

EXODUS 16

Written and compiled by Gary Kukis

Exodus 16:1–36

God Sends the People Manna/Manna and the Sabbath

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being

here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: The people of Israel are upset again with Moses and Aaron, believing them responsible for carrying out a devious plan to have them starve in the desert-wilderness. God will provide both manna (bread) and quail for the people; and He will also institute a nascent **Sabbath** to be followed.

The Bible Summary of Exodus 16 (in 140 characters or less): *The Israelites grumbled to Moses that they had no food, so each day the LORD provided quails and manna. They rested on the sabbath.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 16, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 16:

Introduction

vv. 1–15	God Provides Logistical Grace for Israel in the Form of Manna and Quail
vv. 15d–21	God Gives Israel Specific Instructions About Collecting Manna Each Day
vv. 22–30	The Sabbath Is Introduced by Way of Collecting Manna
vv. 31–36	A Pot of Manna Is Collected for a Permanent Memorial to God's Grace

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

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Introduction	Titles and/or Brief Descriptions of Exodus 16 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 16 (various commentators)
Introduction	Fundamental Questions About Exodus 16
Introduction	The Prequel of Exodus 16
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Introduction	The Principals of Exodus 16
Introduction	The Places of Exodus 16
Introduction	By the Numbers

¹ From <http://www.biblesummary.info/exodus> accessed April 5, 2023.

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Timeline for Exodus 16
A Synopsis of Exodus 16
Outlines of Exodus 16 (Various Commentators)
A Synopsis of Exodus 16 from the Summarized Bible
The Big Picture (Exodus 15–18)
Paragraph Divisions of Modern Translation for Exodus 16

Changes—additions and subtractions (for Exodus 16)

v.	1	Exodus 16:1 (a graphic)
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v.	2	Exodus 16:1–2 briefly
v.	2	Murmuring Against God (a graphic)
v.	3	The People Murmur Against Moses (a graphic)
v.	4	Exodus 16:3–4 briefly
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v.	5	Exodus 16:1–5 (NIV) (a graphic)
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v.	7	Exodus 16:6–7 briefly
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v.	12	Quail in Israel (a photo)
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Summary	A Set of Summary Doctrines and Commentary
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Summary	Jesus Christ in Exodus 16
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Summary	Shmoop Summary of Exodus 16
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Addendum	Josephus' History of this Time Period
Addendum	A Complete Translation of Exodus 16
Addendum	Doctrinal Teachers Who Have Taught Exodus 16
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Chapter Outline		Charts, Graphics, Short Doctrines
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Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Exodus

Doctrines Covered or Alluded To			
	Logistical Grace	Manna	
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Genesis 13	Genesis 25		
Numbers 33	Numbers	Psalm 21	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canonicity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canonicity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canonicity).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Discipline	Divine discipline is the divinely-ordered corrective action through which God motivates His children to turn away from sin and to return to the post salvation spiritual life. We are disciplined when we are out of fellowship (by means of sin); and we get back into fellowship by naming our sins to God. See the Doctrine of Divine Discipline (Maranatha Church—Jack M. Ballinger) (Cherreguine Bible Doctrine Ministries) (Pastor Doug Laird) (Reasons for Christian Suffering by Dr. Robert D. Luginbill)
Evil	<i>The word "Evil" has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word "Evil" refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.² This definition is probably right out of R. B. Thieme, Jr.'s notes. See the Doctrine of Evil (HTML) (PDF) (WPD).</i>

² From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

Definition of Terms	
The Exodus Generation	<p>The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i>. They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it.</p> <p>Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i>.</p>
Fellowship (with God)	<p>Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i>; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i>. See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).</p>
Gen X	<p>This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.</p>
Generation of Promise	<p>The generation of promise are the Israelites who will actually go into the Land of Promise and take it (which process is described in the first half of the book of Joshua). They were under the age of 20 when they left Egypt in the exodus and some of them were born in the desert-wilderness, either as sons of Gen X-ers or as sons of the generation of promise.</p>
Gospel , Gospel Message, Gospels	<p>There are at least 3 ways to understand the word <i>gospel</i>: (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: "Believe on the Lord Jesus Christ and you will be saved." There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.</p>
The Grace of God, God's Grace	<p>Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace, Understanding Grace, Grace in Prayer, Grace versus Legalism)</p>
Holy of Holies	<p>The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace).</p>

Definition of Terms	
Human Good	Human good is produced by the area of strength in the sin nature. Acts which society may see as being good, but things which have no eternal value. Human good might be deficit neutral (e.g., giving money to your church when out of fellowship) or create a deficit in the life of an unbeliever (e.g., an unbeliever who spends his life fighting for social and economic justice). There are people who would praise this as a great act of self sacrifice, but it means nothing to God. Human good is the good that a believer does when out of fellowship. Human good never advances the plan of God. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15). The Doctrine of Human Good (HTML) (PDF) (WPD)
Human Viewpoint	Man's thinking apart from Bible doctrine. See Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD).
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
The Law of Moses, The Law	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Laws of divine establishment	<p>The laws of divine establishment are regulations and laws that will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the Laws of Divine Establishment (HTML) (PDF) (WPD).</p>
Logistical Grace	Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. Logistical Grace (HTML) (PDF) (WPD).

Definition of Terms	
Mental Attitude Sins	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD).
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).
Progressive Revelation	Progressive revelation simply means that God reveals Himself progressively. As we read about God and His decree in the Bible, it is not revealed to us all at once. Although we find suggestions of the Trinity in Gen. 1, it is not until the New Testament that the concept of the Trinity is revealed well enough to more fully comprehend it. God's grace and judgment, and what He would do about sin, is first mentioned in Gen. 3; further elaborated on when God asked Abraham to sacrifice his firstborn (by Sarah); and fulfilled by the incarnation of Jesus Christ. See the Doctrine of Progressive Revelation (HTML) (PDF) (WPD).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Religion, Religious	Strictly speaking, <i>religion</i> is man earning God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Reversionism	Reversionism is getting out of fellowship through sinning, and then remaining out of fellowship for a long time. Often, such a believer reverts to his behavior as an unbeliever (like the dog who returns to his vomit). This is called <i>reversionism</i> ; or <i>spiritual regression</i> ; or <i>spiritual retrogression</i> . This is going further than simple <i>carnality</i> , which is being out of fellowship; this is a person staying out of fellowship for long periods of time, losing his spiritual focus, and beginning to think like an unbeliever. He is a believer who is off course, walking backwards, or has fallen into a ditch (Reversionism —Ken Reed) (Reversionism —Jim Rickard) (Reversionism —divine viewpoint)

Definition of Terms	
Right man/right woman (RM/RW)	The concept that God has provided for almost all people out there the perfect partner (of the opposite gender, of course). This relationship is the basis for much of our enjoyment of life, for believers and unbelievers alike. (Doctrine of RM/RW) (Doctrine of Marriage)
The Sabbath	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis—Doctrine of the Sabbath Day (HTML) (PDF) (WPD).
Scar tissue	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Spiritual Advance	Spiritual advance is another way to describe <i>growing in grace and knowledge of the Lord Jesus Christ</i> (2Peter 3:18). We grow by keeping short accounts with God insofar as our sinning goes (that is, we often name our sins to God as per 1John 1:9); and by exposing ourselves regularly (daily) to accurate teaching of the Word of God by a well-qualified pastor-teacher, hearing and believing the spiritual principles being taught. See Basic Themes of the Bible ; aka The Fundamental Themes of Scripture (HTML) (PDF) (WPD); Living the Christian Life (HTML) (PDF) (WPD); and Christian Mechanics (HTML) (PDF) (WPD).
Spiritual Life , Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).

Definition of Terms	
The Tabernacle , Tent of Meeting	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	

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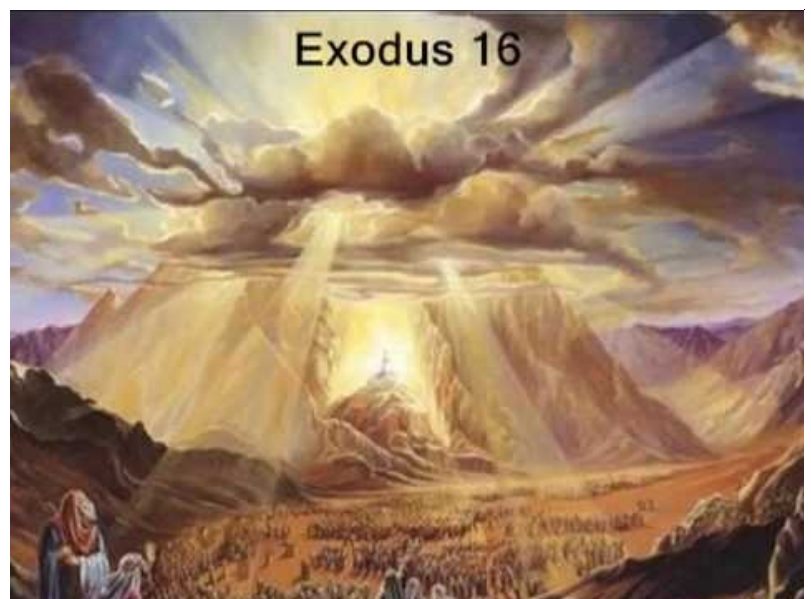
An Introduction to Exodus 16

Introduction: Exodus 16 continues the series of tests for the people of **Israel** which we find in Exodus. Here, the people complain to Moses that they lack food and water. Then they suggest that they would have been better off, had they remained Egypt as slaves, enjoying pots of meat and other such foods, which they remember having in abundance.

The sons of Jacob failed on so many occasions. This chapter is more about their failure and God's continued faithfulness.

Exodus 16 (a graphic); from [YouTube](#); accessed August 24, 2022.

As the Israelites move further and further into the desert wilderness, there are no crops growing anywhere, and it seems impossible for the two million Israelites to be sustained in the desert-wilderness. There just is not enough of any sort of food product out there for such a massive collection of people.



We all have an idea in our minds of what this region looks like. Miles and miles of sand. However, that is not what it looked like back at this time. The worldwide flood had occurred perhaps 2000–2500 years previous. The water table was relative high (that is how deep you must dig a well before you hit water). There would have been many trees, plants and bushes; and very few (if any) cacti. There was probably more rain in that era and there were lakes and rivers. On the other hand, this was all uncultivated, as it was a desert-wilderness (meaning that no people lived there). Therefore, there was not enough food to sustain the Israelites. And the Israelites were not going to stop and cultivate the land. They had places to go.

*Whedon: In reading the narrative of the desert sojourn we are not to consider the people of Israel as constantly in motion. The greater part of the forty years they spent at fertile halting places in the desert wadies, where they scattered over several square miles for pasturage; and when they moved to another camping place it is probable that the cattle carried the water for their own use in leathern bottles or sacks, as Baker tells us that the cattle in the Abyssinian deserts do today. Holland, who has four times visited the Peninsula, and wandered over it for months on foot, sees no difficulty in finding pasturage for the flocks of the Israelites, and says that "it is wonderful how apparent difficulties melt away as one's acquaintance with the country increases."*³

I postulate that the land was even more hospitable at that time, and that they had the best possible guide—God.

A small group today could travel in this region. However, Israel consisted of about two million people in total. So, even under the best of conditions, there would not be enough food in this wilderness to sustain them. That would have required cultivation, and that is not what God wanted them to do (when you cultivate a land, you are then tied to that land; and God did not want them to be tied to the Sinai desert).

Because it is clear to the people that there is not enough food and their food supplies had run out, they complained to Moses. They are not stopping to plant crops because they are simply moving through this region.

A delegation from the people ought to come to Moses and ask, "We have many promises from God; but we have no food to eat. What is our God going to do about that?" Unfortunately, that is not their attitude, or their understanding of the circumstances. Their complaint will be, "It is better if we died in Egypt at the hand of God; at least we would have had full stomachs."

God chooses to feed them at this point—with bread from heaven, which will be called manna (meaning, *what is it?*). God would also provide them with quail to eat.

With this provision from God comes a requirement for the Israelites to observe the Sabbath. The word *Sabbath* occurs for the first time in this chapter (it occurs 4x in Exodus 16). There will be basic requirements to be followed by the Israelites which relate to the Sabbath and to the collecting of manna.

At the end of this chapter, there will be a description of the manna and its use which extends into the future. We certainly will need to sort this out when we come to it.

Titles and/or Brief Descriptions of Exodus 16 (by various commentators)

³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Exodus Book Commentary (slightly edited). Whedon cites Smith's Dictionary, Am. Ed., (Appendix.)

Chapter Outline	Charts, Maps and Short Doctrines
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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Exodus 16 (various commentators)

Chapter Outline	Charts, Maps and Short Doctrines
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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 16

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Chapter Outline	Charts, Graphics and Short Doctrines
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It is important to understand what has gone before.

The Prequel of Exodus 16

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Exodus 16 will begin with

Chapter Outline	Charts, Graphics and Short Doctrines
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We need to know who the people are who populate this chapter.

The Principals of Exodus 16

Characters	Commentary

Chapter Outline	Charts, Graphics and Short Doctrines
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We need to know where this chapter takes place.

The Places of Exodus 16	
Place	Description

Chapter OutlineCharts, Graphics and Short Doctrines

By the Numbers	
Item	Duration; size

Chapter OutlineCharts, Graphics and Short Doctrines

Timeline for Exodus 16

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire Abrahamic Timeline (HTML) (PDF) (WPD).	
The entire Patriarchal Timeline (HTML) (PDF) (WPD).	
Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmose reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 16:

A Synopsis of Exodus 16

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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Outlines of Exodus 16 (Various Commentators)

[Chapter Outline](#)

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A Synopsis of Exodus 16 from the Summarized Bible

Contents:	Murmuring of the people. Manna and quails given by God.
Characters:	God, Moses, Aaron.
Conclusion:	The believer is apt to forget a thousand mercies in the presence of one trifling privation. God is longsuffering. Better to be in a desert with God than in the brick kilns of Egypt with Pharaoh.
Key Word:	Murmuring, Exodus 16:2.
Strong Verses:	Exodus 16:4, Exodus 16:7, Exodus 16:12.
Striking Facts:	Jesus, the Bread of Life (John 6) is the true wilderness bread for believers, ministered by the Spirit through the Word. Christ may be partaken of unreservedly but we have no more of Him than faith appropriates. Exodus 16:16.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Exodus 16.

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus 15–18)

Scripture	Text/Commentary
Exodus 15a	Exodus 15 is a Song of Moses, celebrating the power of God over Egypt; and how this would concern other peoples who might be antagonistic toward the Hebrews. There is also a short song by Miriam.
Exodus 15b	After 3 days in the desert-wilderness, the Hebrew people had not come across any water. They came to the waters of Marah, which were bitter. A log was thrown into the waters to make the waters sweet. The people went further and came upon Elim, where there were 12 springs of water and palm trees.
Exodus 16	The people grumble about their lack of food and God gives them manna from heaven.
Exodus 17	God provides the children of Israel water from a rock (first instance of this). The Amalekites come out to fight against the Israelites. In this battle, when Moses raises his arms, the battle goes in favor of the Israelites; when he lowers them, the battle goes against them.
Exodus 18	Jethro, Moses' father-in-law, comes to visit him in the desert-wilderness. He brings along with him Moses' wife and their two children (they apparently returned to Midian at some point). Jethro rejoices when he hears all that God did on behalf of Israel. Jethro suggests that Moses delegate some of his responsibilities to lower-level judges.

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Changes—additions and subtractions (for Exodus 16): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

I finally replaced *BDB and Strong's Numbers* with *BDB/Strong #'s*.

I no longer feature the New Century Bible, as it is the Expanded Bible without the expansions.

The Alpha & Omega Bible was weird enough to put it in the weird section of translations. I also began to place the Tree of Life Bible with the Jewish Bibles.

Two categories of translations have been added: weird or unusual translations and also translations with many footnotes.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

The Doctrinal Dictionary now allows you to go back and forth between the first occurrence of a specific term and the dictionary where its definition is found (they will be cross-linked).

God Provides Logistical Grace for Israel in the Form of Manna and Quail

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Kukis mostly literal:

And so they set out from Elim and came all a congregation of sons of Israel unto a desert-wilderness of Sin, which [is] between Elim and between Sinai in a five-teen day of the month the second regarding their departure from a land of Egypt.

Exodus
16:1

So they set out from Elim and the entire congregation of the sons of Israel [set out for] the desert-wilderness of Sin, which [is] between Elim and Sinai, on the 15th day of the second month after their departure from the land of Egypt.

Kukis paraphrase:

So the entire congregation of Israel set out from Elim towards the desert-wilderness of Sin, which is located between Elam and Sinai. This was the 15th day of the second month since they departed from the land of Egypt.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁴; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so they set out from Elim and came all a congregation of sons of Israel unto a desert-wilderness of Sin, which [is] between Elim and between Sinai in a five-teen day of the month the second regarding their departure from a land of Egypt.
Targum (Onkelos)	And they came to Elim, and there were twelve wells of water and seventy palm trees; and they encamped there before the waters. And they journeyed from Elim, and came, the whole assembly of the sons of Israel, to the desert of Sir, which is between Elim and Sinai, on the fifteenth day of the second month from their outgoing from the land of Mizraim. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	This targum places the final verse of Exodus 15 at the beginning of this chapter. And the whole congregation of Israel jour-neyed from Elim, and came to the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the month of Ijar, the second month from their going forth from the land of Mizraim.
Revised Douay-Rheims	And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came out of the land of Egypt.

Aramaic ESV of Peshitta	They took their journey from Elim, and all the congregation of B'nai Yisrael came to 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..
Peshitta (Syriac)	AND they journeyed from Elim, and the whole congregation of the children of Israel came to the wilderness of Seen, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.
Updated Brenton (Greek)	And they departed from Ælim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Ælim and Sina; and on the fifteenth day, in the second month after their departure from the land of Egypt,...

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And they went on their way from Elim, and all the children of Israel came into the waste land of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they went out of the land of Egypt.
Easy English	God sends bread and meat Then all the Israelites left Elim and they came into the desert called Sin. This is between Elim and Sinai. They arrived in the desert on the 15th day of the second month after they had left the country called Egypt.
Easy-to-Read Version–2006	Israel Complains, So God Sends Food Then all the Israelites left Elim. They reached the western Sinai desert,[a] between Elim and Mount Sinai, on the 15th day of the second month[b] after leaving Egypt.
God's Word™	The LORD Provides Manna and Quails for the Israelites to Eat The whole community of Israelites moved from Elim and came to the desert of Sin, which is between Elim and Sinai. This was on the fifteenth day of the second month after they had left Egypt.
Good News Bible (TEV)	The Manna and the Quails The whole Israelite community set out from Elim, and on the fifteenth day of the second month after they had left Egypt, they came to the desert of Sin, which is between Elim and Sinai.
The Message	On the fifteenth day of the second month after they had left Egypt, the whole company of Israel moved on from Elim to the Wilderness of Sin which is between Elim and Sinai.
NIRV	The LORD Gives Israel Food Every Day The whole community of Israel started out from Elim. They came to the Desert of Sin. It was between Elim and Sinai. They arrived there on the 15th day of the second month after they had come out of Egypt.
New Simplified Bible	The whole congregation of Israelites moved from Elim to the desert of Sin, which is between Elim and Sinai. This was on the fifteenth day of the second month after they left Egypt.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	On the fifteenth day of the second month after the Israelites had escaped from Egypt, they left Elim and started through the western edge of the Sinai Desert in the direction of Mount Sinai.
The Living Bible	Now they left Elim and journeyed on into the Sihn Desert, between Elim and Mount Sinai, arriving there on the fifteenth day of the second month after leaving Egypt.
New Berkeley Version	.

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

New Life Version	Bread in the Morning, Meat in the Evening All the people of Israel left Elim, and came to the Desert of Sin, between Elim and Sinai. It was the fifteenth day of the second month after they left the land of Egypt.
New Living Translation	Manna and Quail from Heaven Then the whole community of Israel set out from Elim and journeyed into the wilderness of Sin [<i>The geographical name Sin is related to Sinai and should not be confused with the English word sin.</i>], between Elim and Mount Sinai. They arrived there on the fifteenth day of the second month, one month after leaving the land of Egypt. The Exodus had occurred on the fifteenth day of the first month (see Num 33:3).

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, they left AiLim, and the entire gathering of the children of IsraEl traveled into the Sin Desert, which is between AiLim and Sinai. And on the fifteenth day of the second month from their leaving the land of Egypt,
Beck's American Translation	.
Common English Bible	Wilderness food: manna and quail The whole Israelite community set out from Elim and came to the Sin desert, which is located between Elim and Sinai. They set out on the fifteenth day of the second month[a] after they had left the land of Egypt.
International Standard V	<i>Manna and Quail Provided</i> Later, they left Elim, and the whole congregation of the Israelis came to the desert [Or <i>wilderness</i>] of Sin, which lay between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.
New Advent (Knox) Bible	Then, leaving Elim, the Israelite people marched to the desert of Sin, between Elim and Sinai. It was now the fifteenth day of the second month since they had left Egypt.
Translation for Translators	Yahweh gave them quail and manna to eat They/We left Elim, and all the Israeli people came to the desert <i>named</i> Sin. That is between Elim and Sinai <i>Mountain</i> . That was on the fifteenth day of the second month after they/we left Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Traveling from Elim, the entire assembly of the Sons of Israel came to the wilderness of Sin, between Elim and Sinai, on the 15th day of the 2nd month after they had gone out of the land of Egypt. That month was named Zif in those days; the name was changed to Iyar after the Exile. So they had been traveling for a month.
Ferrar-Fenton Bible	Manna Given. Then the children of Israel marched from Ailim and came to Arath, in the Desert of Sin, which is between Ailim and Sinai, on the fifteenth day of the second month from their departure out of the land of the Mitzeraim.
God's Truth (Tyndale)	And they came to Elim where were twelve wells of water and seventy date trees, and they pitched there by the water. And they took their journey from Elim, and all the whole company of the children of Israel came to the wilderness of Sin, which lies between Elim and Sinai: the fifteenth day of the second month after that they were come out of the land of Egypt. Tyndale placed the final verse of Exodus 15 and began Exodus 16 with it.
HCSB	Manna and Quail Provided

Lexham English Bible	<p>The entire Israelite community departed from Elim and came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had left the land of Egypt.</p> <p>Yahweh Provides Food in the Desert</p> <p>And they set out from Elim, and all the community of the {Israelites} came to the desert of Sin, which [is] between Elim {and Sinai}, in the fifteenth day of the second month of their going out from the land of Egypt.</p>
Tree of Life Version	.
Unlocked Literal Bible	The people journeyed on from Elim, and all the community of Israelites came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.
Urim-Thummim Version	And they continued their journey from Elim and all the company of the children of Israel came to the Desert of Sin, that is between Elim and Sinai, on the 15th day of the 2nd month after their departing out of the land of Egypt.
Wikipedia Bible Project	And they drove off from Elim, and the whole congregation of the sons of Israel came to the wilderness of Sin, which is between Elim and the Sinai, on the fifteenth day of the second month of their leaving the land of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Israelites left Elim and the entire community reached the desert of Sin, between Elim and Sinai, on the fifteenth day of the second month after leaving Egypt.
The Heritage Bible	And they pulled up from Elim, and all the congregation of the children of Israel came to the desert of Siyn, ¹ which is between Elim, and Sinai, on the fifteenth day of the second new moon after their going out of the land of Egypt.
New American Bible (2002)	<p>¹ 16:1 Siyn, Wilderness of Sin in Bible dictionaries.</p> <p>Having set out from Elim, the whole Israelite community came into the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.</p> <p>[1] On the fifteenth day of the second month: just one full month after their departure from Egypt. Cf ⇒ Exodus 12:2, ⇒ 51; ⇒ Numbers 33:3, 4. They encamped in the desert of Sin on a Friday; the murmuring (⇒ Exodus 16:2, 3) occurred on the sabbath, the arrival of the quail (⇒ Exodus 16:13) the evening before Sunday, followed by six mornings (⇒ Exodus 16:14-27) of collecting manna before the next sabbath.</p>
New American Bible (2011) ⁶	<p><i>The Wilderness of Sin.</i></p> <p>Having set out from Elim, the whole Israelite community came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month* after their departure from the land of Egypt.</p> <p>* [16:1] On the fifteenth day of the second month: just one full month after their departure from Egypt. Cf. 12:2, 51; Nm 33:3–4. The Septuagint takes the date to be the beginning of the Israelites' grumbling.</p>
New English Bible–1970	<p>Elim to the desert of Sin - Manna and quails.</p> <p>he whole community of the Israelites set out from Elim and came into the wilderness of Sin, which lies between Elim and Sinai. This was on the fifteenth day of the second month after they had left Egypt.</p>
New Jerusalem Bible	Setting out from Elim, the whole community of Israelites entered the desert of Sin, lying between Elim and Sinai -- on the fifteenth day of the second month after they had left Egypt.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And they pull stakes from Elim; and all the witness of the sons of Yisra El
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⁶ Also called the revised edition.

come to the wilderness of Sin
between Elim and Sinay
- on the fifteenth day of the second month
after departing from the land of Misrayim:...

Kaplan Translation . The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

The Scriptures 1998 And they set out from Ėlim, and all the congregation of the children of Yisra'el came to the Wilderness of Sin, which is between Ėlim and Sinai, on the fifteenth day of the second month after their going out of the land of Mitsrayim.

Tree of Life Version **Manna From Heaven**
They journeyed on from Elim, and the entire community of *Bnei-Yisrael* came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after leaving the land of Egypt.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible They were to pull up from Elim, even was the assembly of the sons of Isra-el coming into the wilderness of Sin, between Elim and Sinai, on the five and tenth day of the second moon month, that they are to be led out from the solid grounds of Egypt.

Orthodox Jewish Bible And they took their journey from Elim, and kol Adat Bnei Yisroel came unto the midbar of Siyn (pronounced "Seen"), which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of Eretz Mitzrayim.

Rotherham's Emphasized B. Then moved they on from Elim, and all the assembly of the sons of Israel entered into the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, by their coming forth out of the land of Egypt.

Expanded/Embellished Bibles:

The Amplified Bible **The Lord Provides Manna**
They set out from Elim, and all the congregation of Israel came to the Wilderness of ^[a]Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they left the land of Egypt.

^[a] Pronounced "seen" in Hebrew, it means "the place." Although the words are spelled the same in English, "Sin" is not related in any way to "sin" (an offense against God).

The Expanded Bible **The People Demand Food**
The whole ·Israelite community [^l congregation/assembly of the sons/^T children of Israel] left Elim and came to the ·Desert [Wilderness] of Sin, which was between Elim and Sinai; they arrived there on the fifteenth day of the second month after they had left Egypt.

Kretzmann's Commentary **Verses 1-8**
The Murmuring about the Food
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 eastern shore of the Gulf of Suez, on the fifteenth day of the second month after their departing out of the land of Egypt.

The Voice Then the entire community of Israel departed from Elim and entered the desert of Sin, which is located between Elim and Sinai. *They arrived there* on the fifteenth day of the second month after they had departed from Egypt.

The covenant people leave the pleasant, coastal area around Elim to begin the long journey through the wilderness. It will take longer than anyone expects.

Bible Translations with Many Footnotes:

The Complete Tanach

They journeyed from Elim, and the entire community of the children of Israel came to the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.

on the fifteenth day: The day of this encampment is stated because on that day the cakes that they had taken out of Egypt were depleted, and they needed manna. We learn [from this] that they ate of the remaining dough (or from the remaining matzoth) sixty- one meals. And the manna fell for them on the sixteenth of Iyar, which was a Sunday, as appears in tractate Shabbath (87b). — [from Mechilta]

Kaplan Translation

Elim and Sin

They moved on from Elim, and the entire community of Israel came to the Sin Desert, between Elim and Sinai. It was the 15th of the second month after they had left Egypt.

Sin Desert

See note on Exodus 15:22; Numbers 11:33; Ezekiel 30:15,16. This is the plain along the edge of the Sinai plateau called Debbet er-Ramleh.

Shur Desert (Exodus 15:22)

See Genesis 16:7, 20:1, 25:18 (cf. Targum; Targum Yonathan). Josephus identifies this with the Pelusian Desert (Antiquities 6:7:3). Saadia, on the other hand identifies it with Jifur, an old name for Es Sur, south-west of the desert of Et-tih (Etham?) near Egypt. A number of sources identify Shur with Etham mentioned above (Exodus 13:20; see Numbers 33:8; Ibn Ezra; Bachya).

Along the eastern shore of the Gulf of Suez, there is a strip of level land. The northern part of this is known as Shur, extending toward the Mediterranean, while the southern part is the Sin Desert (Exodus 16:1). Local traditions identify the first stop with Ayun Musa (the Springs of Moses), on the east side of the Gulf, 9 miles south of Suez and 1.5 miles from the coast.

the 15th...

This was 30 days after the Exodus (see Exodus 12:6). Some say that this occurred in Alush (Numbers 33:13; Seder Olam Rabbah 5; Ramban). See note on Exodus 17:1.

The Geneva Bible

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of ^(a) Sin, which [is] between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

^(a) This is the eighth place in which they had camped, there is another place called Zin, which was the 33rd place in which they camped, and is also called Kadesh, (Num. 33:36).

NET Bible®

The Provision of Manna

¹ When² they journeyed from Elim, the entire company³ of Israelites came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their exodus⁴ from the land of Egypt.

^{1sn} Exod 16 plays an important part in the development of the book's theme. It is part of the wider section that is the prologue leading up to the covenant at Sinai, a part of which was the obligation of obedience and loyalty (P. W. Ferris, Jr., "The Manna Narrative of Exodus 16:1-10," JETS 18 [1975]: 191-99). The record of the wanderings in the wilderness is selective and not exhaustive. It may have been arranged somewhat topically for instructional reasons. U. Cassuto describes this section of the book as a didactic anthology arranged according to association of both context and language (Exodus, 187). Its themes are: lack of vital necessities, murmuring, proving, and providing. All the wilderness stories reiterate the same motifs. So, later, when Israel arrived in Canaan, they would look back and be reminded that it was Yahweh who brought them all the way, in spite of their rebellions. Because he is their Savior and their Provider, he will demand loyalty from them. In the Manna Narrative there is murmuring over the lack of bread (1-3), the disputation with Moses (4-8), the

appearance of the glory and the promise of bread (9-12), the provision (13-22), the instructions for the Sabbath (23-30), and the memorial manna (31-36).

^{2tn} The sentence begins with a preterite and vav (ו) consecutive, which can be subordinated to the next clause with the preterite and vav consecutive. Here it has been treated as a temporal clause.

^{3tn} The word is often rendered "congregation" (so KJV, ASV, NASB, NRSV), but the modern perception of a congregation is not exactly what is in mind in the desert. Another possible rendering is "community" (NAB, NIV, NCV, TEV) or "assembly." The Hebrew word is used of both good and bad groups (Judg 14:8; Ps 1:5; 106:17-18).

^{4tn} The form in the text is לַיְתֵּסֶם (lýtse'tam, "after their going out"). It clearly refers to their deliverance from Egypt, and so it may be vividly translated.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and all the company of the sons of "Yisra'el" ^{He turns El aside} journeyed from "Eyliym" ^{Bucks} and they came to the wilderness of "Sin" ^{Sharp thorn} , which is between "Eyliym" ^{Bucks} and "Sinai" ^{My sharp thorns} , (on) the <fifteen>th day to the second new moon of their going out from the land of "Mits'rayim" ^{Two straits} , ...
C. Thompson LXX	And the whole congregation of the children of Israel removed from Aileim and came to the wilderness of Sin, which is between Aileim and Sina.
Modern English Version	Bread and Quail Then they set out 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 their departing out of the land of Egypt.
NASB	The LORD Provides Manna Then they set out from Elim, and all the congregation of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.
New European Version	Israel Complain about Lack of Food They took their journey 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 their departing out of the land of Egypt.
New King James Version	Bread from Heaven 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.
Niobi Study Bible	God Sends Quails and Manna (Bread) from Heaven And they took their journey 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 their departing out of the land of Egypt.
Restored Holy Bible 6.0	[Bread from Heaven]. And they took their journey 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 their departure from the land of Egypt.
Young's Literal Translation	And they journey from Elim, and all the company of the sons of Israel come in unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month of their going out from the land of Egypt.

The gist of this passage:

Exodus 16:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâça' (נָצַח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'Ēlim (עֵלִים) [pronounced ay-LEEM]	<i>palms, terebinth; transliterated Elim; plural of Strong's #352</i>	proper singular noun/location:	Strong's #362 BDB #18

Translation: So they set out from Elim...

This is the entire congregation of Israel. They have left Egypt; the Egyptian army was drown by the water of the seas by which they were trapped. So they had already lived through a hopeless situation and it was clearly God Who delivered them.

The sons of Israel are heading south, south-east, exactly the wrong direction to go toward the land of promise. This does move them away from Egypt, but simultaneously, they are moving away from the land of **Canaan**. Canaan was their ultimate destination, and many of the Israelites would have been aware of this.

Moses, since he lived out in the desert for 40 years, and because He was prepared in the palace as a king, no doubt knows how to get to the land of Canaan, but he quickly got to a point where he trusts Y^ehowah and the direction in which they went. Remember, there is a system of guidance in place. The movements of the people of Israel is not a matter of confusion or a lack of understanding of geography. The direction in which they went was a matter of God's will.

The people are going to travel to Mount Sinai, where they will worship God and receive **the Law**.

Exodus 16:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Exodus 16:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
‘êdâh (עֵדָה) [pronounced <i>gā-DAWH</i>]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
midʿbâr (מִדְבָּר) [pronounced <i>mid-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
sîyn (סִינַי) [pronounced <i>seen</i>]	<i>thorn, clay; and is transliterated Sin (Pelusium)</i>	proper singular noun location	Strong's #5512 BDB #695
1) a town in eastern Egypt 2) the tract of wilderness between Elim and Sinai.			

Translation: ...and the entire congregation of the sons of Israel [set out for] the desert-wilderness of Sin,...

No one was left behind. No Israelite decided to stay in Egypt instead.

In the back of almost any Bible you will find a map to correspond with this bit of movement and this is fairly well agreed upon. The Red Sea is kept on their right hand side as they traveled and the timing tells us that they have just begun their desert wanderings.

The wilderness of Sin is the 8th place that the Israelites camped. **Numbers 33** provides us with a travelogue for the Hebrew people traveling through the desert, telling us place-by-place where they went (in most cases, Moses probably assigned the name of each place). I hope to do an expanded chapter-by-chapter study of the Book of **Numbers** ([HTML](#)) ([PDF](#)) ([WPD](#)) at a later date.

Exodus 16:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Exodus 16:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
bêyn (בֵּינִי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
ʿĒlim (עֵלִים) [pronounced ay-LEEM]	<i>palms, terebinth; transliterated Elim;</i> plural of Strong's #352	proper singular noun/location:	Strong's #362 BDB #18
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינִי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
Çîynai (צִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	singular proper noun; pausal form	Strong's #5514 BDB #696

Translation: ...which [is] between Elim and Sinai,...

Right now, they are somewhere between Elim and Sinai. In the previous chapter, they had just come to Elim.

Exodus 16:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
ʿâsâr (עָשָׂר) [pronounced ġaw-SAWR]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine singular noun	Strong's #6240 BDB #797
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another.</i> When only two items are named, it can be rendered [the] other, following, next	adjective singular numeral ordinal; masculine form	Strong's #8145 BDB #1041

Exodus 16:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...on the 15th day of the second month after their departure from the land of Egypt.

Right now, they are in the 2nd month and it is mid-month.

Exodus 16:1 (a graphic); from **Feel the Words**; accessed August 24, 2022.

Exodus 16:1 So they set out from Elim and the entire congregation of the sons of Israel [set out for] the desert-wilderness of Sin, which [is] between Elim and Sinai, on the 15th day of the second month after their departure from the land of Egypt. (Kukis mostly literal translation)

The specificity found here suggests two things: (1) Moses knows exactly where he is and he generally understands where God is leading the people. (2) Moses also appears to be writing this information down each day. Had Moses wrote all of this 40 years later (or even a few years later), I would guess that most of the details would have

been set aside for the big picture. However, the details of this chapter and of Numbers 33 suggests that the narrative was written down (or put to memory) soon after the events took place. All of this is consistent with the song sung in the previous chapter which celebrated the destruction by God of the Egyptian army.





Wilderness of Sin (a graphic); from [Blogspot](#) (originally from www.bible.ca); accessed August 24, 2022. I cannot really vouch for the specifics of this movement; but this gives us an idea of where Israel is and where they are going. As an aside, this map does not have a north-south orientation.

Exodus 16:1 So the entire congregation of Israel set out from Elim towards the desert-wilderness of Sin, which is located between Elam and Sinai. This was the 15th day of the second month since they departed from the land of Egypt. (Kukis paraphrase)

And so grumble all a congregation of sons of Israel against Moses and against Aaron in the desert-wilderness. And so they say unto them, sons of Israel, “Would that our dying in a hand of Y^ehowah in a land of Egypt, in our sitting by pots of the flesh in our eating of the bread to satiety. For you [all] caused us to go out unto the desert-wilderness the this to kill all the assembly with hunger.”

Exodus
16:2–3

The entire congregation of the sons of Israel grumbled against Moses and Aaron in the desert-wilderness. The sons of Israel said to them, “Would that we had died by the hand of Y^ehowah in the land of Egypt, while sitting by [our] pots of meat while eating bread until full. You [all] have caused us to go out into this desert-wilderness [in order] to kill [this] assembly with hunger.”

The entire congregation of Israel were angry with Moses and Aaron, and they grumbled against them. They complained loudly, saying, “We would have preferred to have died at the hand of Jehovah while still living in Egypt, as we sat next to our pots of meat, where we ate bread until we were full. Instead, you both have caused us to come out to the awful desert-wilderness in order to kill this assembly with hunger.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so grumble all a congregation of sons of Israel against Moses and against Aaron in the desert-wilderness. And so they say unto them, sons of Israel, "Would that our dying in a hand of Y ^e howah in a land of Egypt, in our sitting by pots of the flesh in our eating of the bread to satiety. For you [all] caused us to go out unto the desert-wilderness the this to kill all the assembly with hunger."
Targum (Onkelos)	And all the congregation of the children of Israel were troublous against Mosheh and against Aharon in the desert; and the children of Israel said to them, O that we had died before the Lord in the land of Mizraim, when we sat by the caldrons of flesh, and could eat bread and be satisfied! Why have you brought us out into this wilderness to kill this whole assembly with famine?
Targum (Pseudo-Jonathan)	And on that day the bread which they had brought out of Mizraim was finished. And all the sons of Israel grumbled against Mosheh and against Aharon in the desert. And the sons of Israel said to them, Would that we had died by the Word of the Lord in the land of Mizraim, when we sat by the cisterns of meat, and ate bread and had enough! Why hast thou brought us out into this wilderness to kill all this congregation with hunger?
Revised Douay-Rheims	And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine?
Aramaic ESV of Peshitta	The whole congregation of the B'nai Yisrael murmured against Mosha and against Aaron in the wilderness; and the B'nai Yisrael said to them, "We wish that we had died by the hand of Mar-Yah in the land of Egypt, when we sat by the meat pots, when we ate our fill of bread, for you have brought us out into this wilderness, to kill this whole assembly with hunger."
Peshitta (Syriac)	And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; And the children of Israel said to them, Would 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 did eat bread to the full; for you have brought us forth into this wilderness to destroy the whole assembly of Israel with hunger.
Updated Brenton (Greek)	...all the congregation of the children of Israel murmured against Moses and Aaron. And the children of Israel said to them, Would we had died smitten by the Lord in the land of Egypt, when we sat by the flesh-pots, and ate bread to satiety! for ye have brought us out into this wilderness, to slay all this congregation with hunger.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And all the children of Israel were crying out against Moses and Aaron in the waste land: And the children of Israel said to them, It would have been better for the Lord to have put us to death in the land of Egypt, where we were seated by the flesh-pots and had bread enough for our needs; for you have taken us out to this waste of sand, to put all this people to death through need of food.
Easy English	When they were in the desert, all the Israelites said bad things against Moses and Aaron. The Israelites said to them: 'We wish that the LORD had killed us in Egypt! There, we sat round pots of meat. We ate all the food that we wanted. But now you have brought us into this desert. We shall all die, every one of us, because there is no food to eat.'

Easy-to-Read Version—2006	Then the whole community of Israelites began complaining again. They complained to Moses and Aaron in the desert. They said, “It would have been better if the Lord had just killed us in the land of Egypt. At least there we had plenty to eat. We had all the food we needed. But now you have brought us out here into this desert to make us all die from hunger.”
Good News Bible (TEV)	There in the desert they all complained to Moses and Aaron and said to them, “We wish that the LORD had killed us in Egypt. There we could at least sit down and eat meat and as much other food as we wanted. But you have brought us out into this desert to starve us all to death.”
<i>The Message</i>	The whole company of Israel complained against Moses and Aaron there in the wilderness. The Israelites said, “Why didn’t GOD let us die in comfort in Egypt where we had lamb stew and all the bread we could eat? You’ve brought us out into this wilderness to starve us to death, the whole company of Israel!”
NIRV	In the desert the whole community told Moses and Aaron they weren’t happy with them. The Israelites said to them, “We wish the LORD had put us to death in Egypt. There we sat around pots of meat. We ate all the food we wanted. But you have brought us out into this desert. You must want this entire community to die of hunger.”

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	There in the desert they started complaining to Moses and Aaron, “We wish the LORD had killed us in Egypt. When we lived there, we could at least sit down and eat all the bread and meat we wanted. But you have brought us out here into this desert, where we are going to starve.”
The Living Bible	There, too, the people spoke bitterly against Moses and Aaron. “Oh, that we were back in Egypt,” they moaned, “and that the Lord had killed us there! For there we had plenty to eat. But now you have brought us into this wilderness to kill us with starvation.”
New Berkeley Version	.
New Life Version	And all the people of Israel complained against Moses and Aaron in the desert, saying, “We should have died by the Lord’s hand in the land of Egypt, when we sat by the pots of meat and ate all the bread we wanted. For you have brought us out into this desert to kill all of us with hunger.”
New Living Translation	There, too, the whole community of Israel complained about Moses and Aaron. “If only the LORD had killed us back in Egypt,” they moaned. “There we sat around pots filled with meat and ate all the bread we wanted. But now you have brought us into this wilderness to starve us all to death.”

Partially literal and partially paraphrased translations:

American English Bible	And on the fifteenth day of the second month from their leaving the land of Egypt, the entire gathering of the children of IsraEl [once again] started complaining to Moses and Aaron. They told them: ‘We would rather have died [with those who were] struck by Jehovah in the land of Egypt, back when we could sit by the stew pots and eat all the bread we wanted! But now you’ve brought us out into this desert just to starve us all to death!’ A portion of v. 1 is included for context.
Beck’s American Translation	.
Common English Bible	The whole Israelite community complained against Moses and Aaron in the desert. The Israelites said to them, “Oh, how we wish that the Lord had just put us to death while we were still in the land of Egypt. There we could sit by the pots cooking meat and eat our fill of bread. Instead, you’ve brought us out into this desert to starve this whole assembly to death.”

International Standard V	The whole congregation of the Israelis complained against Moses and Aaron in the desert. The Israelis told them, "If only we had died by the LORD's hand in the land of Egypt when we sat by the cooking pots, [Lit. <i>pots for cooking meat</i>] when we ate bread until we were filled—because you brought us to this desert to kill this entire congregation with hunger."
New Advent (Knox) Bible	It was now the fifteenth day of the second month since they had left Egypt, and the Israelites, one and all, there in the desert, were loud in their complaints against Moses and Aaron. It would have been better, they told them, if the Lord had struck us dead in the land of Egypt, where we sat down to bowls of meat, and had more bread than we needed to content us. Was it well done to bring us out into this desert, and starve our whole company to death? A portion of v. 1 is included for context.
Translation for Translators	There in the desert, the Israeli [HYP] people complained to Aaron and Moses/me. They said to them/us, "We wish that Yahweh had killed us in Egypt! There we had meat to eat, and all the bread that we wanted. But you have brought us into this desert in order that we will all starve to death!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And the whole assembly of the Sons of Israel set up a constant refrain of complaint [The Hebrew says, "and they are murmuring," not once but twice.] against Moses and Aaron in the wilderness. The Sons of Israel told them, "We would have been better off dying by the hand of the LORD in the land of Egypt! At least there we could sit by the flesh pots, and had as much bread as we could eat. Now you've brought us out into this wilderness, to kill the whole assembly of us with famine!"
Ferrar-Fenton Bible	But all the families of the children of Israel complained against Moses and Aaron in the Desert; and the children of Israel said to them ; — "Why do you kill us by the hand of the EVER-LIVING? In the land of the Mitzeraim we sat by the flesh pots to gorging! Why have you brought all the congregation to this Desert to die of hunger?"
God's Truth (Tyndale)	And the whole multitude of the children of Israel murmured against Moses and Aaron in the wilderness, and 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 flesh pots, and ate bread our bellies full, for you have brought us out into this wilderness to kill this whole multitude for hunger.
Unlocked Literal Bible	The whole community of Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, "If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full. For you have brought us out into this wilderness to kill our whole community with hunger."
Urim-Thummim Version	Then the whole company of the children of Israel complained against Moses and Aaron in the desert. And the sons of Israel said to them, oh if we had died by the hand of YHWH in the land of Egypt, in our sitting by the pots of meat, in our eating bread to gorge ourselves. For you have brought us out to this desert to put all this assembly to death with hunger.
Wikipedia Bible Project	And the whole congregation of the sons of Israel murmured against Moses and Aaron in the desert. And the sons of Israel said to them: "Who could give us death in Yahweh's hands in the land of Egypt, where we sat on the meat pots, where we ate bread to satiety? Because you took us out into this wilderness to put this whole crowd to death by starvation."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In the desert the whole community of Israel grumbled against Moses and Aaron and said to them, "If only we had died by the hand of Yahweh in Egypt when we sat down to caldrons of meat and ate all the bread we wanted, whereas you have brought us to this desert to let the whole assembly die of starvation!"
The Heritage Bible	And the whole congregation of the children of Israel obstinately stopped on Moses and Aaron in the desert; And the children of Israel said to them, Oh that we had been given death by the hand of Jehovah in the land of Egypt, when we sat by the pots of meat, when we ate food to satisfaction, because you have brought us out into this desert to kill this whole assembly with hunger.
New American Bible (2002)	Here in the desert the whole Israelite community grumbled against Moses and Aaron. The Israelites said to them, "Would that we had died at the LORD'S hand in the land of Egypt, as we sat by our fleshpots and ate our fill of bread! But you had to lead us into this desert to make the whole community die of famine!"
New American Bible (2011)	Here in the wilderness the whole Israelite community grumbled against Moses and Aaron. The Israelites said to them, "If only we had died at the LORD's hand in the land of Egypt, as we sat by our kettles of meat and ate our fill of bread! But you have led us into this wilderness to make this whole assembly die of famine!"
New Jerusalem Bible	And the whole community of Israelites began complaining about Moses and Aaron in the desert and said to them, 'Why did we not die at Yahweh's hand in Egypt, where we used to sit round the flesh pots and could eat to our heart's content! As it is, you have led us into this desert to starve this entire assembly to death!'
Revised English Bible—1989	The Israelites all complained to Moses and Aaron in the wilderness. They said, "If only we had died at the LORD's hand in Egypt, where we sat by the fleshpots and had plenty of bread! But you have brought us out into this wilderness to let this whole assembly starve to death."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	There in the desert the whole community of the people of Isra'el grumbled against Moshe and Aharon. The people of Isra'el said to them, "We wish <i>ADONAI</i> had used his own hand to kill us off in Egypt! There we used to sit around the pots with the meat boiling, and we had as much food as we wanted. But you have taken us out into this desert to let this whole assembly starve to death!"
Kaplan Translation	There in the desert, the entire Israelite community began to complain against Moses and Aaron. The Israelites said to them, 'If only we had died by God's hand in Egypt! There at least we could sit by pots of meat and eat our fill of bread! But you had to bring us out to this desert, to kill the entire community by starvation!'
<i>The Scriptures</i> 1998	And all the congregation of the children of Yisra'el grumbled against Mosheh and Aharon in the wilderness. And the children of Yisra'el said to them, "If only we had died by the hand of הוה in the land of Mitsrayim, when we sat by the pots of meat and when we ate bread to satisfaction! For you have brought us out into this wilderness to put all this assembly to death with hunger."
Tree of Life Version	But the whole congregation of <i>Bnei-Yisrael</i> murmured against Moses and Aaron in the wilderness. <i>Bnei-Yisrael</i> said to them, "If only we had died by the hand of <i>ADONAI</i> in the land of Egypt, when we sat by pots of meat, when we ate bread until we were full. But you have brought us into the wilderness, to kill this entire congregation with hunger."

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL MURMURED AGAINST MOSES AND AARON. AND THE CHILDREN OF ISRAEL SAID TO THEM, "WOULD WE HAD DIED SMITTEN BY JESUS IN THE LAND OF EGYPT, WHEN WE SAT BY THE FLESH-POTS, AND ATE BREAD TO THE FULL! FOR
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Awful Scroll Bible

YOU HAVE BROUGHT US OUT INTO THIS DESERT, TO SLAY ALL THIS CONGREGATION WITH HUNGER.”

The assembly of the sons of Isra-el, was to grumble against Moses and Aaron, in the wilderness. The sons of Isra-el were to say: To whom was it ascribed for us to die by the hand of Jehovah? On the solid grounds of Egypt, as we are to sit by the fleshpots, we are to eat bread to our satiety, yet you are to have brought us out into the wilderness, to kill the assembly with hunger! ..and the whole witness of the sons of Yisra El

murmur against Mosheh and Aharon in the wilderness.

And the sons of Yisra El say to them,
O that we were given to die by the hand of Yah Veh

- in the land of Misrayim

when we settled by the flesh cauldrons

and when we ate bread to satiety;

for you bring us into this wilderness,

to deathify this whole congregation with famine.

Orthodox Jewish Bible

And kol Adat Bnei Yisroel murmured against Moshe and Aharon in the midbar; And the Bnei Yisroel said unto them, If only G-d would have made us die by the yad Hashem in Eretz Mitzrayim, when we sat by the sir habasar (pot of meat), and when we did eat lechem to the full; for ye have brought us forth into this midbar, to kill this kol hakahal with ra'av (hunger).

Expanded/Embellished Bibles:*The Amplified Bible*

The whole congregation of the Israelites [grew discontented and] murmured *and* rebelled against Moses and Aaron in the wilderness, and the Israelites said to them, “[b]Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and ate bread until we were full; for you have brought us out into this wilderness to kill this entire assembly with hunger.”

[b] To understand Israel's rebellious behavior, it is important to grasp the contrast between life in Egypt and nomadic life in the wilderness. Despite the hardships of slavery survival was not an issue in Egypt, where they were guaranteed food and other necessities. But the desert wilderness was hostile and unforgiving, and survival was an art. Desert nomads needed to understand the wilderness in order to stay alive; they had to learn, among other things, how to protect themselves from the weather, where to find water and pasture, and how to find and prepare scarce food, or live primarily from what their livestock could provide them. So the Israelites viewed every new problem they faced as life-threatening. Instead of looking back and taking comfort from God's earlier miracles, they doubted God's ability and willingness to help them. Their fears and doubts subsequently came to be expressed as irrational anger toward Moses.

The Expanded Bible

Then the whole ·Israelite community [congregation; ^Lassembly of the sons/^T children of Israel] ·grumbled [complained] to Moses and Aaron in the ·desert [wilderness]. ·They [^LThe sons/^T children of Israel] said to them, “It would have been better if the [^Lhand of the] Lord had killed us in the land of Egypt. There we ·had meat to eat and [^Lsat by the fleshpots and ate] all the ·food [bread] we wanted. But you have brought us into this ·desert [wilderness] to starve ·us [^Lall this assembly/crowd] to death.”

Kretzmann's Commentary

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. Their dissatisfied complaint was directed against both leaders, and so against the divine act of bringing them out of Egypt, that is, against Jehovah Himself. 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, in the last great plague which cut

off the first-born of the Egyptians, **when we sat by the flesh-pots, and when we did eat bread to the full**, when they, in spite of all their other afflictions, at least had their food in sufficient quantities; **for ye have brought us forth into this wilderness to kill this whole assembly with hunger**, which was an unjust accusation bordering upon insolence and, moreover, with an amount of falsehood, for they still had at least some of their cattle with them, and the congregation was by no means on the edge of starvation.

The Voice

As soon as they got to the desert of Sin, the entire community of Israelites complained to Moses and Aaron.

Israelites: It would have been better if we had died by the hand of the Eternal in Egypt. At least *we had plenty to eat and drink*, for our pots were stuffed with meat and we had as much bread as we wanted. But now you have brought the entire community out to the desert to starve us to death.

Bible Translations with Many Footnotes:

The Complete Tanach

The entire community of the children of Israel complained against Moses and against Aaron in the desert.

complained: Because the bread [they had taken out of Egypt] was depleted.

The children of Israel said to them, If only we had died by the hand of the Lord in the land of Egypt, when we sat by pots of meat, when we ate bread to our fill! For you have brought us out into this desert, to starve this entire congregation to death.

If only we had died: Heb. וְנָתַתָּם; that we would have died, but it is not a noun like וְנָתַתָּם; our death, but like וְנָתַתָּם; וְנָתַתָּם; שׁ; וְנָתַתָּם; that we do, that we encamp, [that we return,] that we die. [Literally, this would be translated: Who would grant that we die.] Its targum [Onkelos, however,] is: אֲנִימָד יָלִי, like "If only we had died וְנָתַתָּם" (Num. 14:2), if only we would have died.

NET Bible®

The entire company⁵ of Israelites murmured against Moses and Aaron in the desert. The Israelites said to them, "If only we had died⁶ by the hand of the Lord in the land of Egypt, when we sat by⁷ the pots of meat, when we ate bread to the full,⁸ for you have brought us out into this desert to kill⁹ this whole assembly with hunger!"

^{5tn} Or "community" or "assembly."

^{6tn} The text reads: וְנָתַתָּם וְנָתַתָּם (mi-yitten mutenu, "who will give our dying") meaning "If only we had died." וְנָתַתָּם is the Qal infinitive construct with the suffix. This is one way that Hebrew expresses the optative with an infinitive construct. See R. J. Williams, *Hebrew Syntax*, 91-92, §547.

^{7tn} The form is a Qal infinitive construct used in a temporal clause, and the verb "when we ate" has the same structure.

^{8sn} That the complaint leading up to the manna is unjustified can be seen from the record itself. They left Egypt with flocks and herds and very much cattle, and about 45 days later they are complaining that they are without food. Moses reminded them later that they lacked nothing (Deut 3:7; for the whole sermon on this passage, see 8:1-20). Moreover, the complaint is absurd because the food of work gangs was far more meager than they recall. The complaint was really against Moses. They crave the eating of meat and of bread and so God will meet that need; he will send bread from heaven and quail as well.

^{9tn} תִּיַּחֲמֶה (Ikhāmit) is the Hiphil infinitive construct showing purpose. The people do not trust the intentions or the plan of their leaders and charge Moses with bringing everyone out to kill them.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and all the company of the sons of **"Yisra'el"** ^{He turns El aside} were murmuring upon **"Mosheh"** ^{Plucked out} and upon **"Aharon"** ^{Light bringer} in the wilderness, and the sons of **"Yisra'el"** ^{He turns El aside} said, who will (allow) us to die (by) the hand of **"YHWH"** ^{He is} in the land of **"Mits'rayim"** ^{Two straits}? (with) our settling upon the pot of flesh (with) us

	eating bread to satisfaction, given that you made us go out to this wilderness to [kill] this assembly (with) hunger,...
C. Thompson (updated) OT	And on the fifteenth day of the second month after their coming out of Egypt all the congregation of the children of Israel murmured against Moses and Aaron. The Israelites indeed 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 flesh meat and ate bread in plenty! For you have brought us to this wilderness to kill this whole assembly with hunger. Thompson places the end of v. 1 with v. 2. Whether or not there is transcript evidence of this, it still sounds better.
Context Group Version	And the entire congregation of the sons of Israel murmured against Moses and against Aaron in the wilderness: and the sons of Israel said to them, Oh that we had died by the hand of YHWH in the land of Egypt, when we sat by the flesh-pots, when we ate bread to the full; for you (pl) have brought us out into this wilderness, to kill this entire assembly with hunger.
Modern English Version	The whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. Now the children of Israel said to them, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full, for you have brought us forth into this wilderness to kill this whole assembly with hunger."
Young's Literal Translation	And all the company of the sons of Israel murmur against Moses and against Aaron in the wilderness; and the sons of Israel say unto them, "Oh that we had died by the hand of Jehovah in the land of Egypt, in our sitting by the flesh-pot, in our eating bread to satiety—for you [all] have brought us out unto this wilderness to put all this assembly to death with hunger."

The gist of this passage:

The assembly of Israel complains against Moses and Aaron, and they say they would have preferred being killed in Egypt, where they had an abundance of food.

2-3

Exodus 16:2			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lîyn (לִיַן) [pronounced leen]	<i>to grumble, complain, murmur</i>	3 rd person masculine plural, Qal imperfect	Strong's #3885 BDB #533
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘êdâh (עֵדָה) [pronounced gâ-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
bânîym (בְּנֵיִם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Exodus 16:2

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʾAhărôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: The entire congregation of the sons of Israel grumbled against Moses and Aaron in the desert-wilderness.

Very little time has passed since the sons of Israel had come across the bitter waters. Here, they have a new problem. They are hungry; and they complain to Moses and to Aaron.

Even though all of Israel chose to leave Egypt following Moses and Aaron, they were not happy people. When things went wrong, they automatically blamed Moses and Aaron, no matter what it was. The text often implies (or states) that the sons of Israel bore a host of **mental attitude sins**. They were easily able to cite what Moses and Aaron had done wrong; but they were unable to remember time after time that God took care of them.

Based upon their experience, the believers of Israel should have been able to recognize each challenge or test as it came; and be willing to wait on God for the solution (if it was not something which they could handle themselves).

These were progressive challenges, ideally designed to get the people of Israel to learn to depend upon God for the things which they themselves could not do.

Application: When we are faced with problems and difficulties, we should act reasonably in response (without sinning). We should also be able to recognize when our actions are not working or when there is nothing more that we can do. Then we must trust God for the final outcome.

Exodus 16:2 **The entire congregation of the sons of Israel grumbled against Moses and Aaron in the desert-wilderness.** (Kukis mostly literal translation)

This is a place where *entire* (or *all*) does not mean every last **soul**. As we will see, there are at least two of the sons of Israel who are head and shoulders above all the others: Caleb and Joshua, and Aaron's sons. Furthermore, it is unlikely that Miriam spoke against either one of them. However, out of this many, to have only a handful of exceptions, it is like the entire congregation is saying vicious things behind the backs of Moses and Aaron.

The Qal imperfect of *murmur* indicates that this action was continuous. A few began to get hungry, realized that there was no food in sight (certainly not enough to feed this many people) and they began to point this out to the others, who then passed on their ill feelings.

These are the same people who have just witnessed miracle after miracle where God preserved them. They have promises which God has delivered to them. Either He will keep His promises or Y^howah is not God—it is that simple. The Bible is filled with promises to us and either He will keep His promises or He is not God.

Exodus 16:1–2 briefly:

Exodus 16:1 **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.** (NKJV)

The people of Israel are in the desert-wilderness at this point; and it has been about a month since they left Egypt.

Exodus 16:2 **Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness.** (NKJV)

Again, the people began to complain to Moses and Aaron, as if they had plotted against the people in some way.

Murmuring Against God (a graphic); from **the Latter Rain**; accessed August 24, 2022.

When anything went wrong, the people of Israel came to Moses and blamed him; oft times they threatened him.

They never understood **logistical grace**, they never understood God, and they did not get their place in the plan of God. This is despite the fact that everyone of them believed in the **Revealed God**. They were all saved; but few of them advanced in the **spiritual life**. Many times in Scripture, God said, “I loathed that generation!” (Psalm 95:10)



Exodus 16:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'el (ל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in Deut. 5:28 2Sam. 15:4 or 23:15. ⁷ So, it could be translated, <i>o that!</i>			
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
Literally, these words mean <i>who will give</i> ; together, however, according to BDB, ⁸ they express a wish (Ex. 16:3) or desire, and should be translated, <i>O that, would that some one would, would that there were, would that, would it.</i>			
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive construct with 1 st person plural suffix	Strong's #4191 BDB #559
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

⁷ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 566.

⁸ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 566.

Exodus 16:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of; and can be rendered into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of.</i>			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: The sons of Israel said to them, “Would that we had died by the hand of Y^ehowah in the land of Egypt,...

The content of their complaint is that, they would have preferred to have died in Egypt. Now, the idea is, they are out in the desert-wilderness and they believe that they are going to die of hunger.

Remember all of the promises made to Abraham, yet what God has promised does not seem to enter into their thinking. This is doctrine which they ought to be falling back on, but they do not have it in their **souls**.

Furthermore, these Israelites have seen an incredible number of miracles, which should have made them realize that their God was capable of doing virtually anything—but this does not appear to be a part of their thinking or reasoning. Remember all that they have seen, and they are considering none of that.

The Israelites have seen incident after incident where God clearly is taking care of them and seeing to all of their needs, and yet, they keep on wanting to live in the past in slavery to Egypt. This new world unnerves them; and the new circumstances cause them to panic.

Application: I grew up during a great era of the United States: the 1950s and I was a teen in the 1960s. As much as I would like to return to the 50s, that simply is not going to happen. Nevertheless—despite all that appears to be taking place in the United States—God is still God, and He can be depended upon. Our nation, because there are fewer believers and even fewer believers with doctrine, is on the decline and is facing **divine discipline**. In that era, attending a church seemed to be much more common.

Application: Given the current state of affairs where our country faces so many real and potential problems, this does not mean that believers today ought to panic or try to figure out *where can we run to?* Regardless of how many things could go wrong (and will go wrong), God remains faithful. Our focus should be upon Him, and not

upon the chaos which appears to be closing in on us. No matter what, God is still God and we can still depend upon Him.

Application: I began write this in 2021–2022. The election midterms were about to happen and many people, including myself, would like to see a Republican turnover in the House and Senate. Will that happen? Maybe and maybe not. There is every indication that our elections can be falsified; and every indication that we have Chinese-backed candidates (possibly from both political parties). If I did not have doctrine I would be on pins and needles until the next election; and then even more so in 2024⁹.

Application: Now, upon returning to do the final rewrite of this material in late 2022, the elections were a clear disappointment. Either America is so far gone as to elect the candidates who made America worse; or the system for rigging out elections is now set firmly in place. Having grown up during one of the greatest times in American history, it is quite sad to see this great nation retrogressing.

Application: Nevertheless, God will give the United States the leader (s) it needs and the leader (s) it deserves. No matter who is pulling the levers in Washington D.C., Jesus Christ still controls history. My focus every day is the Word of God. My trust must remain in God, despite all that is taking place in the United States. Depending upon a political party or upon specific candidates is a great mistake for any Christian to make. I am not saying that Christians ought to depart from politics or from voting, but basing our happiness upon such shaky ground as political outcomes is a serious spiritual mistake.

Application: Given my own age, I may not see the country turn around, spiritually speaking. The key to our future as a nation is, and always was, **spiritual advance**. Our nation needs more believers and more believers who value the teaching of the Word of God.

Exodus 16:3a **And the children of Israel said to them, “Oh, that we had died by the hand of the Lord in the land of Egypt,...”** (NKJV)

Meanwhile, the sons of Jacob take a trip down memory lane of the good times they enjoyed while enslaved to the Egyptians.

Exodus 16:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yāshab (בָּשַׁב) [pronounced yaw-SHAH ^b V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	Qal infinitive construct	Strong's #3427 BDB #442
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
‘al (עַל) [pronounced ḡah ^l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
ḡyṛ (רִים) [pronounced seer]	<i>pot, basin</i>	masculine singular construct	Strong's #5518 BDB #696

⁹ I write this in 2023.

Exodus 16:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	Qal infinitive construct with the 1 st person plural suffix	Strong's #398 BDB #37
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
Keil and Delitzsch: <i>לֶחֶם is the most common, all-comprehensive name for nourishment.</i> ¹⁰			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sôba ^c (עֹבֵשׁ) [pronounced SOH-bahg]	<i>satiety, the act of being sated, abundance, satiation</i>	masculine singular noun	Strong's #7648 BDB #959

Translation: ...while sitting by [our] pots of meat while eating bread until full.

In this chapter we have two words for food: (1) Bâsâr (בָּשָׂר) [pronounced baw-SAWR] means *flesh* and it can refer to human flesh (Numbers 8:7) or to animal flesh (Exodus 21:28 Isaiah 31:3). (2) Lechem (לֶחֶם) [pronounced LEH-khem] means *bread*, but it also is a generic word for *food*, including grains and vegetables, since bread was a mainstay of their diet. Throughout this chapter they refer to *meat* and *bread (food)*.

A *pot* (or a *flesh-pot*) was a three-legged bronze pot used by the Egyptians for cooking meat. According to Freeman, the Egyptians ate a lot of beef, goose and fish, but the cow was sacred and not eaten (so I guess *beef* refers to the meat of steers?). Egyptologists are split on whether or not they ate sheep. Numbers 11:5 tells us that Egypt had a variety of vegetables.

In Egypt, had the Israelites died, it would have been while they sat next to their pots of meat and loaves of bread (so stands the report of their memories). They do not seem to remember ever being hungry in Egypt. Whether or not this was true, they still functioned as slaves in Egypt. And, if you can recall, as slaves, their lives were so difficult, that they called out with great emotion into the sky over their circumstances (you may recall from one of the early chapters in Exodus that God heard them, which is why they are where they are at this point). God responded to their cries of sadness.

Yet these complainers continue:

Exodus 16:3b ...when we sat by the pots of meat and when we ate bread to the full! (NKJV)

¹⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 9:4–6.

Slaves were a valuable commodity, despite there being so many of them, and the Egyptians recognized that feeding them reasonably well was to the benefit of the Egyptians. So, in that one particular area, the people of Israel have not suffered much lack (based upon what we read here). But Egypt worked them hard; and if it came down to choosing between Egyptians eating or their slaves eating (in difficult times), it would make sense for the Egyptians to be fed first.

This does not mean, however, that the sons of Israel always enjoyed these exact same benefits as slaves as they have described. There may have been times of plenty (which they are remembering) and times of leanness (they do not appear to remember those times).

Obviously, these men have memories. So why don't they remember what God has been doing for them? Believers have souls and, through continued **negative volition**, they build up **scar tissue** on their souls. As this scar tissue builds up, they appear to become more and more irrational.

Application: Previously, I have mentioned the spiritual condition of the United States. Many of us look around at this country and we ask ourselves, *have we gone stark-raving mad?* Scar tissue builds up on the souls of believers and unbelievers both. Unbelievers who reject the **gospel** and who reject the **laws of divine establishment** continue to build up scar tissue on their souls. Things which liberals would have outright rejected 10 or 20 years ago are now mainstays of their political and personal philosophy. As people continue to reject truth, they turn toward falsehood and embrace it. 10 or 20 years ago (I write this in 2020), the idea that drag queens ought to have any association with children would have been completely rejected by all political persuasions. 10 or 20 years ago, the idea that children could select their gender would have been considered absurd. This is the result of a build up of scar tissue. This is the dog returning to its vomit. This is a person who, at one time, has clearly rejected an idea, a political position or a philosophy; but then, goes back to it and gives it another look. The kind of person who does this hears some truth (the gospel, **Bible doctrine**, of divine establishment information) and rejects it. Then that same person will go back and find something the he has previously rejected (vomited up) and possibly change his position on that thing.

Israel has left the banks of the sea of reeds, having watched God destroy their enemy, and has moved more inland deeper into the desert-wilderness region. As discussed earlier, this is not desert as we think of it; it is simply land which has not been settled or cultivated.

The Israelites have noted that their food supplies are going down. It is possible that many of them are hungry at this point. They have come to Moses to complain about their circumstances. However, they are completely wrong in their approach.

Exodus 16:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	2 nd person masculine plural, Hiphil perfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	<i>us; untranslated mark of a direct object; occasionally to us, toward us</i>	sign of the direct object affixed to a 1 st person plural suffix	Strong's #853 BDB #84

Exodus 16:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: You [all] have caused us to go out into this desert-wilderness...

The sons of Israel blame Moses and Aaron at every turn. If anything goes wrong, it is the fault of Moses and Aaron. "You made us come out here to this desert-wilderness," they complain (yet, a month ago, they all agreed to be led out of Egypt).

What is clearly different from their new status as freedmen is, actual survival is now an issue to them. We do not know many details of their day-to-day existence in Egypt, but apparently, lack of food was not often an issue for them.

There was a clear tradeoff here, which the people of Israel do not yet appreciate. They were now free from the bondage of Egypt; but now, Egypt no longer saw to their food needs (the specifics of which, we are unaware, apart from their recitation of memory).

In addition to the issue of freedom versus dependence, the people of Israel are in the midst of a desert-wilderness. So there are no farms; there are no grain fields—and there are 2 million of them who must eat.

Agriculturally, we are aware that Egypt grew 4 types of grains, so that the grains would grow and ripen at different times. At one time, the chaff was delivered to the Hebrew slaves for the bricks. It seems reasonable that grain was similarly provided them (we are not aware of the Hebrew people working on these farms as per the Exodus record; but it seems likely that they did).

Exodus 16:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mûwth (מוֹת) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct	Strong's #4191 BDB #559
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Exodus 16:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
qâhâl (קָהָל) [pronounced kaw-HAWL]	<i>an organized assembly, a called convocation</i> ; this is not just a crowd, but people who were assembled for a reason	masculine singular noun with the definite article	Strong's #6951 BDB #874
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
râ'âb (רָעָב) [pronounced raw-ḠAW ^B V]	<i>famine, hunger; scarcity of grain</i> ; used figuratively for a lack of God's Word	masculine singular noun with the definite article	Strong's #7458 BDB #944

Translation: ...[in order] to kill [this] assembly with hunger."

These sons of Jacob are making irrational claims. "You brought us out into the desert to kill us!" they assert. They complain as if Moses and Aaron have some malicious master plan. What they are saying is ridiculous.

As a result of their complaints and continued negative volition, many of the men saying these words will die in the desert by the sin unto death.

Application: How many Christians today have embraced absolute **evil**? I have personally known true believers in Jesus Christ who have embraced many false and evil axioms of today's degenerate society. In Exodus and in the book of Numbers (which we will study in the future), we will see many examples of God removing Israeli believers who have fallen into **reversionism** (spiritual degeneracy).

What God wanted to hear was, "We are hungry, we cannot figure out from where in the desert we will get enough food to sustain us for even another month; how will You provide us food?" This would have been a marvelous show of faith. God doesn't mind that, in the course of our daily lives where we have not personally ruined our own lives, to come to Him and call Him on His promises. The Bible is filled with promises to us; promises that God must keep or He is not God. In Egypt, the Hebrews had cried out to God for deliverance and now, years after they began to call upon Him, they are saying they would rather die, their appetites satiated under slavery, than face possible death by starvation in the desert. Spiritually, they are not improving.

Principle: You cannot grow spiritually by witnessing miracles.

Exodus 16:3 The sons of Israel said to them, "Would that we had died by the hand of Y^ehowah in the land of Egypt, while sitting by [our] pots of meat while eating bread until full. You [all] have caused us to go out into this desert-wilderness [in order] to kill [this] assembly with hunger." (Kukis mostly literal translation)

It is funny how human memory works. They have blocked out so much of what their lives were under slavery, and they remember the few times where they had an abundance of meat and bread. No doubt, they are recalling a better quality of life than they actually had. Again, what people would call out into the heavens in despair if things were as great as they are describing here?

You would think that life in Egypt was a never-ending picnic with this great assemblage of foods. But that is not how it was. Again, these are the very same people who cried out to their God over their suffering as slaves (or they expressed their despair by crying out to the skies).

It is clear just how irrational these sons of Israel are. They are saying, in essence, “O that the Lord killed us in Egypt rather than here in the desert!” How does this make any logical sense? Believers without doctrine and unbelievers without the laws of divine establishment become extremely illogical in all that they say and do.

Illustration: The current administration in the United States (I write this in 2022–2023) seems to be very much in favor of children deciding that they belong to a different gender and doing whatever is necessary to change genders (which cannot be done). They are so in favor of this, that they claim legislation allows them to enforce boys claiming to be girls to participate in girls’ sports and to use the same locker rooms and bathrooms as the girls (at this point, the administration is making noise about threatening to take away federal funding for schools who do not participate in this charade that any boy can be a girl. Yet, this same federal government requires these very same boys who claim to be girls to register for the draft (which is required only of males in the United States). So, you see just how illogical they are? So, Charley Brown may have *become* Charli Brown, but, no matter what evil has been done to make changes in Charley, he/she is still going to have to register with the draft.

Principle: When a person lacks doctrine and lacks the laws of divine establishment, they cannot think straight; and their thinking always leads them to many points of contradiction.

Exodus 16:2–3 The entire congregation of the sons of Israel grumbled against Moses and Aaron in the desert-wilderness. The sons of Israel said to them, “Would that we had died by the hand of Y^ehowah in the land of Egypt, while sitting by [our] pots of meat while eating bread until full. You [all] have caused us to go out into this desert-wilderness [in order] to kill [this] assembly with hunger.” (Kukis mostly literal translation)

The people of Israel have a point here, as they have gone from slavery and deep dependence to freedom. The thing is, they are free in a desert-wilderness, but a desert-wilderness is not the most hospitable place for millions of people. What they are used to—breads from the grains of Egypt and the various meats—these things are no longer readily available to them.

They may have not received an abundance of foods in Egypt (as they seem to be claiming), but they did not starve.

Nevertheless, what they are saying indicates a great deal of irrationality on the part of these Israelites. They would rather have died in Egypt because they had an abundance of food there? What good is an abundance of food if you are dead?

On the other hand, they are acting as if their God has no power to act in their behalf. They have seen God’s great power, but they do not fully appreciate the extent of His power. If God is able to bring them all out of Egypt in such a spectacular way, then how is God’s hand staid when it comes to providing for His people?

Luckily, we have a merciful God. God does not say, “I am sick of you whiney babies; if you don’t exercise the right faith in the right things, you are dead to Me!” God cannot say anything like that because He made promises to Abraham, Isaac, and Jacob.

The People Murmur Against Moses (a graphic); from [st-takla](#); accessed August 24, 2022.

At this point, God promises the sons of Israel bread from heaven. We go from the complaint of the Israelites made to Moses and Aaron; to the words of God being spoken of to Moses. Obviously, various things had to take place in between vv. 3 and 4.



Exodus 16:2–3 The entire congregation of Israel

were angry with Moses and Aaron, and they grumbled against them. They complained loudly, saying, "We would have preferred to have died at the hand of Jehovah while still living in Egypt, as we sat next to our pots of meat, where we ate bread until we were full. Instead, you both have caused us to come out to the awful desert-wilderness in order to kill this assembly with hunger." (Kukis paraphrase)

And so says Y^ehowah unto Moses, "Behold Me causing to fall for you [all] bread from the [two] heavens. And will go out the people a word of a day in his day with the intent that I will test them whether they will walk in My law or not. And he was in the day the sixth and they have prepared whatever they will bring in. And is twice as much as they gather day [after] day."

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16:4–5

Y^ehowah then said to Moses, "Listen to Me: I will cause bread to fall from the heavens for you [all]. The people will then go out [to collect] a day's portion [lit., *a word, a thing*] in its day, with the intent that I will test them, whether they will walk in My instruction or not. And it will be on the sixth day they will prepare whatever they will bring in. [That amount should] be twice as much as they gather each day."

Jehovah then said to Moses, "Listen to Me: I will cause bread to fall from the heavens for all Israel. The people will go out and get a day's portion each day, to the intent that I will test them, to see whether or not they will obey My instruction or not. On the sixth day, they will gather twice the amount necessary for their day to day living."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, "Behold Me causing to fall for you [all] bread from the [two] heavens. And will go out the people a word of a day in his day with the intent that I will test them whether they will walk in My law or not. And he was in the day the sixth and they have prepared whatever they will bring in. And is twice as much as they gather day [after] day."
Targum (Onkelos)	And the Lord said to Mosheh, Behold, I will cause bread to come down to you from heaven; and the people shall go out and collect the matter of the day for the day; that I may prove them whether they will walk in My law, or not. And in the sixth day, when they prepare that which they bring in, it shall be two for one upon what they collect from day to day.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Behold, I will cause the bread which hath been laid up for you from the beginning to descend from heaven: and the people shall go out and gather the matter of a day by the day, that I may try them whether they will keep the commandments of My law or not. And on the sixth day they shall prepare what they set before them to eat on the day of the Sabbath; and they shall mix in the houses and communicate in their dwellings, so that by carrying th)is to that, they may have double of that which they gather from day to day.
Revised Douay-Rheims	And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my law, or not. But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day.
Aramaic ESV of Peshitta	Then said Mar-Yah to Mosha, "Behold, I will rain bread from the sky for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law, or not. It shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily."

