

Exodus 16:8–30

“An Outpouring of Grace”

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How does the LORD respond to Israel’s wickedness in this passage? Pastor leads his family in today’s “Hopewell @Home” passage. Exodus 16:8–30 prepares us for the evening sermon on the coming Lord’s Day. In these twenty-three verses of Holy Scripture, the Holy Spirit teaches us to see God’s miraculous and infinitely generous response to our sin in Jesus Christ, and how daily grace demands our daily trust in Him, and the weekly grace of the Sabbath compels our delight in Him.

Friday, March 11, 2022 ▪ Read Exodus 16:8–30

Questions from the Scripture text: What will Yahweh give them at what times (v8)? Why—what has He heard? What does Moses then ask? Against Whom are they really complaining? To whom does Moses speak in v9? What is Aaron to say to whom? Where does the whole congregation see what (v10)? Who speaks to whom in v11? What has Yahweh heard (v12)? What is Moses to say to them? What will the people know when this happens? What came up at evening (v13)? What did they do? What was all around the camp in the morning? When the dew lifted, what was there (v14)? Who saw it (v15)? What did they say? What did Moses say it was? Who had commanded what to do (v16)? What were they to do? What was the result (v17–18)? And what did Moses command in v19? But what did they not do (v20)? With what result? How did Moses respond? What did they do from that point (v21)? What happened on the sixth day (v22)? Who reports this to whom? With Whose words does Moses respond (v23)? By what two descriptions does He name the next day? What are they to do with the manna today? And then what for tomorrow? How did this turn out (v24)? What did Moses say to do with it (v25)? Why? What wouldn’t happen that day (v25–26)? What do some people do on the Sabbath (v27)? Who responds (v28)? What does He say they are refusing? What two gifts does v29 mention? What command comes as a corollary to those gifts? So, what do the people do (v30)?

Extraordinary grace.

One way that Hebrew narrative sometimes transitions from one scene to the next is by a repetition that closes the one and opens the other. That occurs here in v8. Yahweh is giving them meat in the evening and then bread in the morning, because He has heard their grumbling against Him. This is extraordinary grace, and it colors the rest of the passage.

The summons in v9 is ominous. What ought those who complain against Yahweh expect when He summons them and says that He has heard them grumble against Him? Yet, the Lord’s response is to show them His glory—first in the cloud (v10), but then in the generosity and power of His provision (v12).

The miraculous nature of the provision is highlighted even by the name of the bread. They had no idea what it was, so they would have baked or boiled (cf. v23) “what-is-it” to eat for the next forty years.

Daily grace that demands daily trust.

With the bread (v15) came a command (v16, 19). The Lord would give just enough, every day. So they were to eat that day’s amount and not try to go a little bit hungry in order to have some for the next day. But they didn’t trust the Lord or listen to Moses (v20). Moses’s response of anger is not inappropriate; so, it highlights just how gracious God is being here.

Every evening, they had to trust that the Lord would be gracious again tomorrow morning. And we still have to do that today. He doesn’t feed us a day of manna at a time anymore. But He does teach us to ask Him for our daily bread.

It is a good (both effectively good and morally good) answer to all anxiety to trust that the God Who has been gracious to us every day of our lives is able and willing to do it again in the morning. His mercies are new every morning!

Weekly grace that fosters divine delight.

Something strange happens on the sixth day, and the all the rules of the congregation come and tell Moses (v22). Apparently, there was usually just enough for one day. This day, there was twice as much. The Lord performed three great miracles here: (1) He gave them twice as much on the sixth day; (2) He made it keep for the entire extra day; (3) He *withheld* the manna on the seventh day.

Notice what he says about the day in v23. He gives it two names: “a Sabbath rest” and “a holy Sabbath to Yahweh.” The point isn’t the stopping. It’s not a day that is set apart for not gathering or baking or boiling. The reason that those things don’t happen is that the day is actually for something else: consecrated to Yahweh. He establishes for us the pattern that when we think about keeping the day, we are not to focus on those things which are forbidden on the day, but rather the good purpose unto which the day has been designated as holy.

We can see this a little bit even in the language of v29: “Yahweh has given you the Sabbath.” The Sabbath is itself a gift. And in order to give us that day, He has ordained to provide for all of our needs by means of the other six days. If we say that we cannot provide for ourselves without desecrating the Sabbath, we both deny that the Sabbath is a gift and deny that the Lord has been faithful to give us the means of provision via the other six days.

It’s remarkable that, after showing patience with their complaining (v10) and even with their mistrusting (v20), it is when they violate the Sabbath just by going out (v27) that the Lord finally issues the rebuke (v28). Certainly, this gift of a day that is consecrated unto laboring in worship and enjoying worship is one that He Himself has placed special emphasis upon.

