

# The Wilderness of Life

## Bible Marking Notes on Exodus 13 to 17

### Exodus 13

<sup>17</sup>And it came to pass, when Pharaoh had let the people go, that <sup>1</sup>God led them <sup>2</sup>not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people <sup>3</sup>repent when they see war, and they return to Egypt:

<sup>18</sup>But God led the people about, through <sup>4</sup>the way of the wilderness of the Red sea: and the children of Israel went up <sup>5</sup>harnessed out of the land of Egypt.

<sup>19</sup>And Moses took <sup>6</sup>the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

<sup>20</sup>And they took their journey from <sup>1</sup>Succoth, and encamped in <sup>2</sup>Etham, in the edge of the wilderness.

<sup>21</sup>And <sup>3</sup>the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

<sup>22</sup>He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

### Exodus 14

<sup>1</sup>And the LORD spake unto Moses, saying,

<sup>2</sup>Speak unto the children of Israel, <sup>1</sup>that they turn and encamp before <sup>2</sup>Pihahiroth, between <sup>3</sup>Migdol and the sea, over against <sup>4</sup>Baalzephon: before it shall ye encamp by the sea.

<sup>3</sup>For Pharaoh will say of the children of Israel, <sup>5</sup>They are entangled in the land, the wilderness hath shut them in.

<sup>4</sup>And I will <sup>6</sup>harden Pharaoh's heart, that he shall follow after them; and <sup>7</sup>I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

<sup>5</sup>And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, <sup>1</sup>Why have we done this, that we have let Israel go from serving us?

<sup>6</sup>And he made ready his chariot, <sup>2</sup>and took his people with him:

<sup>7</sup>And he took <sup>3</sup>six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

<sup>8</sup>And <sup>4</sup>the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children

### Israel depart from Egypt led by the pillar of cloud Toward the Wilderness

<sup>1</sup> See 1 Cor. 10:1-11 - Israel's journey is a type of our walk to the Kingdom and a foreshadowing of the Second Exodus - Isa. 11:16.

<sup>2</sup> This would have been a journey of 2 weeks (Deut. 1:2), but the path to the Kingdom is not an easy broad way, but a narrow harsh way - Acts 14:22.

<sup>3</sup> nacham - to sigh, that is, breathe strongly; by implication to be sorry; hence repent (change mind). Israel not yet ready for war.

<sup>4</sup> i.e. the way of baptism. For the development of faith and character under trial. Cp. Christ Luke 4:1-2; Deut. 8:2.

<sup>5</sup> chamush - staunch, i.e. able bodied soldiers. Translated "armed" Josh. 1:14; 4:12; Jud. 7:11. Youngs Literal - "and by fifties". Note margin "by rank".

<sup>6</sup> See Joseph's faith - Gen. 50:24-26; Heb. 11:22. His bones were buried in Canaan in Shechem - Josh. 24:32. In contrast, Israel's bones bleached in the desert sun - Num. 14:32-33.

### From Succoth to Etham

<sup>1</sup> "booths"; from root meaning a hut or lair (made of entwined boughs). Used in feast of tabernacles - Lev. 23:39-43. Apparently insecure, but the safest place when God is the foundation - Ps. 27:4-5; 31:20.

<sup>2</sup> "the edge"; i.e. of the wilderness. About to commence their probation.

<sup>3</sup> See Ex. 14:19,24 - the angel of God's presence (Ex. 23:20-23; Isa. 63:9) dwelt in the cloud. Thus Israel were led by the Spirit - Rom. 8:14. Cp. Num. 9:15-23.

### Israel's National Baptism

#### Israel trapped at the Red Sea

<sup>1</sup> i.e. south, down western side of Red Sea into a trap.

<sup>2</sup> "Mouth of the gorges". Area of harsh barren mountains and steep valleys running to the sea.

<sup>3</sup> "Watch tower" - an Egyptian military outpost.

<sup>4</sup> "Baal of winter". Israel's situation appeared bleak.

<sup>5</sup> So they were, but for a purpose. God would be glorified in Israel's 'baptism' - see v.4,18.

<sup>6</sup> chazaq - to fasten upon; seize.

<sup>7</sup> Double aim - death of "old man" (the Egyptian), and the salvation of Israel (through baptism). Baptism acknowledges Yahweh's supremacy over sin. Cp. Ezek. 38:16.

### Pharaoh pursues Israel

<sup>1</sup> The world seeks to retain its slaves in order to justify its own evil. This is part of the struggle in leaving the world behind.

<sup>2</sup> King Sin always takes his people with him.