Peshitta (Syriac)	Then the LORD said to Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather sufficient food, day by day, for I will prove them, whether they will keep my laws or not. 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.
Updated Brenton (Greek)	And the Lord said to Moses, Behold, I will rain bread upon you out of heaven: and the people shall go forth, and they shall gather their daily portion for the day, that I may try them whether they will walk in my law or not. And it shall come to pass on the sixth day that they shall prepare whatsoever they have brought in, and it shall be double of what they shall have gathered for the day, daily.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then the Lord said to Moses, See, I will send down bread from heaven for you; and the people will go out every day and get enough for the day's needs; so that I may put them to the test to see if they will keep my laws or not. And on the sixth day they are to make ready what they get in, and it will be twice as much as they get on the other days.
Easy English	Then the LORD spoke to Moses. He said: 'I will cause bread to fall down from the sky for you. Each day, the people must go out and pick up enough bread for that day. In this way I will discover what they are like. I will discover whether they will obey my rules. And on the sixth day, they must pick up and prepare twice as much bread.'
Easy-to-Read Version—2006	Then the Lord said to Moses, "I will cause food to fall from the sky. This food will be for you to eat. Every day the people should go out and gather the food they need that day. I will do this to see if they will do what I tell them. Every day the people will gather only enough food for one day. But on Friday, when the people prepare their food, they will see that they have enough food for two days." This happened so that the people would not have to work on the Sabbath (Saturday), the day of rest.
<i>The Message</i>	GOD said to Moses, "I'm going to rain bread down from the skies for you. The people will go out and gather each day's ration. I'm going to test them to see if they'll live according to my Teaching or not. On the sixth day, when they prepare what they have gathered, it will turn out to be twice as much as their daily ration."
Names of God Bible	Yahweh said to Moses, "I'm going to send you food from heaven like rain. Each day the people should go out and gather only what they need for that day. In this way I will test them to see whether or not they will follow my instructions. But on the sixth day when they prepare what they bring home, it should be twice as much as they gather on other days."

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The LORD said to Moses, "I will send bread down from heaven like rain. Each day the people can go out and gather only enough for that day. That's how I will see if they obey me. But on the sixth day of each week they must gather and cook twice as much."
The Living Bible	Then the Lord said to Moses, "Look, I'm going to rain down food from heaven for them. Everyone can go out each day and gather as much food as he needs. And I will test them in this, to see whether they will follow my instructions or not. Tell them to gather twice as much as usual on the sixth day of each week."
New Berkeley Version	.
New Life Version	Then the Lord said to Moses, "See, I will rain bread from heaven for you. The people will go out and gather a day's share every day, so I may test them to see if

New Living Translation	<p>they will follow My Law or not. On the sixth day they are to bring in twice as much as they gather each day.”</p> <p>Then the LORD said to Moses, “Look, I’m going to rain down food from heaven for you. Each day the people can go out and pick up as much food as they need for that day. I will test them in this to see whether or not they will follow my instructions. On the sixth day they will gather food, and when they prepare it, there will be twice as much as usual.”</p>
Unlocked Dynamic Bible	<p>Yahweh said to Moses, “Listen to what I am going to do. I am going to send something from the sky that will take the place of bread for you. When I do that, the people must go out of their tents every day and gather enough to eat on that day. When I do that, I will find out whether they will obey me or not. On the sixth day after I start doing that, they will be able to gather twice as much as on the other days and not have to gather any on the seventh day. Then they can prepare it to eat it.”</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>And the Lord said to Moses:</p> <p>‘Look! I will rain bread upon you from the skies. Then the people will go out and gather their allotment for each day, so I can test them to see whether they will follow My Law. For on the sixth day they must gather all that they can, and it will be double that which they could gather on the previous days.’</p>
Beck’s American Translation International Standard V	<p>The LORD told Moses, “Listen very carefully! I’ll cause food to rain down for you from heaven, and the people are to go out and gather each day’s portion on that day. In this way I’ll test them to demonstrate whether or not they’ll live according to my instructions. On the sixth day, when they prepare what they bring in, it will be double what they gather on other days [Lit. <i>gather daily</i>].”</p>
New Advent (Knox) Bible	<p>But the Lord said to Moses, I mean to rain down bread upon you from heaven. It will be for the people to go out and gather enough for their needs day by day; and so I shall have a test, whether they are ready to follow my orders or not. Only when the sixth day comes must they lay in a store twice as large as they gathered on any of the others.</p>
Translation for Translators	<p>Yahweh said to Moses/me, “Listen to what I am going <i>to do</i>. I am going to send something from the sky that will take the place of bread for all of you. <i>When I do that</i>, the people must go out of their tents every day and gather just enough to eat on that day. When I do that, I will find out whether they will obey my instructions or not. On the sixth day <i>after I start doing that</i>, they will be able to gather twice as much as on the other days, and not have to gather any on the seventh day. Then they can prepare it <i>to eat it on the 6th and 7th days</i>.”</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>The LORD then told Moses, "Look: I will cause bread to rain out of the sky for you. The people will go out and pick up a daily ration, so that I will test whether they will walk in My Law or not. When the sixth day comes about, they will prepare what they bring in, and it will be a double ration of what they pick up every day." So that they could leave off working on the Sabbath.</p>
Ferrar-Fenton Bible	<p>Therefore the EVER-LIVING said to Moses; "I will rain bread for them from the skies; and the people shall go out to collect it day by day, so that I may try if they will walk in My laws or no. But upon the sixth day they must prepare what they bring in, which shall be twice as much as the daily portion."</p>
God’s Truth (Tyndale)	<p>Then said the Lord unto Moses: behold, I will rain bread from heaven down to you, and let the people go out, and gather day by day, that I may prove them whether</p>

HCSB	<p>they will walk in my law or no. The sixth day let them prepare that which they will bring in, and let it be twice as much as they gather in daily.</p> <p>Then the LORD said to Moses, "I am going to rain bread from heaven for you. The people are to go out each day and gather enough for that day. This way I will test them to see whether or not they will follow My instructions. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days [Lit <i>as gathering day to day</i>]."</p>
Lexham English Bible	<p>And Yahweh said to Moses, "Look, I am going to rain down for you bread from the heavens, and the people will go out and gather enough for the day on its day; in that way I will test them: Will they go according to my law or not? And then on the sixth day, they will prepare what they bring, and it will be twice over what they will gather every [other] day."</p>
Unlocked Literal Bible	<p>Then Yahweh said to Moses, "I will rain down bread from heaven for you. The people will go out and gather a day's portion every day so that I may test them to see whether or not they will walk in my law. It will come about on the sixth day, that they will gather twice as much as what they gathered every day before, and they will cook what they bring in."</p>
Urim-Thummim Version	<p>YHWH spoke to Moses, I will rain bread from the skies for you and the people will go out and gather a portion for a day, that I may test them whether they will walk in my Law or not. Then on the 6th day they will prepare what they bring in and it will be twice as much as their usual daily gathering.</p>
Wikipedia Bible Project	<p>And Yahweh said to Moses: Here I will rain bread from the sky for you. And the people will come out and pick up the thing each day the day's, so that I will try them, will they walk in my law, or not. And it will be on the sixth day, and the prepared that which they will bring, and there will be seconds above that which they will collect day by day.</p>

Catholic Bibles (those having the imprimatur):

<p>Christian Community (1988) . The Heritage Bible</p>	<p>Then Jehovah said to Moses, Behold, I will rain for you food from the heavens, and the people shall go out, and pick up <i>according to a specific word</i> every day, so that I may test them whether they will walk in my law or not. And it shall be, that on the sixth day they shall set up what they bring in, and it shall be twice as much as they pick up day to day.</p>
New American Bible (2002)	<p>² Then the LORD said to Moses, "I will now rain down bread from heaven for you. Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not. On the sixth day, however, when they prepare what they bring in, let it be twice as much as they gather on the other days."</p> <p>² Bread from heaven: as a gift from God, the manna is said to come down from the sky. Cf ⇒ Psalm 78:25; ⇒ Wisdom 16:20. Perhaps it was similar to a natural substance that is still found in small quantities on the Sinai peninsula, but here it is, at least in part, clearly miraculous. Our Lord referred to the manna as a type of the Blessed Eucharist. Cf ⇒ John 6:32, ⇒ 49-52.</p>
New Jerusalem Bible	<p>Yahweh then said to Moses, 'Look, I shall rain down bread for you from the heavens. Each day the people must go out and collect their ration for the day; I propose to test them in this way to see whether they will follow my law or not. On the sixth day, however, when they prepare what they have brought in, this must be twice as much as they collect on ordinary days.'</p>
Revised English Bible—1989	<p>The LORD said to Moses, "I shall rain down bread from heaven for you. Each day the people are to go out and gather a day's supply, so that I can put them to the test and see whether they follow my instructions or not. But on the sixth day, when they prepare what they bring in, it should be twice as much as they gather on other days."</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> said to Moshe, "Here, I will cause bread to rain down from heaven for you. The people are to go out and gather a day's ration every day. By this I will test whether they will observe my Torah or not. On the sixth day, when they prepare what they have brought in, it will turn out to be twice as much as they gather on the other days."
Hebraic Roots Bible	And YAHWEH said to Moses, Behold, I AM will rain bread from the heavens for you. And the people shall go out and gather the matter of a day in its day, so that I may test them, whether they will walk in My Torah or not. And it shall be on the sixth day they shall prepare what they bring in. And it shall be double what they gather day by day.
<i>The Scriptures</i> 1998	And יהוה said to Mosheh, "See, I am raining bread from the heavens for you. And the people shall go out and gather a day's portion every day, in order to try them, whether they walk in My Torah 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."
Tree of Life Version	Then <i>ADONAI</i> said to Moses, "Behold, I will rain bread from heaven for you. [cf. John 6:31] The people will go out and gather a day's portion every day, so that I can test them to find out whether they will walk according to My <i>Torah</i> or not. So on the sixth day, when they prepare what they bring in, it will be twice as much as they gather day by day."

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID TO MOSES, "BEHOLD, I WILL RAIN BREAD UPON YOU OUT OF HEAVEN: AND THE PEOPLE SHALL GO FORTH, AND THEY SHALL GATHER THEIR DAILY PORTION FOR THE DAY, THAT I MAY TRY THEM WHETHER THEY WILL WALK IN MY LAW OR NOT. AND IT SHALL COME TO PASS ON THE SIXTH DAY THAT THEY SHALL PREPARE WHATSOEVER THEY HAVE BROUGHT IN, AND IT SHALL BE DOUBLE OF WHAT THEY SHALL HAVE GATHERED FOR THE DAY, DAILY." †(Again before Mount Sinai. Here "the Law" is referring to the weekly 7th Day of Rest. In Exodus 12:43 it referred to Passover and the Days of Unleavened Bread)
Awful Scroll Bible	Was to say Jehovah to Moses: It is to be raining bread from the expanse. The people are to have gone out, and are to have gathered that concern the day, in its day. I was to test them: They were to walk in my law. On the sixth day, they are to have made ready, that which they were to bring in: twice that they were to gather for the day.
Concordant Literal Version	Then Yahweh said to Moses: Behold Me causing bread from the heavens to rain for you. When the people will go forth they will pick up a day's matter in its day, that I may probe them, whether they shall go by My law or not. And it will come to be on the sixth day when they prepare what they are bringing in that there will come to be a duplicate amount over that which they are picking up day by day.
exeGesés companion Bible	<u>MANNA AND QUAIL</u> Then Yah Veh says to Mosheh, Behold, I rain bread from the heavens for you; and the people go out and glean their day by day word: and I test them, whether they walk in my torah, or no. And so be it, on the sixth day, they prepare what they bring in; and it becomes double of what they glean day by day.

Orthodox Jewish Bible	Then said Hashem unto Moshe, Hineni, I will rain lechem from Shomayim upon you; and HaAm shall go out and gather a certain daily provision, that I may test them, whether they will walk in My torah, or no. And it shall come to pass, that on the yom hashishi (sixth day) they shall prepare that which they bring in; and it shall be twice as much as they gather daily.
Rotherham's Emphasized B.	Then said Yahweh unto Moses, Behold me! ruining down for you bread out of heaven,—and the people shall go out and gather the portion for a day, on its day, that I may prove them whether they will walk in my law, or not. And it shall come to pass on the sixth day, that they shall settle what they shall bring in,—and it shall be twice as much as they gather day by day.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the Lord said to Moses, "Behold, I will cause bread to rain from heaven for you; the people shall go out and gather a day's portion every day, so that I may test them [to determine] whether or not they will walk [obediently] in My instruction (law). And it shall be that on the sixth day, they shall prepare to bring in twice as much as they gather daily [so that they will not need to gather on the seventh day]."
The Expanded Bible	Then the LORD said to Moses, "I will cause ·food [bread] to fall like rain from ·the sky [heaven] for all of you. Every day the people must go out and gather what they need for that day. I want to ·see if the people will do what I teach them [·test them to see if they will walk in my law/instruction or not]. On the sixth day of each week, they are to gather twice as much as they gather on other days. Then they are to prepare it."
Kretzmann's Commentary	Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, a certain amount day after day, that I may prove them whether they will walk in My law or no. The Lord intended to test their faith and obedience in connection with this miraculous gift of bread. And it shall come to pass that on the sixth day they shall prepare that which they bring in, they should measure the portion very carefully and set it aside; and it shall be twice as much as they gather daily. Cf v. 22.
Syndein/Thieme	Then said Jehovah/God unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may test/prove them . . . whether they will Walk in My law, or not. {Note: People often are confused as to 'what is the right thing to do'. The right thing to do . . . is whatever God says it is. Here God is giving the Jews very specific instructions on when and how to eat Manna from heaven. To some who are positive, the manna will taste wonderful. To others who are negative, it will taste horrible. That is the same way today. To some the 'bread of life' (bible doctrine) tastes sweet, to others it is sour.} 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.
The Voice	Eternal One (to Moses): Look! I will cause bread to rain down from heaven for you, [John 6:31] and the people will go out and gather a helping of it each day. I will test them to see if they are willing to live by My instructions. On the sixth day, they will gather the usual amount; but when they go to prepare it, it will end up being twice what they usually gather.

Bible Translations with Many Footnotes:

The Complete Tanach	So the Lord said to Moses, Behold! I am going to rain down for you bread from heaven, and the people shall go out and gather what is needed for the day, so that I can test them, whether or not they will follow My teaching.
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what is needed for the day: Heb. וּמִיּוֹב מִיּוֹם הַיּוֹם; lit., the thing of a day in its day. What is needed for a day's eating they will gather on its day, but they will not gather today for the needs of tomorrow. — [from Mechilta]

so that I can test them, whether...they will follow My teaching: [Through giving the manna I will test] whether they will keep the commandments contingent upon it, [i.e.,] that they will not leave any of it over, and that they will not go out on the Sabbath to gather [the manna].

And it shall be on the sixth day that when they prepare what they will bring, it will be double of what they gather every day.

and it will be double: For that day and for the morrow.

double: of what they were accustomed to gather each day of the rest of the days of the week. I believe that [the meaning of] “what they will bring, and it will be double” is that after they bring it [the manna], by measuring [it], they will find it [to be] double of what they gather and measure every day. That is [the meaning of] “they gathered a double portion of bread” (verse 22). Their gathering was found to be a double portion of bread. That is [the meaning of] “Therefore, on the sixth day, He gives you bread for two days” (verse 29). He gives you a blessing (foison [in French, meaning plenty, abundance]) in the house to fill the omer twice for two days of bread.

Kaplan Translation

Promise of Food

God said to Moses, 'I will make bread rain down to you from the sky. The people will go out and gather enough for each day. I will test them to see whether or not they will keep My law. On Friday, they will have to prepare what they bring home. It will be twice as much as they gather every other day.'

Friday

Literally, 'the sixth day.' There are no day names in Hebrew.

they will have to prepare...

Since food cannot be prepared on the Sabbath; see Exodus 16:23 (cf. Betza 2b; Pesachim 74b).

New American Bible (2011)

The Quail and the Manna.

Then the LORD said to Moses: [Ps 78:24–25; 105:40; Jn 6:31–32; 1 Cor 10:3.] I am going to rain down bread from heaven* for you. Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not. On the sixth day, however, when they prepare what they bring in, let it be twice as much as they gather on the other days.

* [16:4] **Bread from heaven:** as a gift from God, the manna is said to come down from the sky. Cf. Ps 78:24–25; Wis 16:20. Perhaps it was similar to a natural substance that is still found in small quantities on the Sinai peninsula—probably the honey-like resin from the tamarisk tree—but here it is, at least in part, clearly an extraordinary sign of God's providence. With reference to Jn 6:32, 49–52, the Christian tradition has regarded the manna as a type of the Eucharist. **Test:** as the text stands, it seems to leave open the question whether the test concerns trusting in God to provide them with the daily gift of food or observing the sabbath instructions.

NET Bible®

Then the Lord said to Moses, “I am going to rain¹⁰ bread from heaven for you, and the people will go out¹¹ and gather the amount for each day, so that I may test them.¹² Will they will walk in my law¹³ or not? On the sixth day¹⁴ they will prepare what they bring in, and it will be twice as much as they gather every other day.”¹⁵

^{10tn} The particle הִנְנִי (hinni) before the active participle indicates the imminent future action: “I am about to rain.”

^{11tn} This verb and the next are the Qal perfect tenses with vav (ו) consecutives; they follow the sequence of the participle, and so are future in orientation. The force here is instruction – “they will go out” or “they are to go out.”

^{12tn} The verb in the purpose/result clause is the Piel imperfect of נָסָה (nasah), נִסְיָנָה ('anassenu) – “in order that I may prove them [him].” The giving of the manna will be a test of their obedience to the detailed instructions of God as well as being a test of their faith in him (if they believe him they will not gather too much). In chap. 17 the people will test God, showing that they do not trust him.

^{13sn} The word “law” here properly means “direction” at this point (S. R. Driver, Exodus, 146), but their obedience here would indicate also whether or not they would be willing to obey when the Law was given at Sinai.

^{14tn} Heb “and it will be on the sixth day.”

^{15sn} There is a question here concerning the legislation – the people were not told why to gather twice as much on the sixth day. In other words, this instruction seems to presume that they knew about the Sabbath law. That law will be included in this chapter in a number of ways, suggesting to some scholars that this chapter is out of chronological order, placed here for a purpose. Some argue that the manna episode comes after the revelation at Sinai. But it is not necessary to take such a view. God had established the Sabbath in the creation, and if Moses has been expounding the Genesis traditions in his teachings then they would have known about that.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} said to "Mosheh ^{Plucked out} , look at me making it precipitate bread (for) you from the skies, and the people will go out and they will pick it up, it is a (matter) of the day in his day, (so) that I will test him, will he walk in my teaching (or) not? and (it) will (come to pass), in the sixth day, and they will prepare (what) they will [bring], and double will exist (in addition) to (what) they will pick up <daily>,...
Charles Thompson OT	Whereupon the Lord said to Moses, Behold I am going to rain bread from heaven for you. And the people shall go and gather it day by day, that I may try them whether they will walk in my law or not. But on the sixth day they must be provident in respect to what they bring in. It shall be twice as much as they gather daily.
Context Group Version	Then YHWH said to Moses, Look, I will rain bread from the sky for you (pl); and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. On the sixth day, they shall prepare that which they bring in, and it shall be twice as much as they gather daily.
Modern English Version	Then the LORD said to Moses, “Indeed, I will rain bread from heaven for you. And the people shall go out and gather a certain amount every day, that I may test them, whether they will walk in My law or not. And it shall come to pass that on the sixth day they shall prepare that which they bring in, and it will be twice as much as they gather daily.”
New American Standard B.	Then the LORD said to Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a day’s portion every day, that I may test them, whether or not they will walk in My [b]instruction. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.”
New King James Version	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 [Lit. <i>the portion of a day in its day</i>], 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.”
Third Millennium Bible	Then said the LORD unto Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may put them to the proof, whether they will walk in My law, or no. 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."
Young's Updated LT	And Jehovah says unto Moses, “Lo, I am raining to you bread from the heavens—and the people have gone out and gathered the matter of a day in its day—so that I try them whether they walk in My law, or not; and it has been on the

sixth day, that they have prepared that which they bring in, and it has been double above that which they gather day by day.”

The gist of this passage:

God tells Moses that He would rain down bread upon the people, and that He would give them specific instructions, to see if they would follow His instructions or not.

4-5

Exodus 16:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: Y^ehowah then said to Moses,...

Sometimes God is said to speak to Moses and Aaron; and sometimes, just to Moses.

I have mentioned on several occasions that there was probably a tent of sorts which Moses went to in order to commune with God. This would have been the precursor to the **Tent of Meeting** (which will be built in the final chapter of Exodus). So, having received these complaints from the sons of Israel, Moses goes into this tent and calls upon God (I am presuming this, but this is a logical presumption).

We always find this economy of language throughout the writings of Moses. Moses did not find it necessary to speak of the intervening steps to go from the complaints of the people to the words of God; nor do we have the words of God spoken, followed by Moses repeating those exact same words to the people. Instead, God will speak to Moses, and Moses will speak to the people, but this is generally recorded without any repetition. Even if Moses was recording this information on the day it was taking place (which I think was often the case), it was not necessary to repeat things.

Exodus 16:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
With the 1 st person singular suffix, hinnêh literally means <i>behold me</i> ; however, it is an idiom which seems to mean, <i>here I am, right here, yes sir</i> . This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker. This could also introduce the 1 st person as the subject of the next verb.			
mâṭar (מָטַר) [pronounced <i>maw-TAHR</i>]	<i>causing rain to fall, sending [causing] rain, pouring down rain; raining hail, sending hail</i>	Hiphil participle	Strong's #4305 BDB #565
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article; pausal form	Strong's #8064 BDB #1029

Translation: ...“Listen to Me: I will cause bread to fall from the heavens for you [all].

The people were complaining that they lack bread; God will provide them with bread.

Bread is the substantive lechem (לֶחֶם) [pronounced *LEH-khem*]; it is also the all purpose term for food in general for the Hebrews. What this means is that we cannot assume from this verse that the manna that God will rain from heaven is necessarily a grain-based product.

Exodus 16:4a-b Then the Lord said to Moses, “Behold, I will rain bread from heaven for you. (NKJV)

What is about to happen is known as logistical grace. That is, whatever we need for each day, God provides that. Whatever Israel needed in the desert-wilderness, God was prepared to provide them with that.

Application: Fundamental to our existence is work (remember back in Genesis, God told Adam that he would work by the sweat of his brow). At the same time, God says that He will provide for us. We put these two things together and determine that this means that we will work for our food (which is exactly what God said to Adam and the woman after they sinned in the garden¹¹).

¹¹ As an aside, the man—and possibly the woman—worked when in a state of sinlessness.

Application: In other words, don't go sit on a park bench waiting for God to drop a McDonald's hamburger on you.

Exodus 16:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqaṭ (לָקַח) [pronounced <i>law-BAHT</i>]	<i>to gather, to gather up, to pick up</i>	3 rd person masculine plural, Qal imperfect	Strong's #3950 BDB #544
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398

Translation: The people will then go out [to collect] a day's portion [lit., a word, a thing] in its day...

Each day, the people were to collect a day's portion of bread. That daily portion was evidence of logistical grace.

Exodus 16:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
l ^e ma‘an (לְמַעַן) [pronounced <i>l^e-MAH-gahn</i>]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775

Exodus 16:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
This is the substantive ma'an (מָאֵן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
nâçâh (נָחַח) [pronounced naw-SAWH]	<i>to test, to try, to prove, to tempt, to assay, put to the proof or test; to try to do a thing; to practice doing a thing</i>	1 st person singular, Piel imperfect; with the 3 rd person masculine singular suffix	Strong's #5254 BDB #650
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
tôwrah (תּוֹרָה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular noun with the 1 st person singular suffix	Strong's #8451 and #8452 BDB #435
Owens has the 3 rd person masculine singular suffix; but most have that this is a 1 st person singular suffix.			
îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle îm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
lô' (לֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Here, the interrogative, followed later by these two particles, should be rendered *whether...or not*.

Translation: ...with the intent that I will test them, whether they will walk in My instruction of not.

God is going to give the people very specific instructions; and this is going to include a specific command regarding the Sabbath day (in case you are wondering, this is new to the Israelites). Prior to giving this people the Ten Commandments, God is going to limit their work on that 7th day.

These people have exceptionally fragile short-term memories. Since they seem to have no interest in God's plan or His law, God will teach them by every single day providing them with a miracle. Every day from heaven, food

will rain down upon them. Every single day, what they will eat will be provided for them by a miracle. Furthermore, it will be a miracle food. This food will be completely nutritious, filled with all of the vitamins, minerals, enzymes, fiber and all the other nutrients that their bodies would require. Furthermore, this food can be fixed in a variety of ways, as we will see. The intention here is for the Hebrews to see something miraculous every day, day after day, for 40 years. God's faithfulness will be revealed to them every single day. However, this will clearly show us that miracles, even on a daily basis, will not carry us. They did not look at these things, conclude that their God was faithful and then believe that.

At age 29 or 30 I saw a natural phenomena which appeared to be miraculous—something that not one out of a million people have every seen. Did it do anything for my spiritual life? Not a single thing. It did not make me better, it did not make me worse; it didn't increase or decrease my interest in God's Word. My interest in God's Word came from continual study of God's Word coupled with obedience in areas of my life which caused scar tissue of the soul. This is not to say that I have led the life of a saint—far from it! But I learned from God's Word that I needed to trust Him in certain areas, and, after years of mistakes in some areas, I thought, "What the hell; why not trust Him there as well?" My life has clearly been imperfect throughout these many years; but that odd thing which I saw (or thought I saw)—changed nothing in my overall life. But what has changed my life is Bible doctrine in my soul.

Back to this manna situation: God could have provided a food which lasted for days or weeks or even months. But God did not do that. God did not tell them, "Get and there and bring in a monthly supply."

God's instruction is that they people gather just enough for that day (which means that they would trust God for His provision on the next day). Then there would be an additional instruction to follow. God is going to tell His people some very specific instructions regarding the collection of this bread. God was teaching them day-by-day.

Exodus 16:4 Y^ehowah then said to Moses, "Listen to Me: I will cause bread to fall from the heavens for you [all]. The people will then go out [to collect] a day's portion [lit., a word, a thing] in its day, with the intent that I will test them, whether they will walk in My instruction of not. (Kukis mostly literal translation)

Exodus 16:3–4 briefly:

The sons of Israel are presently traveling through the desert-wilderness under Moses' leadership. Egypt would never trouble them again. However, as of late, they have been complaining about a lack of food. In fact, they are actually reminiscing about the good old days in Egypt! So God makes some promises to Moses.

The Israelites currently face the crisis of running out of food supplies and correctly recognizing that, there is not enough food in this region for them. This has led them to make a false assertion based upon a false memory.

Exodus 16:3 The sons of Israel said to them, "Would that we had died by the hand of Y^ehowah in the land of Egypt, while sitting by [our] pots of meat while eating bread until full. You [all] have caused us to go out into this desert-wilderness [in order] to kill [this] assembly with hunger." (Kukis mostly literal translation)

How exactly do you reason with a people with the false memory that they always ate well when in Egypt as slaves and the false accusation that Moses and Aaron have brought them out into the desert-wilderness with the intention of killing them all with hunger?

Moses goes to God and speaks to Him. It is likely that Moses went to God and first said, "Listen, this is what I am dealing with." (And then he elaborates.)

Exodus 16:4 Y^ehowah then said to Moses, "Listen to Me: I will cause bread to fall from the heavens for you [all]. The people will then go out [to collect] a day's portion [lit., a word, a thing] in its day, with the intent that I will test them, whether they will walk in My instruction of not. (Kukis mostly literal translation)

God is going to give His people a set of specific laws to follow with regards to the collecting of bread (manna) from heaven. This is like short-order drill for soldiers. Soldiers do not go into battle and march around as they learned in basic. That was to get them used to orders, direction and authority. Soldiers first learn to respond to authority without thinking; and after that, they learn the skills of war.

In a similar fashion, the sons of Israel were to receive guidance and order from God concerning the bread he provides for them; and they are to every day follow a specific set of rules, guidelines which God sets up; guidelines which change slightly, depending upon what day it is. Even in the desert-wilderness, the children of Israel had to be aware of the days of the week; and they needed to know the Sabbath (Saturday) and observe it.

We will come to the giving of the Ten Commandments in Exodus 20. The Hebrew people are going to get a trial run with the concept of the Sabbath day.

Exodus 16:3–4 (a graphic); from [Twitter](#); accessed August 24, 2022.

Let's put the two verses together:

Exodus 16:3 The sons of Israel said to them, "Would that we had died by the hand of Y^ehowah in the land of Egypt, while sitting by [our] pots of meat while eating bread until full. You [all] have caused us to go out into this desert-wilderness [in order] to kill [this] assembly with hunger."

Exodus 16:4 Y^ehowah then said to Moses, "Listen to Me: I will cause bread to fall from the heavens for you [all]. The people will then go out [to collect] a day's portion [lit., a word, a thing] in its day, with the intent that I will test them, whether they will walk in My instruction of not. (Kukis mostly literal translation)

wilderness. ³ And the children of Israel said to them, ⁴ "Oh, that we had died by the hand of the LORD in the land of Egypt, ⁵ 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."

⁴ Then the LORD said to Moses, "Behold, I will rain ⁵ bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may ⁶ test them, whether they will ⁷ walk in My law or not. ⁸ And it shall be on

God continues:

Exodus 16:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88

Exodus 16:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
yôwm (יוֹם) [pronounced yohm]	day; time; today or this day (with a definite article); possibly immediately	masculine singular noun with the definite article	Strong's #3117 BDB #398
shishshîy (שִׁשִּׁי) [pronounced shish-SHEE]	sixth	masculine singular numeral ordinal; with the definite article	Strong's #8345 BDB #995
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kûwn (כּוּן) [pronounced koon]	to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized	3 rd person plural, Hiphil perfect	Strong's #3559 BDB #465
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated to	untranslated mark of a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever. Possibly when, whenever.</i>			
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	to lead [away], to cause to go [away], to bring, to cause to depart, to cause to come, to cause to walk	3 rd person plural, Hiphil imperfect	Strong's #1980 (and #3212) BDB #229

Translation: And it will be on the sixth day they will prepare whatever they will bring in.

This sixth day will be different from the other days. The sons of Israel are to use the 6th day in order to prepare for the 7th.

This is the first verse to reference the 6th day since Genesis 1:31 (*And God saw everything that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.*—ESV; capitalized); and this is a prelude to the 7th day (which will be spoken of in Exodus 16:23).

This reference back to the 6th and 7th days should cause the people of Israel to think back to the beginning of man's time on earth, to what God did in order to prepare the world for mankind.

Because of creation and because everything that we need has been provided for us, God expected the Hebrews to rest on the seventh day. This was their time to stop and to recognize what God had done. This was to convey to them that there is nothing more that they can do. God's provision is completely sufficient.

The 7th day will be the day for the sons of Abraham to think about their relationship to God and about what God is doing with them.

This is the perfect time to reveal this to the Israelites, as they are right now concerned about their daily provisions. God tells them that He will provide for them even on the day that He does not want them to collect manna.

This might be an excellent place to show how divine information is revealed bit by bit, also known as, *progressive revelation*. This general approach to manna is what Israel needed to know first. God did not reveal His entire truth to man all at once. He reveals this a little bit at a time.

That problem with this generation of Israelites is easy to express—they do not understand the history of man and God up to their point of existence. If they understood Who God is and who they are, their only question to Moses should have been: “We are out in a desert-wilderness, and we obviously are not going to stop here and cultivate crops. So, what are God’s plans for our C-rations?”

At the same time, we as students of this history might be caused to ask, *Did the Sabbath day exist in this place and at this time in nascent form?*

Obviously, the Sabbath will be a part of the Ten Commandments (Exodus 20), which have not been given yet. Furthermore, we cannot make the assumption that the events are given out of order here. These various stops, and the names of these stops (encampments), are very carefully recorded and preserved for us here, in subsequent chapters of Exodus, and in Numbers 33. The names are integral to the narrative; and they preserve the chronology of the text. On top of this, we also have dates given to us. Therefore, a commentator must be very careful about suggesting that this or that narrative is presented out of order. There are just too many things which suggest otherwise.

Exodus 16:5a *And it shall be on the sixth day that they shall prepare what they bring in,...* (NKJV)

Therefore, these instructions, at the very least, anticipate the Sabbath. Was there any sort of Sabbath-day observance at this time? Right now, that does not appear to be the case. Would the Egyptians have provided a day of rest for their slaves? I seriously doubt that; but that can certainly be considered. I do not recall any mention or implication of the 7th day being observed previous to this passage.

A much more plausible explanation is this: God knows that He will give His people the Sabbath day. Therefore, as a part of progressive revelation, God tells His people to gather twice as much food in anticipation of their observing the Sabbath. Their observation will be the Sabbath in nascent form.

God’s requirement for them to collect twice as much bread (it will later be called *manna*) and He will see whether or not they would obey Him. This is a requirement given to the people apart from a rationale. God will give them a very specific set of directions, and some will follow them and some will not.

Exodus 16:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
mish ^e neh (מִשְׁנֶה) [pronounced <i>mish^e-NEH</i>]	<i>double, copy, second, twice [as much]</i>	masculine singular noun	Strong's #4932 BDB #1041

Exodus 16:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Literally, these translate to mean <i>upon which, over which, over that</i> . This combination of ‘al and ’ăsher mean <i>because, because that, in that; as much as</i> .			
lāqaṭ (לָקַט) [pronounced <i>law-BAHT</i>]	<i>to gather, to gather up, to pick up</i>	3 rd person masculine plural, Qal imperfect	Strong's #3950 BDB #544
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
Repeating yôwm means <i>daily, each day</i> .			

Translation: [That amount should] be twice as much as they gather each day.”

On that 6th day (which is Friday) they were to gather twice the amount that they normally collect. At this point in time, the people do not fully appreciate why they are doing this.

Now later on in this chapter—in vv. 22–30—God will give them the explanation of the Sabbath day. This passage will be the first time that we have the word *Sabbath* in the Bible.

There is an interesting linguistic evolution which occurs in the Hebrew. *Twice as much* at the inception of its usage in the Bible, began here (and throughout the Law) as meaning exactly that. However, in Job 11:6, 41:13 Isaiah 40:2 61:7 and in other passages as being denoting that which is complete, or ample—it will come to refer to a full compensation, whether in relation to a blessing or cursing.¹²

Exodus 16:5 And it will be on the sixth day they will prepare whatever they will bring in. [That amount should] be twice as much as they gather each day.” (Kukis mostly literal translation)

Based upon what we read in v. 5, there does not appear to be much information revealed to them at this point about the Sabbath. This chapter appears to prepare them for the Sabbath.

¹² See Bullinger, pp. 585–586

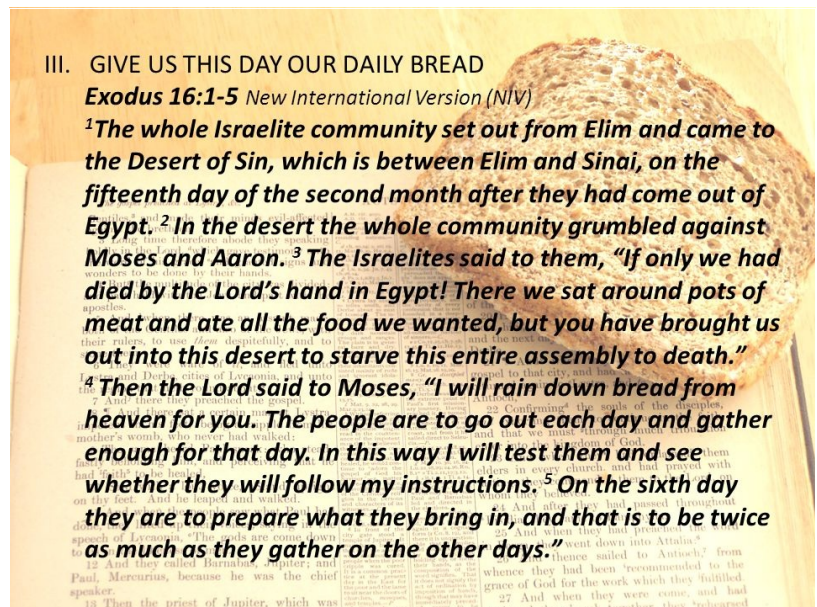
On the 6th day (Friday), the Israelites were to gather enough manna to feed their families for 2 days. This was the only time that the manna would keep for 2 days. On that sixth day, they were to gather twice as much manna, and the extra manna would last and taste fresh on day seven.

So, God promises here to deal with their daily need of food. Every morning, there would be bread for this people.

Exodus 16:4–5 Y^ehowah then said to Moses, “Listen to Me: I will cause bread to fall from the heavens for you [all]. The people will then go out [to collect] a day’s portion [lit., a word, a thing] in its day, with the intent that I will test them, whether they will walk in My instruction of not. And it will be on the sixth day they will prepare whatever they will bring in. [That amount should] be twice as much as they gather each day.” (Kukis mostly literal translation)

Exodus 16:4–5 Jehovah then said to Moses, “Listen to Me: I will cause bread to fall from the heavens for all Israel. The people will go out and get a day’s portion each day, to the intent that I will test them, to see whether or not they will obey My instruction or not. On the sixth day, they will gather twice the amount necessary for their day to day living.” (Kukis paraphrase)

Exodus 16:1–5 (NIV) (a graphic); from [Slide Player](#); accessed August 24, 2022.



And so said Moses and Aaron unto all sons of Israel, “[At] evening and you [all] have known that Y^ehowah has led you [all] out from a land of Egypt and [in the] morning and you [all] have seen a glory of Y^ehowah. In hearing your grumblings against Y^ehowah, and we—who [are we?]-for you [all] complaining against us.”

Exodus
16:6–7

Moses and Aaron spoke to all the sons of Israel, [saying], “[This] evening, you [all] will know that Y^ehowah had led you [all] out of the land of Egypt; and you [all] will see the glory of Y^ehowah [in the] morning. [We keep] hearing your angry complaints against Y^ehowah; furthermore, you [all] keep complaining against us—and who are we?”

Moses and Aaron spoke to the sons of Israel, saying, “By this evening, you will know that it is Jehovah God Who has led you out of the land of Egypt; and you will also see the glory of Jehovah in the coming morn. We continually hear your angry complaints against Jehovah and, furthermore, you complain against us, and who are we?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so said Moses and Aaron unto all sons of Israel, “[At] evening and you [all] have known that Y^ehowah has led you [all] out from a land of Egypt and [in the] morning and you [all] have seen a glory of Y^ehowah. In hearing your grumblings against Y^ehowah, and we—who [are we?]-for you [all] complaining against us.”

Targum (Onkelos)	And Mosheh and Aharon said to all the children of Israel, In the evening you shall know that the Lord brought you out of the land of Mizraim, and in the morning shall you see the Glory of the Lord; for your tumults are heard before the Lord: and we what, that you are restive against us?
Targum (Pseudo-Jonathan)	And Mosheh and Aharon said to all the sons of Israel, At evening you shall know that the Lord hath brought you out free from the land of Mizraim; and in the morning will be revealed to you the glory of the Shekinah of the Lord; and we, what are we accounted, that you complain against us? [JERUSALEM. And we, what are we accounted?]
Revised Douay-Rheims	And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord has brought you forth out of the land of Egypt: And in the morning you shall see the glory of the Lord: for he has heard your murmuring against the Lord: but as for us, what are we, that you mutter against us?
Aramaic ESV of Peshitta	Mosha and Aaron said to all the B'nai Yisrael, "At evening, then you shall know that Mar-Yah has brought you out from the land of Egypt; and in the morning, then you shall see the glory of Mar-Yah; because he hears your murmurings against Mar-Yah. Who are we, that you murmur against us?"
Peshitta (Syriac)	And Moses and Aaron said to all the children of Israel, At evening, then you shall know that the LORD has brought you out from the land of Egypt; And in the morning, then you shall see the glory of the LORD; for your murmuring has been heard before the LORD; but as for us, what are we that you should murmur against us?
Updated Brenton (Greek)	And Moses and Aaron said to all the congregation of the children of Israel, At even ye shall know that the Lord has brought you out of the land of Egypt; and in the morning ye shall see the glory of the Lord, inasmuch as he hears your murmuring against God; and who are we, that ye continue to murmur against us?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses and Aaron said to all the children of Israel, This evening it will be clear to you that it is the Lord who has taken you out of the land of Egypt: And in the morning you will see the glory of the Lord; for your angry words against the Lord have come to his ears: and what are we that you are crying out against us?
Easy English	So Moses and Aaron spoke to the Israelites. They said: 'In the evening, you will know who brought you out of Egypt. It was the LORD! And in the morning, you will see how great and powerful the LORD is. The LORD has heard the bad things that you have said against him. We, Moses and Aaron, are not important. You should not say bad things against us.'
Easy-to-Read Version—2006	So Moses and Aaron said to the Israelites, "Tonight you will see the power of the LORD. You will know that he is the one who brought you out of Egypt. You have been complaining about the Lord, and he heard you. So tomorrow morning you will see the Glory of the LORD. You have been complaining and complaining about us. Maybe now we can have a little rest." [Or "Who are we that you should be complaining about us?"]
Good News Bible (TEV)	So Moses and Aaron said to all the Israelites, "This evening you will know that it was the LORD who brought you out of Egypt. In the morning you will see the dazzling light of the LORD's presence. He has heard your complaints against him—yes, against him, because we are only carrying out his instructions."
<i>The Message</i>	Moses and Aaron told the People of Israel, "This evening you will know that it is GOD who brought you out of Egypt; and in the morning you will see the Glory of GOD. Yes, he's listened to your complaints against him. You haven't been complaining against us, you know, but against GOD."

NIRV So Moses and Aaron spoke to all the people of Israel. They said, "In the evening you will know that the LORD brought you out of Egypt. And in the morning you will see the glory of the LORD. He has heard you say you aren't happy with him. Who are we? Why are you telling us you aren't happy with us?"

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Moses and Aaron told the people, "This evening you will know that the LORD was the one who rescued you from Egypt. And in the morning you will see his glorious power, because he has heard your complaints against him. Why should you grumble to us? Who are we?"

The Living Bible Then Moses and Aaron called a meeting of all the people of Israel and told them, "This evening you will realize that it was the Lord who brought you out of the land of Egypt. In the morning you will see more of his glory; for he has heard your complaints against him (for you aren't really complaining against us—who are we?).

New Berkeley Version .

New Life Version So Moses and Aaron said to the people of Israel, "This evening you will know that the Lord has brought you out of the land of Egypt. And in the morning you will see the greatness of the Lord. For He hears your complaining against the Lord. What are we, that you complain against us?"

New Living Translation So Moses and Aaron said to all the people of Israel, "By evening you will realize it was the LORD who brought you out of the land of Egypt. In the morning you will see the glory of the LORD, because he has heard your complaints, which are against him, not against us. What have we done that you should complain about us?"

Partially literal and partially paraphrased translations:

American English Bible So Moses and Aaron spoke to the entire gathering of the children of Israel, saying: 'This evening you will realize that it was Jehovah who brought you out of the land of Egypt; and tomorrow morning you will see the glory of the Lord, since He has heard you complaining against Him... and what are we that you should keep complaining about us?'

Beck's American Translation .

Common English Bible So Moses and Aaron said to all the Israelites, "This evening you will know that it was the Lord who brought you out of the land of Egypt. And in the morning you will see the Lord's glorious presence, because your complaints against the Lord have been heard. Who are we? Why blame us?"

International Standard V So Moses and Aaron addressed the entire congregation of the Israelites: "This evening you will know that the LORD has brought you out of the land of Egypt, and in the morning you will see the glory of the LORD, because he has heard your complaints against him. [Lit. *against the LORD*] After all, who are we that you complain against us?"

New Advent (Knox) Bible So Moses and Aaron told all the people of Israel, This night shall bring proof it was the Lord that rescued you from Egypt, and to-morrow you shall witness his glory. He has heard your complaints against himself—not against us, we are nothing.

Translation for Translators So Aaron and Moses/I said to all the Israeli people, "This evening you will know that it was Yahweh, *not* we, who brought you out of Egypt. And tomorrow morning you will see how great Yahweh is, because he has heard what you have complained about. He is the one whom you have really complained to, because we are just his servants." [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So Moses and Aaron told all the Sons of Israel, "At evening, you will know that the LORD brought you out of the land of Egypt. In the morning, you will see the glory of the LORD. He has heard your complaining against the LORD; what are we, that you complain constantly against us?"
Ferrar-Fenton Bible	Moses and Aaron. consequently said to all the children of Israel; "To-morrow morning you shall know that the EVER-LIVING; brought you out of the land of the Mitzeraim, for in the morning you shall see the power of the LORD by His listening to your complaints against the EVER- LIVING, and us, regarding what you have complained against us.
God's Truth (Tyndale)	And Moses and Aaron said unto all the children of Israel: at even you shall know that it is the Lord, which brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord: because he has heard your grudgings against the Lord: for what are we that you should murmur against us?
Urim-Thummim Version	Moses and Aaron said to all the children of Israel, At sunset you will know that YHWH has brought you out from the land of Egypt. And at sunrise, then you will see the abundance of YHWH, for He hears your obstinacy against Him and who are we that you murmur against us?

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses and Aaron said to all the children of Israel, Then at dusk you shall know by seeing that Jehovah has brought you out from the land of Egypt, And in the dawn, then you shall see the heavy glory of Jehovah, for he attentively hears your obstinate grumblings against Jehovah, and what are we that you obstinately stop on us?
New English Bible—1970	Moses and Aaron then said to all the Israelites, 'In the evening you will know that it was the LORD who brought you out of Egypt, and in the morning you will see the glory of the LORD, because he has heeded your complaints against him; it is not against us that you bring your complaints; we are nothing.'
New Jerusalem Bible	Moses and Aaron then said to the whole community of Israelites, 'This evening you will know that it was Yahweh who brought you out of Egypt, and tomorrow morning you will see the glory of Yahweh, for Yahweh has heard your complaints about him. What are we, that your complaint should be against us?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe and Aharon said to all the people of Isra'el, "This evening, you will realize that it has been ADONAI who brought you out of Egypt; and in the morning, you will see ADONAI's glory. For he has listened to your grumblings against ADONAI — what are we that you should grumble against us?"
exeGesés companion Bible	And Mosheh and Aharon say to all the sons of Yisra El, At evening, you know that Yah Veh brings you from the land of Misrayim: and in the morning, you see the honor of Yah Veh; for he hears your murmurings against Yah Veh: And who are we, that you murmur against us?.
Kaplan Translation	Moses and Aaron said to the Israelites, 'When evening comes, you will know that it was God who took you out of Egypt; and in the morning, you will see God's glory. He has heard your complaints, which are against God. After all, what are we that you should complain against us?'
The Scriptures 1998	And Mosheh and Aharon said to all the children of Yisra'el, "At evening you shall know that הוה has brought you out of the land of Mitsrayim. "And in the morning

you shall see the esteem of יהוה, for He hears your grumbings against יהוה. And what are we, that you grumble against us?"

Tree of Life Version So Moses and Aaron said to all *Bnei-Yisrael*, "In the evening you will know that *ADONAI* has brought you out from the land of Egypt, and in the morning, then you will see the glory of *ADONAI*. For He heard your complaining against Him. What are we? You complain against us?"

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible AND MOSES AND AARON SAID TO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL, "AT EVEN YOU SHALL KNOW THAT JESUS HAS BROUGHT YOU OUT OF THE LAND OF EGYPT; AND IN THE MORNING YOU SHALL SEE THE GLORY OF JESUS, INASMUCH AS HE HEARS YOUR MURMURING AGAINST THEOS (*Alpha & Omega*) AND WHO ARE WE, THAT YOU CONTINUE TO MURMUR AGAINST US?"

Awful Scroll Bible Moses and Aaron were to say, to the sons of Isra-el: At evening yous are to have learned, that Jehovah is to have led you out from the solid grounds of Egypt, and in the morning, yous are to have seen the splendor of Jehovah. We are to hear you all's murmurings against Jehovah - were yous to grumble, even to grumble to us?

Orthodox Jewish Bible And Moshe and Aharon said unto kol Bnei Yisroel, At erev, then ye shall know that Hashem hath brought you out from Eretz Mitzrayim; And in the boker, then ye shall see the kevod Hashem; because He heareth your telunnot (murmurings, grumbings) against Hashem; and who are we, that ye murmur against us?

Rotherham's Emphasized B. So Moses and Aaron said unto all the sons of Israel,—At eventide, then shall ye know that it was, Yahweh, who brought you forth, out of the land of Egypt; and, in the morning, then shall ye see the glory of Yahweh, in that he hath heard your murmurings against Yahweh,—what then are, we, that ye should murmur against, us?

Expanded/Embellished Bibles:

The Expanded Bible So Moses and Aaron said to all the ·Israelites [^l sons/^T children of Israel]: "This evening you will know that the Lord is the one who brought you out of Egypt. Tomorrow morning you will see the glory of the Lord, because he has heard you ·grumble [complain] against him. ·We are nothing, so you are not grumbling against us, but against the Lord [^lFor what are we that you grumble/complain against us?]."

Kretzmann's Commentary 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, they would be given further unmistakable evidence that it was the Lord who had brought about their deliverance; and in the morning, then ye shall see the glory of the Lord, they would be given definite proof of His almighty power and majesty, of His glorious presence; for that He, God, heareth your murmurings against the Lord, Jehovah, the Son of God, who was the real leader of the people in its desert journey, 1Cor. 10:4. And what are we, that ye murmur against us? The persons of Moses and Aaron counted for nothing; it was as the ambassadors of Jehovah that they were here concerned; the people should realize that their complaint was directed against God.

The Voice **Moses and Aaron** (*to the Israelites*): When evening falls, you will know that the Eternal has led you out of the land of Egypt. In the morning your eyes will see His glory because He takes your complaints against us as complaints against Him. Who are we, that you direct your complaints to us?

Bible Translations with Many Footnotes:

The Complete Tanach

[Thereupon,] Moses and Aaron said to all the children of Israel, [In the] evening, you shall know that the Lord brought you out of the land of Egypt.

evening: Heb. בֶּרֶק. Like בֶּרֶקֶב, toward evening. [According to Sifthei Chachamim, the correct reading is בֶּרֶקֶב, in the evening.] [from Onkelos and Jonathan]

you shall know that the Lord brought you out of the land of Egypt: Since you [the people of Israel] said to us [Moses and Aaron], "For you have brought us out" (verse 3), you shall know that we are not the ones who brought [you] out, but [it was] the Lord [Who] brought you out, for He will cause the quail to fly to you. [See commentary on verse 13]

And [in the] morning, you shall see the glory of the Lord when He hears your complaints against the Lord but [of] what [significance] are we, that you make [the people] complain against us?

And [in the] morning, you shall see: This was not stated in reference to "and behold, the glory of the Lord appeared in the cloud" (verse 10), but this is what he [Moses] said to them: In the evening you shall know that He has the ability to grant your desire, and He will give [you] meat; but He will not give it to you with a smiling countenance, because you requested it inappropriately and with a full stomach. As for the bread, which you requested out of necessity, however, when it comes down in the morning, you shall see the glory of the radiance of His countenance. For He will bring it down to you lovingly, in the morning, when there is time to prepare it, and with dew over it and dew under it as if it were lying in a box. — [from Mechilta Yoma 75a,b]

your complaints against the Lord: As [if it would say]: "your complaints, which are against the Lord."

but [of] what [significance] are we: Of what importance are we? -[from Jonathan Mechilta]

that you make [the people] complain: Heb. וְנִלֵּית; that you make everyone complain against us: your sons, your wives, your daughters, and the mixed multitude. Perforce, I must interpret וְנִלֵּית; in the sense of "you make do something," [i.e., the hiph'il conjugation] because of its [the "lammed's"] "dagesh" and the way it is read [i.e., the keri as opposed to the kethiv]; because if it were weak [i.e., not punctuated with a "dagesh"], I would interpret it as "you do something," [i.e., in the kal conjugation,] like "and the people complained (וְנִלֵּית) against Moses" (Exod. 17:3), or if it [the "lammed"] were punctuated with a "dagesh" and it did not have a "yud" [after it], and read וְנִלֵּית; [as it is written], I would explain it as meaning "you complain." Now, however, it means: "you cause others to complain," like [the verse written in reference to] the spies: "and they caused the entire congregation to complain (וְנִלֵּית) against him" (Num. 14:36).

NET Bible®

Moses and Aaron said to all the Israelites, "In the evening¹⁶ you will know that the Lord has brought you out of the land of Egypt, and in the morning you will see¹⁷ the glory of the Lord, because he has heard¹⁸ your murmurings against the Lord. As for us, what are we,¹⁹ that you should murmur against us?"

^{16tn} The text simply has "evening, and you will know." Gesenius notes that the perfect tense with the vav consecutive occurs as the apodosis to temporal clauses or their equivalents. Here the first word implies the idea "[when it becomes] evening" or simply "[in the] evening" (GKC 337-38 §112.00).

^{sn} Moses is very careful to make sure that they know it is Yahweh who has brought them out, and it will be Yahweh who will feed them. They are going to be convinced of this now.

^{17tn} Heb "morning, and you will see."

^{18tn} The form is a Qal infinitive construct with a preposition and a suffix. It forms an adverbial clause, usually of time, but here a causal clause.

^{19tn} The words "as for us" attempt to convey the force of the Hebrew word order, which puts emphasis on the pronoun: "and we – what?" The implied answer to the question is that

Moses and Aaron are nothing, merely the messengers. The next verse repeats the question to further press the seriousness of what the Israelites are doing.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " Mosheh ^{Plucked out} ", and " Aharon ^{Light bringer} " said to all the sons of " Yisra'el ^{He turns El aside} ", evening, and you will know that " YHWH ^{He Is} " [had] made you go out from the land of " Mits'rayim ^{Two straits} ", and morning, and you will see the armament of " YHWH ^{He Is} ", in his hearing of your murmurings upon " YHWH ^{He Is} ", and what are we that you will murmur upon us?...
Context Group Version	And Moses and Aaron said to all the sons of Israel, At evening, then you (pl) shall know that YHWH has brought you (pl) out from the land of Egypt; and in the morning, then you (pl) shall see the glorious abundance {or public honor} of YHWH; because he hears your (pl) murmurings against YHWH: and what are we, that you (pl) murmur against us?
New American Standard B.	So Moses and Aaron said to all the sons of Israel, "At evening you [Lit <i>and you</i>] will know that the LORD has brought you out of the land of Egypt; and in the morning you [Lit <i>and you</i>] will see the glory of the LORD, for He hears your grumblings against the LORD; and what are we, that you grumble against us?"
New European Version	Moses and Aaron said to all the children of Israel, At evening, then you shall know that Yahweh has brought you out from the land of Egypt; 7and in the morning, then you shall see the glory of Yahweh; because He hears your murmurings against Yahweh. Who are we, that you murmur against us?
New King James Version	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?"
Young's Updated LT	And Moses says—Aaron also—unto all the sons of Israel, "Evening—and you [all] have known that Jehovah has brought you out from the land of Egypt; and morning—and you [all] have seen the honour of Jehovah, in His hearing your murmurings against Jehovah, and what are we, that you [all] murmur against us?"

The gist of this passage: Moses and Aaron tell the people the they know that God will deliver them from Egypt; and in the morning, they will observe the glory of God. Then they add, "We are just God's servants, why complain against "us?"

6–7

Exodus 16:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Exodus 16:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾAhărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Moses and Aaron spoke to all the sons of Israel,...

Although this chapter appears to be a reasonably coherent narrative, you will note that there are some significant gaps of information, which Moses saw no reason to record. In vv. 2–3, the children of Israel complain to Moses. In vv. 4–5, God gives Moses instructions to give to the children of Israel. In vv. 6–8, Moses and Aaron speak to the people, giving them instructions from God. In between these passages, Moses moves from the presence of the people to the presence of God; and then back to the presence of the people. By simply naming who is speaking to whom, these movements are implied.

The people of Israel had been grumbling against Moses and Aaron; so they try to answer them; they try to reason with them. They will bring them the Word of God.

God has told Moses and Aaron about the bread from heaven that He would provide. So they speak to the sons of Israel. This is a very large group of people (perhaps a million men); so it is possible that all of this begins with a group of a few thousand, who pass along this information to others.

Since there is no way for Moses and Aaron to speak to a million men, they likely spoke to the leaders who then went back to their groups and passed along this information.

What takes place here has to be very organized, as all Israel will be responsible to follow these instructions.

Moses and Aaron begin with sort of an outline of what the Israelites would know and when they would know it.

Exodus 16:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
ʿereb (עֶרֶב) [pronounced GEH-reb ^v]	evening, sunset	masculine singular noun	Strong's #6153 BDB #787
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yâdaʿ (יָדָעַ) [pronounced yaw-DAHG]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	2 nd person masculine plural, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
yâtsâʾ (יָצָא) [pronounced yaw-TZAWH]	to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce	3 rd person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
ʾêth (אֶת) [pronounced ayth]	you; untranslated mark of a direct object; occasionally to you, toward you	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ʾerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...[saying], "[This] evening, you [all] will know that Y^ehowah had led you [all] out of the land of Egypt;...

The problem has been that these people should know that God is in charge; but they just complain to Moses. After what they have seen, they should have some idea as to God's power and might.

Interestingly enough, v. 6b tells us that, at evening, the sons of Israel will realize that the Lord has brought them out of the land of Egypt. Now, bear in mind that the bread is not coming to them until the next morning. So why

does the reality hit them this coming evening? In the evening, the people of Israel would receive meat (Exodus 16:8) and they would see the pillar of fire (by which pillar God would continue to guide them).

God will provide for the Hebrews food that particular evening and every morning (except for the Sabbath). This is how they would know that it is truly God leading them out of Egypt.

Exodus 16:6 *Moses and Aaron spoke to all the sons of Israel, [saying], "[This] evening, you [all] will know that Y^ehowah had led you [all] out of the land of Egypt;...* (Kukis mostly literal translation)

To Moses and Aaron, this would be reasonable to expect that their fellow Hebrews would catch on after seeing this time and time again.

What would also be reasonable would be that the people of Israel develop trust for their God, as they depended upon Him daily for their food. However, you must bear in mind that you are in the same situation. God provides food for you as well. This does not mean that He provides it in a miraculous way; but the fact that you eat is **God's grace**.

Application: There is starvation taking place all over the world right now. I believe that some governments are allowing their least successful people—their poor—to die through starvation (this routinely takes place under communist and socialist governments because they cannot produce enough food for everyone). If you have food today, don't forget to thank God for that blessing.

What happened in Egypt was an amazing thing. All of Israel witnessed these things happen. They saw it with their own eyes. When their day is winding down, can they not look around and recognize that they are no longer in Egypt and that they are no longer slaves? Is it not clear to them that this is the Lord's doing?

Application: I remember the first time that I took a look around where I was sitting in my own house and I recognized that God was providing a great deal of undeserved blessing for me. Blessing that, five years earlier, would have seemed impossible to me.

Exodus 16:6 *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.* (NKJV)

Moses and Aaron are guiding the people back to what they know, to what they have observed about God and the present-day circumstance. This is to guide them away from their complaining. Their eyes need to be on God; not upon themselves, their circumstances or on Moses and Aaron.

Exodus 16:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	2 nd person masculine plural, Qal perfect	Strong's #7200 BDB #906

Exodus 16:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kâbôwd (כְּבוֹד) [pronounced <i>kaw^b-VODE</i>]	<i>glory, honor</i> [with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i>]	masculine singular construct; adjective	Strong's #3519 BDB #458
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and you [all] will see the glory of Y^ehowah [in the] morning.

Every day, as they eat their manna, they are to recognize that it was God Who brought them out of Egypt. This same God is providing them with food each and every day in the desert-wilderness. All of their senses ought to reveal to them that all of this is the Lord's doing. When they collect manna in the morning, do they not begin to grasp the glory of the Lord?

They would see the glory of God in the morning, which would come with the bread; or, more properly, the manna (the sons of Israel would name it in v. 31).

The word for *glory* here is kâbôwd (כְּבוֹד) [pronounced *kaw^b-VODE*] and it means *glory, honor, majesty, dignity, abundance*. This is everything that God is and everything that we are not. In fact, this would be an excellent place to examine the **Doctrine of the Glory of God**. My notes for this doctrine come from the teaching of R. B. Thieme, Jr.; and I may have added a few details. Unless otherwise noted, the translations found in this doctrine are from R. B. Thieme, Jr.

The Doctrine of Glory (by R. B. Thieme, Jr.)

1. Definition.
 - 1) The glory of God refers to the sum total of His divine essence or to some aspect of divine essence.
 - 2) The Greek word *doxa* (δόξα) [pronounced *DOHX-ah*] means *brightness, radiance, splendor, magnificence, fame, renown, honor, or glory*.
 - 3) The Hebrew word kâbôwd (כְּבוֹד) [pronounced *kaw^b-VODE*] means *honor, glory, riches, nobility, splendor, and majesty*.
 - 4) Glory always has the connotation of honor (distinction, greatness, renown, fame, nobility, or majesty) inherent in a person.
 - 5) In Romans 5:2, glory refers to the integrity of God. Romans 5:2 **Through Whom** [Jesus Christ] **also we have obtained that access by means of faith into this grace in which we stand, and so let us boast in hope** [or, *demonstrate integrity*; or, *demonstrate esprit decor*] **the glory of the God**. (Translation by R. B. Thieme, Jr.)
2. Glory is used for the attributes of God in total or in part.
 - 1) David in recognizing God's grace and rulership over Israel states the principle of the glory of God in Psalm 21:5 (**His glory [is] great by means of** [or, *in*] **Your Jesus** [or, *salvation*]; **and You set majesty and splendor upon Him**. —Kukis mostly literal translation).
 - (1) The word *salvation* in the Hebrew is, letter-for-letter, transliterated into the Greek word for *Jesus*.

- (2) This is explained in the Hebrew exegesis of Psalm 21:5 in **Psalm 21** God Blesses the King and Destroys His Enemies ([HTML](#)) ([PDF](#)) ([WPD](#)).

- 2) There is a point at which we see God for the first time (this does not mean that we literally see God with our eyes, because we don't; we cannot see a spirit). We see God with the doctrine in our human spirit. Deuteronomy 5:24, "Behold, the Lord our God has shown us His glory and His greatness." Glory refers to His integrity; greatness refers to His other attributes. Any person in the Bible who is said to see God is simply seeing a manifestation of God caused by God.
- 3) You cannot appreciate the greatness of God until you can see (through Bible doctrine) the glory of God. Seeing the glory of God is seeing the integrity of God through pertinent Bible doctrine.
- 4) The glory of God has many applications.
 - (1) Romans 3:23 says that to fall short of the glory of God is to fall short of His integrity. God's perfect righteousness rejects sin. Sin is not compatible with God's glory.
 - (2) We fall short of God's glory because we have a sin nature; because we have Adam's original sin imputed to us; and because we have all sinned personally. Romans 3:23 (...for all have sinned and have fallen short of the glory of God;...) emphasizes our personal sins.
 - (3) Ephesians 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom even from the source of revelation by means of epignosis knowledge from Him. The integrity of God refers to His righteousness and justice. God's glory is the source of the epignosis doctrine in our right lobes which causes occupation with Christ to occur within our souls.
3. Other Uses of Glory.
 - 1) Glory is used for the indwelling of Christ and its implications. Colossians 3:27 To whom the God decreed to make known what is the wealth of the glory of the mystery among the Gentiles, which is Christ in you, the confidence of glory.
 - (1) We have Jesus Christ indwelling us, as well as God's perfect righteousness imputed to us (this means that we are positionally righteous; not experientially righteous).
 - (2) The indwelling of Jesus Christ is the guarantee of our escrow blessings from the justice of God the Father, since these blessings are deposited in Christ, the escrow officer.
 - 2) Glory is used to describe the maturity of the believer. Mature believers form the basis for the recognition of God's glory. Ephesians 1:5-6 Having pre-designed us with the result of the appointment of adult sons for Himself through Jesus Christ, according to the benevolent purpose of His will, resulting in the recognition of glory from the source of grace, from which He has pursued us with grace in the Beloved.
 - (1) We recognize the glory of God through the perception of doctrine.
 - (2) The integrity of God pursues us in grace for the purpose of blessing us.
 - 3) The riches of maturity are from the glory of God. This means that God provides for us, from His essence, the ability to become spiritually mature and, as a result, enjoy great blessing (called here riches).
 - (1) Ephesians 1:17-18 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom even from the source of revelation by means of knowledge from Him..., that the eyes of your right lobe may be enlightened, in order that you all may have a permanent knowledge, knowing what is the hope of His calling [maximum blessing], and what is the riches from the source of the glory, the inheritance of His saints.
 - (2) Ephesians 3:16 In order that He might give you according to the riches from His glory, to become strong by means of power through His Spirit with reference to the inner man.
 - (3) Philippians 4:19 Now my God shall fill up the deficiency of all your needs according to the standard of His riches in glory by means of Christ Jesus.
 - 4) The mature believer has received this glory. 1Peter 1:7-8 (...so that the authenticity of your faith—more precious than gold, which perishes even though refined by fire—may result in praise, glory, and honor at the revelation of Jesus Christ. Though you have not seen Him, you love Him; and though you do not see Him now, you believe in Him and rejoice with an inexpressible and glorious

joy,... —Berean Study Bible). Receiving glory is blessing from the integrity of God to the mature believer.

- 5) Glory is used to describe the strategic victory of Christ in the angelic conflict.
 - (1) Hebrews 2:10 **To have led to glory many sons.** God brings many sons to glory by judging our sins, so that, when we believe in Christ, we enter into a relationship with His glory. We receive the imputation of God's perfect righteousness, which is the potential for blessing from the integrity of God.
 - (2) 1Timothy 3:16 **Christ taken up into the place of glory** refers to the third heaven, the location of the integrity of God.
- 6) The royal family is called to eternal glory since Christ is seated in the place of glory. The formation of the royal family comes under the phrase, **being called to eternal glory**, 1Peter 5:10; 2Peter 1:3. This is the status of the royal family being called into eternal relationship with the integrity of God.
- 7) The resurrection body is described in terms of glory, 1Corinthians 15:43. Our resurrection body is raised in glory because we are in the status quo of everlasting life. We will live forever in a state of glory. In 2Thessalonians 2:14 **the attainment of the glory of our Lord Jesus Christ** refers to having a resurrection body exactly like His.
- 8) The right woman is called the glory of the right man, 1Corinthians 11:6,7, 14–15. Her long hair is a glory to the woman. Long hair on the male is dishonorable and against nature.
- 9) Additional uses of glory in the Bible.
 - (1) For the wonders of the universe, 1Corinthians 15:40-41.
 - (2) For human glamor, 1Peter 1:24; Philippians 3:19.
- 10) God is glorified and receives glory forever in the function of ultimate sanctification and the deliverance of the ultra supergrace believer, 2Timothy 4:18.

6/19/77; 7/23/76 (This doctrine would have been done during the Romans series)

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There would be two signs of God's glory in the morning: the people would receive the bread (manna) from heaven; and they would be guided by the cloud.

Exodus 16:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shâma' (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #8085 BDB #1033
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 16:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
telûnâh/telûnnâh (תִּלּוֹנָה/תִּלּוֹנָה) [pronounced tel-oo- NAW, tel-oon-NAW]	<i>grumbings, murmurings; an expression of obstinacy and/or negative volition</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #8519 BDB #534
‘al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [We keep] hearing your angry complaints against Y^ehowah;...

Moses acknowledges that they keep filing complaints against God, for no reason.

Is it not clear to these people that God has been with them constantly and has seen to their every need?

God heard their complaints about having no food. God heard them and provided for them.

Moses is urging the people to put the actions of God together with what they are seeing every day, and understand that, based upon this, they should know that they have a faithful God.

Exodus 16:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nach ^e nûw (וַנַּחֲנוּ) [pronounced nahkh- NOO]	we; (sometimes a verb is implied)	1 st person plural pronoun	Strong's #5168 BDB #59
mâh (מַה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lûwn (לוֹן) [pronounced loon]	<i>to cause to lodge, to cause to pass the night, to cause to spend the night; to be stubborn; to murmur or complain [as a stubborn person would]</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #3885 BDB #533 & #534
‘al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person plural suffix	Strong's #5921 BDB #752

Translation: ...furthermore, you [all] keep complaining against us—and who are we?”

They also continue to complain against Moses and Aaron, and Moses asks the people, “Who are we?” The idea is, *who are we but simple servants of God?* How can Moses and Aaron provide the food needed for 2 million people? Complaining to them or blaming them is not going to solve anything.

One would think that, along with these complaints were mental attitude sins along with gossiping and judging.

On the one hand, Moses and Aaron certainly did not want to be facing time after time of people complaining to them about this or that. At the same time, this reveals true grace orientation. They truly recognize that all of this has come about because of the power of God, and nothing inherent in them. So Moses and Aaron understand what is going on; they *get* God; but the people of Israel, for the most part, do not.

Two thoughts are begun here which will be carried on into the rest of the passage. God has heard the complaining of the Israelites and this complaining is directed against God. You may be thinking that in v. 2 it said that the Israelites complained about Moses and Aaron, but the second thought presented here is Moses and Aaron are nothing—they are only following God's orders. Whining and complaining about them, murmuring about them is useless. This is God's plan and their problem is with God's plan; not with Moses and Aaron. Therefore, with all of their bitching and moaning about Moses has nothing to do with Moses but with God.

Exodus 16:7 ...and you [all] will see the glory of Y^ehowah [in the] morning. [We keep] hearing your angry complaints against Y^ehowah; furthermore, you [all] keep complaining against us—and who are we?” (Kukis mostly literal translation)

Exodus 16:6–7 briefly:

The people, growing hungry in the desert-wilderness, grumbled against Moses and Aaron. They even invented the weird conspiracy that Moses and Aaron hauled them out into the desert-wilderness in order to starve them to death. What they were thinking and saying was absurd.

After speaking with God, Moses tells the people of Israel what to expect.

Exodus 16:6 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. (NKJV)

That evening, God would provide quail for the people to eat; and they would see the pillar of fire. By seeing both of these things, the people of Israel could confirm that God brought them out of Egypt.

Exodus 16:7 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?” (NKJV)

The people, that next morning, would see the glory of the Lord. They would see manna for the first time (it has not been so named yet) and they will see the pillar of cloud, both manifestations of God's glory.

Moses and Aaron might represent God, but they cannot provide bread. They led the children of Israel out of Egypt and they pointed at what the Lord would do, but none of this power is inherent to them. Moses and Aaron, if their lives depended upon it, could not produce the smallest piece of manna. They are subject to the exact same things that all the other Israelites are subject to.

If the people of Israel are hungry, then Moses and Aaron are hungry. If the people lack water, then Moses and Aaron are thirsty. The chief difference is, Moses and Aaron had a greater confidence in God.

Exodus 16:6–7 Moses and Aaron spoke to all the sons of Israel, [saying], “[This] evening, you [all] will know that Y^ehowah had led you [all] out of the land of Egypt; and you [all] will see the glory of Y^ehowah [in the] morning. [We keep] hearing your angry complaints against Y^ehowah; furthermore, you [all] keep complaining against us—and who are we?” (Kukis mostly literal translation)

Exodus 16:6–7 Moses and Aaron spoke to the sons of Israel, saying, “By this evening, you will know that it is Jehovah God Who has led you out of the land of Egypt; and you will also see the glory of Jehovah in the coming morn. We continually hear your angry complaints against Jehovah and, furthermore, you complain against us, and who are we?” (Kukis paraphrase)

The people wanted bread and meat—so God would also provide them with flesh to eat in the evening.

And so says Moses, “In a giving of Y^ehowah to you [all] in the evening flesh to eat and bread in the morning to satisfy. In a hearkening to Y^ehowah your grumblings which you [all] were grumbling against Him. And us, who [are we]? Not against us your murmurings for [they are] against Y^ehowah.”

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Moses then said, “Now Y^ehowah gives you [all] flesh to eat in the evening and bread in the morning—[enough] to satisfy [you] because Y^ehowah has heard your grumblings with which you grumbled against Him. But who are we; your murmurings are not against us, [they are] against Y^ehowah.”

Moses then said, “Jehovah will be giving you flesh to eat in the evening and bread to eat in the morning; enough to satisfy you, because He has heard your complaints against Him. Also, you are wasting your time murmuring against us—we are inconsequential regarding thisse complaints which you have. Your complaints should be directed toward God.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses, “In a giving of Y ^e howah to you [all] in the evening flesh to eat and bread in the morning to satisfy. In a hearkening to Y ^e howah your grumblings which you [all] were grumbling against Him. And us, who [are we]? Not against us your murmurings for [they are] against Y ^e howah.”
Targum (Onkelos)	And Mosheh said, When the Lord will give you at evening flesh to eat, and bread in the morning to satisfy, while are heard before the Lord your tumults against Him! For what are we? your tumults are not against us, but against the Word of the Lord.
Targum (Pseudo-Jonathan)	And Mosheh said, By this you shall know, when the Lord prepareth you at evening flesh to eat, and in the morning bread to satisfy, that your complainings wherewith you complain against Him are heard before the Lord. And we, what are we accounted? Your complaints are not against us, but against the Word of the Lord.
Revised Douay-Rheims	And Moses said: In the evening the Lord will give you flesh to eat, and in the morning bread to the full: for he has heard your murmurings, with which you have murmured against him, for what are we? your murmuring is not against us, but against the Lord.
Aramaic ESV of Peshitta	Mosha said, "Now Mar-Yah shall give you meat to eat in the evening, and in the morning bread to satisfy you; because Mar-Yah hears your murmurings which you murmur against him. And who are we? Your murmurings are not against us, but against Mar-Yah."
Peshitta (Syriac)	And Moses said, When the LORD shall give you in the evening meat to eat and in the morning bread to the full, then the LORD has heard your murmuring which you

murmured against him; but as for us, what are we? Your murmurings are not against us but against the LORD.

Updated Brenton (Greek) And Moses said, This shall be when the Lord gives you in the evening flesh to eat, and bread in the morning to satiety, because the Lord has heard your murmuring, which ye murmur against us: and what are we? for your murmuring is not against us, but against God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, The Lord will give you meat for your food at evening, and in the morning bread in full measure; for your outcry against the Lord has come to his ears: for what are we? your outcry is not against us but against the Lord.
Easy English	And Moses also said: 'The LORD will give you meat to eat in the evening. And in the morning, the LORD will give you all the bread that you want. He will do this because he has heard you. He has heard the bad things that you have said against him. Aaron and I are not important. You have said bad things against the LORD, not against us.'
Easy-to-Read Version–2001	And Moses said, "You have been complaining, and the Lord has heard your complaints. So tonight the Lord will give you meat. And in the morning you will have all the bread you need. You have been complaining to Aaron and me. But now, maybe we will have a little rest. Remember, you are not complaining against Aaron and me. You are complaining against the Lord."
Easy-to-Read Version–2006	Then Moses said, "In the evening the LORD will give you meat to eat, and in the morning you will have all the bread you want. The LORD will do this because he has heard your complaining, which was against him, not us. What can we do? We do only what he tells us to do, so your complaints are really against the LORD."
Good News Bible (TEV)	Then Moses said, "It is the LORD who will give you meat to eat in the evening and as much bread as you want in the morning, because he has heard how much you have complained against him. When you complain against us, you are really complaining against the LORD."
<i>The Message</i>	Moses said, "Since it will be GOD who gives you meat for your meal in the evening and your fill of bread in the morning, it's GOD who will have listened to your complaints against him. Who are we in all this? You haven't been complaining to us—you've been complaining to GOD!"
Names of God Bible	Moses also said, " Yahweh will give you meat to eat in the evening and all the food you want in the morning. Yahweh has heard you complaining about him. Who are we? You're not complaining about us but about Yahweh ."
NIRV	Moses also said, "You will know that the LORD has heard you speak against him. He will give you meat to eat in the evening. He'll give you all the bread you want in the morning. But who are we? You aren't speaking against us. You are speaking against the LORD."

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Then Moses continued, "You will know it is the LORD when he gives you meat each evening and more than enough bread each morning. He is really the one you are complaining about, not us--we are nobodies--but the LORD has heard your complaints."
The Living Bible	The Lord will give you meat to eat in the evening, and bread in the morning. Come now before Jehovah and hear his reply to your complaints."
New Berkeley Version	.

