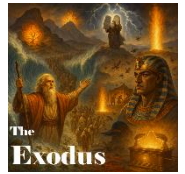




Lessons from the Wilderness:
Daily Bread
Exodus 15:22-16:25
(Lesson #16)



15:22 Then Moses made Israel set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water.

After the miraculous crossing of the **Yam Sûf (יַם-סוּף)**, and the triumphant worship on its eastern shore (Exod. 15:1–21), Israel now begins its journey into the desert ultimately headed for the Mountain of God.

The text emphasizes that Moses “*made Israel set out,*” but the ultimate leadership remains with **Yahweh**, who guides them by the **pillar of cloud by day and pillar of fire by night** (Ex 13:21–22).

THEOLOGICAL INSIGHTS AND APPLICATION: This transition from victory and celebration to hardship underscores a recurring biblical pattern: moments of great deliverance are often followed by seasons of testing (Deut. 8:2; Jas. 1:2–4).

The immediate destination is the **wilderness of Shur (מִדְבַּר שׁוּר)**. The Hebrew term *Shur* means “*wall*,” possibly referring to a defensive line or fortification.

The narrative notes that they traveled **three days** without finding water. In the ancient Near Eastern context, water was life, especially for a population estimated at over two million, including livestock (Ex 12:37–38).

Even with stored reserves, supplies would have dwindled rapidly. The phrase “*three days*” recalls other biblical motifs of testing and divine intervention after a period of three days (Gen. 22:4; Jonah 1:17; Luke 24:7). Here, the lack of water becomes a **crucible for faith**, revealing whether Israel will trust Yahweh.

This episode introduces a major theological theme: **God leads His people into places of need to teach reliance on Him**. The water shortage is **not accidental**; it is **divinely appointed** for character formation.

Later texts interpret these experiences as purposeful trials (Deut. 8:15–16; Hos. 2:14). Theologically, the wilderness becomes a classroom where Israel learns that **redemption** is not the end of the story—**relationship and obedience are**.

As their water supplies started to diminish, you can imagine that concern, and possibly even fear began to build.

Vs 23 When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah. 24 And the people grumbled against Moses, saying, "What shall we drink?"

Next Israel comes to a place called **Marah (מָרָה, marah)**, meaning “**bitter**.” According to **Numbers 33:8**, Marah was their fourth campsite—the first after crossing the sea. The name reflects the harsh reality they encountered: water was present, but it was undrinkable. The initial joy of finding water quickly turned to disappointment when they discovered its bitterness. This was a spiritual test.

Yahweh intentionally leads His people to Marah to reveal what is in their hearts (Deut 8:2). Will they trust His provision when circumstances seem dire? The bitter water becomes a metaphor for life’s unexpected trials—those moments when obedience to God seems to lead to hardship rather than relief.

APPLICATION: Like Israel, believers often face seasons where obedience brings unforeseen difficulties—illness, loss, financial strain. These trials can follow great spiritual victories, just as Marah followed the Red Sea miracle. Consider (Jam 1:2-4).

On this topic Adrian Rogers wrote: *"A faith that hasn't been tested can't be trusted."*

Verse 24 – Israel’s Response: The people grumbled against Moses, but ultimately their complaint was against Yahweh Himself (Ex 16:8). Their reaction reveals how quickly gratitude can fade—only days after witnessing Yahweh’s power at the sea, they doubt His goodness.

This pattern of grumbling becomes characteristic of Israel’s wilderness experience (see Num 14:2, 27–29; 16:41; Deut 1:27). The Hebrew verb for **“grumbled”** (לִיַן, *lun*) conveys **persistent murmuring**, not mere questioning. It reflects a **heart posture of distrust**.

Vs 25 And he cried to the LORD, and the LORD showed him a log, and he threw it into the water, and the water became sweet. There the LORD made for them a statute and a rule, and there he tested them,

Moses responds to the people’s grumbling by **crying out to Yahweh**—a pattern we will see repeatedly in his leadership (Ex 32:11; Num 11:2). This intercession anticipates the ministry of Christ, who **“always lives to make intercession”** for His people (Heb 7:25). Moses acts as a mediator, standing between the people and God’s judgment, **pointing forward** to the **ultimate Mediator**.

Yahweh’s solution is striking: He **shows Moses a “log”** (Hebrew: עֵץ, *etz*), meaning **“tree”** or **“wood”**) and commands him to throw it into the bitter water. Immediately, the water becomes sweet.

