

**[Wednesday, October 12, 2016] Exodus Series, Exodus chapter 16, verses 1-15 –  
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The children of Israel continue their sojourn. The beautiful oasis at Elim was but a temporary resting place. The path before them is filled with many trials as they make their way to the land of promise, but they never lack what they need for the journey.

1Ki.6.1 gives an important chronological detail which we might want to note in our Bibles.

*1Ki 6:1 And it came to pass in the four hundred and eightieth year **after the children of Israel were come out of the land of Egypt**, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.*

For those chronicling Biblical history from creation and forward this text is very helpful. From Creation to the time of the Exodus there are 2,448 years. This should be about 1491 B.C. To this add the 480 years to the 2,448 and it is the year 2,928 S. C. or 1011 B.C. In 1Ki.6.38 Solomon's temple was seven years in construction making the year 2935 S.C. or 1004 B.C. So, the completion of Solomon's temple is a millennium from the first advent of the Christ of God, our Lord Jesus.

- 1-3 The Complaint
- 4-8 The LORD Hears
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This chapter contains the third, fourth, and fifth crimes against the LORD. Each concerns their daily provision. First, murmuring because there was no food. Second, disobedience to stow food. And third, disobedience in gathering food.

## Chapter 16 – The Care of the LORD

### 1-3 The Complaint

1 ¶ *And they took their journey from Elim,*

*And ... journeyed, יָסַעוּ, Qal fut. 3ppl. masc. of יָסַע; to depart, journey, go forward, set forward, removed; 14.2. (cf. 12.37; 13.20; 14.15, 19; 16.1; 17.1; 19.2; 40.36, 37.*

*brought, יָסַעוּ, yas-sa[g], Hiphil (causative active) fut. 3ps. masc. of יָסַע; Qal fut., Ex.12.37, And ... journeyed; 13.20 And they took their journey; 14.15, (twice) that they go forward ... & and ... went; 14.19, (twice) And ... removed & and ... went; 16.1, And they took their journey; 17.1, And ... journeyed; 19.2, For they were departed; 40.36, went onward; Qal part., Ex.14.10, marched; Hiphil, Ex.15.22, brought.*

*and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.*

In other words the Israelites marked one full month since they left Egypt on the morning of the first month, Abib, on the 14<sup>th</sup> day. (12.29-31, remember to apply the evening and the morning biblical day to the counting) They very likely crossed the Red Sea on the 17<sup>th</sup> day, 3 days after Passover. (14.27)

2 *And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:*

**Definition of the word *murmur*.** One who complains against constituted authority; subdued continuously repeated sounds. A soft or gentle spoken word or sentence; subdued or nearly inarticulate.

**This marks the third of 21 judgments for acts of disobedience among the Israelites during their wandering experience.** The English word *murmur* is used 21 times *during* Israel's sojourn to the land of promise, from Ex.15.24

through Nu.17.10. The number 21 represents the *exceeding sinfulness of sin*. *Murmured* is used two more times referring to Israel's sojourn in the wilderness *as a matter of historical fact* bringing the total to 23. (cf. Deu.1.27; Ps.105.25) The number 23 is said to represent death. (cf. Ro.1.29-31, which lists 23 sins ... things ... worthy of *death*).

In Ex.15.24 the Israelites murmured against Moses. Here, in Ex.16.2 they murmur against both Moses and his brother Aaron.

*v.7 ... and what are we, that ye murmur against us?*

But to murmur against the LORD's servants is to murmur against the LORD.

*v.8 ... your murmurings are not against us, but against the LORD.*

מִיִּיתָן

*3 And the children of Israel said unto them, Would to God*

*Oh that*

*would to God, מִיִּיתָן, Qal, fut. 3ps.masc. נָתַן, nathan; Qal fut. is translated to give, yield, to let, suffer, make pay, deliver, put, pour, cause, yield, would, moreover, utter, grant, bring; in Exodus the Qal fut. is used in 3.19, with לֹא; 12.23, 25; 16.3, with construct מִן; 21.19, 32; 22.7, with construct כִּי, 10; 30.14, 33.*

*וּמִיִּיתָן, is found in the O.T. 12 times: would to God, would God, oh that, who can bring; George Wigram puts, who will give.*

*we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots,*

*pots, עַל־סִיר, prefixed preposition עַל, by, against, upon; סִיר, KJV, pot, pan, and caldron.*

*and when we did eat bread to the full;*

*to the full*, לְשַׂבַּע, masc. sing. noun w/לְ, to; root שָׂבַע; so-va[g]; KJV translates with the English words *full, suffice, fulness, satisfy*; the feminine, שָׂבַעַה, sov-[g]ah is translated with the words *sufficient, enough, satiate*.

