

EXODUS CHAPTER 15-16

By Charles Dailey 2018 NLT CPS

Updated 7/12/2021 Printed 10/21/2021

God has raised up a prophet in Moses and has sent him to the king of Egypt. When Moses finished with Pharaoh, the king wanted Israel to get out **now**. They left, crossing the Red Sea, then Pharaoh wanted Israel back again, but the water closed over his advancing army. The incredible event was memorialized in a song written by Moses. There are three parts: what the Lord is, what the Lord did and what the Lord will do.

THE SONG OF THE SEA— WHAT THE LORD IS

(15:1.) Then Moses and the people of Israel sang this song to the LORD: "I will sing to the LORD, for He has triumphed gloriously; He has hurled both horse and rider into the sea.

- This is the first major reference to singing and music in Scripture. It was about their major win over their oppressors and gave the credit to **the Lord**.
- In Deuteronomy there is a different Song of Moses, so we retitled this *The Song of the Sea*.
- This explanation is from Bible.org:

Moses apparently wrote the song, and may have led Israel as they sang it. The first refrain is echoed by Miriam, who led the women in singing almost the same words and dancing: "Sing to the Lord, for he is highly exalted. The horse and its rider he has hurled into the sea" (v. 21).

(2.) The LORD is my strength and my song; He has given me victory. This is my God, and I will praise Him--my father's God, and I will exalt Him! (3.) The LORD is a warrior; Yahweh is His name!

- **The Lord** they are singing about has brought **victory** from Egypt's oppression. He is to be **exalted**. This God of theirs (**Yahweh**) knows how to win wars, too!

WHAT THE LORD DID

(4.) Pharaoh's chariots and army He has hurled into the sea. The finest of Pharaoh's officers are drowned in the Red Sea. (5.) The deep waters gushed over them; they sank to the bottom like a stone.

- Israel's pursuers were **drowned**. This was not shallow water. They didn't swim well wearing armor. In fact, they sank **like a stone**.

(6.) "Your right hand, O LORD, is glorious in power. Your right hand, O LORD, smashes the enemy.

- The **Lord** is powerful beyond measure. **Right hand** is a figure of speech. Our God does not have arms like mankind.

(7.) In the greatness of Your majesty, You overthrow those who rise against You. You unleash Your blazing fury; it consumes them like straw.

- The army of Egypt with its chariots was an imposing sight, but defeating them was simple for the Lord. Where did we hear about **straw** before?

(8.) At the blast of Your breath, the waters piled up! The surging waters stood straight like a wall; in the heart of the sea the deep waters became hard.

- This is a reference to **the water** standing up to make a **wall**, allowing Israel to pass through. They weren't bothered by hard water!

(9.) "The enemy boasted, 'I will chase them and catch up with them. I will plunder them and consume them. I will flash my sword; my powerful hand will destroy them.'

- The Egyptians had four or five goals and failed to reach any of them.

(10.) But You blew with Your breath, and the sea covered them. They sank like lead in the mighty waters.

- The Lord easily frustrated the goals of the Egyptians. They **sank in the mighty waters**.

(11.) "Who is like You among the gods, O LORD--glorious in holiness, awesome in splendor, performing great wonders?"

- Egypt was a land of **gods**. None of them could save Egypt. The **Lord's holiness** and **great wonders** have no peer.

(12.) You raised Your right hand, and the earth swallowed our enemies.

- **The earth swallowed our enemies**. The Red Sea is part of the earth.

(13.) "With Your unfailing love You lead the people You have redeemed. In Your might, You guide them to Your sacred home.

- **Wilbur Fields** called this the KEY VERSE of Exodus.

(14.) The peoples hear and tremble; anguish grips those who live in Philistia. (15.) The leaders of Edom are terrified; the nobles of Moab tremble. All who live in Canaan melt away;

- News of this nation of people on the move has already been getting around. There is fear in **Philistia**, emotional upset in **Edom**, turbulence in **Moab** and clamor in **Canaan**.

WHAT THE LORD WILL DO

(16.) terror and dread fall upon them. The power of Your arm makes them lifeless as stone until Your people pass by, O LORD, until the people You purchased pass by.

