

Book	Key Idea	The Nation	The People	God's Character	God's Role	God's Command
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deuteronomy	Renewed Covenant	Made Ready	Retraught	Loving Lord	Rewarder	"Obey!"

### Genesis 15:13-16

**<sup>13</sup> And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. <sup>14</sup> But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. <sup>15</sup> And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. <sup>16</sup> Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete."**

Genesis		Exodus	
Human Effort and Failure	Divine Power and Triumph		
Word of Promise	Work of Fulfillment		
A People Chosen	A People Called		
God's Electing Mercy	God's Electing Manner		
Revelation of Nationality	Realization of Nationality		
<p>By the time of their departure from Egypt, the Israelites numbered over 2 million (Exodus 12:37; Numbers 1:46). Here are the calculations, with 2 assumptions indicated by an asterisk:</p>		<p>The date of the Exodus if taken to be 1445 BC, is derived from 2 sets of facts:</p>	
603,550	Warriors over 20	Arrival of Jacob & family in Egypt	1875 BC
+ equal number*	All other males	Stay in Egypt (Ex 12:40; Gal 3:17)	- 430 years
= at least 1 million	Total males	= 1445 BC	
+ equal number*	Total females	Beginning of Solomon's Temple	965 BC
= at least 2 million	Total population	Interval since the Exodus (1 Kg 6:1)	480 years

"most of the ancient writers equated the Exodus with the expulsion of the Hyksos from Egypt around 1445 BC. Most ancient writers put the Jews in Egypt for 215 years or less. According to most ancient writers the 430 years in Egypt was taken to start with the promise to Abraham, and the 400 years from the birth of Isaac. Others began these years with Abraham's entry into Canaan. All of the ancient Jewish and Christian writers considered in this paper took the 430 or 400 years to cover the time in Egypt as well as Canaan. Biblical writers also agree with these ancient traditions, and the archaeological evidence reinforces these views." (<http://www.bibleandscience.com/archaeology/exodus.htm>)

Bondage		Redemption				Revelation							
1	Bondage in Egypt	7	Plagues	19	Ten Commandments	25	Plans for the Tabernacle	32	Priests and Levites	35	Golden Calf	40	Completion of the Tabernacle
Incubation of the Nation		Inception of the Nation				Infancy of the Nation							
Preparation		Redemption				Instruction							
Bondage and Oppression		Deliverance and Provision				Law, Pattern and Construction							
God's People Enduring Bondage		God's Grace in Redemption				God's Glory Manifested in Worship							
Israel in Egypt		Israel to Sinai				Israel at Sinai							
430 years (15%)		2 months (30% of Exodus)				10 months (55% of Exodus)							

## Gen 15:13-16: Prophecy to Demonstrate God's Faithfulness to Covenant Promises

v13 know for certain that

(1) your descendants will be strangers in a land that is not theirs,  
 (2) where they will be enslaved and oppressed

(3) for hundred years.

v14 (4) But I will judge that nation whom they will serve;

(5) and afterward, they will come out with many possessions.

v15 (6) And as for you, you shall go to your fathers in peace;

(7) you shall be buried at a good old age.

v16 (8) Then in the fourth generation, they shall return here,  
 for the iniquity of the Amorites is not yet complete.

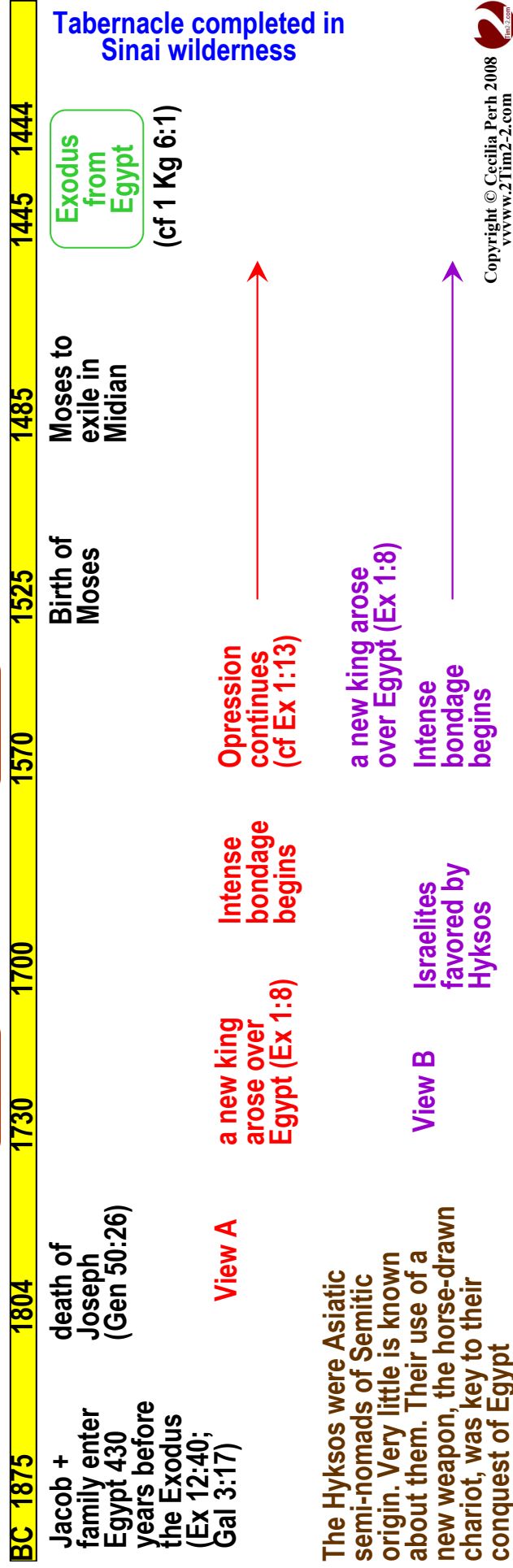
### The Fulfillment

Political Disintegration  
in Egypt

Physical prosperity +  
increase for Israel  
(Ex 1:7)

Egypt's New Kingdom (18<sup>th</sup> Dynasty)

Most powerful years of Egyptian rule



The Hyksos were Asiatic semi-nomads of Semitic origin. Very little is known about them. Their use of a new weapon, the horse-drawn chariot, was key to their conquest of Egypt

# Exodus: Redemption and Revelation

## The Redemption of God's People from Egypt (Exodus 1-18)

### Bondage in Egypt (Exodus 1:1-6:27)

#### [1:1-22 A Deliverer Needed](#)

- [1:1-7 The Setting](#)
- [1:8-14 The Slavery](#)
- 8 The Pharaoh
- 9-10 The Plot
- 11-14 The Persecution
- [1:15-22 The Slaying](#)
- 15-16 The Charge
- 17 The Contravention
- 18 The Consternation
- 19 The Cleverness
- 20-21 The Commendation
- v22 The Command

#### [2:11-25 The Deliverer Prepared](#)

- [2:11-14 Moses in Egypt](#)
- 11a Moses the Prince
- 11b Moses the Deliverer
- 12 Moses the Murderer
- 13 Moses the Arbitrator
- 14 Moses the Accused
- [2:15-25 Moses in Midian](#)
- 15 Moses the Refugee
- 16-20 Moses the Stranger
- 21-22 Moses the Shepherd
- 23 Israel's Cruel Bondage
- 24-25 God's Covenant Remembered

#### [2:1-10 The Deliverer Born](#)

- [2:1-4 The Parturition of Moses](#)
- 1 Moses' Parents
- 2 Faith of Moses' Parents
- 3-4 Moses in a Basket
- [2:5-10 The Protection of Moses](#)
- 5-6 Pharaoh's Daughter Finds Moses
- 7-10 Pharaoh's Daughter Adopts Moses

#### [3:1-4:17 The Deliverer Called](#)

- [3:1-4:17 Moses in the Wilderness](#)
- 1-3 The Burning Bush
- 4-6 Holy Ground
- 7-10 Moses Commissioned
- 11-14 I AM WHO I AM
- 5-17 God's Concern for Israel
- 18-22 Egypt will be Plundered
- 4:1-9 The Signs Given
- 4:10-17 Moses' Continued Refusal

#### [4:18-31 The Deliverer Sent](#)

- [4:18-31 Moses in Egypt](#)
- 18 Jethro Blesses Moses
- 19-23 The LORD Instructs Moses
- 24-26 Zipporah Saves Moses
- 27 The LORD Instructs Aaron
- 28-30 Aaron Speaks for Moses
- 31 The People Worship the LORD