New Life Version	Moses said, "The Lord is giving you meat to eat in the evening and all the bread you want in the morning. For He hears how you complain against Him. What are we? You complain not against us, but against the Lord."
New Living Translation	Then Moses added, "The Lord will give you meat to eat in the evening and bread to satisfy you in the morning, for he has heard all your complaints against him. What have we done? Yes, your complaints are against the Lord, not against us."
Unlocked Dynamic Bible	Then Moses also said, "Each evening Yahweh will give you meat to eat, and each morning he will give you something that will take the place of bread because he has heard what you have complained about. Yahweh is the one to whom you have really complained, not us. We are just his servants."

Partially literal and partially paraphrased translations:

American English Bible	Then Moses continued, saying: 'This evening, Jehovah will give you meat to eat; and in the morning, He will provide enough bread to satisfy you. For Jehovah has heard all the complaints that you have against us... yet, what are we? You aren't complaining against us, but against God!'
Beck's American Translation . International Standard V	Moses also said, "When the LORD gives you meat to eat in the evening, and bread in the morning to satisfy you, the LORD will hear your complaints directed [Lit. <i>complained</i>] against him. Who are we? Your complaints aren't against us, but rather against the LORD."
New Advent (Knox) Bible	The Lord (said Moses) means to give you meat for your food this evening, and bread tomorrow to your heart's content. Not unheard, the complaints you have brought against him; we count for nothing, it is the Lord's dealings you complain of, not ours.
Translation for Translators	Then Moses/I also said, " <i>From now on, each</i> evening Yahweh will give you meat to eat, and <i>each</i> morning he will give you <i>something that will take the place of</i> bread, because he has heard what you have complained about. Yahweh is the one to whom you have really complained, not us. We are just his servants." [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses said, "In the evening, the LORD will give you flesh to eat, and bread in the morning, as much bread as you can eat. The LORD has heard all the complaints that you are making against Him. We are not the issue: you're not so much complaining against us, as against the LORD."
Ferrar-Fenton Bible	And} the EVER-LIVING will give you flesh to eat in the evening, and bread in the morning to your till; because the EVER-LIVING has heard your complaints. that you have complained against Him and us;—for you not only complain against us, but against the LORD.
Unlocked Literal Bible	Moses also said, "You will know this when Yahweh gives you meat in the evening and bread in the morning to the full—for he has heard the complaints that you speak against him. Who are Aaron and I? Your complaints are not against us; they are against Yahweh."
Urim-Thummim Version	Then Moses said, this will be when YHWH will give you at sunset meat to eat, and at sunrise bread to the full, for YHWH hears your obstinacy that you murmur against him and who are we? Your obstinacy is not against us but against YHWH.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In the evening Yahweh will give you meat to eat and in the morning bread to satisfy your hunger, because Yahweh heard your grumbling. You are not grumbling against us but against Yahweh, for who are we?"
The Heritage Bible	And Moses said, Then Jehovah shall give you meat to eat in the dusk and in the dawn, food to the full, for Jehovah attentively hears your obstinate grumbings which you obstinately grumble against him, and what are we? Your obstinate grumbings are not against us but against Jehovah.
New American Bible (2002)	When the LORD gives you flesh to eat in the evening," continued Moses, "and in the morning your fill of bread, as he heeds the grumbling you utter against him, what then are we? Your grumbling is not against us, but against the LORD."
New Jerusalem Bible	Moses then said, 'This evening Yahweh will give you meat to eat, and tomorrow morning bread to your heart's content, for Yahweh has heard your complaints about him. What do we count for? Your complaints are not against us, but against Yahweh.'
Revised English Bible—1989	"You will know this", Moses said, "when in answer to your complaints the LORD gives you flesh to eat in the evening, and in the morning bread in plenty. What are we? It is against the LORD that you bring your complaints, not against us."

Jewish/Hebrew Names Bibles:

Kaplan Translation	Moses said, 'In the evening, God will give you meat to eat, and in the morning, there will be enough bread to fill you up. God has heard your complaints, which you are actually addressing against Him. What are we? Your complaints are not against us, but against God!'
<i>The Scriptures</i> 1998	And Mosheh said, "In that הוה gives you meat to eat in the evening, and in the morning bread to satisfaction, for הוה hears your grumbings which you make against Him. And what are we? Your grumbings are not against us but against הוה."
Tree of Life Version	Then Moses said, "ADONAI will give you meat to eat in the evening and enough bread to fill you in the morning, since ADONAI hears your complaints that you mutter against Him, what are we? Your complaining is not against us, but against ADONAI!"

Weird English, 𐤀𐤋𐤅𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID, "THIS SHALL BE WHEN JESUS GIVES YOU IN THE EVENING FLESH TO EAT, AND BREAD IN THE MORNING TO THE FULL, BECAUSE JESUS HAS HEARD YOUR MURMURING, WHICH YOU MURMUR AGAINST US. AND WHAT ARE WE? FOR YOUR MURMURING IS NOT AGAINST US, BUT AGAINST THEOS" †(<i>Alpha & Omega</i>).
Awful Scroll Bible	Moses was to say: Jehovah is to give yous flesh to eat in the evening, and bread in the morning; to you all's satisfaction. Jehovah is to hear you all's murmurings - are yous to be grumbling to us? - You all's murmurings are to be against Jehovah.
Concordant Literal Version	And Moses said: Since Yahweh gives to you in the evening flesh to eat and bread in the morning to satisfy, when Yahweh heard your grumbings which you are grumbling against Him, then what are we? Not against us are your grumbings, but rather against Yahweh.
exeGesés companion Bible	And Mosheh says, In the evening, Yah Veh gives you flesh to eat and in the morning bread to satiety; for Yah Veh hears the murmurings you murmur against him! And who are we? Your murmurings are not against us, but against Yah Veh!.

Orthodox Jewish Bible And Moshe said, This shall be, when Hashem shall give you basar in the erev to eat, and in the boker lechem to the full; because Hashem heareth your telunnot which ye murmur against Him; and who are we? Your telunnot are not against us, but against Hashem.

Expanded/Embellished Bibles:

The Expanded Bible And Moses said, "Each evening the LORD will give you meat to eat, and every morning he will give you all the bread you want, because he has heard you grumble [complain] against him. You are not grumbling against Aaron and me, because we are nothing; you are grumbling [^Lus, but] against the LORD."

Kretzmann's Commentary 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 murmurings are not against us, but against the Lord. Thus the people were reprov'd for their sinful murmuring.

The Voice **Moses** (*continuing*): This will take place when the Eternal One provides you with meat in the evening and plenty of bread in the morning because He hears all your grumbling and complaining against Him. Why do you complain to us? Your complaints are not against us, but against Him.

Bible Translations with Many Footnotes:

The Complete Tanach And Moses said, When the Lord gives you in the evening meat to eat and bread in the morning [with which] to become sated, when the Lord hears your complaints, which you are making [the people] complain against Him, but [of] what [significance] are we? Not against us are your complaints, but against the Lord.

meat to eat: But not to be satiated. The Torah [here] teaches us a rule of behavior we should not eat meat to satiety. What did He see [what reason did He have] to bring down bread in the morning and meat in the evening? Because they requested bread appropriately, since it is impossible for a person to get along without bread, but they requested meat inappropriately, because they had many animals, and furthermore, it was possible for them to get along without meat. Therefore, He gave it to them at a time when it would be a burden for them to prepare it, [at an] inappropriate [time]. — [from Mechilta Yoma 75b]

which you are making [the people] complain against Him: [You are making] others who hear you complaining [complain].

NET Bible® Moses said, "You will know this²⁰ when the Lord gives you²¹ meat to eat in the evening and bread in the morning to satisfy you, because the Lord has heard your murmurings that you are murmuring against him. As for us, what are we?²² Your murmurings are not against us,²³ but against the Lord."

^{20tn} "You will know this" has been added to make the line smooth. Because of the abruptness of the lines in the verse, and the repetition with v. 7, B. S. Childs (Exodus [OTL], 273) thinks that v. 8 is merely a repetition by scribal error – even though the versions render it as the MT has it. But B. Jacob (Exodus, 447) suggests that the contrast with vv. 6 and 7 is important for another reason – there Moses and Aaron speak, and it is smooth and effective, but here only Moses speaks, and it is labored and clumsy. "We should realize that Moses had properly claimed to be no public speaker."

^{21tn} Here again is an infinitive construct with the preposition forming a temporal clause.

^{22tn} The words "as for us" attempt to convey the force of the Hebrew word order, which puts emphasis on the pronoun: "and we – what?" The implied answer to the question is that Moses and Aaron are nothing, merely the messengers.

^{23tn} The word order is "not against us [are] your murmurings."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " Mosheh ^{Plucked out^m} said, (with) " YHWH ^{He Is^m} giving you flesh to eat in the evening, and bread in the morning to be satisfied, (with) " YHWH ^{He Is^m} hearing your murmurings which you are murmuring upon him, and what are we? your murmurings are not upon us, given that they are upon " YHWH ^{He Is^m} ,...
C. Thompson (updated) OT	(Now Moses had dictated, by the Lord's giving you in the evening flesh to eat and in the morning bread in plenty, because the Lord has heard your murmurings which you utter against us. But as for us what are we? your murmuring is not against us but against God.)
Context Group Version	And Moses said, [This shall be], when YHWH shall give you (pl) in the evening flesh to eat, and in the morning bread to the full; because YHWH hears your (pl) murmurings which you (pl) murmur against him: and what are we? Your (pl) murmurings are not against us, but against YHWH.
English Standard Version	And Moses said, "When the LORD gives you in the evening meat to eat and in the morning bread to the full, because the LORD has heard your grumbling that you grumble against him—what are we? Your grumbling is not against us but against the LORD."
New American Standard B.	The LORD Provides Meat Moses said, " <i>This will happen</i> when the LORD gives you meat [Or <i>flesh</i>] to eat in the evening, and bread to the full in the morning; for the LORD hears your grumbings which you grumble against Him. And what are we? Your grumbings are not against us but against the <u>Lord</u> ."
New King James Version	Also Moses said, " <i>This shall be seen</i> 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."
Young's Updated LT	And Moses says, "In Jehovah's giving to you in the evening flesh to eat, and bread in the morning to satiety—in Jehovah's hearing your murmurings, which you [all] are murmuring against Him, and what are we? your murmurings are not against us, but against Jehovah."

The gist of this passage: Moses tells the people that they would also receive meat to eat in the evening. Again, he tells them that their complaints are ultimately against God, not against Aaron or him.

I had some difficulty translating this verse.

Exodus 16:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

Exodus 16:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿereb (ערב) [pronounced GEH-re ^b v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787
bâsâr (בשר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâkal (אכל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37

Translation: Moses then said, "Now Y^ehowah gives you [all] flesh to eat in the evening..."

As we will find out, God will provide quail in the evening and manna in the mornings. Although the manna appears to happen every day, the quail does not appear to be given from God every evening.

The beginning of Moses' statement in v. 8 is difficult to grasp. The NASB inserts: "[This will happen] when the Lord gives you meat to eat in the evening..." The Updated Bible Version reads: "[This will be], when Yahweh will give you in the evening flesh to eat, and in the morning bread to the full; because Yahweh hears your murmurings which you murmur against him: and what are we? Your murmurings are not against us, but against Yahweh."

What Moses said actually begins with the bêyth preposition b^e (ב) [pronounced b^{eh}], one of the most important words in the New Testament, but totally left out of Zodhiates marvelous work, neglected in Strong's, and not keyed in Owen's. Its basic meaning is *in, into*. Here it is with a verb, the Qal infinitive construct of nâthan (נתן) [pronounced naw-THAHN], the simple word for *giving* or *placing*. Here, we have problems with the language because of the time element. We desperately want to hear Moses tell the people that God **will** provide food for them at some near future time. That is how we think. God told Moses that He would provide food for the Hebrews and we expect Moses to go back to the Hebrews and tell them that there will be food that very evening or

tomorrow morning. However, this is not how it is written. And the verb, although it has a subject (*Y^ehowah*) and an object (*you*; the Israelites), it should be translated like a noun because the infinitive construct is a verbal noun. Therefore, Moses said, "*In [the] giving (or, placing) [by] Y^ehowah for you flesh in the evening....*" Many translators translated the *bêyth* preposition as *when*, because it takes on a temporal meaning here.

God's glory will be seen *when* the people are given meat in the evening. Or, the people of Israel ought to recognize God's power and provision *when* they eat meat in the evening. God is glorified by bringing the Israelites out of Egypt and He will be further glorified by providing for His people out in the desert.

We continue with the second thing that will show God's glory to the Israelites:

Exodus 16:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with the definite article	Strong's #1242 BDB #133
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sâba ^c (עָבַשׁ) [pronounced <i>saw^b-VAHÇ</i>]	<i>to satisfy, to satisfy [with food or drink], to fill, to satiate; to saturate [land with rain]</i>	Qal infinitive construct	Strong's #7646 BDB #959

Translation: ...and bread in the morning—[enough] to satisfy [you]...

Bread would be given to them in the morning. God's glory is revealed in what He does for the Israelites here out in the desert-wilderness.

Exodus 16:8a-b Also Moses said, "This [God's glory] shall be seen when the Lord gives you meat to eat in the evening, and in the morning bread to the full;... (NKJV)

God would also be providing bread in the morning, which bread we know as manna. They would be sated by that bread. Right at this moment, the people are starving. By mid-morning, they will have eaten *bread to the full* (meaning that they are sated).

When God's character is revealed, God is glorified.

Every evening, there would be guidance by the pillar of fire; on some evenings, there would be the flesh of quail; and every morning, there would be bread and guidance by the pillar of cloud. God is promising sustenance and guidance to His people every morning and every night. Does this not glorify God? God made many promises to Abraham and in preserving this people, God begins to fulfill these promises. When God's character is revealed, God is glorified.

For most believers (those not under discipline), this is what God promises to us as well. God promises us logistical grace (the grace which takes us from spiritual infancy to **spiritual maturity**). Our lives are not simply a series of random events; our place in this world is not an arbitrary assignment from an uncaring universe.

The people will be fed both quail and manna each day. They are surviving in the desert-wilderness against all odds because the Lord is taking care of them. It does not appear that any of them fully appreciate that.

Exodus 16:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shâma' (שָׁמַע) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
telûnâh/telûnnâh (תְּלוּנָה/תְּלוּנָה) [pronounced tel-oo-NAW, tel-oon-NAW]	<i>grumbings, murmurings; an expression of obstinacy and/or negative volition</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #8519 BDB #534
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
lîyn (לִי) [pronounced leen]	<i>grumbling, complaining, murmuring</i>	Qal/Hiphil active participle	Strong's #3885 BDB #533
'al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...because Y^ehowah has heard your grumbings with which you grumbled against Him.

When the children of Israel complain, God hears them. He does not ignore their problems or their needs.

Normally, the way that this is set up, this would be considered a temporal phrase, like *when Y^ehowah heard your grumbings*.

What more could these people expect from God? He promises sustenance and guidance. God hears their complaints.

Exodus 16:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nach ^e nûw (נַחְנוּ) [pronounced <i>nahkh-NOO</i>]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #5168 BDB #59
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552

Translation: But who are we;...

Moses gives the people the proper understanding here. Moses and Aaron, in and of themselves, cannot do anything. They cannot solve problems which require a supernatural act. When Israel is out in the desert-wilderness and becoming hungry or thirsty, this is too big a problem for Moses to solve. The problem these Israelites complain about are usually problems only God can solve. Therefore, what good does it for them to complain to Moses, as if he could do anything in and of himself?

Exodus 16:8e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
telûnâh/telûnnâh (תִּלְוִנָּה/תִּלְוִנָּה) [pronounced <i>tel-oo-NAW, tel-oon-NAW</i>]	<i>grumbings, murmurings; an expression of obstinacy and/or negative volition</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #8519 BDB #534
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...your murmurings are not against us, [they are] against Y^ehowah."

Moses is not passing the buck here. He is simply unable to deal with the complaints brought forth by his people.

However, Moses is able to speak with God, but God already knows what is going on among the people of Israel. They do not have a need or a complaint that is unknown to God.

God has brought Israel to this place and time. Moses and Aaron have acted on behalf of God, but, ultimately, God brought the people to this place.

But for the people of Israel to complain to Moses that he himself has done something wrong or evil is simply out of line. Moses and Aaron are in the same situation as the people. If the people are hungry, then Moses and Aaron are both hungry as well. If the people face a no-water problem, then Moses and Aaron face that same no-water problem. Complaining to Moses and Aaron, or blaming them for this current situation—they are there by God's guidance the same as everyone else.

No matter how much the people complain to Moses and Aaron, neither man has the power to effect any real change in their lives.

Exodus 16:8d-e *And what are we? Your complaints are not against us but against the Lord.*" (NKJV)

Moses points out that the grumbling of the people against him is not going to accomplish anything. Quite obviously, he cannot provide food, water or meat for the sons of Israel. That is clearly an impossible task for any one man or a small group of men.

This entire statement is tied to *why are you murmuring against us?* Moses is incidentally mentioning, "Oh, by the way, there will be food provided by God for you, so why bitch to us?" This is slipped in here so casually, as, "Of course you will have food; you're hungry aren't you? God is still God isn't He? He will provide." The food is presented here as a given.

Moses and Aaron speak to the Hebrews not about their lack of faith, not directly about the coming food, but about their misplaced anger and complaining. Moses and Aaron can neither provide them with food or do anything to cause them to starve or to be fed. Moses and Aaron are non-issues. They are merely leading as God's representatives, but they do not have the power to provide for all Israel.

Application: Your daily provision is not something that the government can see to. If we depend upon the government for our every need, those needs will not be met.

The issue is that the Israelites are complaining about Moses and Aaron and they are not to be complained about. Their complaints are with Y^ehowah—and even that is foolish, since Y^ehowah has provided meat in the evening and bread in the morning. So the Israelites are listening to this, and they catch this phrase about meat in the evening and bread in the morning, and wonder what the heck is Moses and Aaron talking about? What is this meat in the evening and bread in the morning?

Exodus 16:8 *Moses then said, "Now Y^ehowah gives you [all] flesh to eat in the evening and bread in the morning—[enough] to satisfy [you] because Y^ehowah has heard your grumbings with which you grumbled against Him. But who are we; your murmurings are not against us, [they are] against Y^ehowah."* (Kukis mostly literal translation)

The faithfulness of God will be seen that very evening and the next morning, direct complaints against Moses and Aaron notwithstanding.

Exodus 16:8 *Moses then said, "Jehovah will be giving you flesh to eat in the evening and bread to eat in the morning; enough to satisfy you, because He has heard your complaints against Him. Also, you are wasting your time murmuring against us—we are inconsequential regarding these complaints which you have. Your complaints should be directed toward God."* (Kukis paraphrase)

The essential promises which God makes to all believers is sustenance and guidance. Logistical grace and guidance.

And so says Moses unto Aaron, “Speak unto all a company of sons of Israel, ‘Come near to faces of Y^ehowah, for He has heard your grumbings.’ ”

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Moses said to Aaron, “Speak to all the congregation of the sons of Israel, [and say,] ‘Come near before Y^ehowah, for He has heard your complaints.’ ”

Moses said to Aaron, “Speak to all of the people of Israel and say, ‘Come near before the Lord, for He has listened to your complaints.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto Aaron, “Speak unto all a company of sons of Israel, ‘Come near to faces of Y ^e howah, for He has heard your grumbings.’ ”
Targum (Onkelos)	And Mosheh said to Aharon, Bid all the congregation of the sons of Israel to come together before the Lord; for your tumult is heard before the Lord [Other copies, “before Him.”].
Targum (Pseudo-Jonathan)	Mosheh said to Aharon, Bid all the congregation of the sons of Israel draw nigh before the Lord; for your murmuring are heard before Him.
Revised Douay-Rheims	Moses also said to Aaron: Say to the whole congregation of the children of Israel: Come before the Lord: for he has heard your murmuring.
Aramaic ESV of Peshitta	Mosha said to Aaron, "Tell all the congregation of the B'nai Yisrael, 'Come near before Mar-Yah, for he has heard your murmurings.'"
Peshitta (Syriac)	And Moses said to Aaron, Say to all the congregation of the children of Israel, Come near before the LORD; for he has heard your murmurings.
Updated Brenton (Greek)	And Moses said to Aaron, Say to all the congregation of the children of Israel, Come near before God; for he has heard your murmuring.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said to Aaron, Say to all the people of Israel, Come near before the Lord for he has given ear to your outcry.
Easy English	Then Moses spoke to Aaron: ‘Say to all the Israelites: “Come near, in front of the LORD. He has heard the bad things that you have said against him.” ’
Easy-to-Read Version–2006	Then Moses said to Aaron, “Tell the whole community of Israelites to come together before the LORD, because he has heard their complaints.”
<i>The Message</i>	Moses instructed Aaron: “Tell the whole company of Israel: ‘Come near to GOD. He’s heard your complaints.’”
NIRV	Then Moses told Aaron, “Talk to the whole community of Israel. Say to them, ‘Come to the LORD. He has heard you speak against him.’ ”

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Moses turned to Aaron and said, "Bring the people together, because the LORD has heard their complaints."
The Living Bible	Come now before Jehovah and hear his reply to your complaints."

New Berkeley Version	.
New Life Version	.
New Living Translation	Then Moses said to Aaron, "Announce this to the entire community of Israel: 'Present yourselves before the LORD, for he has heard your complaining.'"
Unlocked Dynamic Bible	Then Moses said to Aaron, "Tell all the Israelite people, 'Come and stand here in the presence of Yahweh because he has heard what you have been complaining about.'"

Partially literal and partially paraphrased translations:

American English Bible	And Moses said to Aaron: 'Now, tell the entire gathering of the children of Israel that they must go over and approach God, since He has heard all their complaining!'
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	And Moses would have Aaron summon the whole people into the Lord's presence, that had heard them talk so rebelliously. ^[1] ^[1] 'Summon ... into the Lord's presence'; here, as often, the word seems to have something of a legal sense; the Israelites are to be arraigned for their infidelity.
Translation for Translators	Then Moses/I said to Aaron, "Tell all the Israeli people, 'Come and stand here in the presence of Yahweh, because he has heard what you have been complaining about.' "

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses told Aaron, "Tell the whole assembly of the Sons of Israel, 'Come near to the presence of the LORD. He has heard your complaints.'"
Ferrar-Fenton Bible	Then Moses said to Aaron; 'Command all the families of the children of Israel to appear before the Evan-Lxvmo, for He has heard their murmurs.'
Urim-Thummim Version	And Moses spoke to Aaron, say to all the company of the Israelites, come near before YHWH for He has heard your obstinacy.
Wikipedia Bible Project	And Moses said to Aaron: "Say to all the congregation of the sons of Israel, come close before Yahweh, because he has heard your complaints."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Moses directed Aaron to say to the whole community of Israel, "Draw near to Yahweh for he has heard your complaints."
The Heritage Bible	And Moses said to Aaron, Say to all the congregation of the children of Israel, Draw near before the face of Jehovah, because he has attentively heard your obstinate grumblings.
New American Bible (2002)	Then Moses said to Aaron, "Tell the whole Israelite community: Present yourselves before the LORD, for he has heard your grumbling."
New Jerusalem Bible	Moses then said to Aaron, 'Say to the whole community of Israelites, "Approach Yahweh's presence, for he has heard your complaints." '
Revised English Bible—1989	Moses told Aaron to say to the whole community of Israel, "Come into the presence of the LORD, for he has listened to your complaints."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe said to Aharon, "Say to the whole community of Isra'el, 'Come close, into the presence of ADONAI, for he has heard your grumblings.'"
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Kaplan Translation	Moses said to Aaron, 'Tell the entire Israelite community to gather before God [See Exodus 16:33.], for He has heard your complaints.'
<i>The Scriptures</i> 1998	And Mosheh said to Aharon, "Say to all the congregation of the children of Yisra'el, 'Come near before יהוה, for He has heard your grumbings.' "

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID TO AARON, "SAY TO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL, COME NEAR BEFORE THEOS (<i>Alpha & Omega</i>); FOR HE HAS HEARD YOUR MURMURING."
Awful Scroll Bible	Moses was to say to Aaron: Be saying to the assembly of the sons of Isra-el: Be coming near turned before Jehovah, he is to have heard you all's murmurings.
exeGeses companion Bible	And Mosheh says to Aharon, Say to all the witness of the sons of Yisra El, Come near at the face of Yah Veh: for he hears your murmurings.
Orthodox Jewish Bible	And Moshe spoke unto Aharon, Say unto kol Adat Bnei Yisroel, Come near before Hashem; for He hath heard your telunnot.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Moses said to Aaron, "Say to all the congregation of Israel, 'Approach the Lord, because He has heard your murmurings.'"
The Expanded Bible	Then Moses said to Aaron, "Speak to the whole community of the Israelites [congregation/assembly of the sons/T children of Israel], and say to them, 'Meet together in the presence of [Draw near] the LORD, because he has heard your grumbings [complaints].'"
Kretzmann's Commentary	Verses 9-21 The Lord Sends Quails and Manna And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord; for He hath heard your murmurings. Aaron, as the spokesman of Moses, was to make this announcement, giving the people the assurance that Jehovah had heard, and was ready to grant, the prayer included in their murmuring, in spite of the fact that it indicated a sinful weakness on their part.
The Voice	(to Aaron) Tell the entire community of Israelites, "Draw near to the Eternal. He has heard your complaints."

Bible Translations with Many Footnotes:

The Complete Tanach	And Moses said to Aaron, Say to the entire community of the children of Israel, Draw near before the Lord, for He has heard your complaints.
	Draw near: to the place where the cloud has descended.
NET Bible®	Then Moses said to Aaron, "Tell the whole community ²⁴ of the Israelites, 'Come ²⁵ before the Lord, because he has heard your murmurings.'" ^{24tn} Or "congregation" (KJV, ASV, NASB, NRSV); the same word occurs in v. 10. ^{25tn} The verb means "approach, draw near." It is used in the Torah of drawing near for religious purposes. It is possible that some sacrifice was involved here, but no mention is made of that.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " Mosheh ^{Plucked outⁿ} said to " Aharon ^{Light bringerⁿ} , say to all the company of the sons of " Yisra'el ^{He turns El asideⁿ} , come near <in front of> " YHWH ^{He Isⁿ} given that he heard your murmurings,...
Context Group Version	And Moses said to Aaron, Say to all the congregation of the sons of Israel, Come near before YHWH; for he has heard your (pl) murmurings.
English Standard Version	Then Moses said to Aaron, "Say to the whole congregation of the people of Israel, 'Come near before the LORD, for he has heard your grumbling.'"
New King James Version	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.' "
World English Bible	Moses said to Aaron, "Tell all the congregation of the children of Israel, 'Come near before Yahweh, for he has heard your murmurings.'"
Young's Updated LT	And Moses says unto Aaron, "Say unto all the company of the sons of Israel, Come you [all] near before Jehovah, for He has heard your murmurings;"...

The gist of this passage: Moses then instructs Aaron to gather the people before God, as He has heard their complaints.

Exodus 16:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

Translation: Moses said to Aaron,...

There was always a well-established line of authority. God would speak to Moses and Moses would speak to Aaron, and then Aaron would often convey this to the people.

Exodus 16:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
'amar (אמר) [pronounced aw-MAHR]	<i>say, speak, utter; say [to oneself], think; command; promise; explain; intend</i>	2 nd person masculine singular, Qal imperative	Strong's #559 BDB #55

Exodus 16:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
'el (לָ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êdâh (עֵדָה) [pronounced gā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...“Speak to all the congregation of the sons of Israel,...

The gathering of the people of Israel was quite huge. Aaron could not speak to all of them; but, he would speak to representatives of the people and they would speak to those under them. There clearly must have been a clear line of authority.

Exodus 16:9a-b Then Moses spoke to Aaron, “Say to all the congregation of the children of Israel,...

Here is one of the places I can side with Moses. Speaking in front of a large group is quite difficult and scary. Well, after giving the excuse to God that he is too easily tongue-tied, Moses can pawn off any speaking chore that he does not like on Aaron. This is what he is doing here, it appears.

Moses has finally gotten it straight in his mind as to what Aaron is to do. Aaron is second-in-command; and Aaron works for Moses. This is not to denigrate Aaron's position, but Moses is the spokesman for God and Aaron is clearly under Moses. Since Moses cannot do everything himself, he must delegate some of the responsibilities. This is not because Moses is a poor public speaker or is afraid to speak to the crowd, as before; but because he simply does not have enough hours in a day to do everything, so Aaron takes up the slack for him. The people are to present themselves before Y^ehowah.

Exodus 16:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>come near, approach, draw near</i>	2 nd person masculine plural, Qal imperative	Strong #7126 BDB #897

Exodus 16:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...[and say,] 'Come near before Y^ehowah,...

Generally speaking, coming before the Lord meant that they approach God in prayer and with animal sacrifices.

The people are supposed to come near or approach God. Now, how do they do this? Generally speaking, with an animal sacrifice. However, listening to the teaching of God would also bring a person closer to God.

What appears to be the case is, they will gather before Moses and Aaron and before God.

Exodus 16:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâma' (שָׁמַע) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person singular, Qal perfect	Strong's #8085 BDB #1033
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
telûnâh/telûnnâh (הַנּוֹלֵת/הַנּוֹלֵת) [pronounced tel-oo-NAW, tel-oon-NAW]	<i>grumbings, murmurings; an expression of obstinacy and/or negative volition</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #8519 BDB #534

Translation: ...for He has heard your complaints.' "

"God is listening," Moses tells Aaron to tell the people. "He is not ignoring you."

Moses is telling Aaron to tell the people (through their representatives) to come before the Lord, as He has heard their complaints.

Exodus 16:9 Moses said to Aaron, "Speak to all the congregation of the sons of Israel, [and say,] 'Come near before Y^ehowah, for He has heard your complaints.' " (Kukis mostly literal translation)

At best, all that Moses can do is present Israel's complaints to God.

Exodus 16:9 Moses said to Aaron, "Speak to all of the people of Israel and say, 'Come near before the Lord, for He has listened to your complaints.' " (Kukis paraphrase)

And he is in a speaking of Aaron unto all a congregation of sons of Israel; and so they turn toward the desert-wilderness and, behold, a glory of Y^ehowah appeared in the cloud.

Exodus
16:10

And so it is, when Aaron spoke to the congregation of the sons of Israel, they turned toward the desert-wilderness and, behold, the glory of Y^ehowah appeared in the cloud.

After Aaron spoke to the congregation of Israel, they looked towards the desert-wilderness and, behold, Jehovah's glory appeared in the cloud.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in a speaking of Aaron unto all a congregation of sons of Israel; and so they turn toward the desert-wilderness and, behold, a glory of Y ^e howah appeared in the cloud.
Targum (Onkelos)	And it was, while Aharon was speaking with all the congregation of the sons of Israel, that they turned towards the desert, and, behold, the glory of the Lord was revealed in the cloud.
Targum (Pseudo-Jonathan)	And it was while Aharon was speaking with all the congregation of Israel that they turned towards the desert, and, behold, the glory of the majesty of the Lord was revealed in the cloud of glory.
Revised Douay-Rheims	And when Aaron spoke to all the assembly of the children of Israel, they looked towards the wilderness: and behold the glory of the Lord appeared in a cloud.
Aramaic ESV of Peshitta	It happened, as Aaron spoke to the whole congregation of the B'nai Yisrael, that they looked toward the wilderness, and behold, the glory of Mar-Yah appeared in the cloud.
Peshitta (Syriac)	And it came to pass, as Aaron spoke to the whole congregation of the children of Israel, they turned their faces toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.
Updated Brenton (Greek)	And when Aaron spoke to all the congregation of the children of Israel, and they turned toward the wilderness, then the glory of the Lord appeared in a cloud.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And while Aaron was talking to the children of Israel, their eyes were turned in the direction of the waste land, and they saw the glory of the Lord shining in the cloud.
Easy English	While Aaron spoke, the Israelites looked toward the desert. And they saw the glory of the LORD! It appeared in the cloud.

Easy-to-Read Version–2001	Aaron spoke to all the people of Israel. They were all gathered together in one place. While Aaron was talking, all the people turned and looked into the desert. And they saw the Glory of the Lord appear in a cloud.
Easy-to-Read Version–2006	So Aaron spoke to all the Israelites. While he was talking, the people turned and looked into the desert. And they saw the Glory of the LORD appear in a cloud.
Good News Bible (TEV)	As Aaron spoke to the whole community, they turned toward the desert, and suddenly the dazzling light of the LORD appeared in a cloud.
<i>The Message</i>	When Aaron gave out the instructions to the whole company of Israel, they turned to face the wilderness. And there it was: the Glory of GOD visible in the Cloud.
Names of God Bible	While Aaron was speaking to the whole community of Israelites, they looked toward the desert. Suddenly, they saw the glory of Yahweh in the column of smoke.
NIRV	While Aaron was talking to the whole community of Israel, they looked toward the desert. There was the glory of the LORD appearing in the cloud!
New Simplified Bible	Aaron was speaking to them, when everyone looked out toward the desert and saw the bright glory of Jehovah in a cloud.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Aaron was speaking to them, when everyone looked out toward the desert and saw the bright glory of the LORD in a cloud.
The Living Bible	So Aaron called them together and suddenly, out toward the wilderness, from within the guiding cloud, there appeared the awesome glory of Jehovah.
New Berkeley Version	.
New Life Version	When Aaron spoke to all the people of Israel, they looked toward the desert. And they saw in the cloud the shining-greatness of the Lord.
New Living Translation	And as Aaron spoke to the whole community of Israel, they looked out toward the wilderness. There they could see the awesome glory of the LORD in the cloud.
Unlocked Dynamic Bible	So Aaron told them that. As Aaron was talking to all the Israelite people, they looked toward the desert and were surprised to see the dazzling light of Yahweh in the cloud that had been leading them.

Partially literal and partially paraphrased translations:

American English Bible	So after Aaron said this to them, they all turned and faced the desert... and the glory of the Lord appeared in a cloud!
Beck's American Translation	.
Common English Bible	As Aaron spoke to the whole Israelite community, they turned to look toward the desert, and just then the glorious presence of the Lord appeared in the cloud.
International Standard V	While Aaron was speaking to all the congregation of the Israelis, they turned toward the desert, and there the glory of the LORD was seen in the cloud.
New Advent (Knox) Bible	Even as Aaron was speaking to the assembled Israelites, they looked round towards the desert, and saw the glory of the Lord revealed there in a cloud.
Translation for Translators	So Aaron told them that. And as Aaron was talking to all the Israeli people, they looked toward the desert, and were surprised to see the «dazzling light/incredible brightness» of Yahweh in the cloud <i>that had been leading them</i> .

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So it happened that while Aaron was speaking to the whole assembly of the Sons of Israel, they were facing toward the wilderness, and they were in awe as the glory of the LORD appeared to them in a cloud.
Ferrar-Fenton Bible	Consequently Aaron commanded all the families of the children of Israel, and they presented themselves in the desert, and saw the splendor of the EVER-LIVING appear in the cloud.

God's Truth (Tyndale)	And as Aaron spoke unto the whole multitude of the children of Israel, they looked toward the wilderness: and behold, the glory of the Lord appeared in a cloud.
Lexham English Bible	And at the moment of Aaron's speaking to all the community of the {Israelites}, they turned to the desert, {and just then} the glory of Yahweh appeared in the cloud.
Urim-Thummim Version	Then it came about as Aaron spoke to the whole company of the Israelites, that they looked toward the desert and the abundance of YHWH appeared in the cloud.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	It happened that as Aaron was speaking to the full assembly of Israel, they turned towards the desert and saw the Glory of Yahweh in the midst of the cloud.
The Heritage Bible	And it was, Aaron spoke to the whole congregation of the children of Israel, and they faced about toward the desert, and behold, the heavy glory of Jehovah appeared in the cloud.
New American Bible (2002)	When Aaron announced this to the whole Israelite community, they turned toward the desert, and lo, the glory of the LORD appeared in the cloud!
New American Bible (2011)	But while Aaron was speaking to the whole Israelite community, they turned in the direction of the wilderness, and there the glory of the LORD appeared in the cloud!
New Jerusalem Bible	.
Revised English Bible—1989	While Aaron was addressing the whole Israelite community, they looked towards the wilderness, and there was the glory of the LORD appearing in the cloud.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As Aharon spoke to the whole community of the people of Isra'el, they looked toward the desert; and there before them the glory of <i>ADONAI</i> appeared in the cloud; (A: vi, S: v) and <i>ADONAI</i> said to Moshe, "I have heard the grumblings of the people of Isra'el. Vv. 11–12a are included for context.
Kaplan Translation	When Aaron spoke to the entire Israelite community, they turned toward the desert. God's glory was visible in the clouds.
<i>The Scriptures</i> 1998	And it came to be, as Aharon spoke to all the congregation of the children of Yisra'el, that they looked toward the wilderness and see, the esteem of הוה appeared in the cloud.
Tree of Life Version	Then, as Aaron spoke to the whole congregation of <i>Bnei-Yisrael</i> , they looked toward the wilderness, and the glory of <i>ADONAI</i> appeared in the cloud.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND WHEN AARON SPOKE TO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL, AND THEY TURNED TOWARD THE DESERT, THEN THE GLORY OF JESUS APPEARED IN A CLOUD.
Awful Scroll Bible	Aaron was to conduct the assembly of the sons of Isra-el, even were they turning towards the wilderness. The splendor of Jehovah is to have appeared in the cloud.
exeGesés companion Bible	And so be it, as Aharon words to the whole witness of the sons of Yisra El, they set their face toward the wilderness; and behold, the honor of Yah Veh appears in the cloud.
Orthodox Jewish Bible	And it came to pass, as Aharon spoke unto kol Adat Bnei Yisroel, that they looked toward the midbar, and, hinei, the kevod Hashem appeared in the anan.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So it happened that as Aaron spoke to the whole congregation of Israel, they looked toward the wilderness, and behold, the glory <i>and</i> brilliance of the LORD appeared in the cloud!
The Expanded Bible	While Aaron was speaking to the whole community of the Israelites [^L congregation/assembly of the sons/T children of Israel], they looked [^L turned] toward the desert [wilderness]. There the glory of the LORD appeared in a cloud.
Kretzmann's Commentary	And it came to pass, as Aaron spoke unto 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. This appearance confirmed the reproof and the promise given by the mouth of the Lord's ambassadors, and incidentally indicated to them that God was able to manifest Himself in their midst even in the desert wastes which now lay before them.
The Voice	While Aaron was speaking to the entire community of the Israelites, they all looked out toward the desert, and the <i>radiant</i> glory of the Eternal could be seen in the cloud. The Eternal spoke to Moses.

Bible Translations with Many Footnotes:

NET Bible®	<p>As Aaron spoke²⁶ to the whole community of the Israelites and they looked toward the desert, there the glory of the Lord²⁷ appeared²⁸ in the cloud,...</p> <p>^{26tn} Heb “and it was as Aaron spoke.” The construction uses the temporal indicator and then the Piel infinitive construct followed by the subjective genitive “Aaron.”</p> <p>^{27sn} S. R. Driver says, “A brilliant glow of fire...symbolizing Jehovah’s presence, gleamed through the cloud, resting...on the Tent of Meeting. The cloud shrouds the full brilliancy of the glory, which human eye could not behold” (Exodus, 147-48; see also Ezek 1:28; 3:12, 23; 8:4; 9:3, et al.). A Hebrew word often translated “behold” or “lo” introduces the surprising sight.</p> <p>^{28tn} The verb is the Niphal perfect of the verb “to see” – “it was seen.” But the standard way of translating this form is from the perspective of Yahweh as subject – “he appeared.”</p>
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Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (it) (came to pass) (as) " Aharon ^{Light bringer} spoke to all the company of the sons of " Yisra'el ^{He turns El aside} ", and they turned to the wilderness, and look, the armament of " YHWH ^{He Is} " [appeared] in the cloud,...
Context Group Version	As Aaron spoke to the entire congregation of the sons of Israel, they looked toward the wilderness, and saw that the glory {or public honor} of YHWH appeared in the cloud.
Darby Translation	And it came to pass, when Aaron spoke to the whole assembly of the children of Israel, that they turned toward the wilderness, and behold, the glory of Jehovah appeared in the cloud.
English Standard Version	And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.
Green's Literal Translation	And it happened, as Aaron was speaking to all the congregation of the sons of Israel, they turned toward the wilderness. And, behold! The glory of Jehovah appeared in the cloud!
Modern English Version	So as Aaron spoke to the whole congregation of the children of Israel, they looked toward the wilderness, and indeed, the glory of the LORD appeared in the cloud.
World English Bible	As Aaron spoke to the whole congregation of the children of Israel, they looked toward the wilderness, and behold, Yahweh's glory appeared in the cloud.
Young's Updated LT	...and it comes to pass, when Aaron is speaking unto all the company of the sons of Israel, that they turn towards the wilderness, and lo, the honour of Jehovah is seen in the cloud.

The gist of this passage: Aaron is gathering the people, and they look towards the desert-wilderness and they see some sort of apparition in the cloud, which is the glory of God.

Exodus 16:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180
ʾAhărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿêdâh (עֵדָה) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Exodus 16:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: And so it is, when Aaron spoke to the congregation of the sons of Israel,...

Aaron spoke to the sons of Israel, to indicate that God is hearing them.

We are never given the specifics as to how communication was carried out. Aaron did not stand in front of 2,000,000 people and speak. The Israelites had to be extremely organized about this and it was likely a tedious process. Aaron may have spoken to several hundred or several thousand men and they in turn spoke to the people under them. It had to be a highly organized system that they took for granted. It is not unlike one of us sitting down and describing our lives; this story given to another culture at another time would be fascinated by hundreds of things that we take for granted but never think to mention.

The things which we have been reading, Aaron has said those things to the elders and representatives of the people; and they have further told them to the rest of the people. So everyone now knows what God has said.

Now, there is an alternate way this could have occurred. The people of Israel were organized into groups, and they may have gathered into those groups and Aaron himself may have spoken to these groups. This seems unlikely if not impossible to me.

Exodus 16:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pânâh (פָּנָה) [pronounced paw-NAWH]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to; to look back [at, after, for]</i>	3 rd person masculine plural, Qal imperfect	Strong's #6437 BDB #815
ʾel (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
midʿbâr (מִדְבָּר) [pronounced midʿ-BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: ...they turned toward the desert-wilderness...

Based upon the context, it does not appear that Moses said to Aaron, "Then tell the people to look over in this direction." At some point, after Aaron spoke (and, perhaps he spoke to many groups), the people looking in a certain direction saw something. Perhaps they motioned to those around them to look as well.

It would not be unusual for a few to see it; and then they alert those around them.

Exodus 16:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
kâbôwd (כְּבוֹד) [pronounced <i>kaw^b-VODE</i>]	<i>glory, honor [with an emphasis upon power, wealth and/or abundance]</i>	masculine singular construct; adjective	Strong's #3519 BDB #458
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'ânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

Translation: ...and, behold, the glory of Y^ehowah appeared in the cloud.

Suddenly, the people see an apparition, which is not something that is easy for us to quantify. Somehow, when they saw the cloud, it was as if God has appeared to them. Somehow, His power and magnificence are discernable. How does a cloud with God's glory look different from a regular cloud? I could not begin to describe what the difference would have been.

Being that they are in a desert-wilderness (but not as dry as we are familiar with), clouds may be been in short supply; so simply seeing a cloud may have been quite unusual.

In any case, it is the cloud which would lead the people by day and the pillar of fire would lead them by night. Therefore, it would be logical that the thing associated with God would also manifest the glory of God.

Now, we do not know what this was exactly. Most assume that this references a massive light; however, it is a light that the people can look towards without losing their eyesight. Whatever it was, the people of Israel understood that this was a supernatural phenomenon which revealed God.

We do not know exactly what they saw visually in the cloud. Furthermore, this apparition had to be more than just visual. That is, just because some visual phenomenon occurs, that does not mean that it has anything to do with God. There was very likely an accompanying conviction in their souls that this was God and that they were standing before Him.

Exodus 16:10 And so it is, when Aaron spoke to the congregation of the sons of Israel, they turned toward the desert-wilderness and, behold, the glory of Y^ehowah appeared in the cloud. (Kukis mostly literal translation)

This verse bypasses the exact mechanics of how Aaron spoke to the entire congregation of Israel; but after that took place, the people of Israel looked out into the desert-wilderness and they saw a manifestation of God in the cloud.

Exodus 16:10 After Aaron spoke to the congregation of Israel, they looked towards the desert-wilderness and, behold, Jehovah's glory appeared in the cloud. (Kukis paraphrase)

And so speaks Y^ehowah unto Moses to say, "I have heard grumblings of sons of Israel. Speak unto them to say, 'In a midst of the evening, you [all] will eat flesh and in the morning you will be sated with bread and you [all] have known that I [am] Y^ehowah your Elohim.' "

Exodus
16:11–12

Y^ehowah spoke unto Moses, to say, "I have heard complaints of the sons of Israel. Speak to them and say, 'In the evening, you will eat flesh and in the morning, you will be sated with bread. [Then] you [all] will know that I [am] Y^ehowah your Elohim.' "

Jehovah spoke to Moses, saying, "I have heard the sons of Israel complaining. I want you to speak to them and say, 'This evening, you will have meat; and tomorrow, in the morning, you will be satisfied with bread. Then you will realize that I am Jehovah your God.' "

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses to say, "I have heard grumblings of sons of Israel. Speak unto them to say, 'In a midst of the evening, you [all] will eat flesh and in the morning you will be sated with bread and you [all] have known that I [am] Y ^e howah your Elohim.' "
Targum (Onkelos)	And the Lord spake with Mosheh, saying, The tumult of the children of Israel is heard before Me. Speak with them to say, Between the evenings you shall eat flesh, and in the morning be satisfied with bread, and you shall know that I am the Lord your God.
Targum (Pseudo-Jonathan)	And the Lord spake to Mosheh, saying Hearing I have heard the murmurings of the sons of Israel before Me. Speak thou with them, saying, Between the evenings (suns) you shall eat flesh, and in the morning shall you eat bread, and shall know that I am the Lord your God.
Revised Douay-Rheims	And the Lord spoke to Moses, saying: I have heard the murmuring of the children of Israel: say to them: In the evening you shall eat flesh, and in the morning you shall have your fill of bread: and you shall know that I am the Lord your God.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "I have heard the murmurings of the B'nai Yisrael. Speak to them, saying, 'At evening you shall eat meat, and in the morning you shall be filled with bread: and you shall know that I am Mar-Yah your God.'"
Peshitta (Syriac)	Then the LORD spoke to Moses, saying. I have heard the murmurings of the children of Israel; say to them, At evening 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.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, I have heard the murmuring of the children of Israel: speak to them, saying, Towards evening ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am the Lord your God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, The outcry of the children of Israel has come to my ears: say to them now, At nightfall you will have meat for your food, and in the morning bread in full measure; and you will see that I am the Lord your God.
Easy English	Then the LORD spoke to Moses. He said: 'I have heard the bad things that the Israelites have said against me. Tell them this: "In the evening, you will eat meat. And in the morning you will eat all the bread that you want. Then you will know that I am the LORD your God."' '
Easy-to-Read Version–2006	The LORD said to Moses, "I have heard the complaints of the Israelites. So tell them, 'Tonight you will eat meat. And in the morning you will have all the bread you want. Then you will know you can trust the LORD, your God.'"
<i>The Message</i>	GOD spoke to Moses, "I've listened to the complaints of the Israelites. Now tell them: 'At dusk you will eat meat and at dawn you'll eat your fill of bread; and you'll realize that I am GOD, your God.'"
Names of God Bible	Yahweh said to Moses, "I've heard the Israelites complaining. Tell them, 'At dusk you will eat meat, and in the morning you will eat all the food you want. Then you will know that I am Yahweh your Elohim .'"
NIRV	.
New Simplified Bible	Jehovah said to Moses: »I have heard my people complain. I said to them: 'Each evening you will have meat and each morning they will have more than enough bread.' Then you will know that I am Jehovah their God.'«

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The LORD said to Moses, "I have heard my people complain. Now tell them that each evening they will have meat and each morning they will have more than enough bread. Then they will know that I am the LORD their God."
The Living Bible	And Jehovah said to Moses, "I have heard their complaints. Tell them, 'In the evening you will have meat and in the morning you will be stuffed with bread, and you shall know that I am Jehovah your God.'"
New Berkeley Version	.
New Life Version	.
New Living Translation	Then the LORD said to Moses, "I have heard the Israelites' complaints. Now tell them, 'In the evening you will have meat to eat, and in the morning you will have all the bread you want. Then you will know that I am the LORD your God.'"
Unlocked Dynamic Bible	Then Yahweh said to Moses, "I have heard what the Israelite people have been complaining about. So say to them, 'At twilight, you will have meat to eat, and tomorrow morning you will have something that will take the place of bread. You will have all you want of it to eat. Then you will know that I am Yahweh, your Almighty.'"

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord spoke to Moses and said: 'I've heard all the children of IsraEl's complaining, so tell them: <i>This evening you will eat meat, and in the morning you will have enough bread to satisfy you... and then you will know that I am Jehovah your God.</i> '
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	And the Lord said to Moses, This be thy answer to the rebel talk I hear: This evening you shall have meat, and bread to-morrow to your hearts' content; will you doubt, then, that I am the Lord your God?

Translation for Translators Then Yahweh said to Moses/me, "I have heard what the Israeli people have been complaining about. So say to them, 'From now on, each evening, you will have meat to eat. And each morning you will have something that will take the place of bread. You will have all you want of it to eat.' Then you will know that I, Yahweh, *have the power to do what I say that I will do.*"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation The LORD said this to Moses: "I have heard the complaints by the Sons of Israel. Tell them this: 'Every evening you will eat flesh, and in the morning you will eat your fill of bread, and you will know that I am the LORD your God.'"

Ferrar-Fenton Bible Then the EVER-LIVING spoke to Moses, saying ; - ' I have heard the complaints of the children of Israel. Speak to them and say; ' In the evening you shall eat Hesh; and in the morning you shall be tilled with bread :—so that you may knows that I am your EVER-LIVING GOD.' "

Urim-Thummim Version .

Wikipedia Bible Project And Yahweh spoke to Moses, saying: I have heard the complaints of the sons of Israel. Speak to them, saying, "During sunset, eat meat, and in the morning fill up on bread, and you would know that I am Yahweh your God."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then Yahweh spoke to Moses, ."I have heard the complaints of Israel. Speak to them and say: Between the two evenings you will eat meat, and in the morning you will have bread to your heart's content; then you shall know that I am Yahweh, your God!"

The Heritage Bible And Jehovah spoke to Moses, saying, I have attentively heard the obstinate grumblings of the children of Israel! Speak to them, saying, At dusk you shall eat meat, and in the dawn you shall be satiated with food; and you shall know by seeing that I am Jehovah, your God.

New Jerusalem Bible Yahweh then spoke to Moses and said, 'I have heard the Israelites' complaints. Speak to them as follows, "At twilight you will eat meat, and in the morning you will have bread to your heart's content, and then you will know that I am Yahweh your God." '

Revised English Bible—1989 The LORD spoke to Moses: "I have heard the complaints of the Israelites. Say to them: Between dusk and dark you will have flesh to eat and in the morning bread in plenty. You will know that I the LORD am your God."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible ...and ADONAI said to Moshe, "I have heard the grumblings of the people of Isra'el. Say to them: 'At dusk you will be eating meat, and in the morning you will have your fill of bread. Then you will realize that I am ADONAI your God.'"

Kaplan Translation *The Manna*
God spoke to Moses, saying 'I have heard the complaints of the Israelites. Speak to them and say, 'In the afternoon you will eat meat, and in the morning, you will have your fill of bread. You will then know that I am God your Lord.' "

The Scriptures 1998 And יהוה spoke to Mosheh, saying, "I have heard the grumblings of the children of Yisra'el. Speak to them, saying, 'Between the evenings you are to eat meat, and in the morning you are to be satisfied with bread. And you shall know that I am יהוה your Elohim.' "

Tree of Life Version ADONAI spoke to Moses saying, "I have heard the complaining of *Bnei-Yisrael*. Speak to them saying, 'At dusk you will eat meat, and in the morning you will be filled with bread. Then you will know that I am ADONAI your God.'"

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SPOKE TO MOSES, SAYING, "I HAVE HEARD THE MURMURING OF THE CHILDREN OF ISRAEL: SPEAK TO THEM, SAYING, TOWARDS EVENING YOU SHALL EAT FLESH, AND IN THE MORNING YOU SHALL BE SATISFIED WITH BREAD; AND YOU SHALL KNOW THAT I AM JESUS YOUR THEOS" †(<i>Alpha & Omega</i>).
Awful Scroll Bible	Jehovah was to speak to Moses, to the intent: I am to have heard the murmurings of the sons of Isra-el. Be speaking to them, to the intent: In the evenings were yous to eat flesh, and in the morning yous were to be satisfied with bread; even are yous to have learned that I am Jehovah, he of mighty ones.
exeGesés companion Bible	And Yah Veh words to Mosheh, saying, I hear the murmurings of the sons of Yisra El! Word to them, saying, Between evenings you eat flesh and in the morning satiate with bread; and you know I - Yah Veh your Elohim.
Orthodox Jewish Bible	And Hashem spoke unto Moshe, saying, I have heard the telunnot Bnei Yisroel; speak unto them, saying, At twilight ye shall eat basar, and in the boker ye shall be gluttoned with lechem; and ye shall know [by experience] that I am Hashem Eloheichem.

Expanded/Embellished Bibles:

The Expanded Bible	The LORD said to Moses, "I have heard the ·grumblings [complaints] of the ·people [sons/ ^T children] of Israel. So tell them, 'At twilight you will eat meat, and every morning you will eat all the bread you want. Then you will know I am the Lord your God.'"
Kretzmann's Commentary	And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel. Speak unto them, saying, At even ye shall eat flesh, between the evenings, at twilight, before nightfall, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord, your God. It would be another unmistakable proof of His almighty power.
The Voice	Eternal One (<i>to Moses</i>): Rest assured, I have heard the constant complaining of the Israelites. Tell them, "In the evening, you will have meat to eat; and in the morning, you will have enough bread to satisfy your gnawing hunger. Then you will know that I am the Eternal your God."

Bible Translations with Many Footnotes:

NET Bible®	<p>...and the Lord spoke to Moses: "I have heard the murmurings of the Israelites. Tell them, 'During the evening²⁹ you will eat meat,³⁰ and in the morning you will be satisfied³¹ with bread, so that you may know³² that I am the Lord your God.'"³³</p> <p>^{29tn} Heb "during the evenings"; see Exod 12:6.</p> <p>^{30sn} One of the major interpretive difficulties is the comparison between Exod 16 and Num 11. In Numbers we find that the giving of the manna was about 24 months after the Exod 16 time (assuming there was a distinct time for this chapter), that it was after the erection of the tabernacle, that Taberah (the Burning) preceded it (not in Exod 16), that the people were tired of the manna (not that there was no bread to eat) and so God would send the quail, and that there was a severe tragedy over it. In Exod 16 both the manna and the quail are given on the same day, with no mention of quail on the following days. Contemporary scholarship generally assigns the accounts to two different sources because complete reconciliation seems impossible. Even if we argue that Exodus has a thematic arrangement and "telescopes" some things to make a point, there will still be difficulties in harmonization. Two considerations must be kept in mind: 1) First, they could be separate events entirely. If this</p>
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is true, then they should be treated separately as valid accounts of things that appeared or occurred during the period of the wanderings. Similar things need not be the same thing. 2) Secondly, strict chronological order is not always maintained in the Bible narratives, especially if it is a didactic section. Perhaps Exod 16 describes the initiation of the giving of manna as God's provision of bread, and therefore placed in the prologue of the covenant, and Num 11 is an account of a mood which developed over a period of time in response to the manna. Num 11 would then be looking back from a different perspective.

^{31tn} The verb means "to be sated, satisfied"; in this context it indicates that they would have sufficient bread to eat – they would be full.

^{32tn} The form is a Qal perfect with the vav (י) consecutive; it is in sequence with the imperfect tenses before it, and so this is equal to an imperfect nuance. But, from the meanings of the words, it is clear that this will be the outcome of their eating the food, a divinely intended outcome.

^{33sn} This verse supports the view taken in chap. 6 concerning the verb "to know." Surely the Israelites by now knew that Yahweh was their God. Yes, they did. But they had not experienced what that meant; they had not received the fulfillment of the promises.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Is} spoke to "Mosheh ^{Plucked out} saying, I heard the murmurings of the sons of "Yisra'el ^{He turns El aside} , speak to them saying, between the evenings you will eat flesh and in the morning you will be satisfied with bread, and you will know that I am "YHWH ^{He Is} your "Elohiym ^{Powers} ,...
Charles Thompson OT	And when Aaron had spoken to all the congregation of the Israelites and they had turned about towards the wilderness, the glory of the Lord appeared in a cloud, and the Lord spoke to Moses saying, I have heard the murmuring of the Israelites. Speak to them and say, Towards evening you shall eat flesh and in the morning you shall be plentifully supplied with bread. And you shall know that I am the Lord, your God. V. 10 is included for context.
Concordant Literal Version	Then Yahweh spoke to Moses, saying. I have heard the grumblings of the sons of Israel. Speak to them saying, Between the evening hours you shall eat flesh, and in the morning you shall be satisfied with bread. Then you will realize that I am Yahweh your Elohim.
Context Group Version	And YHWH spoke to Moses, saying, I have heard the murmurings of the sons of Israel: speak to them, saying, At evening you (pl) shall eat flesh, and in the morning you (pl) shall be filled with bread: and you (pl) shall know that I am YHWH your (pl) God.
Modern English Version	Then the LORD spoke to Moses, saying, "I have heard the murmurings of the children of Israel. Speak to them, saying, 'In the evening 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.' "
New King James Version	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.' "
Young's Updated LT	And Jehovah speaks unto Moses, saying, "I have heard the murmurings of the sons of Israel; speak unto them, saying, Between the evenings you [all] eat flesh, and in the morning you [all] are satisfied with bread, and you [all] have known that I am Jehovah your God."
The gist of this passage:	God tells Moses that He has heard all of the complaining, and that He has made provision for their needs.

Exodus 16:11			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
Some translate this <i>commanded</i> , as it is in the Piel.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: Y^ehowah spoke unto Moses, to say,...

We do not know, every time, the mechanics of this, whether God takes Moses aside and speaks to him; or if there is a place that Moses goes, or even if this is in a dream or a dream-like state.

Based upon other Scriptures which occur later, it appears that there was a tent, and that Moses would commune with God in that tent. This is not *the* Tent of Meeting (also called the **Tabernacle**). That has not yet been explained to Moses.

Exodus 16:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
telûnâh/telûnnâh (הִנּוּלַת/הִנּוּלָה) [pronounced tel-oo-NAW, tel-oon-NAW]	<i>grumbings, murmurings; an expression of obstinacy and/or negative volition</i>	feminine plural construct	Strong's #8519 BDB #534
bânîym (בָּנִי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...“I have heard complaints of the sons of Israel.

God is omniscient; He knows what is going on.

God speaks to Moses and tells him that He has heard the complaining done by the sons of Israel.

The sons of Israel are looking out towards the desert-wilderness and they see the glory of God in a cloud; and God is speaking to Moses. The people of Israel cannot hear God's voice. However, later, when God gives the Ten Commandments, all the people will hear God's voice. Furthermore, they complain, and ask Moses to speak for God instead. Given that response at that time suggests that here, God is speaking only to Moses.

Exodus 16:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180

Exodus 16:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
'el (לָא) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	Qal infinitive construct	Strong's #559 BDB #55
bêyn (בֵּינ) [pronounced bane]	in the midst of, between, among; when found twice, it means between	preposition	Strong's #996 BDB #107
'ereb (עֶרֶב) [pronounced GEH-re ^b v]	evening, sunset	masculine singular noun with the definite article	Strong's #6153 BDB #787
'akal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	flesh; body; animal meat	masculine singular noun	Strong's #1320 BDB #142

Translation: *Speak to them and say, 'In the evening, you will eat flesh...*

God told Moses to speak to the people and assure them that they would have meat that evening.

In Exodus 12:6, we see that *between the two evenings* is at dusk, immediately after the sunset.

Exodus 16:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	morning, daybreak, dawn; the next morning	masculine singular noun with the definite article	Strong's #1242 BDB #133
sâba ^c (עָבַט) [pronounced saw ^b -VAHG]	to satisfy, to satisfy [with food or drink], to fill, to satiate; to saturate [land with rain]	2 nd person masculine plural, Qal imperfect	Strong's #7646 BDB #959

Exodus 16:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun; pausal form	Strong's #3899 BDB #536

Translation: ...and in the morning, you will be sated with bread.

Also, in the morning, they would have bread (as many people have toast or croissants in the morning).

Exodus 16:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yâda' (יָדָעַ) [pronounced yaw-DAHG]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	2 nd person masculine plural, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אֲנִי) [pronounced aw-NEE]	I, me; in answer to a question, it means I am, it is I	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: [Then] you [all] will know that I [am] Y^ehowah your Elohim.' ”

That this would happen, and the people of Israel will see it happen, should indicate to them, once again, that they are being led by God.

We do not have an exact chronological time frame for this. We do not know if God spoke several times or but once to Moses (see vv. 4 & 11). In any case, when God provide information to Moses, then Moses would speak to Aaron, and then they both spoke to the people. This is just not organized in the way that we are accustomed to thinking and it throws a person. This is the Bible and all of these conversations took place. In what order and how many conversations were involved is not told to us. Here, God tells Moses to make it clear to the people that they would have meat and bread. The narrative appears to present this as two conversations between God and Moses.

Whedon: *It has been strongly objected, by Colenso and others, that the Desert of Sinai never could have sustained two millions of people, with their cattle, for forty years. But this is also the precise statement of our narrative; which accordingly relates the specially providential or miraculous provisions of the manna, the quails, and the water from the rock of Horeb. It is particularly and repeatedly declared that ordinary natural means were not sufficient to sustain them. It is not specially stated that pasturage was providentially or supernaturally provided for the cattle, but we are at liberty to suppose this, if needful, for the greater miracle of the manna includes lesser ones like this. Colenso's difficulties arise wholly from attempting to account for what is avowedly supernatural upon natural causes, and of course he finds these difficulties insuperable.*

Whedon continues: *Yet it is most probable that there was not any thing supernatural in providing pasturage for the cattle of Israel. The monuments and the most recent explorations of travellers show conclusively that the Desert did once sustain a great population. Long before the time of Moses there were permanent Egyptian settlements in this desert, around the copper, iron, and turquoise mines of Maghara and Sarabit-el-Khadim, where troops, officered by men of high rank, were garrisoned, and who have left their record in the beautiful bas-reliefs of Wady Maghara. These inscriptions boast of Egyptian victories over the warriors of the Peninsula, showing that they were then formidable enough in numbers and in valour to contest the supremacy of these deserts and mountains. Rich veins of iron, copper, and turquoise are now found in that vicinity; and ancient slag heaps, as well as remnants of smelting furnaces, are met with in many parts of the Peninsula.*

Whedon continues: *Palmer, of the "Sinai Survey Expedition," describes extensive and massive foundations and walls of ruined cities — deep, finely constructed wells — walled fields — and traces of terraced gardens — where now are arid wastes. Hundreds of monastic gardens and orchards were once scattered through the Sinai mountains. The causes of these great changes have also been largely, if not wholly, discovered. The reckless destruction of the forest has diminished the rainfall, and the contemptuous neglect of all cultivation on the part of the inhabitants has left the soil to be stripped from the hillsides and carried down the rocky wadies by the torrents which are produced by every shower, which else might be clothing these barren valleys with blooming gardens. The rich black soil, palm groves, and tamarisk thickets of Wady Feiran, and the convent gardens and orchards around Jebel Musa, show what cultivation might accomplish here. The wretched misgovernment of centuries, which has not only neglected but wasted the natural resources, even levying upon the country a tribute of charcoal which annually diminishes the scanty stock of timber, and the total neglect of irrigation and agriculture, have been steadily deteriorating the country for more than two thousand years. The same causes have operated in this desert which have changed Palestine from a "land of milk and honey" to the bare and barren country which the Christian traveller visits to-day.¹³*

Exodus 16:12b-d **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.'** (NKJV)

Another way of saying this: "Through the sensual experience of eating meat at night and eating manna in the morning, you people will recognize that I am the Lord your God!"

God had promised the sons of Israel meat, and he provided quail for them. Every evening, the quail came up from wherever and they covered the camp.

Exodus 16:11–12 **Y^ehowah spoke unto Moses, to say, "I have heard complaints of the sons of Israel. Speak to them and say, 'In the evening, you will eat flesh and in the morning, you will be sated with bread. [Then] you [all] will know that I [am] Y^ehowah your Elohim.'** " (Kukis mostly literal translation)

¹³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Exodus Book Commentary. He cites Palmer's *Desert of the Exodus*, chaps. 2:10.

Exodus 16:11–12 Jehovah spoke to Moses, saying, “I have heard the sons of Israel complaining. I want you to speak to them and say, ‘This evening, you will have meat; and tomorrow, in the morning, you will be satisfied with bread. Then you will realize that I am Jehovah your God.’” (Kukis paraphrase)

God is leading Israel through the desert-wilderness toward Mount Sinai (this destination is known to God, not to the people). The people have become hungry and have complained again to Moses, as if he is capable of supplying food for them all.

God has promised the Israelites quail that evening and manna for the next morning.

Quail in Israel (a photo); from [Tatzpit](#); accessed January 11, 2023.



I normally do not like to split up a verse, but this seemed to be the only reasonable approach. The remainder of v. 15 will be placed with v. 16.

And he is in the evening, and so rise up the quail and so she covers the camp and in the morning is a layer, a dew all around, regarding the camp. And so goes up a layer of the dew. And behold, upon faces of the desert-wilderness a thin, round thing; thin like frost upon the earth. And so see [this] the sons of Israel and so say a man to his brother, “What [is] that?” For they have not known what that [is].

Exodus
16:13–15c

And so, it comes about in the evening that the quail [seemingly] rise up and cover the camp. Also, in the morning, [there] is a layer of dew all around the camp. [This] layer of dew comes up as well. Behold, upon the desert-wilderness [where they were camped] were [many] thin, round things, thin like the frost upon the ground. The sons of Israel saw [all of this], so that [each] man says to his brother, “What [is] that?” For they do not know what it [is].

Then, that very evening, quail seemingly arose from the ground and covered the camp area. Also, the next morning, the sons of Israel saw that there was a layer of dew all around the camp, which seemed to have come up out of nowhere. It was thin, like the frost of morning, and round; and it was everywhere around them. The sons of Israel observed this thin substance on the ground, and they said to one another, “What is that?” They did not know what it was.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And he is in the evening, and so rise up the quail and so she covers the camp and in the morning is a layer, a dew all around, regarding the camp. And so goes up a layer of the dew. And behold, upon faces of the desert-wilderness a thin, round thing; thin like frost upon the earth. And so see [this] the sons of Israel and so say a man to his brother, “What [is] that?” For they have not known what that [is].

Targum (Onkelos)

And it was in the evening that the quails came up and covered the camp; and in the morning a dew descended round about the camp; and when the dew which had fallen had gone up, behold, upon the face of the desert, a small (substance) without covering,^[8] small like hoar frost, heaped on the earth. And the sons of Israel saw, and said, a man to his brother, Mana hu! for they knew not what it was.

^[8] Or, "peeled." Sam. Vers., "shining."

Targum (Pseudo-Jonathan) And it came to pass, that in the evening the pheasants^[4] came up and covered the camp; and in the morning there was a fall of holy dew, prepared as a table, round about the camp: and the clouds ascended and caused manna to descend upon the dew; and there was upon the face of the desert a minute (substance) in lines,^[5] minute as the hoar frost upon the ground. [JERUSALEM. As hoar frost.] And the sons of Israel beheld, and wondered, and said, a man to his companion, Man Hu?^[6] for they knew not what it was.

^[4] Phisyonin.

^[5] Mesargal.

^[6] "What is it?"

Revised Douay-Rheims So it came to pass in the evening, that quails coming up, covered the camp: and in the morning, a dew lay round about the camp. And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar frost on the ground. And when the children of Israel saw it, they said one to another: Manhu! which signifies: What is this! for they knew not what it was.

Aramaic ESV of Peshitta It happened at evening that quail came up and covered the camp; and in the morning the dew lay around the camp. When the dew that lay had gone, behold, on the surface of the wilderness was a small round thing, small as the frost on the ground. When the B'nai Yisrael saw it, they said one to another, "What is it?" For they did not know what it was.

Peshitta (Syriac) And it came to pass that at evening the quails came up and covered the camp; and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a thin round crust, like the hoar frost on the ground. And when the children of Israel saw it, they said one to another, Manna-ho? (What is it?) For they did not know what it was.

Updated Brenton (Greek) And it was evening, and quails came up and covered the camp: in the morning it came to pass as the dew ceased round about the camp, that, behold, on the face of the wilderness was a small thing like white coriander seed, as frost upon the earth. And when the children of Israel saw it, they said one to another, What is this? for they knew not what it was;...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And it came about that in the evening little birds came up and the place was covered with them: and in the morning there was dew all round about the tents. And when the dew was gone, on the face of the earth was a small round thing, like small drops of ice on the earth. And when the children of Israel saw it, they said to one another, What is it? for they had no idea what it was.

Easy English That same evening, quails flew down and they covered the whole ground.

16:13 A quail is a small bird. The Israelites caught and killed the quails. Then they cooked and ate them.

And in the morning, there was something like rain on all the ground where the Israelites were living. When the ground was dry again, small white pieces of material remained on the ground in the desert. They looked like little pieces of ice. When the Israelites saw these pieces, they said: 'What is it?' They did not understand what it was.

Easy-to-Read Version—2001 That night, quails (birds) came all around the camp. {The people caught these birds for meat.} And in the morning dew lay on the ground near the camp. After the dew was gone, something like thin flakes of frost was on the ground. The people of

	Israel saw it and asked each other, "What is that?" They asked this question because they did not know what it was.
Easy-to-Read Version—2006	That evening, flocks of quail came and filled the camp, and in the morning dew lay on the ground all around it. After the dew was gone, something like thin flakes of frost was on the ground. When the Israelites saw it, they asked each other, "What is that?" because they did not know what it was.
God's Word™	That evening quails came and covered the camp, and in the morning there was a layer of dew around the camp. When the dew was gone, the ground was covered with a thin layer of flakes like frost on the ground. When the Israelites saw it, they asked each other, "What is this?" because they didn't know what it was.
Good News Bible (TEV)	In the evening a large flock of quails flew in, enough to cover the camp, and in the morning there was dew all around the camp. When the dew evaporated, there was something thin and flaky on the surface of the desert. It was as delicate as frost. When the Israelites saw it, they didn't know what it was and asked each other, "What is it?"
The Message	That evening quail flew in and covered the camp and in the morning there was a layer of dew all over the camp. When the layer of dew had lifted, there on the wilderness ground was a fine flaky something, fine as frost on the ground. The Israelites took one look and said to one another, man-hu (What is it?). They had no idea what it was.
NIRV	That evening quail came and covered the camp. In the morning the ground around the camp was covered with dew. When the dew was gone, thin flakes appeared on the desert floor. They looked like frost on the ground. The people of Israel saw the flakes. They asked each other, "What's that?" They didn't know what it was.
New Simplified Bible	That evening many quails came and landed everywhere in the camp, and the next morning dew covered the ground. After the dew had gone, the desert was covered with thin flakes that looked like frost. When the children of Israel saw, they said to one another: »What is this?« For they did not know what it was.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	That evening a lot of quails came and landed everywhere in the camp, and the next morning dew covered the ground. After the dew had gone, the desert was covered with thin flakes that looked like frost. The people had never seen anything like this, and they started asking each other, "What is it?"
The Living Bible	That evening vast numbers of quail arrived and covered the camp, and in the morning the desert all around the camp was wet with dew; and when the dew disappeared later in the morning it left thin white flakes that covered the ground like frost. When the people of Israel saw it they asked each other, "What is it?"
New Berkeley Version	.
New Life Version	In the evening quails came and covered the place where the people were staying. And in the early morning a little water was around the tents. When the water had gone, there were small white pieces all over the ground of the desert. When the people of Israel saw it, they said to one another, "What is it?" For they did not know what it was.
New Living Translation	That evening vast numbers of quail flew in and covered the camp. And the next morning the area around the camp was wet with dew. When the dew evaporated, a flaky substance as fine as frost blanketed the ground. The Israelites were puzzled when they saw it. "What is it?" they asked each other. They had no idea what it was.
Unlocked Dynamic Bible	That evening quails appeared, and there were so many that they covered the campsite. The next morning there was something like small drops of water all around the campsite. When the water dried up, on the ground there was a thin layer of something that looked like small white flakes. It looked like ice laying on the

ground. When the Israelite people saw it, since they had never seen it before and did not know what it was, they said to each other, "What is it?"