How has God shown patience with you lately? What situation is most testing whether you are going to trust Him anew every day? How does your manner of keeping the Lord’s Day demonstrate what a gift you consider it to be?

Sample prayer: Lord, truly Your mercies are new every morning. How often You have borne patiently with even our most stubborn and ungrateful sin! Yet, every day You give us more grace, and every good and perfect gift. Forgive us for how we often prioritize Your gifts over You, the Giver. Grant unto us a delight in Your day that trains our hearts up to delighting in You, which we ask in Jesus’s Name, AMEN!!

Suggested songs: ARP131 “My Heart Is Not Exalted, Lord” or TPH429 “Come, Thou Fount of Every Blessing”

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Exodus 16 versus 8 through 30. These are the words of God. Also moves a said, this will be seen when you always gives, you meat to eat in the evening and in the morning, bred to the full for y'all layers your complaints, which you make against him and what are we?

Your complaints are not against us. But against Yahweh, Then Moses spoke to Aaron say. To all the congregation of the children of Israel. Come near before you all day for. He has heard your complaints and I came to pass as earn spoke to the whole congregation of the children of Israel that they looked toward the wilderness and behold the glory of Yahweh appeared in the cloud.

And you always spoke to Moses saying I have heard the complaints of the children of Israel speak to them saying that's Twilight. You shall eat meat? And in the morning, you shall be filled with bread and you shall know that I am Yahweh. Your God. So what's the quails came up at the evening and covered the camp and in the morning delay, all around the camp and when the layer of do lifted there on the surface of the wilderness, was a small round substance as fine as frost on the ground.

So in the children of Israel sought, I said to one another. What is it for? They did not know what it was. When Moses said to them, this is the bread, which you always has given you to eat. This is the thing which always commanded. Let every man gather it.

According to each one's need, one omer for each person. According to the number of persons, let every man take for those who are in his tent then the children of Israel did. So and gathered some more, some less. So when they measured it by Omers, he who gathered much had, nothing left over and he had gathered little had no lack Every man had gathered according to each one's need and Moses, said let no one leave any of it until morning, notwithstanding.

They did not heed Moses, but some of them left part of it until morning and it bred worms and stank, and Moses was angry with them. So they gathered it every morning, every man according to his need and when the sun became hot melted. And so, it was on the sixth day that they gathered twice as much bread.

Two owners for each one and all the rulers of the congregation came and told Moses, Then he said to them. This is what you always has said. Tomorrow is a Sabbath rest. A holy Sabbath to Yahweh Bake. What you will bake today and boil what you will boil and lay up for yourselves.

All that remains to be kept until morning. So they laid it up till morning as Moses, a commanded and it did not stink nor were there. Any worms in it than Moses said, eat that today for today is a Sabbath the Yahweh you know today you will not find it in the field.

Six days, you still gather it, put on the seventh day, the Sabbath, there will be none. Now, it happened that some of the people went out on the seventh day together, but they found none and Moses. And Yahweh said to Moses. How long do you refuse to keep my amendments and my laws C for Yahweh has given you the Sabbath.

Therefore he gives you on the sixth day. Bread for two days. Let every man remain in his place. Let no man go out of his place on the seventh day So the people rested on the seventh day. So far the reading of God's inspired and inerrant work. Holy Spirit underlines to us by the transition.

From the last week's passage into this week's passage, just how wicked it is to have a complaining heart, not that we shouldn't tell the Lord about our difficulties and our troubles, we obviously have many righteous examples and helps for doing. So in scripture, especially in the Psalms but to have the grumbling heart.

Remembering that people are also part of his providence to us. So the Israelites have thought that they were complaining against Moses and Aaron and Moses. And Aaron and said, in verse 7, You shall see the glory of Yahweh for, he hears your complaints against y'allie but what are we that you complain against us?

And then in verse 8, it's repeated for y'all layers the complaints. What you make against him. And what are we? Your complaints are not against us, but against Yahweh. This is the same recognition that Joseph makes when his brothers are afraid, that he's going to take revenge. And he says, am I in the place of Yahweh?

You meant it for evil but God meant it for good that even when evil people mean, evil things. And in this case Moses and Aaron were not evil people, meaning evil things, But even when that is the case, although we may complain against their evil and hate it because God hates the evil.

If we grumble against our circumstances, we have a grumbling heart against our circumstances. Then we grumble against the providence of God and the The question at the end of verse 8 is, well, put to us, What are we? Your complaints are not against us, but against Yahweh. So remember that when you're doing your school or interacting with your brothers, or finding out, what's for lunch, or whatever it is, you know, and our particular blood location over the next 24 hours, a lot of people have spiritual need to remember that, with respect to the weather, The weather, especially since we can't change it, and the Lord is the one who who gives it to us in a more more pure display of his provenance, but watch out against the grumbling heart.

