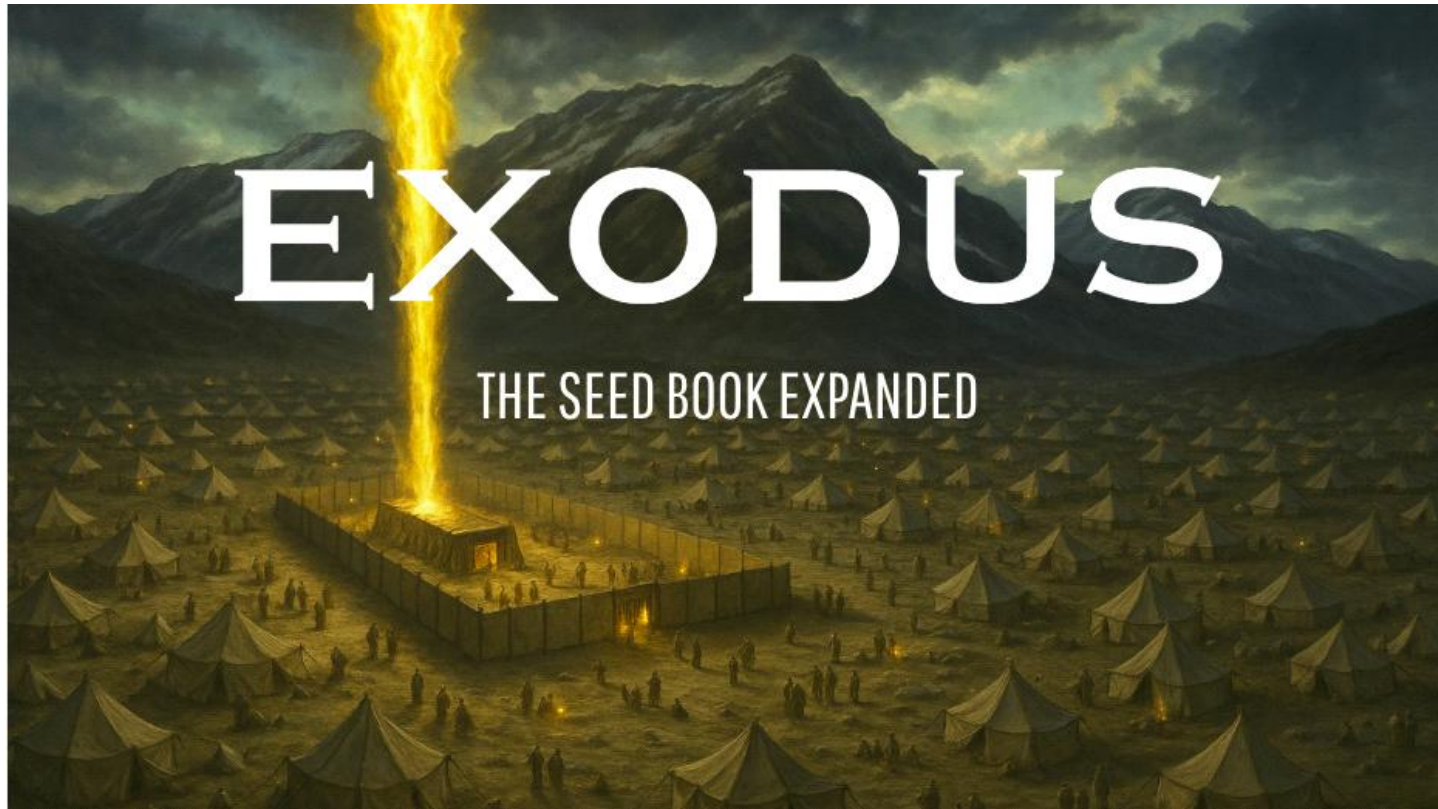


Exodus 16 (TAC)

Sunday, September 28, 2025 2:39 PM



Good evening TAC,

The initial chapters of Exodus focus on Israel's time in Egypt, but as the narrative progresses, the emphasis shifts to Adonai dwelling among His people. This theme becomes increasingly prominent, culminating in the 40th chapter where the glory of the Lord fills the Tabernacle. As the story transitions away from Egypt, it highlights Yahweh's efforts to prepare and purify the Israelites, removing the remnants of Egypt from within them. The journey out of Egypt was just the beginning; the true challenge presented in the Text lies in eradicating the influence of Egypt from the hearts and minds of God's nation.

In Exodus 15, the nation faced a test when they encountered bitter waters, and the Warrior God lovingly instructed them to use a tree to turn the waters sweet. He then led them to Elim, a place symbolizing the nation's purpose and destiny, where twelve life-giving springs provided living water to the seventy nations of the world. In Exodus 16, the people were tested with hunger, and the God who is a man of war responded by raining down bread from heaven to satisfy their needs. These chapters illustrate the progressive revelation of God's goodness and His patience in preparing and developing His people. By Exodus 17, the people

received water from a rock and experienced supernatural victory in warfare. In Exodus 18, the nation was given judges and leaders, and in Exodus 19, they received a divine revelation from heaven. This narrative showcases the loving God of Israel progressively training His people.

In the earlier chapters, Adonai is depicted as a warrior who redeems His people. In these chapters, however, He is portrayed as the God of all provision, who loves and prepares His people. Western Christians often feel insecure about their own lives and judgmental towards Israel. This causes them to interpret tests as negative events and to criticize Israel's behavior while ignoring their own. The reality is that Israel is only 30 days out of Egypt and is being tested to prepare them, so they will receive provision along with profound spiritual lessons that strengthen them in multiple ways. No believer should fear being tested; the only reason to do so is if one assumes failure. Even when Israel's behavior shows that improvement is needed, Heaven's response is to reveal even more of God's character and goodness.

The cycle of deliverance, followed by periods of refinement in the desert and then divine revelation, is a recurring theme throughout the Biblical narrative. These events have repeated and will continue to repeat in the history of Israel. Therefore, it is crucial to understand God's character and the pattern of His progressive revelation. We eagerly anticipate the second and greater Exodus of Israel from the wilderness of the nations, as prophesied by Ezekiel. However, for the purposes of our discussion tonight, it is worth noting that the miracles in this chapter are as significant, if not more so, than the splitting of the Red Sea.

- **Deuteronomy 4:20 (ESV)**

- 20 But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day.

The Bible often describes the Israelites' time in Egypt as an "iron-smelting furnace," a place of intense heat and pressure where impurities rise to the surface. This was not a comfortable retreat but a period of severe testing, similar to the trials Joseph faced in Egypt. These experiences are part of God's design to shape His people into what He intends them to be. If Egypt was the furnace, then the desert was the sanding belt that removed the remnants of Egypt from them. God brought the Israelites to their melting point in slavery, quenched them in the Red Sea, and then began the process of polishing them into a new nation that would bear His image. He did this by allowing them to face bitter waters and then see them turned into sweetness. He did this by allowing them to hunger and then feed them with the food of angels so that they might learn to depend on every word that proceeds from the mouth of God.

Israel is the inheritance of God from the moment that they were redeemed from Egypt, just as believers share in the inheritance of God from the moment of salvation. However, that was only the initial step in purification. Both Israel and everyone who shares in the journey of salvation must be purified through testing, perseverance, heavenly provision, and a greater revelation of God. As we cover the chapter tonight, we hope that you will see the greatness, goodness, and grandeur of the God of Israel who lovingly provides for his maturing children on a scale and duration that surpasses the miracle at the Red Sea's deliverance.

Pray

Read Text

Tonight, we pick up in the journey as the Israelites are traveling from Elim to the desert of Sin.

Take a look at this slide for a visual depiction of what this might have looked like.

(DO NOT READ)



Hopefully, after last week's foray into the geography of the Exodus, this map means a lot to you. As previously mentioned, the Israelites have departed from Marah, are leaving Elim, and are now journeying into the desert of Sin, where the

entirety of our chapter will unfold tonight. Let's dive into verse 1!

Exodus 16:1-2 (NIVUK84)

1 The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of Egypt. **2** In the desert the whole community grumbled against Moses and Aaron.

Reflecting on last week's lesson about Elim and the geography of the Exodus and Sinai, we hope these verses resonate more deeply with you now. With a better understanding of Israel's journey, let's revisit the map from last week to further appreciate their path.

(DO NOT READ)



Israel has now come to the desert/wilderness of sin - as you can see circled on the map. We even have a timestamp here in our verse range - the 15th of Ilyar (the second month) after their Exodus. Thanks to Numbers 33 - we know exactly when they left Egypt and thus can calculate exactly how many days it's been since they left Egypt.

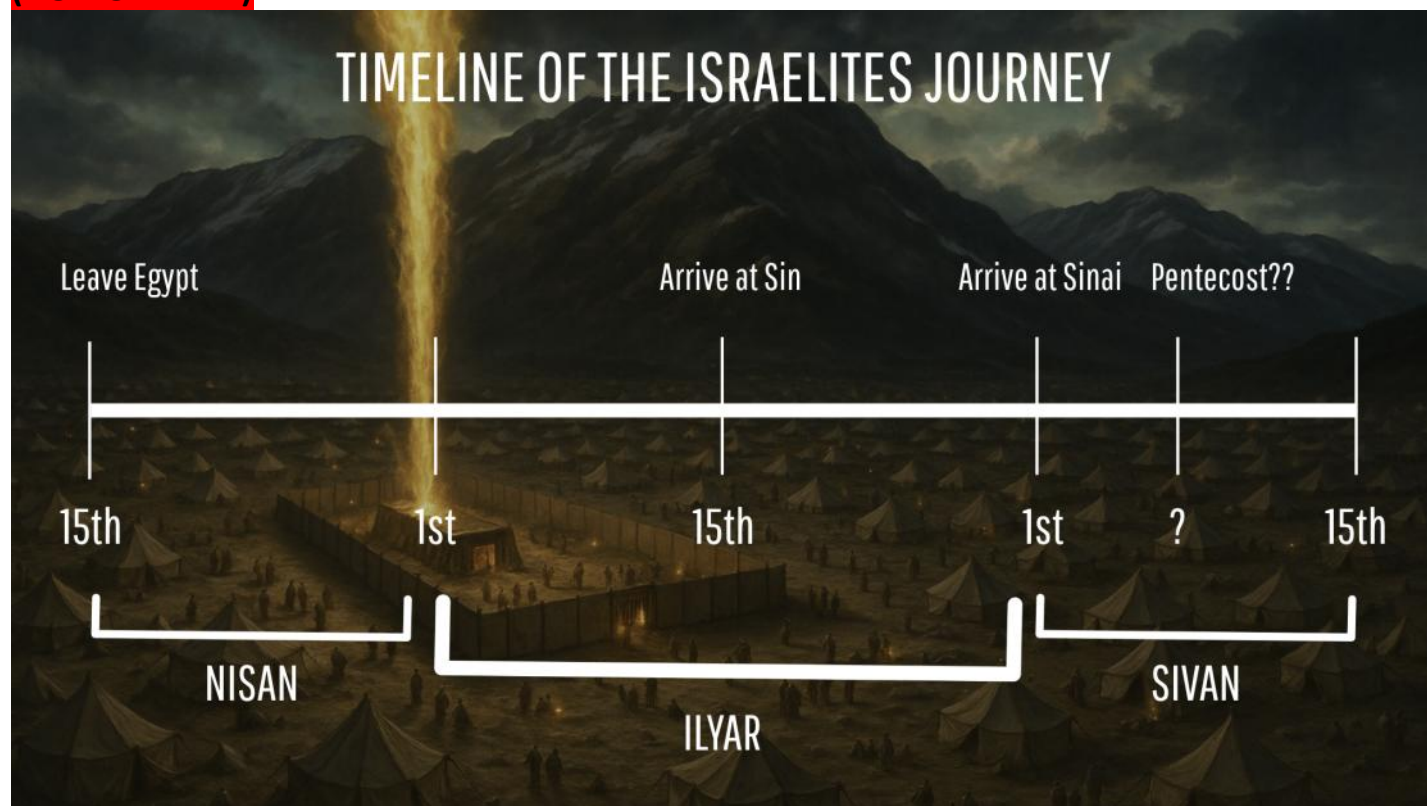
○ **Numbers 33:3 (ESV)**

³ They set out from Rameses in the first month, on the fifteenth day of the first month. On the day after the Passover, the people of Israel went

out triumphantly in the sight of all the Egyptians,

So it's been exactly 30 days since they left Egypt! Meaning, they are still within the first month of their salvation! We provided a timeline for you to help you see the chain of events in the early weeks of the Exodus.

(DO NOT READ)



We are currently about a month past the Exodus and Passover. In just a few weeks, we will reach Sinai, where Israel will receive the Law from God on Mount Sinai.

Understanding the date in this story is crucial, as it helps distinguish this narrative from a similar one in the book of Numbers. Many Bible readers often confuse the two, drawing parallels and reaching similar conclusions. To gain a clearer perspective, let's delve into the story in Numbers and examine it closely.

- **Numbers 11:4–6 (ESV)**

⁴ Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, “Oh that we had meat to eat!

⁵ We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. ⁶ But now our strength is dried up, and there is nothing at all but this manna to look at.”

In Numbers which is roughly a year later, the Israelites again complain about food, which results in God bringing a plague on them as punishment.

Many lump these two stories together as evidence of Israel's repeated rebellion, leading to more complaints against God's nation. This perspective yields some truths. However, this perspective misses the point. Instead of focusing on a single similarity, we should consider the numerous differences.

