



What does the vocabulary of the passage about the jar of manna teach us? Pastor leads his family in today's "Hopewell @Home" passage. Exodus 16:31–36 prepares us for the evening sermon on the coming Lord's Day. In these six verses of Holy Scripture, the Holy Spirit teaches us to live in remembrance and response to God's salvation, and especially to rest in and rejoice over how He personally portions out to each of us what we need for each day.

Friday, March 18, 2022 ▫ Read Exodus 16:31–36

Questions from the Scripture text: Who came up with the name in v31? What did they call the bread? What did it look like? What did it taste like? Who speaks in v32? Who gave the command? What were they to do with some of the Manna? How long would they keep it? To do what with it? To whom does Moses speak in v33? What does he tell him to do with a pot? And where to put it? Did they obey the command (v34)? Where did they put it, in order to “lay it up before Yahweh”? What would the people actually see, when they “saw” it? Who ate the manna for how long (v35)? Until what event? Where did this happen? How much was in the pot (v36)?

In the language of the passage, the word (phrase in English) “to be kept” and the word “omer” serve as the core and refrain.

“to be kept” is at the heart of each verse in the middle section: v32, v33, v34. Yahweh wanted a display of His generosity and grace to be quite literally at the heart of His presence among them (v33b–34).

He didn't want them to forget, but rather to keep in memory, what kind of forgiving, gracious, loving, generous God He had made Himself unto and among His people. Even the description of the name and appearance and taste in v31 “keep alive” the sound and sight and flavor of that generosity, even after the Manna would cease (v35).

The other word that shapes this passage is, perhaps surprisingly, “omer.” This word features prominently in v32, v33, and v36. In fact, the Hebrew of the command in v32 literally begins with the noun phrase, “the fullness of an omer” rather than the verb “fill.”

But that “fullness of an omer” hearkens back to the “eating to the full” (different word, same idea) that they claimed to have had in Egypt in v3 but that the Lord had actually promised them in v8, and then proceeded to give them every single day throughout the wilderness years (v35)—including double on “Sabbath eve” since Sabbath was a better gift even than food from heaven.

So there is generosity here, but there is also individual/personal mercy here. The amount that God chose to have kept was the personal, individual allotment for an Israelite per day. They would have been more familiar with the ephah (4.84 gallons), but Yahweh directs them to keep the amount that reminds them that He was individually merciful and generous to every single one of them, every single day.

He wants us to do the same. He teaches us to pray, “give us this day our daily bread,” reminding us that He measures out to us daily, generously exactly what we need—just like He had done for Israel in the wilderness. And when He brings us to that apostolic breaking of the bread at the Lord's table, He emphasizes to us our individual portions... commanding us to wait for one another to eat together the portions that were broken out for us, and to drink together the portions that were poured out for us.

Bless God that His individually generous mercy extends to giving us Christ as the true bread from heaven Whose body is true food and Whose blood is true drink!

What sorts of individual mercy has the Lord shown you? When/how do you remember that (in addition to and including what's mentioned above)?

Sample prayer: Lord, we praise You, who have given us exactly what we needed, every single day of our lives. And most of all we praise You for giving us what we needed the most—Your Son, our Lord, Jesus Christ. Forgive us for moments and seasons of ingratitude against this great generosity of Yours, and keep giving us of Jesus by Your Spirit until You have formed in us perfectly grateful hearts, we ask in Jesus's Name, AMEN!!

Suggested songs: ARP23B “The LORD's My Shepherd” or TPH551 “We Plow the Fields”

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

Exodus 16 versus 31 through 36. These are God's words and the house of Israel called its name Manah and it was like white coriander seed. And the taste of it was like, wafers made with honey, and Moses said, this is the thing, which he always has commanded Phil and 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 mana in it and lay it up before. Y'all hate to be kept for your generation, as you always commanded, Moses.

So, Aaron laid it up before the testimony to be kept and the children of Israel ate manna 40 years until they came to an inhabited land. They ate manna until they came to the border of the land of Canaan. Now, in Omer is 1/10 of an Ephah So far, the reading of God's inspired and inerrant work.

Well, you have in verse 32 to be kept for your generations and in verse 33 to be kept for your generations, in verse 34 to be kept. And this is one of the primary themes of this passage is that the Lord wanted them to keep. Not so much to keep mana but to keep the remembrance of God's mercy and generosity and power as he saved them and brought them through the land of Egypt, through the wilderness out of the land of Egypt.

You notice in verse 35, there's already a reminder or an indication maybe as a better word. There's already an indication that they're going to sin against God and this is not going to be a short journey. It's going to be 40 years, But the Lord wants them to remember His goodness to them.

And he does this by his word and by his ordinances. First, he records the shape and texture and taste of the mana for them. In verse 31, a communicates, the reality of the manner through description of the experience but notice that they don't actually get to see the mana itself.

So he records for them, the description using the words. And he says that they may see the bread with which I fed you in the wilderness. But where's it going to? Get put it gets, put in front of the testimony. In the Ark of the Covenant.