But against this display of the grumbling heart, we see extraordinary grace. The Lord does not Correct. As people. Moses and Aaron do speak a correcting word, and that is to be received from the Lord, by the Holy Spirit. And yet the Lord's response to their complaining, This first, show them how glorious he is in the distance, Okay, so they look out into the wilderness and the Lord displays makes some kind of display of his glory in the wilderness.

Who knows what that was. Maybe a lightning storm. You can imagine what a lightning storm in the distance. Might look like or something that is supernatural altogether but he makes a display of his glory. And if you're just been told double you're complaining against this God and he makes a display of his glory, you have good reminder of what you deserve, but he doesn't give them what they deserve.

He gives them meat to eat at night and bred to eat in the morning and he gives them this marvelous provision. That is like wafers with honey and it can be prepared multiple ways. And it's enough for all of them when they go out and gather they gather as much as as each one of their families can can eat.

And there's enough and, you know, whatever the scraps are left over outside or melted and then they go out on the sixth day and there's twice as much because they gather twice as much. The Lord had told Moses that that would happen in verse 5. It shall be on the sixth day that they shall prepare what they bring in and it shall be twice as much as they gather daily.

So that makes it sound like they gather the same amount. And then when they prepare it, it's twice as much like a a doubling in the hots or in the tents not huts in the tents like feeding of the 5,000 type of thing. But we have, On the sixth day.

They gather twice as much bread to Omer's for each one. So it sounds like there's twice as much out there, but apparently, the Moses had not relayed verse 5 to the rulers of the congregation because the rulers are congregation find out everyone collected twice as much. And earlier in the week, this was a problem because when they tried to leave some over until morning at breadworms and stink, so they come, they all Moses, they collected twice as much and Moses like.

Yep that's because there is twice as much. That's because God is provided twice as much. But the fact that this miraculous generous provision, is the glorious God's response Even to their grumbling. It's his answer for their sin and this is wonderful for us because his more miraculous infinitely, more generous provision in response to our student has been the Lord Jesus Christ.

And so you have extraordinary grace displayed in their breakfast that points to the extraordinary grace, that is displayed in the incarnation, in the cross and salvation that God gives gives us. And of course, the miraculous nature of the provision is enshrined in its name because they end up calling it.

The what is it food? Which I'm sure many Israelite mamas had fun with their kids and kids that say what? It's for breakfast and my mom would say that's right. What is it is for breakfast? Haha, And you have mom jokes and dad jokes all around for millions of people But the fact that it was called, what is it was a reminder that it was miraculous.

It wasn't something that had belonged to the ordinary process of creation and there's nothing that behaves like this that you get just as much as you need for five days and then you get twice as much as you need for the six day and you get none on the seventh day and then it repeats again and on the five days that you get twice as much if you or want what just as much as you need, if you keep it it rots and on the day that you get twice, if you keep it, it doesn't.

So it's all wonderful. Miraculous extraordinary But it's daily grace. It's daily grace. That demands daily trust, They had collected just enough for each one but some did not eat to the fill They saved some for later. Now, it's not wrong to to save some of your food for later, and we've seen even recently in the Sabbath school.

Teaching that fasting is something that the Lord has commanded for our spiritual good. It is a means of grace that is a subcategory as it were of the means of grace that that is prayer. But in this case, God had said that in the evening they would eat meat verse 12.

And in the morning, they would be filled with Brett. And so on, that particular morning, you were required to each to eat and to be feel free to eat until you were full. Not to eat and nervousness that. We got to make this stretch because we don't know if there's going to be provision tomorrow.

No, you did know in that particular case because God had said, there would be provision tomorrow And yet God's daily grace requires our daily trust. There are promises in Scripture like as your days so shall your strength? Be in the promise that comes upon the tribe of Asher. At the end of Deuteronomy, That belongs, especially to all the people of God in the true Israel, which is the Lord Jesus and his church.

Those who are united to him. We need to trust the Lord that he is going to give us what we need in a material perspective and especially from in with respect to spiritual things that he is going to give us what we need every day. The Lord Jesus makes this made this command in the Hopewell Home earlier this week in Matthew chapter 6.

So, do not worry about tomorrow, tomorrow has worries of its own, and it's not just don't worry about food and clothing, because he says that, at the end of the passage, in which he said, seek first, the kingdom of God and his righteousness, and all these things will be added to you.

And then he says, do not worry about tomorrow, a marvelous truth there is that he doesn't just provide food and he doesn't just provide clothing, he provides the seeking first. He provides the seeking of his kingdom. He provides a seeking of his righteousness to put it in the Philippians two language.

