be the person who has to learn the hard way. Sometimes the cure for sin is just having to live with it for long enough. You finally go, "I'm tired of this. I'm not going to be this person anymore. I don't want to be addicted to a substance or I don't want to be a negative thinker or I don't want to have a problem with anger." So it just eats at you so much you finally say, "Okay, I'm done with this and I'm ready to move forward."

I read a story this week about a farmer who had a dog who liked the chickens and would kill the chickens. He would go and find the chickens and he would kill them. The farmer had enough of

it, so he got the dog and he took a dead chicken and he Duck Taped to underneath the dog's neck. For thirty days he left this dog out in the farm and this chicken starting stinking and oh it was gross. The dog would be pawing, trying to get it off, trying to rub it off, scrape it off. Whatever he did he couldn't get it off. After the thirty days the farmer went and cut off the Duck Tape and took off the chicken and cleaned the dog up, and that dog never went back to the chickens again.

Unfortunately that's what has to happen to some people. They have to be sick of their sin before they're willing to change. I don't want to be that kind of a person. I say, "Lord, just whisper in my ear and I'll change. You don't have to use the hammer. You don't have to use the paddle. Just whisper. I'll change. I don't want to have to learn the hard way through that kind of experience, the school of hard knocks. I don't want that, Lord. I want to move forward."

One time Jesus went up to a pool and there was one man who had been sick for thirty-eight years, lame for thirty-eight years. Jesus asked this really important question. I love this question. He says, "*Do you want to get well?*" Now why would He ask a man, "Do you want to get well?"

I think He asked the man, "Do you want to get well" because I think some people don't want to get well. If he gets well he's going to have to change. He's going to have to get a job, likely. He's going to have to care for himself instead of somebody else bringing him stuff all the time. He's going to have to make his own bed instead of people making his bed for him. He's going to have to do things that are different than what he's doing now. I think that healing often requires change. Some people don't want the change. So He says, "*Do you want to get well?*"

Great question we need to ask ourselves. Do you want to get well? Because if you don't want to get well, you're going to get really sick of this mess you're in. I want to get well. I want to change. I don't want to have to wait for the pain to get so bad that I experience this kind of thing that's happening in this story.

Well I'm getting a little ahead of this story and what's going to happen to them. But verse 21 Moses is still talking to God. So as Moses continues the dialogue with God, he says this: "*Here I am among six hundred thousand men on foot, and you say, 'I will give them meat to eat for a whole month!' Would they have enough if flocks and herds were slaughtered for them? Would they have enough if all the fish in the sea were caught for them?*"

God, remember we've got 600,000 men, not counting all the wives and children here. Probably about two million people we've talked about. God, do you realize what you say you're going to do? I can't imagine that you could be that. This is what they're saying. It's the same thing that we say about our problems sometimes. We say, "God, this problem is too big for you." That's what Moses is saying.

Verse 23: *The Lord answered Moses, "Is the Lord's arm too short? Now you will see whether or not what I say will come true for you."* I like that. Not just *come true*. Come true *for you*.

Verse 24: *So Moses went out and told the people what the Lord had said. So by faith Moses says, "Okay. If that's what you want me to do, I'll go out and tell the people."* So he goes out and

tells the people everything. Now they're going to do what God had told them to do. He's going to get more leaders and he's going to provide the meat for them.

Notice what happens as we continue. *He brought together seventy of their elders and had them stand around the tent. Then the Lord came down in the cloud and spoke with him, and he took some of the power of the Spirit that was on him and put it on the seventy elders. When the Spirit rested on them, they prophesied—but did not do so again.*

So the Spirit of God came over them and they prophesied. Probably not foretelling the future, but just proclaiming God's greatness. They prophesied.

Joshua son of Nun (now we're going to hear a lot about Joshua coming up, but here he's a young boy, a young man), *who had been Moses' aide since youth, spoke up and said, "Moses, my lord, stop them!"*

I skipped verses 26. Let me read that part. It's very important. *However, two men, whose names were Eldad and Medad, had remained in the camp. They were listed among the elders, but did not go out to the tent. Yet the Spirit also rested on them, and they prophesied in the camp. A young man ran and told Moses, "Eldad and Medad are prophesying in the camp." Joshua son of Nun, who had been Moses' aide since youth, spoke up and said, "Moses, my lord, stop them!"*

Joshua has something very important to learn here. Look at verse 29. *But Moses replied, "Are you jealous (there's a jealousy in there that needs to be guarded against) for my sake? I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them!" Then Moses and the elders of Israel returned to the camp.*

In other words, there are other people out there besides the ones around our spiritual community here that are serving the Lord. Let them go!