(Read left to right)



Grumbling for Food

EXODUS 16	NUMBERS 11
• 30 days after salvation • Had not received the LAW • Have fought no battles • No elders • Starving in the desert with no food	• One year post salvation • Possessed the LAW • Fought and won battles • Appointed Elders • Been living off Manna for a year and presently had food

Let's focus on two of these bullets in particular so you can understand the stories better.

(DO NOT READ)



In our story tonight, the nation is just 30 days into its newfound salvation. Their experiences as a saved nation are still limited, and they have yet to receive much revelation. This is a stark contrast to being a year into their salvation, with numerous victories, established laws, and more leaders upholding the standard.

Not only that, but an even more stark difference is tonight they are not just bored with the food, they are dying of starvation with nothing to eat and in actual threat of death. In Numbers 11, no one is in danger, no one is hungry or dying, they just do not like what God is giving them.

We can draw several applications from this. First and foremost, its shocking the amount of difficulty and dependence God expects and will bring Israel through so soon after their initial deliverance. This should inspire us to expect much more from those who profess faith in Adonai.

Second, this makes the different response from God much clearer and more powerfully displays how He sees Israel.

God's response in this chapter is not punitive. Not at all. Instead, God in his lovingkindness and compassion responds to their grumbling with supernatural provision. This could be likened to the difference between a nursing mother responding to the cries of hunger from an infant in the first several months of life, to a father's discipline to the rebellious complaints of an older toddler who did

not like what his mother made for dinner that day.

The essence of this chapter is not centered on Israel's grumbling or their lack of maturity. Instead, it highlights God's boundless mercy and His remarkable ability to provide for His people, even in the most challenging circumstances, through divine intervention.

The challenges encountered in the wilderness serve as a tool for Adonai to reveal and address the impurities within His people. His response tonight is to demonstrate His ability to provide for them and develop them despite their complaints and circumstances.

This situation displays their immaturity and need for further development. It is important to understand the contrast of the Exodus 16 and Numbers 11. When individuals refuse to learn through his mercy, he will employ judgment and discipline as means of instruction. Sons readily learn through both discipline and mercy, but there will always be a group (called rabble) that disregards God's kindness and demands the sternness of His judgment.

Let's reread verse two to get another aspect of this verse range.

(2 In the desert the whole community grumbled against Moses and Aaron.)

This chapter is filled with supernatural events that can only be attributed to Adonai himself. However, a community of believers grumbling at their leaders is not one of those extraordinary occurrences—it's quite easy to imagine how that could happen! This wasn't the work of God, but rather a typical example of humanity's tendency to blame God-appointed leaders for their own sin.

It would seem that the grumbling did not appear all at once, but likely grew from a few disgruntled followers who propagated their message of dissatisfaction to the rest who continued to spread division.

Before we get into the third verse, it's important to draw a connection to the book of Genesis. A recurring theme in the Bible is the lack of trust and dissatisfaction with the Lord and His appointed leaders, which often leads to one individual defecting from the group. This person then rallies others to form a faction against the Lord. This pattern is first seen in the story of Cain.

○ **Genesis 4:13–17 (NIV)**

¹³ Cain said to the Lord, "My punishment is more than I can bear.

¹⁴ Today you are driving me from the land, and I will be hidden from

your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.”¹⁵ But the Lord said to him, “Not so; anyone who kills Cain will suffer vengeance seven times over.” Then the Lord put a mark on Cain so that no one who found him would kill him.¹⁶ So Cain went out from the Lord’s presence and lived in the land of Nod, east of Eden.¹⁷ Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch.

Cain sinned horribly against the Lord and his family, although God showed mercy to him by giving him a mark of protection, Cain's bitterness is evidenced by the fact that his descendants turn into murderers just like he was.

Cain-like individuals are always drawn to building cities. This is their way of asserting their defiance. Rebellion never stops with just themselves. They must constantly recruit others to validate their beliefs. Cain’s loneliness drives him to seek companionship to prove himself right. This is a common tactic employed by Satan. He enjoys rallying easily offended individuals together. When grumbling is tolerated among the people of God, it fosters a toxic unity that leads to internal conflicts among the brothers. Satan thrives on this discord.

Jesus takes the opposite approach. He is sitting among brothers who will betray him and abandon him in his time of need. His response is to serve them and have communion with them.

- **Luke 22:19 (ESV)**

19 And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.”

As Jesus prepared for his crucifixion, he shared a meal with his disciples, not just for that moment, but to sustain them in the challenging days ahead. This meal, known as Communion, was meant to remind them of his identity, actions, and promises, especially during difficult times. Jesus' declaration in John 6:50-51, "I am the living bread that came down from heaven... Anyone who eats this bread will live forever," connects to this moment. Just as the Israelites grumbled about the death they feared, God was preparing to sustain them. Communion serves as a reminder of divine provision and the promise of eternal life.

3 The Israelites said to them, “If only we had died by the LORD’s hand in Egypt! There we sat round pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death.”

In this passage, the Israelites are not merely expressing a desire to live out their lives peacefully in Egypt. Rather, they are making an astonishingly insulting claim: that it would have been better for the LORD to have killed them in Egypt than to have been miraculously delivered. This is no small complaint. God had not only freed them from bondage—He had completely destroyed every power, both physical and spiritual, that once held them captive. He had displayed His might in unparalleled ways, demonstrating His power to save. He had already given them water in the wilderness, proving His ability and willingness to provide for their needs. Yet, despite all of this, they grumble against Him. Effectively, they are declaring to their Savior, “Rather than saving us, You should have killed us.” The sting of such words is sharp; their lack of faith in Adonai’s love and provision is evident. And yet, God in His mercy will use this very trial to strengthen their trust in the areas where it is weakest.

As we reflect on passages like this, it's important to remember that God didn't lead Israel by the quickest or easiest route. His path was intentional, designed to shape and train them into the kind of people who could live in His presence. Every challenge they faced wasn't a detour but a necessary lesson in their spiritual growth—a step in the journey to becoming the people He had destined them to be.

We must also take note of the absurdity of their claim. They say, “In Egypt we ate all the food we wanted.” Such a statement is clearly false in light of the description of their bitter slavery in Exodus 1. Their memory is distorted by their present hardship and fear, leading them to idealize a past that was defined by oppression. This is a common human tendency: in moments of hardship, we are tempted to romanticize the very conditions from which God has already delivered us.

(READ HIGHLIGHTED WORDS)

7 Descriptors of Difficulty

- Verse 10 **Deal shrewdly**, H2449 Hakam: wisely
Verse 11 **Oppress**, H6031 Anah: afflicted or humbled
Verse 11 **Forced labor**, H5450 Sebalah: burdened labor
Verse 13 **Worked them ruthlessly**, H5647 Avad: work & H6531 Perek: cruelty
Verse 14 **Embittered**, H4843 Marar: harsh grievous offensive, physical attack
Verse 14 **Hard labor**, H7148 Qaseh: severe, harsh & H5650 Avodah
Verse 14 **Used them ruthlessly**, H5647 Avad: work & H6531 Perek: cruelty

Given these descriptions of their slavery, it is clear that Israel's recollection of Egypt was far removed from reality. The final term in the passage is even translated in some versions as "used them up" or "ran through them ruthlessly," underscoring the relentless cruelty they endured. Whether or not they had moments of adequate food, their overall condition was anything but pleasant. The text portrays them as so harshly oppressed that they lived constantly on the verge of death. And let us not forget the most dreadful reality of all: their children were being slaughtered before their eyes.

- **Exodus 1:22 (NIVUK84)**

22 Then Pharaoh gave this order to all his people: "Every boy that is born you must throw into the Nile, but let every girl live."

Not only were the people groaning under oppression, they were also being forced to surrender their own sons to death. Yet despite this, in a moment of weakness, they now cry out longing to return to Egypt! Consider the contrast with what we read earlier in Exodus 2:

- **Exodus 2:23 (NIVUK84)**

23 During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God.

In Exodus 2, Israel's cries ascended to God as desperate pleas for deliverance from unbearable bondage. But now, scarcely thirty days after their liberation,

they are groaning again—not for deliverance, but against their leaders, wishing to return to the very land of their misery. This tragic reversal becomes a key biblical theme. Indeed, Paul takes up this very idea in his letter to the Galatians, warning that just as Israel longed to go back to slavery, so too believers are tempted to turn back to bondage after having tasted freedom in Messiah.

- **Galatians 5:1 (NIVUK84)**

1 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

Just as Israel shockingly cried out to submit again to slavery, Paul warns the Galatian church against the same innate pull: the temptation to fall back under a yoke of bondage after Christ has set them free.

- **Galatians 5:13 (NIVUK84)**

13 You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.

Israel's freedom was not given so they could live as they pleased; it was given so they could enter a new kind of slavery—submission to God. Likewise, Paul reminds the Galatians that their freedom was purchased so that they might joyfully submit to Christ by serving one another in love, not by indulging their carnal desires.

Both Israel in the wilderness and the Galatian church were tempted to forget the bitterness of their former slavery and to run back to indulgence. You, too, have often forgotten the true nature of your own slavery, and in doing so, you have found yourself grumbling against Adonai.

- **Romans 6:20–22 (ESV)**

20 For when you were slaves of sin, you were free in regard to righteousness. 21 But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. 22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.

You must remember that you were at one time a slave to sin. Before Christ, you were not "pretty good" nor did you have your life under control. Just as the Israelites were helpless slaves in Egypt being used up and pressed to the point of death, you too were a helpless slave that was reaping death in yourself and in those around you. When you forget this truth, you begin to view the LORD's

leading as a cruel burden, when in fact it is a beautiful new slavery to a good and gracious master. Every trial He brings you through is producing fruit that leads to sanctification and dwelling with God.

- **John 8:34–35 (ESV)**

34 Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin. 35 The slave does not remain in the house forever; the son remains forever.

At one time you were a slave to sin and destined to be cast out of the father's house forever. But in Christ, you received the blessing of sonship, securing your place in the household of God. Yet sonship does not cancel out slavery—it transforms it. You have become a willing slave of Christ, the Son who remains forever.

Israel's story foreshadows this. They were not set free from Egypt simply because Egypt was cruel, but because God desired to bring them to Himself.

- **Exodus 19:4 (ESV)**

4 ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself.

Adonai's goal was never their destruction. His purpose was always to form them into the kind of people among whom He Himself could dwell. Every step of their journey, every trial and every test, was designed to guarantee that outcome—provided they continued to submit to His leadership and discipline.

4 Then the Lord said to Moses, "I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions. 5 On the sixth day they are to prepare what they bring in, and that is to be twice as much as they gather on the other days."

As we mentioned earlier, the point of the chapter is not the grumbling of Israel—the point is that God will cause his people to hunger, so that he can supernaturally provide for them. Moses states this plainly in Deuteronomy 8.

- **Deuteronomy 8:2–3 (NIV)**

² Remember how the Lord your God led you all the way in the wilderness these forty years, to humble and test you in order to know what was in your heart, whether or not you would keep his commands.

³ He humbled you, causing you to hunger and then feeding you with

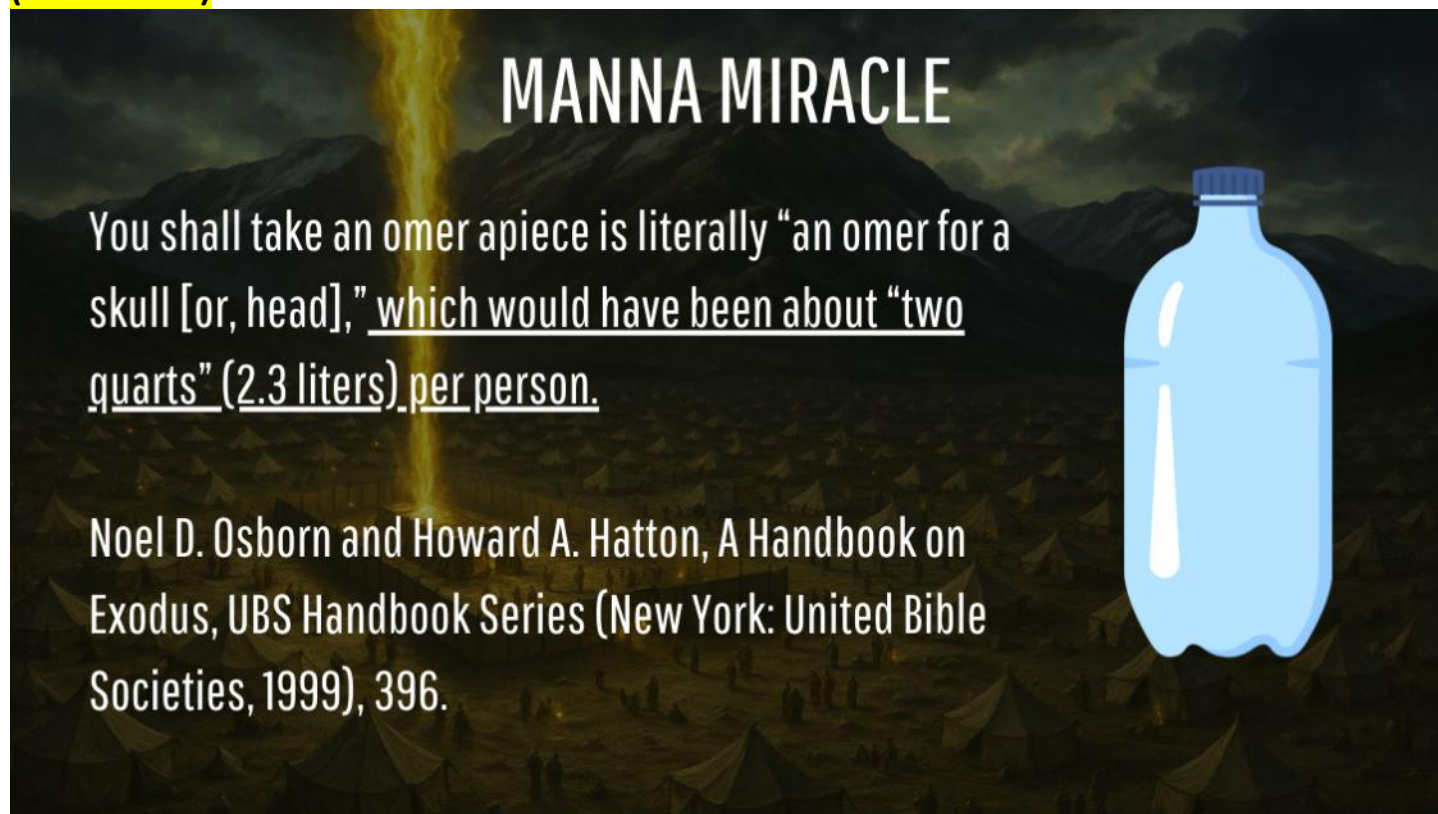
manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord.