*for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.*

They judged their present experience worse than their previous. That was an evil *imagination* and contrary to the truth. As difficult as it might be for them at this present time it could never be as it was before.

*Ex 2:23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.*

It might be true that Israel didn't know any better for the moment. **They were being taught to rely upon the LORD.** He truly cares for them. And He proves to them again and again that they can put their whole confidence in Him. We will notice that their complaints receive no present chastening as they are instructed in the way of the Lord, but that will change when once they are instructed. That takes place at the giving of the law at Sinai. There they begin to be judged for sin. These trials into which the children of God are led prove their faith. By being proved they are taught to trust in God.

*Ex 16:4 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.*

*Ex 20:20 And Moses said unto the people, Fear not: for **God is come to prove you**, and that his fear may be before your faces, that ye sin not.*

Is the complaint true? Of course not. If that were true the LORD would never have delivered them from Egypt. He would never have considered the people in the least. He would have never made promise to Abraham.

He would have never sent Joseph before them to save much people alive from the famine. He would have left them to their own ends *just as He has left the rest of the world*. He wasn't saving the Syrians or the Egyptians, or the Amorites and the Babylonians, or any of the other nations scattered over the rest of this globe. Is that unfair? Those who cannot bear the Bible-doctrine of election and say it is unfair, have they ever thought about this? The LORD was only dealing with Israel. And what about this Israel?

Israel is rich! This nation amassed a great fortune when they departed Egypt. They have abundant gold and silver. For example, when the Israelites are bidden to contribute to the construction of the tabernacle they do so freely. They gave so abundantly they the LORD restrains them from giving any more. Truly, they were rich.

Fanny J. Crosby, 1820-1915  
*'O the unsearchable riches of Christ!  
Wealth that can never be told.  
Riches exhaustless of mercy and grace,  
Precious, more precious than gold!*

*O the unsearchable riches of Christ!  
Who shall their greatness declare!  
Jewels whose luster our lives may adorn,  
Pearls that the poorest may wear!*

*O the unsearchable riches of Christ!  
Freely, how freely they flow,  
Making the souls of the faithful and true  
Happy wherever they go!*

*O the unsearchable riches of Christ!  
Who would not gladly endure  
Trials, afflictions, and crosses on earth,  
Riches like these to secure!*

Israel also came out of Egypt with their flocks and herds.

*Ex 10:26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.*

*Ex 12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.*

We are very much like these Israelites. Like them, many times when we come into some trial, it isn't that we haven't the substance for whatever is needed. No, the truth is, we just didn't want to use it like that. So we *belly ache*. We'd far rather buy a puppy dog, a wheeler, take a vacation, or whatever it is, than fix a broken tooth, or have this or that surgery.

But the real truth of the matter is, that we don't have the sufficient in ourselves to make the journey that we have been called of the LORD to take. Israel needed nothing short of a miraculous provision, and so do we.

*Pr 23:5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.*

*Ps.37.3 Trust in the LORD, and do good; so shalt thou dwell in the land, and verily **thou shalt be fed**.*

*4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.*

*5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.*

He gives to all, but He is pleased to give to His faithful.

*Mt.6.31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?*

*take thought, μεριμνήσητε, 2ppl. aor. subj. of μεριμνάω; the subj. mood could be translated, ye should [not] become careful so that we do not attend to the important issues of life;*

Lk.10.41, to be careful; for example, men being married, we properly have a duty to *care* for our wives. One who does not care for his wife and the things that she need should not have married. That is why, if we can refrain from marriage, we would be better to focus on the things of the Lord. (cf. 1Co.7.32, 33)

It is proper for pastors to *care* for the welfare of the membership of those under his oversight. (Phl.2.20) It is proper that the membership of the church have the same *care* for one another. (1Co.12.25, which here tends to the idea of proper *regard* for each other) It is both unnatural and unspiritual to be *careless*. And as this relates to the needs of food and clothing, work and shelter we care. But **we should not allow these things to have higher regard in our minds than what we have for the Lord, His Word, His Work, and His church.** It is my opinion that some of us have yet to learn this. How can I tell? We can make time for a lot of other *things*, but faithful, sacrificial-type, the 'I wouldn't miss church for anything' priority just isn't there. This is near the bottom of list of things that we do. For example, a tell-tale sign that this is our case is if we ask ourselves if we are *going* to church services today. If we ask ourselves that question something is wrong.

