



## CABC Life Group Discussion Guide

RESET • NEW MANNA FOR A NEW DAY • EXODUS 16 • 5/23/2021

### MAIN POINT

Despite the Israelites' grumbling and lack of faith, God provided for them still.

### INTRODUCTION

Although God had already performed mighty miracles on their behalf, the Israelites lacked faith and were grumbling about their circumstances. Rather than trusting God, who had already proven Himself, they speculated about returning to slavery in Egypt. Today's study leads us to a few important questions: Will we trust in the days of the past or will we trust God for today? Will we take matters into our own hands, or will we trust God to provide what we can't provide for ourselves? When our faith is challenged, will we lose hope or will we stir our faith by reminding ourselves of all the ways that God has already come through for us?

**What stood out to you in this week's message? Share and discuss with your group.**

**Have you ever experienced a time when God provided for you in an unexpected way? If so, what happened?**

**Do you think our faith is challenged or built during times of uncertainty? Do you think it's possible for both to happen simultaneously? If so, how?**

### UNDERSTANDING

Use this section to read the Bible together and talk about it.

| ASK A VOLUNTEER TO READ EXODUS 16:1-20.

At first, the Israelites obeyed and gathered the prescribed amount of manna. Moses reminded them not to keep it until morning but consume the day's amount on the same day it was gathered. The only exception was the day before the Sabbath, when they were allowed to gather

enough for two days. On all other occasions, God would provide on a daily basis and there was no need to hoard for the next day. This addressed the spiritual principle of learning to wait on God and trust Him for daily provision. It would be a trait the Israelites would desperately need in the coming years. But some people disobeyed the orders. Some hoarded the manna until the following day, causing it to spoil and be covered with maggots.

**Why do you think God provided the manna on a daily basis rather than a weekly or monthly basis? What does this teach us about the way God will provide for us? Why do we need to seek Him daily?**

**What are things you rely on God for on a daily basis? How might our “lack” actually be a gift that keeps us close to God?**

**Why is it tempting to “obey at first” but then lose faith and take matters into our own hands?**

God intends for His children to seek Him on a daily basis. In this sense, desperation or a season of need can be a true spiritual gift because it keeps us close to God. God asks us to live each day trusting Him for our needs. Remembering all the ways God provides for us is an excellent habit to cultivate. It will increase our gratitude and build our faith. Most notably, when we are mindful of all the ways God provides for us, we will give Him the thanksgiving He rightfully deserves.

## APPLICATION

Discuss how to apply what you have studied.

**What challenging circumstances are you facing that will, hopefully, help you stay close to God and seek Him on a daily basis? How has today’s study changed your perception of what you are facing?**

**It’s easy to diagnose the Israelites’ lack of faith in these verses, but in what ways might modern-day believers demonstrate a similar degree of unbelief?**

**In what areas do you believe we as a church need to trust God for today and for the days ahead?**

## PRAYER

Give thanks to God for all the ways He provides for His people. Ask Him to teach us to pray far more than we complain. Pray each of us will be quick to remember all the ways He has led us and provided for us.

# COMMENTARY

## | EXODUS 16:1-36

16:1. Wilderness of Sin uses a transliterated Hebrew word that may be a shortened form of Sinai. The traditional site of Mount Sinai, Jebel Musa in Arabic, is in the southern Sinai Peninsula. Other proposed sites for Mount Sinai are in central and northern Sinai and east of the Gulf of Aqaba. Only a month had passed since the Israelites had left Egypt.

16:2-3. This time Israel's complaint is longer and more hostile. The people's memory was short and their hearts ungrateful. If God were going to let them die, they would rather He had done so in Egypt. This discounted the actions of the Lord's hand for them in the past as well as in the future (cp. 2Sam 24:13-14,17).

16:4. During the time between the exodus and the giving of the covenant at Sinai, the Lord and Israel tested each other, the Lord looking to see whether or not the Israelites would trust Him and obey Him after experiencing all His efforts on their behalf. The Israelites were attempting to put God in the position of meeting their demands. In the process of these experiments, dominant qualities and values of both are displayed (v. 4; 15:25-26; 17:2,7; 20:20; cp. Num 14:22; Ps 78:17-22). Follow My instructions is lit "walk in My instructions." Since walking is the most common way for humans to move around, it is good terminology for talking about conduct of life (18:20; Lv 18:4; Dt 5:33; 8:6; Pr 1:15; 10:9; Eph 2:10; 4:1).

16:6-8. The Lord continued to act to give knowledge of Himself and reveal His glory (6:6; 7:17; 8:10,22; 9:14,29; 10:2; 11:7; 14:4,17-18). Who are we is lit "What are we?" Moses' use of the interrogative pronoun that usually refers to things rather than people presents himself and Aaron as unimportant in the situation. Their grumbling against Moses and Aaron was in fact a complaint against the Lord.

16:10. Like its English rendering, the Hebrew word for glory refers to God's excellence on display, often in action, as here. It can also refer to the recognition of that excellence, as when someone is said "to give glory."

16:13. Unlike manna, quail did not become part of the daily fare of the Israelites (Num 11:4-6,13,31-32). When quail migrate between Europe and Africa, they fly over northern Sinai, are subject to the prevailing winds, and need to rest after flying over the Mediterranean Sea.

16:18-19. Those who ignored the instruction not to keep any of the manna overnight presumably went without enough to eat. They failed to enjoy the Lord's provision because of their distrust.

16:23-26. Sabbath is an anglicized form of the Hebrew word shabbath, associated with a verb meaning “cease, stop, rest” (v. 30; 5:5; 31:12-17; Gen 8:22).

16:28. The rhetorical question expresses the Lord’s displeasure and returns to the theme of testing for obedience (v. 4; 15:25-26). The Israelites’ refusal to keep the Lord’s commands put them in the company of Pharaoh, who refused to humble himself (4:23; 7:14; 10:3; cp. Dt 8:16).

16:29. Pharaoh had refused to give the Israelites any days of rest, and he had withheld the straw needed for their work. But the Lord provided a day of rest each week and the food the Israelites needed for that day of rest.

16:31-36. The name manna is the anglicized form of the Hebrew word man (interrogative “What?”), which partially echoes the question in verse 15, (Hb) man hu’; “What is it?” No naturally occurring substance matches the description, constancy, and duration of manna well enough to account for it. The testimony is a shortened form of “the ark of the testimony,” the box that would later contain the Ten Commandments and would testify about the covenant the Lord had given Israel (25:16,21; 26:33; 30:36; 31:18; Num 17:1-10). The construction of the ark is described in Ex 37:1-9, so it was not built until after 16:33-34. God continued sending the manna until the day after the Israelites first ate food grown in their new land (Jos 5:12). So Moses’ instructions to Aaron here could have been given any time after the tabernacle was built.

16:36. The measure of about two quarts (Hb ‘omer) appears only in Exodus 16. Apparently the ephah remained in use longer than the ‘omer. The passing of a generation or a change in region can make such explanations helpful.