

7/6/08

Ex. 15-16

Ezekiel provides for us a commentary on the exodus tells us that Israel was affected by all this idolatry. Ezk. 20:6-10

* “On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, ‘flowing with milk and honey,’ the glory of all lands. Then I said to them, ‘Each of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Egypt. I am the LORD your God.’ “But they rebelled against Me and would not obey Me. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, ‘I will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.’ “But I acted for My name’s sake, that it should not be profaned before the Gentiles among whom they were, in whose sight I had made Myself known to them, to bring them out of the land of Egypt. “Therefore I made them go out of the land of Egypt and brought them into the wilderness.”

God would pour out ten judgment plagues on Egypt.

- a. The Nile was turned to blood, the god Osiris.

- b. The land was filled with frogs, the goddess Heka or Heket.
- c. The dust was turned to lice, the earth god Geb.
- d. The land was filled with flies, sacred to Ra, the sun god.
- e. The livestock was struck with pestilence, the god Apis was the black bull.
- f. The priest were full of boils being unclean, unable to served their gods in the temples.
- g. The land was struck with hail, the goddess of the air.
- h. The land was filled with locust, divine judgment.
- i. The land was overcome by darkness, against the sun god, Ra.
- j. The first born died, for they were dedicated to the service of the gods.
 - 1) God judged the gods of Egypt. Ex. 12:12
* ‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.
 - 2) God delivered Israel from the house of bondage. Ex. 13:3
* “And Moses said to the people: “Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the

LORD brought you out of this place. No leavened bread shall be eaten.”

The journey to Horeb, Mount Sinai in Media, is Arabia took three month. Ex. 13:27-19:1-2

God has just divided the Red Sea to Media as they celebrate the victory of God over the Egyptians, in the Song of Moses.

15:1-21 The song of victory over Pharaoh and his army at the Red Sea.

15:1-3 The introduction to the song.

- 1) The song was sung to the Lord by Moses and the children of Israel. vs. 1a-c
- 2) The central theme of the song is stated, His victory over the Egyptians, “I will sing to the LORD, For He has triumphed gloriously! The horse and its rider He has thrown into the sea!” vs. 1d-e
- 3) The personal boast in the Lord Yahweh. vs. 2
 - a) The LORD is my strength and song. vs. 2a
 - b) He has become my salvation. vs. 2b
 - c) He is my God. vs. 2c
 - d) I will praise Him. vs. 2d
 - e) My father’s God. vs. 2e
 - d) I will exalt Him. vs. 2f
- 4) The proper perspective about God. vs. 3
 - a) The LORD is a man of war. vs. 3a

b) The LORD is His name. vs. 3b

15:4-19 The exaltation of God in the song.

- 1) The general description of the victory. vs. 4-7
 - a) God brought the victory. vs. 4-5
 - 1)) “Pharaoh’s chariots and his army He has cast into the sea; His chosen captains also are drowned in the Red Sea.” vs. 4
 - 2)) The depths have covered them; They sank to the bottom like a stone.” vs. 5
 - b) God did it through His Omnipotence. vs. 6
 - 1)) The source, “Your right hand, O LORD, has become glorious in power.” vs. 6a-b
 - 2)) The outcome, “Your right hand, O LORD, has dashed the enemy in pieces.” vs. 6c-d
 - c) God took vengeance. vs. 7
 - 1)) The reason was for rebellion, “And in the greatness of Your excellence You have overthrown those who rose against You.” vs. 7a
 - 2)) The righteous judgment was exercised, “You sent forth Your wrath; It consumed them like stubble.” vs. 7b-c

