

LESSON 15 EXODUS 14-17

THE SECOND BOOK OF MOSES CALLED EXODUS CHAPTER 14

Israel goes out of Egypt—They pass through the Red Sea on dry ground—The Lord overthrows the Egyptians in the midst of the sea.

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they ^aturn (Heb return) and encamp before Pi-hahiroth, between ^bMigdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. (Some modern scholars have argued that Moses did not take Israel directly to and then through the Red Sea proper (the Gulf of Suez branch of the Red Sea), but rather through the “Reed Sea,” since in Hebrew *Yam Suph* means “The Reed Sea.” These scholars believe the area crossed was a marshy lowland near the Bitter Lakes. (See the map of the Exodus in Maps and Charts). They maintain that the chariots of the Egyptians bogged down in the mud and then the soldiers drowned when higher waters came in. But Latter-day Saints have information that the Exodus account is correct. Both the Book of Mormon and the Doctrine and Covenants state directly that it was the Red Sea (see 1 Nephi 17:24–27; D&C 8:3). Exodus 14:22, 29 says that “the waters were a wall unto them on their right hand, and on their left,” certainly implying more than passing through a marshy area dried by a sudden wind. The Lord may have had at least two reasons for taking Israel through the Red Sea. First, the action displayed His awesome and great protective power. He was the only warrior in this battle against one of the most formidable armies in the world. Therefore, this event was the prelude and proof of His demand henceforth for trust and obedience. Second, when that battle was over, the power of the Egyptian army was destroyed. The time necessary for rebuilding Egypt’s power left Israel unmenaced until she became established in the promised land. Paul taught that the passage through the Red Sea and the overshadowing of the cloud or pillar of fire were clearly types or symbols of the baptism of water and fire (see 1 Corinthians 10:1–4). Institute Manual, 120-21)

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in. (Pharaoh will think that they are stuck and unable to progress because of the large number of people and that it may look like they are back-tracking a little.)

4 ^aAnd I (Pharaoh) will harden Pharaoh’s (his) heart, that he shall follow after them; and I will be honoured ^bupon (or by) Pharaoh, and upon all his ^chost; (or army) that the Egyptians may ^dknow that I *am* the LORD. And they did so.

5 ¶ 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, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen ^achariots, and ^ball the chariots (ie all the other chariots) of Egypt, and captains over every one of them.

8 ^aAnd the LORD (Pharaoh) hardened the (his) heart of Pharaoh king of Egypt, and he pursued after the children of Israel (:) and the children of Israel went out ^bwith an ^chigh hand (ie in defiance).

9 But the Egyptians ^apursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside ^bPi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: (They lost their faith) and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to ^adie in the wilderness? wherefore hast thou ^bdealt thus with us, to carry us forth out of Egypt? (They murmur against the Lord. How quickly do we complain when things don't go our way?)

12 Is not this the ^aword (or thing) that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to ^bserve the Egyptians, than that we should die in the wilderness. (We knew this would happen. Why didn't you just leave us alone?)

13 ¶ And Moses said unto the people, Fear ye not, (Have faith) stand still, and see the salvation of the LORD, which he will ^ashew to you (Heb accomplish for you) to day: (You're going to see a miracle today.) for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. (Your pursuers we perish.)

14 The LORD shall ^afight for you, and ye shall hold your ^bpeace. (Be quiet and know that I am God.)

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: (Don't stop here. Go into the sea, have faith.)

16 But lift thou up thy ^arod, and stretch out thine hand over the sea, and ^bdivide it: and the children of Israel shall go on ^cdry ground through the midst of the sea. (Moses had previously been told that he would do this. Now is the time for it to happen.)

17 ^aAnd I (say unto thee), behold, I will ^bharden the hearts of the Egyptians (shall be hardened), and they shall follow them(:); and ^cI will get me honour upon Pharaoh (Heb I will be honored by Pharaoh and by all his army, etc.), and upon all his host, upon his chariots, and upon his horsemen.

18 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.

19 ¶ And the ^aangel of God, which went before the camp of Israel, removed and went behind them; and the ^bpillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; ^aand it was a cloud and ^bdarkness to them (the Egyptians), but it gave light by night to these (the Israelites,): so that the one came not near the other all the night.