<sup>3</sup> Six is the number of man - Rev. 13:18. The chariot symbolizes trust in the arm of flesh and prowess of man - Jud. 4:3; Ps. 20:7.

<sup>4</sup> After the 6<sup>th</sup> plague Yahweh intervened to harden Pharaoh's heart. See Paul's reasoning on Ex. 9:16 in Rom. 9:14-23.

<sup>5</sup> ruwm - to rise, rise up, be high, be lofty, be exalted. See use Num. 33:3. Signifies triumph and victory.

of Israel: and the children of Israel went out with an <sup>5</sup>high hand.

<sup>9</sup>But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

<sup>10</sup>And when Pharaoh drew nigh, <sup>1</sup>the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

<sup>11</sup>And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? <sup>2</sup>wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

<sup>12</sup>Is not this the word that we did tell thee in Egypt, saying, <sup>3</sup>Let us alone, that we may serve the Egyptians? For *it had been* <sup>4</sup>better for us to serve the Egyptians, than that we should <sup>5</sup>die in the wilderness.

<sup>13</sup>And Moses said unto the people, Fear ye not, <sup>1</sup>stand still, and see the salvation of the LORD, which he will shew to you to day: for <sup>2</sup>the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

<sup>14</sup> <sup>3</sup>The LORD shall fight for you, and ye shall hold your peace.

<sup>15</sup>And the LORD said unto Moses, <sup>1</sup>Wherefore criest thou unto me? speak unto the children of Israel, that they <sup>2</sup>go forward:

<sup>16</sup>But lift thou up <sup>3</sup>thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

<sup>17</sup>And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

<sup>18</sup>And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

<sup>19</sup>And <sup>1</sup>the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

<sup>20</sup>And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and <sup>2</sup>darkness to them, but it gave light by night to these: so that the one came not near the other all <sup>3</sup>the night.

<sup>21</sup>And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by <sup>4</sup>a strong east wind all that night, and made the sea

### **Israel's faithless murmuring**

<sup>1</sup> Israel walked by sight and not by faith. They were often deflected from the path by the visible because they did not see the "invisible" (Heb. 11:27).

<sup>2</sup> Israel taken "out of Egypt" to be brought in to the Land of Promise. To lose sight of this is disastrous. Cp. Ps. 106:7.

<sup>3</sup> Express a desire to remain enslaved to sin and death when on the verge of baptism. The cost of freedom appears too great.

<sup>4</sup> But see Ex. 15:9. Pharaoh intended to destroy them. No turning back now. So it is with us – Luke 11:26; 2 Pet. 2:20-22.

<sup>5</sup> This was their view of what life in the Truth had in store for them. It proved tragically accurate.

### **Moses encourages the people**

<sup>1</sup> This was not the answer to Israel's problems. God would fulfill His part but action was required by Israel to enter into baptism.

<sup>2</sup> An important principle of baptism. We must leave the "old man" (Egyptians) behind forever – Rom. 6:6.

<sup>3</sup> God leads us to baptism and grants the power to overcome if we will "go forward" (v.15).

### **Yahweh instructs Moses**

<sup>1</sup> Moses was mistaken in calling on Israel to "stand still". They needed to go forward.

<sup>2</sup> Baptism is a voluntary act of obedience. It is only eternally effective if willingly submitted to in full understanding of its implications.

<sup>3</sup> The serpent rod pointing to the sacrifice of Christ – Ex. 4:2-4. See note Ex. 17:5-6. Cp. also context John 3:14-15.



### **Israel's Baptism** **1 Cor. 10:1-2**

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea: And were all baptized unto Moses in the cloud and in the sea."

### **Israel cross the Red Sea**

<sup>1</sup> Called "the angel of his presence" – Isa. 63:9; dwelt in the cloud - Ex. 13:21. The name bearing angel – Ex. 23:20-23; 33:2-3.

<sup>2</sup> Israel separated from the darkness of Egypt by divine light. Based on Gen. 1:4. Testifies to principle of 1 Pet. 2:9-11.

<sup>3</sup> Israel crossed the Red Sea at night seeing by the light of the pillar of fire.

<sup>4</sup> Ps. 106:9 says God "rebuked the Red Sea". Cp. Ex. 15:8.

<sup>5</sup> Ex. 15:8 notes the sea was congealed.

dry *land*, and the waters were divided.

<sup>22</sup>And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* <sup>5</sup>a wall unto them on their right hand, and on their left.

