

**[Wednesday, October 26, 2016] Exodus Series, Exodus chapter 16, verses 16-31
– Craig Thurman**

It has been a month since Israel's exodus from Egypt. The first trials that confront Israel concerns what they should drink. There was too much water, then there was no water at all, then water, but it was undrinkable; that is, until the LORD showed Moses a tree which when cast into it would make the bitter waters sweet. The next trials involves what they should eat. There was not enough food, then they want to store it, and then they want to gather it as they please.

There are a few peculiar points from the last lesson that might be worth remembering:

1. Israel receives no judgment for sin until the giving of the Law at Sinai.
2. The quail are a one-time provision.
3. The manna is described.

As long as Israel sojourns is as long as the LORD shall give them their daily supply of manna. When once Israel enters into the promised the manna ceases. (cf. Ex.16.35; Jos.5.12)

The children of God shall always have all that they need for life and godliness provided through their Lord Jesus Christ.

Phl.4.19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue ...

But they are to trust in Him and look to Him for their daily meat.

*Mt 6:11 Give us **this** day our daily bread.*

*Lu 11:3 Give us **day by day** our daily bread.*

Recall that the directives that the LORD gave to Israel are called His *law*; the law of God. This is before Israel has come to Mt. Sinai. It might be a distinction which will help us with some of the things that are said in our text today. Whatever the LORD commands is His law. It does not have to mean that it refers to the 10 Commandments, or the Law of God given at Sinai.

One last point to remember is that the LORD commanded Israel to do certain things with the manna. Those things that He commanded we said to *prove* whether they would be obedient or not to His law. Notice that in Ex.16.4:

*Ex 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, **that I may prove them**, whether they will walk in my law, or no.*

What was that law:

v.4 ... the people shall go out and gather a certain rate every day ...

v.5 ... on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

And so, the quail have come in the evening and the manna in the morning. The manna is quite inexplicable, and it evidently takes them by surprise. They don't know what it is and so it is called *manna*, meaning, what is it? And so Moses reaffirms to them what the LORD had said to him concerning this bread from heaven, and begins to give them the details of the *law* of God concerning it.

16-31 The Commandment, Disobedience, and Rest

16 This is the thing which the LORD hath commanded,

Jehovah gave the command and it was so. God can provide a sufficient table for the needs of His people as they walk upon His paths unto the promised land?

Ps 78:19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

This is the law of God concerning the manna ...

אִישׁ לְפִי אָכְלוֹ
*Gather of it every man according to his eating,
 as a man's mouth eats*

gather, לקטו, Qal imper. pl. masc. of לקט; KJV, *gather, glean*.

	מִסְפָּר	נַפְשֹׁתֵיכֶם
	לְגֻלְגֻלֹּת	
<i>an omer</i>	<i>for every man, [according to] the number of</i>	<i>your persons;</i>
<i>(which is a certain rate) for the head</i>		<i>souls</i>
	Hebrew, Golgatha	

an omer, עֹמֶר, masc. noun; KJV, *omer, sheaf*; this is a **certain dry measurement** which equates to a tenth of an ephah, v.36; Lev.5.11; ISBE says equivalent to 7 ½ pints; Smith's Dict., [Josephus], .8669 of gal., [Rabbinists], .4428 of a gal.; Baker's Dict., 7.13 pints.

for every man, לְגֻלְגֻלֹּת, prefixed preposition, לְ, for the; fem. sing. noun, גֻּלְגֻלֹּת, KJV, *for every man, by the poll* (Nu.1.2), *his scull* (Jud.9.53), *his head* (1Chron.10.10); see in גֻּלְגֻלֹּת, gul-go-leth, to the N.T. Golgatha, cf. Mt.27.33; Mk.15.22, **Jo. 19.17, a skull, which is called in the Hebrew, Golgatha ...**

the number of, מִסְפָּר, masc. sing. noun, construct state; verb is סָפַר; the noun is almost always translated with the English word *number*; but also *tale, sum, abundance, few, all*, and the *-finite of infinite*.