The Lord caused the hunger, and when they grumbled in this instance, he did not wipe them out or send a plague, but instead sent them heavenly aide.

This is truly one of the most incredible miracles in the biblical narrative. Back in 2016 when Exodus was first taught at LCM, the Pastors at that time took the details of this chapter and calculated how much manna was produced over the course of each week, month, year and the entire 40 years of wandering.

We are going to show you the calculations to figure out these astronomical numbers. First, let's find out what an *omer* is.

(READ SLIDE)



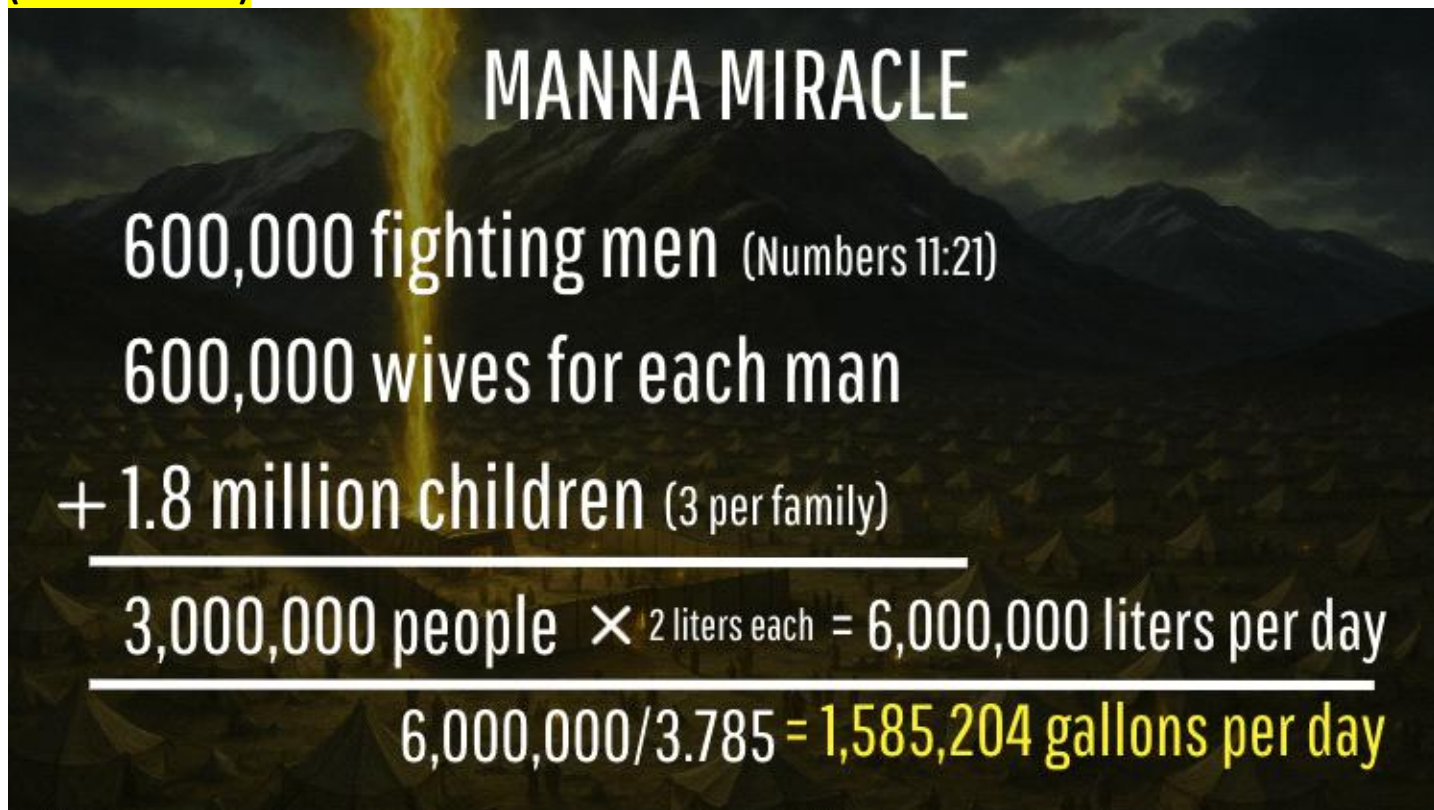
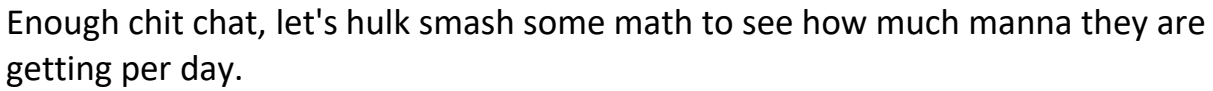
MANNA MIRACLE

You shall take an omer apiece is literally “an omer for a skull [or, head],” which would have been about “two quarts” (2.3 liters) per person.

Noel D. Osborn and Howard A. Hatton, A Handbook on Exodus, UBS Handbook Series (New York: United Bible Societies, 1999), 396.

While there is ongoing debate about the precise measurement of an omer, a thorough review of scholarly opinions suggests that an estimate of approximately 2 liters is both reasonable and prudent.





MANNA MIRACLE

600,000 fighting men (Numbers 11:21)

600,000 wives for each man

+ 1.8 million children (3 per family)

3,000,000 people $\times$ 2 liters each = 6,000,000 liters per day

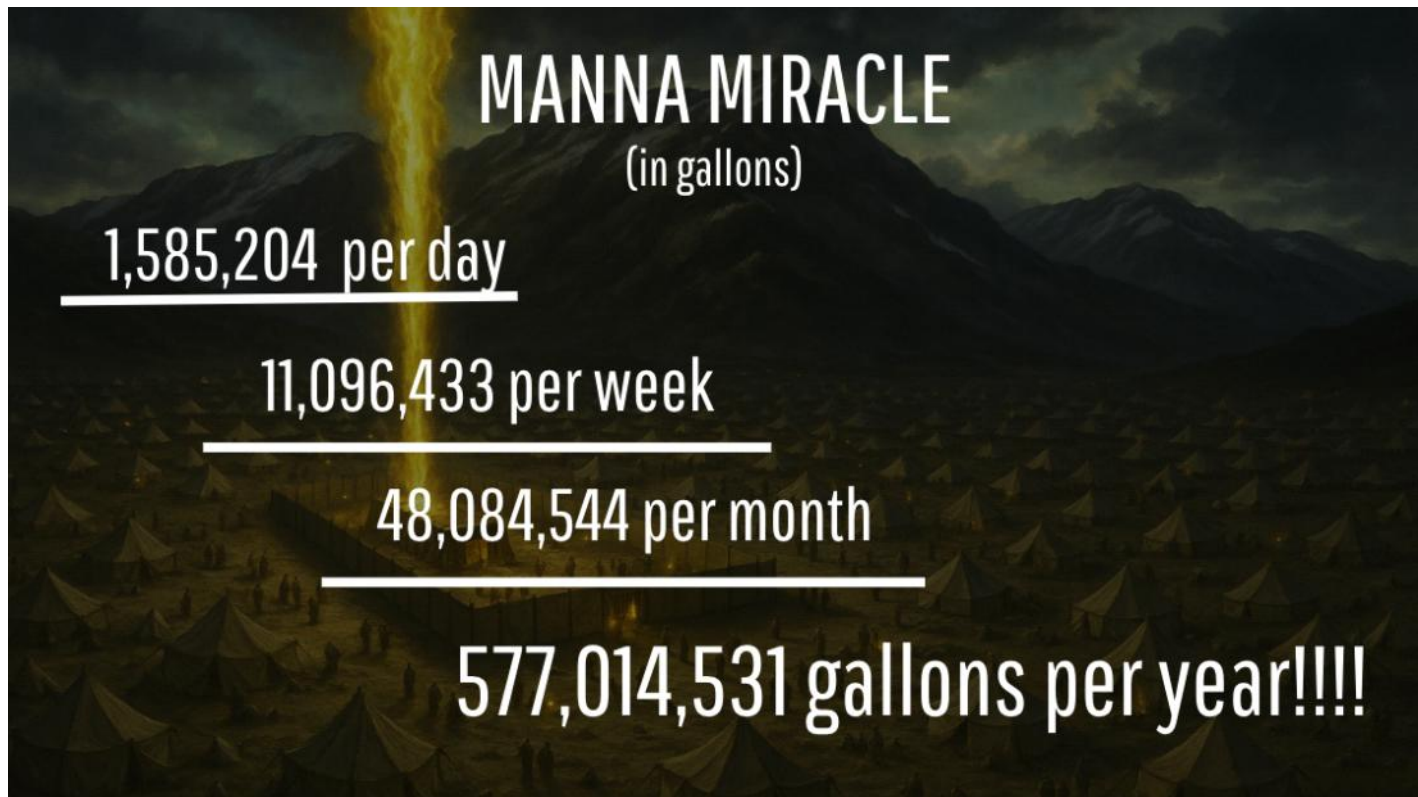
$6,000,000 / 3.785 = 1,585,204$ gallons per day

Exodus Page 15

consider this as our base number and assume that each of them has one wife and conservatively three children, we arrive at a total of 3,000,000 people. It's important to note that this is a conservative estimate that doesn't account for additional children per family or men who are older or younger than the fighting age.

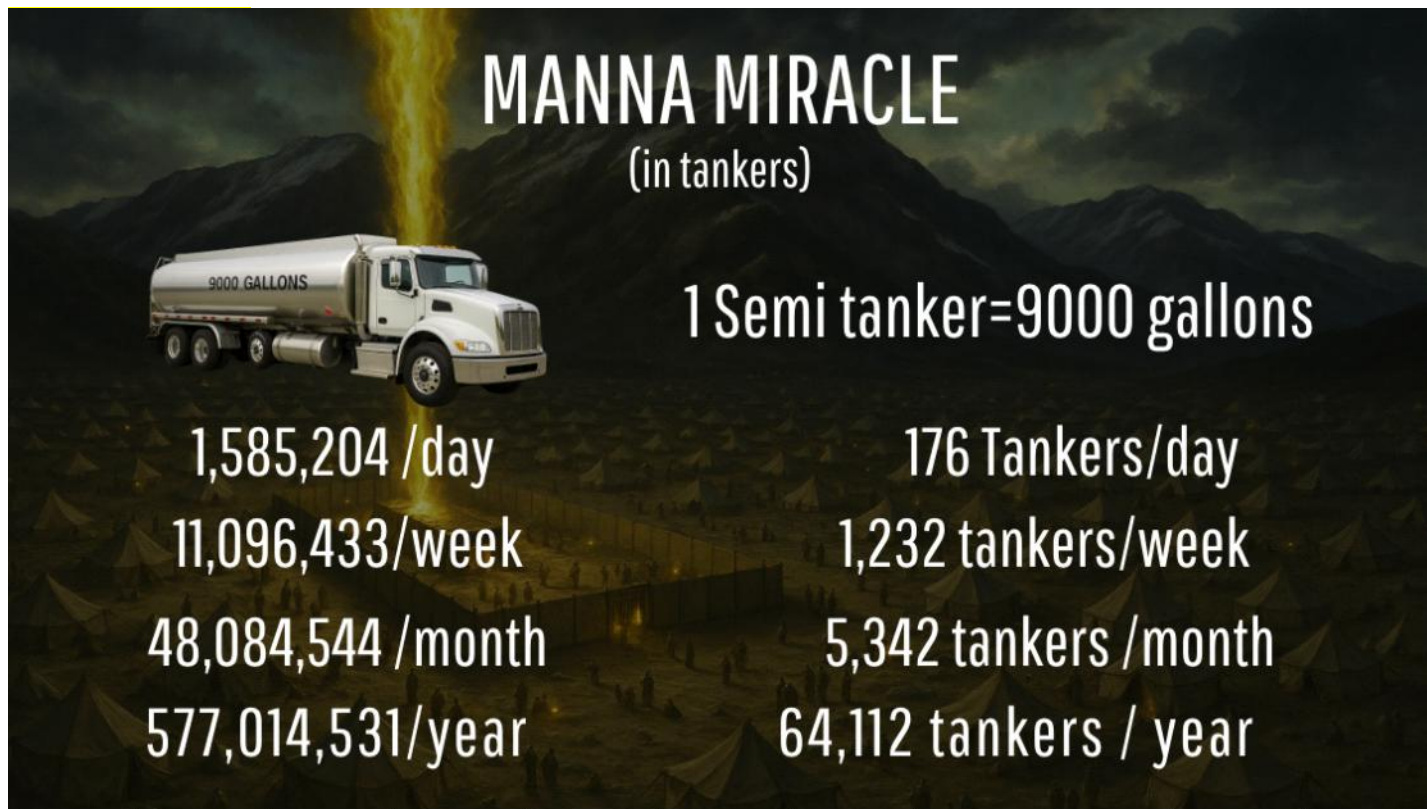
That's 6 million liters of manna per day. But let's be honest — if it ain't in gallons, it ain't real. Fire up the conversion engines, baby, it's time to taste the math the American way!