21 And Moses stretched out his hand over the ^asea; and the LORD ^bcaused the ^csea to ^dgo back by a strong east wind all that night, and made the sea ^edry land, and the ^fwaters were ^gdivided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. ("A strong wind blowing from the east, at the moment of the setting in of the ebb-tide, might so drive back the waters that towards the sea they would be some feet higher than on the shore side. Such a phenomenon is frequently observed in lakes and inland seas; and if there were, as there would very probably be, at the head of the gulf, any inequality in the bed of the sea, or any chain of sand-banks dividing the upper part of the gulf into two basins, that portion might be blown dry, and a path very soon left with water on either side. As the parting of the sea was caused by an east wind, the sudden veering of this wind to the opposite quarter at the moment of the return tide would bring the waters back with unusual rapidity. This seems to have been actually the case, for we find that the waters returned, not with a sudden rush, overwhelming the Egyptians at once, but gradually, and at first, as we might expect, saturating the sand, so that 'it took off their chariot-wheels that they drave them heavily.' In the hurricane and darkness of the night this would naturally cause such a panic and confusion as to seriously retard them in their passage; but, in the meantime, the waters were too surely advancing upon them, and when morning broke, Israel saw the Egyptians dead upon the sea-shore? The verse last quoted seems to show conclusively that the wind did veer round to the west, for otherwise, with the east wind still blowing, the corpses of Pharaoh and his host would have been driven away from the Israelites, and thrown upon the opposite shore." Parallel instances are referred to by Dean Stanley (Sinai and Palestine, P. 34), notably that of the bed of the river Rhone being blown dry by a strong northwest wind. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 6)

23 ¶ 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.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And ^atook (or bound) off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine ^ahand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to ^ahis strength when the morning appeared; and the Egyptians fled ^bagainst it (ie its normal condition); and the LORD overthrew the ^cEgyptians in the midst of the sea.

28 And the ^awaters returned, and ^bcovered the chariots, and the horsemen, and all the host of Pharaoh that came into the ^csea after them; there remained not so much as ^done of them.

29 But the children of Israel walked upon ^adry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the LORD ^asaved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and ^abelieved the LORD, and his servant Moses. (What is the message of the Exodus? God answers our prayers. Our trials will not be shortened until it is for our best. There is no trial so big but that the Lord can't help us if we trust in him. Have faith and come out of our personal bondage. Yes we will have moments of doubt, like the Israelites, but if we hold fast to the Savior, all things will work together for our good. Why is there not much in Egypt's history of Joseph, Moses and the Israelite Exodus? (9-3) Details of the deliverance: Wheels fall from the chariots. Exodus 14:24-25. Israel walks on dry ground in the Red Sea. Exodus 14: 21, 22, 29.

CHAPTER 15

Israel sings the song of Moses—They extol the Lord as a man of war, and rejoice in their deliverance from Egypt—Waters of Marah healed—The Lord promises to free Israel from the diseases of Egypt.

1 THEN ^asang Moses (Tradition informs us that the "Song of Moses" was sung in sections (one for each Sabbath) in the Temple, at the close of the Sabbath-morning service. The Song of Moses consists of three stanzas (Exodus 15:2-5, 6-10, and 11-18), of which the first two show the power of Jehovah in the destruction of His enemies, while the third gives thanks for the result, in the calling of Israel to be the kingdom of God, and their possession of the promised inheritance. Alfred Edersheim, Bible History Old Testament, Exodus Chapter 7) and the children of Israel this song unto the LORD, and spake, saying, I will ^bsing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The ^aLORD is my ^bstrength and song, and he is become my ^csalvation: he is my God, and I will ^dprepare (Heb praise him) him a habitation; my father's God, and I will ^eexalt him.

3 The LORD is a man of ^awar: the LORD is his ^bname.

4 Pharaoh's ^achariots and his host hath he ^bcast into the sea: his chosen captains also are drowned in the ^cRed (or Reed Sea) sea.

5 The depths have covered them: they sank into the bottom as a ^astone.

6 Thy ^aright ^bhand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as ^astubble.

8 And with the blast of thy nostrils the ^awaters were gathered together, the floods stood upright as an ^bheap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will ^apursue, I will overtake, I will divide the spoil; my ^blust (Heb soul; ie desire) shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* ^alike unto thee, O ^bLORD, among the gods? who *is* like thee, glorious in ^choliness, ^dfearful (or be praised with awe) *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast ^aled forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall ^ahear, *and* be afraid: sorrow shall take hold on the inhabitants of ^bPalestina. (or Philistia)

15 Then the ^adukes (Heb chiefs) of ^bEdom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall ^cmelt away.

16 ^aFear and ^bdread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till ~~the~~ (thy) people pass over, *which* thou hast ^cpurchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the ^aSanctuary, O Lord, *which* thy hands have established.