You can work out your salvation with fear and trembling because it is God who works in, you both to will, and to work according to his good pleasure. So don't even worry about Whether you are going to spiritually be able to honor the Lord in the challenges that face you tomorrow.

He's given you grace for today for the challenges that face you today and he'll carry you through them. And when you wake up the next morning, just like Lamentations says his steadfast love, which is from everlasting two. Everlasting for those who fear in his steadfast love, will come with new mercies in the morning and there will be enough grace tomorrow for what you need.

Do not be anxious about anything but on all things by prayer and supplication with thanksgiving, make your request known to God and the peace of God, which passes all understanding will guard your hearts and your minds in Christ. Jesus Philippians chapter 4. So there's daily grace that the man's daily trust.

And if you're an Israelite in Exodus 16, that means every day you collect that day's mana because you are under obligation to. Trust God that He keeps His Word and if he said there's going to be enough mana tomorrow for tomorrow then you don't worry about tomorrow's mana today and you know, try to keep some and if you do he's gonna rot it anyway.

So he rebukes it. Rubik's set even in that providence. So there's daily grace demands daily trust and then there's weekly grace that demands and fosters divine delight, Notice. Especially what he says about this Sabbath commandment with the gathering twice as much on the sixth day so that you don't have to gather on the seventh day, verse 23, then he said to them.

This is what Yahweh has said. Tomorrow is a Sabbath rest, a holy Sabbath unto Yahweh. So the Sabbath is not a day for enjoying the creation. The Sabbath is a day for enjoying the Creator. The Sabbath is not a day for laboring in the creation or acting upon the creation.

The Sabbath is a day for acting upon the Creator. It's been consecrated unto him and that doesn't mean it. Can't mean that the rest of the days you're not to live. As someone who is consecrated unto God. Obviously, all things being from him and through him, into him demands, as the scripture says that all things be unto his glory.

So when it says, it's consecrated unto him, it's saying that the actions and the pleasures of the day are acting upon him and delighting in him directly. You know, people take recreation exceptions to the Sabbath God being our rest and delight is the heart of the Sabbath. If works are proscribed by the fourth commandment then recreations are even more proscribed that we not take our pleasures in in the creation on that day.

For God is the one in whom we are to take our pleasure. Any highlights, how good and generous? This command is in verse 29, C for Yahweh has given you the Sabbath. Therefore He gives you on the sixth day. Bread for two days. So, the mana was a gift and you got a double gift on the sixth day.

Why? So that you can have you know double mana day. It's was the sixth day. The point of the double gift, No, The double gift was so that they could get an even greater gift on the seventh day. The no man a day was the best one. See if you're a bread lover.

You say. No. Mana day is one man. A day is but double-med, a day. That's the day. And there are people who are still like that. We got to watch out in our lives that we don't take like the Saturday and say, that's really the day in which I get to enjoy myself or as some people do relish it.

That's really the day in which I get to get stuff done the way. The reason that that's actually true

in western society that we have this five-day work week and the sixth day is the day to get stuff done or the seventh day is the day to get stuff done.

Is because we have this heritage of knowing that God himself as his own greatest gift. And so we kept that last day before the Lord's day, in order to knock everything else out and prepare twice as much. So that the whole day on the Lord's day could be spent in delighting in the Lord and how great is the delight of the Lord.

So, they had complained against God because they had not received their life as from God and found their pleasure in God. And God didn't just give them the manner. That was an extraordinarily gracious response to their sin and was a daily response that demanded daily trust but he gave it to them in such a way that the weekly rhythm of the manna would address that complaining heart by saying the Lord is your life and the Lord is your delight, and that's what we're to do.

And keeping the fourth commandment once a week. There's an entire day that says in a completely different way than the other six days. The Lord is my life. The Lord is my delight and that's that needs to be even now, especially that the Lord has given himself to us.

And for us as the living bread who came down from heaven, that needs to be the way that we keep the Lord's day. Saying the Lord as my life and the Lord is my delight and that's worth putting in some extra effort towards the end of the week, If that's the day with which God wants us to start the next one.

The next week. Let's pray. Father, thank you for this portion of your word. Thank you for the marvelously. Gracious. Way miraculously gracious and infinitely. Generous merciful way that you have responded to our sinful hearts and our sinful words and our sinful actions by giving Christ to atone for us.

And to be our righteousness to be God, our life, and God are delight. To be God with us to be Yahweh saves. Thank you, forgiving your son to be our Lord and Savior. Our God, Redeemer our King, our priest, through them. And in whom we draw near to you even in this worship and we pray that you would give us that daily trust that you give us grace enough for each day.

And we pray that you've give us that weekly delight that we would delight in you each week and we pray that you'd give us all of that by your spirits applying Christ to us in his name. Also, we ask it, Amen.