Partially literal and partially paraphrased translations:

American English Bible	Well that evening, a [huge flock] of quail flew in and covered the camp. And the next morning, after the dew around about the camp had dried; {Look!} on the surface of the desert (lying there like frost) was small things that looked like white coriander seeds. And when the children of IsraEl saw them, they asked each other: 'What is this (heb. man-nah)?' Because, they didn't know what it was.
Beck's American Translation International Standard V	Later that evening quail came up and covered the camp, and then in the morning there was a layer of dew around the camp. When the layer of dew evaporated, ^f on the surface of the desert a fine flaky substance, as fine as frost, appeared on the ground. When the Israelis saw it, they asked one another, "What is it?", ^g because they did not know what it was. ^f 16:14 Lit. went up ^g 16:15 Heb. man hu; cf. vs. 31
New Advent (Knox) Bible	Evening came, and brought with it a flight of quails, that settled in every part of the camp. And at morning, all about the camp, dew was lying; dew that covered the earth's surface, there in the desert, powdered fine as if it had been brayed by a pestle, lying on the ground like hoar-frost. ^[2] The Israelites could not tell what it was when they went to look at it; Man-hu, they said to one another, What is it? ^[2] 'Dew that covered the earth's surface'; the Hebrew text has a different sense, 'When the dew (or perhaps, the mist) had cleared, there lay in the desert (something) powdered fine', etc.
Translation for Translators	That evening, «quails/small plump birds» appeared, and <i>there were so many that</i> they covered the campsite. The next morning there was <i>something like</i> dew all around the campsite. When the dew evaporated, on the surface of the desert there was a thick layer of something that looked like white flakes. It looked like frost. When the Israeli people saw it, since they <i>had never seen it before</i> and did not know what it was, they said to each other, "What is it?"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And so it happened that in the evening, wild quail came up, and covered the camp. In the morning, the dew lay all around the camp. When the dew had dried, a wondrous sight greeted them: on the surface of the wilderness lay a thin flake-like substance, as thin as hoar-frost on the ground. When the Sons of Israel saw this, they said to one another, "What is this?" Because they did not know what it was. The Hebrew word, rendered as manna, is really the relative pronoun what expressed in the interrogative form. Thus the literal meaning of manna is "what's-its-name."
Ferrar-Fenton Bible	When evening arrived therefore quails came up and covered the camp ; and in the morning a layer of dew surrounded thecamp. But when the layer of dew exhaled from the surface of the desert, grains like scales, —grains like hoar-frost, covered the ground. When the children of Israel saw it, they said each to his brother, "Man hoa?" [Translated "What is it?"] for they did not know what it was.
HCSB	So at evening quail came and covered the camp. In the morning there was a layer of dew all around the camp. When the layer of dew evaporated, there were fine flakes on the desert surface, as fine as frost on the ground. When the Israelites saw it, they asked one another, "What is it?" because they didn't know what it was.
Jubilee Bible 2000	And it came to pass, that in the evening quail came up, and covered the camp; and in the morning the dew descended round about the host. And when the dew ceased to descend, behold, upon the face of the wilderness <i>there lay</i> a small round

Lexham English Bible	thing as small as the hoar frost on the ground. And when the sons of Israel saw it, they said one to another, It is manna (<i>What is it?</i>): for they did not know what it was. And so it was, in the evening, the quail came up and covered the camp, and in the morning, a layer of dew was all around the camp. And the layer of dew came up, {and there} on the face of the desert was a fine granular substance, fine like frost on the ground. And the {Israelites} saw, and they said {to each other}, "What [is] this?" because they did not know what it [was].
NIV, ©2011	That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. When the Israelites saw it, they said to each other, "What is it?" For they did not know what it was.
Urim-Thummim Version	And it came to pass that at sunset the quails came up and covered the camp, and at sunrise dew encircled the encampment. And when the dew that encircled had evaporated from the desert surface, then there was a small flake-like thing, fine as the morning frost on the ground. So when the children of Israel saw it, they said to one another, it is manna (the bread from the skies), for they had no idea what it was.
Wikipedia Bible Project	And it was in the evening, and the gamebirds rose up and covered the camp. And in the morning, there was a layer of dew around the camp. And the layer of dew rose, and here on the face of the wilderness, thin and scaly, thin as hoarfrost on the ground. And the sons of Israel saw, and said each man to his brother: "'tis what?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In the evening quails came up and covered the camp. And in the morning, dew had fallen around the camp. When the dew lifted, there was on the surface of the desert a thin crust like hoarfrost. The people of Israel upon seeing it said to one another, "What is it?" for they didn't know what it was.
The Heritage Bible	And it was, that at dusk the quail came up, and covered the camp; and in the dawn the dew was lying all around the camp. And the dew that lay, ascended, and behold, upon the face of the desert there lay a small shred, as small as frost on the ground. And the children of Israel saw, and they said each man to his brother, It is manna! [manna, means <i>whatever you call it.</i>] Because they did not know by seeing what it was;...
New American Bible (2002)	In the evening quail [Nm 11:31; Ps 78:27–28.] came up and covered the camp. In the morning a dew lay all about the camp, and when the dew evaporated, there on the surface of the desert were fine flakes like hoarfrost on the ground. On seeing it, the Israelites asked one another, "What is this?" ³ for they did not know what it was. (I inserted reference verses from the NAB 2011.) ³ What is this: the original man hu is thus rendered by the ancient versions, which understood the phrase as a popular etymology of the Hebrew word man, "manna"; some render, "This is manna."
New Jerusalem Bible	That evening, quails flew in and covered the camp, and next morning there was a layer of dew all round the camp. When the layer of dew lifted, there on the surface of the desert was something fine and granular, as fine as hoarfrost on the ground. As soon as the Israelites saw this, they said to one another, 'What is that ?' not knowing what it was.
Revised English Bible—1989	That evening a flock of quails flew in and settled over the whole camp; in the morning a fall of dew lay all around it. When the dew was gone, there over the surface of the wilderness fine flakes appeared, fine as hoar-frost on the ground. When the Israelites saw it, they said one to another, "What is that?" because they did not know what it was.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	That evening, quails came up and covered the camp; while in the morning there was a layer of dew all around the camp. When the dew had evaporated, there on the surface of the desert was a fine flaky substance, as fine as frost on the ground. When the people of Isra'el saw it, they asked each other, " <i>Man hu?</i> [What is it?]" because they didn't know what it was.
Israeli Authorized Version	And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Yisrael saw it, they said one to another, It is manna: for they wist not what it was.
<i>The Scriptures</i> 1998	And it came to be that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp. And the layer of dew went up, and see, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. And the children of Yisra'el saw, and they said to each other, "What is it?" For they did not know what it was.
Tree of Life Version	So when evening fell, quails came up and covered the camp. Moreover, in the morning there was a layer of dew all around the camp. When the layer of dew was gone, on the surface of the desert was a thin, flake-like frost, as fine as the frost on the ground. When <i>Bnei-Yisrael</i> saw it, they said one to another, "What is it?" [Heb. <i>Mah-hu</i> , lit. " <i>What's that?</i> "] For they did not know what it was.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	In the evening, quails were to ascend up and cover the camp. In the morning, a layer of dew is to be around the camp. The layer of dew was to ascend up turned towards the wilderness, thin flake like as to small hoar frost of the solid grounds. The sons of Isra-el were to perceive it, and were to say, each to his brother: Manna? - are they to have known it? -
Concordant Literal Version	When it came to be in the evening, quail came up and covered the camp. In the morning the lying of the night mist came to be around the camp;" and the lying of the night mist went up; and behold, on the surface of the wilderness was a thin flake, thin as hoarfrost, on the earth. " When the sons of Israel saw it, they said, each man to his brother: What is it? for they did not know what it was, So Moses said to them: It is the bread which Yahweh has given to you for food. All of v. 15 is included for context.
exeGesés companion Bible	And so be it, at evening the quails ascend and cover the camp; and in the morning the dew lies around the camp; and the dew that lies ascends: and behold, on the face of the wilderness - a thin shred; as thin as the hoarfrost on the earth. And when the sons of Yisra El see it, they say, man to brother, Manna: for they know not what it is.
Orthodox Jewish Bible	And it came to pass, that at erev the quails came up, and covered the machaneh; and in the boker there was a layer of tal (dew) about the machaneh. And when the layer of tal evaporated, hinei, upon the surface of the midbar there lay thin flakes, as thin as a layer of kfor (frost) upon ha'aretz. And when the Bnei Yisroel saw it, they said one to another, Mahn hu (What is it?) For they knew not mah hu (what [is] this).
Rotherham's Emphasized B.	And it came to pass, in the evening, that there came up quail, and covered the camp,—and in the morning was the outpouring of dew, round about the camp; and when the outpouring of dew went up, then lo! on the face of the desert, a thin flake,

thin as hoar-frost on the earth, And when the sons of Israel saw it they said one to another—What is that? For they knew not what "that" was.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So in the evening the quails came up and covered the camp, and in the morning there was a blanket of dew around the camp. When the layer of dew evaporated, on the surface of the wilderness there was a fine, flake-like thing, as fine as frost on the ground. When the Israelites saw it, they said to one another, "[c]What is it?" For they did not know what it was.
The Expanded Bible	That evening quail came and covered the camp, and in the morning [^L a layer of] dew lay around the camp. When the [^L layer of] dew ·was gone [evaporated; ^L went up], thin flakes like frost were on the ·desert [wilderness] ground. When the ·Israelites [^L sons/ ^T children of Israel] saw it, they asked each other, "What is it?" because they did not know what it was.
Kretzmann's Commentary	And it came to pass that at even the quails came up, and covered the camp; they arose on the horizon in great masses, like a heavy cloud, their usual number being much increased by a miracle of the Lord. And in the morning the dew lay round about the host, all around the camp. And when the dew that lay was gone up, that is, the heavy fog that accompanied the precipitation, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground, like flaky kernels, Num. 11:7.
The Voice	That evening, quail flew in and covered the camp; and when morning arrived, <i>what seemed to be ordinary</i> dew was all around the camp. But when the dew evaporated, it left behind a thin, <i>mysterious</i> , flaky substance that looked like frost on top of the <i>dry desert</i> ground. The people of Israel went out to examine it. <i>They had never seen anything quite like it.</i> Israelites (to one another): What is it? The people didn't have a clue what this <i>strange substance</i> was. A portion of v. 15 is included for context.

Bible Translations with Many Footnotes:

The Complete Tanach	It came to pass in the evening that the quails went up and covered the camp, and in the morning there was a layer of dew around the camp.
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the quails: Heb. וִילָשָׁה, a species of bird that is very fat. -[from Yoma 75b]

there was a layer of dew: The dew lay on the manna. But elsewhere it states: "When the dew descended [on the camp at night, the manna would descend upon it]" (Num. 11:9). [The explanation of the matter is that] the dew would descend on the earth, then the manna would descend upon it, and then [more] dew would descend upon the manna, and it was as if [the manna] was stored in a box.

The layer of dew went up, and behold, on the surface of the desert, a fine, bare [substance] as fine as frost on the ground.

The layer of dew went up, etc.: When the sun would shine, the dew upon the manna would rise toward the sun, as it is natural for dew to rise toward the sun. [This is similar to] even if you fill an egg shell with dew, close up its opening, and place it in the sun, it [the egg shell] will rise by itself in the air (Yoma 75b, Rashi s.v. ביתך). Our Rabbis, however, explained that the dew would rise from the earth (into the air) (Mechilta verse 4; Tanchuma, Beshallah 20; Exod. Rabbah 38:4), and when the layer of dew rose, the manna was revealed, "and they saw, and behold, on the surface of the desert, etc."

fine: Something thin.

bare: Heb. מְרוּצָה, [which means bare] but there is no similarity to it [this word] in the Bible. It may be said that מְרוּצָה is an expression related to מְרוּצָה “a leather bag and a case מְרוּצָה” [found] in the language of the Mishnah (B.M. 1:8). When it [the manna] was uncovered [by the ascension] of the layer of dew, they saw that there was something thin encased in its midst [as a leather bag encases something] between the two layers of dew. Onkelos, however, rendered: מְרוּצָה, peeled, an expression derived from “baring (מְרוּצָה) the white” (Gen. 30:37).

as fine as frost: Heb. מְרוּצָה. מְרוּצָה means gelede in Old French [meaning frost]. [Onkelos renders:] [hoarfrost] which was as fine as “gir,” [as in the phrase:] “like stones of gir” (Isa. 27:9). That is a type of black dye, as we say [in the Talmud] regarding covering the blood [of a slaughtered fowl or beast, i.e., the substances that we may use are:] “Gir and orpiment” (Chul. 88b). Which was thin as “gir,” like hoarfrost on the earth. [Onkelos explains:] it [the manna] was as fine as “gir” and lay congealed like frost on the earth. This is its meaning: It was as fine as hoarfrost, spread out thin, and joined together like hoarfrost. מְרוּצָה means tenes in Old French, [meaning thin] for it had a thin crust on the top. The words “like gir” that Onkelos translated are added to the Hebrew text, but they have no [corresponding] word in the verse.

When the children of Israel saw [it], they said to one another, It is manna, because they did not know what it was, and Moses said to them, It is the bread that the Lord has given you to eat. All of v. 15 is included for context.

It is manna: Heb. מְרוּצָה. It is a preparation of food, like “The king allotted (מְרוּצָה) them” (Dan. 1:5).

because they did not know what it was: that they were able to call it by its name.

Kaplan Translation

That evening, a flock of quail came and covered the camp. Then in the morning, there was a layer of dew around the camp. When the layer of dew evaporated, there were little grains all over the surface of the desert. It looked like fine frost on the ground. The Israelites looked at it, and had no idea what it was. 'What is it?' they asked one another.

quail

(Septuagint). Cf. Numbers 11:31,32, Psalms 105:40. The s'lav here is usually identified with Teturnix Xeturnix, the smallest member of the quail family, which is particularly abundant in the Red Sea area during the migratory season. They come up in immense numbers from Arabia and the other countries. Unlike the manna, the quails were only available this one time (Abarbanel).

grains

Mechuspas in Hebrew. Or, 'small round balls' (Ibn Ezra; Saadia; Ibn Janach; Radak, Sherashim); see Exodus 16:31 (Sforno; Septuagint). Others, 'like hail-stones' (Rashbam; gresle in French); 'flakes' (Targum; Ramban); 'a sandwich' (Rashi); or 'something sticky' (Yoma 75b; Josephus 3:1:6).

fine frost

Or fine chalky frost (Targum; Rashi). Cf. Psalms 147:16, Job 38:29.

What is it

Man hu in Hebrew, which can also be translated, 'it is man,' or 'it is manna' (see Exodus 16:31). The word man here is taken to be a form of mah meaning what (Targum; Mekhilta; Ibn Janach s.v. Min; Josephus 3:1:6). Some say that it is an Egyptian expression (Rashbam; Ibn Ezra; Lekach Tov). Actually, in ancient Egyptian, 'what is this' would be ma nu, which would sound like man Hypostatic Union.

According to others the word man here means food (Rashi; Saadia; Ibn Ezra; Ibn Janach; cf. Sukkah 39b), possibly from the Egyptian (Sekhel Tov). The verse would then be translated, 'They did not know what it was, but when Moses said.... they

said, 'It is food!' ' Others say that man is a gift, from the root manah (Radak, Sherashim).

In ancient Egyptian, the word man can mean a gift, something coming from the sky, or something coming every day. Significantly mem or man also denotes coriander (see Exodus 16:31).

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In the evening the quail³⁴ came up and covered the camp, and in the morning a layer of dew was all around the camp. When³⁵ the layer of dew had evaporated,³⁶ there on the surface of the desert was a thin flaky substance,³⁷ thin like frost on the earth. When³⁸ the Israelites saw it, they said to one another,³⁹ "What is it?" because they did not know what it was.⁴⁰

^{34sn} These are migratory birds, said to come up in the spring from Arabia flying north and west, and in the fall returning. They fly with the wind, and so generally alight in the evening, covering the ground. If this is part of the explanation, the divine provision would have had to alter their flight paths to bring them to the Israelites, and bring them in vast numbers.

^{35tn} Heb "and [the dew...] went up."

^{36tn} The preterite with vav (ו) consecutive is here subordinated as a temporal clause to the main clause; since that clause calls special attention to what was there after the dew evaporated.

^{37sn} Translations usually refer to the manna as "bread." In fact it appears to be more like grain, because it could be ground in hand-mills and made into cakes. The word involved says it is thin, flakelike (if an Arabic etymological connection is correct). What is known about it from the Bible in Exodus is that it was a very small flakelike substance, it would melt when the sun got hot, if left over it bred worms and became foul, it could be ground, baked, and boiled, it was abundant enough for the Israelites to gather an omer a day per person, and they gathered it day by day throughout the wilderness sojourn. Num 11 says it was like coriander seed with the appearance of bdellium, it tasted like fresh oil, and it fell with the dew. Deut 8:3 says it was unknown to Israel or her ancestors; Psalm 78:24 parallels it with grain. Some scholars compare ancient references to honeydew that came from the heavens. F. S. Bodenheimer ("The Manna of Sinai," BA 10 [1947]: 2) says that it was a sudden surprise for the nomadic Israelites because it provided what they desired – sweetness. He says that it was a product that came from two insects, making the manna a honeydew excretion from plant lice and scale insects. The excretion hardens and drops to the ground as a sticky solid. He notes that some cicadas are called man in Arabic. This view accounts for some of the things in these passages: the right place, the right time, the right description, and a similar taste. But there are major difficulties: Exodus requires a far greater amount, it could breed worms, it could melt away, it could be baked into bread, it could decay and stink. The suggestion is in no way convincing. Bodenheimer argues that "worms" could mean "ants" that carried them away, but that is contrived – the text could have said ants. The fact that the Bible calls it "bread" creates no problem. לקח (lekhem) is used in a wide range of meanings from bread to all kinds of food including goats (Judg 13:15-16) and honey (1 Sam 14:24-28). Scripture does not say that manna was the only thing that they ate for the duration. But they did eat it throughout the forty years. It simply must refer to some supernatural provision for them in their diet. Modern suggestions may invite comparison and analysis, but they do not satisfy or explain the text.

^{38tn} The preterite with vav consecutive is here subordinated to the next verb as a temporal clause. The main point of the verse is what they said.

^{39tn} Heb "a man to his brother."

^{40tn} The text has: אַחֵי הָעָם וְעַד־אֶל יִצְחָק אָהֻ (man hu' ki lo' yady'u mah hu'). From this statement the name "manna" was given to the substance. מַן for "what" is not found in Hebrew, but appears in Syriac as a contraction of ma den, "what then?" In Aramaic and Arabic man is "what?" The word is used here apparently for the sake of etymology. B. S. Childs (Exodus [OTL], 274) follows the approach that any connections to words that actually meant "what?" are unnecessary, for it is a play on the name (whatever it may have been) and therefore related only by sound to the term being explained. This, however, presumes that a substance was known prior to this account – a point that Deuteronomy does not seem to allow. S. R. Driver says that it is not known how early the contraction came into use, but that this verse seems to reflect it (Exodus, 149). Probably one must simply accept that in the early Israelite period man meant "what?" There seems to be sufficient evidence to support this. See EA 286,5; UT 435; DNWSI 1:157.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (it) (came to pass) in the evening, and the quail went up and she covered over the campsite, and in the morning the lying down of the dew existed all around the campsite, and the lying down of the dew went up, and look, upon the face of the wilderness was a scrawny flake, scrawny like the hoarfrost upon the land, and the sons of "Yisra'el" ^{He turns El aside} saw, and they said (each) to his brother, he is "Mahn share", given that they did not know what he was,...
Modern English Version	So in the evening the quail came up and covered the camp, and in the morning a layer of dew was surrounding the camp. When the layer of dew evaporated, on the surface of the wilderness there lay a small flaky thing, as fine as the frost on the ground. When the children of Israel saw it, they said one to another, "What is it?" For they did not know what it was.
New King James Version	So it was that quail 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. So when the children of Israel saw <i>it</i> , they said to one another, "What is it?" For they did not know what it was.
Young's Updated LT	And it cometh to pass in the evening, that the quail cometh up, and covereth the camp, and in the morning there hath been the lying of dew round about the camp, and the lying of the dew goeth up, and lo, on the face of the wilderness a thin, bare thing, thin as hoar-frost on the earth. And the sons of Israel see, and say one unto another, 'What is it?' for they have not known what it is ;...

The gist of this passage: The quail cover the ground in the evening; and this odd white wafer/powder is on the ground in the morning. The people do not know what it is.

13-15c

Exodus 16:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿereb (בֶּרֶעַ) [pronounced GEH-re ^{bV}]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: And so, it comes about in the evening...

God has made some specific promises to Israel, and these promises begin to be fulfilled.

There were two approaches that the Hebrew people could have taken. They could have gone to Moses and said, “Obviously, God intends to preserve us—but we have no food. What will God do or what does God expect us to do?”

On the basis of logistical grace, Israel can make demands of God. What they say simply needs to be said in the right way.

Exodus 16:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (עָלָה) [pronounced <i>ġaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
śelâv/śelâyv (שָׁלַב/שָׁלַיַב) [pronounced <i>sel-AWV</i>]	<i>quail; quails</i>	feminine singular noun; always used in the collective sense; with the definite article	Strong's #7958 BDB #969

Translation: ...that the quail [seemingly] rise up...

The quail appeared to rise up out of nowhere, but I do not believe that God simply created them, and, *boom*, there they all are.

Exodus 16:13a-b *And so, it comes about in the evening that the quail [seemingly] rise up...* (Kukis Mostly Literal Translation)

I would not be surprised if much of what happened during the plagues upon Egypt was, in part, a result of natural phenomenon. How this was originally kicked off, I don't know; or whether God created things out of thin air, I don't know. I lean toward there being a series of natural acts which somehow culminated in enough quail being provided this particular evening for a meaty meal.

You will recall of the varmints which plagued Egypt. Who is to say that these quail did not rise up and multiply based upon a quantity of food sources in Egypt. Recall that there were a myriad of locusts and other things which came and went as God commanded. Perhaps a huge food chain was the end result, much of which took place out in the desert-wilderness.

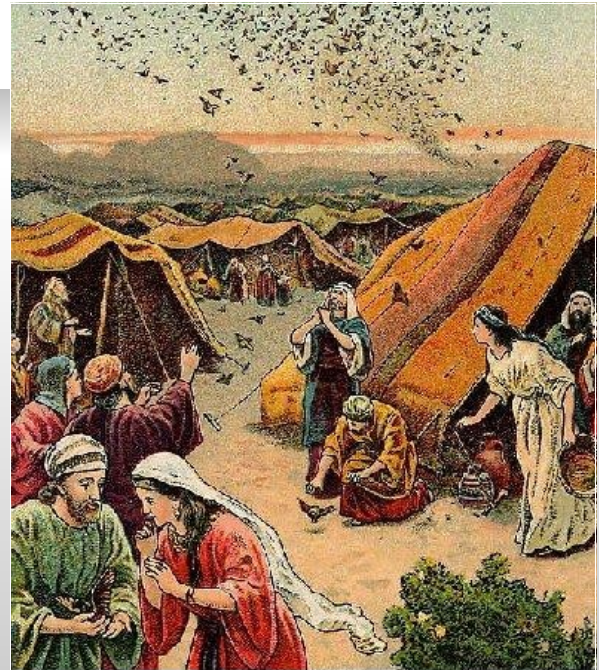
However, regardless of the means employed by God, the quail appeared to rise up out of nowhere. I have included the word *seemingly* simply to suggest that the quail did not necessarily rise up in some miraculous way.

There are various commentators who say that a similar phenomenon has been observed in the region of Egypt (likely not in the same quantity). We can only speculate as to how the laws of nature would be involved in explaining this event.

Now, it is possible that this is supernatural and it is possible that God has used the natural conditions of this region to produce the quail. I tend to believe that this is a seemingly miraculous event which has its origins in natural phenomenon.

The Giving of Quail (a graphic); from **Luther Place Memorial Church**; accessed January 11, 2023.

Exodus 16:13c



"The Giving of Quail"
Providence Lithograph Company, 1901 (copyright expired)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâçâh (כָּסָה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person feminine singular, Piel imperfect	Strong's #3680 BDB #491
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: ...and cover the camp.

This is dinner for two million, so God would have to provide a huge amount of quail.

Exodus 16:13a-c **So it was that quails came up at evening and covered the camp,...**

The quail are everywhere; they cover the camp. They are like a blanket over the ground.

Just as Moses presented the provision of meat in the evening as an incidental; it is mentioned here the same way. Nothing is said about the Israelites *beholding* the birds, chasing after them, cooking them, etc. It simply states

that there were a lot of quails and the sentence moves on to the next morning. According to Barthel¹⁴, quail were common in Egypt and this would have been during their migratory flight north. Due to the long flight, they were exhausted and easy to catch. However, keep in mind that we are feeding 2,000,000 and that would be an awful lot of quail. Today in April it is a closed season on quail in Egypt.

The details of this event do not match up with what happened in Num. 11 at all. In that chapter, the sons of Israel have gone a very long time without meat; and God gives them quail. One commentator suggests that these recollections must have come from different manuscripts, where one account has it wrong.

The explanation for different sets of details is quite simple. The manna would be a daily event (except on Saturday); but the quail was a one-time experience, repeated in Num. 11. There is nothing which suggests that the Israelites received a meal of quail every day after either of these events. In fact, when this is recalled in the psalms, it reads: Psalm 105:40 *They asked, and He brought quail, and gave them bread from heaven in abundance.* (ESV; capitalized) God gave the people a lot of quail; but He is said to give them *bread from heaven in abundance*; which suggests that the bread (manna) continued as a daily thing. There were rules for collecting manna; but there were no rules for capturing and eating quail, as that only occurs twice in Israel's history (could this time be for **Gen X** and the next for the **generation of promise**?).

Exodus 16:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with the definite article	Strong's #1242 BDB #133
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
shekâbâh (שֶׁכַּבָּהּ) [pronounced <i>shek-aw-BAW</i>]	<i>act of lying, layer, coating; the act of lying down (sexual relations are implied)</i>	feminine singular noun	Strong's #7902 BDB #1012
ṭal (טַל) [pronounced <i>tah/</i>]	<i>night mist, mist, dew</i>	masculine singular noun with the definite article	Strong's #2919 BDB #378
ṣâbîyb (סָבִיב) [pronounced <i>saw^b-VEE^BV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

¹⁴ P. 116

Exodus 16:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
machāneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: Also, in the morning, [there] is a layer of dew all around the camp.

In the evening, there were the quail; and in the morning, there is the layer of dew everywhere.

Every morning, God would provide the people with manna, which was sort of a dew which was found around the camp.

Application: Often, the believer learning about this historical experiences, might stop and ask, "Well, what does this have to do with me? I've walked around at night without seeing quail. I don't go out each morning and gather manna. I don't get it."

Application: God provides for each generation of people. When you trust in Him, God takes care of you.

Application: This does not mean that you will never experience hunger or life won't be difficult; but surely we should be able to recognize all that God does for us in our lives.

Application: When I first moved to Texas, where I live, life was a struggle. And the years before that, when I was in California, I struggled as well. But it was never to a point where I wondered, *where is my next meal coming from?* God has always been faithful in that regard.

Application: Here is your application: if God is able to provide for 2 million recalcitrant Hebrew men and women out in the desert, then He is certainly able to provide for you. This is known as logistical grace. Logistical grace is what God provides to enable the new believers to advance to maturity. This does not guarantee that they will advance; only the God will provide them the means to live when moving in that direction.

Application: Understanding that God will provide for us does not mean that we lay around all day doing nothing, and then God provides for us by magically restocking our refrigerator and our freezer. God also provides us with work, and from our work, these things are obtained.

We studied the doctrine of logistical grace back in **Genesis 13** ([HTML](#)) ([PDF](#)) ([WPD](#)); and the **Doctrine of logistical grace** can be found online here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 16:13 And so, it comes about in the evening that the quail [seemingly] rise up and cover the camp. Also, in the morning, [there] is a layer of dew all around the camp. (Kukis mostly literal translation)

As discussed, this abundance of quail probably occurred one-time; and then, in Num. 11, it was again, a singular event. This does not mean that this provision only occurred those two times. However, it is recorded only these two times.

Exodus 16:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (עָלָה) [pronounced <i>ġaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person feminine singular, Qal imperfect	Strong's #5927 BDB #748
shekâbâh (שִׁכְבָּהּ) [pronounced <i>shek-aw-BAW</i>]	<i>act of lying, layer, coating; the act of lying down (sexual relations are implied)</i>	feminine singular construct	Strong's #7902 BDB #1012
ṭal (טַל) [pronounced <i>tahl</i>]	<i>night mist, mist, dew</i>	masculine singular noun with the definite article; pausal form	Strong's #2919 BDB #378

Translation: [This] layer of dew comes up as well.

Although the Bible is not a science book, it often deals with scientific phenomenon in descriptive layman's terms. Most people would decide the dew, for the most part, would be absorbed by the ground. However, in that dry weather, it evaporated. The word used here is the Qal imperfect of ‘âlâh (עָלָה) [pronounced *ġaw-LAWH*] and it means *to ascend, to go up, to climb*. A better word could not be found to describe evaporation.

Every morning, there would be a dew on the ground; but that dew would evaporate.

Exodus 16:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
‘al (עַל) [pronounced <i>ġahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, ‘al and pânîym mean *upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against*. Literally, they would be translated *upon faces of*.

Here, mostly we are looking at *being in opposition to; being against*. These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.

Exodus 16:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	wilderness, unpopulated wilderness, desert wilderness; mouth	masculine singular noun with the definite article	Strong's #4057 BDB #184
daq (דָּק) [pronounced dahk]	thin, small, fine; gaunt	feminine plural, adjective	Strong's #1851 BDB #201
chaspas (חֲסָפִס) [pronounced khas-PAS]	a round thing; flake-like; scaled off, scale-like [in appearance]; from, to peel, to shred, to scale	Pual participle; possibly acting as an adjective	Strong's #2636 BDB #341
This word is only found here.			
daq (דָּק) [pronounced dahk]	thin, small, fine; gaunt	feminine plural, adjective	Strong's #1851 BDB #201
kaph or k ^e (כֹּ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
k ^e phôwr (כֹּפֹר) [pronounced k ^e f-OHR]	frost, hoar frost; bowl, basin; cup [with a lid]; covered goblet	masculine singular noun with the definite article	Strong's #3713 BDB #499
This word properly means a cover; the frost covers the ground and a lid covers a goblet or cup.			
‘al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
‘erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Behold, upon the desert-wilderness [where they were camped] were [many] thin, round things, thin like the frost upon the ground.

Exactly the nature and structure of this bread is unknown to us. Many see these as very thin wafers.

Ronald Knox has an interesting take on this: 'Dew that covered the earth's surface'; the Hebrew text has a different sense, 'When the dew (or perhaps, the mist) had cleared, there lay in the desert (something) powdered fine', etc.¹⁵

I believe that he may have something here; that when the morning mist burns off, what remains is this odd, powder or wafer-like substance.

What was left behind was an odd substance, which is described here as small and round. However, there are a variety of descriptions:

ESV ...there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground.

¹⁵ From <http://www.1000.newadvent.org/bible/exo016.htm> accessed May 11, 2019.

Green's Literal Trans.	...and, behold, something small was on the face of the wilderness, scalelike, small like the hoarfrost on the earth.
Kukis paraphrase	It was thin, like the frost of morning, and round; and it was everywhere around them.
Voice in Wilderness	...there, on the surface of the wilderness, were small flakes, as fine as frost on the ground.

As you can see, there is not a great deal of agreement about what these things are. The things which can be agreed to is, these wafers look like frost on the ground, but they are not.

There are two words used together to describe it. The first is the feminine plural, adjective *daq* (דַּק) [pronounced *dahk*], which means, *thin, small, fine; gaunt*. This word is found enough in the Old Testament to establish its meaning as *small, thin*. Strong's #1851 BDB #201.

This is followed by the Pual participle (acting as an adjective) *chaspas* (חֲסַפִּס) [pronounced *khas-PAS*], which means, *a round thing; flake-like; scaled off, scale-like [in appearance]; from, to peel, to shred, to scale*. Strong's #2636 BDB #341. This word only occurs here in Scripture and it has no related words. How is a meaning of such a word even derived in the first place? Sometimes it is taken from other descriptions of manna; or it may be found elsewhere in Hebrew literature; or translators look to the Greek, Syriac and Latin translations to see how they translated the word. This may help to explain why there are so many English translations for this description of manna.

I do not fully comprehend *hoar-frost*, but in the Hebrew it is *k^ephôwr* (כֶּפֶה) [pronounced *k^ef-OHR*] and it is found but three places in the Old Testament, and this is one of them (also in Job 38:29 Psalm 147:16). A hoar-frost is a gray or white frost that has been there for awhile.

I explore some of these things, as I find them to be interesting; but I don't know that there is anything which would actually help us to understand what this substance was in modern-terms or if there is any kind of a product today which is similar.

Exodus 16:14 [This] layer of dew comes up as well. Behold, upon the desert-wilderness [where they were camped] were [many] thin, round things, thin like the frost upon the ground. (Kukis mostly literal translation)

Based upon the description here, this appears to have been a natural product as opposed to a miraculously created thing, but what exactly is a matter of speculation.

We do not know exactly what manna is and some have made educated guesses as to its composition. One is that when any of seven different plants, all native to Egypt, have their bark punctured by insects, that they will exude small, thick, sweet droplets. Scientists have also identified manna as a thick secretion of the Tamarisk tree. This identifications are all well and good, but keep in mind that we are feeding 2,000,000 people a day for forty years, so we are talking miraculous portions of manna beyond human comprehension. This does not mean that God did not combine natural existing elements in order to produce this; but what the final product is, is impossible to identify.

A Brief Review of Exodus 16:11–14:

Exodus 16:11–12 And the LORD said to Moses, "I have heard the grumbling of the people of Israel. Say to them, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.'"

The people were grumbling because there was no water and no food for them.

God promises quail for the evening meal (a singular event); and bread in the mornings (which was to be a daily event).

Exodus 16:13 In the evening quail came up and covered the camp, and in the morning dew lay around the camp.

They ate quail that night.

Exodus 16:14 And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. (ESV)

Once the dew evaporated, there was some sort of a bread or wafer left behind, which the people were to gather according to specific rules.

Exodus 16:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
bânîym (בְּנֵי־יִמ) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: The sons of Israel saw [all of this],...

Here, we focus on the wafer. The sons of Israel are viewing this on the ground, and it is quite odd.

The Israelites, being hungry, went out the next morning to see what it was that God was going to provide. I am assuming that they saw something which they recognized as being the food that God had promised, simply because they had not seen it before.

There is some sort of white material on the ground, perhaps of a wafer consistency and this was a new thing. No doubt that they looked at it for awhile and some touched it and some grabbed it and brought it up closer to their face—perhaps to smell or to taste.

Exodus 16:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 16:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person plural, Qal imperfect	Strong's #559 BDB #55
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾach (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or relative close ; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
mân (מָן) [pronounced mawn]	<i>a whatness, what is it; sometimes transliterated, manna</i>	masculine singular noun; called an interrogative by Owens	Strong's #4478 BDB #577
hûwʾ (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...so that [each] man says to his brother, “What [is] that?”

So these men say to one another, “What is that stuff?”

There are many Hebrew people out that morning, having been promised this by God; but they had never seen anything quite like it before. Nobody says, “You know, I have eaten something like this before,” or, “I have seen something like this before, and it is okay to eat.” No. They looked at this stuff, probably inspecting it carefully, and kept saying to one another, “What is it?”

Exodus 16:15a-b *So when the children of Israel saw it, they said to one another, “What is it?”* (NKJV)

When the people saw this for the first time, they asked one another, *what is it? What is that?*

We all know that this is manna from heaven. The question, *what is it*, is actually two words in the Hebrew: mân (מָן) [pronounced *mawn*] and it is found but one time in the Scripture, here, and most authorities believe that it means *what*. Since these were slaves of the Egyptians for four centuries, it might even be an Egyptian word. We have the exact same spelling (and pronunciation) of a Chaldean word which is translated *who* or *what* in Ezra 5:3, 4, 9 Dan. 3:6, 11, 15 4:17, 25, 32 5:21. This is followed by the 3rd person masculine singular, personal pronoun hûwʾ (הוּא) [pronounced *hoo*]. As you have noticed, there are a number of phrases in the Hebrew which we supply some form of the absolute status quo verb *to be*, but this verb is not carried, only implied, in the Hebrew. You have no doubt noticed that this is the 3rd person masculine, yet I've translated it as *it*. This is because there is no neuter form of this verb—either the feminine or the masculine can be used for the neuter. So the Hebrews are running around seeing this stuff and they are saying continually to one another, “mawn hoo, mawn hoo” which literally translates to, “What it? What it?” We know that *it* is manna. For some reason, when we transliterated

it, we substitute the -na at the end instead of hûw. The Hebrews named this food *what it*; or as Strong put it, *whatness*.

Exodus 16:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person plural, Qal perfect	Strong's #3045 BDB #393
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: For they do not know what it [is].

They had no idea what it was.

Based upon this sentence, what they are seeing, they have never seen before.

Exodus 16:15a-c The sons of Israel saw [all of this], so that [each] man says to his brother, "What [is] that?" For they do not know what it [is]. (Kukis mostly literal translation)

God told them more or less what to expect; but when they saw it, it was outside their realm of past events. They had not seen anything like this before. Whereas, I have suggested that quite a number of the previous events fit in with the laws of nature, I would suggest that this amount of *manna* is at least, in part, miraculous. By the term *miraculous*, I do not necessarily mean that it was created out of thin air, but that this is something which really existed, and in great enough quantities to provide the Hebrew people (population two million) with a meal every single day.

Exodus 16:13–15c And so, it comes about in the evening that the quail [seemingly] rise up and cover the camp. Also, in the morning, [there] is a layer of dew all around the camp. [This] layer of dew comes up as well. Behold, upon the desert-wilderness [where they were camped] were [many] thin, round things, thin like the frost upon the ground. The sons of Israel saw [all of this], so that [each] man says to his brother, "What [is] that?" For they do not know what it [is]. (Kukis mostly literal translation)

Exodus 16:13–15c Then, that very evening, quail seemingly arose from the ground and covered the camp area. Also, the next morning, the sons of Israel saw that there was a layer of dew all around the camp, which seemed to have come up out of nowhere. It was thin, like the frost of morning, and round; and it was everywhere around them. The sons of Israel observed this thin substance on the ground, and they said to one another, “What is that?” They did not know what it was. (Kukis paraphrase)

Most translations present the remainder of v. 15 as a separate paragraph; so I placed it separately as well.

V. 15d is not just in a new paragraph, but in a whole other subsection of this chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

God Gives Israel Specific Instructions About Collecting Manna Each Day

And so says Moses unto them, “This bread which was given, Y^ehowah, to you [all] to eat—this the word which mandated Y^ehowah: gather from it a man to a mouth of his eating, an omer to a head, [according to] a number of souls, a man to that his tent, you all will take.

Exodus
16:15d–16

Moses said to them, “This [is the] bread, which Y^ehowah has given to you [all] to eat [and] this [is] the regulation which Y^ehowah has mandated: each [man] will gather of it [according] to those he feeds [lit., *his eating*], an omer for each person, [according] to the number of souls, each [man] according to his tent, [all of] you will take [from the ground].”

Moses explained to them, “You are going to gather this bread that Y^ehowah has given you according to His instructions. The head of each household is to gather one omer per person that he is responsible for.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto them, “This bread which was given, Y ^e howah, to you [all] to eat—this the word which mandated Y ^e howah: gather from it a man to a mouth of his eating, an omer to a head, [according to] a number of souls, a man to that his tent, you all will take.
Targum (Onkelos)	This is the word that the Lord hath commanded: Let every man gather of it according to his eating [Or, “the mouth of his eating.”] an omer for every head according to the number of your souls, a man for those of his tent shall you take.
Targum (Pseudo-Jonathan)	And Mosheh said to them, It is the bread which hath been laid up for you from the beginning in the heavens on high, and now the Lord will give it you to eat. This is the word which the Lord hath dictated: You are to gather of it, every man according to the number Of Your souls; every man according to the mouth of the number of the persons of his tabernacle, are you to take.
Revised Douay-Rheims	And Moses said to them: This is the bread, which the Lord has given you to eat. This is the word, that the Lord has commanded: Let every one gather of it as much as is enough to eat: a gomor for every man, according to the number of your souls that dwell in a tent, so shall you take of it.
Aramaic ESV of Peshitta	Mosha said to them, “It is the bread which Mar-Yah has given you to eat.” This is the thing which Mar-Yah has commanded: “Gather of it everyone according to his eating; an omer a head, according to the number of your persons, you shall take it, every man for those who are in his tent.”

Peshitta (Syriac)	And Moses said to them, This is the bread which the LORD has given you to eat. This is the thing which the LORD has commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; each man shall take it for those in his tent.
Updated Brenton (Greek)	...and Moses said to them, This is the bread which the Lord has given you to eat. This is that which the Lord has appointed: gather of it each man for his family, a homer for each person, according to the number of your souls, gather each of you with his fellow-lodgers.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said to them, It is the bread which the Lord has given you for your food. This is what the Lord has said, Let every man take up as much as he has need of; at the rate of one omer for every person, let every man take as much as is needed for his family.
Easy English	But Moses said to them: 'This is the bread that the LORD has given to you. It is for you to eat. This is what the LORD has commanded: "Every man must pick up as much as he needs to eat. Pick up about two litres for each person who lives in your tent." '
Easy-to-Read Version–2006	So Moses told them, "This is the food the LORD is giving you to eat. The LORD says, 'Each of you should gather what you need, a basket [Literally, "1 omer" (2.2 l). Also in verses 32, 33.] of manna for everyone in your family.'"
Names of God Bible	Moses said to them, "It's the food Yahweh has given you to eat. This is what Yahweh has commanded: Each of you should gather as much as you can eat. Take two quarts for each person in your tent."
NIRV	Moses said to them, "It's the bread the LORD has given you to eat. Here is what the LORD has commanded. He has said, 'Everyone should gather as much as they need. Take three pounds for each person who lives in your tent.' "

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Moses answered, "This is the bread that the LORD has given you to eat. And he orders you to gather about two quarts for each person in your family--that should be more than enough."
The Living Bible	.
New Berkeley Version	.
New Life Version	Moses said to them, "It is the bread that the Lord has given you to eat. This is what the Lord has told you to do: 'Every man gather as much of it as he can eat. Take a jar for every person that each of you has in his tent.'"
New Living Translation	And Moses told them, "It is the food the LORD has given you to eat. These are the LORD's instructions: Each household should gather as much as it needs. Pick up two quarts [Hebrew 1 omer [2.2 liters]; also in 16:32, 33.] for each person in your tent."
Unlocked Dynamic Bible	Moses replied to them, "It is something Yahweh has given you to eat, to take the place of bread. This is what Yahweh has commanded: Each of you should gather as much as you need to eat. Gather two liters for each person who lives in your tents."

Partially literal and partially paraphrased translations:

American English Bible	And Moses told them: 'This is the bread that the Lord has given you to eat... it's what Jehovah has approved. So, every man should gather a third of a bushel for
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	each person in his family. You and those who are living with you should go out and gather it.'
Beck's American Translation International Standard V	. Moses told them, "It's the food that the LORD has given you to eat. This is what the LORD has commanded: 'You are to gather from it what each person is to eat, ^h about one omer ⁱ per person according to the number of your people, and one person is to gather for everyone in his tent.'" ^h 16:16 Lit. each according to his eating ⁱ 16:16 i.e. about two quarts
New Advent (Knox) Bible	And Moses told them, This is the bread which the Lord has sent for your eating. And this is the command the Lord gives you; everyone is to gather enough for his needs; a gomor a head is the measure he is to take up, just so much for each person living in his tent.
Translation for Translators	Moses/I replied to them, "It is something Yahweh has given you to eat, to take the place of bread. This is what Yahweh has commanded: 'Each of you should gather as much as you need to eat. Gather two quarts/liters for each person who lives in your tents.' "

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses told them, "This is the bread that the LORD is giving you for food. This is the LORD's instruction to you: Each man is to gather a daily ration of one omer per person. He is to take this ration for all who share his tents."
Ferrar-Fenton Bible	But Moses said to them, " This is the bread which the EVER-LIVING has given for you to eat. And this is the thing that He commands; You are to collect each of you according to his requirements a homer for each individual member of the living persons, that you entertain in your tents."
God's Truth (Tyndale)	And Moses said: this is the bread which the Lord has given you to eat. This is the thing which the Lord has commanded, that you gather every man enough for him to eat: a *gomer (omer; about 2qts) full for a man according to the number of you, and gather every man for them which are in his tent.
Lexham English Bible	And Moses said to them, "That [is] the bread that Yahweh has given to you as food. This [is] the word that Yahweh commanded, 'Gather from it, {each according to what he can eat}, an omer per person [according to] the number of you. You each shall take [enough] for whoever [is] in his tent.'"
Urim-Thummim Version Wikipedia Bible Project	. And Moses said to them: "This is the bread that Yahweh gave to you for eating. This is the thing that Yahweh commanded. Collect from it, each as he eats. An 'omer per head, the number of your souls, to each man who is in his tent, take.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses told them, "It is the bread that Yahweh has given you to eat." 16."This is what Yahweh commanded: Gather it according to the amount each one eats, about four liters a piece, and according to the number of persons each of you has in his tent."
The Heritage Bible	...and Moses said to them, This is the food which Jehovah has given you for food. This is the word which Jehovah has commanded: Pick up of it every man according to the mouth of his eating, an omer for every head [gulgoleth, skull.], according to the number of your souls; take for every man who is in his tent.
New American Bible (2011)	But Moses told them, "It is the bread which the LORD has given you to eat. [Dt 8:3] <i>Regulations Regarding the Manna.</i>

"Now, this is what the LORD has commanded. Gather as much of it as each needs to eat, an omer* for each person for as many of you as there are, each of you providing for those in your own tent."

* [16:16] Omer: a dry measure of approximately two quarts.

New English Bible—1970

Moses said to them, 'That is the bread which the LORD has given you to eat. This is the command the LORD has given: "Each of you is to gather as much as he can eat: let every man take an omer a head for every person in his tent." '

New Jerusalem Bible

'That', Moses told them, 'is the food which Yahweh has given you to eat. These are Yahweh's orders: Each of you must collect as much as he needs to eat -- a homer per head for each person in his tent.'

New RSV

Moses said to them, "It is the bread that the Lord has given you to eat. This is what the Lord has commanded: "Gather as much of it as each of you needs, an omer to a person according to the number of persons, all providing for those in their own tents.' "

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Moshe answered them, "It is the bread which *ADONAI* has given you to eat. Here is what *ADONAI* has ordered: each man is to gather according to his appetite — each is to take an 'omer [two quarts] per person for everyone in his tent."

The Scriptures 1998

And Mosheh said to them, "It is the bread which הוה has given you to eat. "This is the word which הוה has commanded: 'Let every man gather it according to each one's need, an omer for each being, according to the number of beings. Let every man take for those who are in his tent.' "

Tree of Life Version

Then Moses said to them, "It is the bread that *ADONAI* has given you to eat. This is the word that *ADONAI* has commanded. Every man is to gather according to his needs, an omer [About two quarts] per person, according to the number of people per household. Each man is to take it for those who are in his tent."

Weird English, Old English, Anachronistic English Translations:

..AND MOSES SAID TO THEM,

"THIS IS THE BREAD WHICH JESUS HAS GIVEN YOU TO EAT. THIS IS THAT WHICH JESUS HAS APPOINTED. GATHER OF IT EACH MAN FOR HIS FAMILY, A HOMER FOR EACH PERSON, ACCORDING TO THE NUMBER OF YOUR SOULS, GATHER EACH OF YOU WITH HIS FELLOW-LODGERS."

Awful Scroll Bible

Moses was to say: This is bread from Jehovah, that is to have been granted to you for food. The concern which Jehovah is to have commanded: Be collecting, a man by the mouth of his eating, an omer for a head. By the number of breathers was it to be taken of a man, for his tent...So Moses said to them: It is the bread which Yahweh has given to you for food. This is the matter which Yahweh has instructed: Pick up of it each man corresponding to his eating, an omer for a poll, numbering your souls: each man for those who are in his tent shall you take.

exeGesés companion Bible

And Mosheh says to them, This is the bread which Yah Veh gives you for food: this is the word Yah Veh misvahed, Glean thereof, every man, according to the food of his mouth - an omer per cranium, according to the number of your souls: take, every man of you, for them in his tents.

Orthodox Jewish Bible

And Moshe said unto them, This is the lechem which Hashem hath given you to eat. This is the thing which Hashem hath commanded, Gather of it every man according to his eating [need], an omer per person, according to the number of your nefashot; take ye every man for them which are in his ohel.

Expanded/Embellished Bibles:

The Expanded Bible	So Moses told them, "This is the bread the Lord has given you to eat. The Lord has commanded, 'Each one of you must gather what he needs, about two quarts [^L an omer] for every person in your family [^L own tent].'"
Kretzmann's Commentary	And Moses said unto them, This is the bread which the Lord hath given you to eat, the miraculous, heavenly bread, of which he had spoken the evening before. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, about two and one-half quarts per person, according to the number of your persons; take ye every man for them which are in his tents; that was the average amount per soul, whether children or adults.
Syndein/Thieme	And Moses said unto them, This is the bread which Jehovah/God has given you to eat. This is the thing which Jehovah/God has commanded, Gather of it every man according to his eating, an omer for every man, {omer - a dry measure of 1/10 ephah (about 2 liters)} according to the number of your persons; take you every man for those who are in his tents.
The Voice	Moses: It is the bread which the Eternal has given you to eat. Here are His instructions: "Gather only as much of it as you should eat by yourself. Pick up two quarts [Hebrew measurement is omer] <i>of bread</i> for each person who lives in your tent."

Bible Translations with Many Footnotes:

The Complete Tanach	<p>...and Moses said to them, It is the bread that the Lord has given you to eat. This is the thing that the Lord has commanded, Gather of it each one according to his eating capacity, an omer for each person, according to the number of persons, each one for those in his tent you shall take.</p> <p>an omer: The name of a measure.</p> <p>according to the number of persons: According to the number of people that a person has in his tent, they should take one omer per person.</p>
Kaplan Translation	<p>God's instructions are that each man shall take as much as he needs. There shall be an omer for each person, according to the number of people each man has in his tent.' Kaplan left off v. 15d</p> <p>omer</p> <p>A measure equal to around 2 quarts.</p>
NET Bible®	<p>Moses said to them, "It is the bread⁴¹ that the Lord has given you for food.⁴² "This is what⁴³ the Lord has commanded:⁴⁴ 'Each person is to gather⁴⁵ from it what he can eat, an omer⁴⁶ per person⁴⁷ according to the number⁴⁸ of your people;⁴⁹ each one will pick it up⁵⁰ for whoever lives⁵¹ in his tent.'" The NET Bible was one of the few sources which divided Moses' words into two paragraphs.</p> <p>⁴¹sn B. Jacob (Exodus, 454-55) suggests that Moses was saying to them, "It is not manna. It is the food Yahweh has given you." He comes to this conclusion based on the strange popular etymology from the interrogative word, noting that people do not call things "what?"</p> <p>⁴²sn For other views see G. Vermès, "'He Is the Bread' Targum Neofiti Ex. 16:15," SJLA 8 (1975): 139-46; and G. J. Cowling, "Targum Neofiti Ex. 16:15," AJBA (1974-75): 93-105.</p> <p>⁴³tn Heb "the thing that."</p> <p>⁴⁴tn The perfect tense could be taken as a definite past with Moses now reporting it. In this case a very recent past. But in declaring the word from Yahweh it could be instantaneous, and receive a present tense translation – "here and now he commands you."</p> <p>⁴⁵tn The form is the plural imperative: "Gather [you] each man according to his eating."</p> <p>⁴⁶sn The omer is an amount mentioned only in this chapter, and its size is unknown, except by comparison with the ephah (v. 36). A number of recent English versions approximate the omer as "two quarts" (cf. NCV, CEV, NLT); TEV "two liters."</p> <p>⁴⁷tn Heb "for a head."</p>

^{48tn} The word “number” is an accusative that defines more precisely how much was to be gathered (see GKC 374 §118.h).

^{49tn} Traditionally “souls.”

^{50tn} Heb “will take.”

^{51tn} “lives” has been supplied.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and " Mosheh ^{Plucked out} " said to them, he is the bread which " YHWH ^{He is} " gave to you (for) food, this is the word which " YHWH ^{He is} " directed, pick him up, (each) according to the mouth of his eating , an omer to the skull , a number of your beings, you will take for (each) <that> is in his tent,...
Context Group Version	And Moses said to them, It is the bread which YHWH has given you (pl) to eat. This is the thing which YHWH has commanded, Gather (pl) of it every man according to his eating; an omer a head, according to the number of your (pl) lives, you (pl) shall take it, every man for those that are in his tent.
New American Standard B.	And Moses said to them, “It is the bread which the Lord has given you to eat. This is what [Lit <i>the thing which</i>] the Lord has commanded, ‘Gather of it every man as much as he should eat [Lit <i>according to his eating</i>]; you shall take an omer apiece [Lit <i>an omer for a head</i>] according to the number of persons each of you has in his tent.”
Young’s Updated LT	...and Moses says unto them, “It is the bread which Jehovah has given to you for food. “This is the thing which Jehovah has commanded: Gather of it each according to his eating, an omer for a poll; and the number of your persons, take you [all] each for those in his tent.”

The gist of this passage: Moses tells them that the flake they see is the food from God which He promised. Then Moses gives them directions for how much of it to gather.

I believe that I understand what this passage says; but I had trouble translating several phrases.

Exodus 16:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (משה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Exodus 16:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôkêlâh (אֹכֵלָהּ) [pronounced oak-LAW]	<i>food, eating; object of devouring [consuming] [by beasts, by fire, in judgment]</i>	feminine singular noun	Strong's #402 BDB #38

Translation: Moses said to them, “This [is the] bread, which Y^ehowah has given to you [all] to eat...

Now, Moses did not look down and recognize this food. But he knew what God had promised; therefore, he could simply say, “This is the bread which the Lord has given you to eat.” He was seeing something on the ground that he had never seen before; and the promise of God was fresh in his mind.

The bread about which Moses is speaking, refers to the *manna* from God (we have not used this particular word yet). Now, there will be specific instructions from God about gathering it each morning.

Although the word that Moses uses here does mean *bread*, similar to our sense of the word; it was an all-purpose word referencing *food*. *This is your food, your sustenance, your nourishment, your daily bread*, is what Moses tells the Israelites.

Where did the bread come from? It came from God. Moses is more or less confirming what the people thought might be true.

Exodus 16:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
<i>This [is] the matter, this [is] the thing, this [is] the doctrine, this [is] the command. Literal, this is, this the word.</i>			
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...[and] this [is] the regulation which Y^ehowah has mandated:...

God has some specific instructions about gathering this bread, which Moses explains.

God has already told them about this stuff; this is the food that God had promised them.

This time we actually have the word for command; the Piel perfect of tsâvâh (צָוָה) [pronounced tsaw-VAW] and it is found primarily in the Piel and it means *command, lay charge, order*. In the actual command, the Hebrew is a bit wordy and does not follow the simple English at all; but the command is for the man to go out and gather about one omer of manna per person for those in his tent. This is a pretty specific command. However, it will become clear that Israel was not all interested in *listening* to God's Word or *obeying* God's Word.

Again, author Moses moves the action right along. In Exodus 16:11–12, God begins to tell Moses about the bread from heaven (soon to be called *manna*) and the quail which God would provide. God apparently speaks to Moses at length, but we are only given a single sentence. Then the sons of Israel have the quail in the evening and this odd bread in the morning (vv. 13–14). The Israelites ask one another about this bread (v. 15). Then Moses tells the people exactly how they are to gather and eat the bread (vv. 16, 19, 23, 25–26). In between those verses are what the people actually did.

What we do not have in the Exodus record is, God first tells Moses how He will provide for Israel, and then God gives Moses all of the specifications and regulations for eating and gathering the food; and then Moses comes down and repeats these things to the people. And then when the people don't do what they are told to do, Moses reprimands them. Although this is pretty much what happened, if all of this was recorded, we would pretty much double the length of chapter 16. In other words, when God says something, it is generally found but once—either when He speaks to Moses or when Moses speaks these words to Israel.

Exodus 16:16b ...'Let every man gather it according to each one's need,... (NKJV)

There was no need to go crazy when collecting this food. Whatever anyone needs or desires, gather enough for that day's need. More than likely, either the father or the mother of each family went out and collected according to the number of mouths that had to be fed.

I do find it interesting that God does not simply have the manna manifest itself right outside each tent; but time must be spent gathering it. That is, there is some work or effort involved in procuring it.

Exodus 16:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
lâqaṭ (לָקַט) [pronounced law-BAHT]	<i>gather, gather up, pick up</i>	2 nd person masculine plural, Qal imperative	Strong's #3950 BDB #544
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
Sometimes the lâmed preposition and peh mean <i>at the rate of, according to</i> . These words are also translated <i>with the mouth of, by the edge of, with the</i> . Literally, this is <i>to a mouth of; less literally, to the mouths of</i> .			
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #398 BDB #37

Translation: ...each [man] will gather of it [according] to those he feeds [lit., *his eating*],...

Each man is going to gather up bread according to the number of people that he feeds; or is responsible for.

Exodus 16:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
ʾômer (עֹמֶר) [pronounced ʒOH-mer]	transliterated <i>omer</i> and refers to a <i>small drinking cup, bowl</i> and is used as a measure only in Exodus.	masculine singular noun	Strong's #6016 BDB #771
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 16:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
gûl ^e gôleth (גֻּלְגֹּלֶת) [pronounced <i>gool^e-GOH-leth</i>]	<i>skull, head</i> ; figuratively, <i>each person, each man</i> ; <i>head count</i>	feminine singular noun with the definite article	Strong's #1538 BDB #166

Translation: ...an omer for each person,...

Each kind of food has its own density. God gives Moses a ballpark amount that each adult person should collect.

Freeman: *An omer is a dry measure which is approximately equal to two quarts, one pint and one tenth (of a pint?) in English corn measure.*¹⁶

Although it is not clear here who is to do the gathering, God gives them a recommended daily amount per person—an omer.

For the proper nourishment, God suggests an omer per person, a measure that we have made some guesses about; but we really don't know. Perhaps two large cereal bowls or so might be the right amount of Manna.

This verse actually reads *an omer a skull* or *an omer a head*, which sounds grisly, so I have opted to record the intent of the verse, as most translators do: *an omer per person* or *an omer apiece*.

Exodus 16:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
miç ^e phâr (מִצְפָּאֵר) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total</i> ; <i>a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
n ^e phâshôwth (נִפְשׁוֹת) [pronounced <i>NEH-faw-shohth</i>]	<i>souls, lives, living beings, desire, volition; will</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #5315 BDB #659
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Literally, this means *for which, to which, for that, regarding which, regarding whom*, etc. Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24). Translators render this *to that which, as, according to what* in Gen. 27:8. This may be possible translated *because*.

Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).

¹⁶ Freeman, p. 68

Exodus 16:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #168 BDB #13
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine plural, Qal imperfect; pausal form	Strong's #3947 BDB #542

Translation: ...[according] to the number of souls, each [man] according to his tent, [all of] you will take [from the ground].”

Each family lives in a tent (this is going to be an extended family); and the man responsible will provide for those in his tent.

This seems to be the head of the household who is doing the gathering—or, perhaps someone designated by him. This is not specified. And he considers the number of people in their tent and gathers according to that.

Exodus 16:16 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.’” (NKJV)

The entire family did not go out and gather manna; but it appears that the head of the household did that. No doubt, there are both nuclear and extended families.

Strange Picture of Israel in the Desert (a graphic); from [Pinterest](#); accessed August 24, 2022.



Exodus 16:15d–16 Moses said to them, “This [is he] bread, which Y^ehowah has given to you [all] to eat [and] this [is] the regulation which Y^ehowah has mandated: each [man] will gather of it [according] to those he feeds [lit., *his eating*], an omer for each person, [according] to the number of souls, each [man] according to his tent, [all of] you will take [from the ground].” (Kukis mostly literal translation)

Exodus 16:15d–16 Moses explained to them, “You are going to gather this bread that Y^ehowah has given you according to His instructions. The head of each household is to gather one omer per person that he is responsible for.” (Kukis paraphrase)

And so they do so sons of Israel. And so they gather the more and the less. And so they measure in the omer. And he did not have too much the one [gathering] the more; and the one [gathering] the less, he was not wanting. A man as to a mouth of his eating he was gathering.

Exodus
16:17–18

So the sons of Israel did this. Some gathered more and [some gathered] less, measuring by the omer. The one [gathering] more did not have too much; and the one [gathering] less was not wanting. Each [man] gathered according to the mouths [who needed to] eat.

The sons of Israel followed these instructions. Some gathered too much and others did not gather enough, measuring by the omer. However, the one who gathered more did not have too much; and the one who gathered less did not have too little. Each man gathered up the amount of manna suitable to those in his household.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they do so sons of Israel. And so they gather the more and the less. And so they measure in the omer. And he did not have too much the one [gathering] the more; and the one [gathering] the less, he was not wanting. A man as to a mouth of his eating he was gathering.
Targum (Onkelos)	And the sons of Israel did so, and gathered, some more, (others) less; and they measured with an omer, and he who had (gathered) much had not more, and he who had (gathered) little had not less; every man according to his eating [Or, “the mouth of his eating.”] they gathered.
Targum (Pseudo-Jonathan)	And the sons of Israel did so, and gathered manna said to them, Let no man make a reserve of it till the morning. There is missing text here.
Revised Douay-Rheims	And the children of Israel did so: and they gathered, one more, another less. And they measured by the measure of a gomor: neither had he more that had gathered more: nor did he find less that had provided less: but every one had gathered, according to what they were able to eat.
Aramaic ESV of Peshitta	The B'nai Yisrael did so, and gathered some more, some less. When they measured it with an omer, he who gathered much had nothing over, and he who gathered little had no lack. They gathered every man according to his eating.
Peshitta (Syriac)	And the children of Israel did so, and gathered, some more, some less. And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.
Updated Brenton (Greek)	And the children of Israel did so, and gathered some much and some less. And having measured the homer full, he that gathered much had nothing over, and he that had gathered less had no lack; each gathered according to the need of those who belonged to him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the children of Israel did so, and some took more and some less. And when it was measured, he who had taken up much had nothing over, and he who had little had enough; every man had taken what he was able to make use of.
Easy English	So the Israelites did this. Some of them picked up a lot of the food. Some of them picked up a little food. But when they measured the amount, everyone had the right amount of food. The person who had picked up a lot did not have too much. And the person who had picked up only a little food still had enough food. Each person had picked up what he needed.

Easy-to-Read Version—2001	So the people of Israel did this. Each person gathered this food. Some people gathered more than others. The people gave the food to everyone in their family. After the food was measured, there was always enough for every person, but there was never too much. Each person gathered just enough for himself and his family to eat.
Easy-to-Read Version—2006	So that is what the Israelites did. Some people gathered a large amount, some people gathered a little. But when they measured what they had gathered, there was no shortage and there was none left over. Everyone gathered just what they needed.
God's Word™	So that is what the Israelites did. Some gathered more, some less. They measured it into two-quart containers. Those who had gathered more didn't have too much. Those who had gathered less didn't have too little. They gathered as much as they could eat.
The Message	The People of Israel went to work and started gathering, some more, some less, but when they measured out what they had gathered, those who gathered more had no extra and those who gathered less weren't short—each person had gathered as much as was needed.
NIRV	The people of Israel did as they were told. Some gathered a lot, and some gathered a little. When they measured it out, the one who gathered a lot didn't have too much. And the one who gathered a little had enough. Everyone gathered only what they needed.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	They did as they were told. Some gathered more and some gathered less, according to their needs, and none was left over.
The Living Bible	So the people of Israel went out and gathered it—some getting more and some less before it melted on the ground, and there was just enough for everyone. Those who gathered more had nothing left over and those who gathered little had no lack! Each home had just enough.
New Berkeley Version	.
New Life Version	The people did so. Some gathered much and some less. When they saw how much they had, he who had gathered much had no more than what was needed. And he who had gathered less had enough. Every man gathered as much as he could eat.
New Living Translation	So the people of Israel did as they were told. Some gathered a lot, some only a little. But when they measured it out, [Hebrew <i>measured it with an omer</i>] everyone had just enough. Those who gathered a lot had nothing left over, and those who gathered only a little had enough. Each family had just what it needed.
Unlocked Dynamic Bible	So that is what the Israelite people did. Some gathered more and some gathered less. But when they measured what they had gathered, those who had gathered a lot did not have anything left over. Those who had gathered less still had enough to eat. Each person gathered just enough.

Partially literal and partially paraphrased translations:

American English Bible	And that's what the children of IsraEl did. Though some gathered more and others gathered less, the ones who gathered the full third of a bushel didn't have any leftovers, and those who gathered less never went hungry. So they all gathered just what their households required.
Beck's American Translation	.
Common English Bible	The Israelites did as Moses said, some collecting more, some less. But when they measured it out by the omer, the ones who had collected more had nothing left over, and the ones who had collected less had no shortage. Everyone collected just as much as they could eat.

International Standard V	The Israelis did this, some gathering much, some little. When they measured it with a vessel the capacity of which was one omer, ^j the one who gathered much did not have an excess, while the one who gathered little did not lack. They gathered exactly what each needed to eat. ^k ^j 16:18 i.e. a vessel with a dry capacity of about two quarts ^k 16:18 Lit. <i>each according to his eating</i>
New Advent (Knox) Bible	So the children of Israel did as they were bidden, gathering up one more, another less, and each of them measuring it by the measure of a gomor. The man who gathered more did not gather too much for his household, or the man who gathered less too little; each gathered according to the number of mouths that must be filled.
Translation for Translators	So that is what the Israeli people did. Some gathered more and some gathered less. But when they measured <i>what they had gathered</i> , those that had gathered a lot did not have anything left over. And those that gathered less still had enough to eat. Each person gathered just what they needed.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The Sons of Israel did this, and picked up the flaked substance, some more, and some less. When they measured it out with an omer, those who had gathered much had no surplus, and those who had gathered little had no shortage. Each man had gathered the ration required to feed him and his dependents.
Ferrar-Fenton Bible	The children of Israel accordingly did so, and collected it from the desert much and little. But when they measured by the homer there was no excess to the much, or deficiency to the little; each had according to the consuming mouths...
God's Truth (Tyndale)	And the children of Israel did even so, and gathered some more some less, and did *mete (measure) it with a gomer. And unto him that had gathered much remained nothing over, and unto him that had gathered little was there no lack: but every man had gathered sufficient for his eating.
HCSB	So the Israelites did this. Some gathered a lot, some a little. When they measured it by quarts, [Lit by an omer] the person who gathered a lot had no surplus, and the person who gathered a little had no shortage. Each gathered as much as he needed to eat.
NIV, ©2011	The Israelites did as they were told; some gathered much, some little. And when they measured it by the omer, the one who gathered much did not have too much, and the one who gathered little did not have too little. Everyone had gathered just as much as they needed.
Unlocked Literal Bible	The people of Israel did so. Some gathered more, some gathered less. When they measured it with an omer measure, those who had gathered much had nothing left over, and those who had gathered little had no lack. Each person gathered enough to meet their need.
Urim-Thummim Version Wikipedia Bible Project	. And the sons of Israel did thus, and they collected, some much, some little. And they measured it in 'omers, and the collector of much did not get preference, and the collector of little did not lack: each man as he eats, they collected.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This is what the people of Israel did. They gathered it, some more, others less. But when they measured it with an omer, he that had gathered more didn't have too much while the man who had gathered less didn't have too little. Each one had as much as he needed.
The Heritage Bible	And the children of Israel did so, and picked up, some more, some less. And they measured it with an omer, and to him who gathered much there was nothing over,

	and to him who gathered little <i>there was</i> no lack; every man picked up according to the mouth of his food.
New American Bible (2011)	The Israelites did so. Some gathered a large and some a small amount. * But when they measured it out by the omer, the one who had gathered a large amount did not have too much, and the one who had gathered a small amount did not have too little. They gathered as much as each needed to eat.
New English Bible—1970	* [16:18] Paul cites this passage as an example of equitable sharing (2 Cor 8:15). The Israelites did this, and they gathered, some more, some less, but when they measured it by the omer, those who had gathered more had not too much, and those who had gathered less had not too little. Each had just as much as he could eat.
New Jerusalem Bible	The Israelites did this. They collected it, some more, some less. When they measured out what they had collected by the homer, no one who had collected more had too much, no one who had collected less had too little. Each had collected as much as he needed to eat.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The people of Isra'el did this. Some gathered more, some less; but when they put it in an 'omer-measure, whoever had gathered much had no excess; and whoever had gathered little had no shortage; nevertheless each person had gathered according to his appetite.
Israeli Authorized Version	And the children of Yisrael did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.
Kaplan Translation	When the Israelites went to do this, some gathered more and some less. But when they measured it with an omer, the one who had taken more did not have any extra, and the one who had taken less did not have too little. They had gathered exactly enough for each one to eat.
<i>The Scriptures</i> 1998 Tree of Life Version	. <i>Bnei-Yisrael</i> did so, and some gathered more, some less. When they measured it with an omer, those who gathered more had nothing left over, and those that gathered less did not lack at all. Every man gathered according to his appetite.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE CHILDREN OF ISRAEL DID SO, AND GATHERED SOME MUCH AND SOME LESS. AND HAVING MEASURED THE HOMER FULL, HE THAT GATHERED MUCH HAD NOTHING OVER, AND HE THAT HAD GATHERED LESS HAD NO LACK; EACH GATHERED ACCORDING TO THE NEED OF THOSE WHO BELONGED TO HIM.
Awful Scroll Bible	The sons of Isra-el were to do so, even were they to collect it, of them being great and being few, even were they to measure off an omer - are they being great to have a surplus? - are they being few to have a lack? - They are to have collected, a man by the mouth of his eating.
Concordant Literal Version	Now the sons of Israel did so. Some picked up an increase and some a decrease. They measured with an omer, yet the increase had caused no superfluity, and the decrease had caused no lack. Each man corresponding to his eating they had picked it up.
exeGesés companion Bible	And the sons of Yisra El work thus and glean; some greaten, some lessen: and when they measure it with an omer, he who greatens has no leftovers and he who lessens has no lack:

Orthodox Jewish Bible	<p>every man gleaned according to the food of his mouth.</p> <p>And the Bnei Yisroel did so, and gathered, some more, some less.</p> <p>And when they did measure it by the omer, he that gathered much had nothing extra, and he that gathered little had no lack; they gathered every man according to his eating [need].</p>
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Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Israelites did so, and some gathered much [of it] and some [only a] little. When they measured it with an omer, he who had gathered a large amount had no excess, and he who had gathered little had no lack; every man gathered according to his need (family size).
The Expanded Bible	So the people [^L sons; children] of Israel did this; some people gathered much, and some gathered little. Then they measured it [^L by omer]. The person who gathered more did not have too much, nor did the person who gathered less have too little. Each person gathered just as much as he needed.
Kretzmann's Commentary	And the children of Israel did so, and gathered, some more, some less, as every man's good fortune or his energy directed. And when they did mete it with an omer, the measure which the Lord had given as the standard, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. By God's miraculous arrangement the amounts gathered were just sufficient for each family and for the entire people.
The Voice	The Israelites did as they were told. Some people gathered a lot, others gathered less. When they used a two-quart jar to measure it, the one who had gathered a lot didn't have more than he needed; and the one who gathered less had just what he needed. [2Corinthians 8:15] <i>Miraculously</i> , each person <i>and each family</i> —regardless of how much they gathered—had exactly what they needed.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And the children of Israel did so: they gathered, both the one who gathered much and the one who gathered little.</p> <p>both the one who gathered much and the one who gathered little: Some gathered [too] much [manna] and some gathered [too] little, but when they came home, they measured with an omer, each one what he had gathered, and they found that the one who had gathered [too] much had not exceeded an omer for each person who was in his tent, and the one who had gathered [too] little did not find less than an omer for each person. This was a great miracle that occurred with it [the manna].</p> <p>And they measured [it] with an omer, and whoever gathered much did not have more, and whoever gathered little did not have less; each one according to his eating capacity, they gathered.</p>
NET Bible®	<p>The Israelites did so, and they gathered – some more, some less. When⁵² they measured with an omer, the one who gathered much had nothing left over, and the one who gathered little lacked nothing; each one had gathered what he could eat.</p> <p>^{52tn} The preterite with the vav (i) consecutive is subordinated here as a temporal clause.</p>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	<p>...and the sons of "Yisra'el" ^{He turns El aside} did so, and they picked it up, the one (tak)ing an increase and the other (tak)ing less, and they measured (with) the omer, and the one making an increase was not made to exceed, and the one (tak)ing less was not diminished, (each) picked up according to the mouth of his eating ,...</p>
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Charles Thompson OT	And the children of Israel did so and gathered some more and some less, and when they measured it by the gomer, he who had gathered much had nothing over, and he who had gathered little did not fall short. Every one had gathered sufficient for the family with him.
Modern English Version	The children of Israel did so, and gathered, some more, some less. When they measured it with an omer, he that gathered much had nothing left over, and he that gathered little had no lack. They gathered every man according what he could eat.
A Voice in the Wilderness	And the children of Israel did so and gathered, some more, some less. And when they measured it with the omer, he who gathered much had nothing left over, and he who gathered little had no lack. They gathered according to the food for each mouth.
Young's Updated LT	And the sons of Israel do so, and they gather, he who is <i>gathering</i> much, and he who is <i>gathering</i> little; and they measure with an omer, and he who is <i>gathering</i> much has nothing over, and he who is <i>gathering</i> little has no lack, each according to his eating they have gathered.

The gist of this passage: The sons of Israel gathered the manna, and if they were close in the amount gathered per person, then each person had just the right amount.

I took some minor liberties with the translation.
17-18

Exodus 16:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ’êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: So the sons of Israel did this.

There are four verbs in this short verse. We have the Qal imperfect of the oft times used ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH], it it means *do, make*. Strong's #6213 BDB #793.

Although the people of Israel were quite rebellious from time to time, this time, they did what Moses told them to do.

Exodus 16:17a **So the sons of Israel did this.** (Kukis mostly literal translation)

Exodus 16:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqaṭ (לָקַט) [pronounced <i>law-KAHT</i>]	<i>to gather, to gather up, to pick up</i>	3 rd person masculine plural, Qal imperfect	Strong's #3950 BDB #544
râbâh (רָבַח) [pronounced <i>raw^b-VAWH</i>]	<i>making [do] much; multiplying, increasing; giving much; laying much; having much; making great; many [as a Hiphil infinitive construct]</i>	Hiphil participle with the definite article	Strong's #7235 BDB #915
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâ'aṭ (מָעַט) [pronounced <i>maw-ḠAHT</i>]	<i>making small, making fewer, diminishing; giving or getting less, a lesser amount</i>	Hiphil participle with the definite article	Strong's #4591 BDB #589

Translation: **Some gathered more and [some gathered] less,...**

The first time that the people went out to gather up this manna, they had never done so before. They had never eaten it, prepared it or even saw it before. Determining the right amount to gather, despite what God told them, is simply a guess that they make.

They went out to gather manna, and, as we would expect, sometimes they gathered too much and some of them gathered too little.

As we will understand by the context, these are those who tried to get about the right amount.

Gathered is the Qal imperfect of lâqaṭ (לָקַט) [pronounced *law-KAHT*], meaning simply *to gather, to pick, to pick up*. Strong's #3950 BDB #544. This is all followed by the definite article plus the Hiphil participle of râbâh (רָבַח) [pronounced *raw^b-VAWH*], which means *to increase, to become many*. Strong's #7235 BDB #915. The last verb is the Hiphil participle of mâ'aṭ (מָעַט) [pronounced *maw-ḠAHT*] and it means *to decrease, to lessen*. Strong's #4591 BDB #589. The Hiphil participle is a verbal adjective which indicates continued causative action. It was their disobedience or their indifference to God's Word which caused them to gather too much.

Exodus 16:17 **Then the children of Israel did so and gathered, some more, some less.** (NKJV)

This verse stands out because it is filled with verbs and it shows us that the Israelites did not put a lot of stock in God's Word. God's Word was very specific and, apparently, many ignored it.

Exodus 16:14–17 briefly:

The people had come to Moses and they complained about having no food. They were in a desert-wilderness (meaning that this was an unpopulated area, not that it was bleak, barren and without rain); and there was no indication that they were going to stop anywhere and plant crops. So, how were they to eat?

God promised Israel that, each morning when they woke up, He would provide a wafer-like substance, which they would find outside, on the ground.

Exodus 16:14 And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground.

You might picture this as these fine, flake-like things as being on the sand or on the dirt, but that is not necessarily the case. There was probably a fair amount of vegetation where they were traveling. There just was not a sustainable food source.

Exodus 16:15 When the people 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, "It is the bread that the LORD has given you to eat.

They were told about this fine, flake-like thing, which was on the ground like a frost. The people of Israel had never seen this before, so they kept saying, *what is it?* A very rough transliteration for those two Hebrew words is *manna*.

Exodus 16:16 This is what the LORD has commanded: 'Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.'

God had already given them a command as to what to do with this new stuff on the ground. "Gather is up until you have about an omer per person."

Exodus 16:17 And the people of Israel did so. They gathered, some more, some less. (ESV)

The people of Israel more or less followed God's instructions

The Gathering of the Manna by James Tissot (a graphic); from [Wikimedia Commons](#); accessed April 19, 2021.

I tend to see the landscape in that era as much more green and a lot less sandy. If today, someone traveled in the same region, they would come across an ocean of sand.

I do not believe that the landscape was so bleak at that time. Throughout this section of Exodus, we have mentions of oases, trees, etc. Land, for a variety of reasons (usually as a result of low rainfall) can go from being a rather pleasant environment to a sandy desert. When rainfall



over a region changes—and that certainly does take place—that region can change dramatically, even in a relatively short time (a century or two).

Israel could not sustain itself in this region because they were moving about from point A to point B. God did not tell them to stop and cultivate the earth. They are not to do that until they arrive in the land that He promised them.

However, logistical grace demands that God feed this people, despite their hardheaded nature.

V. 18 applies to the first gathering of manna:

Exodus 16:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâdad (מִדָּד) [pronounced <i>maw-DAHD</i>]	<i>to stretch out, to extend; to measure</i>	3 rd person masculine plural, Qal imperfect	Strong's #4058 BDB #551
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
‘ômer (עֹמֶר) [pronounced <i>ĠOH-mer</i>]	transliterated <i>omer</i> and refers to a <i>small drinking cup, bowl</i> and is used as a measure only in Exodus.	masculine singular noun with the definite article	Strong's #6016 BDB #771

Translation: ...measuring by the omer.

I translated this verb as a participle and paired it with the previous phrase. This is actually a stand-alone sentence.

This simply means that they gathered approximately an omer of manna per person. Elsewhere, it is suggested that an omer of manna is about 2 quarts.

Exodus 16:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
‘âdaph (אָדַף) [pronounced <i>aw-DAF</i>]	<i>to have too much, to be in excess, to have more (a surplus, an excess)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5736 BDB #727

Exodus 16:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
râbâh (רַבָּהּ) [pronounced raw ^b -VAWH]	<i>making [do] much; multiplying, increasing; giving much; laying much; having much; making great; many</i> [as a Hiphil infinitive construct]	Hiphil participle with the definite article	Strong's #7235 BDB #915

Translation: *The one [gathering] more did not have too much;...*

God seemed to allow for those who took too much or too little. The one who gathered more than they needed to, they ended up, after their meals for the day, with no additional manna remaining.

However, if one gathered too much manna, he did not end up having too much. Again, this is gathering an amount of manna that is within reason.

Exodus 16:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâ'at (מָאֵת) [pronounced maw- ^{GAHT}]	<i>making small, making fewer, diminishing; giving or getting less, a lesser amount</i>	Hiphil participle with the definite article	Strong's #4591 BDB #589
lô' (אֵל or אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châçêr (חָסֵר) [pronounced khaw-SEHR]	<i>to cause to be lacking; to make [something] fail; intransitive meaning: to be in want</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2637 BDB #341

Translation: *...and the one [gathering] less was not wanting.*

Some people tend to be conservative in their approach to things, and they may have thought, on this first day, that perhaps they should not bring in too much. Maybe they just need to try it and see how it goes. They had not seen it before—would it make them sick?