take ye every man for them which are in his tents.
 [a count of] each

וַיִּלְקְטוּ הַמְרֹבָה וְהַמְמָעֵיט
 17 *And the children of Israel did so, and gathered, some more, some less.*

gathered, וַיִּלְקְטוּ, Qal fut. 3pl. masc. of לקט; Piel has also *glean*.

some more, הַמְרַבָּה, Hiphil (causative active) part of רָבַח; **v.18, he that gathered much; increaseth, multiplied.**

some less, הַמְמַעֲטִין, prefixed ׀, and + ה, the; Hiphil part. sing. masc. of מָעַט; *little*, מְעַט, ma-[g]at; Qal fut. verb; Hiphil participle, Ex.16.17, *some less; 18, and he that gathered little*; Hiphil fut, Ex.30.15, *shall give less.*

מְעַט, masc. sing. noun and adverb; *little, small, almost, few, too, some, lightly, small matter; Ex. 17.4, almost ... me; 23.20, By little and little.*

18 And when they did mete it with an omer,
measure

And when they did mete (measure), וַיִּמְדוּ, va-ya-mo-du, Qal fut. 3ppl. masc. of מָדַד, KJV, *mete, measure (most often), stretched (1).*

he that gathered much had nothing over,
not had surplus (J. P. Green, Sr. Interlinear)
not had remaining

had ... over, הֶעָדִיף, Hiphil (causative active) pret., 3ps. masc. of עָדַף; only time used in Hiphil; in Qal it is translated in Ex.16.23 as *that which remaineth*; in Lev. 25.27, *the overplus*; Nu.3.46, *which are more, 48, the odd number; 49, them that were over and above.*

and he that gathered little had no lack;
decrease, need

had ... lack, חָסַר, Hiphil pret. 3ps. masc. of חָסַר, cha-ser; KJV, *Due.2.7, to lack; Ge.18.28, to want; 1Ki.17.14, to fail; Ps.8.5, to be lower; Ge.8.5, to decrease; Ge.8.3, to abate; Ecc.4.8, to bereave; Pv.31.11, to need.*

They had what they needed, and it was an abundant supply. It wasn't too little or too much, but it was sufficient for the day.

Mt 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

sufficient, ἀρκετόν, noun, nom. sing. neut.; KJV, enough, sufficient, suffice; the verb, ἀρκέω, KJV, sufficient, content, enough.

The Word of God is sufficient, enough to meet the evil of the day that we shall face. And that is all we need, isn't it?

they gathered every man according to his eating.
each gathered [according to] the mouth of his eating.

So they gathered in their portion of manna. No more and no less that what they needed. What day this it began to rain I cannot say, except that it was sometime between the first day of the week and the 5th day.

19 And Moses said, Let no man leave of it till the morning.

let ... leave, אֶל-יֹתֵר; אֵל, no, none, nor, not; יֹתֵר, yo-ther, Hiphil (causative active) fut. 3ps. masc. of יָתַר; KJV, to remain, to be left, the rest, the remainder, the remnant, that ... left behind.

So, the day that the manna came could not have been on a Friday. Why? Because had it been Friday, the 6th day of the week, they would have received a double portion because on the 7th day the LORD would not rain manna down from heaven for them, because He rested on that day from giving manna.

Evidently the LORD had instructed Moses concerning this and he gives them the law of God regarding stowing manna.

20 *Notwithstanding they hearkened not unto Moses;
And they did not listen to Moses*

they hearkened, Qal pret. 3ppl. of שָׁמַע, to listen.

Men in their natural state cannot hear or obey the law of God. But Christians cannot willingly accomplish the will of God when they depend on the strength of the flesh.

*1Co 2:14 But **the natural man receiveth not the things of the Spirit of God**: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

*Ro 8:7 Because **the carnal mind is enmity** against God: for it is not subject to the law of God, neither indeed can be.*

*Ro 7:14 For we know that the law is spiritual: but **I am carnal**, sold under sin.*

*2Co 10:4 (For the weapons of **our warfare are** not carnal, but **mighty through God** to the pulling down of strong holds;)*

וַיֹּתְרוּ

*but some of them left of it until the morning,
and men left of it until morning,*

and ... left, וַיֹּתְרוּ, Hiphil fut. 3ppl. masc.