It reminds me of the time in the New Testament where John came to Jesus and said, "Jesus, you've got to know this. There's some guys over there who are casting out demons in your name. Tell them to stop!" Jesus says, "I'm not going to tell them to stop. They're doing the right thing."

Sometimes we can become jealous. We can say, "God is working at Calvary Chapel Living Hope. Watch out for all other churches." That would be really dangerous because God is doing some great things at Princeton Alliance Church and all the other subsidiaries like 217. I even heard there's a new church starting called something Living Hope or Living Hope Church or something. I don't know much details, but I heard that this week. Some other church is starting through the Christian Missionary Alliance churches. There are other churches like GraceWay Bible Church and Faith Baptist Church that are good churches where God's word is proclaimed.

There are good churches out there serving the Lord. We're just one of them and we need to be careful about being jealous of something that we have as if we've got it all and others don't have it. Joshua had something very important to learn in this story.

Well the Lord provided the leadership to extend the leadership and spread that out for the people and now He's going to provide the quail for them or the meat that they requested.

Verse 31: *Now a wind went out from the Lord and drove quail in from the sea. It scattered them up to two cubits deep all around the camp, as far as a day's walk in any direction.* So either this means they were piled up six feet up (two cubits is six feet) or it means that they were coming in at six feet high and they were batting them down and knocking them down and drying them out and eating them.

There is a phenomenon that takes place in that part of the world that they've seen where whole flocks of birds will come in really low and just surround people. It's just amazing. So maybe God is using a natural thing like that.

But there are supernatural things going on here because they're going to feed 600,000 men and all wives and children as well. As you can imagine, they're batting them down as they're coming through. Knocking them down. Maybe they're picking up sticks and doing batting practice. That's what it is. Maybe they're doing batting practice. Maybe it's spring training; they're doing batting practice as they're going through.

Notice verse 32: *All that day and night and all the next day the people went out and gathered quail.* So they practiced their batting practice for two days, a day and a half. Now the reason I say batting practice is because in the next verse it talks about how the person who gets the least got ten homers. Look at that. *No one gathered less than ten homers.* So their batting was pretty good.

Then they spread them out all around the camp. So they're drying the quail all over the camp. They've got this quail drying. They're going to have turkey jerky or quail whatever. That's what they're going to eat here.

You know how it is. If you eat a lot of dried meat without a lot of water it's really going to mess with your system because it's just going to suck the water out of your system. Maybe again God is using something like that in the midst of His miracle that He's going to do that's going to wreak havoc on the people.

Notice verse 33. *But while the meat was still between their teeth and before it could be consumed, the anger of the Lord burned against the people, and he struck them with a severe plague. Therefore the place was named Kibroth Hattaavah, because there they buried the people who had craved other food.*

Kibroth Hattaavah means the grave of greediness. We're going to see as the Israelites progress towards the Promised Land they're going to name the places on the map after some of the mistakes they make.

Umm I think some of us could do the same thing. We could remember some of the significant mistakes we made as part of our life map and they're directing the course of where we're going.

They're going to learn some very important things about Kibroth Hattaavah which means grave of greediness. Grave of greediness. I think the lesson that God is trying to teach them is the value of contentment. Living within the boundaries.

Contentment is not a destination, it's something that we work on now and we'll have it when we get where we're trying to go. But it's something that takes place in the process. We practice enjoying it now. In each moment that we have there's always something that we can have and enjoy and benefit from and want to take advantage of that. That is called contentment. If you look hard enough you can find good in the midst of the present situation – that is contentment.

When you get in the practice of contentment then something interesting happens inside your heart. Because you've got ABC gadget and the next one comes out three months later or six months later and you go, "Oh I've got to have that one." But when you have contentment something happens. You've got ABC gadget and six months later XYZ gadget comes out and you say, "You know what? ABC gadget isn't that bad. I don't need XYZ gadget."