<sup>23</sup>And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

<sup>24</sup>And it came to pass, that in <sup>1</sup>the morning watch <sup>2</sup>the LORD <sup>3</sup>looked unto the host of the Egyptians through the pillar of fire and of the cloud, and <sup>4</sup>troubled the host of the Egyptians,

<sup>25</sup>And <sup>5</sup>took off their chariot wheels, that they drave them <sup>6</sup>heavily: so that <sup>7</sup>the Egyptians said. Let us flee from the face of Israel: for the LORD fighteth for them against the Egyptians.

<sup>26</sup>And the LORD said unto Moses, <sup>1</sup>Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

<sup>27</sup>And Moses stretched forth his hand over the sea, and the sea <sup>2</sup>returned to his strength <sup>3</sup>when the morning appeared; and <sup>4</sup>the Egyptians fled against it; and the LORD <sup>5</sup>overthrew the Egyptians in the midst of the sea.

<sup>28</sup>And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; <sup>6</sup>there remained not so much as one of them.

<sup>29</sup>But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

<sup>30</sup>Thus the LORD saved Israel that day out of the hand of the Egyptians; and <sup>7</sup>Israel saw the Egyptians dead upon the sea shore.

<sup>31</sup>And Israel saw that great <sup>8</sup>work which the LORD did upon the Egyptians: and <sup>9</sup>the people feared the LORD, and believed the LORD, and his servant Moses.

## Exodus 15

<sup>22</sup>So Moses brought Israel from the Red sea, and they went out into <sup>1</sup>the wilderness of Shur; and they went <sup>2</sup>three days in the wilderness, and found no water.

<sup>23</sup>And when they came to <sup>1</sup>Marah, they could not drink of the waters of <sup>1</sup>Marah, for they *were* bitter: therefore the name of it was called Marah.

<sup>24</sup>And the people <sup>2</sup>murmured against Moses, saying, <sup>3</sup>What shall we drink?

<sup>25</sup>And he cried unto the LORD; and the LORD <sup>4</sup>shewed him a tree, *which* when he had <sup>5</sup>cast into

## The Egyptians follow Israel

<sup>1</sup> 2 am to sunrise.

<sup>2</sup> The angel of Yahweh's presence dwelt in the cloud – v.19.

<sup>3</sup> shaqaph – to lean out (as out of a window); i.e. by implication to peep or gaze.

<sup>4</sup> hamam – to put in commotion; hence to disturb, drive, destroy.

<sup>5</sup> Kalisch translates "made their chariot wheels glide out". Septuagint – "clogged the axles of their chariots".

<sup>6</sup> Youngs Literal translates "with difficulty".

<sup>7</sup> In fulfillment of v. 4 & 18. Ps. 77:18 also records there was an earthquake at this time.

## The Egyptians destroyed

<sup>1</sup> The serpent rod is used to bring death to the Egyptians (see note v.16). So baptism into Christ signifies death to the "old man".

<sup>2</sup> Roth. – "returned to its steady flow". Youngs Lit. – "to its perennial flow".

<sup>3</sup> The dawning of a new day for Israel. The Egyptian night was past. Their new life had begun. So it is in baptism.

<sup>4</sup> Roth. – "were fleeing to meet it". RSV – "fled into it".

<sup>5</sup> na'ar – to growl (akin to a word meaning to rustle the mane of a lion); hence to tumble about or shake off. Roth. – "shook off". RSV – "routed".

<sup>6</sup> It appears Pharaoh also died – see Ex. 14:4,18; 15:19; Ps. 136:15.

Paul says that Israel were "baptized unto Moses in the cloud and in the sea" – 1 Cor. 10:1-2. Hence, Israel were types for us (1 Cor. 10:11).

<sup>7</sup> Cp. v.13. In the type the "old man" had been crucified, buried (Ps.106:10-11), and left behind by baptism.

<sup>8</sup> yad – the open hand. Contrast Yahweh's hand of salvation with the hand of the Egyptians (v.30). See also v.8.

<sup>9</sup> This deliverance is constantly presented as the basis on which Yahweh expected obedience from Israel – Ex. 20:2.

## Ex. 15:22-27 - Israel journey from the Red Sea to Elim The wilderness of Shur

<sup>1</sup> Signifies "wall" or "fortification". The Egyptians called it "the wilderness walled out". Region of long rolling sand hills cut by sharp rocky hills forming a wall. Harsh terrain encountered in whole wilderness journey.

<sup>2</sup> Connection with the sacrifice of Christ (Red Sea = baptism into Christ's death).

## Bitter water at Marah

<sup>1</sup> Signifies "bitter". See Ruth 1:20. Vital lesson taught. Life in the Truth is often bitter. Suffering must come before glory.