- 2) The specific description of the destruction for victory. vs. 8-12
- b) The manner God affected the Sea,
 “And with the blast of Your nostrils
 The waters were gathered together;
 The floods stood upright like a heap;
 The depths congealed in the heart of
 the sea.” vs. 8
- b) The false confidence of the Egyptians,
 “The enemy said, ‘I will pursue, I will
 overtake, I will divide the spoil; My
 desire shall be satisfied on them. I
 will draw my sword, My hand shall
 destroy them.” vs. 9
- c) The utter destruction, “You blew with
 Your wind, The sea covered them;
 They sank like lead in the mighty
 waters.” vs. 10
- d) The uniqueness of God. vs. 11-12
- 1)) He is one of a kind, “Who is like
 You, O LORD, among the gods?
 Who is like You, glorious in
 holiness, Fearful in praises, doing
 wonders?” vs. 11
- 2)) He is the final authority, “You
 stretched out Your right hand; The
 earth swallowed them.” vs. 12
- 3) The reaction of the people hearing about
 the victory. vs. 13-17
- a) God was faithful to deliver His people,
 “You in Your mercy have led forth

- The people whom You have
 redeemed; You have guided them in
 Your strength To Your holy
 habitation.” vs. 13
- b) The people would be dispirited. vs. 14-15
- 1)) The Philistines, “The people will
 hear and be afraid; Sorrow will
 take hold of the inhabitants of
 Philistia.” vs. 14
- 2)) The Edomites, “Then the chiefs of
 Edom will be dismayed; The
 mighty men of Moab, Trembling
 will take hold of them; All the
 inhabitants of Canaan will melt
 away.” vs. 15
- c) The people would be in terror of God,
 “Fear and dread will fall on them; By
 the greatness of Your arm They will
 be as still as a stone, Till Your people
 pass over, O LORD, Till the people
 pass over Whom You have
 purchased.” vs. 16
- e) The Lord would be faithful to get the
 people to Mount Sinai, “You will
 bring them in and plant them In the
 mountain of Your inheritance, In the
 place, O LORD, which You have
 made For Your own dwelling, The
 sanctuary, O LORD, which Your
 hands have established.” vs. 17

- 4) The conclusion of the song of victory. vs. 18-19
- a) The eternal rule of God, “The LORD shall reign forever and ever.” vs. 18
* The Kingdom Age. Rev. 22
 - b) The summary statement, “For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the LORD brought back the waters of the sea upon them. But the children of Israel went on dry land in the midst of the sea.” vs. 19
* “Are You not the One who dried up the **sea**, The waters of the great deep; That made the depths of the **sea** a road For the redeemed to cross over?” Is. 51:10

15:20-21 The chorus of the song.

- 1) In dance. vs. 20
 - a) Miriam the prophetess, the sister of Aaron, took the timbrel in her hand. vs. 20a-b
 - b) And all the women went out after her with timbrels and with dances. vs. 20c
- 2) In song. vs. 21
 - a) The source of the victory, “And Miriam answered them: “Sing to the LORD, For He has triumphed gloriously!” vs. 21a-c

- b) The outcome, “The horse and its rider He has thrown into the sea!” vs. 21d

15:22-18:27 **The journey from the Red Sea to Mount Sinai in Midia.**

15:22-27 *The waters of Marah.*

15:22-24 The complaint of the people due to the undrinkable waters.

- 1) The location, “So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur.” vs. 22a-b
- 2) The occasion, “And they went three days in the wilderness and found no water.” vs. 22c
- 3) The problem, “Now when they came to Marah, they could not drink the waters of Marah, for they were bitter. Therefore the name of it was called Marah.” vs. 23
- 4) The reaction against Moses, “And the people complained against Moses, saying, “What shall we drink?” vs. 24

15:25-27 The compassion of God to make the water drinkable.

- 1) The wisdom of Moses. vs. 25
 - a) “So he cried out to the LORD. vs. 25a
 - b) The LORD showed him a tree. When he cast it into the waters, the waters were made sweet.” vs. 25b-c

- 1)) Elisha healed the Jericho springs with salt. 2Kings 2:19-22
- 2)) The bitter things of life can be turned to things we can live with only through the tree Jesus was crucified, the cross!
- 2) The decree of God. vs. 25d
 - a) “There He made a statute and an ordinance for them.” vs. 25e
 - b) “And there He tested them,” vs. 25f
* The word test “nacah” means to prove or try. Deut. 8:2
- 3) The conditional promise of God. vs. 26
 - a) “And said, “If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians.” vs. 26a-c
 - b) “For I am the LORD who heals you.” vs. 26d
* None of These Diseases, S.I. McMillen M.D.
- 4) The arrival their next stop, “Then they came to Elim, where there were twelve wells of water and seventy palm trees; so they camped there by the waters.” vs. 27
* These 12 wells still exist today in Sadi-Arabia.