We've learned contentment to stay within where we are. We don't need the upgrade. We don't need to have the latest. We've got what we have and that's okay. I don't believe that contentment requires that we take a vow of poverty. You might buy some expensive things, but the idea of contentment is the idea that we're living with a sense of satisfaction with what we have, enjoying that rather than always looking to the next thing.

I think that's the message of this particular place, location. The message of the manna is that God is providing for them. It is what they needed. It is what they needed to be healthy. It was what they needed to be satisfied with and after this experience with the quail for thirty days until it comes out they're nauseous – you know what, I'll just take the manna. I think that we need to be content with what we have instead of always wanting more.

You can never be satisfied until you develop contentment. Remember God has them with the Promised Land in view. They're going to the Promised Land. He's going to provide them with a land flowing of milk and honey. Will they be satisfied with the land flowing with milk and honey? No. Not if they're not satisfied with the manna. So God is doing something in their hearts to prepare them for where they're going.

That's going to be the key thing. The hunger that they have isn't just for meat. It's something that they want satisfied in their hearts and God wants their heart to be addressed. And so He's dealing with them in this particular area of their lives.

Notice verse 35. *From Kibroth Hattaavah (grave of greediness) the people traveled to Hazeroth and stayed there.* Hazeroth means place of confinements.

I don't know if there's a message in the meaning of these names. There's nothing else said about Hazeroth, but it's really interesting that one is grave of greediness (greediness is always wanting more and more and Hazeroth has to do with encampments or confinements, living within where you are. I think it's a great message for all of us. I think that that's what they're learning.

Does that mean we don't have desires? No. We have desires, but we need to be like Jesus who says, "Lord, please take this cup from me, but your will be done." So we're taking our desires to the Lord and then we're putting them within a context of His will and what His desires are for our lives. God is good.

When we desire or we get hungry, we need to ask ourselves what are we hungry for? Maybe it's food like meat like they wanted, or maybe the hunger has to do with other things. When we get hungry we can be in danger if we're not careful. We need to measure our hunger and ask the Lord, "What am I really hungry for?" Because if we start to understand who God is and what godliness is then the hunger can drive us to the Lord in some powerful ways. Satisfaction, true satisfaction comes in our lives, not with wealth, not with power or fame.

So when you're on the road and you see the sign to Kibroth Hattaavah, don't take the road. It's the road that says come down here and you'll be healthy. Come down here and you'll have sexual pleasure. Come down here and you'll have everything you want. I think we're all attracted to those kinds of things. To follow the road that says go down to Kibroth Hattaavah. I'd say don't go there. That's the lesson that the people are learning. I never want to go there again. They're saying, "I'm not going back to that place," because they're learning contentment. It's within the boundaries and confinements that God has set up the border. That's where we find true joy, we find what we need and it happens with contentment. It's a hard quality that we need in our lives.

It's interesting what's inside the heart. One of the things that God wants to place inside the heart is His Son Jesus Christ. In fact, He's left room inside the heart for Jesus Christ that provides satisfaction on the inside. If you've never trusted Jesus Christ as your Lord and Savior I want to invite you to do that today. And if you have trusted Jesus Christ, but you've been hanging out at Kibroth Hattaavah, maybe it's time to reignite that flame of Lordship in your relationship with Christ. It's powerful. It's what God wants to do.

If God's speaking to your heart this morning and you'd like prayer for a particular area of your life, we have prayer counselors on the sides and they'll pray with you as we sing this next worship song. As we sing this song, focus in on what God wants to do in your heart. Where's your hunger leading you? Hunger can lead us in the wrong direction. We want to focus on who God is and what He's doing in our lives.

Would you stand with me and let's pray together.

[PRAYER] Heavenly Father, we come before you as needy, hungry people. Lord, we know that you've created a specific place in our hearts that's reserved for you and sometimes we try to stuff other things in there to bring us that satisfaction. So right now we are coming clean before you, we're acknowledging your grace, and we're acknowledging your solutions. Lord, we want to be content with what you provide. Thank you for the manna. Thank you for the provision that you give to each of us for our lives. Lord, as we're hungry we want to be hungry for you. Teach us what that looks like in special ways. In Jesus' name, amen.