

CALVARY CHAPEL OF PHILADELPHIA

# CHILDREN'S MINISTRY

# KINDERGARTEN

# TEACHER'S PACKET

## SUNDAY MORNING

Study 20

*Wilderness Wandering and Manna*



# Wilderness Wandering and Manna

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** Today's lesson will demonstrate how we can and must trust God to provide for our daily needs.

## Key Verses

Exodus 16—Main Teaching Passage

Matthew 6:11

Matthew 7:7-11

**Memory Verse** - Exodus 14:31a (January Memory Verse)

"Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD,"

## Hook

Ask the students what their favorite food is. Do they have to go out and hunt their food on their own? No, their parents go out and get it for them. Ask what they would do if they did not have anyone to provide food for them. Life would be difficult!

The Bible tells us that God is our Provider (which we learned last year in the "Names of God"). In today's story, we will see how He took care of Israel's needs and provided them with food.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

Remember last week's lesson, when God saved the children of Israel from the Egyptians by bringing them through the Red Sea? With such an amazing miracle, you would expect the Israelites to always obey God and be grateful toward Him. However, we quickly discover that the Israelites often did exactly the opposite. Right after Exodus 15 records Moses leading Israel in praise to God for rescuing them from Egypt, chapter 16 begins with the Israelites complaining that they did not have enough food to eat. They even wished that they were back in Egypt!

While God certainly could have rightly punished such an ungrateful people, instead He showed love and care for providing them with food in the form of manna, a type of bread. God would provide this bread every day except the Sabbath for the Israelites. The Israelites were only to gather what they needed for the day. The day before the Sabbath, God would send twice as much for them to collect. The manna would spoil overnight if the Israelites tried to gather the next day's portion early, except on the Sabbath when it would stay fresh for a second day. In this way, God provided food for His people in the middle of the desert.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

# LOOK

Last week and this week's stories illustrate the two different ways in which we trust God. Last week, the Israelites needed God's help in a big, miraculous way. For the Israelites, it was the parting of the Red Sea. For us, it may be healing from a major sickness or protection from harm. In today's story, on the other hand, the need was much more simple and daily: food. This provision was not as dramatic as the Red Sea, but it was equally miraculous and equally necessary. Occasionally, we have big needs that require God's dramatic intervention, but most of our lives are spent depending on God for these daily needs. Just like the Israelites, every day we need God to provide food, drink, water, clothing, shelter, and money. In America, it is often easy to take for granted that we have these things and forget that we need God to provide them. However, He is the One who provides us with money, food, jobs, and everything else we have. All we have is from Him.

God's manna provision was designed to force the Israelites to trust Him. They were not able to collect the next day's portion early because God wanted them to go to Him with their need each day. It was an act of faith to expect that God would give them manna again the next day.

# LOOK (Continued)

Because the Israelites were not allowed to work on the Sabbath, God provided a double portion the day before. The entire process of gathering manna was an exercise in faith. When the Israelites demonstrated their trust in God by following His directions, He provided for them so that they ate as much as they needed and no one was left hungry, and He did this for forty years!

The Israelites came to God with their needs by grumbling and complaining. While God still graciously provided for them, as Christians we are told to ask God for what we need and He will provide for us. That is why we pray, “Give us this day our daily bread” (Matthew 6:11). Jesus commands us to be asking and praying people who go to Him with all our needs (Matthew 7:7-11). Even at a young age, we have things we need God to provide for us every day: food, friends, help with schoolwork. We may feel like we will always have food and these other things, in reality we only have these things because God gives them to us. We must always go to God with our daily needs, knowing He will always provide.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# TOOK

Review the lesson by asking the students how God provided for the Israelites. Ask the class to give examples of things that He provides for us today.

**Pray:** Thank God for His gracious provision and ask Him to continue to take care of us. This would be a great day to spend some time taking and praying for various prayer requests.

**Parent Question:** How did God provide for the Israelites? Can He provide for us today?

# FURTHER STUDY

## Exodus 16 Commentary by David Guzik

### **EXODUS 16 – MANNA FOR THE CHILDREN OF ISRAEL**

A. God's promise to provide.

1. ([Exo 16:1](#)) From Elim to the Wilderness of Sin.

**And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt.**

a. **On the fifteenth day of the second month:** This marked one month after leaving Egypt, since they left on the fifteenth of the previous month ([Exodus 12:18](#)).

b. **The Wilderness of Sin, which is between Elim and Sinai:** They came out from **Elim**, an oasis of rest and comfort ([Exodus 15:27](#)). They headed towards **Sinai**, a place to meet with God and receive His law. In between **Elim and Sinai** was **the wilderness of Sin**.

i. In the original text the name "**Wilderness of Sin**" has nothing to do with *sin* and could just as easily be translated *Wilderness of Zin*. Yet as the story unfolds, we see that this wilderness had a lot to do with sin.