18 The ^aLORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And ^aMiriam the ^bprophetess, the ^csister of Aaron (and Moses), took a ^dtimbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, ^aSing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of ^aShur; and they went three days in the wilderness, and found no water. (As Israel looked in the morning light across the now quiet sea, into which Jehovah had so lately shaken the pursuers of His people, their past danger must have seemed to them greater than ever. Along that defile, the only practicable road, their enemies had followed them. Assuredly the sea was the only pathway of safety to them, and in that sea they had been baptized unto Moses, and unto Moses' God. And now, as they turned towards the wilderness, there seemed to stand before them, and to extend all along their line of vision, east and north, a low range of bare limestone hills, that bounded the prospect, rising like a wall. Accordingly they called this the wilderness of Shur, or of "the wall." (Exodus 15:22) This then was the wilderness, fresh, free, and undisputed! But this also was that "great and terrible wilderness," so full of terror, danger, and difficulty, (Deuteronomy 8:15; 32:10) through which they must now pass. Under the shadow of that mass of rocky peaks, along the dry torrent-beds which intersect them, through the unbroken stillness of that scenery, of which grandeur and desolateness are the characteristics, led their way. A befitting road to such a sanctuary as Sinai! But what contrast in all around to the Egypt they had left behind only a few hours! When we think of the desert through which Israel journeyed, we must not picture to ourselves a large, flat, sandy tract, wholly incapable of cultivation. In fact it is in almost every particular quite the contrary. That tract of land which bears the name of the Peninsula of Sinai, extends between the Gulf of Suez on the west, and that of Akaba (or the Persian Gulf) on the east. Its configuration is heart-shaped, the broader part lying towards Palestine, the narrower, or apex, stretching southwards into the sea. It really consists of three distinct portions. The northern, called the Wilderness of Tih, or, "of the Wandering," is pebbly, high table-land, the prevailing color being that of the gray limestone. Next comes a broad belt of sandstone and yellow sand, the only one in the desert of the Exodus. To the south of it, in the apex of the peninsula, lies the true Sinaitic range. This portion bears the name of the Tor, and consists in the north chiefly of red sandstone, and in the center of red granite and green porphyry. The prevailing character of the scenery is that of an irregular mass of mountains, thrown together in wild

confusion. The highest peak rises to about 9,000 feet. Between these wind what seem, and really are, torrent-beds, filled, perhaps, for a very short time in winter, but generally quite dry. These are called Wadies, and they form the highway through the wilderness. Here and there, where either a living spring rises, or the torrent has left its marks, or where the hand of man is at work, cultivated patches, fair and fruitful, are found; palm-trees spring up, even gardens and fields, and rich pasture ground. But, generally, the rocky mountain-sides are bare of all vegetation, and their bright coloring gives the scenery its peculiar character. The prevailing tints are red and green; but this is varied by what seems a purple, rose, or crimson-colored stream poured down the mountain side, while, occasionally, the green of the porphyry deepens into black. Over all this, unbroken silence prevails, so that the voice is heard in the pure air at extraordinary distances. Besides the cultivated or fruitful spots already mentioned, and tiny rock-flowers, and aromatic herbs, the vegetation of the wilderness consists chiefly of the caper-plant, the hyssop of the Bible, which springs from the clefts of the rocks and hangs down in gay festoons; the "thorn," a species of acacia; another species of the same tree, the Shittim-wood of Scripture, of which the framework of the Tabernacle was made; the white broom, or juniper of Scripture; and the tamarisk, which, at certain seasons of the year, produces the natural manna. This leads us to say, that it were a mistake to suppose that the wilderness offered no means of support to those who inhabited it. Even now it sustains a not inconsiderable population, and there is abundant evidence that, before neglect and ravages had brought it to its present state, it could, and did, support a very much larger number of people. There were always Egyptian colonies engaged in working its large copper, iron, and turquoise mines, and these settlers would have looked well to its springs and cultivated spots. Nor could the Israelites, any more than the modern Bedouin, have had difficulty in supporting, in the desert, their numerous herds and flocks. These would again supply them with milk and cheese, and occasionally with meat. We know from Scripture that, at a later period, the Israelites were ready to buy food and water from the Edomites, (Deuteronomy 2:6) and they may have done so from passing caravans as well. Similarly, we gather from such passages as Leviticus 8:2, 26, 31; 9:4; 10:12; 24:5; Numbers 7:13, and others, that they must have had a supply of flour, either purchased, or of their own sowing and reaping, during their prolonged stay in certain localities, just as the modern Bedouin still cultivate what soil is fit for it. Such was the wilderness on which Israel now entered. During the forty years that Moses had tended the flocks of Jethro, its wadies and peaks, its pastures and rocks must have become well known to him. Nor could the Israelites themselves have been quite ignorant of its character, considering the constant connection between Egypt and the desert. We are therefore the more disposed to attach credit to those explorers who have tried to ascertain what may have been the most likely route taken by the children of Israel. This has of late years been made the subject of investigation by scholars thoroughly qualified for the task. Indeed, a special professional survey has been made of the Desert of Sinai. The result is, that most of the stations on the journey of Israel have been ascertained, while, in reference to the rest, great probability attaches to the opinion of the explorers. Alfred Edershiem, Bible History Old Testament, Exodus, Chapter 8)

23 ¶ And when they came to ^aMarah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people ^amurmured against Moses, saying, What shall we drink? (They complain again.)