If someone gathered too little manna, they did not end up needing more.

The much and *the little* in this verse are the exact same Hiphil participles that were in the previous verse, both being found with a definite article. Despite their disobedience, God in the beginning, gently enforced their compliance.

Exodus 16:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced lee]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
peh (פה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
Sometimes the lâmed preposition and peh mean <i>at the rate of, according to</i> . These words are also translated <i>with the mouth of, by the edge of, with the</i> . Literally, this is <i>to a mouth of; less literally, to the mouths of</i> .			
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #398 BDB #37
lâqaṭ (לָקַט) [pronounced law-BAHT]	<i>to gather, to gather up, to pick up</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #3950 BDB #544

Translation: Each [man] gathered according to the mouths [who needed to] eat.

As has long been the case, the head of the household went out and got the food necessary to survive. He knew the number of people who needed to eat and he gathered the proper amount.

When their first meal was complete, they had enough so that everyone was satiated.

Exodus 16:17b–18 Some gathered more and [some gathered] less, measuring by the omer. The one [gathering] more did not have too much; and the one [gathering] less was not wanting. Each [man] gathered according to the mouths [who needed to] eat. (Kukis mostly literal translation)

This describes the first day or two.

Paul applies this passage:

It is always fascinating to me how teachers in the 1st century often seized upon a passage here or there and give it a very different application than we might expect.

When Paul or another teacher takes a passage like this from the Old Testament and applies it, it helps us to see how these things apply to us (the results are often surprising). Quite obviously, you and I are not going to be gathering manna any time soon. You won't be leading a boy scout group out for a camp out and instruct them, "Tomorrow morning, we are going to gather manna for breakfast." You won't wake up tomorrow morning, look in the refrigerator, see nothing which looks good, and decide, "Well, why don't I just go and beck the backyard for manna?" Based upon this, you might think, *well, this passage really has no application to me*. And yet, Paul, 1500 years later, tells us that it does.

Paul quotes this passage, when writing in 2Corinthians. Paul wrote to men and woman who would never gather manna in their entire lives (which passage has been read by billions of people who will never gather manna):

2Corinthians 8:15 **As it is written, He that [had gathered] much had nothing over; and he that [had gathered] little had no lack.**

What is Paul saying to the Corinthians exactly? Obviously, we need a bit of context and explanation here.

This context of this passage is giving. The ESV; capitalized is used below.

2Corinthinas 8:9–15 — Basic Exegesis

Scripture	Text/Commentary
2Corinthians 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you by His poverty might become rich.	<p>Jesus is God, but for us, He became man (a state of poverty, by comparison). Because He died for our sins, we are forgiven for our sins and placed into Christ, thus sharing in His great wealth.</p> <p>When it came to paying for our sins, Jesus did not skimp on that process. He died for everyone's sins, including those who would not believe in Him.</p>
2Corinthians 8:10–11 And in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it. So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have.	<p>The Corinthians had begun to set money aside for a gift for the church in Jerusalem, and they began to do this a year ago. Paul is urging them to complete the task of collecting for this gift and then to send it off.</p> <p>"Finish what you started," Paul tells them.</p>
2Corinthians 8:12 For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have.	<p>The Corinthians are supposed to give according to to what they have. As we study Scripture, this is between the individual and God. The clergy is not to step in and set up a particular amount or percentage. If that was the intent, then you would read about that percentage right here. In this passage which is all about giving, no percentages are given.</p>
2Corinthians 8:13–14 For I do not mean that others should be eased and you burdened, but that as a matter of fairness your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness.	<p>Paul is not asking for them to give more, so that others might be able to give less. He wants them to give a fair share based upon how God has blessed them.</p> <p>The Corinthians were apparently blessed with material blessings; and Paul is telling them, you need to share what God has given you.</p>
2Corinthians 8:15 As it is written, "Whoever gathered much had nothing left over, and whoever gathered little had no lack."	<p>God is going to take care of your needs, no matter what. So, the Corinthian believer who holds back is not going to end up being better off than the Corinthian believer who gives liberally. Even though, from human viewpoint, it appears that what you do not give is going to give you a little extra in your bank account, that is not necessarily true.</p>

Do you see the sort of spin which is put on this passage? Paul incorporates Moses' narrative in a completely different way from the history that Moses has recorded. Paul is talking about Christian giving and Moses is talking about the collection of manna on the first day of God's manna. What exactly is the connection?

Part of the lesson here is, this is God and His interaction with the sons of Israel. We ought to be able to learn about God interacting with His people and then apply those lessons to what we think and do today—even if we are not doing the same things today as the Israelites did back then.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 16:17–18 So the sons of Israel did this. Some gathered more and [some gathered] less, measuring by the omer. The one [gathering] more did not have too much; and the one [gathering] less was not wanting. Each [man] gathered according to the mouths [who needed to] eat. (Kukis mostly literal translation)

Exodus 16:17–18 The sons of Israel followed these instructions. Some gathered too much and others did not gather enough, measuring by the omer. However, the one who gathered more did not have too much; and the one who gathered less did not have too little. Each man gathered up the amount of manna suitable to those in his household. (Kukis paraphrase)

And so says Moses unto them: “A man will not save over from him until morning.” And they did not listen unto Moses. And so preserve men from him until morning. And so rise up worms and so it stinks. And so is angry against them Moses.

Exodus
16:19–20

Moses said to them, “No man will preserve from it as far as the morning.” But they did not listen to Moses. The men preserved from it until the morning, and it bred worms and it stunk. Moses was therefore angry with them.

Moses said to them, “You are not to try to preserve any of the manna for the next day.” Of course, they disobeyed Moses and tried to save it for the next morning. The manna which they saved bred worms and it stunk. Therefore, Moses was angry with them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto them: “A man will not save over from him until morning.” And they did not listen unto Moses. And so preserve men from him until morning. And so rise up worms and so it stinks. And so is angry against them Moses.
Targum (Onkelos)	And Mosheh said to them, No man must leave of it for the morning. But they hearkened not to Mosheh, but some left for the morning, and it swarmed worms and corrupted. And Mosheh was angry with them.
Targum (Pseudo-Jonathan)	But (some of them) hearkened not to Mosheh: Dathan and Abiram, men of wickedness, did reserve of it till the morning; but it produced worms and putrefied; and Mosheh was angry with them.
Revised Douay-Rheims	And Moses said to them: Let no man leave thereof till the morning. And they hearkened not to him, but some of them left until the morning, and it began to be full of worms, an it putrefied, and Moses was angry with them.
Aramaic ESV of Peshitta	Mosha said to them, "Let no one leave of it until the morning." Notwithstanding they did not listen to Mosha, but some of them left of it until the morning, and it bred worms, and became foul: and Mosha was angry with them.
Peshitta (Syriac)	And Moses said to them, Let no man leave of it till the morning. Notwithstanding they listened not to Moses; but some of them left of it until the morning, and it bred worms and stank; and Moses was angry with them.
Updated Brenton (Greek)	And Moses said to them, Let no man leave of it till the morning. But they did not hearken to Moses, but some left of it till the morning; and it bred worms and stank: and Moses was irritated with them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said to them, Let nothing be kept till the morning. But they gave no attention to Moses, and some of them kept it till the morning and there were worms in it and it had an evil smell: and Moses was angry with them.
Easy English	Then Moses said to them: 'Do not keep any of it until the morning.' But some of them did not listen to Moses. They kept part of the food until the morning. But very small snakes appeared in it. And it began to have a bad smell. Then Moses was angry with those people.
Easy-to-Read Version–2006	Moses told them, "Don't save that food to eat the next day." But some of the people did not obey Moses. They saved their food for the next day. But worms got into the food and it began to stink. Moses was angry with the people who did this.
God's Word™	Then Moses said to them, "No one may keep any of it until morning." But some of them didn't listen to Moses. They kept part of it until morning, and it was full of worms and smelled bad. So Moses was angry with them.
The Message	Moses said to them, "Don't leave any of it until morning." But they didn't listen to Moses. A few of the men kept back some of it until morning. It got wormy and smelled bad. And Moses lost his temper with them.
NIRV	Then Moses said to them, "Don't keep any of it until morning." Some of them didn't pay any attention to Moses. They kept part of it until morning. But it was full of maggots and began to stink. So Moses became angry with them.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Moses told them not to keep any overnight. Some of them disobeyed, but the next morning what they kept was stinking and full of worms, and Moses was angry.
The Living Bible	And Moses told them, "Don't leave it overnight." But of course some of them wouldn't listen, and left it until morning; and when they looked, it was full of maggots and had a terrible odor; and Moses was very angry with them.
New Berkeley Version	.
New Life Version	Moses said to them, "Let no one save any of it until morning." But they did not listen to Moses. Some left part of it until morning. And worms grew in it and it became bad to eat. So Moses was angry with them.
New Living Translation	Then Moses told them, "Do not keep any of it until morning." But some of them didn't listen and kept some of it until morning. But by then it was full of maggots and had a terrible smell. Moses was very angry with them.

Partially literal and partially paraphrased translations:

American English Bible	Then Moses told them: 'Now, none of you may save any of this for the next morning.' However, many of them wouldn't listen to Moses, and they tried to keep it until the following morning... but by then it had worms and it smelled... and all of this irritated Moses.
Beck's American Translation	.
Common English Bible	Moses said to them, "Don't keep any of it until morning." But they didn't listen to Moses. Some kept part of it until morning, but it became infested with worms and stank. Moses got angry with them.

International Standard V	Then Moses told them, "No one is to leave any of it until morning." But they did not listen to Moses—some people left part of it until morning, and it produced maggots and smelled bad, so Moses got angry at them.
New Advent (Knox) Bible	None of you, Moses told them, must keep any of it for the morrow. Little heed they gave him, but when some of them left part of it over till morning, it bred worms and corrupted, and Moses rebuked them for their disobedience.
Translation for Translators	Moses/I said to them, "Do not leave any of it to eat tomorrow morning!" 20 But some of them did not pay any attention to what Moses/I said. They kept some of it until the next morning. But it was full of maggots and smelled rotten. And that made Moses/me angry.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses told him, "No man is allowed to reserve any of it for the next morning." But they did not listen to Moses, and some of them did reserve some of the flaked substance until the next morning. But it became infested with worms, and stank, and Moses was angry with them.
Ferrar-Fenton Bible	...for Moses had said to them, "Let not But some listened not to Moses, but reserved it by them until the morning, when it bred worms ; Moses however was angry with them."
God's Truth (Tyndale)	And Moses said unto them: See that no man let anything remain of it until the morning. Notwithstanding they hearkened not unto Moses: but some of them left of it until the morning, and it waxed full of worms and stank, and Moses was angry with them.
NIV, ©2011	Then Moses said to them, "No one is to keep any of it until morning." However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them..
Urim-Thummim Version	Then Moses commanded, let no man keep any leftovers until the morning. Notwithstanding they did not listen to Moses but some of them kept it until the morning and it bred worms, smelling very bad, and Moses was angry with them.
Wikipedia Bible Project	And Moses said to them: "No man will leave-over of this until morning." And they did not listen to Moses, and people left of it over until morning, and it rose up worms and rotted, and Moses foamed at them.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses said, Let no man leave any of it until the dawn. And they did not attentively hear Moses, and some of them left some of it until the dawn; and it raised maggots and smelled bad; and Moses burst out in rage upon them.
New American Bible (2002)	Moses also told them, "Let no one keep any of it over until tomorrow morning." But they would not listen to him. When some kept a part of it over until the following morning, it became wormy and rotten. Therefore Moses was displeased with them.
New Jerusalem Bible	Moses then said, 'No one may keep any of it for tomorrow.' But some of them took no notice of Moses and kept part of it for the following day, and it bred maggots and smelt foul; and Moses was angry with them.
Revised English Bible–1989	Moses said, "No one is to keep any of it till morning." Some, however, did not listen to him; they kept part of it till morning, and it became full of maggots and stank, and Moses was angry with them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe told them, "No one is to leave any of it till morning." But they didn't pay attention to Moshe, and some kept the leftovers until morning. It bred worms and rotted, which made Moshe angry at them.
Kaplan Translation	Moses announced to them, 'Let no man leave any over until morning.' Some men did not listen to Moses and left a portion over for the morning. It became putrid and maggoty with worms. Moses was angry with [these people].
<i>The Scriptures</i> 1998	And Mosheh said, "Let no one leave any of it until morning." And they did not listen to Mosheh, so some of them left part of it until morning, and it bred worms and stank. And Mosheh was wroth with them.
Tree of Life Version	Also Moses said to them, "Let no one save any of it until the morning." However, they did not listen to Moses. Some of them preserved it until the morning—but it bred worms and rotted. So Moses was angry with them.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID TO THEM, "LET NO MAN LEAVE ANY OF IT UNTIL THE MORNING." †(<i>Morning would be the Seventh Day of Rest. It did NOT start at sunset</i>) BUT THEY DID NOT HEARKEN TO MOSES, BUT SOME LEFT OF IT TILL THE MORNING; AND IT BRED WORMS AND STANK: AND MOSES WAS IRRITATED WITH THEM.
Awful Scroll Bible	Moses was to say: Of a man, was there to remain any till the morning? - are they to have listened to Moses? - Of a man, there was left some till the morning, and there were to rise up worms, even was it stinking; and Moses was to be wroth.
Concordant Literal Version	Then Moses said to them: Let no one reserve any of it until the morning. Yet they did not hearken to Moses, and some men reserved some of it until the morning. So it rose high with worms and stank. And Moses was wrathful over them.
exeGesés companion Bible	And Mosheh says, No man leave any until the morning. And they hearken not to Mosheh and men leave it until the morning; and it raises maggots and stinks: and Mosheh rages with them.
Orthodox Jewish Bible	And Moshe said, Let no ish leave of it until boker. Notwithstanding, they paid heed not unto Moshe; but some left part of it until boker, and [the leftovers] bred tola'im (worms), and stank; and Moshe was angry with them.
Rotherham's Emphasized B.	And Moses said unto them,—Let, no man leave thereof, until morning. But they hearkened not unto Moses, but certain men left thereof until morning, and it swarmed with worms and become loathsome,—and Moses was wroth with them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Moses said, "Let none of it be left [overnight] until [the next] morning." But they did not listen to Moses, and some left a supply of it until morning, and it bred worms and became foul <i>and</i> rotten; and Moses was angry with them.
The Expanded Bible	Moses said to them, "Don't ·keep any of it to eat [^L leave any of it until] the next day." But some of the people did not listen to Moses and kept part of it to eat the next morning. It became full of worms and ·began to stink [spoiled], so Moses was angry with those people.
Kretzmann's Commentary	And Moses said, Let no man leave of it till the morning, in an attempt to hoard the food. Notwithstanding they hearkened not unto Moses, they again became guilty of stubborn disobedience; but some of them left of it until the morning, and it bred

worms and stank; the tiny maggots that developed caused a rapid decay. And Moses was wroth with them, on account of their stubbornness.

The Voice **Moses** (*continuing God's instructions*): Don't try to keep any of it until the morning. *Either eat it all, or throw it away.*

But some people ignored Moses and tried to keep some of it until the next morning. Overnight it became wormy and started to have a dreadful smell. Moses became furious with them *because they had disobeyed God's instructions.*

Bible Translations with Many Footnotes:

The Complete Tanach And Moses said to them, Let no one leave over [any] of it until morning. But [some] men did not obey Moses and left over [some] of it until morning, and it bred worms and became putrid, and Moses became angry with them.

men: [Specifically these were] Dathan and Abiram. -[from Jonathan and Exod. Rabbah 25:10]

and it bred worms: Heb. מִיֵּעֲלוֹתָר סָרְיוֹ, an expression derived from הָמָר, worm. — [from Onkelos, Jonathan]

and became putrid: This verse is transposed, because first it became putrid and later it bred worms, as it says: "and it did not become putrid, and not a worm was in it" (verse 24), and such is the nature of all things that become wormy. — [from Mechilta]

NET Bible® Moses said to them, "No one⁵³ is to keep any of it⁵⁴ until morning." But they did not listen to Moses; some⁵⁵ kept part of it until morning, and it was full⁵⁶ of worms and began to stink, and Moses was angry with them.

^{53tn} The address now is for "man" (אִישׁ, 'ish), "each one"; here the instruction seems to be focused on the individual heads of the households.

^{54tn} Or "some of it," "from it."

^{55tn} Heb "men"; this usage is designed to mean "some" (see GKC 447 §138.h, n. 1).

^{56tn} The verb סָרְיוֹ (vayyarum) is equivalent to a passive – "it was changed" – to which "worms" is added as an accusative of result (GKC 388-89 §121.d, n. 2).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out}" said to them, a man will not leave him behind until morning, and they did not hear "**Mosheh** ^{Plucked out}" and the men left him behind until morning, and kermes raised and he stank and "**Mosheh** ^{Plucked out}" snapped upon them,...

Charles Thompson OT Then Moses said to them, Let none leave any of it till the morning. Notwithstanding this they hearkened not to Moses, but some left of it till the morning. And it bred worms and gave an offensive smell. On which Moses was angry with them.

Modern English Version Moses said to them, "Let no man leave any of it until the morning." However, they did not listen to Moses, and some of them left part of it until the morning, and it bred worms, and stank, and Moses was angry with them.

New American Standard B. .
New European Version Moses said to them, Let no one leave of it until the morning. Notwithstanding they didn't listen to Moses, but some of them left of it until the morning, and it bred worms, and became foul: and Moses was angry with them.

A Voice in the Wilderness And Moses said, Let no one leave any of it till morning. Nevertheless they did not heed Moses; but some of them left part of it until morning, and it bred worms and stunk. And Moses was furious with them.

Young's Updated LT And Moses says unto them, "Let no man leave of it till morning;" and they have not hearkened unto Moses, and some of them do leave of it till morning, and it brings up worms and stinks; and Moses is angry with them.

The gist of this passage: The sons of Israel were not supposed to keep back manna for the next day; and it would go seriously bad if they did.

19-20

Exodus 16:19			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
'iysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâthar (יָתַר) [pronounced yaw-THAHR]	<i>to save over, to preserve alive; to cause someone to abound with something; to let remain, to leave; to make profit; to show [have] excess</i>	3 rd person masculine singular, Hiphil imperfect; apocopated	Strong's #3498 BDB #451
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: Moses said to them, "No man will preserve from it as far as the morning."

People were not to gather large quantities of manna and save it aside, just in case. The reason for this is, God provides for us day-by-day. It is not wrong to focus on the future and to consider things to be done for and in the future; but when it comes to God's grace, that comes day-by-day. Manna would certainly fall within the parameters

of grace. These ungrateful Israelites continued to be a thorn in the side of Moses and God; and yet God provides them with the necessary food to live (this is known as logistical grace).

We have only begun to learn about the **Exodus generation**; they will do far worse things in the future. And yet, despite their rebellion, God provided for them manna for 40 years. Most of them also faced discipline, but that is because most of them never exploited God's grace.

God's promise to the people of Israel was to provide them with manna each and every day. So, no one needed to gather additional manna, just in case God forgot the following day.

Moses lays out some pretty simple instructions. One of them is, they are not to try to save the manna until the next day.

God's instructions may have been more detailed than what we read here. Moses may have given all of the instructions at once or spread them out over a few days. Again, this is arranged and recalled by Moses more topically than chronologically. We first deal with the gathering too much and the too little. This is likely what occurred the first couple days. Then we have the excess problem.

Exodus 16:19 **Moses said to them, "No man will preserve from it as far as the morning."** (Kukis mostly literal translation)

Exodus 16:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמָע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine plural, Qal perfect	Strong's #8085 BDB #1033
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: **But they did not listen to Moses.**

Not surprisingly, the people did not listen to Moses.

Exactly as we would expect, Moses gives the sons of Israel clear, explicit directions and a significant number ignore those directions. So, the people, fearful that God would not provide for them tomorrow, got enough manna to set aside for the next day—just in case.

Just so you don't take one verse and one concept and blow it all out of proportion, it is okay to make investments, it is okay to have a savings account, it is okay to think about the future. For instance, when you are between the ages of 20–60, you are able to work really hard for 10 or 12 or more hours a day. It is okay to do that, as long as you do not neglect Bible doctrine; so that, when you get into your 60's, you can reduce your workload. By that age, with or without government, you will have more time, a tad less energy, and, ideally speaking, some spiritual growth—which may affect how you spend your time. Best case scenario, you find more time for Bible doctrine.

Speaking of which, I have gone back and re-listened to quite a number of studies by R. B. Thieme, Jr. I can guarantee you that I get more out of his teaching the second time through, even though I am listening to them 40 years after the fact.

Exodus 16:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâthar (יָתַר) [pronounced <i>yaw-THAHR</i>]	<i>to save over, to preserve alive; to cause someone to abound with something; to let remain, to leave; to make profit; to show [have] excess</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3498 BDB #451
ʾănâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; ʾîyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers; some of the men</i>	masculine plural noun	Strong's #376 BDB #35
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: [The men preserved from it until the morning,...](#)

There were some who tried to save additional manna for the next day.

Now, you may ask, *why did they do this? Weren't Moses' instructions clear enough?* You see, the problem is, the people did not believe Moses and they did not believe God. They did not believe that the manna would be there the next day; so they saved some aside just in case God was not faithful.

Exodus 16:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 16:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
rûwm (רור) [pronounced room]	<i>to lift up, to rise, to arise, to raise up, to grow; to be exalted, to become high, to become powerful; to be high and lofty; to be remote, to be in the far distance</i>	3 rd person masculine singular, Qal imperfect	Strong's #7311 BDB #926
tôlâ'/tôlê'âh/tôla'ath (הַעֲלֹת/תַּעֲלֹת/תַּעֲלֹת) [pronounced to-LAW, to-lay-AW, to-LAH-ath]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine plural noun (appears to refer to the worm only); the masculine noun refers to the worm and the dye	Strong's #8438 BDB #1068

Translation: ...and it bred worms...

Saving aside some extra manna for the next day turns out to be a mistake. For those who ignored Moses and tried to save the manna for the next day, it bred worms. Some sort of worm or maggot grew in day-old manna.

Those who gathered up more manna than they needed—thus revealing a lack of faith in God—ended up with food that spoiled, smelled and bred worms.

Exodus 16:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâ'ash (שָׂאָה) [pronounced baw-AHSH]	<i>to have a bad smell, to stink, to smell rank; to be evil, to be of an evil nature; to have a poor disposition</i>	3 rd person masculine singular, Qal imperfect	Strong's #887 BDB #92

Translation: ...and it stunk.

The manna also stunk.

The verb found here is bâ'ash (שָׂאָה) [pronounced baw-AHSH] and it means *to have a bad smell, to stink, to become malodorous*. God made certain that they noticed their own lack of obedience. You may wonder *doesn't this contradict the previous couple verses*. Not necessarily. Some continued to gather too much and God no longer took up the slack for their disobedience (remember, it say that if they gathered too much, they had no extra left over). God may have kept up that program for a few days (so He evened things out, even if one family gathered too much and another too little); but once the people knew how much to gather, God no longer evened things out. Or, possibly some may have rationed their family when it came to eating this and made them save some aside until the next day because they did not trust God to provide them food for the next day. It boils down to simply trusting what God has said. Many in the Exodus generation did not do that.

When the people tried to save the manna for the next day, this is analogous to **human good**. Human good has no eternal results; and what follows human good is not good.

It came to Moses' attention that the people were no gathering the manna as they had been told.

Exodus 16:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB/Strong #'s
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâtsaph (קָצַף) [pronounced <i>kaw-TSAF</i>]	<i>to be wroth, to be angry, to be in a rage</i>	3 rd person masculine singular, Qal imperfect	Strong's #7107 BDB #893
‘al (עַל) [pronounced <i>gahʼ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: Moses was therefore angry with them.

Moses told them exactly what they needed to do. His directions came from God and he was explicit in telling them. The problem of the people was, they simply disobeyed God's directions.

From Moses' point of view, God has been faithful and He had done all that He had promised to. But the people do not appear to recognize this.

I am reminded of the story from the news from Lake Woebegone of the rental cabins and the rural owner who throws a family out because they cannot follow one, simple instruction. Moses has given them the Word of God. This was a direct, specific command from God. There are pastors today who do not teach God's Word carefully, examining it for its true meaning and context. There are thousands upon thousands of Christians today who listen to what they want and ignore what they want. The Bible is crystal clear on the prohibition of sex outside of marriage (including pre-marital sex), yet an incredible number of Christians ignore this and follow the morality they have learned from movies and television.

Similarly, there are a lot of homosexual Christians who will not attend a church unless it is pro-homosexuality (and yes, it is possible to believe in Jesus and still have homosexual desires¹⁷). The Bible is clear about homosexuality. A person may be their natural inclination, but that does not make it right. There are commands in the Bible concerning mental attitude sins, verbal sins, judging and gossip—totally ignored by Christians. And I should be clear on what I mean by ignore: these Christians will not even name these sins to God to get back into fellowship (this is known as the **rebound** technique). They are so bull-headed and so wrong that they refuse to recognize their behavior as sinful, willfully rejecting the Word of God whenever it steps on their toes. So if you read this passage and are thinking to yourself, "In terms of instructions, this is pretty damn simple; how come they can't obey this?"; then examine your own life; examine the clear teaching of God's Word as it applies to you and ask the same question of yourself.

Bear in mind, if you choose to not recognize a sin as sinful, then you will not name that sin to God; and you will remain out of fellowship until you finally commit another sin that you agree with God is a sin and confess that (when we name our known sins, then all of our unrighteousnesses are forgiven—1John 1:9).

¹⁷ The believer would have to build up the scar tissue again, which God removed at salvation.

Exodus 16:20 But they did not listen to Moses. The men preserved from it until the morning, and it bred worms and it stunk. Moses was therefore angry with them. (Kukis mostly literal translation)

God gave the Hebrew people manna; and with the promise of manna, God also gave them clear and unequivocal directions. This is not unlike the morality given in the Bible. It is clear and unequivocal, and yet believers in Jesus Christ refuse to believe it.

Exodus 16:19–20 Moses said to them, “No man will preserve from it as far as the morning.” But they did not listen to Moses. The men preserved from it until the morning, and it bred worms and it stunk. Moses was therefore angry with them. (Kukis mostly literal translation)

Exodus 16:19–20 Moses said to them, “You are not to try to preserve any of the manna for the next day.” Of course, they disobeyed Moses and tried to save it for the next morning. The manna which they saved bred worms and it stunk. Therefore, Moses was angry with them. (Kukis paraphrase)

And so they gather it up, each [man] with regards to a mouth to eat. And was warm the sun and it melted.

Exodus
16:21

They gathered the manna [lit., it, he] up, each [man] according to the mouths [who needed to] eat. When the sun became hot, the manna [lit., it, he] melted.

The people gathered up the manna, each man according to the number of mouths he needed to feed. Later in the day, the sun grew hot and the manna melted away.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they gather it up, each [man] with regards to a mouth to eat. And was warm the sun and it melted.
Targum (Onkelos)	And they gathered it from morning to morning a man according to his eating; and when the sun grew hot on that which remained upon the face of the field, it melted.
Targum (Pseudo-Jonathan)	And they gathered from the time of the dawn until the fourth hour of the day, every man according to his eating; but at the fourth hour, when the sun had waxed hot upon it, it liquefied, and made streams of water, [JERUSALEM. Became as streams,] which flowed away into the Great Sea; and wild animals that were clean, and cattle, came to drink of it, and the sons of Israel hunted, and ate them.
Revised Douay-Rheims	Now every one of them gathered in the morning, as much as might suffice to eat: and after the sun grew hot, it melted.
Aramaic ESV of Peshitta	They gathered it morning by morning, everyone according to his eating. When the sun grew hot, it melted.
Peshitta (Syriac)	And they gathered it every morning, every man according to his eating; and when the sun grew hot, it melted.
Updated Brenton (Greek)	And they gathered it every morning, each man what he needed, and when the sun waxed hot it melted.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they took it up morning by morning, every man as he had need: and when the sun was high it was gone.
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Easy English	Each morning, everyone picked up as much food as he needed. But when the heat of the sun became strong, the food became soft. Then it went away.
Easy-to-Read Version–2006	Every morning the people gathered as much food as they could eat, but by noon [Literally, “the heat of the day.”] the food melted and was gone.
Good News Bible (TEV)	Every morning each one gathered as much as he needed; and when the sun grew hot, what was left on the ground melted.
NIRV	Each morning everyone gathered as much as they needed. But by the hottest time of the day, the thin flakes had melted away.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Each morning everyone gathered as much as they needed, and in the heat of the day the rest melted.
The Living Bible	So they gathered the food morning by morning, each home according to its need; and when the sun became hot upon the ground, the food melted and disappeared.
New Berkeley Version	.
New Life Version	Morning after morning they gathered it, every man as much as he could eat. But when the sun became hot, it would melt.
New Living Translation	After this the people gathered the food morning by morning, each family according to its need. And as the sun became hot, the flakes they had not picked up melted and disappeared.
Unlocked Dynamic Bible	Each morning they gathered as much as they needed. Later, when the sun got hot, what was left on the ground melted.

Partially literal and partially paraphrased translations:

American English Bible	So each morning, everyone would collect all that they needed, and everything melted after the sun went down.
Beck’s American Translation	.
Common English Bible	Every morning they gathered it, as much as each person could eat. But when the sun grew hot, it melted away.
International Standard V	.
New Advent (Knox) Bible	So, every morning, each man gathered what would suffice for his needs; whatever was left till the sun grew hot, melted away.
Translation for Translators	Each morning they gathered as much as they needed. But <i>later</i> , when the sun got hot, <i>what was left on the ground</i> melted.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So they gathered it every morning, each man gathering his ration. When the sun became hot, the stuff melted.
Ferrar-Fenton Bible	Therefore they collected it morning by morning, according to the consuming mouths, for when the sun arose it melted.
God’s Truth (Tyndale)	And they gathered it all mornings: every man as much as sufficed for his eating, for as soon as the heat of the *sonne came it melted.
Urim-Thummim Version	They gathered it every sunrise, every man according to his eating requirements, and when the sun became hot it melted.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they picked it up dawn by dawn, every man his food according to the mouth, and when the sun became hot it melted.
New American Bible (2002)	Morning after morning they gathered it, till each had enough to eat; but when the sun grew hot, the manna melted away.

New Jerusalem Bible	Morning by morning they collected it, each man as much as he needed to eat, and once the sun grew hot, it melted away.
Revised English Bible—1989	Each morning every man gathered as much as he needed; it melted away when the sun grew hot.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So they gathered it morning after morning, each person according to his appetite; but as the sun grew hot, it melted.
Kaplan Translation	[The people] gathered it each morning, according to what each person would eat. Then, when the sun became hot, it melted.
<i>The Scriptures</i> 1998	.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	Were they to collect it in the morning, a man by the mouth of his eating. The sun is to have become hot and it is to have dissolved.
Concordant Literal Version	They picked it up morning by morning, each man corresponding to his eating. When the sun was warm then it melted.
exeGesés companion Bible	And they glean morning by morning - every man according to the food of his mouth: and when the sun heats, it melts.
Orthodox Jewish Bible	And they gathered it every boker, every man according to his eating [need]; and when the shemesh grew hot, it melted.
Rotherham's Emphasized B.	Thus then they gathered it morning by morning, each man what he needed for eating, and as soon as the sun waxed hot, so soon it melted.

Expanded/Embellished Bibles:

The Expanded Bible	Every morning each person gathered as much food as he needed, but when the sun became hot, it melted away.
Kretzmann's Commentary	And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted. Thus the Lord provided for His people in their need, mercifully overlooking their weakness, even as He does to this day, as His children experience time and again.
The Voice	Every morning the people went out and gathered it—each family took only what it needed. By the time the sun became hot, it had melted away.

Bible Translations with Many Footnotes:

The Complete Tanach	They gathered it morning by morning, each one according to his eating capacity, and [when] the sun grew hot, it melted.
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and [when] the sun grew hot, it melted: What remained [of the manna] in the field melted and became streams from which deer and gazelles drank. And the nations of the world would hunt some of them [these animals] and taste in them the flavor of manna and know how great Israel's praise was. — [from Mechilta]. [Onkelos renders:] רָשָׁף, an expression of lukewarm water (מִיָּרֶשֶׁף). Through the sun, it [the manna] would warm up and melt.

it melted: Heb. דָּמָה, [French] destemperer, [meaning] to melt, thaw out. There is a similarity to it [the word דָּמָה] in [tractate] Sanhedrin, at the end of [the chapter beginning with the words:] "Four death penalties" (67b).

NET Bible®	So they gathered it each morning, ⁵⁷ each person according to what he could eat, and when the sun got hot, it would melt. ⁵⁸
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^{57tn} Heb “morning by morning.” This is an example of the repetition of words to express the distributive sense; here the meaning is “every morning” (see GKC 388 §121.c).

^{58tn} The perfect tenses here with vav (ו) consecutives have the frequentative sense; they function in a protasis-apodosis relationship (GKC 494 §159.g).

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and they picked him up morning (by) morning, (each) according to the mouth of his eating, and the sun will be warm and he will be melted away,...
English Standard Version	Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted.
Green’s Literal Translation	And they gathered it in the morning, each one in the morning according to the mouth of his eating. And it melted <i>in</i> the heat of the sun.
New American Standard B.	They gathered it morning by morning, every man as much as he should eat [Lit <i>according to his eating</i>]; but when the sun grew hot, it would melt.
New King James Version	So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.
Young’s Updated LT	And they gather it morning by morning, each according to his eating; when the sun has been warm, then it has melted.

The gist of this passage: The people would go out and gather the manna; and as the sun rose up, the remaining manna would melt.

Exodus 16:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
lâqaṭ (לָקַט) [pronounced <i>law-BAHT</i>]	<i>to gather, to gather up, to pick up</i>	3 rd person masculine plural, Qal imperfect	Strong’s #3950 BDB #544
’êth (אֶת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong’s #853 BDB #84
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong’s # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with the definite article	Strong’s #1242 BDB #133
’îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong’s #376 BDB #35
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong’s # BDB #510

Exodus 16:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
Sometimes the lâmed preposition and peh mean <i>at the rate of, according to</i> . These words are also translated <i>with the mouth of, by the edge of, with the</i> . Literally, this is <i>to a mouth of; less literally, to the mouths of</i> .			
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #398 BDB #37

Translation: They gathered the manna [lit., it, he] up, each [man] according to the mouths [who needed to] eat.

Those responsible for gathering food—probably the ancient breadwinner of that era—went out to gather up the manna. The idea was to gather about an omer for each mouth to feed. However many mouths that man had to feed determined how much manna to gather.

Exodus 16:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmam (חָמַם) [pronounced <i>khaw-MAHM</i>]	<i>to be warm, to become warm</i>	3 rd person masculine singular, Qal perfect	Strong's #2552 BDB #328
shemesh (שֶׁמֶשׁ) [pronounced <i>SHEH-mesh</i>]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	masculine or feminine singular noun with the definite article	Strong's #8121 BDB #1039
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâçâh (מָצָה) [pronounced <i>maw-SAWH</i>]	<i>to be melted, to be flowing down [away]; to be dissolved, to become faint [with fear, terror, sorrow, grief]</i>	3 rd person masculine singular, Niphal perfect; pausal form	Strong's #4529 BDB #587

Translation: When the sun became hot, the manna [lit., it, he] melted.

I believe the idea here is to correlate these two events. As it became warm, the manna would melt. Therefore, there was a time frame during which the bread had to be gathered up.

Exodus 16:21 They gathered the manna [lit., it, he] up, each [man] according to the mouths [who needed to] eat. When the sun became hot, the manna [lit., it, he] melted. (Kukis mostly literal translation)

It appears as if God is doing everything possible to guide the people to obedience. When the people are not gathering the right amount, God sees to it that it makes no difference, if they gather too much or too little.

Then manna kept overnight bred worms and stank. That ended that.

In v. 21, God now limits the amount of time a person can go look for manna.

Therefore, God does not simply give the people of Israel the guidelines, He even makes it difficult for them to go outside of those guidelines.

Let's go back to pre-marital sex. Some Christians might try recreational sex because they are just driven by their hormones and they have no self-control. They find out that this does not work. They are no happier as a result of having sex outside of marriage; and the people that they hook up with are bad for them. They spend years in go-nowhere relationships. So then they try putting off sex until the fifth or sixth date, deciding that they will wait for someone that they like a lot. This doesn't work either. Then they decide to date Christians seriously, but to occasionally have sex with unbelievers to satisfy their lust. They are looking for every single angle that they can play against God's Word. And they cannot understand why they are miserable and they cannot seem to locate their **right man or right woman** (which is a very big thing for most people).

Homosexuals might go through a similar scenario—it is clear in the Bible the homosexual behavior is forbidden. Nevertheless, the person with homosexual desires might ignore this and practice indiscriminate homosexual behavior; then they may just opt for special relationships; then they might become sexually involved only when it looks as though it is a long-term relationship. They try everything except obedience to God's Word, as though God was confused or didn't know their circumstances. You didn't know that all of this was hidden here in this passage, did you? I know I didn't get everyone here but what mandate do you know of that says to do A and you are trying B, C, D, E and F? You try everything except obedience to God's Word. Now you know what the Exodus generation was like. No matter what message God gave to Moses to give to them, they would find ways of getting around that message in order to do things their own way.

Exodus 16:21 The people gathered up the manna, each man according to the number of mouths he needed to feed. Later in the day, the sun grew hot and the manna melted away. (Kukis paraphrase)

Manna—a summary so far:

Exodus 16:14–15a And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. When the people of Israel saw it, they said to one another, "What is it?" For they did not know what it was.

Moses told the people where the manna would be found. They went out to look for it, and found some sort of flaky thing that looked like morning frost. They had never seen it before.

Exodus 16:15b–16 And Moses said to them, "It is the bread that the LORD has given you to eat. This is what the LORD has commanded: 'Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.'"

Moses confirmed, "That is the bread from heaven that God has provided. Gather enough for everyone in your household to eat for today."

Exodus 16:17–18 And the people of Israel did so. They gathered, some more, some less. But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat.

On the first day, if they gathered too much, none was left over. If they gathered too little, the people of the household were satiated.

Exodus 16:19 And Moses said to them, "Let no one leave any of it over till the morning."

The people were not to put this manna aside to eat the next morning.

Exodus 16:20–21 But they did not listen to Moses. Some left part of it till the morning, and it bred worms and stank. And Moses was angry with them. Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted.

What we are seeing here is a number of scenarios. You see, they tried keeping the excess inside, but it began to stink and attracted vermin; so they decided to just leave it outside the tent to see how it would fare there. Outside the tent, it would melt.

I know that many of you have heard this story many times or have read it and it never occurs to you what is happening here. They are trying anything they can to get around the Word of God. Moses has given them instructions directly from God. Therefore, they are intentionally disobeying the commands that God has given them, and when things don't work out one way in their disobedience, they try disobeying in another way.

We have studied a lot about Israel gathering manna, and have seen that God gave them clear instructions, yet many of them disobeyed those instructions.

We have another set of instructions in the passage which follows.

Chapter Outline

Charts, Graphics and Short Doctrines

The Sabbath Is Introduced by Way of Collecting Manna

The sons of Israel will collect twice as much manna on day six. They did not simply decide to do this out of the blue, but that Moses told them to do this, as a result of a command by God (see v. 5).

God, through Moses, has already given instructions for the people to gather twice as much on Friday (the 6th day—see Exodus 16:5). However, Moses first speaks about a Sabbath here. V. 23 marks the first place where the word *Sabbath* is found in the Bible.

And so he is in the day the sixth, they gather bread twice [as much], two the omer to a man. And so come in all the leaders of the congregation and so they make [this] known to Moses. And so he says unto them, "This [is] what spoke Y^ehowah: 'A rest, a Sabbath of holiness to Y^ehowah tomorrow. That which you [all] will bake, bake; and that which you all will cook, cook; and all that is the remaining, set down for yourselves for an observance until tomorrow.' "

Exodus
16:22–23

So it happened on the sixth day [that] they gathered twice [as much] bread, two omers per [lit., to, for] man. All of the leaders of the congregation came in and made [this] known to Moses. He then said to them, "This [is] what Y^ehowah has commanded: 'Tomorrow [will be] a rest, a holy Sabbath to Y^ehowah. Bake that which you [all] will bake; cook that which you [all] will cook; and whatever is left over, permit [it] to rest until tomorrow [as] an observance [or, rite].' "

On the sixth day, the people gathered twice as much manna, two omers per person. All of the leaders of the congregation then came before Moses and told him what this had done. Moses then said to them, "This is what Jehovah has commanded concerning the 7th day: 'Tomorrow will be a rest, a holy Sabbath to Jehovah. Whatever needs to be baked, bake it today; whatever needs to be cooked or prepared in any way, do that today. Whatever work or preparation remains, just set it aside until tomorrow. This will be an observance or rite for you.' "

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in the day the sixth, they gather bread twice [as much], two the omer to a man. And so come in all the leaders of the congregation and so they make [this] known to Moses. And so he says unto them, "This [is] what spoke Y ^e howah: 'A rest, a Sabbath of holiness to Y ^e howah tomorrow. That which you [all] will bake, bake; and that which you all will cook, cook; and all that is the remaining, set down for yourselves for an observance until tomorrow.' "
Targum (Onkelos)	And it was that on the sixth day they gathered a double (quantity) of bread,[10] two omers for one: and all the chiefs of the congregation came and showed Mosheh. And be said to them, To morrow is the rest of the holy Shabbath before the Lord. That which you prepare by baking, bake, and that which you prepare by boiling, boil, and all the remainder lay up to you, a store for the morning.
Targum (Pseudo-Jonathan)	And it came to pass on the sixth day they gathered double bread, two homers a man; and all the princes of the congregation came and told Mosheh. And Mosheh said to them, This which the Lord hath told you, do. To morrow is the rest of the holy Sabbath before the Lord: That which is needful to have to bake for to morrow, bake to day; and what is needful to boil for to morrow, boil to day: and all whatever remaineth of that which on eat to day lay it up, and it shall be preserved until the morning.
Revised Douay-Rheims	But on the sixth day they gathered twice as much, that is, two gomors every man: and all the rulers of the multitude came, and told Moses. And he said to them: This is what the Lord has spoken: To morrow is the rest of the sabbath sanctified to the Lord. Whatsoever work is to be done, do it: and the meats that are to be dressed, dress them: and whatsoever shall remain, lay it up until the morning.
Aramaic ESV of Peshitta	It happened that on the sixth day they gathered twice as much bread, two omers for each one, and all the rulers of the congregation came and told Mosha. He said to them, "This is that which Mar-Yah has spoken, 'Tomorrow is a solemn rest, a holy Sabbath to Mar-Yah. Bake that which you want to bake, and boil that which you want to boil; and all that remains over lay up for yourselves to be kept until the morning.'"
Peshitta (Syriac)	And it came to pass that on the sixth day they gathered twice as much bread, two omers for one person; and all the elders of the congregation came and told Moses. Moses said to them, This is what the LORD has said, Tomorrow is a day of holy rest, a sabbath to the LORD; bake that which you will bake today, and cook what you will cook; and that which is left over, keep it cold for yourselves until the morning.
Updated Brenton (Greek)	And it came to pass on the sixth day, they gathered double what was needed, two homers for one man; and all the chiefs of the synagogue went in and reported it to Moses. And Moses said to them, Is not this the word which the Lord spoke? To-morrow is the sabbath, a holy rest to the Lord: bake that ye will bake, and seethe that ye will seethe, and all that is over leave to be laid by for the morrow.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on the sixth day they took up twice as much of the bread, two omers for every person: and all the rulers of the people gave Moses word of it. And he said, This is what the Lord has said, Tomorrow is a day of rest, a holy Sabbath to the Lord: what has to be cooked may be cooked; and what is over, put on one side to be kept till the morning.
Easy English	On the sixth day, the Israelites picked up twice as much food. They picked up four litres for each person. Then the leaders of the people reported this to Moses. Moses said to them: 'This is what the LORD commanded you to do. He said: "Tomorrow is a special day for rest. It is a Sabbath day, for the LORD. Cook the food that you want to cook. Boil the food that you want to boil. And you can keep whatever remains, until the morning." '
Easy-to-Read Version–2006	On Friday the people gathered twice as much food—two baskets[g] for every person. So all the leaders of the people came and told this to Moses. Moses told them, "This is what the LORD said would happen. It happened because tomorrow is the Sabbath, the special day of rest to honor the LORD. You can cook all the food you need to cook for today, but save the rest of this food for tomorrow morning."
<i>The Message</i>	On the sixth day they gathered twice as much bread, about four quarts per person. Then the leaders of the company came to Moses and reported. Moses said, "This is what GOD was talking about: Tomorrow is a day of rest, a holy Sabbath to GOD. Whatever you plan to bake, bake today; and whatever you plan to boil, boil today. Then set aside the leftovers until morning."
NIRV	On the sixth day, the people gathered twice as much. It amounted to six pounds for each person. The leaders of the community came and reported that to Moses. He said to them, "Here is what the LORD commanded. He said, 'Tomorrow will be a day of rest. It will be a holy Sabbath day. It will be set apart for the LORD. So bake what you want to bake. Boil what you want to boil. Save what is left. Keep it until morning.' "
New Simplified Bible	The sixth day they gathered twice as much food, four quarts for each person. All the leaders of the congregation came and told Moses about it. (Mark 15:42) Moses said: »Jehovah has commanded that tomorrow is a holy day of rest, dedicated to God. Bake today what you want to bake and boil what you want to boil. Whatever is left should be put aside and kept for tomorrow.«

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	However, on the sixth day of the week, everyone gathered enough to have four quarts, instead of two. When the leaders reported this to Moses, he told them that the LORD had said, "Tomorrow is the Sabbath, a sacred day of rest in honor of me. So gather all you want to bake or boil, and make sure you save enough for tomorrow."
The Living Bible	On the sixth day there was twice as much as usual on the ground—four quarts instead of two; the leaders of the people came and asked Moses why this had happened. And he told them, "Because the Lord has appointed tomorrow as a day of seriousness and rest, a holy Sabbath to the Lord when we must refrain from doing our daily tasks. So cook as much as you want to today, and keep what is left for tomorrow."
New Berkeley Version	.
New Life Version	On the sixth day they gathered twice as much bread, two jars for each person. When all the leaders of the people came and told Moses, he said to them, "This is what the Lord said: 'Tomorrow is a time of rest, a holy Day of Rest to the Lord.

New Living Translation	Make ready the food you will need for today. Then put aside what is left to be kept until morning.”
	On the sixth day, they gathered twice as much as usual—four quarts [Hebrew 2 omers [4.4 liters].] for each person instead of two. Then all the leaders of the community came and asked Moses for an explanation. He told them, “This is what the LORD commanded: Tomorrow will be a day of complete rest, a holy Sabbath day set apart for the LORD. So bake or boil as much as you want today, and set aside what is left for tomorrow.”
Unlocked Dynamic Bible	On the sixth day after they started gathering it, each person was able to gather four liters, which was twice as much as they gathered on the other days. When the leaders of the people came to Moses and told him about that, Moses said to them, “This is what Yahweh has told you: Tomorrow will be a day for you to rest. It will be a day for Yahweh. So today, bake or boil what you will need for today and for tomorrow. Whatever is left this evening, you should put aside and keep it to eat tomorrow.”

Partially literal and partially paraphrased translations:

American English Bible	Then on the sixth day, they gathered twice as much as they needed... two-thirds of a bushel per person. Well, all the chiefs of their gathering thereafter came and reported all that was happening to Moses. And Moses asked: ‘Didn’t the Lord tell us that tomorrow is the Sabbath... a holy [day of] rest to Jehovah? Therefore, bake all that you can bake and boil all that you can boil, so that the leftovers can be stored for tomorrow!’
Beck’s American Translation Common English Bible	On the sixth day the people collected twice as much food as usual, two omers per person. All the chiefs of the community came and told Moses. He said to them, “This is what the LORD has said, ‘Tomorrow is a day of rest, a holy Sabbath to the LORD. Bake what you want to bake and boil what you want to boil. But you can set aside and keep all the leftovers until the next morning.’”
International Standard V New Advent (Knox) Bible	When the sixth day came, they gathered a double allowance of two gomors a head. And when this was reported to Moses by those who were in command of the people, he told them, Why, that is the direction the Lord has given us. To-morrow is the sabbath, a day of rest consecrated to the Lord; prepare all you need to prepare, cook all you need to cook, for to-day, and leave what is over for to-morrow.
Translation for Translators	On the sixth day after they started gathering it, each person was able to gather four quarts/liters, which was twice <i>as much as they gathered on the other days</i> . When the leaders of the people came to Moses/me and told him/me <i>about that</i> , Moses/I said to them, “This is what Yahweh has commanded: ‘Tomorrow will be a day for you to rest completely. It will be a day dedicated to Yahweh. So today, bake or boil what you will <i>need for today and for tomorrow</i> . Whatever is left <i>this evening</i> , you should put aside and keep it <i>to eat tomorrow</i> .’ ”.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And when every sixth day came around, they gathered a double ration of bread, two omers per person. All the tribal princes in the assembly came and told Moses about it. So he told them, "That's what the LORD said must happen. Tomorrow is the Sabbath rest day, which is holy to the LORD. Bake what you need to bake for today, and cook what you need to cook. Whatever is left over, keep it until the next morning." A special rule for a special time of the week.
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Ferrar-Fenton Bible	But when the sixth day came they collected a double quantity of bread, two homers, to each, and all the heads of families came to Moses and reported it. When he replied to them, "That is what the EVER-LIVING commanded, ' You shall rest a Holy Rest to the EVER-LIVING to-morrow. What you have to bake, bake it, and what you have to boil, boil it, and all the remainder keep by you until the morning.' "
God's Truth (Tyndale)	And the sixth day they gathered twice so much bread, two gomers for one man: and the rulers of the multitude came and told Moses. And he said unto them: this is that which the Lord has said: tomorrow is the Sabbath of the holy rest of the Lord: bake that which you will bake and fetch that you will fetch, and that which remains lay up for you, and keep it till the morning.
HCSB	On the sixth day they gathered twice as much food, four quarts [Lit <i>two omers</i>] apiece, and all the leaders of the community came and reported this to Moses. He told them, "This is what the Lord has said: 'Tomorrow is a day of complete rest, a holy Sabbath to the Lord. Bake what you want to bake, and boil what you want to boil, and set aside everything left over to be kept until morning.'"
Lexham English Bible	And when it was the sixth day, they gathered twice [as much] bread, two omers for one [person], and all the leaders of the community came and told Moses. And he said to them, "This is what Yahweh has said. Tomorrow [is] a rest period, a holy Sabbath for Yahweh. Bake what you [want to] bake, and boil what you [want to] boil. Put aside all the surplus for yourselves for safekeeping until the morning."
Urim-Thummim Version Wikipedia Bible Project	. And it was on the sixth day, and they collected secondary bread, two omer's for one. And all the leaders of the congregation came and said to Moses. And he said to them: "This is what Yahweh spoke about. Sabbath's rest day is holy for Yahweh tomorrow: that which you will bake, bake, and that which you will cook, cook, and all the surplus put aside to keep until the morning."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On the sixth day they gathered the double amount of bread, two omers each, and the leader of the people came to tell Moses. He said to them, "This is what Yahweh commanded: Tomorrow you shall rest, for that day is a Rest - or sabbath - sacred to Yahweh. The Christian Community Bible placed the end of v. 23 with v. 24.
The Heritage Bible	And it was, on the sixth day they picked up twice as much food, two omers for one <i>person</i> ; and all the princes of the congregation came, and caused it to stand out boldly to Moses. And he said to them, This is what Jehovah has spoken, The rest of the holy Sabbath to Jehovah <i>is</i> tomorrow; bake what you will bake, and boil what you will boil; and all that remains over, deposit for you to guard until the dawn.
New American Bible (2011)	On the sixth day they gathered twice as much food, two omers for each person. When all the leaders of the community came and reported this to Moses, he told them, "That is what the LORD has prescribed. Tomorrow is a day of rest, a holy sabbath of the LORD. Whatever you want to bake, bake; whatever you want to boil, boil; but whatever is left put away and keep until the morning."
New English Bible—1970	On the sixth day they gathered twice as much food, two omers each. All the chiefs of the community came and told Moses. 'This', he answered, 'is what the LORD has said: "Tomorrow is a day of sacred rest, a sabbath holy to the LORD." So bake what you want to bake now, and boil what you want to boil; put aside what remains over and keep it safe till morning.'
New Jerusalem Bible	Now, on the sixth day they collected twice the amount of food: two homer per person, and all the leaders of the community came and told Moses this. Moses replied, 'This is what Yahweh said, "Tomorrow is a day of complete rest, a Sabbath sacred to Yahweh. Bake what you want to bake, boil what you want to boil; put aside what is left over, to be kept for tomorrow."'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On the sixth day they gathered twice as much bread, two 'omers per person; and all the community leaders came and reported to Moshe. He told them, "This is what <i>ADONAI</i> has said: 'Tomorrow is a holy <i>Shabbat</i> for <i>ADONAI</i> . Bake what you want to bake; boil what you want to boil; and whatever is left over, set aside and keep for the morning.'"
Israeli Authorized Version	And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moshe. And he said unto them, This is that which YY hath said, To morrow is the rest of the holy Sabbath unto YY : bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.
<i>The Scriptures</i> 1998	And it came to be, 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 Mosheh. And he said to them, "This is what הוה has said, 'Tomorrow is a rest, a Sabbath set-apart to הוה. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until morning.' "
Tree of Life Version	On the sixth day they gathered twice as much bread, two omers for each individual. So all the leaders of the community came and informed Moses. But he said to them, "This is what <i>ADONAI</i> has said. Tomorrow is a <i>Shabbat</i> rest, a holy <i>Shabbat</i> to <i>ADONAI</i> . Bake whatever you would bake, and boil what you would boil. Store up for yourselves everything that remains, to be kept until the morning."

Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	AND IT CAME TO PASS ON THE SIXTH DAY, THEY GATHERED DOUBLE WHAT WAS NEEDED, TWO HOMERS FOR ONE MAN; AND ALL THE CHIEFS OF THE CONGREGATION WENT IN AND REPORTED IT TO MOSES. AND MOSES SAID TO THEM, "IS NOT THIS THE WORD WHICH JESUS SPOKE? TOMORROW IS THE REST, A HOLY REST TO JESUS: BAKE THAT YOU WILL BAKE, AND BOIL THAT YOU WILL BOIL, AND ALL THAT IS LEFT OVER, LAY UP FOR YOU, FOR TOMORROW."
Awful Scroll Bible	On the sixth day, they are to have collected twice the bread; two omers for each. The lifted up ones of the assembly, were to come and report it to Moses. He was to say: Jehovah is to have commanded: Tomorrow is the sabbath, being separated a sabbath to Jehovah. Yous were to bake that to be baked, and be boiling that yous were to boil. All that is to remain be laying up, even be keeping it till the morning.
Concordant Literal Version	Now it came to be on the sixth day they picked up a duplicate amount of bread, two omers for one. When all the princes of the congregation came and told it to Moses, then he said to them: This is what Yahweh has spoken, A cessation, a holy sabbath to Yahweh is tomorrow. What you are baking, bake, and what you are cooking, cook, and all the superfluity, leave it in your charge until the morning. "
exeGesés companion Bible	And so be it, on the sixth day, they glean double bread, two omers for one: and all the hierarchs of the witness come and tell Mosheh. And he says to them, This is what Yah Veh worded: tomorrow is the shabbathism of the holy shabbath to Yah Veh: bake what you bake and stew what you stew; and leave all the leftovers for you to guard until the morning.

Orthodox Jewish Bible	And it came to pass, that on yom hashishi they gathered twice as much lechem, two omers for one man; and all the nesi'im of the Edah came and told Moshe. And he said unto them, This is that which Hashem hath said, Tomorrow is a Shabbaton (day of rest), Shabbos Kodesh unto Hashem; bake that which ye will bake today, and boil that ye will boil; and that which remaineth over lay up for you for mishmeret (for keeping) until boker.
Rotherham's Emphasized B.	And it came to pass on the sixth day, that they gathered food twice as much, two omers for each one,—so all the princes of the assembly came in, and told Moses. And he said unto them—That is what Yahweh spake. The observance of a holy sabbath to Yahweh, is to-morrow,—what ye would bake, bake and what ye would boil, boil, and all that is left over, put by you to keep until the morning.

Expanded/Embellished Bibles:

The Expanded Bible	On the sixth day the people gathered twice as much food—four quarts [^L two omers] for every person. When all the leaders of the community [congregation; assembly] came and told this to Moses, he said to them, “This is what the Lord commanded [^L said], because tomorrow is the Sabbath, the Lord’s holy day of rest. Bake what you want to bake, and boil what you want to boil today. Save the rest of the food until tomorrow morning.”
Kretzmann's Commentary	Verses 22-31 The Sabbath Rest And it came to pass that on the sixth day of the week they gathered twice as much bread, two omers for one man, about five quarts per person; and all the rulers of the congregation, the princes, or leaders, of the various tribes, came. and told Moses. The strangeness of the happening caused them to wonder. And he said unto them, This is that which the Lord hath said (v. 5.), Tomorrow is the rest of the holy Sabbath unto the Lord, which up to that time had evidently not been observed. Bake that which ye will bake today, and seethe that ye will seethe; they were to prepare and eat their meals as usual; and that which remaineth over lay up for you to be kept until the morning, for use on the Sabbath-day.
The Voice	On the sixth day the people <i>went out and</i> gathered, but they came back with twice as much as usual—four quarts per person. All the leaders of the community <i>thought they needed</i> to tell Moses what had happened. Moses (to the leaders): Listen to what the Eternal commanded: Tomorrow, <i>the seventh day</i> , is to be a day of rest, a holy Sabbath dedicated to Him. Bake or boil whatever you need for today’s meals. Whatever is left over, keep it to eat tomorrow. <i>It won’t spoil.</i>

God wants His people to keep the Sabbath as a special day and to depend on Him—not their own efforts—to supply all they need.

Bible Translations with Many Footnotes:

The Complete Tanach	It came to pass on the sixth day that they gathered a double portion of bread, two omers for [each] one, and all the princes of the community came and reported [it] to Moses.
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they gathered a double portion of bread: When they measured in their tents what they had gathered, they discovered [it was] double, two omers for [each] one. The aggadic midrash, [however, explains it as] הַגֶּשֶׁם כְּחֶלֶק, unusual bread. That day it was favorably different in its aroma and its flavor (Mechilta on verse 5). [Because if it [the Torah] means only to inform us that there were two [measures], is it not written "two omers for each one"? Rather, it means “different” in flavor and aroma.]-[also from Tanchuma Buber, Beshallah 24, and Mechilta d’Rabbi Shimon ben Yochai on verse 5]

and reported [it] to Moses: They asked him, “Why is this day different from other days?” From here we can deduce that Moses had not yet told them the section regarding the Sabbath that he was commanded to tell them, [namely:] “And it will come about on the sixth day that they shall prepare, etc.” (verse 5) until they asked him this [question]. [At that point] he said to them, “That is what the Lord spoke,” (verse 23) which I was commanded to tell you. Therefore, [because Moses had waited to convey this commandment,] Scripture punished him that He said to him “How long will you refuse [to observe My commandments...]” (verse 28) and [in saying this He] did not exclude him [Moses] from the general community [of sinners]. — [from Exod. Rabbah 25:17]

So he said to them, That is what the Lord spoke, Tomorrow is a rest day, a holy Sabbath to the Lord. Bake whatever you wish to bake, and cook whatever you wish to cook, and all the rest leave over to keep until morning.

Bake whatever you wish to bake: Whatever you wish to bake in an oven, bake everything today for two days, and whatever [amount] of it you need to cook in water, cook today. [The word] בָּקַע, baking applies to bread and the expression בָּשָׂה לִי to cooked dishes.

to keep: for storage.

Kaplan Translation

When Friday came, what they gathered turned out to be a double portion of food, two omers for each person. All the leaders of the community came and reported it to Moses. [Moses] said to them, 'This is what God has said: Tomorrow is a day of rest, God's holy Sabbath. Bake what you want to bake, and cook what you want to cook [today]. Whatever you have left over, put aside carefully until morning.'

leaders

These were apparently the leaders of the tribes; see Exodus 35:27; Numbers 1:44, 2:3 ff.

Bake what you want...

Since cooking is forbidden on the Sabbath (Rashi; Ramban; see Exodus 16:5). And⁵⁹ on the sixth day they gathered twice as much food, two omers⁶⁰ per person;⁶¹ and all the leaders⁶² of the community⁶³ came and told⁶⁴ Moses. He said to them, “This is what the Lord has said: ‘Tomorrow is a time of cessation from work,⁶⁵ a holy Sabbath⁶⁶ to the Lord. Whatever you want to⁶⁷ bake, bake today;⁶⁸ whatever you want to boil, boil today; whatever is left put aside for yourselves to be kept until morning.’”

⁵⁹tn Heb “and it happened/was.”

⁶⁰tn This construction is an exception to the normal rule for the numbers 2 through 10 taking the object numbered in the plural. Here it is “two of the omer” or “the double of the omer” (see GKC 433 §134.e).

⁶¹tn Heb “for one.”

⁶²tn The word suggests “the ones lifted up” above others, and therefore the rulers or the chiefs of the people.

⁶³tn Or “congregation” (KJV, ASV, NASB, NRSV).

⁶⁴sn The meaning here is probably that these leaders, the natural heads of the families in the clans, saw that people were gathering twice as much and they reported this to Moses, perhaps afraid it would stink again (U. Cassuto, Exodus, 197).

⁶⁵tn The noun שַׁבְּתוֹן (shabbaton) has the abstract ending on it: “resting, ceasing.” The root word means “cease” from something, more than “to rest.” The Law would make it clear that they were to cease from their normal occupations and do no common work.

⁶⁶tn The technical expression is now used: שַׁבְּת־קֹדֶשׁ (shabbat-qodesh, “a holy Sabbath”) meaning a “cessation of/for holiness” for Yahweh. The rest was to be characterized by holiness.

⁶⁷tn The two verbs in these objective noun clauses are desiderative imperfects – “bake whatever you want to bake.”

⁶⁸tn The word “today” is implied from the context.

NET Bible®

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (it) (came to pass) in the sixth day, they picked up double the bread, two of the omers (for) a unit, and all the captains of the company came, and they [told] this to " Mosheh ^{Plucked out} ", and he said to them, (that) is (what) " YHWH ^{He is} " said, tomorrow is a rest day, a ceasing, a special time (for) " YHWH ^{He is} ", bake (what) you will bake, boil (what) you will boil, and [leave] (for) yourself all the exceeding (for) a charge until the morning,...
Charles Thompson OT	Now on the sixth day when they were gathering a double quantity, two gomers for every one, all the heads of the congregation came and told Moses, whereupon he said to them, Is not this what the Lord spoke, Sabbaths are a rest holy to the Lord? As for to-morrow, bake what you chuse to bake and boil what you chuse to boil and what is left lay up for to-morrow.
Context Group Version	On the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. And he said to them, This is that which YHWH has spoken, Tomorrow is a solemn rest, a special Sabbath to YHWH: bake that which you (pl) will bake, and boil that which you (pl) will boil; and all that remains over lay up for yourselves to be kept until the morning.
Modern English Version	Now on the sixth day they gathered twice as much bread, two omers [Likely about 6 pounds, or 2.8 kilograms.] per man, and then all the leaders of the congregation came and told Moses. He said to them, "This is what the LORD has said, 'Tomorrow is the Sabbath, a holy Sabbath to the LORD. Bake that which you will bake today, and boil that you will boil, and all that which remains over lay up for yourselves to be kept until the morning.' "
New American Standard B.	The Sabbath Observed Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, then he said to them, "This is what the LORD meant [Lit <i>spoke</i>]: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside [Lit <i>lay up for you</i>] to be kept until morning."
Young's Updated LT	And it comes to pass on the sixth day, they have gathered a second bread, two omers for one, and all the princes of the company come in, and declare to Moses. And he says unto them, "It is that which Jehovah has spoken of ; a rest—a holy sabbath to Jehovah— is tomorrow; that which you [all] bake, bake; and that which you [all] boil, boil; and all that is over, let rest for yourselves in charge till the morning."
The gist of this passage:	The people, as per Moses' instructions, gather twice as much manna on the 6 th day, and this is reported back to Moses by the leaders of the Israelites. Then Moses begins to explain to them the Sabbath, a day of rest, which God has spoken of.

Exodus 16:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Exodus 16:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Without a specific subject and object, the verb <i>hâyâh</i> often means <i>and it will come to be</i> , <i>and it will come to pass</i> , <i>then it came to pass</i> (with the <i>wâw</i> consecutive). It may be more idiomatically rendered <i>subsequently</i> , <i>afterwards</i> , <i>later on</i> , <i>in the course of time</i> , <i>after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
shishshîy (שִׁשִּׁי) [pronounced shish-SHEE]	<i>sixth</i>	masculine singular numeral ordinal; with the definite article	Strong's #8345 BDB #995
lâqaṭ (לָקַט) [pronounced law-BAHT]	<i>to gather, to gather up, to pick up</i>	3 rd person masculine plural, Qal imperfect	Strong's #3950 BDB #544
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536
mish ^e neh (מִשְׁנֶה) [pronounced mish ^e -NEH]	<i>double, copy, second, twice [as much]</i>	masculine singular noun with the definite article	Strong's #4932 BDB #1041

Translation: So it happened on the sixth day [that] they gathered twice [as much] bread,...

The way I read this, taking this with the next verse—Moses is giving them instructions (found in vv. 5 and 23); so that they followed those instructions in v. 22.

On the sixth day, which is Friday, they gather twice as much bread (or manna) as usual. This is because they will not gather any manna on Saturday (the Sabbath).

Exodus 16:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; masculine form	Strong's #8145 BDB #1041

My e-sword KJV+ has Strong's #8147; but this matches the spelling exactly.

Exodus 16:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōmer (עֹמֶר) [pronounced ʿOH-mer]	transliterated <i>omer</i> and refers to a <i>small drinking cup, bowl</i> and is used as a measure only in Exodus.	masculine singular noun with the definite article	Strong's #6016 BDB #771
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: ...two omers per [lit., to, for] man.

Now, they are gathering up 2 omers per person.

Now here we have some obedience of God's Word. In v. 5, this is what they were commanded to do for the Sabbath. This also shows us the extent of the miraculousness of all this. They could not gather twice as much on the other days because the manna rotted in their tent. For five days, they could not gather a double portion without the manna going bad. However, on the sixth day, it was God's command that they double up on their gathering so that they did not have to gather any food on the Sabbath (Saturday).

Applying Manna Instructions:

We have these instructions about manna; how does that relate to us today?

Let's consider sex. Mutually consensual sex of any kind is completely permissible within the confines of marriage. It does not work correctly anywhere else; in fact, sex outside of God's boundaries ruins marriages and relationships and the discovery of right man, right woman (as people have become more sexually active in the United States, the divorce rate has gone up). However, within God's confines, where marriage is the proper playing field, sex works.

Let's take another totally different illustration: Christian service. You can attend church, listen to Bible teaching, give vast quantities of your money to a church or to some worthy organization and if you are an unbeliever or if you are out of fellowship, it does not mean a thing. It counts for nothing in God's plan. However, if a Christian does the same thing while in fellowship, it is gold and precious silver to him. It can result in temporal and eternal rewards. The proper playing field for Christian service is while filled with the Spirit.

Some people reject confession of sin to God (as per 1John 1:9) because they were Christians for five years (or for twenty years) and they never confessed their sins during that time and they feel like they have done pretty darned well in the spiritual growth department. As a result, they reject God's Word when it comes to naming their sins to God.

Or they asked Jesus into their hearts and ever since, they have led a fairly moral life, and they think that they are good. But have they followed God's Word and believed in Jesus Christ? Have they trusted in His finished work upon the cross on their behalf? If they think that asking Jesus into their hearts is all that is necessary, then they are arrogant and think that they have found a way which is a little bit better than what we read in God's Word.

They are arrogant and they are depending upon their own works. Any unbeliever can clean up his life and stop drinking, stop taking drugs, stop lying and cheating, and even stop participating in acts of sex outside of marriage and his life will benefit greatly from it. His mood will improve and many people will comment about how he is such a changed person and so much better to be around. He will even be happier because he is following God's laws, to a certain extent (this is known as adhering to the laws of divine establishment). However, if he does not believe in Jesus Christ, then he will spend eternity in the lake of fire and all of his good deeds and personal reform will mean absolutely nothing when it comes to eternal things. Temporally, his life might become 100% better. But eternally, if he has not believed in Jesus Christ, he will burn. In order to live the **Christian life**, you must first be a Christian. That is the proper playing field. Believing in Jesus Christ is God's instruction to the unbeliever.

In case you do not know, the Christian drill is simple. You believe in Jesus Christ, you trust in Him and what He has done for you on the cross—He has paid for your sins, He has endured an eternity of hell for everything that you have done wrong, and all you need to do is to take it. That appropriation by faith takes all of two, three, maybe five seconds and your eternity is sewn up. Then, post-salvation, when you sin, you name your sin (s) to God. And finally, you live in God's Word. You find a pastor teacher who teaches God's Word verse-by-verse with extreme care to get it right. That is the Christian life in a nutshell. It is simple. Anyone can do it. And what is great, is that you can try this and if you don't like it, you can return to your former life. God allows you free will. You can't lose. It is just as though someone has handed you a free lottery ticket for \$18,000,000 and all you have to do is scratch off the numbers. Certainly, you can return to your \$39,000/year job if you decide that you do not like having \$18,000,000.

There is, however, one catch. When you believe in Jesus Christ, you enter into a family relationship with God. Salvation places you into Jesus Christ and you become a son of God through imputation and through the new birth. As a son of God, you are subject to divine discipline so if you chose to return to your former life of darkness, God will allow you to do that; however, He will also discipline you—and in some cases, severely. However, on the plus side, you have eternal life.

Let's get back to the narrative:

Exodus 16:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
kôl (לֹ) [pronounced koh]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
n°sîy'im (נְסִיִּים) [pronounced naw-SEEM]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural construct	Strong's #5387 BDB #672
'êdâh (עֵדָה) [pronounced gā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

Translation: All of the leaders of the congregation came in...

What appears to be the case is, the leaders of the congregation will come in and report what is happening. I believe the idea here is, to get further instructions of what to do next.

Exodus 16:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that	3 rd person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

Translation: ...and made [this] known to Moses.

The leaders came in and reported to Moses; and it appears to me that they were just telling Moses what they did on the sixth day, according to his instructions (which are found in the next verse).

The way I read this in some translations, it almost seems as if the leaders are *tattling* on the people. It could simply be that, Moses gave the instructions and the leaders were just checking in, saying what the people had done, knowing that previously, those who gathered too much ended up with a mess the next day.

Exodus 16:22 So it happened on the sixth day [that] they gathered twice [as much] bread, two omers per [lit., to, for] man. All of the leaders of the congregation came in and made [this] known to Moses. (Kukis mostly literal translation)

What appears to be the case is, the leaders are simply confirming with Moses that the people are doing is what is expected of them.

Exodus 16:22 On the sixth day, the people gathered twice as much manna, two omers per person. All of the leaders of the congregation then came before Moses and told him what this had done. (Kukis paraphrase)

So, Moses apparently commanded them to do this in v. 5, and they did it; and now the elders have come before Moses for further instructions.

Exodus 16:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
hûw' (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
ʾasher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He then said to them, “This [is] what Y^ehowah has commanded:...

The first week of collecting manna would be connected to the Sabbath—presented in this chapter for the first time in the Bible. What appears to be the case is, the mandates were given first and then they were obeyed; but it is presented here in Exodus 16 with the commands and the actions interspersed.

Moses first tells them to go out and collect twice as much manna on day six (a Friday); after telling them *not* to do this for the previous 5 days. The people did this, the leaders confirmed to Moses that the people did this. Now the leaders had come to Moses for further instructions. “We got twice as much, like you told us to do. What’s next?”

Exodus 16:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shabbâthôn (שַׁבָּתוֹן) [pronounced <i>shab-baw-THONE</i>]	<i>Sabbath observance, Sabbatism, a day of solemn rest, rest</i>	masculine singular noun	<i>Tabernacles</i> . Strong's #7677 BDB #992
shâbbath (שַׁבַּת) [pronounced <i>shawb-BAHTH</i>]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine singular construct	Strong's #7676 BDB #992
This is the first occurrence of these words in the Bible, the latter being, by far, the more common of the two (111 occurrences versus 11 ¹⁸).			
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6944 BDB #871
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^howah</i>	proper noun	Strong's #3068 BDB #217
mâchâr (מָחָר) [pronounced <i>maw-KHAWR</i>]	literally, <i>tomorrow</i> ; but figuratively it can mean <i>afterwards, in time to come, in the future, in a future time; later on, down the road</i> (chronologically speaking)	masculine singular noun; or, an adverb of time?; pausal form	Strong's #4279 BDB #563

Translation: ...'Tomorrow [will be] a rest, a holy Sabbath to Y^howah.

Moses tells them that the next day, Saturday, would become a day of rest for them, also known as a *holy Sabbath*.

This is the first mention of the Sabbath in the Bible. However, there have been nascent mentions of a 7th day of rest in Genesis. God took six days to restore the earth; but on the seventh, He rested (God rested because He was finished, not because He was tired).

Exodus 16:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84

¹⁸ These numbers vary slightly; one source gives 107 occurrences for *Shâbvath*.

Exodus 16:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever. Possibly when, whenever.</i>			
'ăphâh (אָפָה) [pronounced aw-FAW]	<i>to bake, to cook</i>	2 nd person masculine plural, Qal imperfect	Strong's #644 BDB #66
'ăphâh (אָפָה) [pronounced aw-FAW]	<i>bake, cook</i>	2 nd person masculine plural; Qal imperative	Strong's #644 BDB #66

Translation: Bake that which you [all] will bake;...

On that day, Friday, the people were to bake whatever needed to be baked. They were to prepare family meals for two days.

Exodus 16:23d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ) (or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever. Possibly when, whenever.</i>			
bâshal (בָּשַׁל) [pronounced baw-SHAHL]	<i>to cook [with fire], to bake; to ripen [with the heat of the sun]; to seethe; to boil</i>	2 nd person masculine plural, Qal imperfect	Strong's #1310 BDB #143
bâshal (בָּשַׁל) [pronounced baw-SHAHL]	<i>cook [with fire], bake; ripen [with the heat of the sun]; seethe; boil</i>	2 nd person masculine plural, Qal imperative	Strong's #1310 BDB #143

Translation: ...cook that which you [all] will cook;...

That Friday, they were to prepare and cook whatever needed preparation and cooking for Friday and for Saturday.

In some cultures, if there is a holy day of rest, the work usually done on that day might be put upon slaves. Israel did not do that. All of the work for the Sabbath was to be done the day before (they did not have slaves of their own at this time, but they would own slaves in the future).

Exodus 16:23e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'âdaph (עָדַף) [pronounced <i>aw-DAF</i>]	<i>remaining over, that which is in excess, having more (a surplus, an excess); being more</i>	Qal active participle	Strong's #5736 BDB #727
nûwach (נָוַח) [pronounced <i>NOO-ahkh</i>]	<i>set down; leave, depart from, abandon; permit to rest, allow to rest, permission to rest</i>	2 nd person masculine plural, Hiphil imperative	Strong's #5117 (and #3240) BDB #628
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e mereth (תְּרַמֶּשֶׁת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular noun	Strong's #4931 BDB #1038
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with the definite article	Strong's #1242 BDB #133

Translation: ...and whatever is left over, permit [it] to rest until tomorrow [as] an observance [or, rite].' ”

And, since they have gathered twice as much manna, there will be some remaining for Saturday. They are to allow this to remain until Saturday (previously, if there was any additional manna, it had to be thrown out—otherwise, worms would begin to grow in it and it would stink.

Exodus 16:23e ...and lay up for yourselves all that remains, to be kept until morning.” (NKJV)

My translation of v. 23e is somewhat different:

...and whatever is left over, permit [it] to rest until tomorrow [as] an observance [or, rite].’ ” (Kukis moderately literal translation)

All of this would be an observation or a rite. This is what the Hebrew people were to do from now on.

For the most part, the sons of Israel listen and obey. Their leaders report this information to Moses.

Exodus 16:23 He then said to them, “This [is] what Y^ehowah has commanded: ‘Tomorrow [will be] a rest, a holy Sabbath to Y^ehowah. Bake that which you [all] will bake; cook that which you [all] will cook; and whatever is left over, permit [it] to rest until tomorrow [as] an observance [or, rite].’ ” (Kukis mostly literal translation)

Moses is speaking to the elders, telling them that they were to prepare Friday what they would need for Friday and Saturday.