<sup>2</sup> Clue to Israel's problem. They considered Moses as a miracle worker, but did not look to God.

<sup>3</sup> Cp. Matt. 6:25-31. 3 days before they had seen a miracle with water. Could not God perform another?

<sup>4</sup> The word for "tree" is ets. Used widely of trees and things made of wood, including Haman's "gallows" and the ark of the covenant. Here symbolizes Christ as a righteous "tree" – Ps. 1:3; Jer. 11:19.

<sup>5</sup> shalak – to throw, cast, hurl or fling. Often used in relation to death. Points to the death of Christ which made life's waters sweet by his own bitterness.

<sup>6</sup> From Christ flow waters to give life – Isa. 55:1; John 4:14; 7:37-38.

<sup>7</sup> choq – statute; ordinance; from root meaning to hack or engrave. An important principle was established for Israel here.

<sup>8</sup> mishpat – a verdict; judgement.

<sup>9</sup> nasah – put to the proof, test, try. Trial is God's method to develop faith – 1 Pet. 5:6.

the waters, <sup>6</sup>the waters were made sweet: there he made for them a <sup>7</sup>statute and an <sup>8</sup>ordinance, and there he <sup>9</sup>proved them,

**Marah and Elim** illustrate the two phases of our life in the Truth – first suffering, and then glory. The cross must come before the crown. Israel experienced bitterness in the harshness of the wilderness but finally came to the oasis of Elim where they saw a cameo of the Kingdom.

<sup>26</sup>And said, If thou wilt <sup>10</sup>diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put <sup>11</sup>none of these diseases upon thee, which I have brought upon the <sup>12</sup>Egyptians: for I *am* the LORD <sup>13</sup>that healeth thee.

<sup>27</sup>And they came to <sup>1</sup>Elim, where *were* <sup>2</sup>twelve wells of water, and <sup>3</sup>threescore and ten <sup>4</sup>palm trees: and they encamped there by the waters.

**Elim** was the seventh station of Israel's journey from Egypt beginning with Ramses (see Num. 33:5-9). This pointed forward to the Millennium (the seventh day of the divine purpose with the earth). Here was presented to them a cameo of the Kingdom – Israel and the nations at rest.

## Exodus 16

<sup>1</sup>And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of <sup>1</sup>Sin, which *is* between Elim and <sup>2</sup>Sinai, on the <sup>3</sup>fifteenth day of the second month after their departing out of the land of Egypt.

<sup>2</sup>And the whole congregation of the children of Israel <sup>4</sup>murmured against Moses and Aaron in the wilderness:

<sup>3</sup>And the children of Israel said unto them, <sup>5</sup>Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the <sup>6</sup>flesh pots, and when we did eat <sup>7</sup>bread to the full; for ye have brought us forth into this wilderness, <sup>8</sup>to kill this whole assembly with hunger.

<sup>4</sup>Then said the LORD unto Moses, Behold, <sup>1</sup>I will rain bread from heaven for you; and the people shall go out and <sup>2</sup>gather a certain rate every day, that I may <sup>3</sup>prove them, whether they will walk in my law, or no.

<sup>5</sup>And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

<sup>6</sup>And Moses and Aaron said unto all the children of Israel, At even, <sup>4</sup>then ye shall know that the LORD hath brought you out from the land of

<sup>10</sup> shama shama – to hear, listen to, obey. This was the “statute”. To hearken to God and obey is the way to remove bitterness from life. See use Isa. 55:2.

<sup>11</sup> The diseases of Egypt could be avoided by obeying God's commandments.

<sup>12</sup> Egypt represented sin and death. Obeying God ultimately brings a man to eternal life.

<sup>13</sup> Lit. “your healer”. The Hebrew is rapha – to heal, make healthful. A divine title in Hebrew – Yahweh Rophekah. For the principle that hearing brings healing see Isa. 6:10.

### **Elim – A vision of the Kingdom**

<sup>1</sup> Eylim – palms. From same root as El (title of God). Signifies here “mighty ones” as trees of righteousness (palms – Ps. 92:12).

<sup>2</sup> Twelve “springs” or “fountains” represent Israel in the Kingdom Age providing sustenance to the nations – Isa. 12:3.

<sup>3</sup> 70 is number of the nations – Gen. 10; Deut. 32:8 (Gen. 46:27).

<sup>4</sup> tamar – to be erect; palm tree, date palm. Symbol for righteous men (Ps. 92:12), from all nations – Rev. 7:9.