(READ THE SLIDE WITH GUSTO!)



That many gallons per year can be hard to visualize, let's bring in some semi tankers to help you picture it!

(DO NOT READ)



Imagine a semi tanker holding 9,000 gallons. Now picture 176 of these tankers arriving every day, 1,232 each week, and a staggering 5,342 every month. Over the course of a year, that's an incredible 64,112 semi tankers filled to the brim with manna, delivered right to their backyard!

To help you grasp this, understand a typical semi tanker holds 9,000 gallons and is also 70 feet long when measured from its front bumper to its back bumper.

(READ SLIDE)

MANNA MIRACLE



Each tanker = 70 feet



64,112 tankers stacked end to end forms a line stretching 849 miles!!

This is the same distance as Crystal Lake, IL to Tallahassee, FL!!!
(and this happened for 40 years!)

Now, it may not be hard for you to imagine a highway full of semi trucks but can you imagine if there was an 849 mile stretch all bringing food to God's people in a desert...consistently...every year....for 40 years!

(READ SLIDE)

MANNA MIRACLE

64,112 tankers a year X 40 years
2,564,480 Semi Tankers

That's enough to go around the world 1.36 times!!!

...or go from LA to New York 12 times!!




We have seen the Lord as a warrior, and as we look at these numbers, you should certainly be understanding that the Lord is also the great PROVIDER!!!

He doubles it on the 6th day, pauses it on the 7th day, makes sure everyone has enough and on and on. Next time you wonder if God can provide, slap yourself and repent, if He can rain 2.5 million tankers worth of manna on Israel over 4 decades, there's nothing He can't do!

These things are so fantastic that it's easy to forget what the Lord said was the reason behind His plan. **"In this way I will test them and see whether they will follow my instructions".**

God's miraculous provision in the desert comes with testing to see if the people will follow His commands and instructions or not.

He specifically says they must go out each day to gather enough for that day. They must also gather twice as much on the 6th day. Remember what the Lord says about it in Deuteronomy 8. He said that he did this to teach them, "... that man does not live on bread alone but on every word that comes from the mouth of the Lord."

God connected their daily supply of food with His instructions. If they didn't follow His instructions they didn't eat, and this was humbling. Over time, the message He taught them was that to live, they needed every word that came from His mouth.

6 So Moses and Aaron said to all the Israelites, "In the evening you will know that it was the LORD who brought you out of Egypt, 7 and in the morning you will see the glory of the LORD, because he has heard your grumbling against him. Who are we, that you should grumble against us?" 8 Moses also said, "You will know that it was the LORD when he gives you meat to eat in the evening and all the bread you want in the morning, because he has heard your grumbling against him. Who are we? You are not grumbling against us, but against the LORD."

The Israelites are standing at a crucial moment within just thirty days of their journey out of Egypt. Remember, they have seen God's mighty hand move on their behalf in many ways: the ten plagues in Egypt, the parting of the Red sea, their enemies overthrown, bitter water made sweet. Each of the difficult circumstances they faced was no random obstacle; it was part of God's deliberate work to shape the hearts of his people, training them to ground their trust in Him through adversity and ultimately, preparing them to dwell with Him.

Reflect on the words Moses speaks to the people: in verse 6 he says, *“You will know that it was the Lord who brought you out,”* and again in verse 7, *“You will see the glory of the Lord.”* These declarations were meant to stir their memory of God’s great deliverance and the many acts of faithfulness He had displayed in Egypt. They should have already known that it was the Lord who brought them out, for they had witnessed His glory time and time again. Yet instead of remembering, they turned to grumbling against Moses and Aaron, the very leaders whom God appointed over them. Let’s look back at a passage from just a few chapters earlier—literally under a month before this—when the Israelites stood in a posture of trust toward Yahweh and His servant Moses.

- **Exodus 14:31 (ESV)**

- 31 Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.

Again, the text takes us back less than thirty days earlier when the people stood in awe as they witnessed the mighty power of the Lord. They feared Him, believed in Him and placed their trust in His servant Moses, yet we can see how quickly their posture shifts when they are confronted with hardships. In the very process of being delivered from slavery and led toward the Promised Land, they waver, struggling to hold fast to the faith they once had in the Lord and in Moses. Why? Because the path of their salvation does not align with their own expectations. Their journey has just begun, and even though they may not understand or like the methods being utilized for their development, God proves that he is lovingly developing them all along the way.

Despite the people's complaints against Moses and Aaron, these leaders continued to seek guidance from the Lord on their behalf. God, in His faithfulness, would once again reveal His glory and provide for their every need. Throughout their journey, salvation was being unveiled to them, even if they did not immediately recognize it. Moses and Aaron served as a foreshadowing of how Israel would one day respond to the ultimate Deliverer. This part of the nation's journey acts as a prophetic anticipation, mirroring the way they would treat Jesus in the future. Let’s look at a few passages in the New Testament that show us how the people responded to Him:

- **Luke 15:2 (ESV)**

- 2 And the Pharisees and the scribes grumbled, saying, “This man receives sinners and eats with them.”

- **Luke 19:6–7 (ESV)**

6 So he hurried and came down and received him joyfully. 7 And when they saw it, they all grumbled, “He has gone in to be the guest of a man who is a sinner.”

Just as Israel is grumbling against those who are leading them out of Egypt, so too would their future generations resist the One who came to free them from the deeper bondage of sin. What is unfolding in the wilderness is more than mere history—it is a prophetic pattern, a glimpse of how the Redeemer Himself would be received. Thankfully God was able to cause Israel to obey Moses, and he will cause Israel to obey Jesus.

Christ stands as the ultimate expression of God’s authority entrusted to man. Just as the Father gave His authority to the Son, He also invests His authority into His chosen servants—like Moses and Aaron—men called to represent Him on the earth. In Christ, we see the clearly, that to reject God’s appointed authority on earth is to reject God Himself.

This is exactly what is unfolding in our text tonight. The Israelites’ response to Moses and Aaron reveals how they are ultimately responding to God. Look again at Exodus

- **Exodus 16:7 (NIVUK84)**

7 And in the morning you will see the glory of the LORD, because he has heard your grumbling **against him.**

God is actively extending His rule and revealing His will through the servants He appoints, and the posture of the people toward those servants ultimately reveals their posture toward Him. In this moment, the people’s complaints are not merely aimed at their leaders—Moses makes it undeniably clear that their grumbling is directed toward God Himself.

Let’s look at other passages throughout the Law, the Prophets, and the Writings that reveal how God invests His authority into men. Take a Look at this Slide..

(DO NOT READ)

GODS AUTHORITY INVESTED INTO MEN

- Deuteronomy 1:15 - Moses invests authority in thousands, hundreds, fifties & tens
- Jeremiah 27:5–8 - God gives authority to Nebuchadnezzar, King of Babylon
- Daniel 2:20–21 - He sets up kings and deposes them
- John 19:11 - No power or authority unless it is given from above
- Hebrews 13:17 - Obey your leaders and submit to their authority
- Romans 13:1–2 - No authority except that which God has established.
- Revelation 19:16 - All authority given to Christ the KING OF KINGS AND LORD OF LORDS
- 1 Timothy 5:19 - Don't entertain an accusation against an elder unless there are two or more witnesses

○ Deuteronomy 1:15 (NIV1984)

15 So I took the leading men of your tribes, wise and respected men, and appointed them to have authority over you — as commanders of thousands, of hundreds, of fifties and of tens and as tribal officials.

Moses appointed leaders over the people in an intentional structure that God laid out—commanders over thousands, hundreds, fifties, and tens. God had invested His authority in Moses, and Moses, in turn, delegated that authority to these appointed men. To oppose any of these God-appointed leader was, in essence, to oppose God Himself. Throughout the biblical narrative—and in our own lives—we see how quickly people can shift from displaying faith in God's character to then quickly rebelling against Him and His appointed authority soon after. This is a sobering reminder, that we must to examine our own hearts, even in how we respond to leadership in secular settings, because our posture toward earthly authority often reflects our posture toward God's divine order.

○ Jeremiah 27:5–8 (NIVUK84)

5 With my great power and outstretched arm I made the earth and its people and the animals that are on it, and I give it to anyone I please.

6 Now I will hand all your countries over to my servant Nebuchadnezzar king of Babylon; I will make even the wild animals subject to him.

7 All nations will serve him and his son and his grandson until the time for his land comes; then many nations and great kings will subjugate

him.

8 “If, however, any nation or kingdom will not serve Nebuchadnezzar king of Babylon or bow its neck under his yoke, I will punish that nation with the sword, famine and plague, declares the LORD, until I destroy it by his hand.

Imagine how difficult this must have been for the nation. They were commanded to submit to the wicked king of Babylon, whom God Himself had appointed as His servant. Refusing to serve him meant facing judgment. Submitting to such a ruler would have been unimaginable, right? Yet throughout the days of Jeremiah, Moses, and even now, the real issue was never ultimately the leader—it was the people’s unwillingness to yield to the Lord’s direction, even when there were righteous leaders put in place. We often think better leadership would make submission easier, but the truth is, rebellion has always been rooted in the sinful human heart. Even when Christ Himself, the perfect leader walked among his own people, rebellion still arose. Grumbling against God-ordained leaders, whether an elected official, a boss, a spouse or parent, a pastor, or a discipler—is never justified simply because of their flaws. Instead, we must crucify the rebellion within our own hearts and honor the authority God has established, for in doing so we honor Him. It is beautiful that, though Israel initially grumbled against Moses, they were ultimately brought into a place of trust-grounded obedience. This pattern in Moses’ day foreshadows what will ultimately take place with Jesus.

- **Daniel 2:20b–21 (NIVUK84)**

20 ...“Praise be to the name of God for ever and ever; wisdom and power are his.

21 He changes times and seasons; he sets up kings and deposes them. He gives wisdom to the wise and knowledge to the discerning.

It is God who establishes and removes authorities. His hand directs the rise and fall of kings, and He brings what is hidden into the light. Enduring unjust circumstances with an awareness of His sovereignty is honorable, whereas grumbling and trying to tear everything down is not. Just as Israel needed to faithfully go and gather manna daily, and twice as much in preparation for the sabbath, we are called to faithfully gather and store up God’s Word, eagerly seeking to walk in obedience to what He has appointed.

- **John 19:11 (NIVUK84)**

11 Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

Even in the face of betrayal and unjust authority, Jesus stood fully secure in the authority of His Father. He recognized that every ounce of power Pilate held had been granted from above, and He submitted to the Father's will, even when it meant being handed over to wicked rulers who would lead Him to his death. The cross was a terrible reality, yet many times God uses terrible things in our lives to accomplish His greatest purposes and bring him the maximum amount of glory. What is good for us and glorifying to God often feels terrible in the moment, but it is through those very moments that His sovereign plan is fulfilled.

- **Hebrews 13:17 (NIVUK84)**

17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

God calls us to obey and submit to our leaders authority. Why? Because He appointed it! Remember that one day they will give an account for how they cared for those under their charge. This truth should stir us to pray for those in authority rather than looking to criticize them. When issues arise, we must first examine the motives of our own hearts, making sure they align with the Word, then aim to build up and help bring solutions, rather than delight in pointing out flaws. Once God has made clear which authorities He has placed us under, we must not waver in our submission. Our growth is deeply tied to how we posture ourselves under the leadership God has appointed, making their work a joy rather than a burden.

- **Romans 13:1–2 (NIVUK84)**

1 Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.

2 Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.

This may be one of the clearest passages on the subject. God commands His people to submit to governing authorities, recognizing that no authority exists except what He has established. Though history reveals many rulers have abused their power, each one remains accountable to God for how they wield the authority entrusted to them. In the same way, any authority we hold is divine stewardship, and we will give an account to God for how we lead those He has placed under our care. There are, of course, situations where believers do not

obey a governing authority and this is observable in the book of Acts. Put simply, we do not obey when the government forbids something God requires or requires something that God forbids. However, the focus of the text tonight does not concern such things.

- **Revelation 19:16 (NIVUK84)**

16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

All authority belongs to Christ, and He has entrusted us with authority to act in His name. With that authority comes responsibility and accountability. What are you doing with the power, authority, influence, and provision He has given you? Remaining silent is not godly; exercising your authority rightly is godly. And the first place this authority must be applied is over your own flesh—submitting your appetites and desires to His lordship.

Before we move on to the next verse, it's worth pausing on one last very practical point drawn from how the Israelites are treating Moses and Aaron.

- **1 Timothy 5:19 (NIVUK84)**

19 Do not entertain an accusation against an elder unless it is brought by two or three witnesses.

Scripture makes it clear that accusations against leaders are not to be received lightly. Unless there are two or more witnesses, such claims should not even be entertained—and even then, they only warrant careful investigation.

9 Then Moses told Aaron, "Say to the entire Israelite community, 'Come before the Lord, for he has heard your grumbling.'"

10 While Aaron was speaking to the whole Israelite community, they looked toward the desert, and there was the glory of the Lord appearing in the cloud.