- The **Lord** used a tiny part of His might against the pursuers. The song recognizes that the Lord had **purchased** Israel.

(17.) You will bring them in and plant them on Your own mountain--the place, O LORD, reserved for Your own dwelling, the sanctuary, O Lord, that Your hands have established.

- The song looks to the day when Israel will own Jerusalem and build the temple there.

(18.) The LORD will reign forever and ever!"

- Moses is not king. It is **the Lord who will reign forever**.

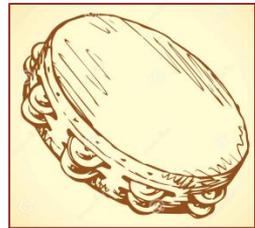
(19.) When Pharaoh's horses, chariots, and charioteers rushed into the sea, the LORD brought the water crashing down on them. But the people of Israel had walked through the middle of the sea on dry ground!

- This ends the *Song of the Sea*.

MIRIAM LED THE LADIES

(20.) Then Miriam the prophet, Aaron's sister, took a tambourine and led all the women as they played their tambourines and danced.

- Note that **Miriam** was a **prophet**. The work of this **prophet** was focused on music.
- This **Miriam** was on hand to pick a nurse for Moses more than forty years before. Now with a **tambourine**, she led the **women** in what may have been antiphonal singing. (The men sang one part and the ladies the other.)
- A **tambourine** is a percussion instrument resembling a shallow drum with small metal disks in slots around the edge, played by being shaken or hit with the hand.



(21.) And Miriam sang this song: "Sing to the LORD, for He has triumphed gloriously; He has hurled both horse and rider into the sea."

- **Miriam** may have reflected the entire song.

ISRAEL GRUMBLED ABOUT THE BITTER WATER

(22.) Then Moses led the people of Israel away from the Red Sea, and they moved out into the desert of Shur. They traveled in this desert for three days without finding any water. (23.) When they came to the oasis of Marah, the water was too bitter to drink. So they called the place Marah (which means "bitter").

- **From Bible.org:**

Sighting the waters at Marah must have brought great rejoicing to the Israelites. Their thirst, they thought, would be quenched, their cattle could be watered, and their reserves replenished. What a disappointment it must have been to discover that the waters were bitter, and thus unfit for consumption.

(24.) Then the people complained and turned against Moses. "What are we going to drink?" they demanded. (25.) So Moses cried out to the LORD for help, and the LORD showed him a piece of wood. Moses threw it into the water, and this made the water good to drink. It was there at Marah that the LORD set before them the following decree as a standard to test their faithfulness to Him. (26.) He said, "If you will listen carefully to the voice of the LORD your God and do what is right in His sight, obeying His commands and keeping all His decrees, then I will not make you suffer any of the diseases I sent on the Egyptians; for I am the LORD who heals you."

- **The Lord** proposed a wonderful health plan. Practices such as circumcision, quarantine, washing in running water, and eating kosher made a real medical difference in keeping Israel free from disease. Just obey and you will stay well.

(27.) After leaving Marah, the Israelites traveled on to the oasis of Elim, where they found twelve springs and seventy palm trees. They camped there beside the water.

- This statement is clearly the comment of an eyewitness.

ISRAEL COMPLAINED ABOUT FOOD

(16:1.) Then the whole community of Israel set out from Elim and journeyed into the wilderness of Sin between Elim and Mount Sinai. They arrived there on the fifteenth day of the second month, one month after leaving the land of Egypt.

- The word **sin** here is not related to the English word sin.

(2.) There, too, the whole community of Israel complained about Moses and Aaron. (3.) "If only the LORD had killed us back in Egypt," they moaned. "There we sat around pots filled with meat and ate all the bread we wanted. But now you have brought us into this wilderness to starve us all to death."

- Gratitude was very weak among these ex-slaves who are now free. Faith seemed non-existent. They were wanting their old menu from **Egypt** back again and blamed the **Lord's** men, **Moses and Aaron**, for



allowing this hunger. They simply did not grasp the enormity of their salvation from slavery. Israel had a selective remembrance of the past.