2. ([Exo 16:2-3](#)) Israel complains against Moses and Aaron.

**Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. And the children of Israel said to them, "Oh, that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger."**

a. **Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness:** They complained because they did not have enough food. The supplies they carried with them from Egypt began to run out, and they had to be sustained in the wilderness.

i. It would seem that starvation was more *anticipated* than *experienced*. In other words, they did not live through weeks and weeks of famine, nor did they see their family and friends die of malnutrition, or even have to kill all their livestock for food. Instead they started to feel hungry and anticipated starvation.

ii. They went from *singing* to *complaining* very quickly.

b. **When we sat by the pots of meat and when we ate bread to the full:** Israel selectively remembered the past and thought of their time in Egypt as a good time. They lost sight of God's future for them, and they also twisted the past to support their complaining. This thinking is common among those who complain.

c. **You have brought us out into this wilderness to kill this whole assembly:** This is another common practice among those who complain. They insisted that Moses and Aaron had bad or evil intentions. Of course, Moses and Aaron had no interest in killing the people of Israel, and this was a horrible accusation to make. Yet a complaining heart often finds it easy to accuse the person they complain against of the worst motives.

i. "Human nature can never be reduced to a more abject state in this world than that in which the body is enthralled by *political slavery*, and the soul debased by the influence of *sin*. These poor Hebrews were

both *slaves* and *sinner*s, and were therefore capable of the meanest and most disgraceful acts.” (Clarke)

3. ([Exo 16:4-5](#)) God announces to Moses the coming of **bread from heaven**.

**Then the Lord said to Moses, “Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not. And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.”**

a. **Behold, I will rain bread from heaven for you:** This was a remarkable promise. **Bread** doesn’t normally **rain** from **heaven**. Yet God promised that He would provide for Israel in this unexpected way.

i. This reminds us that God may provide from resources that we never knew existed. Sometimes He provides from familiar resources, sometimes from unexpected resources.

ii. Murmuring Israel called this **bread from heaven** “manna” ([Exodus 16:31](#)). God almost always called it *bread from heaven* ([Nehemiah 9:15](#), [Psalm 78:24](#) and [Psalm 105:40](#)) or sometimes it was called *angels’ food* ([Psalm 78:25](#)).

b. **The people shall go out and gather a certain quota every day:** God promised to send **bread from heaven**, but He didn’t promise to drop it into their mouths. They still had to **go out and gather** what they needed for every day.

c. **That I may test them:** The blessing of **bread from heaven** came with the responsibility of obedience. This responsibility would test Israel and measure their obedience. The test came on the **sixth day**, when they were to gather twice as much, so the seventh day could be received as a day of rest.

4. ([Exo 16:6-8](#)) Moses tells the people about God’s coming provision.

**Then Moses and Aaron said to all the children of Israel, “At evening you shall know that the Lord has brought you out of the land of Egypt. And in the morning you shall see the glory of the Lord; for He hears your complaints against the Lord. But what *are* we, that you complain against us?” Also Moses said, “*This shall be seen when the Lord gives you meat to eat in the evening, and in the morning bread to the full; for the Lord hears your complaints which you make against Him. And what *are* we? Your complaints *are* not against us but against the Lord.*”**

a. **At evening you shall know that the Lord has brought you out of the land of Egypt:** One would think that with the experience of the plagues, Passover, and the deliverance at the Red Sea, Israel would *already know* that the Lord had brought them out of Egypt. Yet experiences, even great experiences, don’t change the heart as much as we often think.

b. **In the morning you shall see the glory of the Lord:** They would not see the glory of God as in His enthroned radiance; but in His great, loving provision for His people. That is a *real* display of God’s **glory**.

i. **The glory of the Lord:** “The sheer weight, gravity (*kabed*, ‘to be heavy,’ then ‘to glorify’) of his divine presence.” (Kaiser)

ii. One way that God showed His glory was through this display of *mercy* and *goodness*. God didn’t send them *hell* from heaven; He sent bread instead. Nor did He demand that they stop their complaining before they ate. Just like Jesus would later command us, God loved and fed those who acted like His enemies.

c. **He hears your complaints against the Lord...your complaints against the Lord...Your complaints are not against us, but against the Lord:** The people thought they complained against Moses and Aaron ([Exodus 16:2](#)). Really, they complained against the Lord.

d. **When the Lord gives you meat to eat in the evening:** At [Exodus 16:4](#), God promised to give bread from heaven in the morning. Here He also promised to give **meat to eat in the evening**.

B. God’s provision of Manna.



1. ([Exo 16:9-12](#)) God shows His glory and promises to provide.