From a natural perspective, this seems illogical—no ordinary wood could neutralize bitterness so completely. The point is clear: the miracle is not in the wood itself but in **obedience to God’s word**. This was a test of faith for Moses and for Israel.

TYOLOGY AND THEOLOGICAL INSIGHTS: Many early Christian writers saw in this act a **Christological picture**: the tree representing the **cross of Christ**, which transforms the bitterness of sin and suffering into sweetness and life (1 Pet 2:24; Gal 3:13).

Just as the wood brought healing to the waters, so the cross brings healing to humanity. This is not mere allegory—it reflects the consistent biblical pattern of redemption through a tree (Rev 22:2).

“There the LORD made for them a statute and a rule” This phrase introduces a **covenantal moment**. Yahweh is not only providing water; He is **establishing principles for life in relationship with Him**. The Hebrew words for **“statute”** (חֹק, *choq*) and **“rule”** (מִשְׁפָּט, *mishpat*) often denote **binding ordinances**. These will be clarified in verse 26, but here we see that **obedience is central to covenant blessing**.

“And there He tested them” The verb **“tested”** (נָסָה, *nasah*) means to **examine** or **prove**. The bitter water was not an accident—it was a divine test to reveal whether Israel would trust Yahweh’s provision and obey His commands. Sadly, they failed, choosing fear over faith.

The miracle at Marah demonstrates Yahweh’s sovereignty over creation and His ability to provide in impossible circumstances. For Israel, this was a lesson in dependence: survival in the wilderness would not come from natural resources but from divine provision.

Vs 26 saying, "If you will diligently listen to the voice of the LORD your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the LORD, your healer."

This verse introduces a **conditional covenant principle**: **blessing and protection** are **tied to obedience**. Yahweh lays out four requirements for Israel:

1. **Diligently listen** (שָׁמַע *shama'*) – not mere hearing, but **attentive obedience**.
2. **Do what is right in His eyes** – moral alignment with God's standards, not cultural norms.
3. **Give ear to His commandments** – active engagement with His revealed will.
4. **Keep all His statutes** – ongoing faithfulness to His decrees.

The promise? **Freedom from the diseases of Egypt**—likely referring to the plagues (Ex 7–12) and possibly illnesses common in the Nile region. This is not just physical health but covenantal wholeness.

Here Yahweh refers to Himself as Yahweh – (רָפָא, *rapha'*): The God who heals, the God who restores, the God who makes whole. He is the **"The LORD who heals."** This is a key covenant name, showing God's character as restorer of both body and soul. Cross-References on God as Healer (Ps 103:3; Is 53:5).

APPLICATION: God still heals—physically, emotionally, spiritually. The greatest healing occurs at salvation when He cures the disease of sin.

Vs 27 Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they encamped there by the water.

After the bitter waters of Marah and the covenant test, Israel arrives at **Elim** (אֵילִם, *'Elim*), meaning **"palms."** This oasis, with **twelve springs** and **seventy palm trees**, stands in stark contrast to Marah's scarcity. According to **Numbers 33:9**, Elim was Israel's fifth campsite. The description suggests abundance and refreshment—a true desert oasis likely fed by underground streams or seasonal runoff from nearby mountains.

The numbers here are significant:

- **Twelve springs** may symbolize the twelve tribes of Israel or the future apostles of our Lord.
- **Seventy palms** could echo the seventy elders of Israel (Ex 24:1) or even the seventy nations listed in **Genesis 10**, suggesting completeness and universal blessing.

From a time of **testing** to a time of **refreshment**—this is the rhythm of God's dealings with His people. Trials are not permanent; they often precede seasons of grace.

Oases were vital in the ancient Near East, serving as rest stops for caravans and nomadic tribes. Palm trees provided shade and dates for food, while springs ensured water for survival. For Israel,

THEOLOGICAL INSIGHTS:

- **God's provision is abundant:** He does not merely remove bitterness; He leads to overflowing refreshment.
- **The journey of faith:** Marah and Elim illustrate the pattern of trial and triumph—testing strengthens faith, and refreshment renews hope.

APPLICATION: Life often alternates between Marah and Elim—between bitter trials and sweet seasons of rest. When we encounter Marah, we must trust that Elim is ahead. **Jehovah-Rapha** is our guide!