*32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.*

*33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

*34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

No worry or murmur ever put an egg on the table, a shirt on the back, or a roof over the head. It will put us all the sooner upon our sick bed. We need to learn to trust Him. He will provide. David said,

Ps 37:25 *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*

#### 4-8 The LORD Hears

4 *Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; I will cause it to rain*

*will rain*, מִמְטֵיר, Hiphil (causative active) part. sing. masc. of מָטַר; twice the Hiphil part. is translated, *will cause it to rain*,

דְּבַר־יּוֹם בְּיוֹמוֹ

*and the people shall go out and gather a certain rate every day, a daily provision*

*and ... shall go out*, וַיֵּצֵא; the prefixed article ׀, *and*, to the Qal preterite, *to go, go forth, proceed.*

*and gather*, וַלְקָטוּ, Qal pret. 3pl. of לָקַט; KJV, *gather*; Piel, *glean.*

*a certain rate*, דְּבַר־יּוֹם בְּיוֹמוֹ, a matter of a day in its day; masc. sing. noun; *daily tasks; daily task; a certain rate every day; every thing upon his day; a daily rate, due for every day, every day his portion.*

The LORD will give them a perfect, daily supply from heaven. The instructions that the LORD gives concerning that daily supply is called a commandment. It is through this instruction, *law* or *commandment*, that their faith is proved.

*that I may prove them, whether they will walk in my law, or no. or, by*

*that I may prove them*, אֶבְסְנוּ, Piel (intensive active) fut. w/3ps. masc. suff. of נָסָה; **this verb is always in Piel**; Piel fut., Ex. 16.4; Jud.6.39; Ecc.2.1; Dan.1.14, prove; **17.2**; Nu.14.22; Deu.6.16; Ps.78.18, 41, 56; 106.14, tempt.

Piel preterite: Ex.15.25, *there he proved them*

Piel infinitive: Ex. 17.7, *they tempted*; 20.20, *to prove*

This is translated in the KJV with the English words, *prove* (20), *tempt* (12), *assay* (2), *adventure* (1), *try* (1).

**(A 'must-read:' Deuteronomy chapter 8)**

*De 8:3 And he humbled thee, and suffered thee to hunger,  
to famish*

The 2ps. pronoun *thee* refers to the singular nation of Israel.  
The LORD repeatedly had to humble Israel, and caused them  
to become famished ...

*And he humbled thee, וַיִּעַנֶּךָ, Piel (Intensive active) fut.,  
3ps. masc. of עָנָה, w/2ps. masc. ; KJV, to afflict  
(Ge.31.50), to force (2Sa.13.14), to deal hardly (Ge.16.6),  
to humble (Deu.8.3).*

*and suffered thee to hunger, וַיִּרְעֶבְךָ, Hiphil (causative  
active) fut. 3ps. masc. of רָעַב, ra-ev; w/ 2ps. masc.  
suffix; KJV, to be hungry or famished; Hiphil is only used  
once more in Pv.10.3; the noun רָעַב, ra-av, is translated  
also *famine*.*

*Pr 10:3 The LORD will not **suffer** the soul of the  
righteous **to famish**: but he casteth away the  
substance of the wicked.*

*and fed thee with manna,*

*and fed thee, וַיִּאֲכַלְךָ, Hiphil (causative active) fut., 3ps  
masc. of אָכַל, w/2ps. masc. suffix; KJV, to cause to eat,  
or feed. (cf. Nu.11.4, 18, *who shall give us ... to eat*;  
Ez.3.2, *he caused me to eat*)*

And caused them to eat manna ...

*which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.*

There is nothing that we receive that falls beyond the pale of God's command. Had He not commanded this very day that we receive this day's portion we had not received it.

...