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the ^awaters were made sweet: there he made for them a statute and an ordinance, and there he ^bproved them, (The accounts of travelers quite agree with the narrative of the Bible. Three days' journey over pebbly ground through desert wadies, and at last among bare white and black limestone hills, with nothing to relieve the eye except, in the distance, the "shur," or wall of rocky mountain which gives its name to the desert, would bring the weary, dispirited multitude to the modern Hawwarah, the "Marah" of the Bible. Worse than fatigue and depression now oppressed them, for they began to suffer from want of water. For three days they had not come upon any spring, and their own supplies must have been well-nigh exhausted. When arrived at Hawwarah they found indeed a pool, but, as the whole soil is

impregnated with nitre, the water was bitter (Marah) and unfit for use. Luther aptly remarks that, when our provision ceases, our faith is wont to come to an end. It was so here. The circumstances seemed indeed hopeless. The spring of Hawwarah is still considered the worst on the whole road to Sinai, and no means have ever been suggested to make its waters drinkable. But God stilled the murmuring of the people, and met their wants by a miraculous interposition. Moses was shown a tree which he was to cast into the water, and it became sweet. Whether or not it was the thorny shrub which grows so profusely at Hawwarah, is of little importance. The help came directly from heaven, and the lesson was twofold. "There He made for them a statute and an ordinance, and there He proved them." (Exodus 15:25) The "statute," or principle, and "the ordinance," or fight, was this, that in all seasons of need and seeming impossibility the Lord would send deliverance straight from above, and that Israel might expect this during their wilderness-journey. This "statute" is, for all times, the principle of God's guidance, and this "ordinance" the right or privilege of our heavenly citizenship. But He also ever "proves" us by this, that the enjoyment of our right and privilege is made to depend upon a constant exercise of faith. Alfred Edershiem, Bible History Old Testament, Exodus, Chapter 8)

26 And said, If thou wilt ^adiligently ^bhearken 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 ^ckeep all his statutes, I will put none of these ^ddiseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that ^ehealeth thee.