16:1 ¶ They set out from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt.

After the refreshing stop at **Elim**, **Israel moves into a harsher environment—the wilderness of Sin (סִין, Sin)**. The name in Hebrew likely derives from a root meaning “thorn” or “clay,” not the English word “sin.”

However, as **David Guzik notes**, the events that unfold here will indeed **involve sin—grumbling and unbelief**.

Notice the shift in terminology: earlier, Israel was called the “**host**” or “**army**” (Ex 12:41), emphasizing their organized departure from Egypt. Here, they are called the “**congregation**” (עֵדָה, *edah*), highlighting their identity as a **worshipping community** under Yahweh’s covenant leadership.

According to (Num 33:10-11) after Elim, they camped by the Red Sea before entering the wilderness of Sin. Exodus skips this detail, moving from the fifth campsite (Elim) to the seventh (Sin).

As we discussed last week, the date is significant: the **15th day of the second month**—exactly one month after leaving Egypt (Ex 12:18). This means roughly **28 days of travel**, with seven encampments, averaging a major stop every four days. They were likely marching daily with short rest breaks, then setting up camp periodically.

THEOLOGICAL INSIGHTS: The wilderness of Sin becomes the backdrop for one of Israel’s greatest lessons in dependence: the giving of **manna**. God leads His people from abundance (**Elim**) into scarcity to teach trust. This pattern—**testing followed by provision**—runs throughout Scripture (Deut 8:2–3; Mat 4:4).

Application: Our spiritual journey often mirrors Israel’s: seasons of refreshment (Elim) followed by seasons of testing (Sin). The question is whether we will trust God’s provision when resources seem scarce.

Vs 2 And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness,

Moses records that “**the whole congregation**” (עֵדָה, *edah*) grumbled against Moses and Aaron. This is not a small faction—it is a **unified complaint** from the **entire community**.

Notice the setting: “**in the wilderness.**” At Elim, faith was easy—shade, water, and rest surrounded them. But now, scarcity tests their hearts. Yahweh is orchestrating another test (Ex 15:25; Deut 8:2). Will they trust His provision when circumstances seem bleak?

THEOLOGICAL INSIGHTS: Grumbling is not a minor irritation; it is a spiritual issue. Complaining against God’s appointed leaders is ultimately complaining against God Himself (Ex 16:8). It reflects unbelief and ingratitude—sins that Scripture warns against for believers today.

APPLICATION: Paul summed it up well as he wrote to the church in Philippi (2:14-15).

Vs 3 and the people of Israel said to them, "Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger."

Israel's complaint escalates dramatically. It breaks into four main ideas:

1. **"Would that we had died by the hand of the LORD"** – They prefer death in Egypt over life in the wilderness. This is a **shocking reversal of perspective**; the same people who **cried out for deliverance** (Ex 2:23) now wish for **death under slavery**.
2. **"While we were in Egypt"** – They romanticize their past bondage, forgetting the harsh oppression and focusing only on food security.
3. **"We sat by the meat pots and ate bread to the full"** – Their memory is selective. Egypt was not a paradise; it was a place of **cruel labor** (Ex 1:13–14). Their hunger distorts their perception.
4. **"You have brought us out into this wilderness to kill this whole assembly with hunger"** – They accuse Moses and Aaron of murderous intent, but ultimately this is an attack on **God's leadership and provision**.

SUMMARY: Israel essentially says, **"Better to die with full bellies in Egypt than starve in freedom."** This complaint reveals deep unbelief and ingratitude. They have forgotten all of Yahweh's miracles.

Two Observations:

1. **From singing to complaining** – Just one chapter earlier, they sang praises (Ex 15:1–21). How quickly worship turns to murmuring when circumstances change!
2. **Anticipated starvation vs. actual experience** – There is no evidence they were starving; this appears to be **fear-driven exaggeration**. Trials often magnify **imagined threats**.

Vs 4 Then the LORD said to Moses, "Behold, I am about to 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 they will walk in my law or not.

Yahweh responds to Israel's grumbling not with judgment but with grace. He **announces an unprecedented miracle**: **"I will rain bread from heaven."** The Hebrew word for bread here is **לֶחֶם (lechem)**, but soon this will be identified as **manna (מָן, mawn)**. This provision is supernatural—bread does not fall from the sky. God is demonstrating His sovereignty over creation and His covenant faithfulness.