Israel's journey of salvation, much like our own, is shaped by trials, perseverance, divine provision, and a deeper understanding of God. In Exodus 16, the focus is not on Israel's complaints, but on God's greatness and His loving provision for His people, which surpasses even the miracle at the Red Sea. When Aaron addresses the Israelites after their grumbling, God's glory appears in the cloud, affirming His presence and demonstrating how we experience His glory. This theme continues throughout the New Testament.

- **Luke 24:25–27 (NIV)**

²⁵ He said to them, **"How foolish you are, and how slow to believe all**

that the prophets have spoken! ²⁶ Did not the Messiah have to suffer these things and then enter his glory?" ²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

Jesus on the road to Emmaus with his disciples walks them through Moses and the Prophets to explain to them that it was necessary for Him to first suffer, so that he could enter His glory.

The Israelites are going through a similar process. Grumbling is not the response God wanted from the Israelites, but it was through his benevolence that he provides for them and appears in Glory to them.

Adonai is training them to have the same response as Christ did. The writer of Hebrews says in chapter 5 that it was through prayers, supplications and loud cries with tears that Christ was heard because of his reverence. It was through that suffering and difficulty that Christ himself saw the Glory of the Lord.

- **Hebrews 2:9 (ESV)**

⁹ But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

Jesus, through heartfelt cries, was crowned with glory because of the suffering of death. The Israelites, facing what they believed to be their demise, grumbled in Exodus 16. Over the centuries, Adonai has been training them so that one day, in a second Exodus, they will respond correctly as Christ did, and in reverence, cry out to the Lord and once again witness His glory.

- **Zechariah 12:10 (NIV)**

¹⁰ "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced."

The grace and supplication of God will descend upon Israel as they witness the glory of Christ, the one they pierced. This serves as a timeless encouragement for all believers. In moments of profound hunger and difficulty, there lies the greatest opportunity to experience God's glory, provided we cry out to Him with reverence and supplication.

11 The Lord said to Moses, 12 "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with

bread. Then you will know that I am the Lord your God."

13 That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. 14 When the dew was gone, thin flakes like frost on the ground appeared on the desert floor.

Some translations say frosted flakes



(all joking aside)

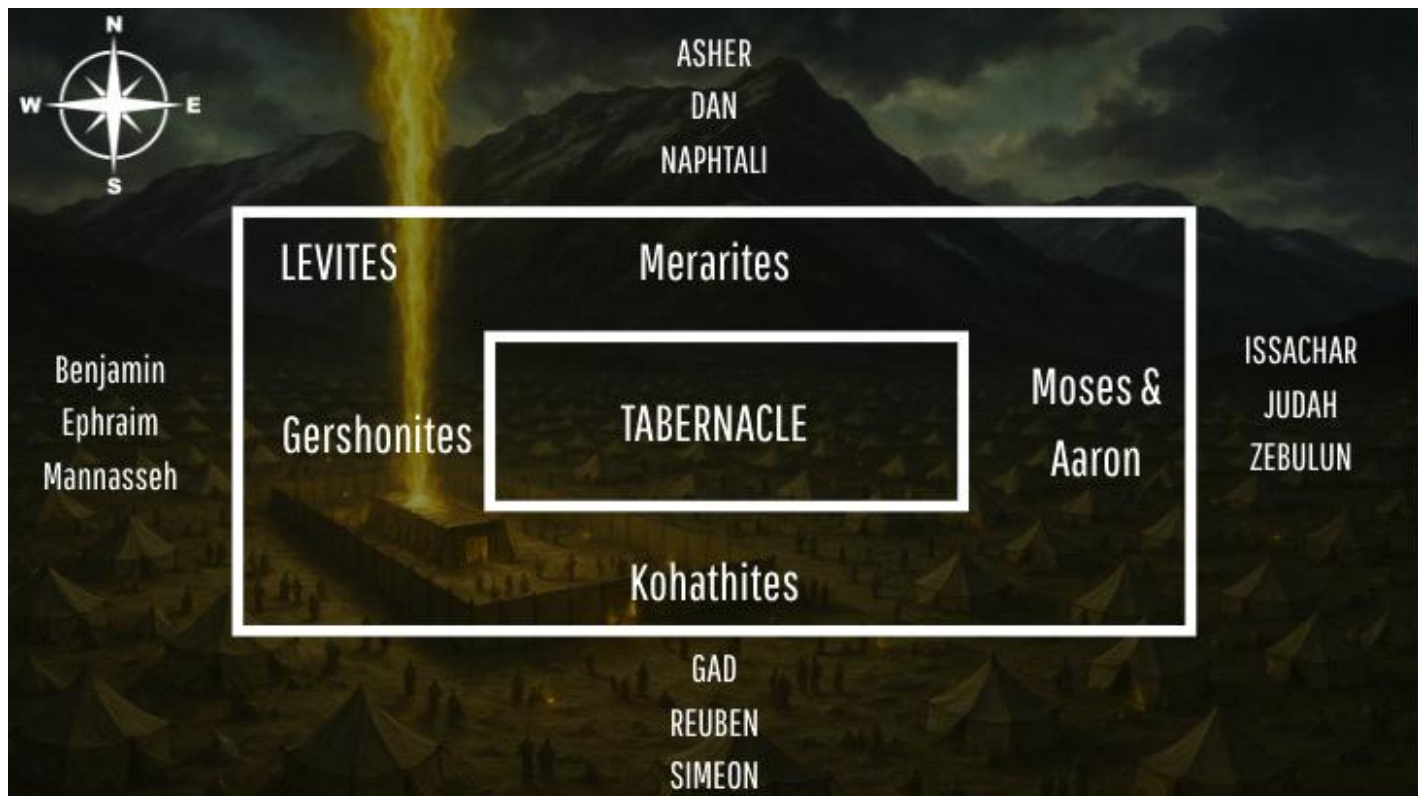
These verses give us the manner in which the quail and the manna appeared on the camp of Israel. The quail covered the camp in the evening, and in the morning, but the dew is said to be "around the camp".

The manna did not just fall outside their tents, it fell *around the camp*, that is also why in verse 4 it says they must *go out* to gather the manna:

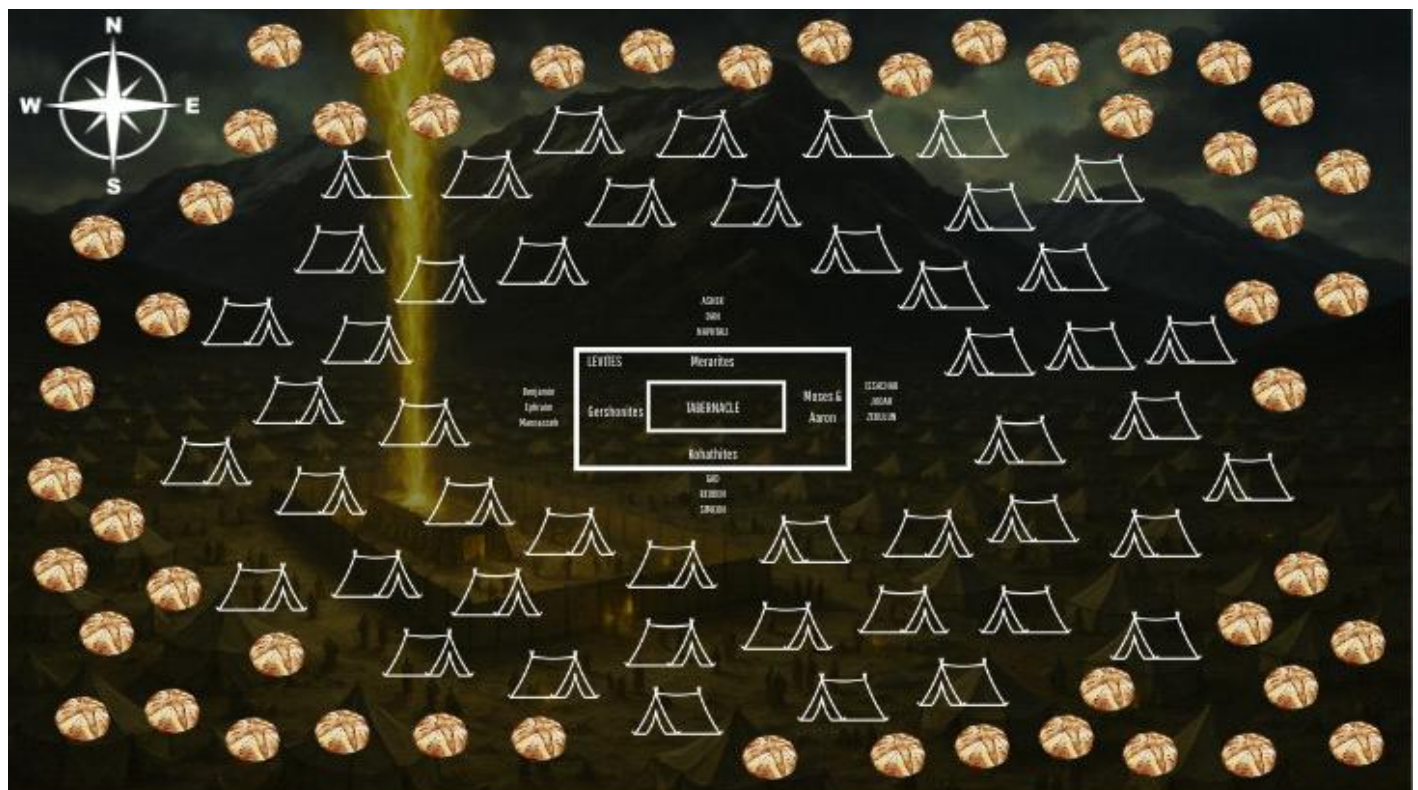
- **Exodus 16:4 (NIV)**

⁴ Then the Lord said to Moses, "I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day.

Though these may seem like minor details, they carry significant implications. The tabernacle is not yet constructed, but it will be soon, and the layout of the surrounding camp will define its design for the next 40 years. Let's explore how this arrangement would have functioned.



Here is the tabernacle compound with the layout of the tribes around it. As you can see, Moses and Aaron and the Levites are the closest to the Tabernacle, they are the closest to His presence. But this also means, they are furthest from the manna.



Since the manna fell around the camp, those furthest from the tabernacle and God's presence could practically step outside their tent and gather manna.

Moses and Aaron on the other hand, had to travel through thousands of tents, millions of people before they reached the edge where the manna fell, and then walk all the way back.

You never hear Moses and Aaron complain or grumble about the manna, even though they are the ones who have to work the hardest for it.

Herein lies profound application for us. The closer you get to the Lord and his presence, it will not require less of you, it will in fact require more.

Leaders and those closest to the Lord's presence must set the standard. They must not only reflect the Lord in greater ways by being closer to Him, they must also work harder to be fed by him every day as an example to the rest of the camp. Every year you should get closer to the Lord, and every year you should expect him to ask you to walk further than you ever have before.

15 When the Israelites saw it, they said to each other, "What is it?" For they did not know what it was.

Moses said to them, "It is the bread the Lord has given you to eat. 16 This is what the Lord has commanded: 'Each one is to gather as much as he needs. Take an omer for each person you have in your tent.'"

The manna and the Omer are subjects rich with teachings and commentaries. To truly grasp not only the straightforward (Peshat) truths of the manna but also its deeper prophetic parallels, it is best to return to the Quarry of the OAC and contemplate the seven facets of the manna.

- **John 6:35 (ESV)**

³⁵ Jesus said to them, **"I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.**

In our chapter tonight we see bread fall from heaven to give life and sustain Israel. Jesus is the true bread from heaven that descended to earth to give life to his people Israel. The things that are true of manna, are true of Jesus and the Word that he embodies.

(DO NOT READ, KEEP UP DURING EXPLANATION)

Seven Facets of Manna

1. Was trampled or gathered. (Luke 8:5, Hebrews 10:29)
2. Was to be eaten by "each one", not just gathered. (Psalm 1, John 6:54)
3. Gathered daily, not stored. (James 1:22, Hebrews 13:16)
4. Was apportioned 1 omer, standard for all. (Romans 8:22-24)
5. Incomprehensible to the natural man, "what is it". (1 Corinthians 2:14)
6. Hated & rebelled against by the rabble. (Numbers 11:4, John 19:15)
7. Was to be preserved in the Ark of Testimony for all time. (Rev 6:9, 12:11, 20:4, John 6:25-51)

1. Manna/Word/Jesus is either trampled on or gathered and consumed

○ Hebrews 10:29 (NIVUK84)

29 How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?

The manna appeared on the ground. Israel could either trample on it or gather and eat it. The Word of God can be treated in the same way. To neglect the Word and refuse to obey it is to trample on Jesus himself, like crumbs underfoot.

○ Luke 8:5 (NIVUK84)

5 "A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds of the air ate it up.

Most Christians would never admit to trampling on Christ and His Word, but failing to let the Word take root in our hearts is the same thing. Those who gather and receive it find life and are supernaturally fed every day of their lives.

2. Manna/Word/Jesus was to be eaten by "each one", not just gathered

You cannot depend on someone else to gather for you. And even gathering is not enough — the Word must be eaten, personally digested by each follower of Christ.

- **Psalm 1:2 (NIVUK84)**

2 But his delight is in the law of the LORD, and on his law he meditates day and night.

Gathering without eating is like hearing without obeying. The Word must be meditated on day and night. Just as Jesus gave bread to each disciple, so also every believer must receive and internalize the Word.

- **John 6:54 (NIVUK84)**

54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

After tonight's teaching these words of Jesus should have more clarity and meaning. Remember, he breaks bread for his disciples and gives them each a portion for their meal. Everyone must digest the words and character of Christ.