Now let’s put both of those verses together:

Exodus 16:22–23 So it happened on the sixth day [that] they gathered twice [as much] bread, two omers per [lit., to, for] man. All of the leaders of the congregation came in and made [this] known to Moses. He then said to them, “This [is] what Y^ehowah has commanded: ‘Tomorrow [will be] a rest, a holy Sabbath to Y^ehowah. Bake that which you [all] will bake; cook that which you [all] will cook; and whatever is left over, permit [it] to rest until tomorrow [as] an observance [or, rite].’ ” (Kukis mostly literal translation)

The congregation of the desert did as instructed, then their leaders came and confirmed their actions with Moses. Then Moses gave them further instructions concerning the next two days.

Exodus 16:23 Moses then said to them, “This is what Jehovah has commanded concerning the 7th day: ‘Tomorrow will be a rest, a holy Sabbath to Jehovah. Whatever needs to be baked, bake it today; whatever needs to be cooked or prepared in any way, do that today. Whatever work or preparation remains, just set it aside until tomorrow. This will be an observance or rite for you.’ ” (Kukis paraphrase)

God has told Moses to teach the people of Israel about the Sabbath day; and how they were to gather twice as much manna on Friday (and no one was to cook or gather manna on Saturday).

And so they set it down until the morning, as which commanded Moses; and it did not stink and a worm was not in it.

Exodus
16:24

They set it aside until the morning, as Moses had commanded [them]; and it did not stink and worms were not in it.

Just as Moses commanded them, they put the manna aside until the next morning, and it did not stink nor did worms infest it.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they set it down until the morning, as which commanded Moses; and it did not stink and a worm was not in it.
Targum (Onkelos)	And they laid it up till the morning, as Mosheh had instructed; and it did not corrupt, neither were there worms in it.
Targum (Pseudo-Jonathan)	And they laid it up until the morning, as Mosheh had directed them; and it did not corrupt, and no worm was in it.
Revised Douay-Rheims	And they did so as Moses had commanded, and it did not putrefy, neither was there worm found in it.

Aramaic ESV of Peshitta	They laid it up until the morning, as Mosha asked, and it did not become foul, neither was there any worm in it.
Peshitta (Syriac)	So they left over some of it till the morning, as Moses had commanded them; and it did not stink, neither was there any worm in it.
Updated Brenton (Greek)	And they left of it till the morning, as Moses commanded them; and it stank not, neither was there a worm in it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they kept it till the morning as Moses had said: and no smell came from it, and it had no worms.
Easy English	So they kept the food until the morning, as Moses had said. The food did not have a bad smell and there were no small snakes in it.
Easy-to-Read Version–2001	So the people saved the rest of the food for the next day. And none of the food spoiled. And worms did not get into any of it.
Easy-to-Read Version–2006	So the people saved the rest of the food for the next day, as Moses had commanded, and none of the food spoiled or had worms in it.
<i>The Message</i>	They set aside what was left until morning, as Moses had commanded. It didn't smell bad and there were no worms in it.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The people obeyed, and the next morning the food smelled fine and had no worms.
The Living Bible	And the next morning the food was wholesome and good, without maggots or odor.
New Berkeley Version	.
New Life Version	So they put it aside until morning, as Moses told them. And it did not become bad to eat, and there were no worms in it.
New Living Translation	So they put some aside until morning, just as Moses had commanded. And in the morning the leftover food was wholesome and good, without maggots or odor.
Unlocked Dynamic Bible	So they did what Moses told them. What was left over, they kept until the next day. It did not spoil and did not get maggots in it!

Partially literal and partially paraphrased translations:

American English Bible	[So on the sixth day], they stored the leftovers until the next morning, just as Moses told them, and it didn't stink and there weren't any worms in it.
Beck's American Translation	.
Common English Bible	So they set the leftovers aside until morning, as Moses had commanded. They didn't stink or become infested with worms.
International Standard V	So they put it away until morning, as Moses commanded, and it did not smell bad, and there were no maggots in it.
New Advent (Knox) Bible	And when they did as Moses had bidden them, they found that what they had left overnight did not corrupt or breed worms at all.
Translation for Translators	So they did what Moses/I commanded. What was left over, they kept until the next day. It did not spoil and did not get maggots in it!

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So they left it until the next morning, as Moses instructed them to do. This time, the bread did not stink, nor were any maggots found in it..
Ferrar-Fenton Bible	.

God's Truth (Tyndale)	And they laid it up till the morning as Moses bade, and it stank not, neither was there any worms therein.
Lexham English Bible	And they put it aside until the morning, as Moses had commanded, and it did not make a stench, and not a maggot was in it.
NIV, ©2011	So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it.
Urim-Thummim Version	.
Wikipedia Bible Project	And they put it aside until morning, as Moses commanded, and it did not rot, and not a crawling thing was in it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Bake today what you have to bake and boil what you have to boil, and you shall put aside what is left over to be kept till the next day." So they put it aside until morning as Moses had ordered and its smell was not foul and it was free of maggots.
The Heritage Bible	And they deposited it until the dawn, what Moses commanded, and it did not smell bad, and no maggot was in it.
New American Bible (2002)	When they put it away for the morrow, as Moses commanded, it did not become rotten or wormy.
New Jerusalem Bible	So, as Moses ordered, they put it aside for the following day, and its smell was not foul nor were there maggots in it.
Revised English Bible—1989	So they put it aside till morning as Moses had commanded, and it neither stank nor became infested with maggots.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They set it aside till morning, as Moshe had ordered; and it didn't rot or have worms.
Kaplan Translation	They put it away until [Saturday] morning, as Moses had instructed. It was not putrid, and there were no maggots in it.
<i>The Scriptures</i> 1998	.
Tree of Life Version	So they set it aside until the morning, just as Moses instructed, and it did not rot nor were there any worms.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	They were to lay it up till the morning, as Moses gave charge - is it to have stunk with a smell rising up? -
Concordant Literal Version	So they left it until the morning, just as Moses had instructed, yet it caused no stink, and no maggots came to be in it. ..- and they leave it until the morning, as Mosheh misvahs: and it neither stinks nor is any maggot therein.
Orthodox Jewish Bible	And they laid it up, saving it until boker, as Moshe commanded; and it did not stink, neither was there any infestation therein.
Rotherham's Emphasized B.	So they put it by until the morning, as Moses had commanded,—and it gave no unpleasant odour, neither was there a worm, therein.

Expanded/Embellished Bibles:

The Expanded Bible	So the people saved it until the next morning, as Moses had commanded, and none of it began to stink [spoiled] or have worms in it.
Kretzmann's Commentary	And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein, which showed that the entire matter was in the hands of God's providence.

The Voice

So the people stored *some of it* until the next morning, just as Moses had instructed. None of it spoiled, nor did it have any worms.

Bible Translations with Many Footnotes:

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they [left] him until the morning, <just as> " Mosheh ^{Plucked out} " directed, and he did not stink and maggots did not exist in him,...
Charles Thompson OT	So they left some of it till the morning as Moses commanded them and it did not become putrid, nor was there a Worm in it.
English Standard Version	So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it.
New American Standard B.	So they put it aside [Lit <i>laid it up</i>] until morning, as Moses had ordered, and it did not become foul nor was there any worm in it.
Webster's Bible Translation	And they laid it up till the morning, as Moses ordered: and it did not putrefy, neither was there any worm therein.
Young's Updated LT	And they let it rest until the morning, as Moses has commanded, and it has not stank, and a worm has not been in it.

The gist of this passage: The manna which was gathered in double amounts did not go bad on the second day.

Exodus 16:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nûwach (וּנַח) [pronounced <i>NOO-ahkh</i>]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5117 (and #3240) BDB #628
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with the definite article	Strong's #1242 BDB #133
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Exodus 16:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, ka'āsher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: They set it aside until the morning, as Moses had commanded [them];...

Previously, extra manna was to be thrown out; if not, it went bad. However, on Friday, the people of Israel were to collect and save additional manna—enough for another full day. Moses told them to do this based upon God's instructions to him.

The verb found here is the Hiphil imperfect of nûwach (נָוַח) [pronounced *NOO-ahkh*] and it means *to rest* and in the Hiphil, *to cause to rest*. It can also mean *to lay, to put down, to deposit*. In both v. 23 and 24, I have translated this *set aside*. The NKJV (which is what I use for my base text here) translates this *laid up*.

Exodus 16:24a They set it aside until the morning, as Moses had commanded [them]... (Kukis moderately literal translation)

Notice that when following God's instructions, rather than the manna going bad, as it did when too much was collected on the other days, here it remained fresh.

Exodus 16:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâ'ash (בָּאֵשׁ) [pronounced <i>baw-AHSH</i>]	<i>to make fetid; to become hateful [or, odious]; to stink, to emit [or, produce] a stench; to act wickedly and cause oneself shame, to make oneself odious</i>	3 rd person masculine singular, Hiphil perfect	Strong's #887 BDB #92

Exodus 16:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו (or ו) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
רִמָּאִה (רִמָּאִה) [pronounced <i>rim-MAW</i>]	<i>worm (s)</i>	feminine singular noun; often used in the collective sense	Strong's #7415 BDB #942
לֹא (אוּל or אֵל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
הָיָאֵה (הָיָאֵה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
ב (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: ...and it did not stink and worms were not in it.

Unlike what happened previously, there was no stinkage associated with the day-old manna; and there were no worms in it.

The way that this is all put together, this is certainly the first week that the people received manna and this is the first preparation for a Sabbath which took place.

Exodus 16:24 *They set it aside until the morning, as Moses had commanded [them]; and it did not stink and worms were not in it.* (Kukis mostly literal translation)

Moses had given them the command, so the people gathered more manna on Friday. It did not go bad.

Exodus 16:24 *Just as Moses commanded them, they put the manna aside until the next morning, and it did not stink nor did worms infest it.* (Kukis paraphrase)

So, now it is the next day, Saturday. The people have gathered twice as much manna yesterday and have eaten a day's worth yesterday. Today they have manna remaining. On previous days, if they gathered too much manna, it would become foul and filled with worms. However, today, the Sabbath, they have extra manna, and it is fine; there is nothing at all wrong with it.

It is Saturday and Moses gives further instructions to the people. This is the first Sabbath that the people of Israel will observe.

And so says Moses, “You [all] will eat it today, for a Sabbath today to Y^ehowah. Today, you [all] will not find it in the field. Six days you will gather it and in the day the seventh a Sabbath, [there] is none in it.”

Exodus
16:25–26

Moses then said, “You all will eat the remaining manna [lit., *it*] today, for today is a Sabbath to Y^ehowah. Today, you will not find it in the field. [For] six days, you [all] will gather the manna [lit., *it*], but on the seventh day, the Sabbath, [there] will be no manna in the field [lit., *(There) will be none in it*] [on the Sabbath].”

Moses then said, “You all will eat the manna which you saved today, for today is the Sabbath to Jehovah. Today, you will not find any manna out in the fields. You will gather manna for six days, but you will not gather any on the Sabbath day—there will be no manna to find on the 7th day.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses, “You [all] will eat it today, for a Sabbath today to Y ^e howah. Today, you [all] will not find it in the field. Six days you will gather it and in the day the seventh, a Sabbath, [there] is none in it.”
Targum (Onkelos)	And Mosheh said, Eat that today, for this day is Shabbath before the Lord; this day you would not find it in the field. Six days you shall collect it; but on the seventh day, the Shabbath, there will be none.
Targum (Pseudo-Jonathan)	And Mosheh said to them, Eat to-day, because this is the Sabbath day before the Lord. This day you will not find any in the feild. Six days you shall gather, but on the seventh day, which is the Sabbath, no manna will come down.
Revised Douay-Rheims	And Moses said: Eat it to day, because it is the sabbath of the Lord: to day it shall not be found in the field. Gather it six days: but on the seventh day is the sabbath of the Lord, therefore it shall not be found.
Aramaic ESV of Peshitta	Mosha said, "Eat that today, for today is a Sabbath to Mar-Yah. Today you shall not find it in the field. Six days you shall gather it, but on the seventh day is the Sabbath. In it there shall be none."
Peshitta (Syriac)	And Moses said to them, Eat it today; for today is a sabbath to the LORD; today you shall not find it in the field. Six days you shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.
Updated Brenton (Greek)	And Moses said, Eat that to-day, for to-day is a sabbath to the Lord: it shall not be found in the plain. Six days ye shall gather it, and on the seventh day is a sabbath, for there shall be none on that <i>day</i> .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, Make your meal today of what you have, for this day is a Sabbath to the Lord: today you will not get any in the fields. For six days you will get it, but on the seventh day, the Sabbath, there will not be any.
Easy English	Moses said: 'Eat it today, because this day is a Sabbath to the LORD. You will not find any food on the ground today. On six days of the week, you must pick it up from the ground. But on the 7th day of the week, there will be none of this food on the ground. That is because the 7th day is the Sabbath day.'
Easy-to-Read Version–2006	On Saturday, Moses told the people, “Today is the Sabbath, the special day of rest to honor the LORD. So none of you should be out in the fields. Eat the food you gathered yesterday. You should gather the food for six days. But the seventh day

	of the week is a day of rest—so there will not be any of the special food on the ground.”
Good News Bible (TEV)	Moses said, “Eat this today, because today is the Sabbath, a day of rest dedicated to the LORD, and you will not find any food outside the camp. You must gather food for six days, but on the seventh day, the day of rest, there will be none.”
<i>The Message</i>	Moses said, “Now eat it; this is the day, a Sabbath for GOD. You won’t find any of it on the ground today. Gather it every day for six days, but the seventh day is Sabbath; there won’t be any of it on the ground.”
Names of God Bible	“Eat it today,” Moses said, “because today is a day of worship dedicated to Yahweh . You won’t find anything on the ground today. You can gather food on six days, but on the seventh day, the day of worship, you won’t find any.”
NIRV	“Eat it today,” Moses said. “Today is a Sabbath day to honor the LORD. You won’t find any flakes on the ground today. Gather them for six days. But on the seventh day there won’t be any. It’s the Sabbath day.”

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	"You may eat the food," Moses said. "Today is the Sabbath in honor of the LORD, and there won't be any of this food on the ground today. You will find it there for the first six days of the week, but not on the Sabbath."
The Living Bible	Moses said, “This is your food for today, for today is the Sabbath to Jehovah and there will be no food on the ground today. Gather the food for six days, but the seventh is a Sabbath, and there will be none there for you on that day.”
New Berkeley Version	.
New Life Version	Moses said, “Eat it today. For today is a Day of Rest to the Lord. Today you will not find it in the field. Six days you will gather it. But on the seventh day, the Day of Rest, there will be none.”
New Living Translation	Moses said, “Eat this food today, for today is a Sabbath day dedicated to the LORD. There will be no food on the ground today. You may gather the food for six days, but the seventh day is the Sabbath. There will be no food on the ground that day.”
Unlocked Dynamic Bible	On that day, Moses said, “Eat today what you have saved from yesterday because today is a day of rest to Yahweh. Today you will not find any of that food outside. Every week, you must gather it for six days; but on the seventh day, which will be a day of rest for you, you will not find any.”

Partially literal and partially paraphrased translations:

American English Bible	[And then the next day], Moses said: 'This is what you must eat today; for since this day is a Sabbath to Jehovah, you won't find any of it out in the fields. You must collect it for six days, but because the seventh day is a Sabbath, there won't be any then.'
Beck's American Translation	.
Common English Bible	The next day Moses said, “Eat it today, because today is a Sabbath to the LORD. Today you won’t find it out in the field. Six days you will gather it. But on the seventh day, the Sabbath, there will be nothing to gather.”
International Standard V	.
New Advent (Knox) Bible	That is your food for to-day, Moses told them, because it is the Lord’s sabbath; go out to-day, and you will find nothing. You have only six days to gather it in; you will find none on the seventh, the Lord’s day of rest forbids it.
Translation for Translators	<i>On that day</i> , Moses/I said, “Eat today <i>what you have saved from yesterday</i> , because today is a day dedicated to Yahweh. Today you will not find any of that food outside. Every week, you must gather it for six days; but on the seventh day, which will be a day of rest, you will not find any.”

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses told them, "Eat this today. Today is the Sabbath of the LORD. Today you will not find it in the field. You are to pick it up for six days, but on the seventh day, the Sabbath, there won't be any."
Ferrar-Fenton Bible	Eat it to-day, for to-day is a rest to the EVER-LIVING you shall not go out into the field. You shall collect it six days, but the seventh day is a rest; you shall not do it then."
God's Truth (Tyndale)	And Moses said: that eat this day: for today it is the Lords Sabbath: today you shall find none in the field. Six days you shall gather it, for the seventh is the Sabbath: there shall be none therein.*sonne (exact spelling, sun is found in this text as sunne)
Lexham English Bible	And Moses said, "Eat it today, because today is a Sabbath for Yahweh. Today you will not find it in the field. Six days you will gather it, but on the seventh day, [the] Sabbath, it will not be [present] on it."
Unlocked Literal Bible	Moses said, "Eat that food today, for today is a day reserved as a Sabbath to honor Yahweh. Today you will not find it in the fields. You will gather it during six days, but the seventh day is the Sabbath. On the Sabbath there will be no manna."
Urim-Thummim Version	Then Moses said, eat what remains today, for this day is a Sabbath to YHWH, today you will not find it in the field. Six days you will gather it but the 7th day is the Sabbath, on that day there will be nothing
Wikipedia Bible Project	And Moses said: "Eat it today, because today is a sabbath for Yahweh: today you will not find it in the field. Six days will you will collect it, and on the seventh day it halts, of it there will not be."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Moses said, "Eat it today, for this is a day of Rest - or sabbath - in honor of Yahweh. Today you will not find it in the fields. For six days you will gather it, but on the seventh day, the Sabbath, there will be none."
The Heritage Bible	.
New American Bible (2011)	Moses then said, "Eat it today, for today is the sabbath of the LORD. Today you will not find any in the field. Six days you will gather it, but on the seventh day, the sabbath, it will not be there."
New Jerusalem Bible	'Eat it today,' Moses said, 'for today is a Sabbath for Yahweh; you will find none in the fields today. For six days you will collect it, but on the seventh day, the Sabbath, there will be none.'
Revised English Bible—1989	"Eat it today," said Moses, "because today is a sabbath of the LORD. Today you will find none outside. For six days you may gather it, but on the seventh day, the sabbath, there will be none."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe said, "Today, eat that; because today is a <i>Shabbat</i> for <i>ADONAI</i> — today you won't find it in the field. Gather it six days, but the seventh day is the <i>Shabbat</i> — on that day there won't be any."
Hebraic Roots Bible	And Moses said, Eat it today, for today is a Sabbath to YAHWEH. Today you will not find it in the field. You shall gather it six days, and on the seventh day is a sabbath; in it none shall be found.
Kaplan Translation	Moses announced, 'Eat it today, for today is God's Sabbath. You will not find [anything] in the field today. You are to gather [this food] during the six weekdays, but the seventh day is the Sabbath, and on that [day] there will not be any.'
<i>The Scriptures</i> 1998	And Mosheh said, "Eat it today, for today is a Sabbath to יהוה, today you do not find it in the field. "Gather it six days, but on the seventh day, which is the Sabbath, there is none."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID, "EAT THAT TODAY, FOR TODAY IS A REST TO JESUS. IT SHALL NOT BE FOUND IN THE FIELD. SIX DAYS YOU SHALL GATHER IT, AND ON THE SEVENTH DAY IS A REST, FOR THERE SHALL BE NONE ON THAT DAY."
Awful Scroll Bible	Moses was to say: Be eating it today, for today is a sabbath to Jehovah. Today, were you to find it in the field? -
exeGesés companion Bible	And Mosheh says, Eat that today; for today is a shabbath to Yah Veh: today you find none in the field. Six days you glean; but on the seventh day, the shabbath, none becomes.
Orthodox Jewish Bible	And Moshe said, Eat that today; for today is a Shabbos unto Hashem; today ye shall not find it in the sadeh. Sheshet yamim ye shall gather it; but on the yom hashevi'i, which is Shabbos, in it there shall be none.
Rotherham's Emphasized B.	Then said Moses—Eat ye it to-day, for a sabbath, is to-day, unto Yahweh,—to-day, ye shall not find it in the field. Six days, shall ye gather it,—but on the seventh day, a sabbath, it shall not be therein.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	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, the Sabbath, there will be none [in the field]."
The Expanded Bible	Moses told the people, "Eat ·the food you gathered yesterday [^L it today]. Today is a Sabbath, ·the Lord's day of rest [^L ...of the Lord]; you will not find any out in the field today. You should gather ·the food [^L it] for six days, but the seventh day is a Sabbath day. On that day ·there will not be any food on the ground [^L it will not be on it]."
Kretzmann's Commentary	And Moses said, Eat that today; for today is a Sabbath unto the Lord; today ye shall not find it in the field, another proof that it was not the natural manna (which in warm weather oozes out of the branches of the tarfa-tree) with which the children of Israel were dealing, but a gift from heaven, sent at the direction of God. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.
The Voice	Moses: Eat what is left over today, because today is a Sabbath to the Eternal, a <i>day of rest</i> . You will not find any of it in the field today. You are to gather it for six days, but on the seventh day (the Sabbath), none of it will be <i>on the ground</i> .

Bible Translations with Many Footnotes:

The Complete Tanach	And Moses said, Eat it today, for today is a Sabbath to the Lord; today you will not find it in the field.
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And Moses said, "Eat it today, etc.": In the morning, when they were accustomed to go out and gather, they came to ask, "Shall we go out or not?" He [Moses] said to them, "What you have in your possession eat." In the evening, they came before him again and asked him whether they could go out. He said to them, "Today is the Sabbath." He saw that they were concerned that perhaps the manna had ceased, and would no longer come down. [So] he said to them, "Today you will not find it." What is the meaning of "today"? [This implies that] today you will not find it, but tomorrow you will find it. — [from Mechilta]

Six days you shall gather it, but on the seventh day [which is the] Sabbath on it there will be none.

but on the seventh day [which is the] Sabbath: It is a Sabbath; on it [this day] there will be no manna. This verse comes only to include Yom Kippur and [the] festivals [that no manna will fall on those days as well]. — [from Mechilta]

NET Bible®

Moses said, “Eat it today, for today is a Sabbath to the Lord; today you will not find it in the area.⁶⁹ Six days you will gather it, but on the seventh day, the Sabbath, there will not be any.”

^{69tn} Heb “in the field” (so KJV, ASV, NASB, NCV, NRSV); NAB, NIV, NLT “on the ground.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and "Mosheh" ^{Plucked out} said, eat him <today>, given that <today> is a ceasing (for) "YHWH" ^{He is} , <today> you will not find him in the field, six days you will pick him up, and in the seventh day is a ceasing, he will not exist in him,...
Charles Thompson OT	Then Moses said to them, Eat it to-day, for today is the Sabbath to the Lord. It will not be found in the field. Six days you shall gather but because the Sabbaths are on the seventh day, therefore in it there will be none.
Context Group Version	And Moses said, Eat that today; for today is a Sabbath to YHWH: today you (pl) shall not find it in the field. Six days you (pl) shall gather it; but on the seventh day is the Sabbath, in it there shall be none.
New King James Version	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, the Sabbath, there will be none.”
Updated Bible Version 2.17	And Moses said, Eat that today; for today is a Sabbath to Yahweh: today you + will not find it in the field. Six days you + will gather it; but on the seventh day is the Sabbath, in it there will be none.
Young’s Updated LT	And Moses says, “Eat it to-day, for today is a sabbath to Jehovah; today you [all] find it not in the field: six days you [all] do gather it, and in the seventh day—the sabbath—in it there is none.”

The gist of this passage: Moses tells the leaders and the people that they will eat the leftovers from what they made the day before on the Sabbath. They are not to go out to collect manna on the 7th day, as there will be none available on that day, the Sabbath.

Exodus 16:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong’s #4872 BDB #602

Exodus 16:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âkal (אָכַל) [pronounced aw-KAHL]	<i>eat; dine; devour, consume, destroy; enjoy; taste; diminish, lessen, take from</i>	2 nd person masculine singular, Qal imperative; with the 3 rd person masculine singular suffix	Strong's #398 BDB #37
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: Moses then said, "You all will eat the remaining manna [lit., *it*] today,...

"You gathered additional manna," Moses says, "So today, you will eat that manna." If they did baking or cooking on the 6th day, whatever remains will be eaten on the 7th day.

Exodus 16:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâbbath (שַׁבָּת) [pronounced shawb-BAHTH]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine singular noun	Strong's #7676 BDB #992
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...for today is a Sabbath to Y^ehowah.

Saturday, the 7th day, will be considered the Sabbath day.

Sabbath is built on the verb *shâbbath* (שַׁבָּת) [pronounced shaw-BAHTH], which means *to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue*. Strong's #7676 BDB #992. This verb is found in Genesis 2:2–3 8:22 Exodus 5:5 12:15 16:30. So the noun cognate would be associated with *ceasing, resting* and *sitting*.

Now, we have all kinds of notions about a Sabbath day, as students of Scripture; but this is the first time that the sons of Israel are getting any sort of dissertation on it. This is brand new to them. To us, as students of Scripture, this is the nascent Sabbath, to be more well-defined in the near future.

Yesterday, Moses told them to gather twice as much manna for tomorrow, as tomorrow was a Sabbath. And now, the Sabbath is upon them. Moses will continue giving the people more information from God.

Exodus 16:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	2 nd person masculine plural, Qal imperfect	Strong's #4672 BDB #592
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
sâdeh (שָׂדֶה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: Today, you will not find it in the field.

"First off," Moses tells them, "if you try to collect manna, you are not going to find any. So, if you want to waste your time, go outside now and try to find some manna. You will not find any."

Again, notice that the instructions of Moses, which were probably given all at once and then repeated again for the sake of the elders. Among the people, there is some disobedience and some obedience. When recording these event, Moses is interspersing events with the instructions of God.

Exodus 16:25 Moses then said, "You all will eat the remaining manna [lit., *it*] today, for today is a Sabbath to Y^ehowah. Today, you will not find it in the field. (Kukis mostly literal translation)

The people of Israel were to gather additional manna on Friday and eat that Friday and Saturday. They would not find any manna, had they gone out that Saturday morning (no doubt, some of them did).

Exodus 16:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 16:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i>]	six	feminine form of numeral	Strong's #8337 BDB #995
yâmîym (יָמִים) [pronounced yaw-MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
lâqaṭ (לָקַט) [pronounced law-BAHT]	to gather, to gather up, to pick up	2 nd person masculine plural, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #3950 BDB #544

Translation: [For] six days, you [all] will gather the manna [lit., *it*],...

Moses gives them instructions for the next 40 years (Moses does not realize that he is instructing them for 40 years, and they don't know this either). None of them know what is going to transpire at this point, including Moses. But, when it comes to day-to-day living, for six days, they will go out each morning and gather manna, just as Moses has previously instructed them. But there will be no gathering of manna on the 7th day.

Exodus 16:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	day; time; today or this day (with a definite article); possibly immediately	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e bîy'îy (שֶׁבִּי'עִי) [pronounced <i>sh^e-bee-EE</i>]	seventh	feminine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAHTH</i>]	ceasing, resting; desisting; transliterated Sabbath	feminine singular noun	Strong's #7676 BDB #992

Translation: ...but on the seventh day, the Sabbath,...

The 7th day is different. The 7th day is the Sabbath day. That day is going to be treated differently from the other days.

The word for 7th is very similar to the word for *sabbath*. Sh^ebîyîy (שְׁבִייעִי) [pronounced *sh^e-bee-EE*] means *seventh*. Strong's #7637 BDB #988. The second word is shâbbath (שַׁבָּת) [pronounced *shawb-BAHTH*], which means *ceasing, resting; desisting*; transliterated *Sabbath*. It is a time when normal life, particularly work, ceases. Strong's #7676 BDB #992.

We actually have already covered the Doctrine of the Sabbath back in **Genesis 25** ([HTML](#)) ([PDF](#)) ([WPD](#)), so I won't repeat that here. Or see the **Genesis #201–300 lessons** ([HTML](#)) ([PDF](#)) ([WPD](#)) (Lessons #267–269). There is a great deal of overlap in these two studies. Pretty much the commentary is exactly the same. The Genesis 25 document has every Hebrew word from that chapter laid out in easy-to-follow tables (and the more you know about the Hebrew language, the easier they are to follow). If that sort of thing disturbs you (and many people are disturbed by ancient languages), then check the Genesis #201–300 lessons instead, which mention the Hebrew words now and again, but not every single one of them.

Exodus 16, the document you are viewing right now, is a chapter study. This is the most thorough of my posted lessons.

Exodus 16:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: ...[there] will be no manna in the field [lit., (There) will be none in it] [on the Sabbath]."

There will be no manna to be found on the 7th day; so there is no need to try to go out to try to find any.

Exodus 16:26 [For] six days, you [all] will gather the manna [lit., *it*], but on the seventh day, the Sabbath, [there] will be no manna in the field [lit., (There) will be none in it] [on the Sabbath]." (Kukis mostly literal translation)

If any Hebrew family decided to do it their way and look for fresh manna on a Saturday morning, they would simply not be able to find any and the family would be hungry that day. So this would happen at most once for most families.

God is doing everything possible for the people to hear His Word and believe it. Moses comes to the people with the words of God; they hear it; and whenever they disobey (which they often did), the results are fruitless.

Exodus 16:25–26 Moses then said, "You all will eat the remaining manna [lit., *it*] today, for today is a Sabbath to Y^ehowah. Today, you will not find it in the field. [For] six days, you [all] will gather the manna [lit., *it*], but on the seventh day, the Sabbath, [there] will be no manna in the field [lit., (There) will be none in it] [on the Sabbath]." (Kukis mostly literal translation)

Exodus 16:25–26 Moses then said, “You all will eat the manna which you saved today, for today is the Sabbath to Jehovah. Today, you will not find any manna out in the fields. You will gather manna for six days, but you will not gather any on the Sabbath day—there will be no manna to find on the 7th day.”

Not surprisingly, some people would not believe Moses and they would go out on the 7th day to gather manna.

And so he is in the day the seventh have gone out from the people to gather [manna] and they have not found.

Exodus
16:27

And it is on the seventh day, [some] of the people have gone out to gather [manna] but they did not find [any].

And it so happens, on the seventh day, some of the people went out anyway in order to find some manna. They were unsuccessful in their search.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in the day the seventh have gone out from the people to gather [manna] and they have not found.
Targum (Onkelos)	And it was on the seventh day that some of the people went out to gather, but they found it not.
Targum (Pseudo-Jonathan)	And it was that on the seventh day some of the wicked people went forth to gather manna, but they found none.
Revised Douay-Rheims	And the seventh day came: and some of the people going forth to gather, found none.
Aramaic ESV of Peshitta V. Alexander's Aramaic T.	. It happened on the seventh day, that some of the people went out to gather, and they found none.
Peshitta (Syriac)	And it came to pass that there went out some of the people on the seventh day to gather, and they found none.
Updated Brenton (Greek)	And it came to pass on the seventh day that some of the people went forth to gather, and found none.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But still on the seventh day some of the people went out to get it, and there was not any.
Easy English	But on the 7th day, some of the people went out to pick up food. And they did not find any.
Easy-to-Read Version–2006	On Saturday, some of the people went out to gather some of the food, but they could not find any.
NIRV	In spite of what Moses said, some of the people went out on the seventh day to gather the flakes. But they didn't find any.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. The Living Bible	A few of the Israelites did go out to look for some, but there was none. But some of the people went out anyway to gather food, even though it was the Sabbath, but there wasn't any.
New Berkeley Version	.

New Life Version	On the seventh day some of the people went out to gather it. But they found none.
New Living Translation	Some of the people went out anyway on the seventh day, but they found no food.
Unlocked Dynamic Bible	On the seventh day, some of the people went outside their tents to gather some of that food, but there was none.

Partially literal and partially paraphrased translations:

American English Bible	However, on the seventh day some of the people still went out to collect it, but they couldn't find any.
Beck's American Translation	.
Common English Bible	On the seventh day some of the people went out to gather bread, but they found nothing.
International Standard V	.
New Advent (Knox) Bible	And sure enough, when some of the people went out to gather it on the seventh day, they could find none.
Translation for Translators	On the seventh day, some of the people went outside their tents to gather some of that food, but there was none.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Now as it happened, some of the people did go out to gather the flaked substance on the seventh day, and found none.
Ferrar-Fenton Bible	Yet it happened that on the seventh day a. man went out to collect,—but he found none.
God's Truth (Tyndale)	Notwithstanding there went out of the people in the seventh day for to gather: but they found none.
NIV, ©2011	Nevertheless, some of the people went out on the seventh day to gather it, but they found none.
Urim-Thummim Version	After this there went out a few of the people on the 7th day to gather it but they found nothing.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was, on the seventh day there went out some of the people to pick up, and they found none.
New American Bible (2002)	Still, on the seventh day some of the people went out to gather it, although they did not find any.
New English Bible—1970	Some of the people did go out to gather it on the seventh day, but they found none.
New Jerusalem Bible	On the seventh day some of the people went out to collect it, but they found none.

Jewish/Hebrew Names Bibles:

The Complete Tanach	It came about that on the seventh day, [some] of the people went out to gather [manna], but they did not find [any].
<i>The Scriptures</i> 1998	.
Tree of Life Version	Yet on the seventh day, some of the people went out to gather and they found none.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND IT CAME TO PASS ON THE SEVENTH DAY THAT SOME OF THE PEOPLE WENT FORTH TO GATHER, AND FOUND NONE. †(By this disbelief, lack of faith & trust, and disobedience, did the Israelites provoke Theos in the Wilderness. See Hebrews 3-4 which declares that we must still observe/keep the Seventh Day of
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	<i>Rest and not provoke JESUS as they did in Exodus. See Psalm 95:9 to Psalm 95:11, Ex. 17:2)</i>
Awful Scroll Bible	<i>There are to have gone out of the people, on the seventh day, to collect it - are they to have come upon it? -</i>
exeGeses companion Bible	<i>And so be it, some of the people go to glean on the seventh day and they find none.</i>
Orthodox Jewish Bible	<i>And it came to pass, that there went out some from HaAm on the yom hashevi'i to gather, and they found none.</i>
Rotherham's Emphasized B.	<i>And it came to pass on the seventh day, that there went forth some of the people to gather,—but they found not.</i>

Expanded/Embellished Bibles:

The Expanded Bible	.
Kretzmann's Commentary	<i>And it came to pass that there went out some of the people on the seventh day for to gather, in the same obstinate willfulness which characterized the people throughout, and they found none.</i>
Syndein/Thieme	<i>{Always a Few Who do Not Believe or Do not Listen Carefully} And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.</i>
The Voice	<i>When the seventh day arrived, some of the people <i>ignored Moses and</i> went out to gather it anyway; but there was none <i>to gather</i>.</i>

Bible Translations with Many Footnotes:

Kaplan Translation NET Bible®	<i>Still, some people went out to gather [food] on Saturday, but they found nothing. On the seventh day some of the people went out to gather it, but they found nothing. Saturday Literally, 'the seventh day.'</i>
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Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	<i>...and (it) (came to pass) in the seventh day, they went out from the people to pick it up and they did not find it,...</i>
Concordant Literal Version	<i>And it came to be on the seventh day some of the people went forth to pick it up, and they found none.</i>
New King James Version	<i>Now it happened <i>that</i> some of the people went out on the seventh day to gather, but they found none.</i>
World English Bible	<i>On the seventh day, some of the people went out to gather, and they found none.</i>
Young's Updated LT	<i>And it comes to pass on the seventh day, some of the people have gone out to gather, and have not found.</i>

The gist of this passage:	<i>Despite clear guidelines from God, some people went out anyway to gather the manna; but there was none to be found.</i>
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Exodus 16:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e bîy'îy (שִׁבְעִי) [pronounced <i>sh^e-bee-EE</i>]	<i>seventh</i>	feminine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
yâtsâ' (אָצַיַּת) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person plural, Qal perfect	Strong's #3318 BDB #422
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
In some instances, this preposition can mean, <i>[some] from, [a portion] out of</i> .			
'am (עַם) [pronounced <i>ġahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
lâqaṭ (לָקַח) [pronounced <i>law-BAHT</i>]	<i>to gather, to gather up, to pick up</i>	Qal infinitive construct	Strong's #3950 BDB #544

Translation: And it is on the seventh day, [some] of the people have gone out to gather [manna]...

Now, when we began to study this section, we would simply think that everyone would obey the words from Moses. However, this phrase indicates that some families did their own thing. They went out and collected manna every day, Sunday through Friday; so they saw no reason trying to do things differently on Saturday.

Exodus 16:27a *Now it happened that some of the people went out on the seventh day to gather,...* (NKJV)

Moses has made it clear to gather twice as much manna that day before and not to bother going out on the Sabbath to find manna. And, there are people of Israel who decide they will ignore what Moses says and go out to find fresh manna that day.

God's mandates in this area are clearly presented by Moses. They could not be misunderstood.

Exodus 16:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person plural, Qal perfect; pausal form	Strong's #4672 BDB #592

Translation: *...but they did not find [any].*

Experience revealed to them that they would not find any manna if they searched for it on a Saturday.

They did not find any manna, just as God told them.

Exodus 16:27b *...but they found none.* (NKJV)

This verse was added so that you don't think that suddenly all of Israel began to obey God's Word. As in all groups of Christians, some obey and some do not. Some tried every way that they could think of to get around God's Word, some tried a few things, and some obeyed. There are always those who will test God's Word.

I wonder which people went out to gather on the 7th day? It seems to me that those people who disobeyed the first time, and tried to save manna for a couple days, and saw that it became spoiled and filled with worms—it is my guess that these people went out on the 7th day. "I have seen with my own eyes," one might say, "that this food will go bad on the second day." You see, some may have gone with the empirical evidence. "This is what I have seen with my own eyes." They go with the empirical evidence rather than to believe God.

Now, these same people with their own eyes may have observed that the manna they had remaining for the 7th day *looked* fine; but, they were not going to take any chances. "Maybe it looks fine, but it could be bad," some may have speculated.

God is trying to teach these people grace and about His gracious provision; and yet, they go out and try to work instead.

Exodus 16:27 And it is on the seventh day, [some] of the people have gone out to gather [manna] but they did not find [any]. (Kukis mostly literal translation)

God saw to it that no manna would be available for collecting on a Saturday. They only had manna if they saved it from the day before.

Exodus 16:27 And it so happens, on the seventh day, some of the people went out anyway in order to find some manna. They were unsuccessful in their search. (Kukis paraphrase)

At this point in the narrative, the people are being exposed to God's provision of manna and to the concept of the Sabbath together. On Friday, they were to gather double amounts of the manna and eat what they collected Friday and Saturday. Some of the Israelites followed these directions and some did not.

There is an interesting change of voice and address from v. 28 to v. 29. I made note of that below, adding in some words which allow for this change of address. Most translations did not adjust for that (with a few exceptions). What appears to be the case is, God speaks to Moses in v. 28; and then Moses takes these words of God, and continues speaking them to the people in v. 29. In the alternative, God speaks of Himself in the 2nd person in v. 29 (or God the Father speaks of the Revealed Member of the Godhead in v. 29).

And so said Y^ehowah unto Moses, "As far as when have you [all] refused to keep My commandments and My laws? See that Y^ehowah has given to you [all] the Sabbath. Upon so, He is giving to you [all] in the day the sixth bread [for] two days. Remain you [all] [each] man in his place. Will not go out a man from his place in the day the seventh."

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16:28–29

Y^ehowah then said to Moses, "How long will you [all] refuse to keep My commandments and My laws?" [Moses said this to the people and then added, "] Observe that Y^ehowah has given to you [all] the Sabbath [as a blessing]. Therefore, He gives you [all] two days' [worth of] bread on the sixth day. [Every] man must stay in his place; no man is to go out of his place on the seventh day."

Jehovah then said to Moses, "Just how long with the sons of Israel disobey My commands and My laws? Moses said this to the people and then added these words: "Don't you get that Jehovah your God has given you the Sabbath day as a blessing? Therefore, He gives you two days' worth of bread on the sixth day. Everyone of you is to remain in his place on the seventh day; do not go out looking for manna."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so said Y ^e howah unto Moses, "As far as when have you [all] refused to keep My commandments and My laws? See that Y ^e howah has given to you [all] the Sabbath. Upon so, He is giving to you [all] in the day the sixth bread [for] two days. Remain you [all] [each] man in his place. Will not go out a man from his place in the day the seventh."
Targum (Onkelos)	And the Lord said to Mosheh, How long will you be unwilling to keep My commandments and My laws? See, because the Lord hath given you the Shabbath He hath therefore given you on the sixth day the bread for two days; let every man dwell in his resting, and not go out from his place on the seventh day.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, How long will ye refuse to keep My commandments and My laws? Behold, because I have given you the Sabbath, I gave you on the sixth day bread for two days. Let every man abide in his Place, and not wander from one locality to another, beyond four yards; [Garmidee] nor let any man go forth to walk beyond two thousand yards on the seventh day;...

Revised Douay-Rheims	And the Lord said to Moses: How long will you refuse to keep my commandments, and my law? See that the Lord has given you the sabbath, and for this reason on the sixth day he gives you a double provision: let each man stay at home, and let none go forth out of his place the seventh day.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "How long do you refuse to keep my commandments and my laws? Behold, because Mar-Yah has given you the Sabbath, therefore he gives you on the sixth day the bread of two days. Everyone stay in his place. Let no one go out of his place on the seventh day."
Peshitta (Syriac)	And the LORD said to Moses, How long will 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; abide every man in his place; let no man go out of his house on the seventh day.
Updated Brenton (Greek)	And the Lord said to Moses, How long are ye unwilling to hearken to my commands and my law? See, for the Lord has given you this day as the sabbath, therefore he has given you on the sixth day the bread of two days: ye shall sit each of you in your houses; let no one go forth from his place on the seventh day.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, How long will you go against my orders and my laws? See, because the Lord has given you the Sabbath, he gives you on the sixth day bread enough for two days; let every man keep where he is; let no man go out of his place on the seventh day.
Easy English	Then the LORD spoke to Moses. He said: 'The people always refuse to obey my commands. They always refuse to do what I say! Remember that the LORD has given the Sabbath to you. That is why he gives you enough food for two days. He does this on the sixth day. Then everyone must stay at home on the 7th day. Nobody must go out on the 7th day.'
Easy-to-Read Version–2006	Then the LORD said to Moses, "How long will you people refuse to obey my commands and teachings? Look, the LORD has made the Sabbath a day of rest for you. So on Friday he will give you enough food for two days. Then, on the Sabbath, each of you should sit down and relax. Stay where you are."
Good News Bible (TEV)	Then the LORD said to Moses, "How much longer will you people refuse to obey my commands? Remember that I, the LORD, have given you a day of rest, and that is why on the sixth day I will always give you enough food for two days. Everyone is to stay where he is on the seventh day and not leave his home."
<i>The Message</i>	GOD said to Moses, "How long are you going to disobey my commands and not follow my instructions? Don't you see that GOD has given you the Sabbath? So on the sixth day he gives you bread for two days. So, each of you, stay home. Don't leave home on the seventh day."
Names of God Bible	Yahweh said to Moses, "How long will you refuse to do what I have commanded and instructed you to do? Remember: Yahweh has given you this day of worship. That's why he gives you enough food on the sixth day for two days. On the seventh day you may not leave. Everyone, stay where you are."
NIRV	Then the LORD spoke to Moses. He said, "How long will all of you refuse to obey my commands and my teachings? Keep in mind that I have given you the Sabbath day. That is why on the sixth day I give you bread for two days. Everyone must stay where they are on the seventh day. No one can go out."

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Then the LORD said, "Moses, how long will you people keep disobeying my laws and teachings? Remember that I was the one who gave you the Sabbath. That's why on the sixth day I provide enough bread for two days. Everyone is to stay home and rest on the Sabbath."
The Living Bible	"How long will these people refuse to obey?" the Lord asked Moses. "Don't they realize that I am giving them twice as much on the sixth day, so that there will be enough for two days? For the Lord has given you the seventh day as a day of Sabbath rest; stay in your tents and don't go out to pick up food from the ground that day."
New Berkeley Version	.
New Life Version	Then the Lord said to Moses, "How much longer will you go against My Word and My Laws? See, the Lord has given you the Day of Rest. This is why He gives you bread for two days on the sixth day. Every man should stay home and not leave his place on the seventh day."
New Living Translation	The LORD asked Moses, "How long will these people refuse to obey my commands and instructions? They must realize that the Sabbath is the LORD's gift to you. That is why he gives you a two-day supply on the sixth day, so there will be enough for two days. On the Sabbath day you must each stay in your place. Do not go out to pick up food on the seventh day."
Unlocked Dynamic Bible	Then Yahweh told Moses to say this to the people: "Yahweh is angry because for a long time you people have refused to do all the things that he has told you to do! Listen! Yahweh has given you a day of rest. So on the sixth day of each week, he will be giving you enough of this food for two days. Each of you should stay in his tent and do no work on the seventh day!"

Partially literal and partially paraphrased translations:

American English Bible	So the Lord said to Moses: 'How long are they going to fail to listen to My commands and [obey] My laws? Look; I've given them this day as the Sabbath, and I gave them enough bread to last for two days on the sixth day. So from now on, they must all just sit there in their homes... don't not allow anyone to leave his place on the seventh day!'
Beck's American Translation	.
International Standard V	Then the LORD asked Moses, "How long will you people [Lit. you (pl.); the Heb. lacks <i>people</i>] refuse to keep my commandments and my instructions? [Or <i>laws</i>] You see that the LORD has given you the Sabbath, and so on the sixth day he gives you food for two days. Let each person stay where he is; let no one leave his place on the seventh day."
New Advent (Knox) Bible	Hereupon the Lord said to Moses, Will you never learn to do as my law commands you? Can you not see that the sabbath is the Lord's gift to you, and if he gives you a double allowance on the sixth day, it is because you must all stay within doors, not leaving your homes, on the seventh?
Translation for Translators	Then Yahweh <i>told Moses/me to say this to the people</i> : "How long will you people refuse to do all the things that I tell you? Listen! Yahweh has given you a day of rest. So on the sixth day of each week, he will be giving you enough of this food for two days. Each of you should stay in his tent <i>and do no work</i> on the seventh day!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The LORD said to Moses, "How long are you going to refuse to follow My instructions and My laws? Look here: the LORD gave you a Sabbath, and for that reason on the sixth day He gives you a double ration of bread. Every man needs to sit where he is, and not stir from his place on the seventh day."
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Ferrar-Fenton Bible	The EVER-LIVING therefore said Until when shall I entreat them to observe My commands and laws? Let them see that the EVER-LIVING has given them the rest, for He has given to them on the sixth day bread for two days. Let each stay at his home. Let none go out from the camp on the seventh day."
God's Truth (Tyndale)	Then the Lord said unto Moses: how long shall it be, ere (until) you will keep my commandments and laws? See because the Lord has given you a Sabbath, therefore he gives you the sixth day bread for two days. Bide therefore every man at home, and let no man go out of his place the seventh day.
HCSB	Then the LORD said to Moses, "How long will you [The Hb word for you is pl, referring to the whole nation] refuse to keep My commands and instructions? Understand that the LORD has given you the Sabbath; therefore on the sixth day He will give you two days' worth of bread. Each of you stay where you are; no one is to leave his place on the seventh day."
Lexham English Bible	And Yahweh said to Moses, "How long do you refuse to keep my commands and my laws? See, because Yahweh has given to you the Sabbath, therefore he is giving to you on the sixth day bread for two days. Stay, {each in his location}; let no one go from his place on the seventh day."
NIV, ©2011	Then the LORD said to Moses, "How long will you [The Hebrew is plural] refuse to keep my commands and my instructions? Bear in mind that the LORD has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where they are on the seventh day; no one is to go out."
Urim-Thummim Version Wikipedia Bible Project	. And Yahweh said to Moses: Until now, you kept from following my commandments and my law. See that Yahweh gave to you the sabbath, for this he gave to you on the sixth day bread for two days. Go each man to his spot, each man do not go out from his place, on the seventh day.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	"Then Yahweh said to Moses, "How long will you refuse to obey my commands and my laws? Yahweh has given you this Resting Day! That is why on the sixth day he gave you bread for two days. Let everyone stay where he is, and no one go out of his place on the seventh day."
The Heritage Bible	And Jehovah said to Moses, How long do you refuse to hedge about my commandments, and my laws? See, because Jehovah has given you the Sabbath, therefore he gives you on the sixth day the food for two days; sit down, every man in his place; do not let any man go out of his place on the seventh day.
New American Bible (2011)	Then the LORD said to Moses: How long will you refuse to keep my commandments and my instructions? Take note! The LORD has given you the sabbath. That is why on the sixth day he gives you food for two days. Each of you stay where you are and let no one go out on the seventh day.
New Jerusalem Bible	Yahweh then said to Moses, 'How much longer will you refuse to obey my commandments and laws? Look, Yahweh has given you the Sabbath; this is why he gives you two days' food on the sixth day; each of you must stay in his place; on the seventh day no one may leave his home.'
Revised English Bible—1989	The LORD said to Moses, "How long will you Israelites refuse to obey my commands and instructions? You are aware the LORD has given you the sabbath, and so he gives you two days' food every sixth day. Let everyone stay where he is; no one may stir from his home on the seventh."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> said to Moshe, "How long will you refuse to observe my <i>mitzvot</i> and teachings? Look, <i>ADONAI</i> has given you the <i>Shabbat</i> . This is why he is providing bread for two days on the sixth day. Each of you, stay where you are; no one is to leave his place on the seventh day."
<i>The Scriptures</i> 1998	And הוה' said to Mosheh, "How long shall you refuse to guard My commands and My Torot ¹ ? ¹ Torot - plural of Torah, teaching. "See, because הוה' has given you the Sabbath, therefore He is giving you bread for two days on the sixth day. Let each one stay in his place, do not let anyone go out of his place on the seventh day."
Tree of Life Version	<i>ADONAI</i> said to Moses, "How long will you refuse to keep My <i>mitzvot</i> and My <i>Torah</i> ? See, <i>ADONAI</i> has given you the <i>Shabbat</i> , so on the sixth day He gives you the bread of two days. Let every man stay in his place, and let no man go out on the seventh day." So the people rested on the seventh day.

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID TO MOSES, "HOW LONG ARE YOU UNWILLING TO HEARKEN TO MY COMMANDS AND MY LAW? SEE, FOR JESUS HAS GIVEN YOU THIS DAY AS THE REST, THEREFORE HE HAS GIVEN YOU ON THE SIXTH DAY THE BREAD OF TWO DAYS: YOU SHALL SIT EACH OF YOU IN YOUR HOUSES; LET NO ONE GO FORTH FROM HIS PLACE ON THE SEVENTH DAY."
Awful Scroll Bible	Jehovah was to say, to Moses: Are they to have refused to observe my commandment and direction? - Be they perceiving: Jehovah is to have ascribed to them the sabbath, giving to them for six days, their bread for its days. Be abiding each - was a man to go out from his place on the seventh day?" -
Concordant Literal Version	Hence Yahweh said to Moses: How long will you refuse to observe My instructions and My laws? See! For Yahweh, He has given to you the sabbath; therefore He is giving to you on the sixth day bread for two days. Be seated, each man in his place; let no one go forth from his place on the seventh day.
exeGeses companion Bible	And Yah Veh says to Mosheh, How long refuse you to guard my misvoth and my torahs? See, for Yah Veh gives you the shabbath: so on the sixth day he gives you the bread of two days: sit - every man in his place, that no man go from his place on the seventh day.
Orthodox Jewish Bible	And Hashem said unto Moshe, How long refuse ye to be shomer over My mitzvot and My torot? See, that Hashem hath given you the Shabbos, therefore He giveth you on yom hashishi lechem for two days; abide ye every man in his place, let no man go out from his place on yom hashevi'i.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the LORD said to Moses, "How long do you [people] refuse to keep My commandments and My instructions (laws)? See, the LORD has given you the Sabbath; therefore He gives you the bread for two days on the sixth day. Let every man stay in his place; no man is to leave his place on the seventh day." So the people rested on the seventh day. V. 30 is included for context.
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The Expanded Bible

Then the LORD said to Moses, “How long will you people refuse to obey [keep] my commands and teachings [instructions; laws]? Look, the LORD has made the Sabbath a day of rest for you [^Lgiven to you the Sabbath]. So on the sixth day he will give you enough food for two days, but on the seventh day each of you must stay where you are. Do not go anywhere.”

Kretzmann's Commentary

And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? The people were giving a poor account of their faith in this trial of their obedience and heaping one sin upon the other. See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days. That was the explanation repeated, which included the reproof. Abide ye every man in his place, let no man go out of his place on the seventh day. That was the plain command, which permitted no evasion.

The Voice

Eternal One (to Moses): How much longer are you going to disobey My commands and instructions? Look! I have given you the Sabbath as a day of rest. That is why I give you an extra portion of food on the sixth day. Everyone should stay where they are and not go out to work on the seventh day.

Bible Translations with Many Footnotes:

The Complete Tanach

The Lord said to Moses, How long will you refuse to observe My commandments and My teachings?

How long will you refuse: It is a common proverb: Along with the thorn, the cabbage is torn. Through the wicked, the good suffer disgrace. [from B.K. 92a]

See that the Lord has given you the Sabbath. Therefore, on the sixth day, He gives you bread for two days. Let each man remain in his place; let no man leave his place on the seventh day.

See: with your own eyes that the Lord in His glory warns you about the Sabbath, for this miracle was performed every Sabbath eve, to give you bread for two days.

Let each man remain in his place: From here the Sages supported [the law of] four cubits for one who leaves the Sabbath limits [i.e., the 2,000 cubits from one's city that one is permitted to walk and no more than four cubits from one's place], three [cubits] for his body and one [cubit] to stretch his hands and feet. — [from Er. 51b]

let no man leave, etc.: These are the 2,000 cubits of the Sabbath limits (Mekhilta), but this is not explicit, for [the laws of Sabbath] limits are only Rabbinic enactments [lit., from the words of the scribes] (Sotah 30b), and the essence of the verse was stated regarding those who gathered the manna.

Kaplan Translation

The Sabbath

God told Moses [to say to the Israelites], 'How long will you refuse to keep My commandments and My law? You must realize that God has given you the Sabbath, and that is why I gave you food for two days on Friday. [On the Sabbath] every person must remain in his designated place. One may not leave his home [to gather food] on Saturday.'

designated place

This indicates that it was forbidden to leave the environs of the camp and go more than 2000 cubits away from it (Cf. Eruvin 48a; Yerushalmi, Eruvin 1:10; Mekhilta on Exodus 21:13).

to gather food

(Ibn Ezra; cf. Targum Yonathan). This is because carrying outdoors is considered a violation of the Sabbath (Eruvin 17b; cf. Numbers 15:32 f).

So the Lord said to Moses, “How long do you refuse⁷⁰ to obey my commandments and my instructions? See, because the Lord has given you the Sabbath, that is

why⁷¹ he is giving you food for two days on the sixth day. Each of you stay where you are;⁷² let no one⁷³ go out of his place on the seventh day.”

^{70tn} The verb is plural, and so it is addressed to the nation and not to Moses. The perfect tense in this sentence is the characteristic perfect, denoting action characteristic, or typical, of the past and the present.

^{71sn} Noting the rabbinic teaching that the giving of the Sabbath was a sign of God’s love – it was accomplished through the double portion on the sixth day – B. Jacob says, “God made no request unless He provided the means for its execution” (Exodus, 461).

^{72tn} Heb “remain, a man where he is.”

^{73tn} Or “Let not anyone go” (see GKC 445 §138.d).

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and "YHWH ^{He is} said to "Mosheh ^{Plucked out} , <how long> will you refuse to safeguard my directives and my teachings? see, given that "YHWH ^{He is} [had] given to you the ceasing, <therefore> he is giving to you in the sixth day the bread of two days, (each) will settle / , (each) will not go out from his area in the seventh day,...
Context Group Version	And YHWH said to Moses, How long do you (pl) refuse to keep my commandments and my laws? See, since YHWH has given you (pl) the Sabbath, therefore he gives you (pl) on the sixth day the bread of two days; stay (pl) every man in his place, let no man go out of his place on the seventh day.
New American Standard B.	Then the LORD said to Moses, “How long do you refuse to keep My commandments and My instructions [Or laws]? See, the LORD [Lit for the LORD] has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day.”
New European Version	Yahweh said to Moses, How long do you refuse to keep My commandments and My laws? Behold, because Yahweh has given you the Sabbath, therefore He gives you on the sixth day the bread of two days. Everyone stay in his place. Let no one go out of his place on the seventh day.
New King James Version	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.”
A Voice in the Wilderness	And Jehovah said to Moses, How long do you refuse to keep My commandments and My Laws? Pay attention! For Jehovah 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.
Young’s Updated LT	And Jehovah says unto Moses, “How long have you [all] refused to keep My commands, and My laws? see, because Jehovah has given to you the sabbath, therefore He is giving to you on the sixth day bread of two days; abide you [all] each in his place, no one does go out from his place on the seventh day.”

The gist of this passage: God speaks harshly to Moses about the people rejecting His mandates for their lives; explaining how He made provision for this one day of rest.

28–29

Exodus 16:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

Exodus 16:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: Y^ehowah then said to Moses,...

God is continually speaking with Moses. This does not make Moses a nutty guy. We do not know, in every case, just how this is taking place. That is, does Moses go somewhere and God speaks to him? How are these communications begun and under what circumstances? We only know some specific instances where we know the related circumstances. However, nevertheless, we have God's words, which is certainly good enough.

A few years ago (I began to write this in 2018), I saw an *Old Testament Bible* series on television, where some Hollywood types were bringing the Bible to the small screen (or, not so small, depending upon your television screen). Moses was presented as a nutball; he was très goofy in this show.¹⁹ He appeared to move about as if imaginary flies were always flying around him, and he was noticing each and every one of them. This is not who Moses was; he was not a nutcase. For the director to allow this sort of interpretation of Moses indicates to me that he understood very little of this history. Moses was aristocratic and well-trained to become the king in the Egyptian palace. He was a family man, albeit with some pressures from home put upon him from time to time. Moses had, among the people, an air of authority and intelligence when speaking to them.

Moses was a rational, well-educated, well-spoken, and a genius in many fields. He was someone whose training was utilized for at least 40 years of his life (there are times when you send some kids off to excellent schools and they end up returning as the cue ball they were when they were first sent).

Moses spoke to God. Now, today, people who have conversations with God—during which conversations they hear God's voice—are nutballs; they are looney tunes. But Moses was not.

So what's the difference? Why are people nutballs today if they claim to speak to God (and to hear God speak back); and Moses, who did speak to God (and also he heard God speak back), was not?

God has already conveyed His complete thinking to man in the **canon of Scripture** (His thinking being as complete as we need it to be in this and the next **dispensation**). At no time do you need to ask yourself, "Hmm, I wonder what God thinks about this situation." That is because, in the Bible, we are more able to find out how

¹⁹ After viewing their *Moses* for about 5 minutes, I turned the show off and did not watch any more episodes. The interpretation of Moses was just that offensive to me.

God thinks about every situation. As a result, God does not have to appear to you while you are driving around and say, “Up ahead, at the light, I want you to make a right turn.”

Is it possible that people hear other voices? Probably. But, those voices do not belong to God.

I actually have a relative who believes that he has spoken to God (when in a drugged state I would assume). However, without knowing any details about this *meeting* (the relative is not the sort of person to share this information with everyone he meets), I know that, either this took place in his imagination or a demon was allowed to make direct contact with him. It certainly was not God, because this relative has no interest in Jesus; and no understanding of Who or What Jesus is.

Exodus 16:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
’ânâh (אנא) [pronounced <i>awn-AW</i>]	<i>where; whether; with regards to time it means until when, how long, to what point</i>	adverb with the hê local	Strong's #575 BDB #33
With ‘ad, it means <i>how long, until when</i> .			
mâ’ên (מן) [pronounced <i>maw-AIN</i>]	<i>to refuse, to be unwilling; to cease, to leave off</i>	2 nd person plural, Piel perfect	Strong's #3985 BDB #549
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שמר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036
mits ^e ôwth (מוצות) [pronounced <i>mits^e-OHTH</i>]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 1 st person singular suffix	Strong's #4687 BDB #846
This is only the 2 nd reference to God's commandments in the book of Exodus (see Ex. 15:26). This word is also found once in Genesis (Gen. 26:5). There are strong similarities between these 3 passages.			
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôwrôwth (תורות) [pronounced <i>TOE-rowth</i>]	<i>instructions, doctrines; [human and divine] laws, directions, regulations, protocol; customs; transliterated Torah</i>	feminine plural noun with the 1 st person singular suffix; pausal form	Strong's #8451 and #8452 BDB #435

Translation: ...“How long will you [all] refuse to keep My commandments and My laws?”

I want you to notice that this phrase involves a 2nd person plural verb. Moses is not two or more persons; and he is not disobeying God. So, to whom is God speaking?

Despite the fact that God is speaking to Moses, you will note that everything here is in the 2nd person plural. So, the idea is, God is telling Moses, “This is what you will say to the people of Israel.” That is understood, based upon

form of the verbs. If you go back and read this, with the idea that God has said to Moses, “This is what you will say to the people, thus has said Y^ehowah, your Elohim...” then all of the verb forms and the sentence structure make perfect sense.

Throughout the Mosaic record of the plagues, you will recall that Moses, over and over again, severely edited down a complete narrative, as we would have gotten bogged down in all of the details. We do not read, “*Pharaoh said, no?*” *exclaimed God. “Well, then, this is what you will say to Aaron and he will speak to Pharaoh.” And God said thus and so to Moses; then Moses said thus and so to Aaron; and then Moses and Aaron went out and confronted Pharaoh, and they said thus and so to Pharaoh.* All of that would become quite tedious by plague #2. So, Moses took many literary shortcuts, as guided by his own sense of narrative, and as guided by God the Holy Spirit. Most of the things which were said, were only found once in the narrative (even if those things were repeated in real life). This approach allows the narrative to move right along. So, I believe the same thing is happening right here as well.

The people of Abraham, the people with Moses out in the Midian desert—many of them continue to disobey God. That is to whom this message is directed.

Exodus 16:28b ...“How long do you [all] refuse to keep My commandments and My laws? (NKJV)

Moses is not disobeying God's Laws; but many of the Hebrews are.

Refuse is in the 2nd person masculine plural so I added in [all]. I do this because there is a difference between 2nd person singular and 2nd person plural in the Hebrew, so it is often helpful to bring that into the English text. A number of translation do something like this, including the Modern Literal Version, the Context Group Version, the Lexham Bible and the Updated Bible.

Exodus 16:28 Y^ehowah then said to Moses, “How long will you [all] refuse to keep My commandments and My laws?” (Kukis mostly literal translation)

God is speaking to His people through Moses. Throughout this past month, God has given directives to the people and there is also a significant number of them who disobey Him.

Exodus 16:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	look, see, watch; behold, view, see here, listen up; observe	2 nd person masculine plural, Qal imperative	Strong's #7200 BDB #906
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Exodus 16:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAHTH</i>]	<i>ceasing, resting;</i> <i>desisting; transliterated Sabbath</i>	feminine singular noun with the definite article	Strong's #7676 BDB #992

Translation: [Moses said this to the people and then added, “] Observe that Y^ehowah has given to you [all] the Sabbath [as a blessing].

Moses represents the Hebrews to God and he represents God to the Hebrews (in this way, Moses acts as both a priest and a prophet). So far, all communication from God to the children of Israel is done through Moses. He takes God's Word seriously enough to transmit it correctly. In fact, this is why Moses had such a position of authority; because he accurately transmitted the Word of God.

This is directed to all Israel; to the entire nation. They are to obey these directives, regulations and laws as a nation.

Now, you may think, God sounds pretty harsh where some people (a few thousand or maybe tens of thousands) have disobeyed Him and gone out to look for manna—what is the big deal? What is the harm in that? Twofold answer: (1) these people have seen by great and mighty miracles that God is taking care of Israel in Egypt. Now that the people are outside of Egypt; He continues giving clear, unequivocal directions. Now, if this occurred in a vacuum, apart from these miracles, we might protest, “Give the people a chance to catch on and to obey.” But that is not the problem. They have no excuse to distrust God at this point in time, and yet, they still do. (2) The people are not supposed to spend this day, the day of rest, out working to find something. This is a complete violation of the provision of God, Who has made certain that their needs are taken care of. God is giving them time to reflect on His blessings and His might and His rest—and yet, they are filled with human works. Trying to find manna when God says, “Don’t,” that is the essence of **human viewpoint** thinking.

Application: What does this mean to us, 3600 years later? God has given them both guidelines for life and logistical grace. This is a most disobedient generation of Jews—which God reminds us of in the psalms and in the book of Hebrews—but do you know what He continues to provide them with? Logistical grace. If God provides them a rebellious generation of believers, with logistical grace, then what about us? Can we not draw the conclusion that He will provide logistical grace for us as well?

We also should understand that, even though God sounds angry here, this is simply for the benefit of the Israelites to recognize how much they have disobeyed Him. God is not petulant, furious, or arbitrary. All of what He is doing is for the benefit of the Israelites.

Exodus 16:28 Y^ehowah then said to Moses, “How long will you [all] refuse to keep My commandments and My laws?” (Kukis mostly literal translation)

At this point, God's guidance and requirements have mostly been day-to-day expectations. He will be giving the Law to Moses to this people, but we are not there yet.

Given the plural *commandments and laws*, we might ask, is the Sabbath an example of one of the several laws that God gave to Moses? Were there others, but it is used to stand in for all of them? Given what is to come, that would not make any sense.

There were several regulations associated with the Sabbath; and several associated with the gathering of manna; so my assumption would be, those are the commandments and laws to which God refers in this context.

Or, is the general disobedience of the Hebrew people the issue to God? The next verse seems to narrow the issue.

Exodus 16:29a [See! For the Lord has given you the Sabbath;...](#) (NKJV)

The subtle change of voice:

With v. 29, it appears that we have moved seamlessly from God speaking to Moses, to Moses speaking to the people. I included that change of speaker in my own translation:

[Y^ehowah then said to Moses, “How long will you \[all\] refuse to keep My commandments and My laws?”](#) (Exodus 16:28; Kukis mostly literal translation)

[\[Moses said this to the people and then added, “\] Observe that Y^ehowah has given to you \[all\] the Sabbath \[as a blessing\].](#) (Exodus 16:29a; Kukis mostly literal translation)

In v. 28, God is speaking, so it is *My commandments and My laws* (He uses 1st person personal pronouns). In v. 29, Moses is speaking, so he speaks of God in the 3rd person: *Y^ehowah has given to you [all]...*

Moses writes in this way so as to avoid including every repetitive conversation. It is not needed. And many readers would have read these two verses and not even noticed the change of voice (or they would have done the mental gymnastics in their heads, without giving it much thought).

I say this by way of preparation for the last chapters of Exodus, which will seem to be very repetitive. In one chapter, God will tell Moses to oversee the building of the Tabernacle and various pieces of furniture (where everything to be constructed is described in meticulous detail). Then, in another chapter, Moses actually oversees the building of the Tabernacle and various pieces of furniture (where everything is again described in meticulous detail).

The reason that this information appears to be repeated is, Moses is writing about these events as they take place. A person writing the book of Exodus 10 years after the fact, (or 500 years after the fact—which is what some *scholars* claim) would *never* have two chapters which seemingly describe the same thing. They would have written the chapter about God telling Moses to build the Tabernacle and its furnishings, and, at the end of the chapter, add the verse, *and Moses did what God told him to do*.

This is one of the many internal evidences which we have to indicate that Moses wrote the book of Exodus as things took place, and not years later.

Exodus 16:29a [See! For the Lord has given you the Sabbath;...](#) (NKJV)

Or, “Listen up, Y^ehowah has given you the Sabbath to observe.”

The Sabbath day is given to the people, as a blessing, as a day of rest. Instead of appreciating it and enjoying it, the people are violating the Sabbath, and making it all about their own works (in this case, spending a portion of their day trying to find manna—which God specifically told them not to).

What they are doing is looking for something that is not there. This is analogous to trying to find salvation in someone or something other than Jesus.

Exodus 16:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced ʿah]l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
Together, ʿal kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then</i> .			
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
nâthan (נָתַן) [pronounced naw-THAHN]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
shishshîy (שִׁשִּׁי) [pronounced shish-SHEE]	<i>sixth</i>	masculine singular numeral ordinal; with the definite article	Strong's #8345 BDB #995
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
yôwmayim (יוֹמַיִם) [pronounced yow-MAW-yihm]	<i>two days, a pair of days</i>	masculine dual noun	Strong's #3117 BDB #398

Translation: Therefore, He gives you [all] two days' [worth of] bread on the sixth day.

Because the people are given the Sabbath by God, God also gives them 2 days' worth of bread (that is, manna) on the sixth day, which is Friday. Therefore, they have no need to leave their homes in order to get manna on the seventh day.

Exodus 16:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (יָשַׁב) [pronounced yaw-SHAH ^h V]	<i>remain, stay; dwell, live, reside; sit</i>	2 nd person masculine plural, Qal imperative	Strong's #3427 BDB #442
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation with the 3 rd person masculine singular suffix	Strong's #8478 BDB #1065

Translation: [Every] man must stay in his place;...

"If it is Saturday," God says to the people, "then you do not go out looking for manna; you are not going to find any. Stay home."

Exodus 16:29d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mâqôwm (מִקוֹם) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4725 BDB #879
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 16:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e bîy'îy (שִׁבְעִי) [pronounced sh ^e -bee-EE]	<i>seventh</i>	feminine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

Translation: ...no man is to go out of his place on the seventh day."

God has a purpose for the 7th day; and it does not include work.

The Sabbath is to connect the idea of not working and instead attending to spiritual things. God has finished everything and there is nothing for man to do when it comes to salvation. All we can do after believing in Jesus Christ is to listen and obey. It requires nothing more. God taught salvation in many ways and the no labor (or, no works) aspect of salvation is taught in the Sabbath. It's ironic how those **religious** groups which keep the Sabbath today are those who are the most works oriented. They picked up on the Sabbath where the Hebrews left off. The Hebrews became very legalistic with regards to the Sabbath, incorporating a vast list of do's and don't's for the Sabbath, none of which are found in Scripture. They took a day of rest, a day of no work, a day devoted to God and His grace; and they transformed it into a day of legalism and works.

Man never seems to tire when it comes to distorting God's grace.

As mentioned earlier, God is speaking to Moses in v. 28; and Moses is speaking to the people in v. 29. There is no intervening text to explain that; but the change of pronouns tells us that.

Some of the less-than-literal translations adjusted for the change of voice and address, and changed it so that these would be the words God speaks to Moses (to speak to the people). The Good News Translation is an example of this: **Then the LORD said to Moses, "How much longer will you people refuse to obey my commands? Remember that I, the LORD, have given you a day of rest, and that is why on the sixth day I will always give you enough food for two days. Everyone is to stay where he is on the seventh day and not leave his home."** Notice how all the action is being done by the first person singular.

The CEV provide a similar point of view: **Then the LORD said, "Moses, how long will you people keep disobeying my laws and teachings? Remember that I was the one who gave you the Sabbath. That's why on the sixth day I provide enough bread for two days. Everyone is to stay home and rest on the Sabbath."**

I am not listing those translations as a matter of criticism. I believe that paraphrases certainly have their place in the Christian life (which is why one of my three translations is a paraphrase). A paraphrase is often a mini-commentary where some things are being subtly explained to the reader, within the paraphrase.

Exodus 16:22–28 briefly:

Now and again, we need to stop and take in the context of what we are exegeting. Here is what we have studied so far.

Exodus 16:22–23 On the sixth day they gathered twice as much bread [that is, manna], two omers each. And when all the leaders of the congregation came and told Moses, he said to them, "This is what the LORD has commanded: 'Tomorrow is a day of solemn rest, a holy Sabbath to the LORD; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.'"

Moses, on the orders of God, was teaching the people how to observe the Sabbath (which is the 7th day = Saturday). When it came to manna, they were to gather up a double portion for everyone on Friday and save that second portion for Saturday.

Exodus 16:24 So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it.

Previously when the people tried to keep manna overnight, it would go bad. However, what they gathered up on Fridays did not go bad on Saturday.

Exodus 16:25–26 Moses said, "Eat it 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 a Sabbath, there will be none."

Moses told the people to then eat this additionally gathered manna on Saturday, as there would not be any manna to be found on the Sabbath.

Exodus 16:27 On the seventh day some of the people went out to gather, but they found none.

Despite being told this, some people went out on Saturday to look for manna.

Exo 16:28 And the LORD said to Moses, "How long will you refuse to keep My commandments and My laws? (ESV; capitalized)

God speaks to Moses about this, with the intent that, whatever God said to Moses, Moses would pass this along to the people.

Exodus 16:29 [Moses said this to the people and then added, "] Observe that Y^ehowah has given to you [all] the Sabbath [as a blessing]. Therefore, He gives you [all] two days' [worth of] bread on the sixth day. [Every] man must stay in his place; no man is to go out of his place on the seventh day." (Kukis mostly literal translation)

God provided the Sabbath day as a gracious gift for all Israel. God gives them time to remember Him; but also time to recharge their batteries, so to speak; and to become spiritually prepared for the coming week.

At either v. 30 or 31, the final portion of this chapter is a postscript. That is, it was written after the fact. Joshua was second-in-command under Moses, and he appears to have been Moses' amanuensis²⁰. That is, Moses would dictate and Joshua would write. Therefore, for Joshua to add 6 or 7 verses at the end of this chapter, by way of explanation does not abrogate the concept of Scriptural inspiration (inspiration means *God-breathed*).

Although all of this was written down and preserved, most people heard it by word of mouth. That is, it was a long-time Jewish tradition for them to gather and hear the reading of the Word of God. So, we would expect Joshua, as one of the readers of Scripture, to tack on a few words of explanation after the fact—especially if some of the hearers (and readers) of these words had not experienced the events of this chapter (that is, the gathering of the manna). You see, these words would be taken by Israel out of the desert and into the new land. Children would

²⁰ An amanuensis is a person employed to write or type what another dictates or to copy what has been written by another.

be born to them in this new land and they would read these words to their children who had never experienced manna and would never taste it.

We will read all of these verses together with minimal explanation in the chapter summary once we complete this translation and explanation of them, and it will be even more clear that we are reading an addendum.

At the end of this chapter, there is some potential confusion. God will tell Moses to store up a pot of manna before the testimony. Now, if we interpret this as something which God tells him to do on the first week that manna is given, then we have a whole host of problems. Where exactly is it placed and why is God requiring this so early on, when the daily gift of manna is just beginning? A proper interpretation of the timing of the final verses of this chapter removes all questions and confusion. Exodus 16:1–29 are presented in chronological order, in the grand scheme of things, where these verses are properly placed between the end of Exodus 15 and before the beginning of Exodus 17. However, v. 30 will be a transitional verse, and vv. 30–35 actually look into Israel's future with manna. This sort of thing is done throughout Scripture. The author is covering a particular topic, and then we read a few verses to describe what happens in the future (future from the narrative at hand). This is not a crazy interpretation, as v. 35 talks about the Israelites eating manna for 40 years up to the time that they come to Canaan. In other words, my correct interpretation is, vv. 31–35 do not take place before Exodus 17 is something found in historical narratives now and again (Luke 3:19–20 are an example of this).

Anyway, the topic is manna, so the writer of this narrative looks off into the future of manna and talks about that (vv. 31–35). More than likely, this would be a postscript added by Joshua many years later. That is certainly possible, if not likely, given that Joshua will clearly write most of the final chapter of Deuteronomy.

We understand the book of Exodus to be the Word of God. I would not presume to add another few verses at the end, and pretend that it is Scripture. However, the recognition of the sacred writings as Scripture would have been a more organic process back then. When God spoke and Moses recorded His words—those are clearly and unequivocally God's words, and everyone would have understood that to be the case. But, what about this narration which occurs in between God speaking? I would suggest that, this also became recognized as the Word of God, but much later (perhaps after Moses' death; perhaps when Israel took up residence in Canaan). So, Joshua, who was probably writing most of this (as dictated by Moses), later would have seen no harm in adding 5 verses, temporarily leaving the time frame of the narrative and looking off into the future (future from the narrative at hand). What Joshua has added here (and that is an assumption that I am making) is still the Word of God. Nevertheless; I am simply presenting a more organic approach to the actual writing of these words.