The Miracle's Magnitude: We often read this casually because we know the story, but imagine the scene: bread descending from heaven every morning for forty years (Ex 16:35). This is not a one-time event but a sustained miracle. It underscores that Israel's survival depends entirely on God's daily provision.

Purpose of the Provision: God's goal is not merely to feed His people but to **test them**:

- **"That I may test them"** – The Hebrew verb **(נָסָה, nasah)** means to **prove** or **examine**.
- The test concerns **obedience**: Will they gather only what is needed for the day? Will they trust God for tomorrow? This anticipates Jesus' teaching in (Mat 6:11):

APPLICATION: We often want security for tomorrow, but God calls us to trust Him **one day at a time**. The wilderness seasons remind us that our sustenance—physical and spiritual—comes from Him alone.

Vs 5 On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily."

Yahweh adds an important instruction: for five days, Israel is to gather only enough manna for that day. But on the **sixth day**, they are to gather **twice as much**—a double portion. This introduces a new rhythm for the nation: **six days of work, one day of rest**, anticipating the **Sabbath principle** that will be formally given at Sinai (Ex 20:8–11).

This command is remarkable because it requires **faith and obedience**. The people must trust that:

- The manna will not spoil on the sixth day (unlike other days, v.20).
- No manna will fall on the seventh day, so preparation is essential.

God is teaching Israel to live by **daily dependence** and **weekly rest**—a pattern rooted in creation (Gen 2:2–3) and later reinforced in the Law.

FORESHADOWING AND THEOLOGICAL INSIGHTS:

- (La 3:22-23)
- (Mat 6:9-10)
- **Sabbath theology** – The Sabbath is to teach Israel that life is not sustained by endless labor but by God’s grace. The Sabbath also points us to Jesus, the ultimate Sabbath Rest (Mat 11:28-30).

Vs 6-7 So Moses and Aaron said to all the people of Israel, "At evening you shall know that it was the LORD who brought you out of the land of Egypt, 7 and in the morning you shall see the glory of the LORD, because he has heard your grumbling against the LORD. For what are we, that you grumble against us?"

Moses and Aaron now address the congregation with **three key statements**:

1. ***"At evening you shall know that it was the LORD who brought you out of Egypt."***
 - This is striking. After the plagues, the Passover, and the Red Sea miracle, one would expect Israel to already know this truth. Yet their grumbling reveals a heart prone to forgetfulness.
2. ***"In the morning you shall see the glory of the LORD."***
 - Here, “glory” (**כָּבוֹד, kavod**) does not refer to a **visible radiance** but to the **manifestation of God’s goodness and provision**. They will see His glory in the form of **manna**, a tangible expression of His care.
3. ***"For what are we, that you grumble against us?"***
 - Moses and Aaron remind the people that their complaints are ultimately against Yahweh, not human leadership (Ex 16:8). Grumbling against God’s appointed servants is grumbling against God Himself.

THEOLOGICAL INSIGHTS:

- **Miracles and faith:** External wonders cannot replace internal trust. Israel’s forgetfulness warns us to anchor faith in God’s character, not circumstances.

Application: How quickly we can move from **songs of praise (Exod 15)** to murmuring when life grows hard! God’s glory is often revealed in ordinary provision—daily bread, answered prayer, sustaining grace.

Do we recognize His glory in these moments, or do we grumble when expectations aren’t met?

Vs 8 And Moses said, "When the LORD gives you in the evening meat to eat and in the morning bread to the full, because the LORD has heard your grumbling that you grumble against him — what are we? Your grumbling is not against us but against the LORD."

Moses clarifies what Yahweh will do in response to Israel's complaints:

1. **Evening provision: "Meat to eat."** This refers to the coming of **quail** (Ex 16:13), an extraordinary act of divine provision in the wilderness.
2. **Morning provision: "Bread to the full."** This anticipates the daily manna, which will satisfy their hunger completely.

THEOLOGICAL INSIGHTS:

- **God's grace despite grumbling:** Instead of judgment, Yahweh provides abundantly—a pattern seen throughout Scripture (Rom 5:8).
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Vs 9 Then Moses said to Aaron, "Say to the whole congregation of the people of Israel, 'Come near before the LORD, for he has heard your grumbling.'"