**Then Moses spoke to Aaron, “Say to all the congregation of the children of Israel, ‘Come near before the Lord, for He has heard your complaints.’” Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. And the Lord spoke to Moses, saying, “I have heard the complaints of the children of Israel. Speak to them, saying, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I *am* the Lord your God.’”**

a. **The glory of the Lord appeared in the cloud. And the Lord spoke to Moses:** It’s difficult to know if *everyone* heard the Lord speak to Moses, or if Moses alone heard this. Certainly, everyone knew God spoke to Moses because of the display of glory, but we don’t know if they could hear what the Lord said to him.

b. **I have heard the complaints of the children of Israel:** Since Moses already knew this (based on [Exodus 16:4-5](#)), these words give more weight to the idea that God said this publically, more for the benefit of Israel than for the benefit of Moses.

2. ([Exo 16:13-14](#)) God provides quail for meat and bread from heaven.

**So it was that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp. And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground.**

a. **So it was that quails came up at evening and covered the camp:** In a miraculous way, God provided Israel with plenty of meat in the wilderness. This was a significant display of the mercy of God. When Israel complained God *could* have answered with judgment or discipline, and He gave them meat instead.

i. The **quails** mentioned here “migrate regularly between south Europe and Arabia across the Sinai Peninsula. They are small, bullet-headed birds, with a strong but low flight, usually roosting on the ground or in the low bushes at nightfall. When exhausted, they would be unable to...take off again. The birds are good eating, and were a favorite delicacy of the Egyptians.” (Cole)

b. **A small round substance, as fine as frost on the ground:** The bread from heaven came with the dew each morning, as some kind of residue from the dew. It was **small, round** and **fine as frost on the ground**. Therefore, it was not easy to gather. It had to be swept up from the ground.

i. [Exodus 16:31](#) further describes the bread from heaven as *like coriander seed* (about the size of a sesame seed), and sweet like *honey*. [Numbers 11:7](#) says it was the color of *bdellium* (a pearl-like color). It was either baked or boiled ([Exodus 16:23](#)).

ii. [Numbers 11:8](#) says that they *ground it on millstones or beat it in the mortar, cooked it in pans, and made cakes of it; and its taste was like the taste of pastry prepared with oil*.

iii. Jewish legends supposedly tell us what this bread from heaven tasted like. “One only had to desire a certain dish, and no sooner had he thought of it, than manna had the flavor of the dish desired. The same food had a different taste to everyone who partook of it, according to his age; to the little children, it tasted like milk, to the strong youths like bread, to the old men like honey, to the sick like barley steeped in oil and honey.” But they also wrote that manna was bitter in the mouth of Gentiles. (Ginzberg)

iv. Jewish legends also supposedly tell us how they could sweep it up off the desert floor and not have dirt in it. These legends say that when God sent manna, He first sent a north wind to sweep the floor of the desert and then a rain to wash it clean. Then the manna descended on clean ground.

c. **A small round substance:** It is difficult to precisely identify what this **substance** was. Some researchers identify it with what the Arabs today call *mann*, which is formed when “A tiny insect punctures the bark of the tamarisk tree, drinks the sap, and exudes a clear liquid that solidifies as a sugary globule when it hits the ground. When the sun comes up, it melts quickly and disappears.” (Buckingham)

i. Though the bread from heaven may have been similar to the modern day *mann* in the Sinai Peninsula, it wasn't the same thing. The modern day *mann* never appears in great quantities, it doesn't last year round, and it is confined to a small geographic region.

d. **As fine as frost on the ground:** The purpose for giving the bread from heaven was not only to provide for the material needs of Israel, but also to teach them eternal lessons of dependence on God. This is demonstrated in passages like [Deuteronomy 8:3](#): *So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord.* When God puts us in a place of need, He wants to do more than meet the need. He wants to teach eternal lessons.

i. Feeding Israel through the bread from heaven was an example of God's way of cooperating with man. Israel could not bring the manna and God would not gather it for them. Each had to do their part.

ii. "Animals are often taught through their food. When they could not be reached in any other way, they have been instructed by their hunger, and by their thirst, and by their feeding." (Spurgeon)

3. ([Exo 16:15](#)) The people call the bread from heaven **manna**.

**So when the children of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "This is the bread which the Lord has given you to eat."**

a. **They said to one another, "What is it?"** The name **manna** (given later in [Exodus 16:31](#)) means, "What is that?" and the name comes from the question asked in this verse.

b. **For they did not know what it was:** God provided for them, but they did not recognize it. When God's provision comes, we often do not recognize it. God met the needs of Israel but He did it in a way they did not expect.

4. ([Exo 16:16-19](#)) Instructions on the gathering of bread from heaven.