#### [5:1-6:27 Pharaoh Rejects God's Word](#)

- [5:1-4 The First Confrontation](#)
- [5:5-14 Pharaoh's First Act: Increased Workload](#)
- [5:15-23 The First Response](#)
- 15-19 The Protest before Pharaoh
- 20-21 The Protest Against Moses
- 22-23 The Protest before the LORD
- [6:1:8 The Reassurance of the Lord](#)
- [6:9 The Response of the People](#)
- [6:10-13 The Recommissioning of Moses](#)
- [6:14-19 The Records of Reuben, Simeon, Levi](#)
- [6:20-25 The Records of Moses and Aaron](#)
- 20 Their Parents
- 21-22 The Uncles and Cousins
- 23 Aaron's Wife and Sons
- 24-25 The Next Generation
- [6:26-27 The Reiteration of Moses' Call](#)



# Exodus: Redemption and Revelation

## The Redemption of God's People from Egypt (Exodus 1-18)

### Redeemed from Egypt (Exodus 6:28-18:27)

#### [6:28-10:29 Pharaoh Rejects God's](#)

##### [Miracles](#)

[6:28-7:13 The Second Confrontation](#)

6:28-30 Moses' Discouragement

7:1-5 The Lord's Pronouncement

7:6-7 Their Obedience

7:8-13 The Rod into Serpent

[7:14-10:29 The Nine Plagues](#)

7:14-25 Water Turned to Blood

8:1-15 Frogs

8:16-19 Dust Turned to Gnats

8:20-32 Swarm of Insects

9:1-7 Pestilence on Livestock

9:8-12 Boils on Man and Beast

9:13-36 Great Hailstorm

10:1-20 Locusts

10:21-29 Darkness

#### [11:1-13:16 Pharaoh Ruined by God's](#)

##### [Judgments](#)

[11:1-12:29 The Tenth Plague](#)

11:1-10 Death of Firstborn Announced

12:1-20 Instructions for First Passover

12:21-27 Elders & People Instructed

12:28 The Obedience of Israel

12:29 The Lord's Passover

[12:30-42 The Fulfillment of Prophecy](#)

30-34 Pharaoh Drives Israel from Egypt

35-36 The Plunder of Egypt

37-39 The Journey to Succoth

40-42 The Accuracy of God's Word

[12:43-13:16 Feasts Inaugurated and](#)

[Ordinances Announced](#)

12:43-49 The Ordinance of the Passover

12:50-51 The People's Obedience

13:1-2 Firstborn Sanctified to the Lord

13:3-10 Feast of Unleavened Bread

Inaugurated

13:11-16 Firstborn Sons to be Redeemed

#### [13:17-15:21 The LORD's Mighty](#)

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[13:17-22 The Journey out of Egypt](#)

[14:1-31 The Salvation of the LORD](#)

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[15:22-27 Israel Tested](#)

22-26 Bitter Waters of Marah

27 Sweet Waters of Elim

[16:1-36 In the Wilderness of Zin](#)

1-3 People Complain

4-13 Provision of Meat

14-36 Provision of Manna

[17:1-16 The Protection of the](#)

[LORD](#)

1-7 At Massah & Meribah

8-16 At Rephidim

[18:1-27 – The Counsel of Jethro](#)

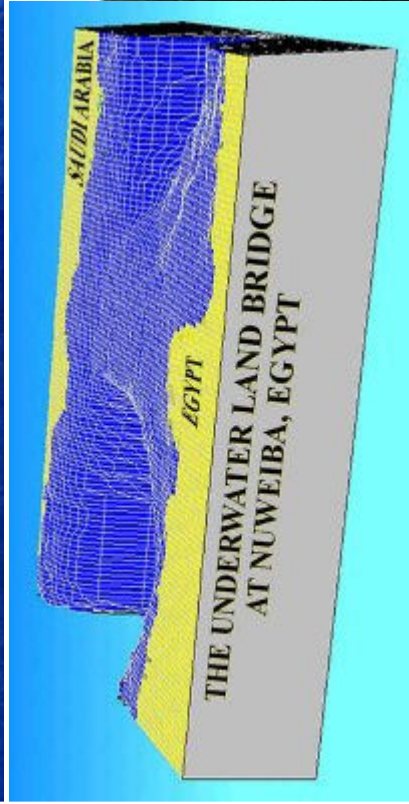
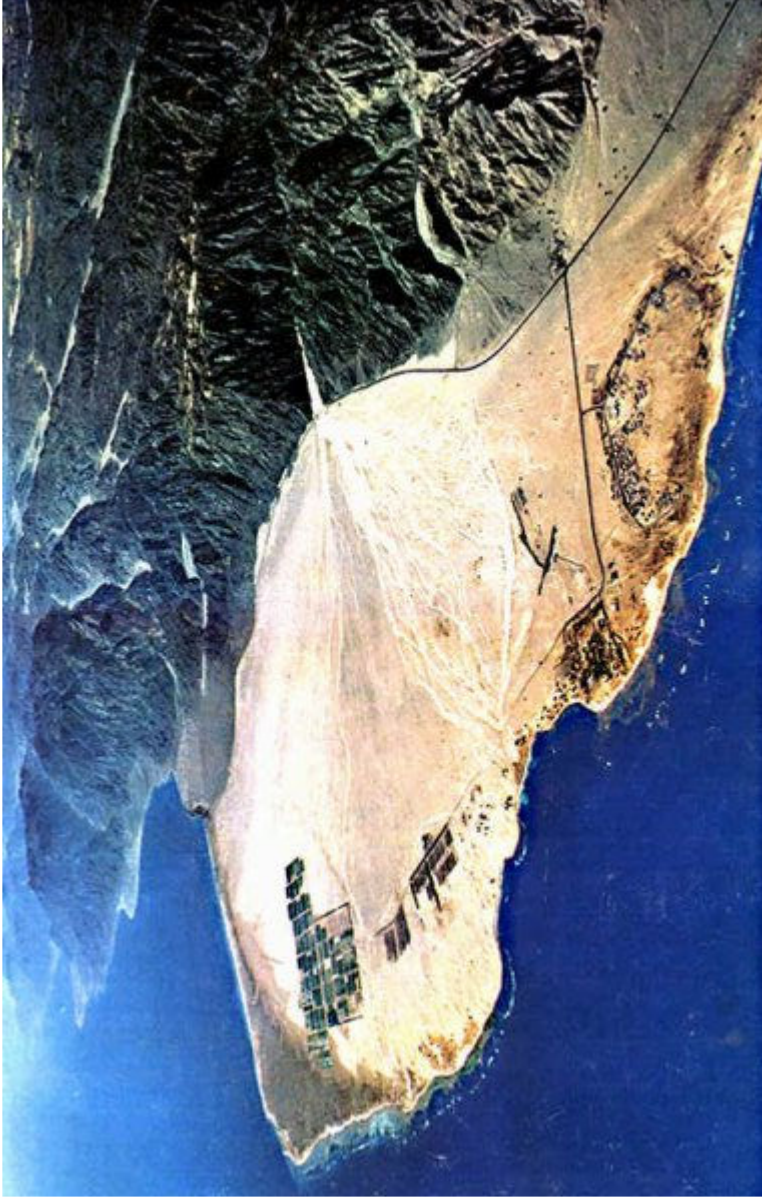
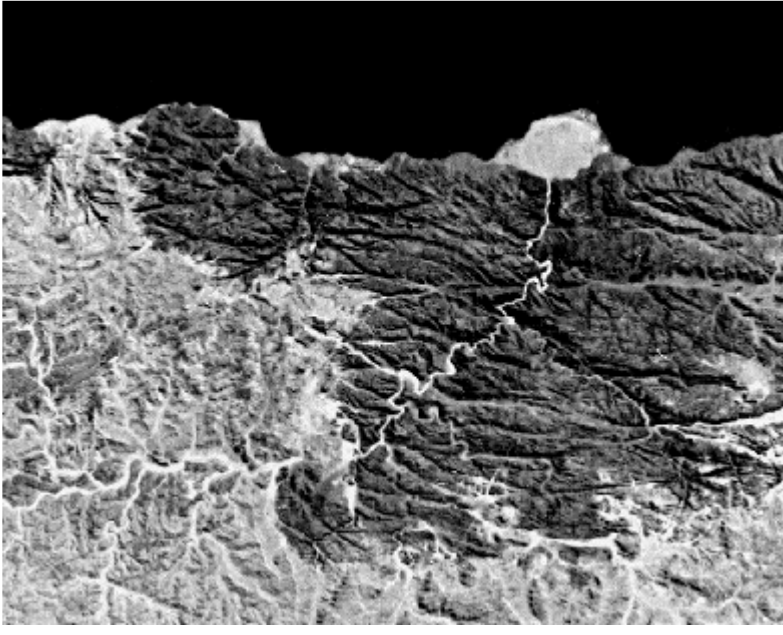
1-6 Jethro brings Moses' Family