### **Heavenly sustenance in a barren wilderness**

#### **Murmuring in the wilderness of Sin**

<sup>1</sup> Signifies “bush”. Should have reminded Israel of Moses' experience at the burning bush – Ex. 3:1-2. Though afflicted, they would not perish – Mal. 3:6.

<sup>2</sup> Signifies “thorn bush”. Others suggest “pointed”.

<sup>3</sup> This was a sabbath as there followed 6 days of manna collection, and then another sabbath – see v. 22-23. Cp. Num. 33:3 – can be shown that the Passover was on a Wednesday by working back from this day. Points forward to the day on which Christ was crucified – Luke 23:54-56; 24:1; John 19:31.

<sup>4</sup> liyn – to stop (usually overnight); by imp. to stay permanently. In a bad sense – to be obstinate; to complain.

<sup>5</sup> i.e. in the plagues. Israel had no faith – they chose the brief pleasures of Egypt in preference to the trials and afflictions that lead to the inheritance of the Kingdom.

<sup>6</sup> Boiling pots – symbol of fleshly gratification.

<sup>7</sup> Failed to appreciate principle of Deut. 8:1-3.

<sup>8</sup> Israel's greatest sin – they limited Yahweh and accused Him of evil intent – Ps. 78:40-42.

#### **Promise of bread from heaven**

<sup>1</sup> In contrast to the bread of Egypt manna was “angel's food” and “the corn of heaven” – Ps. 78:23-25. It represented the word of God – Deut. 8:1-3.

<sup>2</sup> Roth. – “gather the portion for a day”. They had to work to gather. In Egypt they “sat” (v.3). The Hebrew for the words “certain rate” is dabar – speech, word (occurs 7 times in chapter). Dabar is often used of the word of God.

<sup>3</sup> nasah – to test, prove. Israel's attitude to God's word was tested by their attitude to the manna. Many of them failed in the first week (v.20, 27).

<sup>4</sup> Connect v.2 & 7. Israel was in fact murmuring against Yahweh, not just Moses and Aaron.

<sup>5</sup> i.e. in the manna, for the glory of Yahweh was manifested on this same day – see v.10.

<sup>6</sup> telunah – grumbings; obstinancy.

<sup>7</sup> At dusk on this Sabbath Yahweh would provide quail – v.13.

<sup>8</sup> On the first day of the week manna would appear in the morning. Their complaint of v.3 would be answered. Ps. 78:25 says they ate “to the full” – cp. v.3, 8.

### **The glory of Yahweh appears**

Egypt:

<sup>7</sup>And <sup>5</sup>in the morning, then ye shall see the glory of the LORD; for that he heareth your <sup>6</sup>murmurings against the LORD: and what are we, that ye murmur against us?

<sup>8</sup>And Moses said, *This shall be*, when <sup>7</sup>the LORD shall give you in the evening flesh to eat, and <sup>8</sup>in the morning bread to the full; for that the LORD heareth your <sup>6</sup>murmurings which ye murmur against him: and what are we? your <sup>6</sup>murmurings are not against us, but against the LORD.

<sup>9</sup>And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, <sup>1</sup>Come near before the LORD: for he hath heard your murmurings.

<sup>10</sup>And it came to pass, <sup>2</sup>as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, <sup>3</sup>the glory of the LORD appeared in the cloud.

<sup>11</sup>And the LORD spake unto Moses, saying,

<sup>12</sup>I have heard the murmurings of the children of Israel: speak unto them, saying, <sup>1</sup>At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

<sup>13</sup>And it came to pass, that at even the quails came up, and covered the camp: and in the morning the <sup>2</sup>dew lay round about the host.

<sup>14</sup>And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a <sup>3</sup>small <sup>4</sup>round thing, as small as the <sup>5</sup>hoar frost on the ground.

<sup>15</sup>And when the children of Israel saw it, they said one to another, <sup>6</sup>It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

<sup>16</sup>This is the <sup>1</sup>thing which the LORD hath commanded, Gather of it every man <sup>2</sup>according to his eating, an omer <sup>3</sup>for every man, according to the number of your <sup>4</sup>persons; <sup>5</sup>take ye every man for them which are in his tents.

<sup>17</sup>And the children of Israel did so, and gathered, some more, some less.

<sup>18</sup>And when they did <sup>6</sup>mete it with an <sup>7</sup>omer, <sup>8</sup>he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

<sup>19</sup>And Moses said, Let no man leave of it till the morning.

<sup>20</sup>Notwithstanding they hearkened not unto Moses; but <sup>9</sup>some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

<sup>21</sup>And they gathered it every morning, every man

<sup>1</sup> Israel needed to draw near to God and confront their doubts.