What does that say to me that they did with the manna? If they could not gather more or gather less, but they had sufficient meat for the day, then they must have stowed away that which they needed today for another day. They laid aside their day's provision food and thought to apply it to another day. If they could do this for one day, they could do it for another day, and another. Pretty soon, if it were possible, they could to have no need for a daily supply from the LORD. But that is not possible because it is not according to the law of God.

and it bred worms, and stank:

and it bred, וַיִּרָם, ya-rum, Qal fut. 3ps. masc. of רָם; perhaps the idea of leaven, it raised up, became high ...

רָם, to lift up; Qal fut., Ex.16.20, *and it bred* worms and stank; Qal participle, Poel, Ex.14.8, *high* hand; Polel fut. Ex. 15.2, *and I will exalt* him; Hiphil Imper., Ex.14.16, but *lift thou up* thy rod; Hiphil fut., Ex.7.20, *and he lifted up* the rod; 17.11, when Moses *held up* his hand; Hiphil participle, Ex. 35.24, Every one *that did offer* an offering; Hophal preterite, Ex. 29.27, the shoulder ... which *is heaved up*.

worms, עֵימָתוּלִים, to-la-[g]im, masc. pl. noun of לָעַת; verb [only once] לָעַת, scarlet (marg. dyed); KJV, this once, *worms*; Is.1.18, *like crimson*; Lam. 4.5, *scarlet*; the LXX has σκώληξ, which is always worm in the O.T. Scriptures.

and stank, וַיִּבְאֵשׁ, vay-yi-b^e-ash, Qal fut. 3ps. masc. of בָּאֵשׁ; ba-ash; cf. Ex.7.18, **and** the river **shall stink**; Ex.7.21, **and** the river **stank**; Ex. 8.14, **and** the land **stank**; Ex.16.20, it bred worms, **and stank** Ex.5.21, **ye have made** our savour **to be abhorred**; Ex.16.24, and it **did not stink**.

That the manna bred worms and stank means that it is a living bread. And what they had done with this bread was not the purpose of God for it. Changing the purpose for the manna is equivalent to changing the purpose of God's Word. The Israelites corrupted the manna by trying to use it for another day when they deemed it best. And today, there are those who by wresting and perverting the Word of God for other purpose than for what it was designed corrupt it. The Word is not corrupt,

Pr 8:8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

but the manner in which it is used might be.

pervert it: change its message:

*Ga 1:7 Which is not another; but there be some that trouble you, and would **pervert the gospel** of Christ.*

pervert, μεταστρέψαι, aor. infin. act. of μεταστρέφω, a change by turning

wrest it: they turn its purpose:

*2Pe 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable **wrest, as they do also the other scriptures**, unto their own destruction.*

wrest, στρεβλουσιν, 3ppl. pres. ind. of στρεβλόω; LXX, στρεβλός, crooked, perverse, forward

and **corrupt** it: they defile its work:

*2Co 2:17 For we are not as many, which **corrupt the word** of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.*

corrupt, καπηλευοντες, nom. pl. masc. part. pres. of καπηλεύω; LXX, κάπηλος, merchants; so peddle it mixed with other wares like a commercial commodity).

Whether we read it, meditate upon it, hear it read we need a *daily bread* from the Lord. The Word of God is the means through which the saints gain the wisdom of God day after day after day.

Pv.30.5 Every word of God is pure: he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

and Moses was wroth with them.

and ... was wroth, וַיִּקְצֹף, Qal fut. 3ps. masc. of קָצַף; Ge.40.2, *wroth*; [Qal fut.] Lev.10.16, *angry*; [Qal part.] Zec. 1.15, *displeased*; [Hiphil infin.] Deu.9.22, [Hiphil part.] *provoked*.

Moses rarely showed anger. There are six instances where it appears that Moses became angry. I wish there only six recorded instances of anger in my short life.

At the last appearance before Pharaoh:

Ex 11:8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

Descending from Mount Sinai:

Ex 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Failure in offering a sin offering:

Le 10:16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,

For despising the manna:

Nu 11:10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. (evilly affected, רָע)

Moses' reaction before the people as they strove against him (it doesn't say that he was angry, but he might have been): *Nu.20.11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.*

The children of Israel directly contradicted the law of the LORD that was given them by Moses. What need is there for storing that which is perfectly bestowed every day? Who are we to tell what *food* from heaven we will need to day. It is a very presumptuous attitude in that the LORD alone knows our days need.