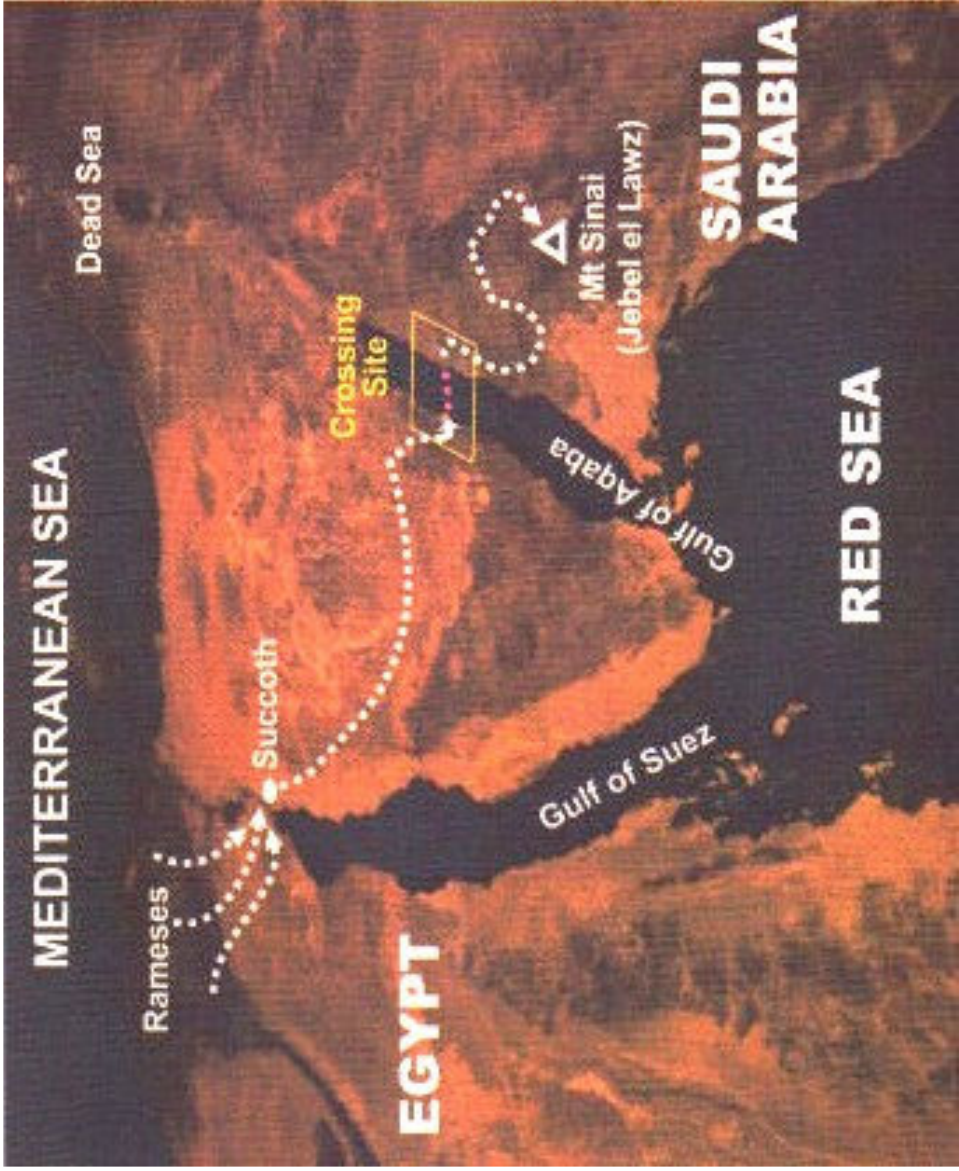
7-12 Jethro rejoices over God's

goodness to Israel

13-27 Jethro's Counsel to Moses







**Ron Wyatt's crossing site extends from the beach at Nuweiba!**



**ABOVE: Ron Wyatt's crossing site is located in the Gulf of Aqaba. There is only ONE PLACE along the west coast of the Gulf of Aqaba that is big enough to hold 1-2 million people, and that is the beach at Nuweiba which is large enough to clearly be seen from outer space. When Ron went scuba diving at this location, he located a natural underwater landbridge that crossed the gulf and coral-covered chariot wheels and coral-covered skeletons!**

# The Exodus Route

Mediterranean Sea

Canaan

Dead Sea

Way of the Philistines

Goshen/Rameses

Kadesh

Succoth

Etham

Elath/Elot

1 Kings 9:26

Wilderness of the Red Sea

"entangled"

Nuweiba

Crossing Site

chariot wheels, bones

Midian

Egypt

Mt. Sinai

Jabal Al Lawz  
burned peak

Gulf of Aqaba

Red Sea - Yam Suph

Saudi Arabia

"Mt. Sinai in Arabia" Gal. 4:25

Red Sea

AskDiscovery.com

## Exodus 15:22-27 The Testing of Israel

### v22-26 The Bitter Waters of Marah

22 **Then** Moses led Israel from the Red Sea, and they went out into the wilderness of Shur; and they went **three days** in the wilderness and found no water.

23 And **when** they came to Marah, they could not drink the waters of Marah, **for they were bitter**; **therefore** it was named Marah. 24 **So** the people grumbled at Moses, saying, "What shall we drink?"

What shall we drink?

# Exodus 15:22-18:27

## The Lord Provides for His People

 Entrusting the Word to the Faithful

They have just crossed the Red Sea, finally and completely separating themselves from Egypt. Now they're on their own in the wilderness, completely dependent on the provision of the Lord, not Egypt. The first thing they need to learn on their own is that God's word is trustworthy. And that's precisely what the Lord shows them.

### Bitter disappointment (15:22-24)

The Lord leads the people to a strange place - the wilderness. The wilderness is an intimidating place. Food and water are scarce. The prospects for the survival of an entire nation don't seem promising. Yet the Lord leads them into the wilderness. Egypt was safe. It was hard, but it was safe. The wilderness isn't safe - which is why the Lord leads them there. He wants to take them to an unsafe place to show them that he himself is the only safe place. He wants to show them that he can be trusted to provide for them, and he wants to teach them to trust him. What better school than the wilderness, where provisions are scarce and the opportunity for trust is optimal?

<http://www.pbc.org/files/messages/10427/exo014.html>



**God led his Son into the wilderness as well: "And immediately the Spirit impelled him to go out into the wilderness. And he was in the wilderness 40 days being tempted by Satan; and he was with the wild beasts, and the angels were ministering to him" (Mark 1:12-13). In the wilderness, God met the needs of his Son through angels.**

**The Israelites look for water for three days but can't find any. At this time they must be questioning the Lord: "Where is the God who provides, the God of their father Abraham, who provided a lamb for the offering (Genesis 22:7, 14)? Has he abandoned us? Did he really lead us into the wilderness, or did Moses take a wrong turn?"**

**Then, in the distance, they spot water. Here's what they must have thought: "How could we have doubted the Lord? Of course, God provides. He hasn't abandoned us. Unquestionably, Moses was following his leading. The Lord indeed is trustworthy!" As they draw near to the waters, they imagine how it will feel to take their first drink after three days in the wilderness. Their bodies are trembling in anticipation of that first sip. But the waters are bitter - undrinkable.**

**<http://www.pbc.org/files/messages/10427/exo014.html>**



Life in Egypt was bitter (1:15). The Israelites ate bitter herbs as part of the Passover to remember the bitterness of slavery (12:8). Now freedom from Egypt is also bitter. They left one bitter place in life for another bitter place, only this bitter place may result in death by dehydration. At least in Egypt the water was drinkable.