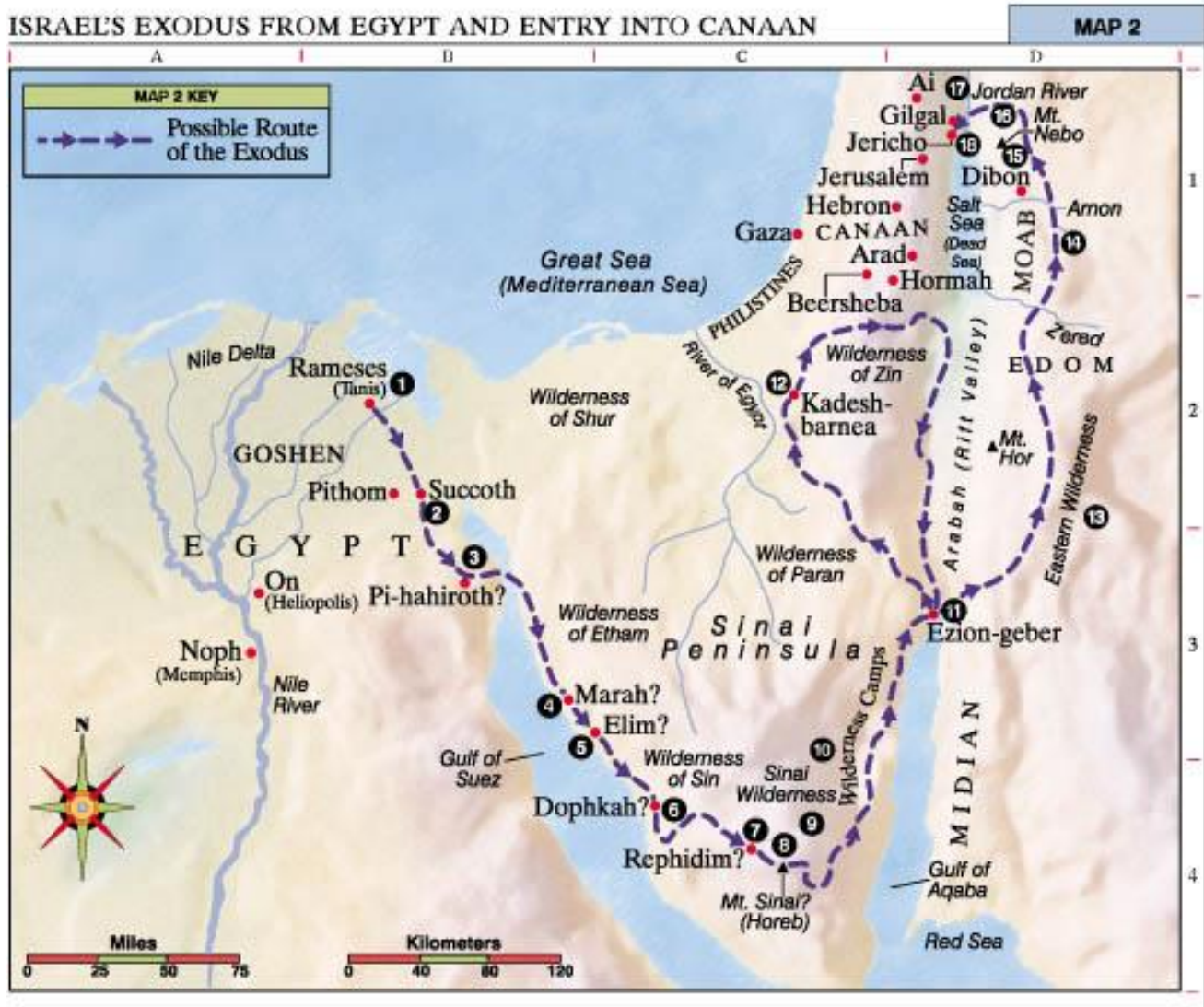
27 ¶ And they came to Elim, where *were* twelve wells of water, and ^athreescore and ten palm trees (ie 70 palm trees): and they encamped there by the waters.

Exodus Plan of Redemption

Israel in the Promised Land	Premortality with Father
Dissension	War in Heaven
Joseph and Israel into Egypt	Sent to Earth to Be Proven
Pharaoh Who Knew Not Joseph	Satan Seeks Our Misery
Israel in Bondage in Egypt	Captive of the Devil
Moses Called to Help Deliver Us	Christ Is Our Redeemer
Israel is liberated through the death of the firstborn	Jesus Christ, the Firstborn of the Father, liberates mankind through the atonement
Crossing of the Red Sea	Baptism and Other Ordinances
Burying the Pharaoh's Forces	Begin Putting Off the World
Cloud and Pillar of Fire	Guided by the Holy Ghost
Manna from Heaven	Sustained by the Word of God
Mount Sinai and the Tabernacle	Temple Worship
Covenants, Ordinances and Law of Moses	Covenants, Ordinances, higher law of Christ
Forty Years of Wilderness	Trials and Tests of Life
Old Generation Dies Off	Process Continues of Putting Off the World and Becoming a New Creature in Christ
Joshua Leads Israelites into Canaan	Jesus Leads Us Home

Thy People Shall Be My People and Thy God My God: The 22d Annual Sidney B. Sperry Symposium, Thomas R. Valletta)

BIBLE MAPS
ISRAEL'S EXODUS FROM EGYPT AND ENTRY INTO CANAAN



1. **Rameses** Israel was thrust out of Egypt (Ex. 12; Num. 33:5).
2. **Succoth** After the Hebrews left this first campsite, the Lord attended them in a cloud by day and in a pillar of fire by night (Ex. 13:20-22).
3. **Pi-hahiroth** Israel passed through the Red Sea (Ex. 14; Num. 33:8).
4. **Marah** The Lord healed the waters of Marah (Ex. 15:23-26).
5. **Elim** Israel camped by 12 springs (Ex. 15:27).
6. **Wilderness of Sin** The Lord sent manna and quail to feed Israel (Ex. 16).
7. **Rephidim** Israel fought with Amalek (Ex. 17:8-16).
8. **Mount Sinai (Mount Horeb or Jebel Musa)** The Lord revealed the Ten Commandments (Ex. 19-20).
9. **Sinai Wilderness** Israel constructed the tabernacle (Ex. 25-30).
10. **Wilderness Camps** Seventy elders were called to help Moses govern the people (Num. 11:16-17).
11. **Ezion-geber** Israel passed through the lands of Esau and Ammon in peace (Deut. 2).
12. **Kadesh-barnea** Moses sent spies into the promised land; Israel rebelled and failed to enter the land; Kadesh served as the main camp of Israel for many years (Num. 13:1-3, 17-33; 14; 32:8; Deut. 2:14).
13. **Eastern Wilderness** Israel avoided conflict with Edom and Moab (Num. 20:14-21; 22-24).