- This is the third time that **complaining** has been recorded since Israel left their homes. Exodus 14:11 and 15:24. It's a wonder that God did not rain fire and brimstone on them instead raining manna.
- Notice they had animals with them, but were reluctant to slaughter them for food.

RULES FOR THE FOOD FROM HEAVEN

(4.) Then the LORD said to Moses, "Look, I'm going to rain down food from heaven for you. Each day the people can go out and pick up as much food as they need for that day. I will test them in this to see whether or not they will follow My instructions. (5.) On the sixth day they will gather food, and when they prepare it, there will be twice as much as usual."

- **The Lord** will send **food from heaven** for His people. It served the purpose of nutrition and was also a **test**. Would they gather just enough for each day or would they hoard it for other days? Would they rest on the Sabbath or would they search for **food**?
- Israel was not familiar with the rules of the Sabbath. The Lord gives a very elementary rule for them. Gather twice as much on Friday.

(6.) So Moses and Aaron said to all the people of Israel, "By evening you will realize it was the LORD who brought you out of the land of Egypt. (7.) In the morning you will see the glory of the LORD, because He has heard your complaints, which are against Him, not against us. What have we done that you should complain about us?"

- In spite of the **complaints** throughout the camp, **the Lord** would be providing meals.

(8.) Then Moses added, "The LORD will give you meat to eat in the evening and bread to satisfy you in the morning, for He has heard all your complaints against Him. What have we done? Yes, your complaints are against the LORD, not against us."

- **Moses** stresses that their **complaints** are not really against him, but **against the Lord** Himself.

(9.) Then Moses said to Aaron, "Announce this to the entire community of Israel: 'Present yourselves before the LORD, for He has heard your complaining.'" (10.) And as Aaron spoke to the whole community of Israel, they looked out toward the wilderness. There they could see the awesome glory of the LORD in the cloud.

- **The glory of Lord** appeared **in the cloud** that had guided the people.

(11.) Then the LORD said to Moses, (12.) "I have heard the Israelites' complaints. Now tell them, 'In the evening you will

have meat to eat, and in the morning you will have all the bread you want. Then you will know that I am the LORD your God." (13.) That evening vast numbers of quail flew in and covered the camp. And the next morning the area around the camp was wet with dew.

- **The Lord** brought **quail** in the evening hours. They are small, bullet-headed birds, with a strong but low flight, usually roosting on the ground or in the low bushes at nightfall. Remember Israelites were mourning for the meat pots of Egypt (16:2).

(14.) When the dew evaporated, a flaky substance as fine as frost blanketed the ground. (15.) The Israelites were puzzled when they saw it. "What is it?" they asked each other. They had no idea what it was. And Moses told them, "It is the food the LORD has given you to eat.

- In the morning, **the Lord** provided a **a flaky substance** for **food**, but the people did not recognize it. **Moses** needed to explain what it was.

(16.) These are the LORD's instructions: Each household should gather as much as it needs. Pick up two quarts for each person in your tent."

- One **person** could gather the flakes for his or her family, but not for a larger number. The Lord wanted each family to know where their food came from.
- Imagine the size of this miracle considering the number of people leaving Egypt. It was produced the year around for 40 years!

(17.) So the people of Israel did as they were told. Some gathered a lot, some only a little. (18.) But when they measured it out, everyone had just enough. Those who gathered a lot had nothing left over, and those who gathered only a little had enough. Each family had just what it needed.

- Moses is saying that each family had the right amount. No one was left hungry.

(19.) Then Moses told them, "Do not keep any of it until morning."

- This curious food from heaven could not be stored. It was necessary to depend on the Lord every day for bread. It fits with the statement of Jesus: "Give us this day our daily bread."

(20.) But some of them didn't listen and kept some of it until morning. But by then it was full of maggots and had a terrible smell. Moses was very angry with them.

- Their tents had to be cleansed of worms and to get the **smell** out. The Lord meant what He said.

(21.) After this the people gathered the food morning by morning, each family according to its need. And as the sun became hot, the flakes they had not picked up melted and disappeared.

- This curious food could be boiled, but would melt in the **heat of the sun**.