**"This is the thing which the Lord has commanded: 'Let every man gather it according to each one's need, one omer for each person, according to the number of persons; let every man take for those who are in his tent.'" Then the children of Israel did so and gathered, some more, some less. So when they measured it by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one's need. And Moses said, "Let no one leave any of it till morning."**

a. **Let every man gather it according to each one's need:** The bread from heaven was to be gathered on an individual or a family basis. God did not command the creation of a tribal manna gathering and distribution center. Every household had to provide for itself, and a rich family could not hire a poor family to do their work for them.

b. **One omer for each person:** An **omer** could be as much as a gallon, especially in the later history of Israel. But at this early point in Israel's history it may have meant only a *cupful*. It is an imprecise measure.

5. ([Exo 16:20-21](#)) Some of the people fail God's test.

**Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them. So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.**

a. **Notwithstanding they did not heed Moses:** They clearly heard God's command and they clearly knew God's command. Yet for some reason they felt they did not have to obey God's command. There was a harsh penalty for their disobedience – what they gathered in disobedience **bred worms and stank**.

b. **So they gathered it every morning, every man according to his need:** The bad experience of their disobedience led them reluctantly to obedience.



c. **When the sun became hot, it melted:** Apparently the bread from heaven had to be gathered and prepared early in the morning. This was God's gracious way of forcing a work ethic upon the nation of Israel.

6. ([Exo 16:22-30](#)) God provides double on the day before the Sabbath.

**And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses. Then he said to them, "This is what the Lord has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the Lord. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'" So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. Then Moses said, "Eat that today, for today is a Sabbath to the Lord; today you will not find it in the field. Six days you shall gather it, but on the seventh day, which is the Sabbath, there will be none."**

a. **So it was, on the sixth day, that they gathered twice as much bread:** God promised to provide twice as much on the sixth day, and He did. Perhaps this came as somewhat of a surprise to the people of Israel, because they felt they had to report it to Moses (**came and told Moses**).

b. **Tomorrow is a Sabbath rest, a holy Sabbath to the Lord:** This was the first time God spoke to Israel about the Sabbath. God essentially *forced* them to honor the Sabbath by not providing any bread from heaven on the Sabbath day (**today you will not find it in the field**).

7. ([Exo 16:27-30](#)) No manna comes on the Sabbath.

**Now it happened that some of the people went out on the seventh day to gather, but they found none. And the Lord said to Moses, "How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." So the people rested on the seventh day.**

a. **Some of the people went out on the seventh day to gather:** Despite what God said, some went looking for bread from heaven when He said there would be none. Some will only learn by personal experience.

b. **But they found none:** God's word was true and they found none. This was a powerful lesson, teaching Israel to trust what God said before they had proven it true in experience.

i. People today still look for life and fulfillment in places God has said there would be none.

8. ([Exo 16:31-36](#)) God commands some bread from heaven be set aside as a testimony to His provision.

**And the house of Israel called its name Manna. And it was like white coriander seed, and the taste of it was like wafers made with honey. Then Moses said, "This is the thing which the Lord has commanded: 'Fill an omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.'" And Moses said to Aaron, "Take a pot and put an omer of manna in it, and lay it up before the Lord, to be kept for your generations." As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan. Now an omer is one-tenth of an ephah.**

a. **And the house of Israel called its name Manna:** This name means, *What is that?* It is based on the question asked in [Exodus 16:15](#).

b. **It was like white coriander seed:** This refers to the small size of the particles of the bread from heaven. It meant that it had to be humbly, carefully gathered.

c. **The taste of it was like wafers made with honey:** God gave Israel good tasting food. He didn't give them tasteless gruel or pasty porridge. Since it could be baked like bread or cake ([Exodus 16:23](#)), eating manna was like eating sweet bread every day.

d. **Fill an omer with it, to be kept for your generations:** This pot full of the bread from heaven was later put

into the ark of the covenant, referred to here as **the Testimony** ([Hebrews 9:4](#)).

e. **They ate manna until they came to the border of the land of Canaan:** As important as it was for God to provide this bread from heaven, it was also important for God to *stop* providing it. It was essential that Israel be put again in the position to receive God's more normal provision, through hard work – which in itself is a blessing of God.

i. "Those who followed the cloud were always certain of their sustenance. Where the cloud brooded the manna fell." (Meyer)

ii. This **manna**, this bread from heaven, is a powerful picture of Jesus Himself. After the feeding of the 5,000 Jesus had a discussion with people who wanted Him to keep on feeding them with His miraculous power. They wanted Jesus to provide for them just Israel was provided for with manna in the wilderness. This is what Jesus said in reply:

*Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world. ([John 6:32-33](#))*

iii. Jesus is the bread from heaven, and we have to receive Him like Israel received the manna.

- Aware of our need, *hungry*
- Each for himself, family by family
- Every day
- Humbly – perhaps even on our knees
- With gratitude, knowing we don't deserve it
- Eating it, taking the gift inside, to our innermost being