14. Arnon River Israel destroyed the Canaanites who fought against them (Deut. 2:24-37).

15. Mount Nebo Moses viewed the promised land (Deut. 34:1-4). Moses delivered his last three sermons (Deut. 1-32).

16. Plains of Moab The Lord told Israel to divide the land and dispossess the inhabitants (Num. 33:50-56).

17. Jordan River Israel crossed the Jordan River on dry ground. Near Gilgal, stones from the bottom of the Jordan River were placed as a monument of Jordan's waters being divided (Josh. 3-5).

18. Jericho The children of Israel possessed and destroyed the city (Josh. 6).

CHAPTER 16

Israel murmurs for want of bread, and lusts for the flesh pots of Egypt—The Lord rains bread from heaven, and sends quail for meat—Israel given manna each day, except the Sabbath, for forty years.

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

2 And the whole congregation of the children of Israel ^amurmured against Moses and Aaron in the wilderness: (Murmuring – Do we murmur? Do we complain against our leaders? Do we complain about our callings?)

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the ^aflesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with ^bhunger.

4 ¶ Then said the LORD unto Moses, Behold, **I will rain ^abread** (or food) from heaven for you; and the people shall go out and gather a certain ^brate (or portion) every day, that I may ^cprove them, whether they will ^dwalk in my law, or no. (Manna – What is it? A representation of the Christ and the Bread of Life.)

5 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.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the ^aglory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

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

9 ¶ And Moses ^aspake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the ^aglory of the LORD appeared in the ^bcloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the ^amurmurings of the children of Israel: speak unto them, saying, 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.

13 And it came to pass, that at even the **^aquails came up, and covered the camp**: and in the morning the dew lay round about the ^bhost. (ie of Israel) (Quails – Church History experience: During October the dramatic “Miracle of the Quails” took place while about 640 destitute Saints, driven from Nauvoo by mob action, were camping on the Iowa river bottoms. On 9 October, flocks of quail, exhausted from a long flight, fell at the feet of the Saints and were gathered for food. Stanley Kimball, BYU Studies 18:132. This morning we had a direct manifestation of the mercy and goodness of God, in a miracle

being performed in the camp. A large, or rather several large flocks of Quails, flew into the camp – some fell on the wagons – some under – some on the breakfast tables – the boys and brethren ran about after them and caught them alive with their hands – men who were not in the church marveled at the sight – the brethren and sisters praised God and glorified his name, that what was showered down upon the children of Israel in the wilderness is manifested unto us in our persecution. The boys caught about 20 alive and as the number that were killed – every man, woman and child had quails to eat for the dinner – after dinner the flocks increased in size... Captain Allen ordered the brethren not to kill when they had eaten and were satisfied. Thomas Bullock Journal, LDS Historical Department.)

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay a small ^around (Heb fine, flake-like) ^bthing, as small as the hoar frost on the ground.*

15 And when the children of Israel saw *it*, they said one to another, ^a*It is ^bmanna:* (or What is it? (Heb *man-hu*)) for they wist not what it *was*. And Moses said unto them, *This is the ^cbread* which the LORD hath given you to eat.

16 ¶ *This is the thing which the LORD hath commanded, Gather of it every man ^aaccording to ^bhis eating* (or what he could eat), (the people did not get an equal amount, but the amount they could normally eat) an ^comer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that ^agathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they ^ahearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun ^awaxed (or became) hot, it melted.

22 ¶ 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 ^acongregation came and told Moses.

23 And he said unto them, *This is that* which the LORD hath said, To morrow *is* the rest of the holy ^asabbath unto the LORD: ^bbake *that* which ye will bake *to day*, and ^cseethe (or cook what you will cook) that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

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

25 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.