Another issue that comes to mind as we consider that the Israelites attempted to stow away extra is, that it could indicate a lack of faith in the LORD to provide them meat every day. In any event, they sinned against the LORD.

21 And they gathered it every morning, every man according to his eating:

and when the sun waxed hot, it melted.

and the warming of the sun melted it.

when ... waxed hot, חָמַם, v^e-cham, Qal pret. 3ps. masc. of חָמַם; Qal pret., 1Ki.1.2, that ... may get heat; Ps. 39.3, was shot; Ecc.4.11, then they have heat; Is.44.16, I am warm.

הַשֶּׁמֶשׁ, masc. sing. noun, שֶׁמֶשׁ, she-mesh, w/prefixed definite article הַ, the; *sun*.

מָסָה, v^e-na-mas, Niphal (simple passive) pret. 3ps. masc. of מָסָה, ma-sas; Qal infin., *Is.10.18, fainteth*; Niphal pret, *Ex.16.21 and ... it melted; 1Sa.15.9, and refuse; Mic.1.4, shall be molten*; Hiphil pret. *Deu. 1.28, have discouraged*.

Of the Passover lamb there was to be nothing remaining in the morning.

Ex 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

What was left was to be burned with fire. That which was remaining in the field of the manna the sun would melt away. The Word of God was sent on purpose and it always accomplishes the will of God.

Is.55.10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

In this case it proved the unfaithfulness of Israel to follow His law concerning manna.

22 ¶ And it came to pass, that on the sixth day they gathered twice as much bread,

twice as much, מִשְׁנֵה, mi-sh^e-neh, masc. sing. noun; 16.5, twice as much; Deu.15.18, double.

two omers for one man: and all the rulers of the congregation came

וַיִּגִּידוּ לְמֹשֶׁה
and told Moses.

Or, reported to Moses

and told, וַיִּגִּידוּ, Hiphil (causative active) fut. 3pl. masc. of יִגַּד;KJV, to tell, show, to profess, to denounce, to declare, to certify, to report.

The instructions from the LORD to Moses, concerning the giving of a double portion on the sixth day, does not appear to have been communicated to the people of Israel. (cf.v.5) They did not know why the manna was doubled on this day, or we assume that they so soon forgot. And so they ask Moses.

23 And he said unto them, This is that which the LORD hath said,

Referencing to verse 5

לִיהוָה

To morrow is the rest of the holy sabbath unto the LORD:
Tomorrow is a rest, a holy Sabbath to Jehovah: (v.25)

a rest, שָׁבַתוֹן, shab-ba-thon, masc. sing. noun, which is translated in the KJV either as rest or sabbath; the verb, שָׁבַת, is found in Ex. 5.5, ye shall make ... rest; 12.12, put away; 16.30, rested; 23.12; 34.21, thou shalt rest; 31.17, he rested

holy Sabbath, שַׁבְּת־קֹדֶשׁ, common noun, shabbath, and always translated Sabbath.

Note the words, rest of the Holy Sabbath. Much can be made of this that should not be. **Fact: Israel has not received a commandment from the LORD to rest on the Holy Sabbath.**

There is nothing in Scripture showing that any man ever observed a Sabbath day prior to the giving of the Law at Sinai. To this time in history, 2,500 years, **it cannot be proved that anyone observed what is commonly called a Sabbath day.**

Some men say that mankind observed the Sabbath since the first week of creation. For example:

‘... God instituted the Sabbath for the immediate observance of Adam and all his descendants (thus the Reformers and the Seventh Day Adventists), whether it was only later first instituted in the wilderness and thus intended solely for the Jews ...’ *The Covenantal Sabbath*, Francis Nigel Lee, p.x

‘At the beginning of the human race, God very probably revealed to Adam the idea of the weekly Sabbath ...’ *ibid.*, p.2

Those remarks are false, misleading, and result in great error when it comes to observing a 7th day rest. Many fine Christian brethren have gone to great lengths to show the Law of Sinai woven through the earliest sections of

Scriptures, from Adam to Moses. However, that is not what the apostle Paul said of those who lived prior to Sinai.