<sup>2</sup> As Aaron spoke the word of God to Israel the glory appeared. God's glory and word were one. This would be seen again in the manna.

<sup>3</sup> Appeared the same day as their complaint – not next morning (v.7).  
**Quails and Manna feed Israel**

<sup>1</sup> To Jews this was the time “between the evenings” – 3 pm to dusk. Flesh was killed for Israel to eat. This pointed to the death of Christ around 3 pm. Then the glory of Yahweh was seen – cp. earthquake and rending of veil – Matt. 27:51.

<sup>2</sup> Symbol for resurrection – Ps. 110:3; Isa. 26:19. Pointed to Christ's resurrection from the dead. Dew is also a symbol for the word of God – Deut. 32:2.

<sup>3</sup> daq – thin, small, fine. This word is used in 1 Kings 19:12 of the word of God.

<sup>4</sup> chaspas – to peel, shred or scale. Roth. – “a thin flake”.

<sup>5</sup> kephor – covering; frozen dew.

<sup>6</sup> Roth. – “What is that?” Israel did not recognize it as “bread from heaven” and yet it symbolized God's word. Cp. Christ's generation – John 6:26-69.

**Instructions for gathering manna**

<sup>1</sup> dabar – word. The manna was a type of this “word”.

<sup>2</sup> Roth. – “what he needeth for eating”.

<sup>3</sup> gulgoleth – skull or head.

<sup>4</sup> nephesh – breathing creature. Margin – “souls”.

<sup>5</sup> The father was responsible to provide manna (God's word) for the family.

<sup>6</sup> Roth. – “measured it”.

<sup>7</sup> About 2 litres.

<sup>8</sup> Cited by Paul in 2 Cor. 8:15 in relation to sharing excess with those who do not have enough.

<sup>9</sup> Some were rebellious, chiefly the mixt-multitude - Num. 11:4-6. Being devoid of faith, they tested God's word.

<sup>10</sup> Israel needed to rise early. A lesson for us to give the first and best hours to the gathering of spiritual food.

#### **The Manna of the Sabbath day**

##### **Manna as a type of Christ – Three types of Manna**

- \* Corrupted after 1 day = Christ's mortality.
- \* Lasted over “weekend” = Christ did not see corruption in the grave – Acts 2:31.
- \* Incorruptible = Christ's immortality.

<sup>1</sup> bashal – to boil up.

##### **Manna as a type of Christ – “I am the bread of life” John 6:35**

- \* Like the wilderness generation the Jews of Christ's day failed to perceive “the bread from heaven” (John 6).

according to his eating: and <sup>10</sup>when the sun waxed hot, it melted.

<sup>22</sup>And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

<sup>23</sup>And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and <sup>1</sup>seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

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

<sup>25</sup>And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

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

<sup>27</sup>And it came to pass, *that* <sup>1</sup>there went out some of the people on the seventh day for to gather, and they found none.

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

<sup>29</sup>See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

<sup>30</sup>So the people rested on the seventh day.

<sup>31</sup>And the house of Israel called the name thereof Manna: and it *was* like <sup>2</sup>coriander seed, white; and the taste of it *was* like <sup>3</sup>wafers made with honey.

<sup>32</sup>And Moses said, This *is* the <sup>1</sup>thing which the LORD commandeth, Fill an omer of it <sup>2</sup>to be kept for your generations; <sup>3</sup>that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

<sup>33</sup>And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

<sup>34</sup>As the LORD commanded Moses, so Aaron laid it up <sup>4</sup>before the Testimony, to be kept.

<sup>35</sup>And the children of <sup>5</sup>Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, <sup>6</sup>until they came unto the borders of the land of Canaan.

<sup>36</sup>Now an omer *is* the tenth *part* of an ephah.

## Exodus 17

### Some go out on the Sabbath

<sup>1</sup> Some in Israel were incorrigible; no word from God made an impression on them – Ps. 106:13,24-25: 78:22,56.



<sup>2</sup> gad – an aromatic seed, white in colour – Num. 11:7.

<sup>3</sup> tsappiyichith – a flat thin cake (hence unleavened).

### The incorruptible manna

<sup>1</sup> dabar – word.

<sup>2</sup> This means it was incorruptible. Represented immortality. Called “the hidden manna” – Rev. 2:17.

<sup>3</sup> It was placed inside the ark of the covenant and therefore could not be seen. Required faith on the part of Israel to “see the invisible” – Heb. 11:27.