If the Lord is really leading the Israelites, and he is, this has all the appearances of a cruel joke on his part. The Lord knew those waters were there. He knew his people were thirsty. He knew their hopes would be raised. He knew the waters were bitter. What kind of game is the Lord playing? The place in Hebrew is called Marah, which means "Bitterness." As far as the Israelites are concerned, the name is apt. They are bitterly disappointed. Who among us wouldn't be? They are miserable, desperate and angry.

Anger is a magnet in search of metal, and the closest metal is Moses. After all, it was Moses who led them into the wilderness of no water. So they grumble against Moses. Their grumbling ultimately represents dissatisfaction with the Lord, who is responsible for appointing Moses (16:7-8).

<http://www.pbc.org/files/messages/10427/exo014.html>

As the Lord led the Israelites into the wilderness, he leads us into the wilderness as well. The scenery in life sometimes can be pretty bleak, and it can be a lot more than three days between watering holes. Our spiritual thirst is palpating. The Lord seems distant, as do friends. We're thirsty for something - anything that offers hope of quenching the unbearable desire of our hearts. We spot something in the distance that offers hope - a new development of some sort, a new friend, the return of an old friend, a potential change in the life of a child, perhaps a special day we've planned. But when we get there, it's like bitter waters. It fails to live up to the hopes we invested in it, and we're bitterly disappointed. And we wonder: "What in the world is God up to? Is he just toying with me? Is he just leading me on? It all seems so cruel." Perhaps like the Israelites, our anger finds an outlet in its direction toward another who let us down....

Thankfully, the story doesn't end at Marah.

<http://www.pbbc.org/files/messages/10427/exo014.html>



Entrusting the Word to the Faithful

## Exodus 15:22-27 The Testing of Israel

### v22-26 The Bitter Waters of Marah

25 **Then** he cried out to the LORD, and the LORD showed him a tree; and he threw *it* into the waters, and the waters became sweet. There He made for them a statute and regulation, and there He tested them. 26 And He said, **"If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer."**

## Exodus 15:22-18:27

# The Lord Provides for His People

 Entrusting the Word to the Faithful

## Sweet trust (15:25-26)

The Lord "shows" Moses a tree. The Hebrew verb for "show" (*yarah*) is related to the noun for "law" (*torah*). The root meaning of *yarah* is to throw, cast or shoot. Possibly the noun *torah* was derived from the casting of lots, which revealed the instructions, just as the law reveals the instructions of the Lord. In fact, the base meaning of the noun *torah* is more akin to "instruction" or "teaching." The law of God, then, reveals his instructions. Later, the first five books of the Hebrew scriptures, the Pentateuch, came to be known as the books of the law. So the Lord's showing Moses the tree is connected with his law, or his instruction. This story, then, provides an apt introduction to the second section of Exodus, which concerns revelation, as expressed in the revelation of God's law.

Moses, then, follows the Lord's instructions. The Lord shows him the tree, and he throws it into the bitter waters. The bitter waters then become sweet, or drinkable.

What happens when God's word is followed? The waters become sweet. Obedience to the word of God is sweet. The application of God's

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word to the bitter waters of life turns them into sweet waters. That doesn't mean that life becomes easy or even that the circumstances change; but if we believe God's word that God he will be with us through those difficult circumstances, there will be a sweetness to life that no circumstances can turn to bitterness. The instructions of the Lord "are sweeter also than honey and the drippings of the honeycomb" (Psalm 19:10). There is a sweetness to following the Lord, trusting his word.

Immediately after the Lord made the waters drinkable through his word, he issues a "statute and regulation," which again concern his instructions, the specifics of which are given in 15:26.

These instructions constitute a test. The Lord gives them instructions to follow in order to test them. We may recoil from the prospect of the Lord's testing the Israelites, and we may especially recoil from the prospect of his testing us. But the test is not to see if we pass; the test is to refine our character so that we will walk more closely with him. That means even if we "fail" the test, even if we disobey him, he will use even our disobedience to bring us closer to him. If that is the intent of the test, thank God that he tests us! If we weren't tested, we'd wander from him.

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The Israelites are commanded to do two things, which are stated in two different ways. First they are to "give earnest heed to the voice of the Lord" and "do what is right in his sight," and second they are to "give ear to his commandments" and "keep all his statutes." They are to hear the word of God and obey it. Notice how in each pairing hearing precedes doing. In order to obey someone, we must hear what he's saying. This gives us the opportunity to believe what he's saying. If we hear someone accurately and believe that what he's asking us to do is good, we'll do it. Hearing, then, leads to faith, and faith leads to obedience. This dynamic is summed up neatly in Romans 10:17: "So faith comes from hearing, and hearing by the word of Christ."

So if we have a problem with obedience, we may have a hearing problem. The words translated "give earnest heed" represent an emphatic construction in Hebrew that uses the verb normally translated "hear" or "listen" twice.

Listening to the voice of the Lord - his word - is vital. This means one thing: We've got to be in God's word. There is no substitute for pulling up a chair, opening the scriptures and listening to the voice of the Lord.

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**In this sentence hearing and doing are the conditions the Lord sets forth. If the condition of hearing and doing is met, then he will "put none of the diseases on you which I have put on the Egyptians." The diseases that the Lord gave the Egyptians were part of the 10 plagues, which he brought about in order to reveal himself, even to Pharaoh and the Egyptians (7:5, 8:10, 9:14). On one level, the plagues can be seen as the Lord's effort to reach the Egyptians, to turn them to himself. If the Israelites trust the Lord - if they listen to his word and obey it - the Lord will not need to use such measures to reach his people. If we trust the Lord - if we listen to his word and obey it - the Lord won't need to use such severe mercy to bring us back to him. But all of us have hearing and obedience problems, so the Lord in his grace will discipline us, and we should not faint when we are reproved by him (Hebrews 12:5).**

**The Lord says the people should hear and obey him, "for I, the Lord, am your healer." The conjunction "for" introduces an explanation for what has preceded it. It could relate to the Lord's putting none of the diseases on them. But what would that have to do with healing? How can someone**

**<http://www.pbc.org/files/messages/10427/exo014.html>**

be healed if they don't have an illness? More likely, the Lord's reference to himself as a healer is related to his command to them to hear and obey him.

Why would we be reluctant to hear and obey the Lord? Because we don't believe he's our healer. We are afraid he is one who hurts, not one who heals. So when he asks us to do something, we don't trust him that it's for our good. So perhaps we close off our ears and don't listen to the One we don't trust. Or perhaps if we hear, we don't obey, because we're afraid that obedience will hurt.

But the word of God stands: "I, the Lord, am your healer." He has healed. He is healing. He will heal. These are facts. Note the possessive pronoun: The Lord is *your* healer. If you are a believer in Jesus Christ, the Lord is not just a healer, he is *your* healer, whether you feel that you have received any healing or not. He has healed, he is healing, he will heal ... you!

So what do we do with this information? How do we respond to the truth that the Lord is our healer? Hear and obey! Listen to the word of God,

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for he's your healer. Trust what he says, for he's your healer. Do what he says, for he's your healer. And if you find that you've closed off your ears, that you haven't trusted him, that you haven't obeyed him, do you know what? He's still your healer. He'll heal your hearing problem. A literal translation of David's words in Psalm 40:6 reads: "My ears you have dug." Just as Jesus healed the deaf man (Mark 7:32-35), the Lord gives us ears to hear. And as we hear and obey our healer, life is sweet....

