

SERMON FOR MORNING PRAYER
The Fourth Sunday in Lent

The Rev. Warren E. Shaw, Rector

Lessons:¹

The First Lesson: Here beginneth the fourth Verse of the sixteenth Chapter of the Second Book of Moses, called Exodus.²

“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

“And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

“And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it

was. And Moses said unto them, This is the bread which the Lord hath given you to eat."

Here endeth the First Lesson.

The Second Lesson: Here beginneth the twenty-seventh Verse of the sixth Chapter of the Gospel according to St. John.³

"... Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Homily:

When Moses led the people of Israel out of their servitude in Egypt it was not long before they began to murmur against him and complain about the conditions under which they found themselves. Freedom was

not exactly what they had expected it to be. The main thing was they were hungry, so God sent down from heaven a strange kind of bread, which they had never seen or tasted or even heard of before. They called it “manna” which means “What is it?”

The Bible does not tell us if they liked it or not, but it does tell us that after a while they got tired of it. That’s when the murmurings began. The manna kept them alive. It was what they needed but not what they really wanted. God does that a lot. He gives us what we need, which is not necessarily what we want, and the murmurings begin.

So it was in the New Testament lesson for today. Jesus turned out not to be the kind of savior the people had in mind, so they began to murmur against Him. Ironically the murmuring started in the midst of a discussion about the manna. The murmuring against Jesus echoed the murmuring against Moses in the Old Testament lesson. Or perhaps I should say that the murmuring against Moses prefigured the murmuring against Jesus.

Jesus calls Himself the bread of life and says that, like the manna, He came down from heaven. He came to give life to the world, and He came because He was sent by the Father. That’s an important point in Trinitarian theology. Neither the Son nor the Spirit does anything on His own. All divine activity is initiated by the Father. That is why Jesus says, “It was not Moses who gave you that bread from heaven, but my Father, who [now] gives you the true bread.”

The manna kept people alive on the physical level, and, in a sense, the Jews of Moses’ day were right in not being satisfied with that. Jesus gives life on the spiritual level, which is eternal life and is the only life that ultimately satisfies human need. It does not, however, satisfy human desires, and it certainly did not satisfy the desires of the people to whom Jesus came. They wanted a messiah who would throw out the Romans, restore the old monarchy, take money and property from the rich and give it to the poor. But Jesus offered no such program.

That is one of the reasons people murmured against Him, but it is not the only reason. They were also offended by the outrageous claims that Jesus was making for Himself. They knew, or thought they knew, His origins and His background: “Is not this the son of Joseph, whose mother and father we know? How then can he say that he came down from heaven?”

Jesus simply went on to repeat and elaborate on His claim. He said that He came down from heaven to feed the world with His own body and blood. You really can’t blame the Jews for not understanding that. The sacrament of Holy Communion had not yet been instituted. The sacrifice of His Body and Blood on the Cross had not yet been made. And His closest disciples had not yet perceived that Jesus was none other than God Himself taking human flesh upon Himself for the purpose of redeeming it.

But the Church today knows about all of that and believes it. So the Church, like Jesus, is murmured against for pretty much the same reasons. People approach the Church today with their own agendas and expect the Church to fulfill them. Some seek a range of services that will make their live easier: day care for children, recreation for youth, trips and other activities for retired people, support groups for those recently divorced or trying to lose weight or to kick a habit such as drinking or smoking. Others expect the Church to be politically active in the support of beneficial legislation and worthy candidates. Still others see the Church as a source of money and publicity and volunteers for charitable enterprises run by other non-profit agencies.

There is nothing wrong with providing any of those things, but there is definitely something wrong when people consider themselves to be customers or patrons in a marketplace of competing churches, and when they evaluate churches on the basis of how well they meet such expectations. The Church, like Jesus, cannot define its mission by what the world expects of it. We have to offer the world what it needs and not necessarily what it expects. That’s what Jesus did.

At the same time, the Church, like Jesus, makes claims about itself that the world considers outrageous. The world calls us arrogant, bigoted, intolerant, and out of touch with reality when we call sin what it is and error what it is. But just as Jesus defined His mission for Himself, so He defined His essential nature for Himself: “I am the bread of life.” “I am the resurrection and the life.” “I am the way, the truth, and the life.”¹

We have to define ourselves as well. We are the continuing body of Christ on earth and the vehicle chosen by Him to transmit the truth from one generation to the next. We are a colony of heaven set in the midst of an alien world. And in that world we are God’s instrument for presenting the Gospel to all people and leading them to repentance and faith.

The Church, like Jesus, is much more than the world recognizes or accepts. We are sent, as Jesus was sent, to offer the world, not what it wants but what it needs. And what it needs is the true Bread from Heaven, Who was sent by the Father to give life to the world. We cannot be dissuaded by what the world thinks of us or expects from us.

Murmurings indeed!

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St. David’s Anglican Catholic Church
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¹ *Psalms and Lessons for the Christian Year* (1943), THE BOOK OF COMMON PRAYER xviii (PECUSA 1928, rev. 1943).

² Exodus 16:4-15 (KJV).

³ St. John 6:27-40 (KJV).