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

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

God did not judge men for their acts of sin until he pronounced His Word against it. While the Law at Sinai commands that *thou shalt not kill*, meaning that you should do no murder, Cain received specific commandment and violated that commandment and was judged, (Ge.4.7) not because it was of the Sinaitic Law, but because the Lord revealed His commandment against him that day.

Ge.4.6 ¶ And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

Cain did not receive a death sentence for murdering his brother Abel. Had the law at Sinai been given he would have. But he violated the rule given him and received specific punishment for that sin. (cf. Ge.4.11-15)

Perhaps worse men than Cain rose afterwards which were not judged for their acts of rebellion. (cf. Nimrod) At the flood, Noah, a preacher of righteousness warned of the coming of a world-wide, judgment. They thought he was as one that mocked. And judgment came. (He.11.7; 1Pe.3.20; 2Pe.2.5) The sodomites in the twin cities of Sodom and Gomorrah doubtlessly confessed by His life the righteousness of God(2Pe.2.7, *just*, righteous Lot), and told them of their wickedness (Ge.19.7), yet they did not repent, and were destroyed. God judged individuals or cities, and the whole world after He gave His commandment against them (which preceded Sinai).

Yes, the Law commands to worship God alone, have no graven images, do not take the name of the Lord in vain, remember the Sabbath, honor father and mother, do no murder, do not commit adultery, not to steal, lie, and covet. But again, before the law, for example, though the Law has the command not to commit adultery, yet it is the special revelation of God which prevented a gentile from the sin of adultery. (cf. Abimelech in Ge. 20) And this knowledge subsequently appears to have developed into a rule among men. (cf. Ge.26.10, 11, *Abimelech charged all his people.*)

Now concerning the Sabbath Day observance, the fact that Israel went out into the field to gather their food on this day, in verse 27, just as they had done the previous six days is a testament to the fact that there was no preexisting knowledge of a Sabbath Day observation.

I agree with *Paley*, who is quoted in the same book:

‘If the Sabbath had been instituted at the time of the creation, as the words in Genesis may seem at first sight to import, and if it had been observed all along from that time to the departure of the Jews out of Egypt, a period of about two thousand five hundred years; it appears unaccountable that no mention of it, no occasion of even the obscurest allusion to it, should occur either in the general history of the world before the call of Abraham, which contains, we admit, only a few memoirs of its early ages, and those extremely abridged; or, which is more to be wondered at, in that of the lives of the first three Jewish patriarchs, which, in many parts of the account, is sufficiently circumstantial and domestic. Nor is there in the ... sixteenth chapter of Exodus, any intimation that the Sabbath, when appointed to be observed, was only the revival of an ancient institution which had been neglected, forgotten or suspended; nor is any such neglect imputed either to the inhabitants of the old world, or to any part of the family of Noah ...’ *ibid.*, p.62.

This is as true as it can be stated in light of the Word of God. Except men superimpose an unsubstantiated theory of sorts this fact is insurmountable. There was no preexisting Sabbath Day observance. It was non-existent before the giving of the Law at Sinai, and then it was given to Israel. Yet

men insist on an Edenic antiquity of the Sabbath Day observance. We need to take great care what we read *into* the Word of God.

Notice that this 16th chapter of Exodus does not command or obligate the Israelites to the observance of a Sabbath Day. It is simply called *the Sabbath to the LORD*. (cf. Ex.16.23) This text tells us that the LORD rested on this day from providing any manna. Just as the LORD rested, שָׁבַת, on the seventh day from His works of creation, so the LORD rested, שָׁבַת, on this same day from His providing manna. Again, our present text reads,

Ex 16:23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Israel's rested on this day, not because it was commanded that they rest, but because the LORD rested. The rest that they take is more incidental, because there is no need to go out and gather manna because they received a double-portion the day before, and because there will be none given on the 7th day.

This is the first of two times that the term *holy Sabbath* is found in Scripture. The term is applied to this day before it is actually instituted. For example. We only recently read of Marah. The name Marah is applied to the place in the narrative before it actually received its name. The truth is, Marah received its name *because* of the bitter waters that they discovered there. And so the use of the term holy Sabbath is applied to the seventh day before it becomes such to Israel. Nehemiah says the same.