<http://www.pbbc.org/files/messages/10427/exo014.html>



## Exodus 15:22-27 The Testing of Israel

### v22-26 The Bitter Waters of Marah

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## Exodus 15:22-18:27

# The Lord Provides for His People

 Entrusting the Word to the Faithful

# JEHOVAH-RAPHA, THE LORD WHO HEALS YOU

Source of Sickness	Cause of Sickness	Types of Sickness	Cure for Sickness
<p><b><u>Ex 15:22-27</u></b></p> <p>* God permits sickness</p> <p>* God uses sickness as a judgment for sin and disobedience</p> <p><b><u>2Kgs 20:1</u></b> the Lord said, “ ... you shall die.”</p> <p><b><u>Isa 19:22</u></b> the Lord will strike Egypt, striking but healing</p>	<p>* <b>sin, disobedience</b></p> <p><b><u>Ex 15:26</u></b> – direct relationship between sin and disease</p> <p><b><u>2Ch 7:14</u></b> – wicked ways</p> <p><b><u>Jer 30:15-17</u></b> – great iniquity, numerous sins → captivity</p> <p><b><u>1Ch 21:10-14</u></b> – other people’s sin</p> <p><b><u>Num 12:9-13</u></b> } own sin</p> <p><b><u>Ps 38:1-3</u></b> } own sin</p> <p><b><u>Jas 5:14-16</u></b> }</p> <p><b><u>Isa 1:4-6</u></b> – nation’s/parents’ sin</p> <p><b><u>John 9:1-3</u></b> – not own sin but that God may be glorified</p> <p><b><u>John 5:5-8, 14</u></b> } our sin</p> <p><b><u>1Cor 11:27-32</u></b> }</p> <p><b><u>Phil 2:25-30</u></b> – in God’s service</p> <p><b><u>1Tim 5:22-25</u></b> } sharing responsibility for other’s sins</p> <p><b><u>2Ch 19:2</u></b> }</p>	<p><b><u>Ex 15:26</u></b> diseases which He put on Egyptians – <b>physical</b></p> <p><b><u>2Kgs 20:1,4,5</u></b> - <b>physical</b></p> <p><b><u>Mt 8:16-17</u></b> - <b>spiritual (demon-possessed) &amp; physical</b></p> <p><b><u>Luke 4:18</u></b> - <b>physical, spiritual &amp; emotional</b></p> <p><b><u>2Ch 7:14</u></b> - <b>spiritual &amp; economic</b></p>	<p>God is the Healer (<b><u>Ex 15:26</u></b>; <b><u>Deut 32:39</u></b>; <b><u>Isa 45:6,7</u></b>)</p> <p>Therefore, cry out to God * Moses (<b><u>Ex 15</u></b>)</p> <p>* Hezekiah (<b><u>2Kgs 20</u></b>)</p> <p><b><u>Hos 5:14-6:1</u></b> – seek God’s face</p> <p><b><u>Ps 147:3</u></b> – God heals the broken-hearted</p> <p><b><u>Ps 103:1-3</u></b> – pardons our iniquity; heals all our diseases</p> <p><b><u>1Pet 2:24-25</u></b> – Christ our Healer</p> <p><b><u>Jas 5:14-16</u></b> – call for elders to pray for you</p> <p style="text-align: center;"><b><u>Turn to God for Healing</u></b></p> <ol style="list-style-type: none"> <li>1) don’t be like Asa (<b><u>2Ch 16:2</u></b>)</li> <li>2) recognize correlation between sin &amp; sickness &amp; ask God to search you (<b><u>Ps 139:23-24</u></b>)</li> <li>3) confess sin (<b><u>Pr 28:13-14</u></b>)</li> <li>4) promise of God (<b><u>Mal 4:2</u></b>)</li> <li>5) prayer to pray (<b><u>Jer 17:14</u></b>)</li> </ol>

## Exodus 15:22-27 The Testing of Israel

### v27 The Waters of Elim

**27** Then they came to Elim where there were twelve springs of water and seventy date palms, and they camped there beside the waters.



# Exodus 15:22-18:27

## The Lord Provides for His People

 Entrusting the Word to the Faithful

## Abundant provision (15:27)

Elim was just seven miles south of Marah. When the Israelites came to Marah and were bitterly disappointed, an oasis of 12 springs and 70 palm trees was waiting just seven miles ahead. We don't know the future, but we do know that God will provide.

What purpose could the author have in mentioning the specific number of springs and palm trees? These numbers have appeared before in the Pentateuch, and in Exodus. Twelve is the number of the people of God: 12 sons of Israel, 12 disciples of Jesus. Seven is the number of completeness, as seen in the seven days of creation. Seven multiplied by 10 intensifies the concept of completeness. In Genesis 10, when God started over with mankind after the flood, there were 70 nations. Genesis 46:8-27 lists the 12 sons of Jacob who came to Egypt, along with their families, giving the total number as 70. In Exodus 1:1-7, the sons are listed again, as is the number 70 in reference to their families. In Israel, God is

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starting over in his effort to reach the world. These numbers tell us that the deal is still on. His plan of redemption for all mankind, which will come through Israel, and ultimately through one descendant of Israel, Jesus Christ, marches forward.

There are 12 sons, and 12 tribes from those sons, and there were originally 70 descendants from those sons. There are 12 springs and 70 palm trees. The people are now much more than 70. God has been faithful. Despite the harsh treatment in Egypt, God has made them fruitful; the men number 600,000 (12:37). The 12 tribes are bubbling with life as if they were springs of water. The people are flourishing as if they were palm trees. Psalm 92:12: "The righteous man will flourish like the palm tree."

The springs and palm trees tell the Israelites that they will teem with life and flourish if they hear the word of God and obey it.

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**Psalm 1:2-3: "But his delight is in the law of the Lord, and in his law he meditates day and night. And he will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither, and in whatever he does, he prospers."**

**So, this oasis in the desert is just seven miles ahead. Can we trust the Lord for another seven miles? How about one more day? For up ahead, around the bend, are cool, gushing, refreshing springs of water, from which we get sips here but from which we will most assuredly drink most deeply and eternally when Jesus comes back for us. The Lord will provide, and he will provide abundantly.**

**Most significantly, he provides himself. He is the fountain of living waters (Jeremiah 2:13). The Holy Spirit satisfies our thirst and is in fact a river of living water in our innermost being (John 7:37-39).**

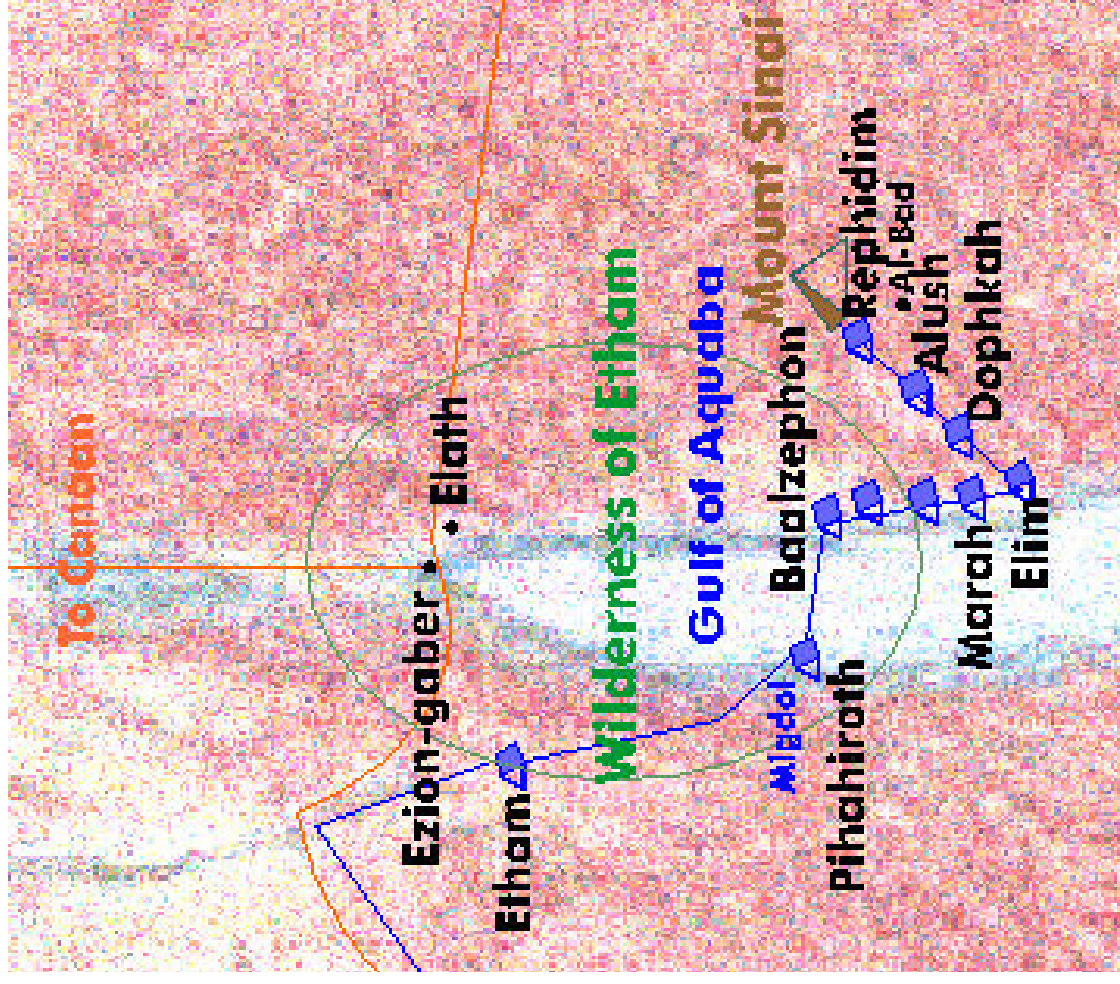
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## Exodus 16 - In the Wilderness of Sin

### v1-3 The People Complain

1 **Then** they set out from Elim, and all the congregation of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on **the fifteenth day of the second month after their departure from the land of Egypt.**



## Exodus 15:22-18:27

# The Lord Provides for His People

 Entrusting the Word to the Faithful

## Exodus 16 - In the Wilderness of Sin

### v1-3 The People Complain

What shall we eat?