So the the fact that it was there they would know from from the word, but they wouldn't be able to go into the Holy of holies and from everything that we know about the high priests annual trip into the Holy of Holies. And what happens when someone touches the arc instead of carrying it by its poles as unlikely that even the high priest ever, like peaked in there to see, you know, Aaron's rod that had butted and the the tablets which are here called the testimony, which by the way, this is obviously describing something in the future because Moses hasn't been up the mountain yet.

So God gives the fact of the tabernacle and that there's a holy of holies in there and an arc in which is the manner. And he gives words with both the description of its location and the description of what it was like. This is important thing for us because God wants us to remember him, but he gives us his word and his ordinances for us, his word, and his sacraments, as the means by which we are to remember him.

And know him. Sophia. How many sacraments are there? What are they so far and bathroom? Yes. And who appointed these sacraments? Yes, the Lord Jesus Christ appointed the two sacraments. And those are the things by which he comforts and strengthens us and separates us from the world, which is your answer this week.

Teaches us those things as well. But this is how the Lord has given us to know him by word and sacrament And he wants us to remember the greatness of His goodness. We hear it. Don't we it at the Lord's table, but do this in remembrance of me do this?

In remembrance of me that we show forth the Lord's death, when we eat the bread and drink the cup, we show fourth, the Lord's death until he comes. So our God is one who wants us to remember his great work of salvation, and to keep it on our minds to live in response to his great work of Salvation.

So that's the first thing with this to be kept for your generations, to be kept for your generations to be kept. The other thing that is highlighted is the Omer verse 33. Put an Omer of of mana in it. Sorry, verse 32 fill an over with it. Verse 33, put an Omer of mana in it.

And then verse 36 now and Omer is 1/10 of an Epha. One of the things that we see in verse 36, because he has to tell them how much an Omer is. Is that it's not the ordinary unit of measure that they would use. They used the efo much more than they used.

The Omer. The ummer was about half a gallon is the efo was 4.84 gallons, so the, the Omer would be, you

know, 0.484 gallons. Yeah. Great math there. But the reason for using the Omer is that the Omer was each one's daily allotment. And so he chooses very similarly, like, when he was telling them, how much to gather not more and not less, Then the daily allotment.

So there's an implication here that he doesn't, just want them to remember his saving work. Generally, He wants them to remember that he gave every day, Every Israelite, what they needed for that day, that his grace was continual, and that his grace was personal. This is something that we, as we come to the table, for instance, and each of us eat the bread and each of us drink the cup, and you see us all take it together, but each one has their portion.

And communicates the same thing that although God's great work of salvation is given to his people corporately. He applies it personally that you are to know him not just as the Savior of the church of which you are a part but you're to know him as your own personal Savior and you're not just to know his grace as this.

This large mass for lack of a better term that gets you through overall, but his grace is something that is portioned out to you every single day. So just as you pray in the Lord's Prayer, give us this day, our daily bread. So, you also know every day, the provision of what you need spiritually, What you need from God, not just for your body, but for your soul and that, you know, him as your personal Redeemer, your personal provider, your personal father, your personal Savior, the Spirit is your personal companion that God himself, looks out for, and interacts, with each one of his people individually.

And so he picks the personal allotment for one day as the unit of measure. Even though even for the Israelites, it wasn't a very familiar unit of measure and he has to tell them at the end of the chapter. Oh, by the way, this is how much of well, an Omer was, which if you think about it, you know, half a gallon of grain or something like white coriander seed.

Like wafers made with honey, that's a significant amount. They were not going hungry, half a gallon of that per person, a great generosity of our God. And he's much more has generosity, is much more known. Now, that he has given the Lord Jesus, as the true bread from heaven, they are fools who have the John 6 Israelite mindset.

And keep prodding the one who is the true bread given from heaven to give them more of that earthly stuff that they crave God gives us what's good for us. He gives us our daily bread, but his great gift with the scripture calls his indescribable gift as the Lord Jesus himself.

So those two, those two things, one that we are to live in remembrance of and response to the Lord's salvation and the other that each of us is to see and receive and rest in and rejoice over God's personally, providing for you yourself, as he reminds us with the Omer measure in this passage.

Let's pray Our Father in heaven. We ask that you would help us to live in Remembrance of Christ and response to him and of your salvation and your love in him. Thank you for these family worship times, which call us away from the rest of our busyness and set you before us.

Thank you. That you meet each of us personally, individually by way of your word by the ministry of your spirit. Just as you provided for the Israelites help us. Lord to have strength and peace and confidence, and joy from this and help us to respond to you, with the love that we ought to have for such a God, as you have made yourself to each one of us, loving you.

Because you first loved us, keeping your commandments. Not finding them burdensome but rejoicing to honor you glorify you and everything we do whether we eat or drink or whatever we do. So I pray that you would continue to work on us and in us by your spirit and that this portion of your word he would he would use in building each one of us up into Christ for we ask it in his name.

Amen.