3. Manna/Word/Jesus has to be gathered daily not stored

Manna would not last overnight (except for the Sabbath). In the same way, the Word cannot be stockpiled. You cannot feast one day and expect it to sustain you for the rest of the week.

- **James 1:22 (NIVUK84)**

22 Do not merely listen to the word, and so deceive yourselves. Do what it says.

Listening to the Word and doing it are completely different activities. We do what it says by living it out and sharing it with others daily.

God designed His Word to create daily dependence, not weekly convenience. If you try to live off yesterday's manna, it rots. It was not an option to gather one day, and expect it to feed you for several, we should view the Word the same way.

- **Hebrews 13:16 (NIVUK84)**

16 And do not forget to do good and to share with others, for with such sacrifices God is pleased.

It's worth saying again—what you receive each day from the Word, share with those around you daily and actually use what you walked far to gather. Daily gather from heaven so you and others never go hungry.

4. Apportioned as one standard (1 omer) for all

- **Romans 3:22–24 (NIVUK84)**

22 This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference,
23 for all have sinned and fall short of the glory of God,
24 and are justified freely by his grace through the redemption that came by Christ Jesus.

Paul writes that there is one way to receive the righteousness of God, and it is through faith and there is no difference for all mankind. The requirement of Manna was no different, it was one omer, for all people, man, woman, child, young or old, regardless of how far they had to walk.

Faith works the same way, it is the one universal standard all must gather for themselves to be saved regardless of circumstance or difficulty. The question for all is—how far are you willing to walk for it?

5. Incomprehensible to the natural man "What is it"?

- **1 Corinthians 2:14 (NIVUK84)**

14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

When Israel first saw the manna, they asked, "*What is it?*" In the same way, the things of God are incomprehensible to the natural mind. His nature, His character, and His power are so far beyond human reasoning that they can only be grasped through faith.

This is especially evident in how the Church often responds to the supernatural work of the Holy Spirit. Prophecy, once cherished among God's people, is now dismissed or despised. Not to mention tongues and the other miraculous gifts, which many treat with suspicion or outright rejection.

Yet God has designed these very manifestations to stir up the question in the heart of man: *“What is this?”* That curiosity is meant to open the door to faith, drawing people to trust in the presence and power of God.

6. Hated and rebelled against by rabble

- **John 19:15 (NIVUK84)**

15 But they shouted, “Take him away! Take him away! Crucify him!”
“Shall I crucify your king?” Pilate asked. “We have no king but Caesar,”
the chief priests answered.

Earlier we contrasted this chapter with Numbers 11, where a rabble rose up against God’s provision and despised the manna. In the same way, Jesus—the true Bread of Life—was rejected by the very people He came to feed. The spiritual food that was meant to give them life became the very thing they despised and rebelled against.

There will always be a rabble that mocks and resists the supernatural provision of God. What they fail to realize is that without manna, Israel would have starved; and without Christ, mankind is left to perish. To reject Him is to embrace death. If only people understood this, they would run to gather the Bread of Life instead of spurning it.

7. Preserved for all time (Kept in the golden jar as a testimony)

There is a striking paradox with the manna. If stored overnight it rotted, but when placed in the ark of the testimony it remained preserved forever. This is a picture of the eternal preservation of the Word and those who hold fast to it.

- **Revelation 6:9 (NIVUK84)**

9 When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained.

Those who faithfully gather and devour the Word daily will be satisfied and preserved for all time.

- **Revelation 12:11 (NIVUK84)**

11 They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from

death.

- **Revelation 20:4 (NIVUK84)**

4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshipped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years.

If you treat the Word of God as Israel was meant to treat the manna—gathering it daily, feeding on it faithfully, and ensuring everyone partakes—it will remain within you, preserved for eternity. More than that, it will bring you near to the very testimony of God Himself.

There is grace, revelation, and the abundance of heaven's provision available to all who will seek His face and feed on His Word. Yet many believers fail to grasp the power and supernatural help that is freely offered to them. The lesson of the manna reminds us that God's supply is daily given — it is present and always available. The place to begin: hunger and a willingness to walk as far as it takes. Those who truly hunger for Him will find themselves daily satisfied, strengthened, and sustained by Jesus-the bread from Heaven.

17 The Israelites did as they were told; some gathered much, some little. 18 And when they measured it by the omer, he who gathered much did not have too much, and he who gathered little did not have too little. Each one gathered as much as he needed.

At first glance, these verses appear quite straightforward. However, The Commentators' Bible Commentary by Carasik offers an insightful exploration of the perspectives of Rashi, Ibn Ezra, Rashbam, and Abarbanel on this range of verses. Since the commentary is extensive, we will summarize parts of their discussion in our own words. For those interested in a more detailed analysis, we recommend purchasing the commentary and reading it at your leisure.

Let's start with the straightforward view, the Israelites gathered one Omer of food for each person in their tent. This method ensured that every household had the perfect amount of food. When the text mentions that "some gathered much, some little," it simply reflects the varying number of Omers collected by households of different sizes. For instance, a household with eight people gathered eight Omers, which was just the right amount for them. Similarly, a

larger household with twenty people gathered twenty Omers, and this too was the appropriate amount for their needs.

Many Rabbis interpret the same statement in different ways, particularly when it comes to this event being miraculous. For example, Rashi envisions individuals going out to gather manna and then bringing it home. Upon measuring their collections, those who gathered a large amount found it reduced to exactly one Omer, while those who gathered less found their amount increased to the same measure. In Rashi's view, the manna was supernaturally adjusted to ensure each person received precisely one Omer, akin to the miraculous multiplication of the fishes and loaves in both directions.

Other Rabbis, view every person going out to gather as much as they could with some gathering more and others less. Then when they came home and measured the collective amount gathered by the household, it came out to be exactly one Omer for everyone in the household when the total was divided. Still other Rabbis, view Israelites as all collecting differing amounts and the amounts miraculously arriving at exactly 1 Omer per person when considered as a cumulative total for the nation.

Interestingly, on our team there were various perspectives that reflected the same kind of diversity. The important thing to remember is that food is being rained down from heaven and every Israelite ended up with the appropriate amount for them when Adonai's instructions were obeyed. The Apostle Paul seems to make reference to this when speaking with the Corinthian church about their pledge of an offering and his impending arrival to collect the offering:

- **2 Corinthians 8:11–15 (NIV)**

11 Now finish the work, so that your eager willingness to do it may be matched by your completion of it, according to your means. 12 For if the willingness is there, the gift is acceptable according to what one has, not according to what one does not have.

13 Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. 14 At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. The goal is equality, 15 as it is written: "The one who gathered much did not have too much, and the one who gathered little did not have too little."

All provision has been "rained down" from heaven for us. The Israelites collected this provision daily for forty years. While some adult males needed more manna than infant females, the provisions were shared appropriately, ensuring every

Israelite had exactly what they needed by household and as a nation. Paul quotes Exodus 16:18 to remind the Corinthians that when provision is shared to create equality among the brotherhood, everyone will have enough. This strongly suggests that, along with the miracle of manna, the people's response was equally miraculous. No one hoarded, no one slacked off, and everyone showed concern for each other. The nation enjoyed God's heavenly provision through sharing, ensuring that each person had an Omer of sustenance.

19 Then Moses said to them, "No one is to keep any of it until morning."

20 However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them.

What a vivid picture of the fruit that disobedience bears: stench and maggots! Even more disgusting is the fact that the "bread of heaven" was transformed into stench and maggots through disobedience to God's commands. Most people in this room can visualize maggots but the Hebrew Word that underlies the English word maggot is a lesson in and of itself. Let's discuss the "Tola" worm.

TOLA					
bred		worms		and stank.	
14 יָרֹם	15 תּוֹלָעִים	16 וַ	17 יִבְאֹשׁ		
yā·rŭm	tô·lā·îm'	wă	yib·ăš'		
1 רָמַם	תּוֹלָעָה	וַ	בָּאֵשׁ		
rmm 1	tô·lē·ā(h)	w	bš		
VaW3MS	NCMPA	C	VaW3MS		
H7311	H8438		H887		
	worm		to stink		

The Hebrew word in question appears over 40 times in the Tanakh. In many instances, it is translated as "worm," while in the remaining occurrences, it refers to the color crimson, scarlet, or purple in various translations. This dual meaning arises because the worm itself is the source of the dye used to stain fabrics crimson or scarlet.

(Read Slide)

The Tola Worm

SCARLET. A brilliant crimson, the coloring substance for which was obtained from an insect (*Coccus ilicis*) called qirmiz in Arab., whence the English word crimson. The color-producing insect is found on the holm oak. **The female alone produces the coloring matter, feeding on the leaves of the tree and yielding eggs containing a red substance.**

Merrill F. Unger, "Scarlet," in *The New Unger's Bible Dictionary*, ed. R.K. Harrison (Chicago: Moody Press, 1988).

When the female of the scarlet worm species was ready to give birth to her young, she would attach her body to the trunk of a tree, fixing herself so firmly and permanently that she would never leave again. The eggs deposited beneath her body were thus protected until the larvae were hatched and able to enter their own life cycle. **As the mother died, the crimson fluid stained her body and the surrounding wood. From the dead bodies of such female scarlet worms, the commercial scarlet dyes of antiquity were extracted.**

(Biblical Basis for Modern Science, p.73 1985, Morris)

Knowing that these worms produce an indelible staining substance that the Bible often translates as the color scarlet or crimson, will cause you to see certain passages differently in the Word. Consider:

- **Isaiah 1:18–19 (ESV)**

18 “Come now, let us reason together, says the LORD:

though your sins are like scarlet,

they shall be as white as snow;

though they are red like **crimson**, (*indelible ink of the Tola*

Worm: Maggot Worm)

they shall become like wool.

19 If you are willing and obedient,

you shall eat the good of the land;

This is remarkable because the first time the word "Tola" appears in the Bible is in Exodus 16 where the commands of God are broken and the "bread of heaven" is said to become full of the "tola" worms and stink. The context of the promise in Isaiah is **after** the people have mishandled the Word of God, they are given correction and told that they can still be made white as snow even though they have become permanently stained scarlet and crimson which is from the dye of the worm that appeared from mishandling manna. This perfectly showcases the

loving Father that Adonai is to Israel. The nation is not disregarded because they have stained themselves. Instead, they undergo a process of discipline and maturing meant to cause them to become both willing and obedient.

The connections go even deeper than this, and they are beautiful. Remember what the Lord says about it in Deuteronomy 8. He said that he did this to teach them, "... that man does not live on bread alone but on every word that comes from the mouth of the Lord."

The venture into the Desert of Sin and the hunger the people were allowed to experience was intended to prepare them and teach them to hunger for the Word of God. This becomes particularly important when reading John 6:

- **John 6:48–51 (ESV)**

48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread that comes down from heaven, so that one may eat of it and not die. 51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh."

Our relationship with Jesus is likened to the Israelites' connection to the manna in the desert. The work Jesus does in our lives is meant to teach us that we do not live by bread alone. With that in mind, consider the ways that Jesus is the Word of God and the Manna that became flesh.

- **John 1:1 (ESV)**

1 In the beginning was the Word, and the Word was with God, and the Word was God.

&

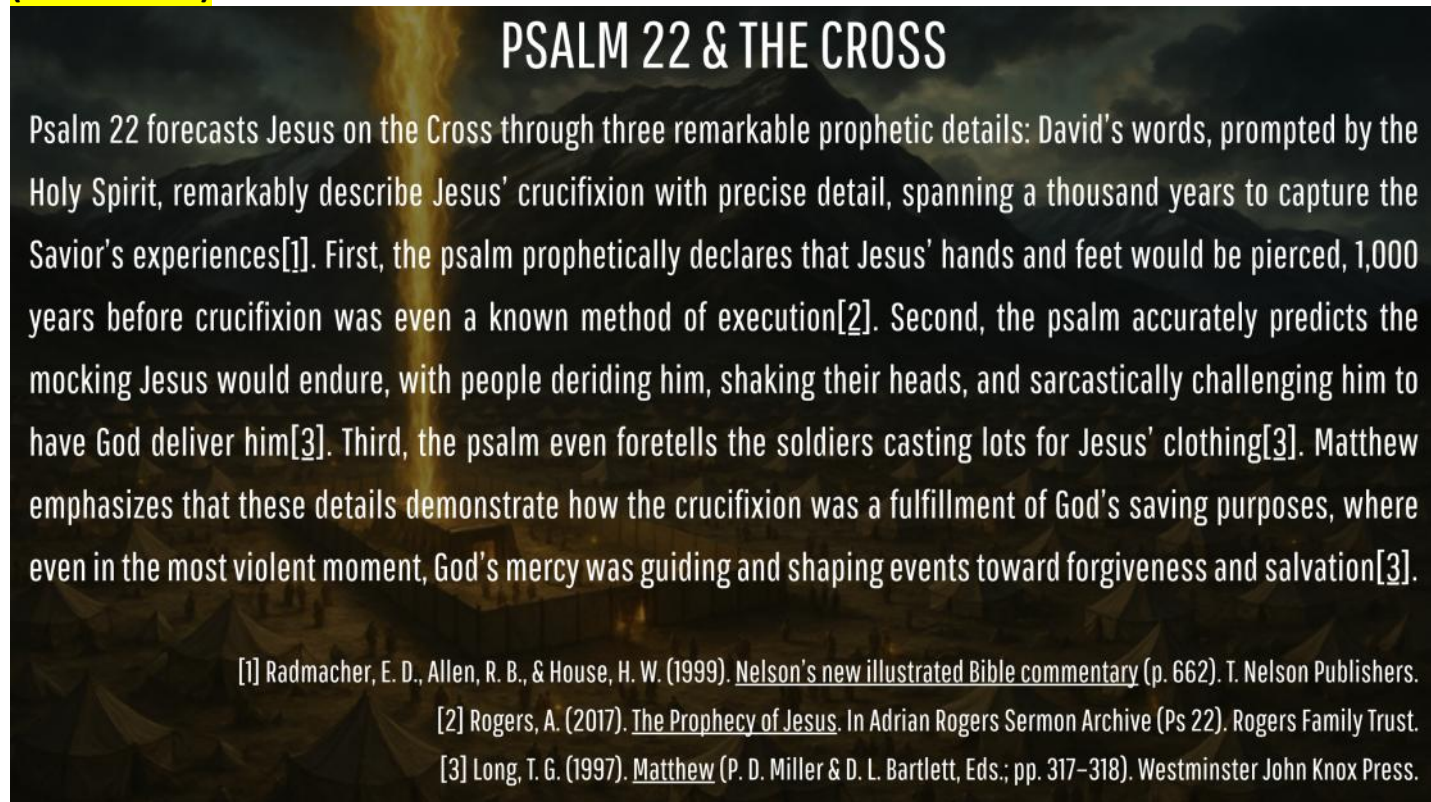
- **John 1:14 (ESV)**

14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

When you combine these concepts, it becomes clear that Jesus referred to himself as the manna or true bread that came down from heaven and Jesus is the Word of God that has become flesh. These are pretty easy connections to make, but have you ever considered that Jesus, not only became Manna, but also became the Tola worm?