2 And the whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness.  
3 And the sons of Israel said to them, "Would that we had died by the LORD's hand in the land of Egypt, when we sat by the pots of meat, **when** we ate bread to the full; **for** you have brought us out into this wilderness to kill this whole assembly with hunger."

Exodus 15:22-18:27

The Lord Provides for His People

 Entrusting the Word to the Faithful

## Exodus 16 - In the Wilderness of Sin

### v4-13 The Provision of Meat

4 **Then** the LORD said to Moses, "**Behold**, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction. 5 And it will come about on the sixth day, when they prepare what they bring in, it will be twice **as much as they gather daily.**"

Exodus 15:22-18:27

The Lord Provides for His People

 Entrusting the Word to the Faithful

## Exodus 16 - In the Wilderness of Sin

### v4-13 The Provision of Meat

6 So Moses and Aaron said to all the sons of Israel, "At evening you will know that the LORD has brought you out of the land of Egypt; 7 and in the morning you will see the glory of the LORD, for He hears your grumbings against the LORD; and what are we, that you grumble against us?"

8 And Moses said, "This will happen when the LORD gives you meat to eat in the evening, and bread to the full in the morning; for the LORD hears your grumbings which you grumble against Him. And what are we? Your grumbings are not against us but against the LORD."

# Exodus 15:22-18:27

## The Lord Provides for His People

 Entrusting the Word to the Faithful

Chapter Title:

DON'T BE ANXIOUS

Key Verse:

jealous (v24)

24

"No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon. **Master – servant**

v24 serve God only

God – man

25

"For this reason I say to you, **do not be anxious** for your life, *as to* what you shall eat, or what you shall drink; nor for your body, *as to* what you shall put on. Is not life more than food, and the body than clothing?"

v26 look at birds: worth more than they

caring,

26

"Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?" **Father – child Provider – Beneficiary**

v28 observe how lilies grow: God will do much more for you

tender, loving (v26)

27

"And which of you by being anxious can add a *single* cubit to his life's span?"

Checks for Anxiety

28

"And why are you anxious about clothing? **Observe how the lilies of the**

How Gentiles Behave!!

Whom do you serve? (v24)  
God only or

29

yet I say to you that even Solomon in all his glory did not clothe himself like one of these. **Creator – created**

God and mammon

30

"But if God so arrays the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *do so* for you, O men of little faith?" **concerned (v30)**

What is your faith level? (v30)  
little or great

31

"Do not be anxious then, saying, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we clothe ourselves?' **omniscient (v32)**

What are your priorities? (v33)  
His kingdom & His

+R or

32

"For all these things the Gentiles eagerly seek; for your heavenly Father knows that you need all these things **King - subject righteous (v33)**

What Gentiles Seek!!!

all these things

33

"But seek first His kingdom and His righteousness; and all these things shall be added to you. **Giver - recipient faithful (v33)**

v33 seek 1st His kingdom & His +R:34 all these things added to you

12 **So then**, my beloved, **just as** you have always obeyed, not **as** in my presence only, **but now** much more in my absence, **work out your salvation with fear and trembling**; 13 **for** it is God who is at work in you, both to will and to work for *His* good pleasure. 14 **Do all things without grumbling or disputing**; 15 **that** you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear **as** lights in the world, 16 holding fast the word of life, **so that** in **the day** of Christ I may have cause to glory **because** I did not run in vain nor toil in vain.

## Philippians 2:14-16

## Exodus 16 - In the Wilderness of Sin

### v4-13 The Provision of Meat

9 **Then** Moses said to Aaron, "Say to all the congregation of the sons of Israel, 'Come near before the LORD, for He has heard your grumbings.'"

10 And it came about **as** Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, **and behold, the glory of the LORD appeared in the cloud.**



## Exodus 15:22-18:27

# The Lord Provides for His People

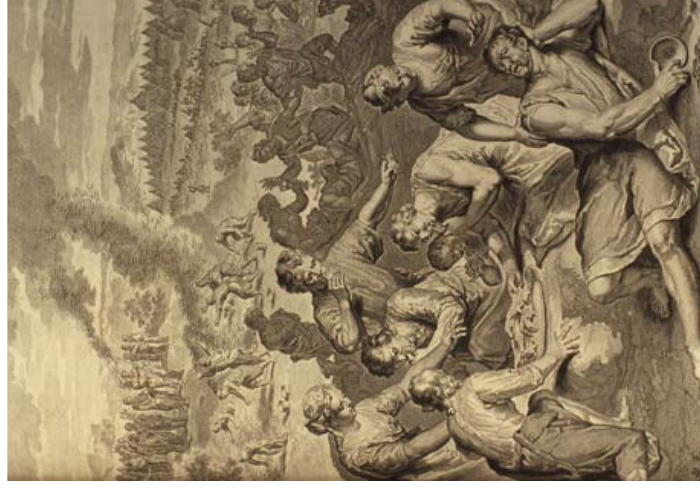
 Entrusting the Word to the Faithful

## Exodus 16 - In the Wilderness of Sin

### v4-13 The Provision of Meat

11 And the LORD spoke to Moses, saying, 12 "I have heard the grumbings of the sons of Israel; speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am the LORD your God'"

13 So it came about at evening that the quails came up and covered the camp, and in the morning there was a layer of dew around the camp.



Quail, copyright Mark Thomas

## Exodus 15:22-18:27

# The Lord Provides for His People

 Entrusting the Word to the Faithful

## Two biggies

**Two great concerns loom ever large in the mind's catalogue of things to worry about: today and tomorrow.** The present and the future. What else is there to worry about, really? The present and the future were of great concern to the Israelites as they set out into the wilderness. They worried that the food they had for today wouldn't be enough, and they worried that there wouldn't be any food tomorrow. They spent plenty of time complaining about their plight in the wilderness. But even when they complained about the Lord, the Lord still provided for them. Even when we complain about him, the Lord gives us what we need tomorrow, and what he gives us today is enough.

In Exodus 15:22-27, the Israelites, fresh from crossing the Red Sea, set out into the wilderness and complained to Moses because they could find no water. The Lord, however, provided water for them at Marah and at Elim. **Despite the Lord's provision, the people are still in a grumbling mood.**

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## The Lord wants to give (16:1-12)

The Israelites venture out into the wilderness of Sin (which is related linguistically to the word "Sinai" and carries no connotations connected with the English word "sin"), which is between Elim and Sinai. Elim is an oasis, bubbling with springs of water and flourishing with palm trees. The Israelites were refreshed there. Sinai is where they will meet the Lord, enter into a covenant relationship with him and receive revelation. **At Elim and Sinai, the Lord shows up in their lives in powerful ways. But now they're in the wilderness between Elim and Sinai, which raises the question: Does the Lord give us anything for the daily grind, for the day-to-day existence between Elim and Sinai?**

The Israelites have an answer to that question that goes something like this: "No, the Lord is not providing for us, and he will not provide for us." They grumble against their leaders, Moses and Aaron. The word "grumble," in either noun or verbal forms, appears nine times in 16:1-12. **As Moses points out, their complaint against their leaders represents a complaint against the Lord, for the Lord in his sovereignty gave the leaders to the people.**

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**Verse 3 represents a tragic misconception of God.** The people wish that they would have died by the Lord's "hand" in Egypt. But there are nine references in the first 15 chapters of Exodus to the Lord's "hand" rescuing them from Egypt. Exodus 13:14: "With a powerful hand the Lord brought us out of Egypt, from the house of slavery." The Lord here is not seen as the helper, redeemer or giver that he is but as a killer.