NO MANNA ON SATURDAY

(22.) On the sixth day, they gathered twice as much as usual--four quarts for each person instead of two. Then all the leaders of the community came and asked Moses for an explanation. (23.) He told them, "This is what the LORD commanded: Tomorrow will be a day of complete rest, a holy Sabbath day set apart for the LORD. So bake or boil as much as you want today, and set aside what is left for tomorrow."

- Mankind had **not** been observing the **Sabbath**. It was new to Israel. See Nehemiah 9:13-14.

(24.) So they put some aside until morning, just as Moses had commanded. And in the morning the leftover food was wholesome and good, without maggots or odor.

- No tent cleanup was needed when manna is kept overnight on Saturday (our Friday).

(25.) Moses said, "Eat this food today, for today is a Sabbath day dedicated to the LORD. There will be no food on the ground today. (26.) You may gather the food for six days, but the seventh day is the Sabbath. There will be no food on the ground that day." (27.) Some of the people went out anyway on the seventh day, but they found no food.

- **Some people** went to gather on the **Sabbath**, but there was no manna.

(28.) The LORD asked Moses, "How long will these people refuse to obey My commands and instructions? (29.) They must realize that the Sabbath is the LORD's gift to you. That is why He gives you a two-day supply on the sixth day, so there will be enough for two days. On the Sabbath day you must each stay in your place. Do not go out to pick up food on the seventh day." (30.) So the people did not gather any food on the seventh day.

- After a failed experience, the people stayed home and rested.

(31.) The Israelites called the food manna. It was white like coriander seed, and it tasted like honey wafers.

- The locals didn't know what this new food product was, so they named it manna.

KEEP A SAMPLE OF MANNA

(32.) Then Moses said, "This is what the LORD has commanded: Fill a two-quart container with manna to preserve it for your descendants. Then later generations will be able to see the food I gave you in the wilderness when I set you free from Egypt."

- **The Lord commanded Moses** to keep a sample of the **bread** from heaven for future generations. This was another memory aid. It is interesting that this sample did not spoil.

(33.) Moses said to Aaron, "Get a jar and fill it with two quarts of manna. Then put it in a sacred place before the LORD to preserve it for all future generations." (34.) Aaron did just as

the LORD had commanded Moses. He eventually placed it in the Ark of the Covenant--in front of the stone tablets inscribed with the terms of the covenant.

- This project could have been undertaken after the tabernacle was built. The **manna** continued to come for 40 years.

(35.) So the people of Israel ate manna for forty years until they arrived at the land where they would settle. They ate manna until they came to the border of the land of Canaan.

- This comment in Exodus was written after Israel entered the land of **Canaan**. So an entire generation depended on bread from heaven six days each week.

(36.) The container used to measure the manna was an omer, which was one tenth of an ephah; it held about two quarts.

- The word **omer** is used only in this chapter. Perhaps it was a measurement they had used in Egypt.

Manna Pictured Jesus, the Bread of Life

God sent Manna to Israel six days each week

Based on the *New Living Translation*

Charles Dailey 10/21/2021

1.	Manna met the need for Israel's food. Jesus is the Living Bread for believers.	Exodus 16:12 John 6:51
2.	Israel's manna came from heaven. Jesus came from heaven.	Exodus 16:4 John 6:51
3.	The wilderness manna gave temporary life. Jesus gives eternal life.	John 6:49 John 6:51
4.	Israel didn't understand what the manna was. Many did not understand the True Bread.	Exodus 16:15 John 1:11;6:36
5.	The manna had to be gathered each day. We must be able to speak for Jesus at any time.	Exodus 16:4 1st Peter 3:15
6.	The manna was a test for Israel. Following Jesus is a test for each of us.	Exodus 16:4 1st Cor. 10:12
7.	Manna provided hope - it would be there again tomorrow. Jesus provides hope for every believer.	Exodus 16:12 1st Cor 15:19
8.	Israelites had to get down to get the manna. We must get down to follow Christ.	Exodus 16:25 James 4:7
9.	Manna stopped as Israel entered the Land of Promise. The True Bread of Life is with us forever.	Exodus 16:35 John 14:2
10.	Moses was ordered to save some manna in the ark. God will provide manna in heaven for believers.	Exodus 16:32 Revelation 2:17