To understand what we are saying let us remind you that Psalm 22 predicted the crucifixion of Jesus and many of the details in the Psalm are directly fulfilled at the cross.

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PSALM 22 & THE CROSS

Psalm 22 forecasts Jesus on the Cross through three remarkable prophetic details: David's words, prompted by the Holy Spirit, remarkably describe Jesus' crucifixion with precise detail, spanning a thousand years to capture the Savior's experiences[1]. First, the psalm prophetically declares that Jesus' hands and feet would be pierced, 1,000 years before crucifixion was even a known method of execution[2]. Second, the psalm accurately predicts the mocking Jesus would endure, with people deriding him, shaking their heads, and sarcastically challenging him to have God deliver him[3]. Third, the psalm even foretells the soldiers casting lots for Jesus' clothing[3]. Matthew emphasizes that these details demonstrate how the crucifixion was a fulfillment of God's saving purposes, where even in the most violent moment, God's mercy was guiding and shaping events toward forgiveness and salvation[3].

[1] Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (p. 662). T. Nelson Publishers.

[2] Rogers, A. (2017). *The Prophecy of Jesus*. In Adrian Rogers Sermon Archive (Ps 22). Rogers Family Trust.

[3] Long, T. G. (1997). *Matthew* (P. D. Miller & D. L. Bartlett, Eds.; pp. 317–318). Westminster John Knox Press.

The slide illustrated the most well-known, among many, of the connections that could be cited between Psalm 22 and the crucifixion. However, there is a connection that the slide did not make and it is an important one.

- **Psalm 22:6 (ESV)**

6 But I am a **worm** and not a man, scorned by mankind and despised by the people.

In this Psalm, David, prophesying in the manner of Christ, referred to himself as a worm—not just any worm, but a tola worm. You may remember the tola worm sacrifices its own life to produce offspring, adhering itself to a tree and leaving an indelible crimson stain upon it. This vivid imagery underscores the depth of sacrifice and the anticipation of Christ who would be the true bread from heaven as well as become the tola worm that appears when the Word of God is mishandled.

- **2 Corinthians 5:21 (ESV)**

21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Jesus was both the Manna and the tola worm that appears as the Word was mishandled. He became the stain of sin as a willing and obedient son, so that, you could become white as snow. This displays the loving actions of Adonai who does not treat you or Israel as your sins deserve. You have mishandled the Word of God but He became the tola worm for you so that you could become a willing and obedient son that is transformed to be as white as snow.

- **Romans 5:19 (ESV)**

19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

The scarlet-stained manna serves as a poignant reminder that disobedience to God's instruction leads to death and decay. However, it also symbolizes the sacrificial blood of the "living manna that came down from heaven." This theme of redemption, marked by the tola's crimson hue, begins as early as Exodus 16 and culminates with Jesus' declaration, "It is finished!"

21 Each morning everyone gathered as much as he needed, and when the sun grew hot, it melted away. 22 On the sixth day, they gathered twice as much — two omers for each person — and the leaders of the community came and reported this to Moses. 23 He said to them, "This is what the Lord commanded: 'Tomorrow is to be a day of rest, a holy Sabbath to the Lord. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.'"

24 So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it.

We want to note that this scripture emphasizes **daily dependence**. Each morning, Israel had to rise and gather what was provided. There were **no shortcuts**—no manna markets, no ready-made portions, no way to stockpile outside of God's command. Even when weary, even on hard days, the people had to rise up and gather what God had provided. Not only did they need to do it consistently each day, they also had to do it before it melted. There was an urgency to gathering the "bread of heaven"

- **Proverbs 10:5 (NIVUK84)**

5 He who gathers crops in summer is a wise son,
but he who sleeps during harvest is a disgraceful son.

This means they could not have slept until noon, they needed to be awake and ready every day six days per week to gather their food. Moreover, they had to gather twice as much on the 6th day because the day when no man can work was coming. Jesus refers back to this principle.

- **Matthew 6:11 (ESV)**

11 Give us this day our daily bread,

The Lord's Prayer does not instruct us to pray for "weekly bread" or "monthly bread." Just as the Israelites gathered fresh manna each morning, disciples are encouraged to ask the Father daily for that day's provision. While it is commonly believed that this phrase refers to physical sustenance, this interpretation falls short when considering Jesus' statement in John 4 that His food was to do the will of His Father. The true request is for a daily Word from the Father that guides our actions for the day. Remember what the Lord says about it in Deuteronomy 8. He said that he did this to teach them, "... that man does not live on bread alone but on every word that comes from the mouth of the Lord."

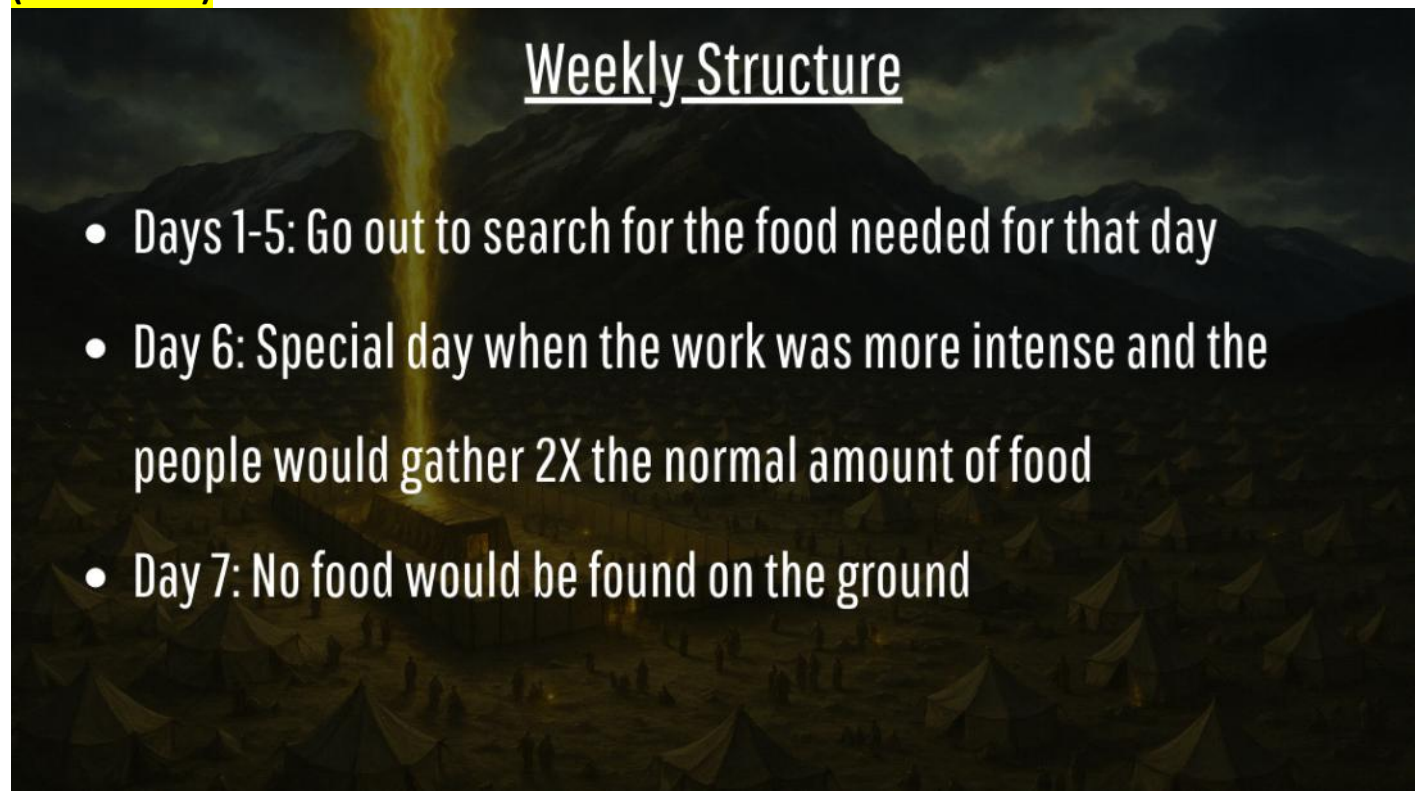
Just as the Israelites had to gather manna daily, we too must live on God's word every day. The principles that applied to the manna still apply to us. If the Israelites tried to hoard manna against God's instructions, it would rot. Similarly, if we rely solely on yesterday's revelations without seeking God anew, our spiritual strength will decay. However, if they gathered as God commanded, the manna was sufficient and sustaining. Therefore, our daily bread is not just physical sustenance but also God's Word. Neglecting it leads to spiritual malnourishment and maggots, while seeking the daily Word brings life to the whole community.

25 "Eat it today," Moses said, "because today is a Sabbath to the Lord. You will not find any of it on the ground today. 26 Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any."

For six days, the LORD instructed His people to rise and gather the heavenly food provided for them. Each day, their efforts were rewarded as they found sustenance for six days. On the sixth day, as mentioned in verses 5 and 22, they were commanded to collect twice as much food in preparation for the seventh day. However, any attempt to gather food on the seventh day would be in vain, as the LORD declared, "you will not find any of it on the ground," and reiterated in verse 26, "there will not be any." This process was designed by the LORD to ensure that the Sabbath remained holy and set apart from the rest of the week, making any effort to gather food on that day fruitless.

So their week was designed like this:

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So while the principle that the Lord was teaching His people was 6 days of work and 1 day of rest from gathering, it also could be described as 5 days of regular work, a preparation day where double the food was gathered, and then 1 day of rest.

Within this pattern of 7 a message is being spoken: the day of rest must be prepared for.

If the people did not do the work of gathering the food needed for Sabbath on the 6th day, they would not eat.

On a practical note, most people in here have, at this point, begun to practice weekly Sabbath. Have you forgotten that the day before the Sabbath is supposed to be a day of preparation? Maybe the reason you feel a little lost on Sabbath is that you did not prepare on the 6th day. Surely it would not have taken the Israelites long to figure out that if they did not follow God's instructions on the 6th day that the 7th day was not very enjoyable.

This is Israel's introduction into the Sabbath, learning that they are meant to rest from their normal work and that it must be prepared for.

Another context that appears in the Scripture before this is when God Himself keeps the Sabbath.

- **Genesis 2:2-3: NIV**

2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3 And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

This verse is familiar to most of you so it may be easy to miss a couple important details. After 6 days of creative work God rested from the work of creating that he had done. Contrary to most people's understanding, the text does not say that God did nothing on the seventh day, indeed He blessed it and made it holy..

We are going to develop this more as we go but keep in mind that the principle we are covering is creation-specific, meaning that the Laws we are about to cover are not only applicable to Israel, they are also intended to benefit the lives of anyone created in God's image.

Listen to the way the 4th commandment given to Moses on Mt. Sinai is worded.

- **Exodus 20:8–11 (ESV)**

8 “Remember the Sabbath day, to keep it holy. 9 Six days you shall labor, and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. 11 For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

Once again, the clear language of blessing the Sabbath and making it holy is spoken by God from the mountain burning with fire to His people, cementing the action of blessing and making holy with the Sabbath.

The issue at hand with these principles is not really the physical need for "rest" or the lack there of. The issue at hand is that the structure of our week is meant to teach us the plan of God via repetition. Adherence to the principles of resting from your regular work, blessing and making holy on the 7th day is meant to be a sign for the generations to come that produces a knowledge of YHWH's lordship. Your diligence to work intensively in some form or fashion six days in the week with extra preparation on the 6th day is a sign for your children, imparting a right understanding of God's redemptive plan and how to practice it. Your observance of a day of rest from regular work is a sign to your children.

We were charged with being fruitful, increasing, consecrating the earth and subduing it. This process includes a 7th day that is set apart and us being set apart together with God. This is true in God's most basic building block, a 7-day week, and God's larger 7,000-year plan to redeem Israel and the world. When we image God on the most basic levels, it actually makes us and the world more like Him, that is, set apart like he is.