<sup>4</sup> As the ark was not yet constructed it was probably placed in “the tent of meeting” (Ex. 33:7). See Heb. 9:4; 1 Kings 8:9.

<sup>5</sup> i.e. for a full probation period. The manna represents the word of God which is the mainstay of our life in the Truth.

<sup>6</sup> The manna ceased as soon as Israel crossed the Jordan into their inheritance – Josh. 5:12. Type of entry into Kingdom.

### Water from the Rock and war with Amalek Rephidim – Water from the Rock

<sup>1</sup> Youngs Lit. – “on their journeyings”. See Num. 33:12-14.

<sup>2</sup> Roth. – “at the bidding of Yahweh”; i.e. by the cloud moving – Ex. 13:21-22. Therefore the movement of the cloud was synonymous with the commandment of God.

<sup>3</sup> “Balusters” (a railing as spread along); hence “places of rest”. Gesenius – props or supports. Terrain changed from sandy desert to barren mountains with narrow winding ravines. Water very scarce.

<sup>4</sup> ruwb – to toss, i.e. grapple; hence to wrangle or hold a controversy.

<sup>5</sup> nasah – to test. Roth. – “put Yahweh to the proof”; cp. v.7. Israel reversed the roles. God brought them into the wilderness to “prove” their faith, but they continually tested Him.

<sup>6</sup> See note Ex. 16:6. Israel’s anger is directed toward Moses – in fact they were blaspheming God – Num. 14:22.

<sup>7</sup> Israel’s faithlessness was to lead to a dramatic portrayal of God’s work in Christ. They strove with Yahweh who was manifested in “the angel of his presence” (Isa. 63:9) as a type of Christ in the events that followed – Deut. 33:8.

<sup>8</sup> In the type they represented the leaders of Israel who were instrumental in securing the crucifixion of Christ – Matt. 23:2.

<sup>1</sup>And all the congregation of the children of Israel journeyed from the wilderness of Sin, <sup>1</sup>after their journeys, <sup>2</sup>according to the commandment of the LORD, and pitched in <sup>3</sup>Rephidim: and *there was* no water for the people to drink.

<sup>2</sup>Wherefore the people did <sup>4</sup>chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why <sup>4</sup>chide ye with me? wherefore do ye <sup>5</sup>tempt the LORD?

<sup>3</sup>And the people thirsted there for water; and <sup>6</sup>the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

<sup>4</sup>And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

<sup>5</sup>And the LORD said unto Moses, <sup>7</sup>Go on before the people, and <sup>8</sup>take with thee of the elders of Israel; and <sup>9</sup>thy rod, wherewith thou smotest the river, take in thine hand, and go.

<sup>6</sup>Behold, <sup>10</sup>I will stand before thee there <sup>11</sup>upon the rock in <sup>12</sup>Horeb; and thou shalt smite the rock, and <sup>13</sup>there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

<sup>7</sup>And he called the name of the place <sup>14</sup>Massah, and <sup>15</sup>Meribah, because of the <sup>16</sup>chiding of the children of Israel, and because they <sup>17</sup>tempted the LORD, saying, <sup>18</sup>Is the LORD among us, or not?

<sup>8</sup> <sup>1</sup>Then came Amalek, and <sup>2</sup>fought with Israel in Rephidim.

<sup>9</sup>And Moses said unto <sup>3</sup>Joshua, <sup>4</sup>Choose us out men, and go out, <sup>5</sup>fight with Amalek: to morrow I will stand on the top of the hill with <sup>6</sup>the rod of God in mine hand.

**For the joy that was set before him – Heb. 12:2**  
Joshua (Jesus) had set before him Moses, Aaron and Hur who typed Christ in 3 aspects – Prophet, Priest and King.

<sup>10</sup>So Joshua did as Moses had said to him, and fought with Amalek: and <sup>7</sup>Moses, <sup>8</sup>Aaron, and <sup>9</sup>Hur went up to the top of the hill.

<sup>11</sup>And it came to pass, when Moses <sup>10</sup>held up his hand, that Israel prevailed: and when he <sup>11</sup>let down his hand, Amalek prevailed.

<sup>12</sup> <sup>12</sup>But Moses' hands were heavy; and they took a <sup>13</sup>stone, and put *it* under him, and he sat thereon; and Aaron and Hur <sup>14</sup>stayed up his hands, the one on the one side, and the other on the other side; and his hands were <sup>15</sup>steady <sup>16</sup>until the going down of the sun.

<sup>9</sup> The serpent rod – Ex. 4:2-3. Related to sin and death. Represents the means of smiting Christ; i.e. the cross.