I see four possible alternatives as to how and why these words were added. (1) Moses wrote the end of this passage prophetically. Certainly possible, but doubtful. (2) Moses or Joshua added these verses later. This is the simplest, most straightforward explanation. (3) A 3rd alternative is, Moses wrote this *entire* historical narrative about 40 years later, and so adding this brief tangent is easy for him to do. This third alternative also seems less likely, given that the Song of Moses had to be written and sung by all Israel within hours of God destroying the Egyptian army. Also, had Moses written this chapter at the end of his life, then does he write the remainder of the Law then as well? That doesn't really make much sense. (4) Sort of a fourth explanation is this: we have already talked about a tent which is a precursor to the Tent of Meeting. It appears as if there was some sort of holy tent used by Moses prior to the building of the Tabernacle. Placing the bread from heaven in there, for the time being, seems also like a reasonable alternative. However, v. 35 ([The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan. —ESV](#)) was clearly written some time later. So, no matter how you slice it, all or a portion of vv. 30–36 was added much later, as an explanatory postscript.

What I have written here may not make a lot of sense, as we have not yet examined these verses. In any case, pay close attention to the interpretation of this passage and see how it makes perfect sense as we continue forward:

Exodus 16:28–29 [Y^ehowah then said to Moses, “How long will you \[all\] refuse to keep My commandments and My laws?” \[Moses said this to the people and then added, “\] Observe that Y^ehowah has given to you \[all\] the](#)

Sabbath [as a blessing]. Therefore, He gives you [all] two days' [worth of] bread on the sixth day. [Every] man must stay in his place; no man is to go out of his place on the seventh day." (Kukis mostly literal translation)

Exodus 16:28–29 Jehovah then said to Moses, "Just how long with the sons of Israel disobey My commands and My laws? Moses said this to the people and then added these words: "Don't you get that Jehovah your God has given you the Sabbath day as a blessing? Therefore, He gives you two days' worth of bread on the sixth day. Everyone of you is to remain in his place on the seventh day; do not go out looking for manna." (Kukis paraphrase)

And so rest the people in the day the seventh.	Exodus 16:30	And so the people rested on the seventh day.
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And so the people typically rested on the seventh day, having gathered enough manna the day before.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so rest the people in the day the seventh.
Targum (Onkelos)	And the people reposed on the seventh day.
Targum (Pseudo-Jonathan)	...for the people shall repose on the seventh day.
Revised Douay-Rheims	And the people kept the sabbath on the seventh day.
Aramaic ESV of Peshitta	.
Peshitta (Syriac)	So the people rested on the seventh day.
Updated Brenton (Greek)	And the people kept sabbath on the seventh day.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So the people took their rest on the seventh day.
Easy English	So the people rested on the 7th day.
Easy-to-Read Version–2006	.
God's Word™	So the people never worked on the seventh day of the week.
Good News Bible (TEV)	So the people did no work on the seventh day.
The Message	So the people quit working on the seventh day.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	And so they rested on the Sabbath.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	So the people did not gather any food on the seventh day.

Partially literal and partially paraphrased translations:

American English Bible	Well thereafter, the people kept the Sabbath on the seventh day.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	So on the seventh day the people kept the sabbath rest.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So the people rested from work on the seventh day. Literally, "were ceasing."
Ferrar-Fenton Bible	So the People stayed at home on the seventh day.
Urim-Thummim Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And so the people rested on the seventh day.
The Heritage Bible	.
New American Bible (2011)	After that the people rested on the seventh day.
New English Bible—1970	And the people kept the sabbath on the seventh day.
New Jerusalem Bible	So on the seventh day the people rested.
New RSV	So the people rested on the seventh day.

Jewish/Hebrew Names Bibles:

..- and the people shabbathize on the seventh day.

<i>The Scriptures</i> 1998	So the people rested on the seventh day ¹ .
	¹ The seventh day of the week, the weekly Sabbath, was observed before the Ten Words were given on Mt. Sinai.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE PEOPLE KEPT REST ON THE SEVENTH DAY.
Awful Scroll Bible	The people were to rest on the seventh day.
Concordant Literal Version	So the people ceased on the seventh day.
Orthodox Jewish Bible	So HaAm rested on yom hashevi'i.

Expanded/Embellished Bibles:

The Expanded Bible	.
Kretzmann's Commentary	So the people rested on the seventh day; from this time the observance of the seventh day as the Sabbath dates.
The Voice	So the people <i>did as God directed and</i> rested on the seventh day.

Bible Translations with Many Footnotes:

Kaplan Translation	The people rested on Saturday. <i>rested on Saturday</i> This was the first Sabbath. It is from the manna that the Sabbath of creation became known.
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Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the people will cease in the seventh day,...
<i>Young's Literal Translation</i>	And the people rest on the seventh day,...

The gist of this passage: The sons of Israel rest on the 7th day.

Exodus 16:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâbath (שַׁבָּת) [pronounced <i>shaw-BAHTH</i>]	<i>to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue</i>	3 rd person masculine plural, Qal imperfect	Strong's #7673 BDB #991 & #992
The word for <i>Sabbath</i> appears to have been built from this verb. So far, we have found this verb in Gen. 2:2, 3 8:22 Ex. 5:5 12:15. It is the verb used when God <i>rests</i> from all His work restoring the earth.			
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
Notice the singular noun with the plural verb.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e bîyîy (שִׁבְעִי) [pronounced <i>sh^e-bee-EE</i>]	<i>seventh</i>	feminine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

Translation: *And so the people rested on the seventh day.*

We are not speaking of a specific 7th day, at this point; but after the people realized that they would not find more manna on Saturday, they stopped looking for it. Therefore, they observed the Sabbath.

God did not give the people much choice here. The only way for them to get food was to go outside and gather it; and there was never any food outside to be gathered on the Sabbath. They didn't have a regular job other than to pick up and move when God told them to, so they couldn't go to work. Therefore, they rested.

My guess is, this is the first day of rest that these people had ever had. There is no reason to think that they ever rested while they were slaves in Egypt. So this would have been quite a brand new experience for them.

Exodus 16:30 *And so the people rested on the seventh day.* (Kukis mostly literal translation)

Exodus 16:30 *And so the people typically rested on the seventh day, having gathered enough manna the day before.* (Kukis paraphrase)

Quite obviously, in my not-so-literal translation, I have added some additional text. Let me suggest to you, at this point in the narrative, Moses (or Joshua), writing about 39 years later, appends this chapter with seven verses which give us a summary view of manna.

This might be better understood if we simply jump ahead and look at v. 35: *The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan.* There is no other way to understand this verse apart from it looking off into the future. It could have been added as a gloss to the text years later (by Moses or Joshua); Moses could have written it prophetically; or Moses simply did not record this narrative until 20–40 years after it took place, and so what we read is from a simple, historical perspective. He first places this narrative into its proper place, chronologically speaking, and then follows out the topic of manna to its logical end (returning to the chronological narrative in the next chapter). I don't suggest this actually happened, as I believe Moses wrote Exodus through Deuteronomy as these events occurred. That Joshua simply added a few verses at this point makes a great deal of sense.

Clearly something like that happens in v. 35—no one can argue that. I am simply suggesting that this happens—leaving the strict chronological approach—earlier than v. 35. I illustrate this by adding a few words in v. 30. The purpose is to properly guide the reader into this manna tangent (vv. 30–36). To maintain accuracy and also to suggest that this is an addendum, we might present the less literal version of v. 30 like this: *And so the people [typically] rested on the seventh day, [having gathered enough manna the day before].* In this way, v. 30 properly closes out the narrative we have been studying, and then transitions us into the manna retrospective narrative at the same time (in vv. 31–36).

This interpretation will also help us explain some subsequent verses, which get somewhat tricky.

Chapter Outline

Charts, Graphics and Short Doctrines

A Pot of Manna Is Collected for a Permanent Memorial to God's Grace

And so called a house of Israel his name manna and he [was] like seed of coriander, white; and his taste like wafers in honey.	Exodus 16:31	The house of Israel called its name manna; it [was] white like the seed of coriander, and its taste was like honey wafers.
The house of Israel called its name manna. It was white like coriander seed and it tasted like honey wafers.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so called a house of Israel his name manna and he [was] like seed of coriander, white; and his taste like wafers in honey.
Targum (Onkelos)	And the house of Israel called the name of it Manna; and it was as the seed of Gida[11] white, and its taste was like cake broiled with honey.
Targum (Pseudo-Jonathan)	And the house of Israel called the name of it Manna; and it was like the seed of coriander, [Kusebar] white, and the taste of it like preparations of honey. [JERUSALEM. Like the seed of coriander, and the taste of it like confections of honey.]
Revised Douay-Rheims	And the house of Israel called the name thereof Manna: and it was like coriander seed white, and the taste thereof like to flour with honey.
Aramaic ESV of Peshitta	The house of Yisrael called its name Manna, and it was like coriander seed, white; and its taste was like wafers with honey.

Peshitta (Syriac)	And the children of Israel called the name thereof manna; and it was like coriander seed, white; and the taste of it was like honeycomb.
Updated Brenton (Greek)	And the children of Israel called the name of it Man; and it was as white coriander seed, and the taste of it as a wafer with honey.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And this bread was named manna by Israel: it was white, like a grain seed, and its taste was like cakes made with honey.
Easy English	Now the Israelites called the special food 'manna'. It was white, like coriander seed. When they tasted the manna, it was like thin pieces of bread with honey in it. I 'Coriander' is a food plant. People use the seeds to make food taste good.
Easy-to-Read Version–2006	The people called the special food “manna. [This name is like the Hebrew phrase in verse 15 meaning “What is that?”] It was like small white coriander seeds and tasted like thin cakes made with honey.
God's Word™	The Israelites called the food manna. It was like coriander seeds. It was white and tasted like wafers made with honey.
Good News Bible (TEV)	The people of Israel called the food manna. [This word sounds like the Hebrew for “what is it?” (see verse 15).] It was like a small white seed, and tasted like thin cakes made with honey.
The Message	The Israelites named it manna (What is it?). It looked like coriander seed, whitish. And it tasted like a cracker with honey.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The Israelites called the bread manna. It was white like coriander seed and delicious as wafers made with honey.
The Living Bible	And the food became known as “manna” (meaning “What is it?”); it was white, like coriander seed, and flat, and tasted like honey bread.
New Berkeley Version	.
New Life Version	The people of Israel called it bread from heaven. It was like coriander seed, white, and tasted like bread made with honey.
New Living Translation	.
Unlocked Dynamic Bible	The Israelite people called this food ‘manna,’ which sounds like the Hebrew word that means ‘what is it?’ It looked white, like the color of coriander seeds, and it tasted like thin wafers made with honey.

Partially literal and partially paraphrased translations:

American English Bible	The children of IsraEl called this [food], manna. It looked like white coriander seeds and tasted like crackers and honey.
Beck's American Translation	.
New Advent (Knox) Bible	This food, which the Israelites called Mán, was white in colour and looked like coriander seed; its taste was like that of flour mixed with honey.
Translation for Translators	The Israeli people called this food manna, <i>which sounds like the words in their language that mean “what is it?”</i> It looked like small seeds <i>called</i> coriander, but it was white, and it tasted like thin wafers/biscuits made with honey.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The house of Israel gave this substance the name manna. It was like coriander seed, and colored white, and tasted like honey cakes.
Ferrar-Fenton Bible	Thus the House of Israel called it "Man," ¹ and it was like a seed of coriander, white; and the taste of it like cakes and honey. ¹ "What is it?" —F. F.
HCSB	The house of Israel named the substance manna. [= what?; Ex 16:15] It resembled coriander seed, was white, and tasted like wafers made with honey.
Lexham English Bible	And the house of Israel called its name "manna." And it [was] like coriander seed, white, and its taste [was] like a wafer with honey.
Unlocked Literal Bible	The people of Israel called that food "manna." It was white like coriander seed, and its taste was like wafers made with honey.
Urim-Thummim Version	The House of Israel called the name of it Manna, and it was like coriander seed, white, and the taste of it was like waffles made with honey.
Wikipedia Bible Project	And the house of Israel called it "Man" (Manna/Aramaic-y What) and it is like a white Gad seed, and its taste as wafers coated in honey.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the house of Israel called its name manna, and it was like coriander seed, white; and its taste like wafers of honey.
New American Bible (2011)	The house of Israel named this food manna. [Nm 11:7] It was like coriander seed,* white, and it tasted like wafers made with honey. The Hebrew word, rendered as manna, is really the relative pronoun what expressed in the interrogative form. Thus the literal meaning of manna is "what's-its-name." Manna literally means "what is it?" * [16:31] Coriander seed: small, round, aromatic seeds of bright brown color; the comparison, therefore, refers merely to the size and shape, not to the taste or color of the manna.
New Jerusalem Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The people called the food <i>man</i> . It was like coriander seed, white; and it tasted like honey cakes.
exeGeses companion Bible	And the house of Yisra El calls its name Manna: and it is as coriander seed, white; and its taste, as wafers with honey.
The Scriptures 1998	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE CHILDREN OF ISRAEL CALLED THE NAME OF IT "MAN" (<i>Manna</i>) AND IT WAS AS WHITE CORIANDER SEED, AND THE TASTE OF IT AS A WAFER WITH HONEY. †("Man" was a Paleo-Hebrew, Greek, word for "What is it?" It is NOT the same word that is translated as "man" when referring to males & mankind)
Awful Scroll Bible	(The house of Isra-el was to call its name manna, being as coriander seed and white, and it tastes like wafers with honey.)
Orthodox Jewish Bible	And Bais Yisroel called the shem thereof Manna; and it was like coriander seed, lavan (white); and the taste of it was like flat cakes fried in devash.
Rotherham's Emphasized B.	And the house of Israel called the name thereof Manna,—and the same, was like coriander seed white, and the taste thereof, like flat-cake with honey,...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The house of Israel called the bread manna; it was like coriander seed, white, and it tasted like flat pastry (wafers) made with honey.
The Expanded Bible	The people [^L house] of Israel called the food manna [^C based on the Hebrew phrase, "What is it?"; 16:15]. It was like small white seeds [^L coriander seeds, white] and tasted like wafers made with honey.
Kretzmann's Commentary	And the house of Israel called the name thereof, of the miraculous bread, manna; and it was like coriander seed, white, small, round kernels of dull white or yellowish green color; and the taste of it was like wafers made with honey. Cf Num. 11:7-8. It could be ground in a hand-mill, crushed in a mortar, cooked by baking or boiling, made into cakes or bread, and tasted like baked food. It is referred to Psalm 78:24; Psalm 105:40; John 6:31-41.
Syngein/Thieme	And the house of Israel called the name thereof Manna and it was like coriander seed, white; and the taste of it was like wafers made with honey. {Note: This is the description of manna of the people who were positive to God and His Word.}
The Voice	The community of Israel decided to name this <i>mysterious substance</i> "manna" (which means, " <i>What is it?</i> "). It was white like a coriander seed, and it tasted sweet like honey wafers.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>The house of Israel named it manna, and it was like coriander seed, [it was] white, and it tasted like a wafer with honey.</p> <p>and it was like coriander seed, [it was] white: Heb. אַתְּ, an herb named coliyandre [in Old French]. Its seed is round but it is not white. The manna, however, was white, and it is not compared to coriander seed except for its roundness. It was like coriander seed, and it was white (Yoma 75a).</p> <p>like a wafer: Dough that is fried in honey, and it is called "iskeritin" in the language of the Mishnah (Challah 1:4), and that is the translation of Onkelos.</p>
International Standard V	<p>The Israelis named it^p "manna".^q It was white like coriander seed, and tasted like a wafer made with honey.</p> <p>^p 16:31 Lit. called its name</p> <p>^q 16:31 Manna sounds like the Heb. term What is it?; cf. vs. 15</p>
Kaplan Translation	<p>The family of Israel called [the food] manna. It looked like coriander seed, [except that it was] white. It tasted like a honey doughnut.</p> <p>family of Israel</p> <p>Or, literally, 'the house of Israel.' Some say that this designates the women (Hirsch; Targum Yonathan, Mekhilta, Rashi, on Exodus 19:3).</p> <p>manna</p> <p>Man in Hebrew. See note on Exodus 16:15.</p> <p>coriander</p> <p>(Rashi; Saadia; Ibn Janach; Ibn Ezra). Coriander is an old world herb, Coriandrum sativum of the carrot family. Its aromatic black seeds are used for seasoning. Others translate gad here to denote mustard seed (Ibn Ezra; cf. Sekhel Tov).</p> <p>except that...</p> <p>(Rashi; Mekhilta; Radak, Sherashim). It looked like mother of pearl (Yoma 75a). See Numbers 11:7.</p> <p>doughnut</p> <p>(Me'am Loez, Bilmuelos in Ladino) or pancake (Saadia; Ibn Janach; Abarbanel). Talmudic sources state that tzefichath was made from a poured batter rather than a dough (Makhshirin 5:9, Rashi, Bertenoro ad loc.; Rash on Challah 1:4; Sekhel</p>

Tov). Others, 'like dough prepared with honey' (Rashi), or 'honey wafers' (Saadia; Ibn Ezra; Septuagint). From other sources, however, it appears that tzefichath denotes a honeycomb (Rashi, Sotah 48b, s.v. Ha-tzefichath; Shabbath 43b, Betza 36a, s.v. Sh'tey Challoth). See Wisdom of Solomon 15:20,21.

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The house of Israel⁷⁴ called its name "manna."⁷⁵ It was like coriander seed and was white, and it tasted⁷⁶ like wafers with honey.

^{74sn} The name "house of Israel" is unusual in this context.

^{75tn} Hebrew מן (man).

^{76tn} Heb "like seed of coriander, white, its taste was."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the house of "Yisra'el" ^{He turns El aside} called out his title "Mahn" ^{share} , and he was like the seed of a coriander, it was white, and his flavor was like a wafer in honey,...
Concordant Literal Version	The sons of Israel called its name Manna. It was as a seed of white coriander and its taste as cakes with honey.
Context Group Version	And the house of Israel called the name Manna {"Manna" means "what it it? "}: and it was like coriander seed, white; and the taste of it was like wafers [made] with honey.
English Standard Version	Now the house of Israel called its name manna. It was like coriander seed, white, and the taste of it was like wafers made with honey.
New King James Version	And the house of Israel called its name Manna [Lit. <i>What?</i> Ex. 16:15]. And it was like white coriander seed, and the taste of it was like wafers made with honey. ..and the house of Israel call its name Manna, and it is as coriander seed, white; and its taste is as a cake with honey.

The gist of this passage: The people call this sweet meal *manna*; and it is described here.

Exodus 16:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine plural, Qal imperfect	Strong's #7121 BDB #894
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84

Exodus 16:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
mân (מַן) [pronounced mawn]	<i>what, whatness, what is it; sometimes transliterated, manna</i>	masculine singular noun; called an interrogative by Owens; but context actually determines what part of speech that it is	Strong's #4478 BDB #577

Translation: The house of Israel called its name manna;...

I have been calling this stuff manna from the beginning. However, in the context of Exodus, this is the first time this name is used (in fact, in the entire book of Exodus, the word *manna* is only found in vv. 30–35²¹). So, at some historic point after v. 29 (we don't know when exactly), the Hebrew people coined a name for this bread from heaven—*manna*.

At first, the Hebrew people called it mân (מַן) [pronounced mawn], which means *what, what is it?* However, for whatever reason, that has come down to us as *manna*.

Exodus 16:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
zera' (זֶרַע) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular construct	Strong's #2233 BDB #282
gad (גַּד) [pronounced gahd]	<i>from, cutting, furrowing; translated, coriander</i>	masculine singular noun	Strong's #1409 BDB #151
This refers to the plant of the seed which resembles manna.			
lâbân (לָבָן) [pronounced law ^b -VAWN]	<i>white; pale; pale color</i>	masculine singular adjective	Strong's #3836 BDB #526

²¹ The word *manna* will be found in subsequent books.

Translation: ...it [was] white like the seed of coriander,...

Manna had a color similar to this seed. I assume this is an off white color.

Exodus 16:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭa'am (טעם) [pronounced TAH-gahm]	<i>taste, flavor of food; taste [in the sense of personal judgment], discretion; sentence of a king, a royal decree, behavior</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2940 BDB #381
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
tsappîychith (צפֿיִּיֶּחִית) [pronounced tsap-pee-KHEETH]	<i>flat thin cake, wafer</i>	feminine singular noun	Strong's #6838 BDB #860
b ^e (בּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
d ^e bash (דְּבַשׁ) [pronounced d ^{eb} -VAHSH]	<i>honey</i>	masculine singular noun	Strong's #1706 BDB #185

Barnes suggests that this word is also used for a grape product, wherein grapes are boiled down to the consistency of molasses and used as an article of food (I guess it is kind of like an unsweetened jam). At the time that he wrote, he said that $\frac{2}{3}$ ^{ths} of the grapes in Syria were used to make this food, which is called, by the Arabs *dibs*. You will note that the spelling is similar enough to consider these words equivalent.

Translation: ...and its taste was like honey wafers.

Its taste was like a honey wafer.

As we have seen, there are many differing opinions as to the actual composition of manna. We do not know if this was a natural product or whether it was a divine food substitute. It was certainly nutritious, tasty and versatile.

Speaking of this, why was manna given only daily? Why could they only gather enough for one day? Why was God so strict on these laws, which have only to do with getting breakfast and dinner?

What I tend to do in developing a doctrine is overkill, so I will also attempt to break this down to the most basic and pertinent points below. The links will take you to the complete [Doctrine of Manna](#).
([HTML](#)) ([PDF](#)) ([WPD](#)).

The Abbreviated Doctrine of Manna

1. The name *manna* appears to be derived from the Hebrew phrase *what is it?* There is some disagreement here, including the suggestion that this is actually an Egyptian word, however the Bible reads: *They said to one another, mân hûw` [or, manna; or, what is it?], for they did not know what it was* (Exodus 16:15b). The Greek noun, manna (μάννα) [pronounced *MAHN-nah*], is simply a transliteration from the Hebrew (more or less). Clearly, our word *manna* comes directly from the Greek, which we transliterate into English.
2. The Israelites, early in their march toward the Land of Promise, began to complain about a lack of food. Their approach, unfortunately, was often one of anger when they did not like the way things were going. Therefore, they complained and they even threatened Moses and Aaron. Also, while attempting to bully Moses and Aaron, they reminisced about how wonderful their lives used to be as slaves in Egypt (they forget to mention the *slave* part in their remembrances). God, in His grace, instead of striking them dead, began to provide food for the Israelites in the form of manna.
 - 1) Manna appeared to fall from the sky almost as a morning mist.
 - 2) The Israelites would then go out and gather the manna up. They were told to gather just enough for one day (and they were even told the approximate amount to gather). If they gathered too much, it spoiled before the next day.
 - 3) On the day before the Sabbath, the Israelites would gather enough manna for two days, so that they would not have to gather manna on the Sabbath. This extra manna did not spoil.
 - 4) Whenever they stopped for awhile, or whenever they moved out in this direction or that, the manna continued to follow them, from Mount Sinai all the way up to east of the Jordan River, and all places in between.
3. What seems to be the case is, there is a strange mixture between the natural and the supernatural. that is, there does appear to be a manna-like substance produced in that area, from a particular tree, with many of the same characteristics of manna. However, approximately 600–700 lbs. of this is produced a year in this area, where the Hebrews required much more than that each day. Fausset²² lists these differences: Manna differs from this natural honey-like substance in the following ways:
 - 1) Manna was found not under the tamarisk, but on the surface of the wilderness, after the morning dew had disappeared.
 - 2) The quantity gathered in a single day exceeded the present produce of a year.
 - 3) It ceased on the Sabbath.
 - 4) Its properties were distinct; it could be ground and baked as meal, it was not a mere condiment but nutritious as bread.
 - 5) It was found not merely where it still is, but Israel's whole way to Canaan (and not merely for a month or two each year, but all the year round). That is, the manna actually followed Israel where Israel marched.

²² Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Manna.

The Abbreviated Doctrine of Manna

4. Fausset²³ also points out the miracle of manna and how it has all the conditions and characteristics of divine interpositions.
 - 1) Manna was a necessity, for Israel could not otherwise have been sustained in the wilderness without it.
 - 2) Manna had a divine purpose, namely to preserve God's peculiar people on which His whole providential government and man's salvation depended.
 - 3) There is still this strange harmony between the natural and the supernatural; God fed them, not with the food of other regions, but with that of the district. Let me add to this that, even though the tremendous production of manna occurred 6 out of 7 days for nearly 40 years, and that such a thing has never occurred before or since, this does not mean that God did not, in some phenomenal way, bring together a huge series of unrecorded events which resulted in such an amazing production of manna. We can, at best, speculate as to its true nature.
5. It appears as though the manna of the Bible is more versatile than what may be its contemporary, natural counterpart. That is, it could be baked or boiled, ground into some sort of a powder or beaten in a mortar.²⁴
6. The Bible describes manna: as “a small round thing,” like the “hoar-frost on the ground,” and “like coriander seed,” “of the colour of bdellium,” and in taste “like wafers made with honey.”
7. The word *manna* is found in the following Old Testament passages: Exodus 16:31, 33, 35 Numbers 11:6, 7, 9 Deuteronomy 8:3, 16 Joshua 5:12 Nehemiah 9:20 Psalm 78:24
 - 1) In Exodus 16, we have the first historical occurrence of manna. Also included here are the rules which God set up for the gathering of manna.
 - 2) In Num. 11, the people complain of living on a diet of manna alone, and they turn against Moses. All they had to do is go to Moses, say that they are tired of eating manna only, and God would have provided vegetables and meat and fruits. They did not need to bitch, moan, whine and complain. God was aware of their needs and willing to provide for their needs.
 - 3) In Deuteronomy, Moses teaches this new generation of Israelites, the Generation of Promise, how their time in the desert illustrates spiritual truths (Moses also taught them the Law). One of the things which he said about manna was: *And God humbled you, and allowed you to hunger, and He fed you with manna, which you knew not, neither did your fathers know; that He might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of the LORD does man live* (Deuteronomy 8:3).
 - 4) The passage in Joshua simply records when the manna stopped—when Israel entered into the Land of Promise.
 - 5) Psalm 78 tells how God provided for the needs of Israel every step of the way.
 - 6) Psalm 105 speaks of God's provision for the children of Israel, which includes manna from heaven. This is a relatively long psalm (45 verses), which gives us a sweeping view of God's involvement with Israel from Abraham to the fulfillment of the Abrahamic covenant (which is still yet future).
 - 7) Nehemiah recalls God's provision for Israel in the desert, so that the people with him could learn to depend upon God as well.

²³ Ibid.

²⁴ I took this directly from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Manna. His description came straight from the Bible.

The Abbreviated Doctrine of Manna

8. The word *manna* is found in the following New Testament passages: John 6:31, 49, 58 Hebrews 9:4 Revelation 2:17. It is also spoken of in Psalm 105 Matthew 4 1Corinthians 10, but the word *manna* is not used.
 - 1) In Matthew 4:4, Jesus is being tempted by Satan, and He quotes from Deuteronomy 8:3, that **man should not live by bread alone, but by every word that proceeds from the mouth of God**. This is a point of doctrine which Moses made, using God's provision of manna in the desert as a backdrop.
 - 2) In John 6, Jesus presents Himself as the Bread from Heaven, sent by God, so that anyone who eats of His body (which is metaphorical for, *believes in Him*) will live forever.
 - 3) 1Corinthians 10 uses complaining Israel as an illustration of what *not* to do. Paul tells the Corinthians of how much God had provided for Israel, calling manna spiritual food; and how Israel failed to appropriate God's full and complete blessing because of their emotions and mental attitude.
 - 4) Hebrews 9:4 tells us what was kept in the Ark of God, something which is not clearly in the Old Testament (we know the tables of the Law were placed there and, it seems to be implied, that the pot of manna was placed there; but Aaron's rod that budded is first told to *us* in Hebrews 9:4).
 - 5) Finally, in Revelation 3:12–17, our Lord speaks to the church at Pergamum, and how they are located where Satan has set up his headquarters. He speaks of how they are teaching some false doctrine, and He warns them that He could come against them (the sin unto death). He promises that, for those who remain faithful, He will give them the hidden manna and the white stone, by which I would interpret that Jesus is speaking of rewards in heaven for their faithfulness.

The Abbreviated Doctrine of Manna

9. God uses real events which have happened to real people, in order to illustrate spiritual truths. This is done throughout Scripture. In theology, this is known as type and antitype. Generally speaking, a person, thing or event is presented in the Old Testament as a type (although recorded as a real person, thing or event). In the New Testament, we often will find the fulfillment of the type in another real person, thing or event (this is known as the antitype). The antitype fully explains and illustrates the type. When our Lord was teaching during His earthly ministry, He taught in the same manner—He used real events about real people, or illustrative events which were common to that era, and He used these stories to teach a variety of spiritual truths. The same were called parables.
 - 1) Manna gave life to a people who, otherwise, would have dropped dead in the desert wilderness. This is a picture of Jesus Christ providing for us. We are slaves in Egypt, unable to purchase our own freedom. We wander through this desert wilderness which is the cosmic system. Jesus Christ gave His body for our sins; He paid for our sins in His body on the cross (which means that God the Father judged Him and punished Him for our sins while He was alive in His human body). In this way, Jesus is the True Bread of Life sent down from heaven by God, so that, whoever eats of His body (that is, believes in Him) will live forever. John 6:47–51: **Point of doctrine: He that believes on Me has everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and they are dead. This (indicating Himself) is the bread which comes down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world.** The entire passage is John 6:30–58.
 - 2) Manna was a provision of God for the people of God which sustained them, regardless of their spiritual condition. We know this as logistical grace. Unless God is going to take a believer out by the sin unto death, He continues to provide for them their daily needs. This is the second concept of manna. It is important to recognize that no one in the New Testament has to use an event of the Old Testament in order to present a present-day spiritual truth in order for such a comparison to be valid. In fact, our Lord and Paul and the remainder of the Apostles and New Testament writers only used a few incidents in the Old Testament to illustrate spiritual truths. There are many more instances of types and antitypes to be found in Scripture than are unearthed in the New Testament. My point is, Paul did not, in one of the epistles, tell us that the manna sent by God for the grumbling Israelites¹ was illustrative of logistical grace. In fact, Paul never used the term *logistical grace*. However, logistical grace is a true doctrine, as is the fact that the manna given by God illustrates the principle of logistical grace.
10. Fausset gives a good 10-point summary, which is worth repeating here:
 - (1) It falls from above ([John 6:32](#), etc.) as the dew ([Psalm 110:3](#) [Micah 5:7](#)) round the camp, i.e. the visible church, and nowhere else; the gift of God for which we toil not ([John 6:28–29](#)); when we were without merit or strength ([Rom. 5:6, 8](#)).
 - (2) It was gathered early; so we, before the world's heat of excitement melt away the good of God's gift to us ([Psalm 63:1](#) [Hosea 5:15](#) [6:4](#) [Matt. 13:6](#)).
 - (3) A double portion must be gathered for the Sabbath.
 - (4) It was ground in the mill, as Christ was "bruised" for us to become our "bread of life."
 - (5) Sweet as honey to the taste ([Psalm 34:8](#) [119:103](#); [1Peter 2:3](#)).

The Abbreviated Doctrine of Manna

- (6) It must be gathered "day by day," fresh each day; so today's grace will not suffice for tomorrow ([1Kings 8:59](#) margin; [Matt. 6:11](#) [Luke 11:3](#)). Hoarded up it putrefied; so gospel doctrine laid up for speculation, not received in love and digested as spiritual food, becomes a savor of death not life ([1Cor. 8:1](#)).
- (7) To the carnal it was "dry" food though really like "fresh oil" ([Num. 11:6](#), [11:8](#) [21:5](#)): so the gospel to the worldly who long for fleshly pleasures of Egypt, but to the spiritual it is full of the rich savor of the Holy Spirit ([2Cor. 2:14–16](#)).
- (8) Its preservation in the golden pot in the holiest typifies Jesus, now in the heavenly holiest place, where He gives of the hidden manna to him that overcomes ([Rev. 2:17](#)); He is the manna hidden from the world but revealed to the believer, who has now a foretaste of His preciousness; like the incorruptible manna in the sanctuary, the spiritual food offered to all who reject the world's dainties for Christ is everlasting, an incorruptible body, and life in Christ at the resurrection.
- (9) The manna continued with Israel throughout their wilderness journey; so Christ with His people here ([Matt. 28:19](#)).
- (10) It ceases when they gain the promised rest, for faith then gives place to sight and the wilderness manna to the fruit of the tree of life in the midst of the paradise of God ([Rev. 2:7](#) [22:2](#), [14](#)).²⁵

I realize that this abbreviated doctrine may seem long, but the full doctrine runs about 25 pages.

¹ Which is, by the way, a good name for a band.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We have studied manna quite extensively. What remains is the study of the addendum to this chapter, which is vv. 30–36.

Exodus 16:31 **The house of Israel called its name manna; it [was] white like the seed of coriander, and its taste was like honey wafers.** (Kukis mostly literal translation)

At some point in this narrative, someone added a few verses to this chapter. Based upon v. 35, that and possibly other verses were appended to this chapter. My reading is, this appended section began with v. 30 or 31. Vv. 30–34 were likely added by Moses after the Tabernacle had been built; and vv. 35–36 were then added by Joshua after Israel entered into the land of promise.

Exodus 16:31 **The house of Israel called its name manna. It was white like coriander seed and it tasted like honey wafers.** (Kukis paraphrase)

And so says Moses, "This [is] the word which has commanded Y^ehowah: a fullness of the omer from it to keep for your generations for a purpose that they will see the bread which I caused to feed you [all] in the desert-wilderness in My bringing of you [all] out of a land of Egypt."

Exodus
16:32

Moses then said [to the people], "This [is] the regulation that Y^ehowah commanded: a full omer of the manna [lit., *it*] [is to be] kept for future generations [lit., *their generations*], with the intent that they will see the bread [with] which I caused you [all] to be fed in the desert-wilderness when I brought you [all] up out of the land of Egypt."

²⁵ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Manna.

Moses then informed the people, “The following is a command regarding something Jehovah wants you all to do: you will keep a full omer of the manna set aside so that future generations will see this bread for themselves, so that they recognize how I fed you in the desert-wilderness when I brought you up out from the land of Egypt.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses, “This [is] the word which has commanded Y ^e howah: a fullness of the omer from it to keep for your generations for a purpose that they will see the bread which I caused to feed you [all] in the desert-wilderness in My bringing of you [all] out of a land of Egypt.”
Targum (Onkelos)	And Mosheh said, This is the word which the Lord hath commanded. Fill an omera of it to be kept for your generations, that they may see the bread which I made you eat in the desert when I brought you forth from the land of Mizraim.
Targum (Pseudo-Jonathan)	And Mosheh said, This is the thing which the Lord hath commanded to lay up of it a homer full to keep in your generations; that perverse generations may see the bread which you have eaten in the wilderness, in your coming forth out of the land of Mizraim.
Revised Douay-Rheims	And Moses said: This is the word, which the Lord has commanded: Fill a gomor of it, and let it be kept unto generations to come hereafter, that they may know the bread, wherewith I fed you in the wilderness, when you were brought forth out of the land of Egypt.
Aramaic ESV of Peshitta	Mosha said, "This is the thing which Mar-Yah has commanded, 'Let an omer-full of it be kept throughout your generations, that they may see the bread with which I fed you in the wilderness, when I brought you forth from the land of Egypt.'"
Peshitta (Syriac)	And Moses said, This is the thing which the LORD has commanded, Fill an omer to be kept for your generations, that they may see the bread with which I have fed you in the wilderness when I brought you forth from the land of Egypt.
Updated Brenton (Greek)	And Moses said, This is the thing which the Lord hath commanded, Fill an homer with manna, to be laid up for your generations; that they may see the bread which ye ate in the wilderness, when the Lord led you forth out of the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, This is the order which the Lord has given: Let one omer of it be kept for future generations, so that they may see the bread which I gave you for your food in the waste land, when I took you out from the land of Egypt.
Easy English	And Moses said: ‘This is what the LORD has commanded. He said: “Keep 1 omer of manna (this is equal to 2 litres) for the people in future times. Then they will see the bread that I fed to you in the desert. I gave this to you when I brought you out of the country called Egypt.” ’
Easy-to-Read Version–2006	Moses told the people what the LORD said: “Save a basket of this food for your descendants. Then they can see the food that I gave to you in the desert when I took you out of Egypt.”
Good News Bible (TEV)	Moses said, “The LORD has commanded us to save some manna, to be kept for our descendants, so that they can see the food which he gave us to eat in the desert when he brought us out of Egypt.”
Names of God Bible	Moses said, “This is what Yahweh has commanded: Take two quarts of manna to be kept for your descendants. This way they will see the food that I gave you to eat in the desert when I brought you out of Egypt.”

NIRV Moses said, "Here is what the LORD has commanded. He has said, 'Get three pounds of manna. Keep it for all time to come. Then those who live after you will see the bread I gave you to eat in the desert. I gave it to you when I brought you out of Egypt.' "

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Moses told the people that the LORD had said, "Store up two quarts of this manna, because I want future generations to see the food I gave you during the time you were in the desert after I rescued you from Egypt."

The Living Bible Then Moses gave them this further instruction from the Lord: they were to take two quarts of it to be kept as a museum specimen forever, so that later generations could see the bread the Lord had fed them in the wilderness, when he brought them from Egypt.

New Berkeley Version
New Life Version .
Moses said, "This is what the Lord has said: 'Let a jar of it be kept for your children and grandchildren to come, so they may see the bread that I fed you in the desert when I brought you out of the land of Egypt.'"

New Living Translation Then Moses said, "This is what the LORD has commanded: Fill a two-quart container with manna to preserve it for your descendants. Then later generations will be able to see the food I gave you in the wilderness when I set you free from Egypt."

Unlocked Dynamic Bible Moses said, "This is what Yahweh has told you: 'You must keep two liters of it for all future generations so that they can see the food that took the place of bread that I gave to your ancestors when I brought them out of Egypt.'"

Partially literal and partially paraphrased translations:

American English Bible Then Moses said:
'This is what Jehovah has commanded: We are to collect a third of a bushel of manna and set it aside so that future generations can see the bread that you ate in the desert after Jehovah led you out of the land of Egypt.'

Beck's American Translation .
Common English Bible Moses said, "This is what the LORD has commanded: 'Let an omer of it be kept safe for future generations so that they can see the food that I used to feed you in the desert when I brought you out of the land of Egypt.'"

International Standard V
New Advent (Knox) Bible .
And now Moses told them a fresh command he had had from the Lord; he was to fill a gomor with it, and this was to be kept, so that later generations might know what kind of nourishment it was I gave them in the desert, when they had been rescued from the land of Egypt.

Translation for Translators Moses/I said, "This is what Yahweh has commanded: 'You must keep two quarts/liters of it for all future generations, so that they can see the *food that took the place of* bread that I gave to your *ancestors* when I brought them out of Egypt.' "

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .
Ferrar-Fenton Bible This is the rule that the EVER-LIVING commands to be practised continually, to be kept for your generations, so that you may see the bread which I caused you to eat in the desert, whilst I brought you out from the land of Mitzer.'

God's Truth (Tyndale) And Moses said: this is that which the Lord commands: fill a gomor of it, that it may be kept for your children after you: that they may see the bread wherewith he fed you in wilderness, when he had brought you out of the land of Egypt.

Lexham English Bible	And Moses said, "This is the word that Yahweh has commanded. 'A full omer of it [is] for safekeeping for your generations so that they will see the bread that I fed you in the desert when I brought you from the land of Egypt.'"
Urim-Thummim Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Moses said, "This is what Yahweh commanded: 'Take a measure of manna and keep it for future generations to let them see the bread I gave you to eat in the desert when I brought you out of Egypt.'"
The Heritage Bible	And Moses said, This is the word which Jehovah commands: Fill an omer of it to be guarded for your generations, that they may see the food which I have fed you in the desert, when I brought you out from the land of Egypt.
New American Bible (2002)	Moses said, "This is what the LORD has commanded. Keep an omerful of manna for your descendants, that they may see what food I gave you to eat in the desert when I brought you out of the land of Egypt."
New Jerusalem Bible	Moses then said, 'These are Yahweh's orders: Fill a homer with it and preserve it for your descendants, so that they can see the bread on which I fed you in the desert when I brought you out of Egypt.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe said, "Here is what <i>ADONAI</i> has ordered: 'Let two quarts of <i>man</i> be kept through all your generations, so that they will be able to see the bread which I fed you in the desert when I brought you out of Egypt.'"
Kaplan Translation	Moses said, 'This is what God has commanded: Fill an omer measure with [the manna] as a keepsake for your descendants. They will then see the food that I fed you in the desert when I brought you out of Egypt.'
<i>The Scriptures</i> 1998	And Mosheh said, "This is the word which יהוה has commanded: 'Fill an omer with it, to keep for your generations, so that they see the bread with which I fed you in the wilderness, when I brought you out of the land of Mitsrayim.' "

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID, "THIS IS THE THING WHICH JESUS HATH COMMANDED, FILL AN HOMER WITH MAN na, TO BE LAID UP FOR YOUR GENERATIONS; THAT THEY MAY SEE THE BREAD WHICH YOU ATE IN THE DESERT, WHEN JESUS LED YOU FORTH OUT OF THE LAND OF EGYPT."
Awful Scroll Bible	Moses was to say: This is the concern Jehovah is to have commanded: Fill an omer of it to keep for you all's generations, even were they to see the bread, that yous are to have been fed with in the wilderness, as yous are to be led out from the solid grounds of Egypt.
Concordant Literal Version	Then Moses said: This is the word which Yahweh has instructed, Take the fullness of an omer of it as a charge throughout your generations, that they may see the bread which I gave you to eat in the wilderness when I brought you forth from the land of Egypt.
exeGesés companion Bible	And Mosheh says, This is what Yah Veh misvahed - to guard a full omer for your generations; so that they see the bread wherewith I feed you in the wilderness, in bringing you from the land of Misrayim.
Orthodox Jewish Bible	And Moshe said, This is the thing which Hashem commandeth, Fill an omer of it to be mishmeret (kept) for your dorot; that they may see the lechem wherewith I have fed you in the midbar, when I brought you forth from Eretz Mitzrayim.

Rotherham's Emphasized B. And Moses said—This, is the thing which Yahweh hath commanded, Fill an omer therefrom as a thing to be preserved to your generations,—that they may see the bread wherewith I fed you in the desert, when I brought you forth out of the land of Egypt.

Expanded/Embellished Bibles:

The Expanded Bible	Then Moses said, “The Lord said [^L This is the word/thing the Lord has commanded], ‘Save [Keep; ^L Fill] two quarts [^L an omer] of this food for your descendants [^L throughout your generations]. Then they can see the food I gave you to eat in the desert [wilderness] when I brought you out of Egypt.”
Kretzmann's Commentary	Verses 32-36 Manna Saved for a Memorial And Moses said, This is the thing which the Lord commandeth, Fill an omer of it, a measure containing just that amount, to be kept for your generations, for all future times, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.
The Voice	Moses: This is the instruction of the Eternal: “Preserve two quarts of the manna so that future generations can see the bread I provided for you in the desert when I led you out of the land of Egypt.”

Bible Translations with Many Footnotes:

The Complete Tanach	Moses said, This is the thing that the Lord commanded: Let one omerful of it be preserved for your generations, in order that they see the bread that I fed you in the desert when I took you out of the land of Egypt. preserved: for safekeeping. for your generations: In the days of Jeremiah, when Jeremiah rebuked them, [saying] “Why do you not engage in the Torah?” They would say, “Shall we leave our work and engage in the Torah? From what will we support ourselves?” He brought out to them the jug of manna. He said to them, “You see the word of the Lord” (Jer. 2:31). It does not say ‘hear’ but ‘see.’ With this, your ancestors supported themselves. The Omnipresent has many agents to prepare food for those who fear Him.”-[from Mechilta]
NET Bible®	Moses said, “This is what ⁷⁷ the Lord has commanded: ‘Fill an omer with it to be kept ⁷⁸ for generations to come, ⁷⁹ so that they may see ⁸⁰ the food I fed you in the desert when I brought you out from the land of Egypt.’” ^{77tn} Heb “This is the thing that.” ^{78tn} Heb “for keeping.” ^{79tn} Heb “according to your generations” (see Exod 12:14). ^{80tn} In this construction after the particle expressing purpose or result, the imperfect tense has the nuance of final imperfect, equal to a subjunctive in the classical languages.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} said, this is the word which "YHWH ^{He is} directed, make a filling of the omer from him (for) a charge (for) your generations (so) that they will see the bread which I made you eat in the wilderness (with) my making you go out from the land of "Mits'rayim ^{Two straits} ,...
Charles Thompson OT	And Moses said, This is what the Lord hath commanded, Fill the gomer with Manna to be laid up for your posterity, that they may see the bread which you ate in the wilderness, when the Lord brought you out of the land of Egypt.

Context Group Version	And Moses said, This is the thing which YHWH has commanded, Let a full omer of it be kept throughout your (pl) generations, that they may see the bread with which I fed you (pl) in the wilderness, when I brought you (pl) out from the land of Egypt.
Modern English Version	Then Moses said, "This is what the LORD has commanded, 'Fill an omer of it to be kept for your generations to come, so that they may see the bread that I fed you in the wilderness, when I brought you forth from the land of Egypt.' "
Modern Literal Version	And Moses said, This is the thing which Jehovah has commanded. Let an omerful of it be kept throughout your* genealogy, that they may see the bread with which I fed you* in the wilderness, when I brought you* forth from the land of Egypt.
World English Bible	Moses said, "This is the thing which Yahweh has commanded, 'Let an omer-full of it be kept throughout 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.' "
Young's Updated LT	And Moses says, "This is the thing which Jehovah has commanded: Fill the omer with it, for a charge for your generations, so that they see the bread which I have caused you to eat in the wilderness, in My bringing you out from the land of Egypt."

The gist of this passage: A day's rations of manna was to be set aside for future generations, so that they might see the bread-substitute that God used to feed Israel in the desert.

Exodus 16:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
dâbâr (דְּבַר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
<i>This [is] the matter, this [is] the thing, this [is] the doctrine, this [is] the command. Literal, this is, this the word.</i>			
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Exodus 16:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâvâh (צַוָּ) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Moses then said [to the people], “This [is] the regulation that Y^ehowah commanded:...

What Moses says begins with the demonstrative adjective zeh (זֶה) [pronounced *zeh*] and it means *this, that*. We have no verb, although one is implied. We then have the definite article and the masculine singular of dâbâr (דְּבַר) [pronounced *daw^b-VAWR*], the noun cognate for the verb *speak*. It means, *what is spoken, thing, matter, speech, word, advice, counsel*. I prefer *word*, as it is the Word of God. It is followed by a relative pronoun translated *what, which*. This phrase is often rewritten for the English tongue as *this is what God has commanded*. It is clearly not a word-for-word translation, but it does convey the meaning.

A few verses back, God spoke to Moses, and, if you recall, it appeared that, what God said to Moses was supposed to be repeated to the people. However, this is a command which would have been given to just one person, Aaron.

What is significant about the mention of Aaron (in v. 33), is this did not take place during the final year (had that been the case, Moses would be addressing Joshua). So, at some point, God gave a command to Moses and Moses passed the command along to Aaron. The question which occurs to me is, *when did this take place?* I believe that Moses spoke to Aaron after the Tabernacle had been completed (which is Exodus 40).

God wants the person in charge (now Moses; but Moses will delegate this responsibility to Aaron) to do one additional thing.

Throughout Exodus, God has instructs Moses and Moses then instructs the appropriate person or persons as to what God wants to be done. In the next verse, God will tell Aaron to take care of this duty. Because of this command, the people would, for many generations, to come, know about this container of manna (although they would not actually see it, interestingly enough).

Exodus 16:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e lô' (מֵלֵא) [pronounced m ^e low]	<i>fulness, that which fills, that which is full; multitude, crowd [i.e., those which fill a city]</i>	masculine singular construct	Strong's #4393 BDB #571

Also spelled m^elôw' (מֵלֵא) and m^elôw (מֵלֵא).

Exodus 16:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōmer (עֹמֶר) [pronounced ʕOH-mer]	transliterated <i>omer</i> and refers to a <i>small drinking cup, bowl</i> and is used as a measure only in Exodus.	masculine singular noun with the definite article	Strong's #6016 BDB #771
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
lâmed (ל) [pronounced l̥]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e mereth (מִשְׁמֶרֶת) [pronounced mish ^e -MEH-reth]	<i>custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular noun	Strong's #4931 BDB #1038
lâmed (ל) [pronounced l̥]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dôwrîym (דִּוְרֵימ) [pronounced dohr-EEM]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189

Translation: ...a full omer of the manna [lit., *it*] [is to be] kept for future generations [lit., *their generations*],...

You will notice in the Hebrew exegesis above, that there is no verb in the command until the Qal imperfect of *see*. This is because there are no verbs until that point in time. It is a natural desire to want to write, *you will keep (or, guard) an omer of it throughout your generations*. However, this is the prefixed preposition lâmed or lâmed (ל) [pronounced l̥], which means *to, for, in regard to*. Its object is the word mish^emereth (מִשְׁמֶרֶת) [pronounced mish^e-MEH-reth] and it means *guard, watch, sentry, charge, keeping, preservation*. A literal translation would be *for preservation, for keeping*; however, it would be reasonable to translate this *to be kept, to be preserved*.

God wanted Moses to put aside a container of manna, and this would be for future generations.

Interestingly enough, even though there are two verbs in the English translation of v. 32b, there are no verbs in the Hebrew.

Exodus 16:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l̥ma'an (לְמַעַן) [pronounced l̥-MAH-ġahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775

Exodus 16:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is the substantive ma'an (מָאֵן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to give to eat, to feed; to cause to consume, to devour</i>	1 st person singular, Hiphil perfect	Strong's #398 BDB #37
'êth (אֶת) [pronounced ayth]	<i>you</i> ; untranslated mark of a direct object; occasionally <i>to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: ...with the intent that they will see the bread [with] which I caused you [all] to be fed in the desert-wilderness...

What God wants is for later generations to actually be able to know the manna still exists, years after it was actually searched out and consumed. There would be a number of things which God required, which were memories of previous generations.

Logically, this container of manna would have remained until the time of Jeremiah. When Israel was attacked and the **Temple** plundered, it is unlikely that the jar of manna remained after that.

Exodus 16:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 16:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	Hiphil infinitive construct with the 1 st person singular suffix	Strong's #3318 BDB #422
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'êth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...when I brought you [all] up out of the land of Egypt."

For this generation, God bringing the Israelites out of Egypt and then preserving them in the desert will be their entire lives. But many subsequent generations would rise up and follow this one.

To give a better English sense to this verse, we might render it: *This is what God has commanded: You will preserve [or keep] an omer of it [manna] throughout your generations, so that they might see the food that I fed you with in the desert when I brought you out of the land of Egypt.*

Throughout the Old Testament, there was a continual connection made between past and future generations, so that this history retained a certain continuity. God determined that there would be more than just written testimonies from the past. There were also physical artifacts of various kinds designed to be a witness to the people of God.

Although Israel carefully preserves its Scriptures, God required a variety of artifacts to be kept for future generations.

The Artifacts from Israel's Past

1. The greatest physical artifact from the past is the actual Word of God, which Israel preserved and read from regularly. For hundreds of years, this took place even without anything being written down, the very words themselves bearing the witness of past generations. This would have been the oral tradition of the book of Genesis (which Moses did not originate; and if he wrote it down, it was simply a reiteration of what

The Artifacts from Israel's Past

- already existed as the oral tradition of the Hebrew people).
2. Obviously, the Tabernacle and the furniture of the Tabernacle, kept in and outside of the Tabernacle. These things linked many generations together. Most people only actually saw the brass laver and the bronze altar. The furniture in the Tabernacle was not seen by the public (the Tabernacle was not a public building like a church auditorium is).
 3. Later, the Temple took the place of the Tabernacle; the Temple having been built by Solomon. It contained the same furniture mentioned above, with the same laver and altar (those two items were probably rebuilt from time to time; and likely rebuilt during the time that the Temple was built).
 4. Near the Ark of the Covenant was kept the pot of manna (mentioned here in this context), Aaron's rod that budded, and the tables of the Law. These things were not on display, as one might see in a museum. The Ark of the Covenant was kept inside the Holy of Holies, and these three things were kept with it. Only the High Priest once a year would go into the Holy of Holies and sprinkle blood on the cover of the Ark of the Covenant. He would see these objects once a year.
 5. When Israel will first conquer the land of promise, the Law will be written on stones in the land. We do not know how long this lasted, but I imagine that people could visit this place and it must have lasted for several generations or more.
 6. The book of Leviticus describes a very complex set of rituals which the people of Israel followed, generation after generation.
 - 1) It is this extremely specific set of rituals which is a witness to the book of Leviticus being written by Moses.
 - 2) The rituals required by God and the book of Leviticus had to go hand-in-hand. These rituals were too complex to be carried around in the head of one man.
 - 3) Had the book of Leviticus been written by someone other than Moses, then, at some point in time, all of the rituals of the Israelites would have changed in order to conform with the book of Leviticus. This would have been a very big deal, yet it is not recorded in Scripture, and tens of thousands of worshipers would have been willing to suddenly accept wholesale changes in their faith and practices. If you know religious people, this is not the sort of thing that they do.
 - 4) Logically, two forms of Judaism would have formed at that point. There would have been those who accepted all of the new changes and those who did not (which would probably be the majority of Israelites).
 - 5) Logically, if you follow out the assumption that someone other than Moses wrote Exodus, Leviticus, Numbers and Deuteronomy, that leads you to what would have been a very big event in Israel, as well as to a massive religious division. But none of this is recorded as taking place.
 - 6) Therefore, Moses wrote Exodus, Leviticus, Numbers and Deuteronomy.
 7. There were many practices of the Israelites which were followed generation after generation. Even though these are not physical artifacts, the repetition of these ceremonies and practices maintain a generational continuity.
 8. And it was more than a complex set of sacrifices which Israel followed. There were also specific days, weeks and months, all of which had their peculiarities. Israel today follows these same holy days (but they do not practice them exactly as is prescribed in the Bible).

Let's look at this argument again. It is falsely taught by many that these books of Moses were written long after the fact. The ceremonies, rituals and customs of the Hebrew people argue against that. Let's assume for a moment that the writings of Moses were not written by Moses but by another person or persons and these writings were presented to the Hebrew people hundreds of years later, but as if Moses had written them. What about their complex ceremonies? Did they suddenly start to practice them after receiving these books? If so, why is there no indication anywhere that the ceremonies suddenly began to be followed? How do you get people who have not been involved with ceremonies and observances to suddenly make them central to your life (or to change them)? On the other hand, if the people were already following this complex set of ceremonies, how did they know what to do if they lacked the books of Moses (which contained all of the instructions)? Therefore, attributing the books of Moses to some unnamed author (or authors) hundreds of years later explains nothing and solves nothing, but introduces a host of problems.

We will study the book of Leviticus after we complete Exodus; and it will be clear that the things required in that book of the Levites would have had to have been read and reread in order to follow them correctly.

Contemporary Jews have the Scriptures still, but their present-day observation of the various feast days is almost nothing like what took place during and after the time of Moses. If an ancient Hebrew observed a typical Seder (Passover) today, they would not recognize it.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 16:32 Moses then said [to the people], “This [is] the regulation that Y^ehowah commanded: a full omer of the manna [lit., *it*] [is to be] kept for future generations [lit., *their generations*], with the intent that they will see the bread [with] which I caused you [all] to be fed in the desert-wilderness when I brought you [all] up out of the land of Egypt.” (Kukis mostly literal translation)

V. 32 is all about preserving an artifact for future generations.

Exodus 16:32 Moses then informed the people, “The following is a command regarding something Jehovah wants you all to do: you will keep a full omer of the manna set aside so that future generations will see this bread for themselves, so that they recognize how I fed you in the desert-wilderness when I brought you up out from the land of Egypt.” (Kukis paraphrase)

For v. 33: Keep in mind, an omer is one full serving of manna. God will have several things placed under guard for the Hebrews to contemplate. The manna speaks of God's daily provision and guidance. The Hebrews will spend 40 years out in a desert-wilderness incapable of sustaining 2,000,000 lives. Yet God kept them alive and allowed one omer of manna to remain, resisting decomposition, as a reminder to the Hebrews for several generations. Not all Hebrews had easy access to the Scriptures (in fact, very few did); and they had to be taught Bible doctrine verbally and through the symbols which God gave them (the sacrificing of the lambs, the manna, the Sabbath). Every time that they celebrated a feast day, it would be filled with things symbolic. Their children would inquire what does this mean? What is this all about? It provided the adults with the perfect opportunity to share enough of God's divine truth that many of the children could believe in the Revealed God and be saved.

In the previous verse, Moses makes a public announcement to the people; and in this verse, he tells Aaron to go ahead and do this thing. In v. 34, Aaron does it.

And so says Moses unto Aaron, “Take a jar one and put [it] there a fullness of the omer, manna and set it to faces of Y^ehowah for keeping for your generations.”

Exodus 16:33

So Moses said to Aaron, “Take a single container and place a full omer of manna in it [lit., *there*] and place it before Y^ehowah for keeping throughout your generations.”

So Moses said to Aaron, “Take a single container and place a full serving of manna in it and place it before Jehovah so it can be kept there throughout your generations.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto Aaron, “Take a jar one and put [it] there a fullness of the omer, manna and set it to faces of Y ^e howah for keeping for your generations.”
Targum (Onkelos)	And Mosheh said to Aharon, Take one vase, and put therein an omera full of manna, and lay it up before the Lord to be preserved for your generations.
Targum (Pseudo-Jonathan)	And Mosheh said to Aharon, Take one earthen vase, and put therein a full homera of manna, and lay it up before the Lord to be kept unto your generations.

Revised Douay-Rheims	And Moses said to Aaron: Take a vessel, and put manna into it, as much as a gomor can hold: and lay it up before the Lord to keep unto your generations,...
Aramaic ESV of Peshitta	Mosha said to Aaron, "Take a pot, and put an omer-full of manna in it, and lay it up before Mar-Yah, to be kept throughout your generations."
Peshitta (Syriac)	And Moses said to Aaron, Take a pot, and put an omer full of manna therein, and lay it before the LORD, to be kept for your generations.
Updated Brenton (Greek)	And Moses said to Aaron, Take a golden pot, and cast into it one full homer of manna; and thou shalt lay it up before God, to be kept for your generations,...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said to Aaron, Take a pot and put one omer of manna in it, and put it away before the Lord, to be kept for future generations.
Easy English	So Moses spoke to Aaron. He said: 'Put one omer of manna into a pot. Then put the pot in front of the LORD in the tabernacle. We must keep it, so that our people can see it in the future times.'
Easy-to-Read Version—2006	So Moses told Aaron, "Take a jar and fill it with a full basket of manna. Save this manna to put before the LORD. Save it for our descendants."
Good News Bible (TEV)	Moses said to Aaron, "Take a jar, put two quarts of manna in it, and place it in the Lord's presence to be kept for our descendants."
<i>The Message</i>	Moses told Aaron, "Take a jar and fill it with two quarts of manna. Place it before GOD, keeping it safe for future generations."
Names of God Bible	Moses said to Aaron, "Take a jar, put two quarts of manna in it, and put it in Yahweh's presence to be kept for your descendants."
NIRV	So Moses said to Aaron, "Get a jar. Put three pounds of manna in it. Then place it in front of the LORD. Keep it there for all time to come."

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Then Moses told Aaron, "Put some manna in a jar and store it in the place of worship for future generations to see."
The Living Bible	Moses told Aaron to get a container and put two quarts of manna in it and to keep it in a sacred place from generation to generation.
New Berkeley Version	.
New Life Version	Then Moses said to Aaron, "Take a jar full of the bread from heaven. And put it before the Lord, to be kept for all your children to come."
New Living Translation	Moses said to Aaron, "Get a jar and fill it with two quarts of manna. Then put it in a sacred place before the LORD to preserve it for all future generations."
Unlocked Dynamic Bible	And he said to Aaron, "Take a jar, and put two liters of manna in it. Then put it in a place where Yahweh can see it. It is to be kept like that for all future generations."

Partially literal and partially paraphrased translations:

American English Bible	And he told Aaron: 'Take a gold pot and fill it with a full third-of-a-bushel of manna, then store it away for God and keep it for future generations.'
Beck's American Translation	.
Common English Bible	Moses said to Aaron, "Take a jar, and put one full omer of manna in it. Then set it in the LORD's presence, where it should be kept safe for future generations."
International Standard V	.

New Advent (Knox) Bible	Take a jar, Moses said to Aaron, put into it as much of the manna as a gomor measure will contain, and leave it to lie in the presence of the Lord, as a treasure for after ages to keep.
Translation for Translators	And he/I said to Aaron, "Take a jar, and put two quarts of manna in it. Then put it <i>in a place</i> where Yahweh can see it. It is to be kept like that for all future generations."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses said to Aaron, "Take an urn, and put in one full omer of manna, and store it in the presence of the LORD, to be kept in charge for generations."
Ferrar-Fenton Bible	Therefore Moses said to Aaron; Take a basket, and put into it a full homer of Mana, and place it before the presence of the EVER-LIVING, to preserve for their posterity."
God's Truth (Tyndale)	And Moses spoke unto Aaron: take a cruse and put a gomer full of Man therein, and lay it up before the Lord to be kept for your children after you, as the Lord commanded Moses. This final phrase is generally placed with the next verse.
Lexham English Bible	And Moses said to Aaron, "Take one jar and put there a full omer of manna. Leave it before Yahweh for safekeeping for your generations."
Unlocked Literal Bible	Moses said to Aaron, "Take a pot and put an omer of manna into it. Preserve it before Yahweh to be kept throughout the people's generations."
Urim-Thummim Version	Moses said to Aaron, take a pot, and put an omer full of manna in it, and lay it up before YHWH, to be kept for your generations.
Wikipedia Bible Project	And Moses said to Aaron, take one jar, and put in it a 'omerful of manna, and lay it down before Yahweh to keep through the generations.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Moses said to Aaron, "Take a jar and fill it with a measure of manna and place it before Yahweh for your descendants."
The Heritage Bible	And Moses said to Aaron, Take a vessel, and give there one omer full of manna, and deposit it before the face of Jehovah to be guarded for your generations.
New American Bible (2011)	Moses then told Aaron, "Take a jar* and put a full omer of manna in it. Then place it before the LORD to keep it for your future generations." * [16:33] Jar: according to the Greek translation, which is followed in Heb 9:4, this was a golden vessel.
New Jerusalem Bible	Moses then said to Aaron, 'Take a jar and in it put a full homer of manna and store it in Yahweh's presence, to be kept for your descendants.'
Revised English Bible—1989	Moses said to Aaron, "Take a jar and fill it with an omer of manna, and store it in the presence of the LORD to be kept for future generations."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe said to Aharon, "Take a jar, put in it two quarts of man, and set it aside before ADONAI to be kept through all your generations."
The Scriptures 1998	And Mosheh said to Aharon, "Take a pot and put an omer of manna in it, and set it down before יהוה, to keep for your generations."
Tree of Life Version	Moses said to Aaron, "Take a jar and put a full omer of manna inside. Store it up before ADONAI, to be kept throughout your generations."

Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID TO AARON, "TAKE A GOLDEN POT, AND CAST INTO IT ONE FULL HOMER OF MAN na; AND YOU SHALL LAY IT UP BEFORE THEOS (Alpha & Omega), TO BE KEPT FOR YOUR GENERATIONS, AS JESUS
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	COMMANDED MOSES.” AND AARON LAID IT UP BEFORE THE TESTIMONY TO BE KEPT. V. 34 is included for context.
Awful Scroll Bible	Moses was to say to Aaron: Be taking out a pot, and be putting an omer full of manna, and be laying it up turned before Jehovah, a preservation for you all's generations.
exeGesés companion Bible	And Mosheh says to Aharon, Take a pot and give a full omer of manna therein and set it at the face of Yah Veh to guard for your generations.
Orthodox Jewish Bible	And Moshe said unto Aharon, Take a jar, and put an omer full of manna therein, and lay it up before Hashem, to be kept for your dorot.
Rotherham's Emphasized B.	So Moses said unto Aaron—Take a single basket, and put therein an omer-full of manna,—and set it down before Yahweh, as a thing to be preserved to your generations.

Expanded/Embellished Bibles:

The Expanded Bible	Moses told Aaron, “Take a jar and fill it with ·two quarts [^L an omer] of manna. Then place it before the LORD, and ·save [keep] it ·for your descendants [^L throughout your generations].”
Kretzmann's Commentary	And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord to be kept for your generations, for all future descendants.
The Voice	Moses (to Aaron): Go, find a jar and fill it with two quarts of manna. Put it <i>in a special place before the Eternal to preserve it for future generations to see.</i>

“The Eternal Provides.” That could well be the theme for the entire exodus adventure. When there is no water, He provides. When there is no bread, He provides. When there is no meat, He provides. These provisions are clearly God's gift to His people. They do not depend upon the cleverness, skill, or hard work of the Israelites. It must be difficult for these former slaves—whose lives have been all about work—to stop, to rest, and to truly believe their lives and futures depend upon God and not upon themselves.

Bible Translations with Many Footnotes:

The Complete Tanach	And Moses said to Aaron, Take one jug and put there an omerful of manna, and deposit it before the Lord to be preserved for your generations. jug: Heb. תְּנָיִץ, an earthenware jug, as the Targum [Onkelos] renders. — [from Mechilta] and deposit it before the Lord: Before the Ark. This verse was not said until the Tent of Meeting was built, but it was written here in the section dealing with the manna. —
Kaplan Translation	Moses said to Aaron, 'Take an urn and fill it with an omer of manna. Place it before God as a keepsake for your descendants. ' urn A large clay jar (Mekhilta; Targum Yonathan; Rashi). According to others, the word tzintzeneth denotes a glass jar, so that the manna could be seen (Rabbenu Chananel; Abarbanel; HaGra on Mekhilta; Minchah Belulah). It might also have been a gold vessel (one possible translation of the Septuagint). In Egyptian, tzenat is a vase, and snu is a jar, while serbet is a vessel of silver-gold alloy. Sen is a kind of precious stone. before God After the Tabernacle would be erected (Mekhilta; Rashi). But see Exodus 16:9).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " Mosheh ^{Plucked out} said to " Aharon ^{Light bringer} , take (one) woven basket and (place) unto there the filling of the Omer of the " Mahn ^{share} , and make him rest <in front of> "YHWH He Is" (for) a charge (for) your generations,...
Charles Thompson OT	Then Moses said to Aaron, Take a golden urn and put therein the full of a gomer of Manna; and thou shalt lay it up before God to be kept for your posterity.
Context Group Version	And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and lay it up before YHWH, to be kept throughout your (pl) generations.
English Standard Version	.
Green's Literal Translation	And Moses said to Aaron, Take one pitcher, and put there the fullness of an omer of manna, and lay it up before Jehovah, to keep for your generations.
Modern English Version	Moses said to Aaron, "Take a pot and put an omer full of manna in it, and place it before the LORD, to be kept for generations to come."
Modern Literal Version	And Moses said to Aaron, Take a pot and put an omerful of manna in it and lay it up before Jehovah, to be kept throughout your* genealogy.
World English Bible	Moses said to Aaron, "Take a pot, and put an omer-full of manna in it, and lay it up before Yahweh, to be kept throughout your generations."
Young's Literal Translation	And Moses said to Aaron, "Take a jar, and put an omer of manna in it, and place it before the LORD to be kept throughout your generations."

The gist of this passage: Moses now tells Aaron to do what God told Moses to do (and put aside a jar of manna for future generations to see).

Exodus 16:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (משה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
'el (אל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אהרן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
lâqach (לקח) [pronounced law-KAHKH]	take, seize, take away, take in marriage; send for, fetch, bring, receive	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542

Exodus 16:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsin ^e tseneth (תִּנְצֶנֶת) [pronounced <i>tzin-TZEH-neth</i>]	<i>jar, vessel, pot; receptacle</i>	feminine singular noun	Strong's #6803 BDB #857
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>give, grant, place, put, set; make; deliver [over, up]; yield</i>	2 nd person masculine singular, Qal imperative	Strong's #5414 BDB #678
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027
This simply means <i>there</i> ; hê acts almost like a demonstrative. Owens calls this a locational hê.			
m ^e lô' (אֵלֶּם) [pronounced <i>m^elow</i>]	<i>fulness, that which fills, that which is full; multitude, crowd [i.e., those which fill a city]</i>	masculine singular construct	Strong's #4393 BDB #571
'ômer (עֹמֶר) [pronounced <i>GOH-mer</i>]	transliterated <i>omer</i> and refers to a <i>small drinking cup, bowl</i> and is used as a measure only in Exodus.	masculine singular noun with the definite article	Strong's #6016 BDB #771
mân (מָן) [pronounced <i>mawn</i>]	<i>what, whatness, what is it; sometimes transliterated, manna</i>	masculine singular noun; called an interrogative by Owens; but context actually determines what part of speech that it is	Strong's #4478 BDB #577

Translation: So Moses said to Aaron, "Take a single container and place a full omer of manna in it [lit., *there*]...

We seem to have a lesson in authority here. God tells Moses what needs to be done (v. 32); Moses assigns that to Aaron to do (v. 33); then Aaron does it (v. 34).

God required, apparently for many generations, for there to be a container of manna which would be a memorial to God's gracious provision for the sons of Israel, despite their negative volition toward God's plan. They had believed in the Revealed God and they did leave Egypt, traveling with Moses. But, beyond that, these were some difficult people.

Exodus 16:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
nûwach (נוּחַ) [pronounced <i>NOO-ahkh</i>]	<i>set down; leave, depart from, abandon; permit to rest, allow to rest, permission to rest</i>	2 nd person masculine singular, Hiphil imperative	Strong's #5117 (and #3240) BDB #628
’êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular noun	Strong's #4931 BDB #1038
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִים) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189

Translation: ...and place it before Y^ehowah for keeping throughout your generations.”

For a time, there would be this container of manna. In the future, when the Tabernacle was built, then this would be placed near or in the Ark of God.

Because we do not know when vv. 30–36 were actually written, we do not know if the urn of manna is to be preserved somewhere temporarily until the Tabernacle is built. I think it is likely that these instructions occurred after Exodus 40 (the chapter where the Tabernacle is built). At some point after the Tabernacle is built, this jar of manna will be kept there.

At some point, this pot of manna will be placed into the **Holy of Holies** of the Tabernacle. That does not appear to be what is happening here for the simple reason that, there is no Tabernacle yet.

In Egypt, with all of the clay, one of the most common containers for all kinds of things were clay pots and jars. They were all purpose items wherein was stored food, clothing, utensils, can openers, etc. It might be easier to examine these in points:

Food Containers

1. The Hebrew for the clay pots used to cook in is *ṣār* (רִיס) [pronounced *seer*] (there are two other similar forms of this word). We find these in Exodus 16:3 38:3 Leviticus 11:35 and a great many other places. This is our most commonly used word. I would think that the various forms of this word had slightly different meanings, something which is not relevant to this study. None of these words are found prior to Exodus but are found as late as Zechariah 14:20 and 2Chronicles 35:13.
2. The papyrus reeds both provided a medium for writing, which I would undoubtedly think that Moses used (which is why we do not have copies of the Law dating back too far), and were woven for baskets, often enforced with additional materials such as tar and/or pitch. The Hebrew word used for a woven basket of any sort (even woven out of twigs) is *ṣal* (סַל) [pronounced *sal*]. This is found as early as Genesis 40:16–18 (notice that they are in Egypt here) Exodus 29:3, 23 Leviticus 8:2 but no later than Judges 6:19.
3. We have an entirely different word translated *basket(s)*: *ṭeneʿ* (טַנְעָה) [pronounced *TEH-neh*] and this is found only in Deuteronomy (Deuteronomy 26:2, 4 28:5, 17). The word *ṣal* does not occur in Deuteronomy.
4. By far the most common word for container is *kēlîy* (כֵּלִי) [pronounced *kel-EE*] and it means *container* and we find it translated in the KJV as *vessel*. Whereas the previous two words referred to the material that the container was made of, this word refers to its function and not its composition. *Kēlîy* can also refer to what is contained within the container. We find this word in Genesis 24:53 (twice) 27:3 31:37 (twice) 42:25 43:11 45:20 49:5 Exodus 3:22 11:2 27:3, 19 etc. This word seems to encompass much more than just the idea of a container. This can refer to household furnishings in general (this being the chief furnishing or any household) (Genesis 31:37 Exodus 31:7); it can refer to the function of something made out of anything—and is translated as *weapons or instruments of war* in Genesis 49:5 1Chronicles 10:4 12:33, 37; as instruments of music (1Chronicles 15:16 16:5, 42). *Kēlîy* also means *jewels* (Genesis 24:53 Exodus 3:22 2Chronicles 20:25). It is possible that they had jewelry containers, as women today have jewelry boxes, and that container came to mean *jewelry*; or vice versa. On the other hand, these uses may be completely unrelated.
5. There are other less commonly used words: *pârûwr* (רוּרָף) [pronounced *paw-roor*], which means *pan, skillet* (Judges 6:19 1Sam. 2:14); *ʾâḥûwkē* (אֹחֻכֶּה) [pronounced *aw-SOOK*] is an oil flask, sometimes translated *pot*; *dûwd* (דֹּד) [pronounced *dood*] is a pot for boiling liquids and it is found in 1Samuel 2:14 2Kings 10:7 Job 41:20 Psalm 81:6 Jeremiah 24:2 (it is sometimes translated basket or pan) and it is closely related to the word for *love* or *beloved*, but that is a new topic altogether.
6. The word used here in Exodus 16:34 (and only here) is *tsinʿtseneth* (תְּצִנְתְּנֶת) [pronounced *tsin-TSEH-neth*] and it means vase, pot or jar. I brought in all of those other Hebrew words to show you that they are not even related. Therefore, this translation (*vase, pot or jar*) is our best guess.

Chapter Outline

Charts, Graphics and Short Doctrines

Much of what we are dealing with in this lesson is, what about v. 35: when was it written and how about the rest of Exodus as well?

I realize that this is a bit weird, that we have finished v. 33, should be going onto v. 34, but, instead, we are going to discuss v. 35:

Exodus 16:35 **The Israelites ate manna forty years, until they came to a land where they could settle; they ate manna until they reached the border of Canaan.** (Berean Study Bible)

The problem is, the people of Israel are about a month or so outside of Egypt and suddenly there is a verse which speaks of Israel eating manna for 40 years. How exactly should we understand this?

Most of the book of Exodus was written right at the time that these events took place. There is a great deal of internal evidence for that.

Evidence that Exodus was mostly written as its events unfolded:

1. Moses' early life was covered so quickly, that we had to actually speculate somewhat as to some additional intervening events in order to fill in some explanatory details.
2. A very important event along with 40 years of Moses' life are covered in the first two chapters of Exodus. The second 40 years of his life (when living in exile from Egypt, having been married) is barely referenced. The bulk of Exodus takes place over a period of 2–3 months around the time that Moses is 80 years old. We would expect a lack of detail if Moses writes a brief history of himself, looking back.
3. That Moses begins writing about his life and experiences with God at around age 80 fits in very well with the narrative that we have been studying.
4. We would expect great detail if Moses records these events as they take place. That is exactly what we find in the book of Exodus.
5. Moses appears to begin recording the events of his life soon after he encounters God in the Midian wilderness when he is about 80 years of age.
6. The first encounter with Pharaoh was covered in two different chapters from two different vantage points (from human viewpoint as opposed to divine viewpoint; the first in Exodus 5, the second in Exodus 7). A person writing at the time these things take place would conceivably include that much detail. A person looking back many years later would not. Such an approach would not even occur to one writing a false narrative hundreds of years later.
7. You may recall that the plagues on Egypt were written in such a way as to move through the various stages without repeating dialogue. Generally speaking, after a judgment from God, Pharaoh would harden his heart and refuse to let the people go. Moses and Aaron would appear to go to God over this (although, in most cases, it appears that they were actually locked and loaded with the next judgment). God would have to speak word of this judgment to Moses; Moses and Aaron would have to speak to Pharaoh as to what God has said, and then the event promises by God would come to pass. Moses brilliantly wrote of each judgment on Egypt without ever appearing to repeat himself. That simply took skill as a writer. You may remember sometimes untangling what was taking place because of Moses' well-edited manner of writing.
8. The pursuit of Israel by the army of Egypt is filled with detail; details we would expect from someone recording this information day-by-day as it happened.
9. When God destroyed the Egyptian army, Moses wrote a song. While standing there on the bank of that water, the people of Israel sang this song. And they appeared to sing this song as they marched away into the desert-wilderness. This would indicate that Moses had writing material, that he wrote the song right then and there, and that enough copies were distributed so that everyone could join in on the singing. The fact that we have Exodus 15 in between the event Moses and the people sing about (that event being Exodus 14), which all takes place before the next steps which are taken by Israel in Exodus 16—all that suggests that Moses is writing down what takes place almost while these things take place. In most cases, he appears to be recording events the day of or the day after.
10. In the final chapters of Exodus, God will give Moses instructions and then those instructions are obeyed. For instance, in one chapter, God is going to give Moses exact details as to how to build the Tabernacle. In another chapter, we have Moses overseeing the building of the Tabernacle. Someone writing these things down, even just five years later, would not have written two chapters which record essentially the same thing. What God told Moses to do and what Moses did would be a single chapter; not two. But for a person experiencing both events (the event of God speaking the instructions and the event of following those instructions), it would make sense to record both events.
11. Personal example: I took roughly a million photos when adding some rooms to my house (which was a second story). Every day, I would take the camera and snap 10–20 pictures of the work that took place (digital pictures were a new thing at that time). I have *never* shown those pictures to anyone because

Evidence that Exodus was mostly written as its events unfolded:

they would be bored out of their minds. But, for me, I wanted to see and record the day-by-day progress (from time to time, I still look at these photos). For someone who is interested, I show the before and after photos (but not all of the intervening ones). Because I was right in the middle of everything, I wanted a record of the progress. Had I bought the house with the second story addition already in place, I would have been interested in seeing the before and after photos, but not the daily record. I kept a daily record because I was there when these events took place.