- **Leviticus 23:25 (ESV)**

25 You shall not do any ordinary work, and you shall present a food offering to the LORD.”

This verse is in reference to holy days during the feasts, but the principle remains the same. These holy days are not devoid of all "work" and spent just lying in bed, but rather, they are a break from your ordinary or regular work so that you can focus on the work God has accomplished and invest in the people of God starting with your own family. We are not advocating for some form of legalism that has you unable to take a walk and certainly does not bar you from the study of the word and fellowship. In fact, we are advocating for the exact opposite; those things are the point of a 7th day of rest. It is supposed to be a time period where you are free to do all of those things, because you are not engaged in your regular or ordinary intensive work. Your six days of work were producing a consecrated and holy day that you then rejoice in with your God, because you partnered with Him and modeled your life in His image.

Our next slide will help you with some quick examples from the practice of the early Church, specifically as it relates to Paul's ministry.

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EVERY SABBATH...

ACTS 13:13–14 (ESV)

¹³ NOW PAUL AND HIS COMPANIONS SET SAIL FROM PAPHOS AND CAME TO PERGA IN PAMPHYLIA. AND JOHN LEFT THEM AND RETURNED TO JERUSALEM, ¹⁴ BUT THEY WENT ON FROM PERGA AND CAME TO ANTIOCH IN PISIDIA. AND **ON THE SABBATH DAY** THEY WENT INTO THE SYNAGOGUE AND SAT DOWN.

ACTS 18:1–5 (ESV)

¹ AFTER THIS PAUL LEFT ATHENS AND WENT TO CORINTH. ² AND HE FOUND A JEW NAMED AQUILA, A NATIVE OF PONTUS, RECENTLY COME FROM ITALY WITH HIS WIFE PRISCILLA, BECAUSE CLAUDIUS HAD COMMANDED ALL THE JEWS TO LEAVE ROME. AND HE WENT TO SEE THEM, ³ AND BECAUSE HE WAS OF THE SAME TRADE HE STAYED WITH THEM AND **WORKED**, FOR THEY WERE TENTMAKERS BY TRADE. ⁴ AND HE REASONED IN THE SYNAGOGUE **EVERY SABBATH**, AND TRIED TO PERSUADE JEWS AND GREEKS. ⁵ WHEN SILAS AND TIMOTHY ARRIVED FROM MACEDONIA, PAUL WAS OCCUPIED WITH THE WORD, TESTIFYING TO THE JEWS THAT THE CHRIST WAS JESUS.

The example of Newer Testament believers including men like Paul, Luke and Aquila is that they worked physically for six days but spent every sabbath resting from their physical labor to only engage in priestly duties. That is not to say that they didn't act as priests through the week everywhere they went, but one day in a week was reserved for only priestly work.

This is not an obscure concept only found in the Law of Moses. It is a key or pattern laid out in the very beginning of the "seed book" Genesis that was carried on and practiced by the early church. The early church imaged God's example as laid out in the 7th day found in Genesis, and it made their 7th day holy.

Finally, let's take a look at Jesus' language surrounding the 7th day:

○ **John 5:16–19 (NIV 1984)**

16 So, because Jesus was doing these things on the Sabbath, the Jews persecuted him.

17 Jesus said to them, "My Father is always at his work to this very day, and I, too, am working."

18 For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

19 Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does."

Jesus kept the law and taught others to do the same, but his actions exposed people's misunderstandings concerning the 7th day. The Sabbath was not about doing no work anymore than the 7th day was only about not gathering manna. If the Father blessed and made holy on the 7th day, if Jesus blessed and made holy on the 7th day then it is lawful to do good, bless, and make holy on the 7th day for us as well. It is a day to enter into the rest of engaging in the same work the Father exemplified.

- **Mark 2:27 (NIV 1984)**

27 Then he said to them, "The Sabbath was made for man, not man for the Sabbath.

28 So the Son of Man is Lord even of the Sabbath."

In much of American Christianity, any semblance of a Sabbath is often treated as a day for personal leisure and self-indulgence. Yet, Scripture shows it is meant to be the very opposite. For six days we labor, but on the seventh we are commanded to lay aside our own physical work and give ourselves wholly to God's. This is why Jesus declares that He is 'Lord of the Sabbath.' Still in control and still Lord of this day.

27 Nevertheless, some of the people went out on the seventh day to gather it, but they found none. 28 Then the Lord said to Moses, "How long will you refuse to keep my commands and my instructions?

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Grumbling/Disobeying

- Grumbled:
 - When trapped between Pharaoh's army and the Red Sea (Ex 14:11-12)
 - After no water for 3 days (Ex 15:24)
 - While hungering for food (Ex 16:3)
- Disobeyed:
 - Keeping manna til morning (Ex 16:20)
 - Going out to gather on the 7th day (Ex 16:27)

It is important to note the circumstances that produced grumbling among the Israelites: when they were caught between Pharaoh's army and a vast sea, after having no water for 3 days and while hungering for food.

We have already covered how the Lord was using the instructions concerning manna as a test for them. Now His rebuke given to Moses concerning the Israelites highlights His assessment of them; they are refusing to obey Him.

While we are convinced that it takes far less to produce the same kind of grumbling in most believers today, God is clearly not pleased with some of the people's response.

Without going too deep into it, we want to show you something from the book of Ezekiel to show that God forecasts what would have to happen to His chosen nation in the future.

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Ezekiel 20

Thus says the Lord God: On the day when I chose Israel, I swore to the offspring of the house of Jacob, making myself known to them in the land of Egypt; I swore to them, saying, I am the Lord your God. 6 On that day I swore to them that I would bring them out of the land of Egypt into a land that I had searched out for them, a land flowing with milk and honey, the most glorious of all lands. 7 And I said to them, 'Cast away the detestable things your eyes feast on, every one of you, and do not defile yourselves with the idols of Egypt; I am the Lord your God.' 8 But they rebelled against me and were not willing to listen to me. None of them cast away the detestable things their eyes feasted on, nor did they forsake the idols of Egypt. "Then I said I would pour out my wrath upon them and spend my anger against them in the midst of the land of Egypt. 9 But I acted for the sake of my name, that it should not be profaned in the sight of the nations among whom they lived, in whose sight I made myself known to them in bringing them out of the land of Egypt. 10 So I led them out of the land of Egypt and brought them into the wilderness. 11 I gave them my statutes and made known to them my rules, by which, if a person does them, he shall live. 12 Moreover, I gave them my Sabbaths, as a sign between me and them, that they might know that I am the Lord who sanctifies them. 13 But the house of Israel rebelled against me in the wilderness. They did not walk in my statutes but rejected my rules, by which, if a person does them, he shall live; and my Sabbaths they greatly profaned.

Ezekiel makes it clear that Israel had rebellion in them in Egypt and that God said He would pour out His wrath on them in the midst of the land of Egypt. But for the sake of His own great name, His plan, instead, was to bring them out into the desert away from the sight of the other nations among whom they lived and sanctify them there. He already knew what was in the Israelites from the beginning and was completely committed to their ultimate success.

This should cause every grafted in believer to be filled with hope. God did not choose Israel because of any righteousness of it's own, just like He did not choose you because of your righteousness. He knew what He was getting when He saved you and He is committed to see you through the process of sanctification. Although Israel will go through many cycles of salvation He will ultimately make them into who He always intended them to be and we are witnessing the beginning stages, and He is using Sabbath instructions to reveal what must be dealt with.

We will develop this more as we go, but to just step out there and draw some direct application, the Bible says you shall work six days and rest for one. We will get into different types of work as we go, but biblically speaking, God designed you and expects you to be in some form or fashion working from about the hours of sun up to sun down six days in a week. This means that a five-day work week or the idea that working 48 hours in a week is too much for you is unbiblical and unfitting to the image of God. No one in here should make the claim that you

need a nap or a vacation because you were on the clock for eight hours, five days in a week. Biblically speaking, you have not met the minimum threshold for imaging God in the most basic of terms on your weekly level. The text does not say you "may" work six days a week, it says you "shall" work six days a week.

Conversely, the text says that "you shall not do any work" on the Sabbath or 7th day. This means that it is a basic part of honoring and imaging God that you lay down your regular work once in a week and trust that He is able to provide for you while you obey His command. The reason we are taking the time to elucidate this point by point is because we have had this wrong for many years.

In our culture most people regularly work 5 days and semi "rest" 2 days on what's called a weekend. This means as we have said many times, we do not work right and we do not rest right. God's intention was to provide a framework to produce the best and most effective lives for His people while also showing them a heavenly pattern that revealed His plan.

In truth, the principle of the Sabbath is rooted in creation, and the Torah advises that Gentiles in proximity to God's people and Law should also honor the Sabbath. If most people are honest the real reason they do not honor the principle of the Sabbath is because they do not have sufficient faith to trust the Lord with one-seventh of their week being inactive from their regular work.

If your life does not consist of some form of serious and productive work six days a week from about the hours of sun up to sun down, you need to grow in your faith and correctly image God by getting to work and ceasing to lower your expectations of what you are really capable of. Trust Him enough to follow the pattern that he sets.

29 Bear in mind that the Lord has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the seventh day; no one is to go out."

It is important to recognize the distinctly miraculous nature of this provision. Over the centuries, many interpreters have attempted to explain manna in purely naturalistic terms. Yet no such explanation adequately accounts for the fact that on the sixth day a double portion was given, or that what was kept for the Sabbath alone remained fresh. These features defy natural categories and must be received as acts of divine intervention, apprehended by faith rather than reduced to natural phenomena.

Beyond the daily miracle of sustenance, there was the extraordinary consistency

of a doubled supply every sixth day for forty years. As earlier calculations suggest, the quantity on the day before Sabbath would have been immense—comparable to 4 miles length of tankers lined up bumper to bumper. Yet this provision was uniquely preserved for the Sabbath, unlike the other days when leftovers spoiled. The sheer scale and regularity of this miracle are impossible to minimize.

Because the provision of manna was so consistent, it would have been easy for the Israelites to lose sight of its miraculous character. Over time, what began as a startling act of divine generosity could have come to feel as ordinary and predictable as the rising of the sun. The same danger confronts us in our reception of God's Word. When we regularly partake of the Scriptures, we may grow so accustomed to them that we forget the astonishing reality behind them—that the living God has chosen to speak to humanity through a written text. The ready accessibility of the Bible can dull our sense of wonder, even though holding in our hands the very words of God is nothing less than miraculous. For this reason, we are called to resist the drift toward monotony, and instead to approach God's Word each day with renewed gratitude and reverence.

30 So the people rested on the seventh day.

The LORD tested the Israelites, and although they initially struggled, they eventually succeeded in obeying His command. As mentioned earlier, God's testing was not intended to provoke them to sin, but rather to reveal the true nature of their hearts and to shape them into holiness, reflecting His own character.

- **Deuteronomy 6:4–5 (ESV)**

- 4 "Hear, O Israel: The LORD our God, the LORD is one. 5 You shall love the LORD your God with all your heart and with all your soul and with all your might.

We see this scripture as both a command and promise: God calls His people to undivided devotion, and He also works within them to bring about that obedience. We see this dynamic on display in our chapter tonight. The chapter opens with Israel grumbling against the LORD, revealing that Israel's heart is still resistant to trust. Yet by the close, the entire community rests on the seventh day in obedience to His word. The transformation is not merely their own achievement but God's faithfulness to refine them causing them to reflect his holiness.

Just as Adonai was faithful in this chapter to shape Israel into a people who would obey, so too He remains faithful to Israel today. Though they are not yet in their glorified state, we are assured that God will continue His testing and refining work until they are presented as holy before Him.

- **Ezekiel 36:27 (ESV)**

27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

31 The people of Israel called the bread manna. It was white like coriander seed and tasted like wafers made with honey.

Here we see the description of the manna tasting like honey. This is yet another parallel between the manna and the scripture.

- **Psalms 19:10 (ESV)**

10 More to be desired are they than gold,
even much fine gold;
sweeter also than honey
and drippings of the honeycomb.

The manna was sweet like honey, the scripture is even sweeter than honey. It is impossible to overstate the greatness of this miraculous provision of manna, how much greater is the gift of the scripture.

32 Moses said, "This is what the Lord has commanded: 'Take an omer of manna and keep it for the generations to come, so they can see the bread I gave you to eat in the desert when I brought you out of Egypt.'"

33 So Moses said to Aaron, "Take a jar and put an omer of manna in it. Then place it before the Lord to be kept for the generations to come."

34 As the Lord commanded Moses, Aaron put the manna in front of the Testimony, that it might be kept.

One of our goals tonight has been to emphasize the importance of this miracle, now it becomes even more clear. What was happening would need to be remembered throughout the generations.

- **Hebrews 9:4 (NIVUK)**

4 which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.

We are short on time so, let's simply note that there is no jar of Red Sea water in front of the Ark of the Covenant. This particular jar of manna is unique. While any other jar of manna would have decayed and become infested with worms, the Lord miraculously preserved this one for future generations as a Testimony to the size and scope of the miracle.

35 The Israelites ate manna forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan.

36 (An omer is one tenth of an ephah.)

Tonight's chapter concludes by emphasizing the miraculous provision of supernatural bread from heaven for the children of Israel throughout their entire journey in the desert. This serves as a powerful reminder of the immense scale of this divine miracle.

(DO NOT READ)



Before the revelation of Jesus Christ as the bread of heaven, before the people got used to the miraculous provision, they were just hungry and in a desert. He used their hunger to draw them close to His Word.

He still does this today, causing you to hunger not just to test, but to draw you close to His Words. It has never been a question of whether or not He is able but whether you will listen to Him each day and obey the instructions He has given. His supply is endless and He knows how to develop His children.

- **Philippians 4:19 (NLT)**

“And this same God who takes care of me will supply all your needs from his glorious riches, which have been given to us in Christ Jesus.”