Ne.9.12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant ...

Read verse 28:

Ex.16.28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

The commandments this refers to can only be those given with reference to those things that the LORD commanded of them thus far, and is not a reference to the forthcoming Law of Sinai. The LORD said as much in verse 4 ... *that I may prove them, whether they will walk in my law, or no.* Whatever the LORD commands *is law*. And thus far He has commanded that they gather a certain rate of manna every day, and on the sixth day, a double amount. They are to prepare what they eat and leave the rest in the field to be *melted away* by the heat of the sun. Those are the only commandments under consideration at the moment. And it is these laws that Israel violated by attempting to stow it away, and trying to gather some on the seventh day. The issue here is not that they have violated the Sabbath Day observance.

In Nu.15.31-36 a man went out to gather sticks on the Sabbath day was sentenced to die by stoning because he violated God's law given at Sinai. That is not the case in Exodus chapter 16. No punishment was inflicted upon these disobedient souls.

When the Covenant at Sinai is given to Israel they become subject to it in ways that no other nation on earth was.

Ex.20.8 Remember the sabbath day, to keep it holy.

The law was the instrument which kept Israel as a people until Messiah, Jesus our Lord came.

Ga 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Some try to say, that because there is a pre-law rule for Israel, that the nations observed Sabbath before the giving of the Law at Sinai, and therefore Christians, have this rule, to some extent, to observe, though it might not be quite the same day as Israel's. Christians have no such rule upon them. They may rest and meet on any day of the week that they choose to meet *because* it follows a pattern of Scripture, not because they have a law. I can assure you that if you do not rest one day week that God isn't going to collect back from you something for violating the Sabbath. That concept, while it does smack of the law, does not constituted the spirit of the covenant of grace.

What does the Scripture say?

Ro.14.5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

John said that he was in the Spirit on the Lord's Day. Try to prove what day that is. Was it the first day or the seventh day of the week?

Reference might be made to Francis Nigel Lee's work, *The Covenantal Sabbath*, in which he has presented a number of cyclical charts and reasons why Christians should observe a Sabbath, yet this is not good, sound *Biblical* teaching. If we are required to observe a Sabbath we are to observe the remaining portions of the law of Moses as well. Let the religionists have their Sabbath. Christians have entered into their rest in Christ. However, let me say in light of Romans chapter 14 that this is not such an issue that requires us to draw lines and fail to love our brother in Christ. There are yet some hard things about the matter of the law that we have no answers to. This represents my understanding of this issue. I will not break

fellowship with brethren over this point, except that they attempt to deprive me of the liberty that I have extended to them.

Grace has provided the means for Christians to desire to assemble together to *rest* at the feet of Jesus to hear His Word, sing His praise, and offer our prayers together. As often as we gather together, whether it is Sunday, Monday, Tuesday, etc. etc. Christians should learn to still themselves and *feast* upon the Word of God. Christians are like sheep, and can only feed when they are at rest.

Ps.23.1 ¶ « A Psalm of David. » The LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures (to graze upon the Word): he leadeth me beside the still waters (to drink of His life).

3 He restoreth my soul:

So we must learn to cease from all of the *usual* distractions so that we can be prepared to *feed* upon the Word of Christ. (Lk.10.39, we must come and sit at the feet of our Lord) The church should come together, be together when they come together, be quiet, be focused, and attend carefully to this singular occasion. When we are dismissed we may continue in those things that necessarily require our attention. The Spirit of the Lord would work this in us. He will guide into all truth (Jn.16.13) He will teach us all things that our Lord Jesus has said. (Jn.14.18) He will confirm us in the Word of truth so that we know all things. (1Jn.2.20) But it is contingent to resting in Him.

bake that which ye will bake to day, and seethe that ye will seethe;

So it appears they could prepare it just about any way that they could. Here they bake it or boil it. It is recorded in Numbers that they might have fried this manna into cakes as well. (cf. Lev.7.12;1Chron.23.29)

Nu.11. 8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans,

and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

and that which remaineth over lay up for you to be kept until the morning.