*De 8:16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and **that he might prove thee,***

*and to prove thee, וְלִמְעַן נִסְתָּךְ, Piel (intensive active) infin. of נִסָּךְ, w/2ps. masc. suff.; this verb is only in Piel; Ex.15.25, he proved them; Ex.17.7, they tempted; Ex. 20.20, to prove; Ex.17.2, do ye tempt; in other places, assay, try, adventure.*

*to do thee good at thy latter end;*

The LORD fed them in such a manner as would humble them, try them, and do them good.

Their fathers had not ever seen anything like this manna. It was a food which struck at the pride of the natural man. It humbled the people of God, and it tested their faith in God. They couldn't work for it. They didn't deserve it. Yes, they gathered it in like the birds of the air gather in the food which the Lord has laid out for them. But it was gift from God. This daily supply gave them all that they needed to *live by*.

*Ps 119:67 Before I was afflicted I went astray: but now have I kept thy word.*

This diet was the life of Christ. It is the life that we are to live by faith. By the Word of God we navigate life's pathways, its hills, mountains, and valleys, through rain or sunshine, or whatever sort of climate we are called

upon the walk through by the grace of God. And for this we need the Word of God.

*Jn.6.35 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.*

...

*58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*

Of Israel, at the end of their wandering in the wilderness, the LORD did so to manifest what was in their hearts.

*De 8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and **to prove thee, to know what was in thine heart**, whether thou wouldest keep his commandments, or no.*

*in my law, בְּתוֹרָתִי, prefixed preposition, בְּ, in, with, at; suffixed pronoun, 1ps; root תוֹרָה, law. **The law proved their hearts.***

*5 And it shall come to pass, that on the sixth day they shall prepare  
ready*

*that ... they shall prepare, וְהִכִּינוּ, Hiphil (causative active) pret. 3ppl. of כָּוֵן; KJV, prepare, establish, confirm, ready, provide, set, set ... aright.*

*that which they bring in; and it shall be twice as much as they gather daily.  
double that they gather day by day*

*double, מִשְׁנֵה, masc. sing. noun; KJV, second, double, twice as much, a copy of, and ... the fatlings, and next unto him, next, the college, second order.*

*6 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:*

*then shall ye know, וַיֵּדְעוּם, Qal pret. 2ppl. masc. of יָדַע, to know;  
then ye know ...*

The children of God need constant reminding of the salvation of God. There are at least eleven references in which the LORD made known to Israel that He was bringing them out from Egypt. (Ex.3.10, 17; 6.6, 7; 12.17, 42, 51; 13.3, 9, 14, 16; this excludes any narrative reference) The Lord impresses upon the minds of His people the importance of remembering from what He has redeemed them. At every turn, page after page, the Word of God reminds us of our redemption through the blood of our Lord Jesus Christ. The ordinances remind us of Christ's death for us. Our songs praise God for His salvation. We offer thanks to God in our prayers for saving us. The majority of the lessons and messages that the brethren of this church share with this congregation tell of the great love of God through Christ for us at Calvary. We need to be reminded because our nature is to forget. We have been brought from darkness and into His marvelous light. God has brought us out from Satan's dominion, from the condemnation of sin, and from eternal death through the death of His only begotten Son.

*Ex 6:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.*

*7 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?*

The LORD hears their murmurings, but they do not hear His Word.

This is the first occasion in the Word of God where the *glory of the LORD* is mentioned. The *glory* of the LORD is provoked on this occasion by the murmurings of Israel. God is incensed at sin. But Israel does not understand to what degree sin aggravates God.

8 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;

to the full, לִשְׂבֹעַ, li-s<sup>e</sup>-boa[g], Qal infin. construct of שָׂבַע; the Qal infinitive is translated in the KJV as, *to the full, satisfied, enough.*

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.

### 9-10 The Glory

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD:

Which must have been at some time in the morning.

for **he hath heard your murmurings.**

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness,  
turned

looked, וַיִּפְּנוּ, Qal fut. 3ppl. masc. of פָּנָה; KJV, Ex. 7.23; 10.6; 32.15, to turn; 2Ki.13.23, have respect; Ex.2.12; 16.10, look to; Ex.14.27, appeared; Job 36.21, regard.

and, behold, the glory of the LORD appeared in the cloud.

appeared, נִרְאָה, Niphal (simple passive) pret., 3ps. masc. of רָאָה; Niphal pret. is translated in the KJV as *appeared, shall be seen, be shewed, seemeth, hath appeared; may appear, was seen, which had appeared; were spied.*

Some think that the glory of the LORD was the appearance of the manna, but here the glory of the LORD is in reference to something spectacular in the cloud. This cloud had been with them and was leading them. But there was something significant or outstanding about its appearance. Perhaps it refers to some notable brightness, I don't know. What comes to mind is



*Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

God in grace bears patiently the sins of national Israel, of the remnant of the Jews, of the elect of every nation, and of the churches of our Lord Jesus Christ.