16:1-36 *The manna and the quail.*

16:1-5 The complaint of Israel for food.

16:1-3 The murmuring of the people to Moses and Aaron.

1) The ongoing journey. vs. 1

a) The route, “And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai.” vs. 1a-c

b) The date, “On the fifteenth day of the second month after they departed from the land of Egypt.” vs. 1d

2) The ongoing dissatisfaction of the people. vs. 2-3

a) The culprits, “Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness.” vs. 2

* Complaint, to murmur. vs. 7, 8, 9, 12

b) The distorted perspective of their past, “And the children of Israel said to them, “Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full!” vs. 3a-c

- c) The dishonorable accusation, “For you have brought us out into this wilderness to kill this whole assembly with hunger.” vs. 3d

16:4-5 The solution revealed by God to Moses.

- 1) The promised provision, “Then the LORD said to Moses, “Behold, I will rain bread from heaven for you.” vs. 4a-c
- 2) The instructions, “And the people shall go out and gather a certain quota every day.” vs. 4d
- 3) The purpose, “That I may test them, whether they will walk in My law or not.” vs. 4e-f
- 4) The double provision, “And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.” vs. 5

16:6-8 The revelation of God conveyed to the people.

- 1) Moses said God would provide evidence of His trustworthiness, “Then Moses and Aaron said to all the children of Israel, “At evening you shall know that the LORD has brought you out of the land of Egypt.” vs. 6
- 2) Moses told the people God understood their complaint against Him, “And in the

morning you shall see the glory of the LORD; for He hears your complaints against the LORD. But what are we, that you complain against us?” vs. 7

3) Moses told them when this would take place. vs. 8

a) In the evening, “Also Moses said, “This shall be seen when the LORD gives you meat to eat in the evening.” vs. 8a-b

b) In the morning, “And in the morning bread to the full.” vs. 8c

4) Moses rebukes the people. vs. 8c-d

a) Moses reiterated their dissatisfaction with God, “For the LORD hears your complaints which you make against Him.” vs. 8c

b) Moses and Aaron personal perspective, “And what are we? Your complaints are not against us but against the LORD.” vs. 8d-e

16:9-12 The instructions to the people

- 1) The people were petitioned before God, “Then Moses spoke to Aaron, “Say to all the congregation of the children of Israel, ‘Come near before the LORD, for He has heard your complaints.’” vs. 9
- 2) The people perceived the presence of God, “Now it came to pass, as Aaron spoke to 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.” vs. 10

- 3) The revelation to Moses from God. vs. 11-12
 - a) About His awareness, “And the LORD spoke to Moses, saying, “I have heard the complaints of the children of Israel.” vs. 11-12a
 - b) About His provisions, “Speak to them, saying, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread.’” vs. 12b
 - c) About His purpose, “And you shall know that I am the LORD your God.” vs. 12c

16:13-21 The quail and manna given to the people.

- 1) The provision of quail and manna. vs. 13-14
 - a) The quail, “So it was that quails came up at evening and covered the camp.” vs. 13a
* Separate but similar event of quail. Num. 11:4-22, 31-33
 - b) The manna, “And in the morning the dew lay all around the camp and when the layer of dew lifted, there, on the surface of the wilderness, was a small

round substance, as fine as frost on the ground.” vs. 13b-14

- 2) The inquiry of the people. vs. 15
 - a) They were bewildered, “So when the children of Israel saw it, they said to one another, “What is it?” For they did not know what it was.” vs. 15a-d
 - b) They were informed, ‘And Moses said to them, “This is the bread which the LORD has given you to eat.”’ vs. 15e-f
- 3) The instructions for the people. vs. 16
 - a) The authority was God’s, “This is the thing which the LORD has commanded.” vs. 16a
 - b) The amount to be gathered, “Let every man gather it according to each one’s need, one omer for each person, according to the number of persons; let every man take for those who are in his tent.” vs. 16b-d
* An omer is about two quarts or 2.2 liters.
- 4) The gathering by the people. vs. 17-18
 - a) Each individual, “Then the children of Israel did so and gathered, some more, some less.” vs. 17
 - b) The equality, “So when they measured it by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man