he hath promised, דָּבַר, Piel (Intensive active) preterite, 3ps. masc. of דָּבַר; KJV, hath spoken, had said, had named, hath told, commanded, promised; this Piel preterite is found in Ex. 1.17; 4.15, 16, 30; 7.13; 8.15; 9.1, 12; 10.29; 12.25, 32; 14.12; 16.23; 19.8; 20.22; 24.3, 7; 25.22; 32.14, 34; 33.9, 11, 17; 34.32, 34.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

*25 And Moses said, Eat that to day; for to day is a sabbath **unto** the LORD: (v.23) to day ye shall not find it in the field.*

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

Again, these laws were to prove whether Israel would walk in obedience to the LORD or not. Was it by keeping the Sabbath, or how they kept His Word regarding the issue of *gathering a certain rate*? This time they violated his law which instructed them concerning the collection of the manna.

29 See,

look to it, רָא, Qal imper., masc. of רָא, to see; Qal imperative, cf. Ex. 4.21, see; 7.1; 10.10, look; 14.13, see; 16.29; 25.40, look; 31.2, see; 33.12, 13, consider; 35.30, see.

כִּי־תָנָה

*for that the LORD hath given you the sabbath,
that*

The reason that the LORD gave Israel the Sabbath to Israel is because of the manna, or the lack of it.

therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

So, the people of Israel began to rest on this day, prior to the giving of the law at Sinai because He would not provide manna on this day. We will notice that the institution of the Sabbath in the Law takes on a whole other nature. Israel becomes subject to death for violating the law of God. Here we don't see that being the case, and so that is why I am making a distinction between what they received here as opposed to later.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

The manna came from heaven.

The description of manna:

It was named manna, meaning: What is it? Perhaps was likened to a grain in that it was called the corn of heaven which could be ground or beaten into flour. It was called angels' (plural) food but we do not know why? There is no reference to angels eating manna. It could very likely be called angels' food because it was edible and came from heaven. And it is called the bread of heaven. Again, it seems that is it named so because it came from above.

*Ps 78:24 And had rained down manna upon them to eat, and had given them of the **corn of heaven**.*

*Ps 78:25 Man did eat **angels' food**: he sent them meat to the full.*

*Ps 105:40 The people asked, and he brought quails, and satisfied them with the **bread of heaven**. (Ex.16.4; Jn.6.31)*

The size of manna:

A small round thing, as small as the hoar frost on the ground.
Hoarfrost is like ashes. So, manna is very small.

*Ps 147:16 He giveth snow like wool: he scattereth **the hoarfrost like ashes**.*

hoar frost, כִּפְפוֹר, kak-ke-phor, prefixed כִּ, for כִּה, *as*; masc. sing. noun, כִּפְפוֹר, which is translated 3 times as hoar frost (cf. Ex. 16.14; Job 38.29; Ps.147.16); the verb, כִּפַּר, is translated *atone*, meaning to *cover*; hoar frost further defined:

‘The name **hoar** comes from an Old English adjective that means "showing signs of old age"; in this context it refers to the frost that makes trees and bushes look like white hair.’

The color of manna:

White like coriander; the color of bdellium.

Nu.11.7 And the manna was as coriander seed, and the colour thereof as the colour of bdellium.

The preparation of manna :

It was ground in mills, beaten in a mortar; then baked, fried, or boiled.

*Ex 16:23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: **bake** that which ye will bake to day, and **seethe** that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.*

*Nu.11.8 And the people went about, and gathered it, and **ground it** in mills, or **beat it** in a mortar, and **baked it** in pans, and **made cakes** of it: and the taste of it was as the taste of fresh oil.*

The taste of manna:

Like wafers made with honey.

The taste of fresh oil.

*Nu.11.8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the **taste of fresh oil**.*

What we are not told is the manner which the Israelites employed in gathering the manna. Was it picked, swept, brushed or scooped? In order to feed a host of nearly 5,000,000 souls one can only imagine that after the dew lifted there was quite a layer of manna laying on the ground all around the camp. It was not at their door step. They had to go out of the camp to gather it. (Ex.16.4) The quail came up over the camp like the dust in super-abundance,

Ps 78:27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

but the manna lay *round about the host* (camp), *in the field*, where they *went about, and gathered it* as Nu11.8 shows, meaning that they went *to and fro*. (Ex.16.13, 25; Nu.11.8, טִיֵּשׁ, shoot; cf. Job 1.7; 2.2)

The manna is a type of our Lord Jesus Christ. He came from heaven.