<sup>10</sup> An angel called “the man thy holy one” is a type of Christ in this incident – Deut. 33:8.

<sup>11</sup> tzur – a huge boulder or rock. Paul says “that rock was Christ” (1 Cor. 10:4). Type of Christ in first advent – mortal, could be struck (crucified).

<sup>12</sup> “desolate”.

<sup>13</sup> Living waters flow from Christ – John 4:14; 7:37-39.

<sup>14</sup> “Temptation”; a testing (from nasah v.5).

<sup>15</sup> “Strife” or “contention” (from ruwb v.2).

<sup>16</sup> riyb – a contest.

<sup>17</sup> nasah – to test.

<sup>18</sup> The cloud, pillar of fire, quails and manna were among the many proofs that God was with them. This was an amazing demonstration of faithlessness – Ps. 95:8-10; 106:13.

#### **War with Amalek**

<sup>1</sup> “Strangler of the people” or “warlike”. They came for the water.

<sup>2</sup> Contrast with normal approach – ambush of stragglers – Deut. 25:17-18. See also Num. 24:20 & 27. Type of the “world”.

<sup>3</sup> “Yah shall save” (Gr. Jesus). First mention in scripture. Revealed as a type of Christ.

<sup>4</sup> bachar – to try; select. The first work of Joshua (Jesus) was to select men (enosh – weak, mortal men) for the warfare of faith.

<sup>5</sup> Name used 7 times in chapter – covenant number as Gen. 3:15 is basis (see v.16). Amalek represents the serpent – sin.

<sup>6</sup> The serpent rod (v.5). This represented the cross on which Christ was crucified.

<sup>7</sup> The prophet like Christ – Deut. 18:18.

<sup>8</sup> High priest elect – Type of Christ as future high priest.

<sup>9</sup> “White linen” (Rev. 19:8). Of tribe of Judah (Ex. 31:2). Type of Christ as future king.

<sup>10</sup> The attitude of prayer – Ps. 141:2; 1 Tim. 2:8. Christ prevailed over sin through prayer – Heb. 5:7-10.

<sup>11</sup> nuach – to rest.

<sup>12</sup> In the garden of Gethsemane Christ’s trials were “very heavy” – Matt. 26:37.

<sup>13</sup> eben – building stone. Used of Christ as corner stone of God’s house – Ps. 118:22; Zech. 3:9.

<sup>14</sup> Both hands were fixed to the rod (cross). This symbolized the victory of Christ over the power of sin on the cross.

<sup>15</sup> emunah – firmness; also by a figure sig. moral fidelity.

<sup>16</sup> i.e. until death (in the type) – Luke 23:44-45.

<sup>17</sup> chalash – to prostrate; to overthrow. So Christ triumphed over sin in his crucifixion – Col. 2:15.

<sup>18</sup> Symbol for the word of God – Heb. 4:12. Source of Christ’s triumph.

<sup>19</sup> zikron – a memento. Established the principle of Gen. 3:15 before Israel.

<sup>20</sup> For the benefit of Christ who would see his work portrayed in this incident.

<sup>21</sup> God’s purpose is to ultimately destroy sin and death from the earth (1 Cor. 15:24-26) – Amalek is set forth as a type of the serpent power.

<sup>22</sup> Christ is our altar – Heb. 13:10. Nissi is the Hebrew nes – pole. This is first occ. – the second is in Num. 21:8-9 (context is Christ’s crucifixion). This name means “He who will be manifested on a pole”; i.e. God’s salvation manifested through Christ on the cross.

<sup>23</sup> The Companion Bible translates - “Surely the hand (lifted up) upon the banner of Yah (is to swear): for the war of Yahweh against Amalek is to be from generation to generation”. This is a clear reference to Gen. 3:15.

<sup>13</sup>And Joshua <sup>17</sup>discomfited Amalek and his people with <sup>18</sup>the edge of the sword.

<sup>14</sup>And the LORD said unto Moses, Write this *for* a <sup>19</sup>memorial in a book, and <sup>20</sup>rehearse it in the ears of Joshua: for <sup>21</sup>I will utterly put out the remembrance of Amalek from under heaven.

<sup>15</sup>And Moses built an altar, and called the name of it <sup>22</sup>Jehovah-nissi:

<sup>16</sup>For he said, <sup>23</sup>Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

#### **Abbreviations**

RSV – Revised Standard Version

Roth. – J.B. Rotherham's Emphasised Bible

Ygs. Lit. – Young's Literal Translation

Cp. - Compare