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

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

28 And the LORD said unto Moses, How long refuse ye to ^akeep my commandments and my laws?

29 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.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and *it was like ^acoriander seed, white; and the taste of it was like wafers made with honey.*

32 ¶ And Moses said, *This is the thing which the LORD commandeth, Fill an omer of it to be kept for your ^agenerations; (or posterity)* that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a ^apot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. (or posterity)

34 As the LORD commanded Moses, so Aaron laid it up before the ^aTestimony, to be kept.

35 And the children of Israel did eat ^amanna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an ^aomer is the tenth part of an ephah. (The Lord did this, and far more. As in the evening, He had "caused an east wind to blow in the heavens; and by His power He brought in the south wind; He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea, so, in the morning, as the dew that had lain rose in white vapor, and was carried towards the blue sky, there lay on the face of the ground "a small round thing, as small as the hoar frost." "It was like coriander seed, white; and the taste of it was like wafers made with honey." (Exodus 16:21) The children of Israel said, Manna! What is that? It was manna, and yet it was not manna; not the manna which the wilderness produced, and yet in some respects like it; it was the manna from heaven, the bread which God gave them to eat. Thus it recalls our present condition. We are in the wilderness, yet not of the wilderness; our provision is like the wilderness food, yet not the wilderness manna; but, above all, it is sent us directly from God. Such assuredly must have been the lessons which Israel was, and which we to this day are, called to learn. The very resemblance in some points of the natural to the heaven-sent manna would suggest a truth. But the difference between them was even greater and more patent than their likeness. On this point let there be no mistake. Israel could never have confounded the heaven-sent with the natural manna. **The latter is seen in but a few districts of the desert, and only at certain seasons at most during three months; it is produced by the prick of an insect from the tamarisks; it is not the least like coriander-seed; nor yet capable of being baked or seethed (16:23); and the largest produce for a whole year throughout the Peninsula amounts to about 700 lbs., and would therefore not have sufficed to feed the host of Israel even for one day, far less at all seasons and during all the years of their wanderings!** And so, in measure, it is still with the provision of the believer. Even the "daily bread" by which our bodies are sustained, and for which we are taught to pray, is, as it were, manna sent us directly from heaven. Yet our provision looks to superficial observers as in so many respects like the ordinary manna, that they are apt to mistake it, and that even we ourselves in our unbelief too often forget the daily dispensation of our bread from heaven. There is yet another point in which the miraculous provision of the manna, continued to Israel during all the forty years of their wilderness-journey, resembles what God's provision to us is intended to be. The manna was so dispensed that "he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." (Exodus 16:18) For this marks the true purpose of God's giving to us, whichever interpretation of the verse just quoted we adopt' whether we regard it as describing the final result of each man's work, that, however much or little he had gathered, it was found, when measured, just sufficient for his want; or understand it to mean that all threw into a common store what they had gathered, and that each took from it what he needed. By two other provisions did God sanctify His daily gift. First, the manna came not on the Sabbath. The labor of the previous day provided sufficient to supply the wants of God's day of holy rest. But on ordinary days the labor of gathering the bread which God sent could not be dispensed with. What was kept from one day to the other only "bred worms and stank" (16:20). Not so on the Lord's day. This also was to be to them "a statute" and an "ordinance" of faith, that is, a principle of God's giving and a rule of their receiving. **Secondly, "an omer full of manna" was to be "laid up before Jehovah" in a "golden pot." Together with "Aaron's rod that budded, and the tables of the covenant," it was afterwards placed in the Holiest of all, within the ark of the covenant, overshadowed by "the cherubim of glory."** (Hebrews 9:4) Thus, alike in the "rain of bread from heaven," in the ordinance of its ingathering, and in the Sabbath law of its sanctified use, did God prove Israel - even as He now proves us, whether we will "walk in His law or no." (Exodus 16:4) Alfred Edershiem, Bible History Old Testament, Exodus, Chapter 8) Elder D. Todd Christofferson of the Quorum of the Twelve Apostles explains that our need for daily physical nourishment reminds us of our need for daily spiritual sustenance. This video can be found on LDS.org. Instead of showing the video, you could provide students with a copy of the following statement by Elder Christofferson. Ask students to read the statement silently, underlining the Lord's reasons for giving the children of Israel

food one day at a time. “By providing a daily sustenance, one day at a time, Jehovah was trying to teach faith to a nation that over a period of some 400 years had lost much of the faith of their fathers. He was teaching them to trust Him, to ‘look unto [Him] in every thought; doubt not, fear not’ (D&C 6:36). He was providing enough for one day at a time. Except for the sixth day, they could not store manna for use in any succeeding day or days. In essence, the children of Israel had to walk with Him today and trust that He would grant a sufficient amount of food for the next day on the next day, and so on. In that way He could never be too far from their minds and hearts” (“Give Us This Day Our Daily Bread” [Church Educational System fireside, Jan. 9, 2011]; broadcast.lds.org.)

CHAPTER 17

Israel murmurs for want of water—Moses smites rock in Horeb, and water gushes forth—Aaron and Hur uphold Moses’ hands so that Joshua prevails against Amalek.