Moses instructs Aaron to summon the entire congregation: **"Come near before the LORD."** The Hebrew verb for "come near" is (קָרַב, *qarav*), meaning to **approach** or **draw close**—often used in contexts of **worship** or **sacrifice** (Lev 1:2).

Vs 10 And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

Aaron finishes addressing the people, and immediately something extraordinary happens: **"They looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud."** The Hebrew word for "glory" is (כְּבוֹד, *kavod*), meaning **weight, honor, or splendor**. This is the same cloud that has been guiding them since their departure (Ex 13:21–22), now manifesting in a way that signals God's presence and approval.

What does this mean?

- The cloud was already familiar as a symbol of guidance, but here it becomes a visible sign of **God's glory**—His covenant faithfulness and readiness to provide.
- This is not the full radiant glory seen later on Sinai (Ex 24:16–17), but a manifestation of God's presence in response to their need.

THEOLOGICAL INSIGHTS:

- **Foreshadowing:** This anticipates later moments when God's glory fills the tabernacle (Ex 40:34–35) and ultimately points to Christ, the true manifestation of God's glory (Joh 1:14).

Vs 11-12 And the LORD said to Moses, 12 "I have heard the grumbling of the people of Israel. Say to them, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.'"

From the pillar of cloud, Yahweh speaks directly to Moses, reaffirming His awareness of Israel's complaints: **"I have heard the grumbling."** This repeated phrase emphasizes God's **attentiveness**—even to sinful murmuring. Yet His **response is astonishing: grace instead of judgment.**

The Promise:

- **“At twilight you shall eat meat”** – Quail will arrive in abundance (cf. v.13).
- **“In the morning you shall be filled with bread”** – Manna will appear daily, satisfying their hunger.
- **Purpose:** *“Then you shall know that I am the LORD your God.”* This is experiential knowledge—Israel will learn through provision that Yahweh is not only Deliverer but Sustainer.

The Sad Reality: Israel *should* already know this. After the plagues, the Passover, and the Red Sea miracle, God’s identity should be unquestionable. Yet human hearts are quick to forget.

Vs 13 *In the evening quail came up and covered the camp, and in the morning dew lay around the camp.*

As Yahweh promised (vv. 11–12), His provision arrives in two stages:

1. Evening: **“Quail came up and covered the camp.”**
2. Morning: **“Dew lay around the camp.”**

Vs 14 *And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground.*

As the morning dew evaporates, it leaves behind something extraordinary: **“a fine, flake-like thing, fine as frost.”** The Hebrew emphasizes its delicate nature—small, thin, and scattered across the ground. This is the **manna** (מָן, *mawn*), the bread from heaven promised by Yahweh.

Other passages expand the description:

- **Exodus 16:31** – Like **coriander seed** (about the size of a sesame seed), tasting sweet like honey.
- **Numbers 11:7** – Color like **bdellium** (a pearl-like hue).
- **Exodus 16:23** – Could be baked or boiled, showing its versatility.

This miraculous provision was unlike anything Israel had ever seen!

Now, I want to make three quick points today in reference to the manna, that I plan to expand **next week**. The first two: **This manna is a type of something or if you prefer two somethings:**

- 1) **God’s word** (Deut 8:2-3)
- 2) **Jesus Himself (The Word of God)** (Joh 6:31-35)
- 3) Also, Yahweh daily providing bread in desert for 2.5 million people is an absolutely astounding miracle!

The delay in providing manna was purposeful: according to (Deut 8:2-3) it was to teach dependence on God’s word, not self-sufficiency.

APPLICATION: God often allows seasons of lack before seasons of provision—not to harm us, but to teach us that life depends on Him. Do we trust His timing, or do we grumble when the wilderness feels empty?

Vs 15 **When the people of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread that the LORD has given you to eat.**

When the Israelites saw the mysterious flakes left behind after the dew evaporated, they asked, **“What is it?”** The Hebrew phrase is מַן הֲזֶה (man hu), literally meaning **“What is it?”**

From this question comes the name **manna** (מָן, *mawn*). They had never seen anything like it—this was a completely new provision from God.

Moses explains: **“It is the bread that the LORD has given you to eat.”** This is not ordinary food; it is supernatural sustenance, a daily reminder that life depends on God’s provision.

Vs 16 This is what the LORD has commanded: ‘Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.’”