had gathered according to each one's need." vs. 18

- 5) The warning to the people. vs. 19-21
 - a) The one command, "And Moses said, "Let no one leave any of it till morning." vs. 19
 - b) The few disobedient, "Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them." vs. 20
 - c) The daily provision and gathering, "So they gathered it every morning, every man according to his need. And when the sun became hot, it melted." vs. 21
 - 1) God fed them with manna. Deut. 8:3, 16
 - 2) "Men ate **angels' food**; He sent them food to the full." Ps. 78:25

16:22-30 The instructions for manna on the Sabbath.

- 1) The summary statement, "And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses." vs. 22
- 2) The particular instructions from God. vs. 23

- a) The authority was Divine, "Then he said to them, This is what the LORD has said." vs. 23a-b
- b) The provision for the Sabbath, "Tomorrow is a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning." vs. 23c-g
- 3) The Divine preservation of the manna, "So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it." vs. 24
- 4) The manna would be suspended on the Sabbath. vs. 25-27
 - a) The information, "Then Moses said, "Eat that today, for today is a Sabbath to the LORD; today you will not find it in the field." vs. 25
 - b) The confirmation, "Six days you shall gather it, but on the seventh day, which is the Sabbath, there will be none." vs. 26
 - c) The transgression, "Now it happened that some of the people went out on the seventh day to gather, but they found none." vs. 27
- 5) The consternation, "And the LORD said to Moses, "How long do you refuse to

keep My commandments and My laws?”
vs. 28

- 6) The exhortation, “See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.” vs. 29
- 7) The affirmation, “So the people rested on the seventh day.” vs. 30

16:31-36 The summary statement about manna and the testimony for future generations.

- 1) The people named the bread, “And the house of Israel called its name Manna.” vs. 31a
- 2) The description of the manna, “And it was like white coriander seed, and the taste of it was like wafers made with honey.” vs. 31b-c
 - a) “Now the **manna** was like coriander seed, and its color like the color of bdellium.” Num. 11:7
 - b) “And when the dew fell on the camp in the night, the **manna** fell on it.” Num. 11:9
- 3) The physical evidence for future generations. vs. 32-34
 - a) This was a divine command, “Then Moses said, “This is the thing which the LORD has commanded: ‘Fill an

omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.” vs. 32

- b) Moses related it to Aaron, ‘And Moses said to Aaron, “Take a pot and put an omer of manna in it, and lay it up before the LORD, to be kept for your generations.” vs. 33
 - * “Which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which *were* the golden pot that had the **manna**, Aaron’s rod that budded, and the tablets of the covenant.” Heb. 9:4
- c) Aaron obeyed, “As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.” vs. 34
- 4) The duration of the manna provided. vs. 35-36
 - a) The number of years, “And the children of Israel ate manna forty years.” vs. 35a
 - b) The historical period, “Until they came to an inhabited land.” vs. 35b
 - c) The geographical location, “They ate manna until they came to the border of the land of Canaan.” vs. 35c

* “Then the **manna** ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had **manna**, but they ate the food of the land of Canaan that year.” Josh. 5:12

d) The measure of the manna, “Now an omer is one-tenth of an ephah.” vs. 36

a) “Had rained down **manna** on them to eat, And given them of the bread of heaven.” Ps. 78:24

b) “Our fathers ate the **manna** in the desert; as it is written, ‘He gave them bread from heaven to eat.’” Jn. 6:31

c) “Your fathers ate the **manna** in the wilderness, and are dead.” Jn. 6:49

d) “This is the bread which came down from heaven--not as your fathers ate the **manna**, and are dead. He who eats this bread will live forever.” Jn. 6:58