*Joh 6:62 What and if ye shall see the Son of man ascend up where he **was before?***

*Joh 3:31 **He that cometh from above** is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.*

*Joh 8:23 And he said unto them, Ye are from beneath; **I am from above**: ye are of this world; I am not of this world.*

He was incomprehensible to the natural mind.

Joh 1:11 He came unto his own, and his own received him not.

*Mt 11:27 All things are delivered unto me of my Father: and **no man knoweth the Son**, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

He was white, pure.

*Heb 7:26 For such an high priest became us, who is **holy**, harmless, undefiled, separate from sinners, and made higher than the heavens...*

*Joh 8:12 Then spake Jesus again unto them, saying, **I am the light of the world**: he that followeth me shall not walk in darkness, but shall have the light of life.*

*Heb 1:3 Who being the **brightness** of his (Father's) glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ...*

As the manna was ground in the mills, beaten with the mortar, so our Lord Jesus was stricken and smitten, wounded and bruised for our sins.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

And baked in pans in an over, so our LORD was tried.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

The taste of the manna was pleasant; and so is our Lord.

*Song of Sol. 5.1 ¶ I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: **eat**, O friends; drink, yea, drink abundantly, O beloved.*

Ps 34:8 O taste and see that the LORD is good: blessed is the man that trusteth in him.

Jn.6.33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

*35 And Jesus said unto them, I am the bread of life: **he that cometh to me shall never hunger**; and he that believeth on me shall never thirst. (There is found in no other such satisfaction to the soul that what we find in our Lord Jesus Christ.)*

36 But I said unto you, That ye also have seen me, and believe not.

fresh oil, בְּשֶׁמֶן רֵעָן,

oil, בְּשֶׁמֶן, masc. sing. noun, שֶׁמֶן, shé-men, w/prefixed preposition בְּ, in, with, by.

*fresh, רֵעָן, Ps.92.14 this is translated *flourishing*; *new*, *distinct*.*

wafers, כֶּצִּיחָה, masc. sing. noun, צִפְיָה, ts^e-phi-chith, w/prefixed כֶּ, as; noun only used here.

And finally, what we do not know is how that Israel gathered to themselves the manna. It is a mystery how we gather in the that daily provision that we need for our souls, but He gives it to us as we look upon His Word.

32-36 The Testimony

The following appears to be the insertion narrative. We are told about the *future* bestowal of a golden pot of manna (cf. He.9.4), which shall be placed in the Ark of the Covenant. The things that are placed into the Ark are not appointed for it until after the Ark is constructed, which is not until after Exodus chapter 25.

*Ex 25:16 And thou **shalt put** into the ark the testimony which **I shall give** thee.*

*Ex 25:21 And thou shalt put the mercy seat above upon the ark; **and in the ark thou shalt put the testimony that I shall give** thee.*

Whether any golden pot exists or not at the present time is not revealed.

32 ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take

*take, קָח, Qal imper., pl., masc. of לָקַח, to take; the Qal imperative in Exodus (5.11; 7.9, 19; 9.8; 12.21, 32; **16.33**; 17.5; 29.1; 30.23, 34.)*

a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

laid it up, נִיבְחָהוּ, Hiphil (causative active) 3ps. masc. w/3ps. masc. suff. of root נָבַח; Ge.2.15, and put him into the garden; Ge.19.16, and

set him without the city; Ge.39.16, *And she laid up* his garment by her; **Ex. 16.24, *And they laid it up*** till the morning; translated with English words in Hiphil, as *to put, set, lay, leave, place, bestow.*,

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

borders, בְּקִצְּהָ, masc. sing. noun of קִצְּהָ; KJV, edge, border, utmost, the border, outside, the end, the uttermost. (Ex.13.20; 16.35; 19.12; 26.5, 28; 36.12, 33)

36 Now an omer is the tenth part of an ephah.