Moses now gives Yahweh’s specific instructions for gathering manna:

- **“Each one of you, as much as he can eat”** – The provision is **personal** and **sufficient**. God does not give too little or too much; His supply matches the need.
- **“An omer for each person”** – The Hebrew term (עֹמֶר, *omer*) refers to a dry measure, approximately **two quarts (about two liters)**, as Warren Wiersbe notes. This was the daily allotment per person.
- **“According to the number of persons in his tent”** – Each household was responsible for gathering enough for its members, reinforcing family responsibility and community order.

This instruction emphasizes **obedience and trust**. They were not to hoard or gather excessively; God would provide fresh manna each day. This daily rhythm taught dependence on Yahweh rather than self-sufficiency.

Application: God’s pattern of provision challenges our tendency to worry about tomorrow. He calls us to trust Him for today’s needs and rest in His promise for tomorrow.

Vs 17-18 And the people of Israel did so. They gathered, some more, some less. 18 But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat.

Israel obeys Moses’ instructions and begins gathering manna. Naturally, some collected more and others less—perhaps due to family size, strength, or effort. Yet when they measured their portions by the **omer** (about two quarts), something miraculous occurred:

- **“Whoever gathered much had nothing left over, and whoever gathered little had no lack.”**
This principle of divine equality ensured that every person had exactly what they needed—no surplus, no shortage. God’s provision was perfectly sufficient for each household.

This is another miracle of the Exodus: not only the **appearance** of manna but its **precise distribution**. It reflects God’s wisdom and care for His people.

Vs 19-20 And Moses said to them, “Let no one leave any of it over till the morning.” 20 But they did not listen to Moses. Some left part of it till the morning, and it bred worms and stank. And Moses was angry with them.

Moses issues a clear command: **“Do not leave any of it until morning.”** The manna was designed for **daily dependence**, not **stockpiling**.

Whatever was not eaten that day was to be discarded. This instruction was a test of trust—would Israel believe that God would provide fresh manna tomorrow?

Verse 20: Despite the command, some disobeyed and kept manna overnight. The result? **“It bred worms and stank.”** The Hebrew word for **“worms”** is תוֹלַעַ (tola’), is often used for maggots.

This decay was not natural spoilage; it was a divine sign that hoarding violated God's purpose. Their attempt to secure tomorrow's provision apart from God led to corruption.

Moses' anger reflects the seriousness of this disobedience. It was not about food management—it was about **faith**. God was teaching His people to live by His word, not by their own strategies (Deut 8:3).

Vs 21 Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted.

Each morning new manna for that day. Each morning they gathered as much as they could eat and then we are told another piece of information, as the sun came out and it got hot it actually melted the manna.

The early bird gets the manna! I have been telling you guys how important it is to get an early start on the day! 😊

Vs 22-23 On the sixth day they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses, 23 he said to them, "This is what the LORD has commanded: 'Tomorrow is a day of solemn rest, a holy Sabbath to the LORD; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.'"

On the **sixth day** (Friday), the people gathered **twice as much bread**. This was unusual because earlier instructions forbade keeping manna overnight (vv. 19–20). The leaders, puzzled by this change, report to Moses, who explains Yahweh's command:

- **"Tomorrow is a day of solemn rest, a holy Sabbath to the LORD."**
This is the first **explicit mention** of the **Sabbath** in Exodus. The Hebrew word שַׁבָּת (*shabbat*) means "cease" or "rest." It recalls God's rest after creation (Gen 2:2–3) and anticipates the formal Sabbath command in the Ten Commandments (Exod 20:8–11).
- **"Bake what you will bake and boil what you will boil."**
All cooking was to be completed on Friday. The leftover manna would miraculously remain fresh overnight—another sign of God's provision and His sanctifying of the Sabbath.

This instruction introduces a new rhythm for Israel: **six days of work, one day of rest dedicated to Yahweh**. The Sabbath was not merely a pause from labor; it was a day of worship and covenant identity.

Vs 24-25 So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it. 25 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, which is a Sabbath, there will be none."

The people obey Moses' instructions and set aside the extra manna for the Sabbath. Unlike previous attempts to store manna (v.20), this time **"it did not stink, and there were no worms in it."** This was a miracle confirming God's word and His sanctification of the Sabbath. Moses reiterates the commands around the Sabbath.

We will leave the nation here, as God has introduced the practice and rhythm of the Sabbath. Lord willing, we will start with a discussion about manna and then pick the text back up here.