But it seems true too, that Israel did not know better. As they become instructed and guided by the commandments of God they will become subject to chastening. No proper father would chasten his child for misbehavior without first instructing the child against such error. The principle is:

*Ro 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.*

*Ro 7:7 What shall we say then? Is the law sin? God forbid. Nay, **I had not known sin, but by the law:** for I had not known lust, except the law had said, Thou shalt not covet.*

And here we see that Israel receives thorough instruction from the LORD. When once the Law at Sinai is given we see a change in the nature of the discipline that Israel receives. The LORD begins to enact judgments for sin. Not as the world receives (a swift, thorough, and final destruction), but as a son would receive chastening from a father.

*Ex 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn ...*

*1Co 15:56 ... and the strength of sin is the law.*

At the giving of the Law Israel becomes sensible to the offensiveness of sin to the Holy One of Israel. The Law magnifies the righteousness of God and the need for a permanent solution to the sins of men before God.

אַת־הַמִּחְנָה

13 ¶ And it came to pass, that at even the quails came up, and covered the camp:

*came up*, וַתַּעַל, Qal fut. 3ps. fem. of עָלָה; went up, came up, ascended.

*covered*, יָכַסוּ, Piel (intensive active) fut. of כָּסָה, ka-sah; most often to cover; but also close, conceal, hide, overwhelm; Piel pret., Ex.10.5, *And they shall cover*; 15.10, the sea covered them; Piel infin., Ex.26.13, to cover it; 28.42, to cover their nakedness; Piel fut., Ex.8.6; 14.28; 16.13; 24.15, 16, and covered; 10.15, they covered; 15.5, have covered; 21.33, cover it; 40.34, then covered; Piel part., Ex. 29.13, 22, that covereth.

*quails*, הַשְּׁלָו, masc. sing. noun; either שָׁלוּ or שָׁלוּ; s<sup>e</sup>-lav, or s<sup>e</sup>-layv; always (4) translated quail (Ex.16.13; Nu.11.31, 32; Ps.105.40).

The provision of quail appears to be only for this night. It receives hardly any mention compared to the manna. In Numbers 11.20 the children of Israel complain because they have come to loathe the manna. Then they receive quail every day for month. And as the Israelites gorge themselves the judgment of God falls upon them. The emphasis placed upon the manna speaks of the importance we should place upon the Word of God. Can the Word of God become a burdensome thing in our lives? I think so. It did for some. It can for us.

*2Ti 4:3 For the time will come when they* (This plural pronoun refers to those under the ministry of Timothy. The context is not specific enough. Some of these, perhaps most, are not truly disciples of Christ.) *will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;*  
*4 And they shall turn away their ears from the truth, and shall be turned unto fables.*

How do we guard ourselves against such a despicable disregard for the Word of God? Take heed to it. Hear it. Obey it. (Ps.119.9) Hide it in our hearts. (Ps.119.11) Delight in His statutes, and remember them. (Ps.119.16) Live by them. (Ps.119.50) Hope in them. (Ps.119.74) Let them



15 And when the children of Israel saw it, they said

אִישׁ אֶל-אָחִיו  
one to another,  
each to his brother  
a man to another

It is manna: for they wist not what it was. And Moses said unto them,  
Or, What is this?

Manna is called the *corn of heaven*, *angels' food* and *the bread of heaven*.  
(cf. Ps.78.24, 25; Ps.105.40)

הַלֶּחֶם	לְכֶם	לְאֲכֹלָהּ
<i>This is the bread which the LORD hath given</i>	<i>you</i>	<i>to eat.</i>
	<i>to you</i>	<i>to consume</i>

This is the food that the LORD has provided which shall sustain your lives as you wander through the wilderness on your way to the land of promise. This is all that we need. Whether we fry it, boil it, or bake it the Lord provides it for us fresh every day to strengthen us along our way to the land of promise.'