1 AND all the congregation of the children of Israel journeyed from the wilderness of ^aSin, after their journeys, according to the commandment of the LORD, and ^bpitched (or encamped) in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people ^adid chide (Heb strove with, or complained to) with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^btempt the LORD? (Heb put the Lord to the test)

3 And the people thirsted there for water; and the people ^amurmured 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?

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

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy ^arod, ^bwherewith thou smotest the river (or with which you struck the Nile), take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt ^asmite the ^brock, and there shall come ^cwater out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place ^aMassah, (ie Testing, Trying, or Proving) and ^bMeribah, (ie Strife, Complaint) because of the ^cchiding (or complaints, contention) of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came ^aAmalek, and fought with Israel in Rephidim.

9 And Moses said unto ^aJoshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the ^brod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. (Amalek battle – While Moses’ arms are up, they prevail, when they drop, they don’t. This is a representation of the 1st Presidency today.)

12 But Moses’ hands ^awere heavy (ie grew heavy with weariness); and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur ^bstayed (or supported) up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua ^adiscomfited (Heb weakened, or disabled) Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a ^abook, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of ^bAmalek from under heaven. (Esther 7: **10** So they hanged Haman on the ^agallows that he had prepared for Mordecai. Then was the king’s wrath pacified.

(Haman is believed to be descended from Amalek. He was the leader that fought against Israel when Moses held up his staff. Ex. 17: 14 says: And the LORD said unto Moses, Write this *for* a memorial in a ^abook, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of ^bAmalek from under heaven. His death was to remove the last family member of Amalek as the Lord had said.)

15 And Moses built an altar, and called the name of it ^aJehovah-nissi: (ie the Lord is my banner)

16 For he said, ^aBecause the LORD hath sworn (Heb A hand upon the throne of the Lord! (an oath, of strong affirmation)) *that* the LORD *will have* war with Amalek from generation to generation. (These are Edomites, or the Arabs of today. The Amalekites may have been descendants of Esau (see Genesis 36:12, 16). They attacked the Israelites in a most cowardly way, killing first the feeble, the faint, and the weary at the rear of the marching nation (see Deuteronomy 25:17–19). For this lack of respect toward God, the Amalekites were cursed by the Lord. The Israelites were subsequently commanded to “utterly put out the remembrance of Amalek from under heaven” (Exodus 17:14). In this first battle with other people, only when Moses held up his hand did the Israelites prevail. When Moses’ hands grew weary, Aaron and Hur brought him a stone to sit on and “stayed up his hands” (Exodus 17:12). President Harold B. Lee, who was then First Counselor in the First Presidency, commented: **“I think that is the role that President [N. Eldon] Tanner [Second Counselor in the First Presidency] and I have to fulfill. The hands of President [Joseph Fielding] Smith [President of the Church] may grow weary. They may tend to droop at times because of his heavy responsibilities; but as we uphold his hands, and as we lead under his direction, by his side, the gates of hell will not prevail against you and against Israel. Your safety and ours depends upon whether or not we follow the ones whom the Lord has placed to preside over his church. He knows whom he wants to preside over this church, and he will make no mistake. The Lord doesn’t do things by accident. He has never done anything accidentally.** And I think the scientists and all the philosophers in the world have never discovered or learned anything that God didn’t already know. His revelations are more powerful, more meaningful, and have more substance than all the secular learning in the world. “Let’s keep our eye on the President of the Church and uphold his hands as President Tanner and I will continue to do.” (In Conference Report, Oct. 1970, p. 153.) The contest of Amalek therefore must have been intended, not so much against Israel simply as a nation, as against Israel in their character as the people of God. It was the first attack of the kingdoms of this world upon the kingdom of God, and as such it is typical of all that have followed. Strange as it may sound, in such a contest God will not fight for Israel as at the Red Sea. Israel itself must also fight, though success will be granted only so long as their fight is carried on under the banner of God. That banner was the rod which Moses had received, and with which he was to perform miracles. This rod represented the wonder-working Presence of Jehovah with His people as their Shepherd, their Ruler and their Leader. Yet in the fight which Israel waged, it was not enough simply to stretch forth the rod as over the Red Sea. The hand that holds the rod must also be lifted up to heaven - the faith that holds the symbol of God's wonder-working presence must rise up to heaven and draw down in prayer the pledged blessing, to give success to Israel's efforts, and ensure victory to their arms. Thus we understand this history. Moses chose a band to fight against Amalek, placing it under the command of Hoshea, a prince of the tribe of Ephraim, (Numbers 13:8, 16; Deuteronomy 32:44) whose name, perhaps, from that very event, was changed to Joshua (Jehovah is help). Alfred Edershiem, Bible History Old Testament, Exodus, Chapter 9)