How do we picture the Lord? The flesh in us would picture him in a way similar to that of the Israelites, as someone who is out to get us. These are the pictures that our flesh flashes into our minds. And when we believe these pictures, we see the hand that would help us as the hand that would kill us. This is a tragic misconception.

The people embellish their memories of Egypt, where they supposedly sat by pots of meat and filled their bellies with bread. The best they are hoping for is a dream about dying fat in some glorified version of the past. Is this the best the Lord can do? Is this our God?

The Lord promises bread from heaven - enough for each day and twice as much on the sixth day. The word for bread, which can also mean food,

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is the same word used in 16:3 in reference to the bread the Israelites remembered eating in Egypt. As they had enough to eat in Egypt, so they will have enough to eat in the wilderness.

In the evening, after partaking of a day's worth of the Lord's provisions, the people will be able to acknowledge the Lord. Specifically, they will "know that the Lord has brought you out of the land of Egypt." Earlier, they thought it was Moses and Aaron who brought them out of Egypt and that they did so with an evil purpose - to kill them (16:3). Now, after seeing the Lord provide for them, they will see that it is the Lord, not Moses and Aaron, who brought them out of Egypt, and that the Lord did so not to kill them but to give to them. How skewed our thinking about God can be!

The people's grumbling is contrasted with the Lord's giving. The people's grumbling, amazingly, is met by the Lord's giving. In the face of our complaining, the Lord gives. This is pure grace.

The key word in verses 7, 8 and 9 is the conjunction "for," which appears in all three verses. The conjunction in each case is connected to the people's grumbling. In the first two cases, God does something, "for,"

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or because, he has heard the people grumble, and in the last case the people are instructed to do something, "for," or because, the Lord has heard the complaining.

**In the morning they will see the glory of the Lord, because the Lord has heard their complaining. Is this good news or bad news? One would think that if they are to see the glory of the Lord because of their grumbings, then the Lord would show up to punish them. But this is not the case. This turns out to be a positive revelation of the Lord that is connected with the giving of food in the morning. Amazing.**

The Lord will give them meat and bread, because he has heard their complaining. One would think that if the Lord has heard their complaining, he'd withhold meat and bread, not give it.

**Finally, the people are instructed to come near the Lord, because he has heard their complaining. One would think that if the people were called to come near because of their complaints that the Lord would be intent on punishing them. But what happens?**

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**The glory of the Lord appears. The people must be thinking: "Now we're going to get it. We've been complaining against the Lord, and he's shown up to blast us." The Lord speaks to Moses. The suspense is drawn out. The people must be thinking: "The Lord must be instructing Moses to blast us." The first words out of the Lord's mouth are, "I have heard the grumbings of the sons of Israel." The people must be thinking: "Yep, here it comes. We're gonna die!"**

**Here it is, here's what the Lord tells them he's going to do because of their grumbling against him: "At twilight you shall eat meat, and in the morning you shall be filled with bread." "What?! He's not going to kill us? He's going to ... to ... feed us?!" Not only is the Lord going to feed them, he's going to give them meat, a real treat, and they will be "filled" with bread. The Lord not only doesn't kill them, he gives them the best food, and he gives an abundance.**

**What's the result of this amazing scenario? The people "shall know that I am the Lord your God." This is a familiar refrain throughout the book of Exodus, in which the Lord reveals himself to his people, and even to the**

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**Egyptians. The Lord wants to be known. And how is he known? They will know that he is the Lord in connection with his gracious and abundant provision in the face of their complaining.**

This is completely different from their conception of the Lord. How different is it from our conception of the Lord? The Lord is not a killer but a giver, and when he is castigated and spurned, he's still a giver. The Lord calls himself "the Lord your God." The people have complained against him, but he hasn't stopped being their God.

This is their God, and this is your God, if you believe in Jesus Christ. This God doesn't just give, he doesn't just give the best stuff, he doesn't just give abundantly, he doesn't just give the best stuff abundantly, he doesn't just give the best stuff abundantly even when people complain about him, he gives the best stuff abundantly to you even when you complain about him. He is the Lord your God. Does this in any way change our conception of the Lord?...

What, precisely, does the Lord give? First, he gives what we need for tomorrow.

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## Exodus 16 - In the Wilderness of Sin

### v14-36 The Provision of Manna

14 **When** the layer of dew evaporated, **behold**, on the surface of the wilderness there was a fine flake-like thing, fine **as** the frost on the ground.  
15 **When** the sons of Israel saw *it*, they said to one another, "What is it?" **For** they did not know what it was.



Psalm 78:25

Man did eat the bread of angels;  
He sent them food in abundance.

## Exodus 15:22-18:27

# The Lord Provides for His People

 Entrusting the Word to the Faithful

## Exodus 16 - In the Wilderness of Sin

### v14-36 The Provision of Manna

And Moses said to them, "It is the bread which the LORD has given you to eat. 16 "This is what the LORD has commanded, 'Gather of it every man **as much as** he should eat; you shall take an omer apiece according to the number of persons each of you has in his tent.'" 17 And the sons of Israel did so, and some gathered much and some little. 18 **When** they measured it with an omer, **he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as** he should eat.

## Exodus 15:22-18:27

# The Lord Provides for His People

 Entrusting the Word to the Faithful

9 For you know the grace of our Lord Jesus Christ, **that though** He was rich, **yet** for your sake He became poor, **that** you through His poverty might become rich. 10 And I give *my* opinion in this matter, **for** this is to your advantage, who were the first to begin **a year ago** not only to do *this*, **but also** to desire to do it. 11 **But now** finish doing it also; **that just as** there was the readiness to desire it, **so** there may be also the completion of it by your ability. 12 **For if** the readiness is present, it is acceptable according to what a man has, not according to what he does not have. 13 **For this** is not for the ease of others *and* for your affliction, **but** by way of equality – 14 **at this present time** your abundance being a supply for their want, **that** their abundance also may become a supply for your want, **that** there may be equality; 15 **as** it is written, "**He who gathered much did not have too much, and he who gathered little had no lack.**"

## 2 Corinthians 8:9-15

# How God Provides for the Church



Entrusting the Word to the Faithful

## Exodus 16 - In the Wilderness of Sin

v14-36 The Provision of Manna

19 And Moses said to them, "Let no man leave any of it until morning." 20 **But they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them.**

21 And they gathered it **morning by morning**, every man **as much as he should eat; but when the sun grew hot, it would melt.**



# Exodus 15:22-18:27

## The Lord Provides for His People

 Entrusting the Word to the Faithful

## The Lord will give tomorrow (16:13-21)

The Lord provides food, a flake-like substance in the morning and quail in the evening. The people don't know what the flake-like substance is and ask, "What is it?" Moses answers, "It is the bread that the Lord has given you to eat." They were scrutinizing the gift, but they didn't know it was a gift. It's difficult for us to recognize, let alone appreciate, a gift from the Lord when we don't view him as a giver of gifts.

The flake-like substance, later to be called manna, was to be gathered each day but not saved until the next day. The people need to understand that the Lord is a giver. Their conception of him needs to be changed. What better way than to see him provide for them each morning? The Lord is teaching them to depend on his provision. Included in Jesus' example of prayer may be an allusion to the daily provision of manna: "Give us this day our daily bread" (Matthew 6:11).

Some, however, disobeyed the command and saved some manna. Why? Because they're afraid there won't be any tomorrow. "The Lord may be giving now," they must reason, "but he might not give tomorrow." The Lord promised that he would give tomorrow, but they don't believe him.

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So they sin: They don't believe the Lord.

**So they take the Lord's good gift and they hoard it; they turn a gift into a possession. In making it a possession, they squeeze the giver right out of the gift. All they are left with is a gift they no longer think of as a gift but as something deserved.** When a gift becomes a possession, it is no longer satisfying, so it easily becomes an irrational obsession that would supposedly be satisfying if enough of it could be obtained and maintained. These folks are obsessed with having enough food for tomorrow, so they gather extra.

But worms eat away at it, and it becomes foul. It is inedible. Their strategy for success backfires, as do all strategies that fly in the face of the Lord's commands.

**The Lord will give us what we need tomorrow.** That means we don't have to worry about it. (Matthew 6:31-34). Our heavenly Father knows what we need. "But the very hairs on your head are all numbered" (Matthew 10:30). We may not know what we need, but he does. And if we need it tomorrow, he'll give it tomorrow. The Lord not only gives what we need for tomorrow, what he gives today is enough.

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## Exodus 16 - In the Wilderness of Sin

### v14-36 The Provision of Manna

22 Now it came about **on the sixth day** they gathered **twice as much bread**, two omers for each one. **When** all the leaders of the congregation came and told Moses, **23 then** he said to them, "This is what the LORD meant: **Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning.**" **24 So they put it aside until morning, as Moses had ordered, and it did not become foul, nor was there any worm in it.**



## Exodus 15:22-18:27

# The Lord Provides for His People

 Entrusting the Word to the Faithful

## Exodus 16 - In the Wilderness of Sin

### v14-36 The Provision of Manna

25 And Moses said, "Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. 26 Six days you shall gather it, but on the seventh day, the sabbath, there will be none." 27 And it came about on the seventh day that some of the people went out to gather, but they found none.

28 Then the LORD said to Moses, "How long do you refuse to keep My commandments and My instructions? 29 See, the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain 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.

## Exodus 15:22-18:27

# The Lord Provides for His People

 Entrusting the Word to the Faithful

## What the Lord gives today is enough (16:22-30)

On the sixth day, the people gather twice as much manna so that they can eat on the seventh day without working, as per the instructions of the Lord. Unlike when the people gathered extra manna in disobedience, the extra manna doesn't spoil. So there is plenty of food on the seventh day. But some went out looking for manna on the seventh day anyway. Why? Because they're greedy. They don't think enough is enough. They want more than enough.

Unlike those who disobeyed previously, these people, who may in fact be the same people, aren't storing up for tomorrow; they simply want more today. When they saved it, they didn't think the Lord would provide at all for tomorrow. **When they looked for it on the seventh day, they didn't think the Lord provided enough for today. Again, they're squeezing the giver out of the gift and turning the gift into a possession and an obsession.**

What happens to these folks, who don't believe the Lord is a giver and who go looking for what they think they need? They find nothing. The search is futile. All they do is waste time and energy. Obsessiveness is like

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that: It has a voracious appetite; it wastes time and energy in search of satisfaction, and it is never satisfied.

The Lord asks the people through Moses, "How long do you (plural) refuse to keep my commandments and my instructions?" What commands have they refused to keep? First, they saved the manna for the next day; second, they searched for it on the seventh day. In each case, they were commanded to do essentially nothing. Don't do anything. Trust the Lord.

Moses tells the people that the Lord has "given" them the seventh day, or the sabbath. **Again, it is a gift they don't recognize as a gift.** This day, in which they don't do anything, is a gift from the Lord. They were given two days' worth of manna precisely so that they could enjoy the gift of the Lord's rest on the seventh day.

The Lord tells them to "remain," a word that can also be translated "sit." **They are simply called to sit. How difficult it is to sit and not do anything!**

Well, there is one thing they can do. The seventh day is called the sabbath, which is taken from the verb translated "rest." It is a "sabbath to

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the Lord" (16:25). The concept of the Sabbath is more fully explained elsewhere in the Pentateuch, but it is here in embryonic form: The sabbath is "to" or "for" the Lord. What does this mean? The Lord explains it more fully in Exodus 31:13: "You shall surely observe my sabbaths; for this is a sign between me and you throughout your generations, that you may know that I am the Lord who sanctifies you." The people are to rest not simply for the purpose of doing nothing but in order to acknowledge God's work.

**The Lord works to give us what we need. And if we recognize this, we'll worship him, and we'll see the gifts as gifts and not possessions and obsessions. The gifts, then, lead us to worship the giver.**

So that's what the sabbath does for us. The temporary letter of the sabbath law has been done away with (Colossians 2:16), but the spirit of, or reason for, the sabbath is still valid (Hebrews 4:7-11). So it behooves us to cultivate a sabbath lifestyle, which involves periodically resting from our work to recognize that the Lord works to give us what we need. And as we do that, we are less prone to meet our own supposed needs outside his will. The sabbath, then, far from depriving us of the opportunity to "do"

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something to meet our needs, gives us the opportunity to recognize that our needs have been met and will be met by the Lord. And therefore, and more importantly, it gives us the opportunity to worship the Lord. So on the seventh day, the people "rested."

**The Lord will give us what we need tomorrow, and what he gives us today is enough.**

Jim and Elisabeth Elliot, missionaries in Central America in the early 1950s, were in love for more than five years before being married, and neither of them could explain precisely why they waited other than that God had not yet led them to be married. It was excruciating. ....Listen to Jim's conclusion, in another letter to Elisabeth: "Is it not, for all its sting, a wonderful way to live, Betty? To dream, and want and pray, almost savagely; then to commit and wait and see him quietly pile all dreams aside and replace them with what we could not dream, the *realized Will*?" Those "savage" desires could have led Jim to seize something outside God's will, to possess something, to obsess over it, but he was a man who knew that the Lord would give him what he needed tomorrow and that what he gave him today was enough...

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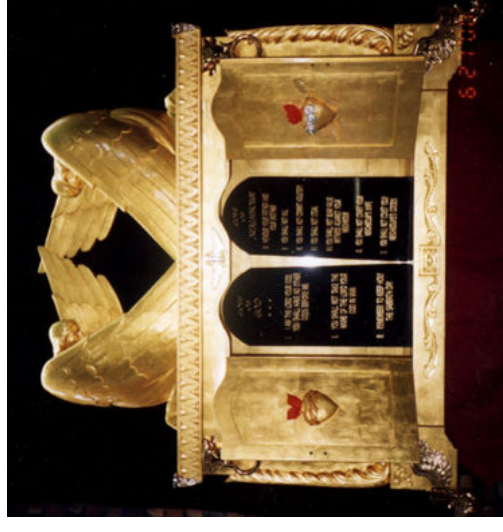
Entrusting the Word to the Faithful

## Exodus 16 - In the Wilderness of Sin

### v14-36 The Provision of Manna

31 And the house of Israel named it manna, and it was **like** coriander seed, white; and its taste was **like** wafers with honey.

32 **Then** Moses said, "This is what the LORD has commanded, **'Let an omerful of it be kept throughout your generations, that they may see the bread that I fed you in the wilderness, when I brought you out of the land of Egypt.'**"



## Exodus 15:22-18:27

# The Lord Provides for His People

 Entrusting the Word to the Faithful

## Exodus 16 - In the Wilderness of Sin

### v14-36 The Provision of Manna

33 And Moses said to Aaron, "Take a jar and put an omerful of manna in it, and place it before the LORD, to be kept throughout your generations." 34 **As** the LORD commanded Moses, **so** Aaron placed it before the Testimony, to be kept. 35 **And the sons of Israel ate the manna forty years, until they came to an inhabited land; they ate the manna until they came to the border of the land of Canaan.**

36 (**Now** an omer is a tenth of an ephah.)

# Exodus 15:22-18:27

## The Lord Provides for His People

 Entrusting the Word to the Faithful

## Memorializing the Lord's gifts (16:31-36)

The people call the flake-like substance "manna," which is related to the Hebrew word for "what." They called it manna because they asked the question, "What is it?" (16:15). And it tasted sweet, just like all God's gifts taste.

The people are commanded to place some manna in a jar so that the generations may "see the bread that I fed you in the wilderness." **The manna is to be saved in order to memorialize the Lord's provision. It will serve as a tangible reminder of the Lord's faithfulness. It will commemorate the Lord as giver.**

How can we do this? Perhaps there are tangible reminders of the Lord's faithfulness that are worth saving that will help us remember the Lord as giver: a letter of encouragement from a friend, a small item that was part of a significant event, a scripture verse that ministered to us at a crucial time.

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I write. I write thoughts, prayers, laments. Recently, in the process of moving, I came across something I had written 10 years ago. I was wrestling then with something I am wrestling with now, but I was able to see that I was wrestling with it in a more mature way today than 10 years ago. What I had written 10 years ago served as a reminder of God's faithfulness - how he has been faithful in the last 10 years not to remove the problem but to build faith into me.

**This goes hand in hand with the sabbath. In the sabbath, we rest to recognize the Lord's work. In memorializing his work, we lay the groundwork for recognizing the Lord's work in the future.**

### The Lord gives

Even when we complain about him, the Lord gives us what we need. He gives us what we need tomorrow, and what he gives us today is enough. **Resting from our work and memorializing the Lord's gifts to recognize him as giver leads us into worship and away from obsession.**

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