12. The book of Exodus is more similar to a record of the daily progress than it is to someone writing about it well after the fact.
13. This is why we have a pairing of many chapters—one chapter with God's instructions and then a later chapter of these instructions being carried out.
14. Fair warning: you may find that section of Exodus to be very repetitive.

The way that Exodus, Leviticus, Numbers and Deuteronomy are all written is very indicative of a single author writing as these events take place (with the exception of Moses' history prior to age 80, which is clearly written in retrospect).

Chapter Outline

Charts, Graphics and Short Doctrines

Even though there are many scholars who believe that Moses did not write Exodus, but that this was written hundreds of years later by at least three separate groups of men, all pretending to be Moses, and apparently doing so for their own nefarious purposes (power? Recognition?)

What we are studying here is called *Documentary Hypothesis* or the *JEPD theory*. It is very possible that you have never heard of this before.

Could the Book of Exodus Have Been Written Later?

1. There are quite a number of scholars who believe that Moses did not write the book of Exodus, but that this was some sort of group effort made hundreds of years later (500+ years later).
2. The Jehovist (some unknown guy) wrote the parts of Exodus (along with portions of Leviticus, Numbers and Deuteronomy) where the name *Jehovah* is prominent. Some other unknown guy wrote the parts of Exodus, Leviticus, Numbers and Deuteronomy where *Elohim* is prominent. Then someone else—possibly a group of men—came along and took these two sets of manuscripts and wove them together, in some great ancient cut and paste. If you have never heard of this before, this is actually what many (most?) seminaries teach. There are even commentators who make reference to these different groups of people (*we think that J wrote this portion, up until v. 18, and that is a portion written by E*).
3. Included with this theory is, there may have been a priestly group who put together the book of Leviticus.
4. However, in the end, everyone involved pretends that the end product was the work of Moses. The only reason we know about J and E and P (and others) is through "brilliant scholarship." By *brilliant scholarship*, I mean a very weird and untenable theory with absolutely no evidence to back it up.
5. So, what exactly is the evidence for this theory? Well, quite frankly, there is none. There are chapters and portions of chapters where *Jehovah* occurs more often than *Elohim*, and vice versa, but does that really prove such an elaborate scheme?
6. Furthermore, who are any of these people? Do we actually know them? Are they found anywhere in some sort of history? No. Despite there being many seminaries teaching this, there are no alternate manuscripts in existence, and we have not even a clue as to who these men were.
7. This would mean that the book of Exodus and Leviticus came on the scene hundreds of years later, which would have completely overhauled religious teaching and practice in Israel. Do we have any evidence of such a momentous event taking place? No. None.
8. There have been people who have written faked religious books (Mormons, Mary Baker Patterson Glover Eddy, Scientology) and to what end? Usually for power, recognition, money, influence. If such people

Could the Book of Exodus Have Been Written Later?

existed who somehow put the book of Exodus together, where was their power, recognition, money and influence? Even though the tribe of Levi had a great deal of influence, power in Israel was divided up. Most of the time, the king had the most power, but that is simply what happens in most nations. These books of Moses would have come in after the establishment of a king, yet there is no evidence that somehow the king's power was shaken up. We do not have a time where the king's power is suddenly subordinate to the writings of Moses, where it was unchecked before. The king of Israel was always subject to God.

9. As an aside, when I use the phrase *king of Israel*, I am simply referring to any king of any nation of Israelites, without specifically referencing the united kingdom, the northern kingdom or the southern kingdom.
10. Prophets came along, and many of them had spiritual authority; but most of them were killed and persecuted; often by the king in charge.
11. There is no period of time in Israel where we see any sort of massive power or authority shift. The Levites had a great deal of influence, but that does not mean this is because the book of Leviticus was written hundreds of years after Moses in the method described.
12. How did two sets of people (J and E) write two separate histories, both pretending to be Moses, with almost no overlap in their history? How could someone, years later, discover these manuscripts and then weave them seamlessly together? There should be hundreds of instances of overlap, but, somehow, an author managed this were only a few instances of overlap (again, the example of the first plague being recorded twice).
13. There is one more great flaw in this theory. We know the great power and authority of Scripture today. That was also clear by the time of David and Solomon (and at various times before and after them). How did this group who wrote Exodus in various stages—completely unknown to us apart from theory—realize that Exodus would have great power and authority? We know it now? How did they know it then?
14. And if such people existed, and somehow the book of Exodus was assembled after the fact by them, why did it not achieve power, recognition, authority or wealth for those people? We only know J, E and the later editors in theory; they are not referenced in Scripture.
15. Furthermore, we have no idea when such a thing occurred. Although some people have named a few dates, but if such a thing occurred, it would have upended all religious practices and theology in Israel. Now, if you know religious people at all, it is not typical for them to believe X, have a new book of doctrines come along, so now they all believe Y. What usually happens is this: let's say that a new book comes on the scene and it happens to be very persuasive, what is the normal result? The result is, two groups are formed: those who hold to the old ways and those who hold to the new. But this never happened for these books of Moses added into the canon hundreds of years later.
16. On the other hand, we clearly have two groups of people after the advent of Jesus: those who believed in Him and the Jewish traditionalists who did not.
17. Some may try to defend the JEPD theory and claim that this new book did not change any of the practices and theology. Then ask yourself, why would anyone go to the trouble of doing what their JEPD theory alleges in order to not change anything? Were there existing documents with these practices and theology which were just suddenly discarded? Again, religious people do not do that sort of thing. Let me give you the example of the NIV (the most popular translation of the Bible today) and the KJV (the previously most popular translation). Are KJV Bibles out of existence? Have they disappeared? No. In fact, there are still people today who cling tenaciously to the KJV of the Bible.
18. To summarize, this JEPD theory really solves no actual problem. It is not an explanation which suddenly helps to explain everything. Instead, the JEPD theory introduces quite a number of problems, inconsistencies and contradictions which cannot be explained away.
19. On the other hand, there have always been those who would like to take down the authority of Scripture, and what better way to do this than to question the first books of the Bible. If Exodus, Leviticus, Numbers and Deuteronomy were not written by Moses, then really, what authority do they have? If this were the underlying intent of the JEPD theory, that would make a lot of sense. This is simply the sin nature of man at work.
20. This whole JEPD approach is very clever, but what is its true purpose apart from denigrating the authority

Could the Book of Exodus Have Been Written Later?

of Scripture?

If you have never heard of this theory before, you might be thinking, as you read this, *what the hell is he on about?* I was first exposed to this theory by reading Josh McDowell's second book, *Evidence Which Demands a Verdict Part II*; and, at the time, I wondered that exact same thing. A full third of this second book was written to answer the JEPD theory. As I read Josh's refutation of this theory, I myself wondered, *what the heck is he on about?* However, having found that this theory is being taught in many seminaries—even today—I felt it necessary to comment on it.

In case this theory interests you, I have posted a study of it here: **Documentary Hypothesis (the JEPD Theory)** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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All that I have just written, is done in anticipation of Exodus 16:35, which is placed with material that took place in the first month or so of the Exodus; but would have been logically written in the 40th year in the desert or later.

Before we move forward in this exegesis, we need to acknowledge that there is a problem with v. 35. The ESV; capitalized will be used throughout, unless otherwise noted.

Bear in mind that we have not exegeted that verse yet. We are just establishing the anomaly of that verse.

When Was Exodus 16:35 Written?

Even though we have not looked at the full exegesis of vv. 33–35 yet, we will take the translation from the ESV and work with that:

Exodus 16:32 **Moses said, "This is what the LORD has commanded: 'Let an omer of it [that is, of manna] be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.'"**

Exodus 16:33 **And Moses said to Aaron, "Take a jar, and put an omer of manna in it, and place it before the LORD to be kept throughout your generations."**

Exodus 16:34 **As the LORD commanded Moses, so Aaron placed it before the [Ark of] testimony to be kept.** [Kukis: I added *Ark of*.]

Exodus 16:35 **The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan.**

Now, here is the problem. I have been proceeding in my analysis of this book as if most of it was written as things took place. But suddenly, we have something written from the perspective of 40 years later.

Secondly, we have Aaron presumably placed this jar of manna before the Ark of Testimony, which is not yet in existence as of Exodus 16.

The simple explanation: Joshua, who was likely the amanuensis of Moses throughout much of the recorded 40 years, remembers what had been written, and he went back and added vv. 30–36, as a proper conclusion to the manna chapter (the key to the addition of this passage is v. 35).

In other words, vv. 33–35 (or some subset of vv. 29–35) were appended to this narrative 40 years later.

If you accept this (I believe it to be the most logical conclusion), then there is no reason to read the material which follows. The material which follows contains arguments for that position and references other (untenable) theories.

One other possible explanation is, Moses wrote this verse prophetically. Although writing prophetically throughout the Old Testament (particularly among the prophets) is not abnormal (that is, for the Bible), I don't

When Was Exodus 16:35 Written?

really see a great necessity for Moses to have been inspired to write about the future right here. Prophetical writings were reserved for great events to take place in the future (like the coming Messiah). Writing down that Israel would remain in the desert for 40 years does not fall into that category.

The big problem with this approach is, Moses and many others would know that they will remain in the desert for 40 years—but that does not appear to be the tenor of Exodus, Leviticus, Numbers or Deuteronomy.

Now, clearly v. 35 looks down the road, future from this narrative, because it talks about manna being eaten for the next 40 years. Well, right now, within the confines of our narrative up to v. 29, Moses did not even know he was going to stay in the desert for 40 years leading the recalcitrant Israelites. So, v. 35 clearly and unequivocally continues with the subject of manna, but goes out 40 years into the future. Now, if it is acceptable for v. 35 to break out from the chronological bounds of our narrative—which it clearly does—then there is no reason why vv. 30–36 cannot do the same.

So, at some point in time, Moses or Joshua appends the narrative of Exodus 16:1–29, and adds a few verses which continue the *topic of manna*, while breaking out of the bounds of the strict chronological narrative that we are in (and Exodus, as we have seen and will see, is in a fairly tight chronological order).

This is not a weird theory or weird interpretation which I am giving here, because v. 35 follows the period of manna out to its logical end—the point at which God no longer provided manna for the people in the desert-wilderness. All I have done in this interpretation is to suggest that, we are logically following out the topic of manna at the end of this chapter. So, one possible approach is, vv. 30–35 (not just v. 35) follow out the topic of manna to its logical end (which makes perfect sense to me).

Also, there are several translations which present this passage with a similar interpretation:

<i>The Amplified Bible</i>	As the LORD commanded Moses, so Aaron [eventually] placed it in the presence of the Testimony [The stone tablets on which the Ten Commandments were written.], to be kept.
Kaplan Translation	As God commanded Moses, Aaron [later] placed it before the [Ark of] Testimony as a keepsake. (Exodus 16:34)

The only difference between my interpretation and theirs is, I don't think that there was a few months period of time which takes place between v. 33 and 34. I believe that God gave the order to Moses, *after* the Ark of Testimony had been built. Moses assigns this task to Aaron, and then Aaron does it. All of this takes place a few months (or years) into the future, with these actions all taking place on the same day (or within a few days of one another). It makes far less sense for, during the first week of manna, for God to give this directive to Moses, as Moses would, right off the bat, be asking for clarification. Where should I place it? When should I do this?

The Translation for Translators does this adding an additional phrase at the beginning:

Translation for Translators	<i>Many years later, as Yahweh had commanded Moses/me, Aaron put the jar in front of the box that contained the stone slabs on which the Ten Commandments were written.</i> (Exodus 16:34)
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My only quibble here, would be that he should have added that *many years later* at the beginning of v. 32, where this portion of the narrative begins. Quite obviously, it makes more sense for God to give such a directive right before it needs to be done. So, God's order, which goes back to v. 32, is best seen as being given *many years later*; rather than Aaron's obedience to that order as being many years later.

Again, all I am doing here is asserting that some portion of vv. 29–36 was later appended to Exodus 16 all at

When Was Exodus 16:35 Written?

the same time (this portion clearly including vv. 32–36).

Several translations and commentators realize, once they get to this verse, that this is probably information future from this specific narrative. Too many of them try to place only vv. 34–35 into the future. I think this makes far more sense to place vv. 31–35 in the future. Otherwise, God gives Moses an order, and then, a few decades later, Moses tells Aaron to do it.

The NIV does this by implication:

NIV, ©2011

As the LORD commanded Moses, Aaron put the manna with the tablets of the covenant law, so that it might be preserved. (Exodus 16:34)

At this point in the overall narrative of Exodus 16, there are no tablets of the law; that will all take place after Exodus 20. Therefore, the NIV, by implication, places this passage sometime after Exodus 20. It is my opinion that the addition of vv. 29–36 occurs all at once near the end of their 40 years in the desert-wilderness; something that one would do at the end of a great era.

So, relative to Exodus 16, vv. 30–35 are in chronological order. Relative to Exodus 15 and 17, this short passage is not in chronological order, but it is a chronological tangent.

This interpretation solves a myriad of problems with the text given.

There is another theory that the jar of manna was first placed in the pre-Tabernacle and then later in the Holy of Holies of the Tabernacle. While not rejecting this theory out of hand, I sense my audience's interest in these theories waning by this point.

Although one might interpret *testimony* to refer to something other than the Ark of Testimony, the pot of manna was in fact placed in or near the Ark (Hebrews 9:4).

It is possible that there are two addendums added: one which tells where the manna is going to be kept; and the other when it tells us how long God fed the people of Israel in the desert-wilderness. However, I believe that we have explored enough theories at this point.

There is no doubt that I have spent far more time on this than you were interested in.

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Let's complete the exegesis of these final verses, keeping some of that information in the back of your mind.

Exodus 16:33 *So Moses said to Aaron, "Take a single container and place a full serving of manna in it and place it before Jehovah so it can be kept there throughout your generations."*

Moses had Aaron take a food container and place an omer of manna in it. This would be placed in the holiest of all places, the Holy of Holies.

At this point in time, there was a pre-Tabernacle, a place where Moses would go to interact with God. Was this where the jar of manna was first to be kept? In my own thinking, what we are reading here likely took place after the building of the Tabernacle. Aaron and his sons were mostly in charge of the Tabernacle, and this is why Moses would have gone to Aaron with this command from God (Aaron oversaw the Levites and priests; and was involved in the religious practices of the Hebrew people). The pre-Tabernacle appears to have been a tent which Moses went to before the Tabernacle was built. However, the Tabernacle is placed under Aaron's purview, so we would expect v. 33 to be applied strictly to the Tabernacle (again, which would not be constructed until Exodus 40).

As which commanded Y^ehowah unto Moses. And so they set it down—Aaron—to faces of testimony to watch.

Exodus
16:34

[They did] just as Y^ehowah commanded Moses. Aaron set it down before [the place of] Testimony to guard.

They did just as Jehovah commanded Moses. Aaron placed the container before the place of Testimony to be preserved there.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	As which commanded Y ^e howah unto Moses. And so they set it down—Aaron—to faces of testimony to watch.
Targum (Onkelos)	As the Lord commanded, so did Mosheh; and Aharon laid it up before the Testimony, to keep.
Targum (Pseudo-Jonathan)	As the Lord commanded Mosheh, so did Aharon, lay it up before the testimony to be kept.
Revised Douay-Rheims Aramaic ESV of Peshitta	As the Lord commanded Moses. And Aaron put it in the tabernacle to be kept. As Mar-Yah commanded Mosha, so Aaron laid it up before the Testimony, to be kept.
Peshitta (Syriac)	As the LORD commanded Moses, so Aaron laid it up as a testimony, to be kept.
Updated Brenton (Greek)	...as the Lord commanded Moses: and Aaron laid it up before the testimony to be kept.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Aaron put it away in front of the holy chest to be kept, as the Lord gave orders to Moses.
Easy English	And Aaron did what the LORD had said to Moses. He put the pot in front of the Testimony, to keep it safe.
	16:34 Verse 34 tells us about something that happened at a later time. In Exodus 25:10, 16, we read that Moses made a special box called the Ark of the Covenant. In the box he put the Testimony. This was two stones on which God had written his 10 rules. After Moses had made the Ark of the Covenant, Aaron put the pot of manna into it.
Easy-to-Read Version—2006	(Aaron did what the LORD had commanded Moses. Aaron put the jar of manna in front of the Box of the Agreement.)
Good News Bible (TEV)	As the LORD had commanded Moses, Aaron put it in front of the Covenant Box, so that it could be kept.
<i>The Message</i>	Aaron did what God commanded Moses. He set it aside before The Testimony to preserve it.
Names of God Bible	Aaron put the jar of manna in front of the words of God's promise to be kept there, as Yahweh commanded Moses.
NIRV	Aaron did exactly as the LORD had commanded Moses. He put the manna with the tablets of the covenant law. He put it there so it would be kept for all time to come.
New Simplified Bible	Aaron placed it before the Testimony, to be kept just as Jehovah commanded Moses.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Aaron followed the LORD's instructions and put the manna in front of the sacred chest for safekeeping.
The Living Bible	Aaron did this, just as the Lord had instructed Moses, and eventually it was kept in the Ark in the Tabernacle.
New Berkeley Version	.
New Life Version	As the Lord told Moses, Aaron put it in front of the special box of the agreement to be kept.
New Living Translation	Aaron did just as the LORD had commanded Moses. He eventually placed it in the Ark of the Covenant—in front of the stone tablets inscribed with the terms of the covenant.
Unlocked Dynamic Bible	As Yahweh had commanded Moses, Aaron put the jar in front of the box that contained the stone slabs on which the Ten Commandments were written.

Partially literal and partially paraphrased translations:

American English Bible	So, just as the Lord told Moses, Aaron stored it away as a testimony.
Beck's American Translation	.
Common English Bible	Aaron did as the LORD commanded Moses, and he put it in front of the covenant document for safekeeping.
International Standard V	So Aaron placed it before the Testimony ^t to be kept, just as the LORD had commanded Moses. ^t 16:34 i.e. the tablets on which the ten commandments were written and which were placed in the Ark of the Covenant; cf. Exod 25:16 and 31:18
New Advent (Knox) Bible	Such was the Lord's command to Moses; so Aaron left the jar to lie in the tabernacle, where it was to be kept. 'In the tabernacle'; according to the Hebrew text, 'in face of the Law', that is, of the two stone tablets kept in the Ark. The sacred narrative seems here to anticipate; the command could not be carried out until the tabernacle had already been set up (chapter 40 below).
Translation for Translators	<i>Many years later</i> , as Yahweh had commanded Moses/me, Aaron put the jar in front of the box <i>that contained the stone slabs on which the Ten Commandments were written</i> .

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	As the LORD had instructed Moses, so Aaron stored this manna (eventually in the Ark of the Covenant, to be preserved. The Ark of the Covenant is also called "the Ark of the Testimony," which is the word used here.
Ferrar-Fenton Bible	So as the EVER-LIVING commanded to Moses, Aaron laid it up in the presence, as a witness, in the treasury.
Lexham English Bible	As Yahweh had commanded Moses, so Aaron left it before the testimony for safekeeping.
NIV, ©2011	As the LORD commanded Moses, Aaron put the manna with the tablets of the covenant law, so that it might be preserved.
Unlocked Literal Bible	As Yahweh commanded Moses, Aaron stored it beside the covenant decrees in the ark.
Urim-Thummim Version	As YHWH commanded Moses, so Aaron laid it up before the Sacred Writings to be kept.
Wikipedia Bible Project	As Yahweh commanded moses, and Aaron set it down before the congregation for keeping.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Accordingly Aaron put a full measure of manna in the jar as Yahweh had commanded Moses and placed it before the slabs of divine statement to be kept there.
The Heritage Bible	As Jehovah commanded to Moses, so Aaron deposited it before the face of the Testimony to be guarded.
New American Bible (2002)	So Aaron placed it in front of the commandments for safekeeping, as the LORD had commanded Moses. The commandments: the two tablets of the ten commandments, which were kept in the ark. Cf ⇒ Exodus 25:16, ⇒ 21, ⇒ 22.
New American Bible (2011)	As the LORD had commanded Moses, Aaron placed it in front of the covenant* to keep it. * [16:34] The covenant: i.e., the ark of the covenant, in which were placed the two tablets of the Ten Commandments. Cf. 25:16, 21–22.
New Jerusalem Bible	Accordingly, Aaron stored it in front of the Testimony, to be preserved, as Yahweh had ordered Moses.
Revised English Bible–1989	Aaron did as the LORD had commanded Moses, and stored it before the Testimony for safe keeping.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Just as ADONAI ordered Moshe, Aharon set it aside before the testimony to be kept.
The Complete Tanach	As the Lord had commanded Moses, Aaron deposited it before the testimony to be preserved.
<i>The Scriptures</i> 1998	As יהוה commanded Mosheh, so did Aharon set it down before the Witness, to keep.
Tree of Life Version	Just as ADONAI commanded Moses, Aaron stored it up in front of the Testimony, to be preserved.

Weird English, Weird English, Anachronistic English Translations:

Alpha & Omega Bible	AS JESUS COMMANDED MOSES.” AND AARON LAID IT UP BEFORE THE TESTIMONY TO BE KEPT.
Awful Scroll Bible	As Jehovah is to have laid charge to Moses, was Aaron to lay it up for a preservation turned towards the testimony.
Concordant Literal Version	And Moses said to Aaron: Take one urn and dispense therein the fullness of an omer of manna, and leave it before Yahweh as a charge throughout your generations, just as Yahweh has instructed Moses. So Aaron left it before the testimony as a charge. V. 33 is included for context.
exeGeses companion Bible	As Yah Veh misvahs Mosheh, thus Aharon sets it at the face of the Witness, to guard:...
Orthodox Jewish Bible	As Hashem commanded Moshe, so Aharon laid it up before the Edut (the [Ark] of the Testimony), for mishmeret (to be kept).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	As the LORD commanded Moses, so Aaron [eventually] placed it in the presence of the Testimony [The stone tablets on which the Ten Commandments were written.], to be kept.
The Expanded Bible	So Aaron did what the LORD had commanded Moses. He put the jar of manna [^L it] in front of the Agreement [^L Testimony; ^C the Ark, named for the Ten Commandments placed in it] to keep it safe.
Kretzmann's Commentary	As the Lord commanded Moses, so Aaron laid it up before the testimony, to be kept. The historian here anticipates an event of the future, for it was some time

later that the Ark of the Covenant was made at God's command, the receptacle of the tables of the testimony and also of the pot of manna, Ex. 25:16; Ex. 25:21; Heb. 9:4.

The Voice

Aaron did as the Eternal commanded. He stored the jar before the covenant to keep it safe.

This is an interesting statement. Aaron is directed to place the jar with the special breadlike substance that God provides “before the covenant,” which is either a reference to the directives God will provide (chapter 20) or to the special container—the covenant chest—God directs Aaron to build (chapter 25) to preserve some of Israel’s most precious treasures from the exodus and their time in the wilderness. Neither of these items exists at this point in time.

Bible Translations with Many Footnotes:

Kaplan Translation

As God commanded Moses, Aaron [later] placed it before the [Ark of] Testimony as a keepsake.

later

When the Tabernacle was made (see note verse 16:33 'before God').

Ark of Testimony

(Rashi; see Exodus 25:10).

NET Bible®

Just as the Lord commanded Moses, so Aaron placed it before the Testimony⁸¹ for safekeeping.⁸²

^{81sn} The “Testimony” is a reference to the Ark of the Covenant; so the pot of manna would be placed before Yahweh in the tabernacle. W. C. Kaiser says that this later instruction came from a time after the tabernacle had been built (see Exod 25:10-22; W. C. Kaiser, Jr., “Exodus,” EBC 2:405). This is not a problem since the final part of this chapter had to have been included at the end of the forty years in the desert.

^{82tn} “for keeping.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.

...<just as> "YHWH ^{He Is} directed to "Mosheh ^{Plucked out}, and "Aharon Light bringer" [left] him <in front of> the evidence (for) a charge,...

New American Standard B.
New European Version

.
As Yahweh commanded Moses, so Aaron laid it up before the Testimony, to be kept.

World English Bible

As Yahweh commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Young’s Updated LT

,,,as Jehovah has given commandment unto Moses, so does Aaron let it rest before the Testimony, for a charge.

The gist of this passage:

Aaron did what Moses told him—he places the jar of manna with the Ark of Testimony.

Exodus 16:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition of comparison, resemblance or approximation	No Strong’s # BDB #453

Exodus 16:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: [They did] just as Y^ehowah commanded Moses.

When God gave a command, Moses and Aaron obeyed God. What God told them to do, Moses and Aaron did. The only real problem in this area was, Moses was resistant to being God's spokesman before Pharaoh. However, given the time which has gone by, Moses appears to have taken the lead as God expected him to.

Exodus 16:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nûwach (נָוַח) [pronounced NOO-akh]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 rd person masculine plural, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #5117 (and #3240) BDB #628
ʾAhărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 16:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
ʿêdûwth (עֵדוּת) [pronounced gay-DOOTH]	a precept, law, revelation, testimony	feminine singular noun with the definite article	Strong's #5715 BDB #730
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
mish ^e mereth (מִשְׁמֶרֶת) [pronounced mish ^e -MEH-reth]	custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]	feminine singular noun	Strong's #4931 BDB #1038

Translation: Aaron set it down before [the place of] Testimony to guard.

Okay, just exactly where is this *place of testimony*?

Where or what is the testimony?

Properly understanding the narrative of Exodus 16:30–35: At this point, interpretation is tricky. What some authors of the Bible do is, take a particular subject and follow it out into the future. So, one option here is, what we have studied about manna easily fits into the time frame that we have been studying until we come to vv.30–32, and that jumps into the future, following out the *topic* of manna. Let me show you how we might illustrate that in the translation (I am modifying the ESV to illustrate this):

Exodus 16:30–31 **So** [from that point forward] **the people rested on the seventh day** [having gathered the necessary food the day before]. **Now the house of Israel** [later] **called its name manna** [this food from God]. **It was like coriander seed, white, and the taste of it was like wafers made with honey.**

Exodus 16:32–33 **Moses said** [announcing this to the public several months later] , **"This is what the LORD has commanded: 'Let an omer of it be kept throughout your generations, so 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 [after making this public announcement,] **Moses said to Aaron, "Take a jar, and put an omer of manna in it, and place it before the LORD to be kept throughout your generations."**

Exodus 16:34–35 **As the LORD commanded Moses, so Aaron placed it before the [Ark of] testimony to be kept.** [Consequently,] **The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan** [after which, they never saw nor ate manna ever again].

This might make your head hurt, but let me suggest that two additions took place here. Vv. 30–34 were added later—probably by Moses—concerning this disposition of the jar of manna. Then Joshua, after entering into the land of Canaan, added vv. 35–36, which officially ends the discussion of manna.

Even though there was some sort of pre-Tabernacle where Moses went, we associate the actual Tabernacle with Aaron and his sons (as they will be in charge of it). So, it would make sense, if Moses tells Aaron, “Place a pot of manna before the testimony” then he is speaking of the completed Ark of Testimony kept in the Holy of Holies inside of the Tabernacle. Placing the jar of manna first in the pre-Tabernacle and later in the Tabernacle would not jive with Moses telling Aaron to do this. Again, in order for this to be as I explained it, vv. 30–34 would have been added after the construction of the Tabernacle. It makes sense if this takes place near the end of Israel’s time in the desert-wilderness (keeping a memento of what God did for Israel is appropriately done when Israel is about to enter into Canaan).

To summarize, no matter how we understand this, v. 35 was added 40 years later. However, there is no need for this to cause us a problem with the logical assumption that we have been going with, that Moses wrote about these events shortly after they take place. In fact, Moses is sometimes recording on the very same day that they happen.

The actual mechanics at this point are speculative. I would suggest that Joshua, 40 years down the road, decides to append this section with two more verses (vv. 35–36), which summarizes what has taken place since the previous verses were written:

Exodus 16:34 [They did] just as Y^ehowah commanded Moses. Aaron set it down before [the place of] Testimony to guard. (Kukis mostly literal translation)

Exodus 16:34 They did just as Jehovah commanded Moses. Aaron placed the container before the place of Testimony to be preserved there. (Kukis paraphrase)

Even if you resisted the idea of the previous passage being set far in the future from Exodus 16:1–29, this particular verse states outright that the writer is speaking 40 years later (which is why I suggest that vv. 30–35 possibly all came from the hand of Joshua, v. 30 being a transitional verse).

And sons of Israel ate the manna forty years until their coming unto a land inhabited. The manna they ate until their coming to a border of a land of Canaan.	Exodus 16:35	The sons of Israel ate manna for forty years until they came to an inhabitable land. They ate [this] manna until they came to the border of the land of Canaan.
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The sons of Israel continued to eat manna for the next forty years until they came to an hospitable land. They ate this manna until they arrived at the border of the land of Canaan.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And sons of Israel ate the manna forty years until their coming unto a land inhabited. The manna they ate until their coming to a border of a land of Canaan.
Targum (Onkelos)	And the children of Israel ate the manna forty years, until they came to the land inhabited; they did eat the manna till they came to the confines of the land of Kenaan.
Targum (Pseudo-Jonathan)	And the children of Israel ate the manna forty years, until they came to ail inhabited land: manna did they eat forty days after his death, until they had passed the Jordena, and entered upon the borders of the land of Kenaan.

Revised Douay-Rheims	And the children of Israel ate manna forty years, till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan.
Aramaic ESV of Peshitta	The B'nai Yisrael ate the manna forty years, until they came to an inhabited land. They ate the manna until they came to the borders of the land of Canaan.
Peshitta (Syriac)	And the children of Israel did eat manna for forty years until they came to an inhabited land; they did eat manna until they reached the border of the land of Canaan.
Updated Brenton (Greek)	And the children of Israel ate manna forty years, until they came to the land they ate the manna, until they came to the region of Phoenicia.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the children of Israel had manna for their food for forty years, till they came to a land with people in it, till they came to the edge of the land of Canaan.
Easy English	The Israelites ate the manna for 40 years, until they had finished their journey. They ate it until they came to the country called Canaan.
Easy-to-Read Version–2006	The people ate the manna for 40 years, until they came to the land of rest, that is, until they came to the edge of the land of Canaan.
God's Word™	The Israelites ate manna for 40 years until they came to a place to settle. They ate manna until they came to the border of Canaan.
Good News Bible (TEV)	The Israelites ate manna for the next forty years, until they reached the land of Canaan, where they settled.
The Message	The Israelites ate the manna for forty years until they arrived at the land where they would settle down. They ate manna until they reached the border into Canaa.
NIRV	The Israelites ate manna for 40 years. They ate it until they came to a land where people were living. They ate it until they reached the border of Canaan.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The Israelites ate manna for forty years, before they came to the border of Canaan that was a settled land.
The Living Bible	So the people of Israel ate the manna forty years until they arrived in the land of Canaan, where there were crops to eat.
New Berkeley Version	.
New Life Version	The people of Israel ate the bread from heaven forty years, until they came to a land where other people lived. They ate the bread from heaven until they came to the land of Canaan. (It took about ten jars to fill a large basket.) V. 36 is included for context.
New Living Translation	.
Unlocked Dynamic Bible	The Israelite people ate manna every day for forty years until they came to the border of the land of Canaan.

Partially literal and partially paraphrased translations:

American English Bible	As the result, the children of IsraEl ate manna for forty years. They ate manna until they got to the land of Phoenicia.
Beck's American Translation	.
Common English Bible	The Israelites ate manna for forty years, until they came to a livable land. They ate manna until they came to the border of the land of Canaan.
International Standard V	The Israelis ate manna for 40 years until they came to a land where they could settle. [Or <i>an inhabited land</i>] They ate manna until they came to the border of the land of Canaan.

New Advent (Knox) Bible	The Israelites fed on this manna for forty years, while they were far from the haunts of men; this was their nourishment until they reached the frontiers of Chanaan.
Translation for Translators	The Israeli people were able to eat manna <i>every day</i> for forty years, until they came to the border of Canaan land.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The Sons of Israel ate manna for forty years, until they came to an inhabited land. They ate the manna until they came to the frontier of the land of Canaan.
Ferrar-Fenton Bible	And the children of Israel ate the mana for forty years. Until they came to the land to rest, they ate the mana; until they came to the border of the land of Canan.
God's Truth (Tyndale)	And the children of Israel ate man forty years until they came unto a land inhabited. And so they ate Man, even until they came unto the borders of the land of Canaan, and a gomer is the tenth part of an Ephah. V. 36 is included for context.
Urim-Thummim Version	The children of Israel had eaten manna 40 years until they came to inhabited settlements of land, they consumed manna until they came to the borders of the land of Canaan.
Wikipedia Bible Project	And the sons of Israel ate the manna forty years, until they came to a land of settlement. They ate the manna until they came to the edge of the land of Canaan.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The people of Israel ate the manna until they came to an inhabited land. They ate it for forty years up to the time they reached the border of Canaan. The Christian Community Bible calls this vv. 35 & 36.
The Heritage Bible	.
New American Bible (2011)	The Israelites ate the manna for forty years, until they came to settled land; [Jos 5:12] they ate the manna until they came to the borders of Canaan.
New Jerusalem Bible	The Israelites ate manna for forty years, up to the time they reached inhabited country: they ate manna up to the time they reached the frontiers of Canaan.
Revised English Bible—1989	The Israelites ate the manna for forty years until they came to a land where they could settle; they ate it until they came to the border of Canaan.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The people of Isra'el ate <i>man</i> for forty years, until they came to an inhabited land. They ate <i>man</i> until they arrived at the borders of the land of Kena'an. ...and the sons of Yisra El eat manna forty years, until they come to a land settled; they eat manna until they come to the ends of the land of Kenaan.
<i>The Scriptures</i> 1998	.
Tree of Life Version	<i>Bnei-Yisrael</i> ate the <i>manna</i> for 40 years. They ate the <i>manna</i> until they came to an inhabited land, when they came to the borders of the land of Canaan.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE CHILDREN OF ISRAEL ATE MAN na FORTY YEARS, UNTIL THEY CAME TO THE LAND THEY ATE THE MAN na, UNTIL THEY CAME TO THE BORDER OF THE LAND OF CANAAN.
Awful Scroll Bible	The sons of Isra-el are to have eaten manna for forty years, till they are to come to the solid grounds of their dwelling. They have eaten the manna till they are to come to the borders, of the solid grounds of Canaan.

Concordant Literal Version	As for the sons of Israel, they ate the manna forty years until their coming to a land indwelt. The manna, they ate it until their coming to the fringe of the land of Canaan.
Orthodox Jewish Bible	And the Bnei Yisroel did eat manna arba'im shanah, until they came to an eretz noshavet (an inhabited land); they did eat manna, until they came unto the borders of Eretz Kena'an.
Rotherham's Emphasized B.	As Yahweh gave command unto Moses, so did Aaron set it down before the testimony, as a thing to be preserved, And, the sons of Israel did eat the manna forty years, until they entered into the land wherein they were to dwell,—the manna, they did eat until they entered into the bounds of the land of Canaan. V. 34 is included for context.

Expanded/Embellished Bibles:

The Expanded Bible	The Israelites [^L sons/ ^T children of Israel] ate manna for forty years, until they came to the land where they settled—the edge of the land of Canaan [Josh. 5:12].
Kretzmann's Commentary The Voice	. For 40 years, the Israelites were sustained by the manna <i>God supplied</i> . <i>They ate it</i> until they arrived at the borderlands of Canaan, <i>the edge of</i> the land they would one day inhabit.

Bible Translations with Many Footnotes:

The Complete Tanach	And the children of Israel ate the manna for forty years until they came to an inhabited land. They ate the manna until they came to the border of the land of Canaan.
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forty years: Now were not thirty days missing? The manna first fell on the fifteenth of Iyar, and on the fifteenth of Nissan it stopped, as it is said: "And the manna ceased on the morrow" (Josh. 5:12). Rather [this] tells [us] that in the cakes the Israelites took out of Egypt they tasted the flavor of manna. — [from Kid. 38a]

to an inhabited land: After they crossed the Jordan (Other editions: For that [land] on the other side of the Jordan was inhabited and good, as it is said: "Let me now cross and see the good land on the other side of the Jordan" (Deut. 3:25). The Targum of תבשונ is אתבתי, inhabited, Old Rashi). — [from Kid. 38a]

to the border of the land of Canaan: At the beginning of the border, before they crossed the Jordan, which is the plains of Moab. We find [the two clauses] contradicting each other. Rather, [it means that] in the plains of Moab, when Moses died on the seventh of Adar, the manna stopped coming down. They supplied themselves with the manna that they had gathered on that day until they sacrificed the omer on the sixteenth of Nissan, as it is said: "And they ate of the grain of the land on the morrow of the Passover" (Josh. 5:11). — [from Kid. 38a]

Kaplan Translation	The Israelites were to eat the manna for 40 years, until they came to inhabited territory. They ate the manna until they came to the edge of the land of Canaan. 40 years See Numbers 14:33. edge of land of Canaan Joshua 5:12.
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Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the sons of "Yisra'el ^{He turns El aside} " [had] eaten the "Mahn ^{share} " / years until they came to the land being settled, they [had] eaten the "Mahn ^{share} " until they came to the extremity of the land of "Kena'an ^{Lowered} ",...
Charles Thompson OT	And the children of Israel ate this Manna forty years till they came to the inhabited land. They ate it till they came to the border of Phoenicia. Now the gomer is the tenth of the trimeter. For whatever reason, Thompson adds v. 36 to the end of v. 35.
English Standard Version	The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan.
New King James Version	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.
Young's Literal Translation	And the sons of Israel have eaten the manna forty years, until their coming in unto the land to be inhabited; the manna they have eaten till their coming in unto the extremity of the land of Canaan.

The gist of this passage: The sons of Israel subsisted on manna for all the time that they are in the desert, a period of 40 years, until they are about to enter into Canaan.

Exodus 16:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person plural, Qal perfect	Strong's #398 BDB #37
'êth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
mân (מָן) [pronounced <i>mawn</i>]	<i>what, whatness, what is it; sometimes transliterated, manna</i>	masculine singular noun; called an interrogative by Owens; but context actually determines what part of speech that it is; with the definite article	Strong's #4478 BDB #577
'ar'êbâ'îym (אַרְבָּעִים) [pronounced <i>ar'-BAW-GEEM</i>]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Exodus 16:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
bôw' (אוב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct, 3 rd person masculine plural suffix	Strong's #935 BDB #97
ʿel (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿerets (ארץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
yâshab (בשי) [pronounced yaw-SHAH ^B V]	<i>inhabited, being inhabited, inhabitable; hospitable land</i>	Niphal participle; pausal form	Strong's #3427 BDB #442

Translation: The sons of Israel ate manna for forty years until they came to an inhabitable land.

Moses, in writing this (or, perhaps Joshua wrote this part) indicates that the final words were written at the time that Israel was camped outside Canaan at the end of Numbers. If this verse was added after the fact, we would expect a description like this. They have been living in a desert-wilderness for about 40 years, but they are about to leave it and go into an inhabited land and take it.

Perhaps Joshua added these words later as an addendum; or perhaps Moses did not complete writing this book completely until he was in the time of Deuteronomy. As discussed earlier, vv. 30–34 may have been added by Moses; and then a few days or even months later, vv. 35–36 were added later.

Canaan is a land which can be farmed and livestock can be kept; the Sinai desert was less hospitable and less inhabitable. However, at the time that these things were taking place, it was probably much better land than it is now.

Exodus 16:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
mân (מַן) [pronounced <i>mawn</i>]	<i>what, whatness, what is it; sometimes transliterated, manna</i>	masculine singular noun; called an interrogative by Owens; but context actually determines what part of speech that it is; with the definite article	Strong's #4478 BDB #577

Exodus 16:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person plural, Qal perfect	Strong's #398 BDB #37
'ad (עַד) [pronounced ġahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct, 3 rd person masculine plural suffix	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
qâtseh (קֵצֶה) [pronounced kaw-TSEH]	<i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i>	masculine singular construct	Strong's #7097 BDB #892
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'an (כְּנָעַן) [pronounced k ^e NAH-ġahn]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: They ate [this] manna until they came to the border of the land of Canaan.

The sons of Israel did not stop eating manna until they reached Canaan. Also, by this point in time, Gen X has died out.

This is an interesting verse. Suddenly, we are projected forty years into the future. These final verses bring the discussion of manna to a close.

The Law was copied almost innumerable times and possibly once or twice before they got out of the desert. Moses might have been the executive editor by that time and it may have been up to Scribes to make copies of God's Word (remember, the Levites would heed a copy of Leviticus as a guide to their duties).

Because we have no manuscripts from this time period, or anywhere close to it, it is likely that God's Word was recorded on the very ephemeral medium, such as papyrus paper. As they got further out into the desert, they may have resorted to writing on animal skins, which would be a little more durable. Some other historic declarations have been recorded on stone and others on columns which are with us even to this day. However, it is interesting that the Word of God, which is also with us to this day, was written on very ephemeral material. Today some things are written in a newspaper, which has a relatively short life compared to those things written on quality glossy paper in expensive hardbound books. My point is, that these final verse could have been added by way of information on the second or third copy of the Law.

This particular day is also commemorated by Joshua in Joshua 5:11–12: *And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. And the manna ceased the*

day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year. (ESV) Given this passage in Joshua, I believe that it is most likely that Joshua added the final two verses to Exodus 16. He wrote Scripture (the book of Joshua and the last chapter or so of the book of Deuteronomy) and needed to copy the books of the law; he added annotations as he felt necessary (and as guided by the Holy Spirit).

The fact that there was enough manna for all of Israel to feed upon for forty years is an incredible miracle, so the phrase *ate the manna* is repeated, although this sentence could have been easily written in such a way as to not repeat the phrase. Joshua, being one of the men who ate manna everyday and found it in abundance, was rightly impressed by this (many people simply took this provision for granted).

Exodus 16:35 The sons of Israel ate manna for forty years until they came to an inhabitable land. They ate [this] manna until they came to the border of the land of Canaan. (Kukis mostly literal translation)

At this point in our overall narrative, we have been about a week or three out from the attack of the Egyptian army. But v. 35 is clearly written from the perspective of 40 years down the road.

Exodus 16:35 The sons of Israel continued to eat manna for the next forty years until they came to an hospitable land. They ate this manna until they arrived at the border of the land of Canaan. (Kukis paraphrase)

This final verse in an oddity and at least one translator believes this to be a note added by a copyist.

And the omer [is] a tenth of an ephah—it.	Exodus 16:36	The omer—it [is] a tenth of an ephah.
The omer is one-tenth of an ephah.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the omer [is] a tenth of an ephah—it.
Targum (Onkelos)	And one omera is the tenth of three seahs.
Targum (Pseudo-Jonathan)	And a homera is one tenth of three seahs.
Revised Douay-Rheims	Now a gomor is the tenth part of an ephi.
Aramaic ESV of Peshitta	Now an omer is the tenth part of an ephah.
Peshitta (Syriac)	Now an omer is the tenth of an ephah.
Updated Brenton (Greek)	Now the homer was the tenth part of three measures.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	(10 omers is equal to 1 ephah.)
Easy-to-Read Version—2006	(The measure they used for the manna was an omer. An omer was about 8 cups.)
	[This is] <i>about 8 cups</i> Literally, "1/10 of an ephah" (2.2 l).
God's Word™	(Now, the standard dry measure at that time held 20 quarts.)
Good News Bible (TEV)	(The standard dry measure then in use equaled twenty quarts.)
The Message	According to ancient measurements, an omer is one-tenth of an ephah.
NIRV	The jar had three pounds of manna in it.
New Simplified Bible	The standard dry measure used in Moses' day equaled twenty quarts.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	.
The Living Bible	The omer—the container used to measure the manna—held about two quarts; it is approximately a tenth of a bushel.
New Berkeley Version	.
New Life Version	.
New Living Translation	The container used to measure the manna was an omer, which was one-tenth of an ephah; it held about two quarts. Hebrew <i>An omer is one-tenth of an ephah.</i>

Partially literal and partially paraphrased translations:

American English Bible	Now, a homer (a third of a bushel) was a tenth of an ephah (three bath measures).
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	(Note that the gomor measures a tenth of a bushel.)
Translation for Translators	(The standard measure <i>that they used at that time</i> held 20 quarts/liters.)

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	One omer is one-tenth ephah. The ephah is the ancient Hebrew bushel.
Ferrar-Fenton Bible	36 (But a homer is the tenth part of an epha) is an old editor's note, not part of the original text.—·F. F
HCSB	(Two quarts are [Lit <i>The omer is</i>] a tenth of an ephah.)
Unlocked Literal Bible	Now an omer is 1/10th part of an ephah.
Urim-Thummim Version	.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New English Bible—1970	(An omer is one tenth of an ephah.)* * [5:10] Ten acres: a field with ten times the surface area a yoke of oxen could plow in one day. Bath: a liquid measure equal to about twelve gallons. Homer: a dry measure equal to what a donkey can carry, calculated to be about ten bushels. Ephah: a dry measure of about one bushel. So small a harvest is the fruit of the land-grabbers' greed.
New Jerusalem Bible	A homer is one-tenth of an ephah.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(An 'omer is one-tenth of an <i>eifah</i> [which is a bushel dry-measure].)
<i>The Scriptures</i> 1998	.
Tree of Life Version	Now an omer is the tenth part of an ephah. An omer=about 2 dry quarts; an ephah=20.

Weird English, 𐤀𐤏𐤍 English, Anachronistic English Translations:

Alpha & Omega Bible	NOW THE HOMER WAS THE TENTH PART OF THREE MEASURES. †(<i>Omer is a tenth of an ephah</i>)
Orthodox Jewish Bible	Now an omer [<i>i.e., two quarts dry measure</i>] is the tenth part of an ephah [<i>T.N. an ephah is about one-half bushel</i>].

Expanded/Embellished Bibles:

The Expanded Bible	The measure they used for the manna was two quarts [^L an omer], or one-tenth of an ephah [^C an ephah is about 20 quarts].
Kretzmann's Commentary	Now, an omer is the tenth part of an ephah, as the author adds by way of explanation, an ephah at that time measuring almost three and one-fourth pecks. This closes the account concerning the manna for the present. The entire story reminds us of the gracious providence of God, which takes care of all our needs and bids us not to worry about the morrow, Matt. 6:34. If we seek first the kingdom of God and His righteousness, then all the things which we need for this life will be added unto us.
The Voice	(And their omer was a two-quart measurement and in turn was one-tenth of an ephah.) An ephah was about 21 quarts or seven-tenths of a bushel.

Bible Translations with Many Footnotes:

The Amplified Bible	(Now an ^[f] omer is the tenth of an ^[g] ephah.) ^[f] Exodus 16:36 I.e. a little over two quarts. ^[g] Exodus 16:36 I.e. approx one bushel.
The Complete Tanach	The omer is one tenth of an ephah. <div style="background-color: #fff9c4; padding: 10px; margin-top: 5px;"> <p>one tenth of an ephah: The ephah equals three se'ahs, and the se'ah equals six kavs, and the kav equals four logs, and the log equals six eggs. [Hence, an ephah equals 3 x 6 x 4 x 6 = 432 eggs. I.e., the space displaced by 432 eggs.] We find that a tenth of an ephah equals forty-three and a fifth [43.2] eggs. This is the amount for challah [the minimum amount of flour that requires the separation of challah] and for meal offerings. — [from Eruvin 38b]</p> </div>
Kaplan Translation	An omer is a tenth of an ephah. ephah A measure, equal to 5 gallons or 22 liters.
NET Bible®	(Now an omer is one tenth of an ephah.) ⁸³ ^{83tn} The words "omer" and "ephah" are transliterated Hebrew words. The omer is mentioned only in this passage. (It is different from a "homer" [cf. Ezek 45:11-14].) An ephah was a dry measure whose capacity is uncertain: "Quotations given for the ephah vary from ca. 45 to 20 liters" (C. Houtman, Exodus, 2:340-41). ^{sn} The point of this chapter, with all its instructions and reports included, is God's miraculous provision of food for his people. This is a display of sovereign power that differs from the display of military power. Once again the story calls for faith, but here it is faith in Yahweh to provide for his people. The provision is also a test to see if they will obey the instructions of God. Deut 8 explains this. The point, then, is that God provides for the needs of his people that they may demonstrate their dependence on him by obeying him. The exposition of this passage must also correlate to John 6. God's providing manna from heaven to meet the needs of his people takes on new significance in the application that Jesus makes of the subject to himself. There the requirement is the same – will they believe and obey? But at the end of the event John explains that they murmured about Jesus.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the omer is a tenth of the eyphah,...
English Standard Version	(An omer is the tenth part of an ephah.)
New King James Version	Now an omer is one-tenth of an ephah.
World English Bible	Now an omer is one tenth of an ephah.
Young's Literal Translation	And the omer is a tenth of the ephah.

The gist of this passage: This chapter concludes with a note about the measures used.

Exodus 16:36

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿômer (עֹמֶר) [pronounced <i>ĠOH-mer</i>]	transliterated <i>omer</i> and refers to a <i>small drinking cup, bowl</i> and is used as a measure only in Exodus.	masculine singular noun with the definite article	Strong's #6016 BDB #771
ʾăshîyrîy (אִישִׁירִי) [pronounced <i>guh-shee-REE</i>]	<i>tenth</i>	numeral ordinal; feminine singular construct	Strong's #6224 BDB #798
ʾêphâh/êphâh (הֶפֶא/הֶפֶא) [pronounced <i>ay-FAW</i>]	<i>a measure [for grain]; transliterated ephah; and it is equivalent to approximately ½ a quart or 2 cups</i>	feminine singular noun with the definite article	Strong's #374 BDB #35
hûwʾ (אוּה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: The omer—it [is] a tenth of an ephah.

This is certainly one of the oddest verses in the Bible. And it comes in right after v. 35, which required a tremendous amount of explanation.

If, at this point, I have made you sick and tired of talking about manna and when this section of Exodus was written, then I have accomplished my purpose. At the end of the 40 years, Israel had become sick and tired of manna. It kept them alive, but they never wanted to see it or eat it ever again.

In making this statement and considering what we have studied, this certainly makes me ask the question, *are there different levels of logistical grace?* The Gen X component of the Exodus generation was despised by God; and we must note that, even though God's logistical grace was quite amazing, was it, at the same time, somewhat underwhelming? God provided them with manna each day, and, on at least two occasions (and maybe more) quail. When they sacrificed animals, they ate the meat from those sacrifices. But, their standard fare, day in and day out, was this manna. It is as if God said, "Listen, you are a lousy generation. I will keep you fed; but don't expect it to be much."

We have not studied this yet, but God will bring this generation to the land of promise, with the thought of beginning their capture of the land. They become aware of the produce of the land—but majority view of the Israelites is, "The people in the land are giants. They will kill us all!" After that, Israel went back into the desert and lived off manna for the next 38 years.

In making these comments, we also must bear in mind that Moses, Joshua, Aaron, his sons and Miriam were not treated any differently. It is not as if God gave the hoi polloi manna, but these others got steak and eggs for breakfast. They all ate the manna which God provided for forty years.

Let me suggest that Moses and the others had the capacity for life, which made this manna edible and even enjoyable. As to what this means, I will have to ponder this for some time.

Exodus 16:36 The omer—it [is] a tenth of an ephah. (Kukis mostly literal translation)

Exodus 16:36 The omer is one-tenth of an ephah. (Kukis paraphrase)

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 16 is in the Word of God

1. T
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 16

1. T
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 16

Chapter Outline

Charts, Graphics and Short Doctrines

A Brief Review of Exodus 16

Sometimes, we examine a chapter in such detail, that we might spent 100–200 pages on that chapter. What is lost in all of this is the flow of the chapter. Therefore, I have been writing a summary examination of each chapter at the end.

The Bible translation used for the base text below is the Tree of Life Version. It has but a few peculiarities. Mostly, it takes a few important words from the Old Testament and transliterates them instead of translating them.

Understanding the Tree of Life Version		
Tree of Life	More common	Explaining the Tree of Life Version
<i>Bnei-Yisrael</i>	<i>sons of Israel, Israelites, sons and daughters of Israel</i>	The Hebrew reads בְּנֵי יִשְׂרָאֵל (<i>b^onēy Yishrā'ēl</i>) [pronounced <i>b^o-NEE yishsh-raw-ale</i>] (which means, <i>sons of Israel</i>); so this is a transliteration from the Hebrew.
<i>Adonai</i>	<i>Lord, YHWH, Jehovah, Y^ehowah</i>	Rather than speak the sacred name of God, the readers of Scripture inserted their word for <i>Lord</i> instead, which is אֲדֹנָי (<i>'ādōnāy</i>) [pronounced <i>uh-doh-NEE</i>]. However, in the actual Scriptures, <i>YHWH</i> is the word found here.
<i>Torah</i>	<i>Law (of Moses)</i>	This is a transliteration of the Hebrew word for <i>Law</i> .
<i>Shabbat</i>	<i>Sabbath, Saturday, day of rest</i>	Although <i>Sabbath</i> is a common transliteration of the word found here, <i>Shabbat</i> is a more literal transliteration.
<i>Mitzvot</i>	<i>Commandment (s)</i>	Like these other words, <i>mitzvot</i> is just a transliteration taken from the Hebrew.

In Exodus 14, the Egyptian army pursued Israel, but God killed them all. In Exodus 15, Israel sang about this incident. In Exodus 16, God provides food (manna and quail) for the Israelites during their trek through the desert.

At this point in our narrative, Egypt is behind the Israelites, but it is not out of their thoughts. They are moving forward as guided by God, although no one really appreciates where they are going. If they were going to head directly into the land given them by God, they should be traveling northeast. However, they have mostly followed the water going south, and after crossing over, they will be going east, deeper into the desert-wilderness. They are traveling through where Saudi Arabia is today. This region would not have looked like a desert but it would have been uninhabited.

Exodus 16:1 *They journeyed on from Elim, and the entire community of Bnei-Yisrael [= the sons of Israel] came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after leaving the land of Egypt.*

At this point, the sons of Israel are completely separate from Egypt. The Egyptian army lay dead in the Sea of Reeds. If they were traveling along the Nile or any other water way leading south, they have now crossed over it. Whatever body of water they have been walking along, that now stands between them and nation Egypt. Also, they have moved very far south of Egypt.

The date given tells us that Israel is a month out of Egypt.

Although Sinai is mentioned in this verse, it is not clear that anyone—Moses included—knew that their destination was Mount Sinai. One possible explanation for the inclusion of *Sinai* at this point is, Moses knew the geography and knew the direction in which they were traveling.

Exodus 16:2 But the whole congregation of Bnei-Yisrael murmured against Moses and Aaron in the wilderness.

The people of Israel now have a new problem, and they immediately turn against Moses and Aaron, which is what they tend to do.

Despite all that they have seen, the sons of Israel have not developed any strong trust in God.

Exodus 16:3 Bnei-Yisrael said to them, "If only we had died by the hand of Adonai [= the Lord, Y^ehowah] in the land of Egypt, when we sat by pots of meat, when we ate bread until we were full. But you have brought us into the wilderness, to kill this entire congregation with hunger."

At this point, the people seem almost delirious. They are saying things which are ridiculous.

It appears that those who complained, built up a little narrative, which included two key elements: (1) Life was pretty great in Egypt and (2) Moses and Aaron have brought them all to the desert to kill them with hunger. Based upon all that has happened, what they are suggesting is absolute nonsense.

I must admit that, for many years I wondered, how could these people be this confused, given all that they had witnessed. However, the key to understanding the Exodus generation is found in the soul. We can understand them because we can understand what takes place in the soul. So, even though every person in the Exodus believed in the Revealed God, they were on negative signals toward the plan of God and toward Bible doctrine and toward God's authority. They are especially negative toward God's delegation of authority to Moses and Aaron. Therefore, they were unable to retain spiritual information in their souls, despite seeing it with their own eyes. Therefore, they would think and say really stupid things. We understand this to be the build up of scar tissue on the soul, which blocks the mind from thinking logically.

Illustration: In a period of less than ten years, we in the United States went from a society which clearly differentiated between boys and girls to a society where a considerable percentage (20 or 30%?) think that it is okay for a child or a teen to believe that they belong to the other gender. Many people today even think that steps should be taken to facilitate physical changes in a child, to help them change into the opposite gender. It has gotten so crazy as to be a status symbol in Hollywood and among some liberal groups. This crazy idea appears to be fundamental to the Democrat platform today (I write this in 2023), whereas, ten years previous, such thinking would have been considered absurd to the exact same democrats. In the past few years, at a time when truth is more easily found than ever before, huge numbers of Americans have chosen to believe lies. In fact, we have various media sources which peddle nothing less than government-approved lies and skewed points of view, and yet, people believe what the media propagates.

Pharaoh—presumed to be an unbeliever—built up scar tissue against God. So, even though each plague was worse than the previous plague, Pharaoh had built up scar tissue equal to the intensity of each new plague. Pharaoh could be beaten down to the point of giving up; but when he was allowed to get back up again, he was more anti-God and anti-Moses than before. His brain seemed unable to process the power of God, despite seeing it in every judgment put upon the Egyptian people

Pharaoh never came to a point where he recognized that he ought to be worshipping the God of Moses. The build up of scar tissue on his soul precluded that.

The sons of Israel are believers, but believers are also capable of building up scar tissue on their souls. So, even though they have seen with their own eyes many reasons to trust God, they find themselves giving in to negative volition toward God (and, therefore, becoming antagonistic toward Moses and Aaron, God's emissaries).

All of these people are saved, because they have believed in the God of Moses (the Revealed God), but they are not moving forward in the spiritual life. They continue to retrogress and to build up scar tissue. As you build up scar tissue, it is easier to become irrational and unreasonable. Believers and unbelievers can build up scar tissue on the soul.

Illustration: There are a considerable number of people today who hate Donald Trump, and there is virtually nothing that he could do to change their minds. They have scar tissue built up on their souls to the point that, they are unable to give him a fair shot. I write this in 2023, and if Trump was president, and doing everything that Joe Biden is doing, these people would hate him even more. They would still find fault with everything that Donald Trump did. Or, let's say that Joe Biden had come into office and did not change a single policy (which would have been a brilliant strategy), he still would have been supported by those who are anti-Trump. It is not about policy or achievement; it is all about their souls being covered with scar tissue so all they can do is feel anger and disgust and superiority toward Donald Trump (yet, prior to 2015, very few of these people had this sort of negative attitude toward him). Now, even though there are adherents to both major parties who literally hate members of the opposing party, the percentage of Democrats who hate Donald Trump is far higher than usual (I can say this knowing several people who absolutely disdain Donald Trump, whereas, before 2016, they had no real opinion of him one way or the other).

So, this is where the people of Israel are right now—many of them, anyway. They can accept Moses and Aaron for very short periods of time, when things are going well, but given any difficulty that plagues them, and they go right back to feeling a concentrated anger against Moses. Some of them can feel nothing else toward Moses, although they might hide it during the good times.

Exodus 16:4 *Then Adonai said to Moses, "Behold, I will rain bread from heaven for you. The people will go out and gather a day's portion every day, so that I can test them to find out whether they will walk according to My Torah [that is, My Law] or not.*

Because these people are believers, God must act justly toward them, providing them with logistical grace. However, when their negative volition reaches a crisis state, God will put these folks under the sin unto death, which would include the withdrawal of logistical grace.

God tells Moses that He has this problem handled. Food is going to be provided for the Israelites every single day. Because these are believers, God must feed them (that is a fundamental tenet of logistical grace). Given where God wants them to go (first to Mount Sinai and then to the southern border of Canaan), there is no opportunity for the people to hunt and plant. Therefore, if they are to live, then God must take care of them.

Much of the remainder of this chapter will be devoted to logistical grace. God will provide the Israelites with food from this point forward, as long as they are in the desert-wilderness. In fact, we might see this section of Exodus as fundamental to our understanding of logistical grace.

God gives Israel very specific instructions. Every day, they will go out and gather the proper amount of food to feed every person in the house for that day. No more and no less.

Exodus 16:5 *So on the sixth day, when they prepare what they bring in, it will be twice as much as they gather day by day."*

When it comes to gathering this food on a Friday, there will be very specific directions given. Every Friday, they are to gather twice as much as they need for their daily rations.

This will be the first teaching of the Sabbath day to the sons of Israel.

Exodus 16:6–7 *So Moses and Aaron said to all Bnei-Yisrael, "In the evening you will know that Adonai has brought you out from the land of Egypt, and in the morning, then you will see the glory of Adonai. For He heard your complaining against Him. What are we? You complain against us?"*

That evening, the people would see the pillar of fire (which they have seen the entire time that they left Egypt) and they will be fed quail (which does not appear to have been given to them every night). The Israelites should be able to look at these two things and conclude that God truly brought them out of Egypt.

The next morning, they would see the glory of God. That morning, they would have manna given to them from that day forward. Also, they would see the pillar of cloud.

When a person sees or perceives the glory of God, this means that they become aware of God's character or essence to a point where it affects their thinking (this would be analogous to occupation with Christ). All these things which God is doing for Israel *should result* in them being aware of God's faithfulness and in the focusing their minds on God's character. They should begin to understand His faithfulness and love. But, as we will continue to see, God's great acts on their behalf will not change their thinking at all. *Why?* you ask. It is because of scar tissue of the soul. That explains how God could do so much for His people, and yet for them to respond with perverted thinking.

Moses straight out asks the representatives with whom he is speaking, "God has heard you complain about Him. And what are we that you complain to us?"

In other words, "God already knows what your complaints are. However, Aaron and I cannot do anything about your complaints; only God can. Therefore, do not waste your time complaining to us."

Exodus 16:8 Then Moses said, "Adonai will give you meat to eat in the evening and enough bread to fill you in the morning, since Adonai hears your complaints that you mutter against Him, what are we? Your complaining is not against us, but against Adonai!"

The meat to eat in the evening is the quail (which did not appear to be given them every night). However, they would be given enough bread (food) every morning.

Moses again points out to this people that their complaints should be directed toward God; not toward him or Aaron. They can do nothing for the people of Israel, apart from God.

This understanding of the spiritual life is fundamental in all dispensations.

For some of the people reading this verse, what Moses says does not sit right with them, because they recognize that they should not be complaining to God.

Application: No believer can do anything worthwhile apart from God. We need God's power and His resources in order to act in a way that is worthy before the Lord.

Exodus 16:9 Moses said to Aaron, "Say to all the congregation of Bnei-Yisrael, 'Come near before Adonai, because He has heard your complaining.'"

All Israel was to come near or approach Y^ehowah, as He has been listening to them complain.

The people do not seem to have a firm grasp on Who God is. When Moses and Aaron are right there in their line of fire, they complain to them. They do not seem to grasp that God hears everything that they have to say.

Exodus 16:10 Then, as Aaron spoke to the whole congregation of Bnei-Yisrael, they looked toward the wilderness, and the glory of Adonai appeared in the cloud.

While Aaron was speaking to the sons of Israel, the people looked toward the uninhabited region and there was some sort of manifestation of God in the cloud.

Exodus 16:11–12 Adonai spoke to Moses saying, “I have heard the complaining of Bnei-Yisrael. Speak to them saying, ‘At dusk you will eat meat, and in the morning you will be filled with bread. Then you will know that I am Adonai your God.’”

God is speaking to Moses again, and we don’t know if this is a continuation of v. 4 or if this represents a new conversation. Since we appear to be dealing with exactly the same subject matter, I would consider it a continuation of this conversation.

“I have heard your complaining,” God says to Moses (referring to the complaints of the people), “and this evening, you will have quail to eat; and tomorrow morning, you will have a special food. As you eat these things, you will know that I am Y^ehowah your God!”

God is describing what should be taking place in the minds of the Israelites. As they eat what God provides them, their minds should be turned around.

Why does it appear that Israel might be turned around to the will of God; but then, sometimes even just minutes later, they begin to rebel again? These are fair-weather believers. As long as things are going relatively well for them, they are happy with God’s contribution to their lives. However, the moment they come against some problem, they see God, or Moses and Aaron, as being impotent, or worse, evil.

Application: Even though believers often receive greater blessings in life than unbelievers, we still face difficulties and problems. Ideally, the spiritual life helps us to navigate these circumstances

Application: If we go by our emotions, then our difficulties and challenges will get us down. Emotions are good to have, but they should never lead you in life.

Back to our narrative:

Exodus 16:13 So when evening fell, quails came up and covered the camp. Moreover, in the morning there was a layer of dew all around the camp.

That evening, there were quails which blanketed the ground of the camp. The people were to go out and capture the quail for food. The next morning there was an odd layer of dew all around the camp.

All of this is logistical grace. God is providing for the believers in Israel (which was pretty much everyone).

Exodus 16:14 When the layer of dew was gone, on the surface of the desert was a thin, flake-like frost, as fine as the frost on the ground.

When the dew had evaporated, there remained an odd, flaky sort of covering on the ground. This flaky thing turned out to be edible.

Exodus 16:15 When Bnei-Yisrael saw it, they said one to another, “What is it?” For they did not know what it was. Then Moses said to them, “It is the bread that Adonai has given you to eat.

When the people saw this flaky stuff covering the ground—something that they had never seen before—they kept on saying, “Manna?” Translated, that means, *what is it?* More precisely, what they said was, “Maw-HOO.” (= *what it?*)

When Moses and others in the knew heard this question, they answered, “This is the bread (food) that God has given you all to eat.”

Exodus 16:16 This is the word that Adonai has commanded. Every man is to gather according to his needs, an omer per person, according to the number of people per household. Each man is to take it for those who are in his tent."

Specific instructions were given as to how much should be gathered each day for each household. Even though the manna could be found outside on the ground, it took time and effort for the people of Israel to gather enough for each household.

Exodus 16:17 Bnei-Yisrael did so, and some gathered more, some less.

The sons of Israel sort of followed directions, but some gathered too much and others did not gather enough. There were always those in the Exodus generation who wanted to test God. No matter what Moses told them to do, they were going to do a little bit more or a little bit less.

Exodus 16:18 When they measured it with an omer, those who gathered more had nothing left over, and those that gathered less did not lack at all. Every man gathered according to his appetite.

At first, God simply overruled their initial disobedience. Those who gathered too much, did not have any left over; and those who did not gather enough were nevertheless satiated.

Every man gathered the amount necessary for the household—even those who didn't.

Exodus 16:19 Also Moses said to them, "Let no one save any of it until the morning."

Manna was not to be saved for a few days. God was teaching logistical grace to the Exodus generation, although very few of them seemed to get it. Logistical grace is the grace given by God to allow a new believer to proceed into mature believer status. It is food, shelter and clothing necessary to keep them alive during this time. Sometimes, there are other bonuses in logistical grace (such as, quail).

The Christian life is a day-by-day affair. This does not mean that we don't plan for the future, but every day, that is a day given to us by God; and we need to live in that day. We should stay filled with the Spirit and we should take in Bible teaching. And whatever happens today, we leave it where it is when tomorrow comes.

Application: We need to be careful about being too literal. This does not mean that we can only go to the grocery store every day and buy just enough for that day. Those were specific limitations—collecting manna each morning—placed on the sons of Israel at that point in time.

Application: We need to be careful about *imitating* things that you read in the historical portions of the Bible. It should be obvious that believers do not need to confine themselves to going outside each morning, looking for food on the ground. Yet, we have a massive subsection of believers who are trying to live in the book of Acts, chapter 2, today. Paul never orders anyone in his epistles to seek after the Holy Spirit. He never tells a church, "Listen, I know what your problem is—your problem is, you don't have the Holy Spirit." In fact, even the most carnal congregation that Paul corresponded with—the Corinthians—he told them that they had all been baptized into Christ (which is the work of the Holy Spirit).

Application: My point is, the Christian life is not imitating the narratives that we read in the Bible. We learn from these narratives—which is why God provided them for us—but we do not imitate them.

Back to the narrative:

Exodus 16:20 However, they did not listen to Moses. Some of them preserved it until the [next] morning—but it bred worms and rotted. So Moses was angry with them.

Instead of listening to Moses and doing just what he told them to do, quite a number of families tried to preserve the manna for the next day, just in case. It began to smell and small worms would grow in it.

Exodus 16:21 **So they gathered it morning by morning, each man according to his needs, and as the sun became hot it melted.**

There was a time frame during which the people could go out and collect manna. If they waited too long, it would become too hot outside and the manna would melt.

Exodus 16:22 **On the sixth day they gathered twice as much bread, two omers for each individual. So all the leaders of the community came and informed Moses.**

They had been given instructions to gather twice as much manna as they needed, for they were not to go out on the seventh day to gather up the manna (as per v. 5).

The sons of Israel had leaders and elders, and they would come to Moses regularly and tell him what was happening in their community.

Exodus 16:23 **But he said to them, "This is what Adonai has said. Tomorrow is a Shabbat rest [that is, a Sabbath rest, a Sabbath day], a holy Shabbat to Adonai. Bake whatever you would bake, and boil what you would boil. Store up for yourselves everything that remains, to be kept until the morning."**

Although the seventh day was mentioned back in Genesis, the day after God finished restoring the earth; what we read here is the first time that we have come across any sort of Sabbath observance.

Moses worked with the elders who worked with the people during the first five days of this first week of manna, interacting, and trying to help the people get their minds right when it came to instructions from God.

On the sixth day, they were instructed to gather twice as much manna and to plan for a day of rest in God's economy for that era.

Exodus 16:24 **So they set it aside until the morning, just as Moses instructed, and it did not rot nor were there any worms.**

Although on other days, if the manna was kept overnight, it would begin to go bad; the extra manna gathered a day prior to the Sabbath did not go bad.

Exodus 16:25 **Then Moses said, "Eat that today, because today is a Shabbat to Adonai. Today you will not find it in the field.**

Moses warned the people that there would be no manna to find on the seventh day. So they had to gather twice as much on the sixth day, and eat that second amount on the seventh day (Saturday).

Exodus 16:26 **You are to gather it for six days, but the seventh day is the Shabbat, and there will be none."**

God told Moses and then Moses told the people, "Don't bother to try to find any manna on the seventh day; there won't be any to be found."

Exodus 16:27 **Yet on the seventh day, some of the people went out to gather and they found none.**

Of course, some people decided to check on this, and they did go out to gather manna on the seventh day. Many of them were possibly thinking, "This is illogical for the manna to go bad on the second day, and yet be okay the day after the Sabbath." They also must have thought, "It is illogical for us to get fresh manna for six days, but not to collect it fresh for the seventh." Given God's clear directives, that sort of thinking was human viewpoint.

Exodus 16:28 Adonai said to Moses, “How long will you [all] refuse to keep My mitzvot [= commandments] and My Torah [= Law]?”

God has given the Israelites specific commands and it seems that every time, some of them—a considerable number in fact—intentionally disobeyed the commands of God.

We then go from God speaking to Moses to Moses speaking to the people:

Exodus 16:29 [Moses spoke these same words to the people, and he also said:] “See, Adonai has given you [all] the Shabbat, so on the sixth day He gives you [all] the bread of two days. Let every man stay in his place, and let no man go out on the seventh day.”

God repeats these commands to Moses with the intent that He repeat them to the Hebrew people.

Exodus 16:30 So the people rested on the seventh day.

At some point, the people appear to obey God in these directions. After all, there was no percentage in disobeying God. If they did not collect the additional manna for the Sabbath, then they had nothing to eat. If this took place over a couple of Sabbaths, that would be a hard lesson to forget.

The giving of manna is summarized in v. 31, and what would be done in the future regarding manna is presented in vv. 32–36.

Exodus 16:31 The house of Israel named it manna. It was white like coriander seed and tasted like wafers made with honey.

At this point, the food from God is given a name; it is called *manna*. Its look and taste are also described.

The final five verses of this chapter give us a summary of God’s provision of manna all the way to the end of their stay in the desert-wilderness.

Either Moses or Joshua added these verses many years down the road. At this point in time, in our Exodus narrative, no one knows that Israel is going to remain in the desert-wilderness for 40 years (God knows, of course; but no one else does).

Exodus 16:32 Then Moses said, “This is what Adonai has commanded. Let a full omer of it be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out from the land of Egypt.”

We have no idea when v. 32 took place. My assumption is, vv. 31–36 (or 32–36) were later appended to this section. Vv. 31–34 were likely added by Moses after the Tabernacle had been built; and vv. 35–36 added by Joshua after the Hebrew people entered into the land of promise. In the final two verses, Joshua (I assume) looks back on what took place regarding manna over a period of 40 or so years.

At some point, God told Moses that an omer of manna be kept for future generations (what is saved aside for this reason will not go bad).

Some of this manna was saved aside. It would be placed with the Ark of God (which had not yet been designed and built). The Tabernacle and furniture will be completed in Exodus 40.

Exodus 16:33 Moses said to Aaron, “Take a jar and put a full omer of manna inside. Store it up before Adonai, to be kept throughout your generations.”

A full omer of manna (a day's rations for one person) was put into a container of some sort. This was to be saved as a witness for many generations in the future.

Exodus 16:34 **Just as Adonai commanded Moses, Aaron stored it up in front of the Testimony, to be preserved.**

These actions take place after the construction of the Tabernacle.

There were going to be a few things from their time in the desert which were to be saved aside. The first of these things is this jar of manna.

The testimony is the *Ark of Testimony*, which will be built at the end of this book. At this point in the Exodus narrative, no one knows anything about of Ark of Testimony (except God, of course). Vv. 33–34 make sense if the Ark of Testimony is in existence; it would be a difficult order to understand if the Ark of Testimony had not yet been built.

Interestingly enough, this is not kept as some sort of museum piece so that anyone can come by and look at it. It will be kept in or near the Ark of the Covenant. The Ark of the Covenant will be kept inside the Holy of Holies, which is a compartment at the back of the Tabernacle. Only one man will enter into the Holy of Holies and he entered only once a year (the High Priest).

God has not yet—as of Exodus 16—commanded Moses to build the Ark or the Tabernacle (the Holy of Holies will be a part of the Tabernacle). All of this is going to take place in Exodus 25–40.

Exodus 16:35 **Bnei-Yisrael ate the manna for 40 years. They ate the manna until they came to an inhabited land, when they came to the borders of the land of Canaan.**

Given that v. 35 appears to have been tacked onto this chapter after Israel has entered into the land; and given that vv. 32–34 likely took place after the time frame of this chapter; it would makes sense that all of these verses were added together after the fact. This was discussed in too much detail in the overall exegesis.

Exodus 16:36 **Now an omer is the tenth part of an ephah.**

I am assuming that this defines the measurement used by Israel in order to determine how much manna was to be gathered per person.

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

Shmoop Summary of Exodus 16

The Holy Zone

- Three months after leaving Egypt, the Israelites arrive at Sinai.
- God tells Moses to assemble everyone for a big announcement. But one thing: they can't come up onto the mountain (where Moses chats with God) or they'll die. Noted.
- Everyone washes up to look nice for the party.
- God descends upon the mountain in fire, smoke, and eerily loud trumpet blasts.
- God tells Moses, "Do not let either the priests or the people break through to come up to the Lord; otherwise he will break out against them" (19:24). Notice here that access to God is restricted to the few. For a guy who wants to adopt these people as his own, God doesn't seem to want to get too close to them.

From <https://www.shmoop.com/exodus/chapter-19-summary.html> accessed April 29, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 16

THE WANDERINGS IN THE WILDERNESS CHAPTER 8

**The Wilderness Of Shur - The Sinaitic Peninsula - Its Scenery And Vegetation - Its Capabilities Of Supporting A Population - The Wells Of Moses -Three Days March To Marah - Elim Road To The Wilderness Of Sin - Israel's Murmuring - The Miraculous Provision Of The Quails - The Manna
Exodus 15:22; 16**

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

Edersheim Summarizes Exodus 16

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.

* A regular Ordnance Survey has been made, under the direction of Sir Henry James, R.E. by Capts. Wilson and Palmer, R.E. four noncommissioned officers of the Royal Engineers, the Rev. F. W. Holland, and Messrs. Wyatt and Palmer. The result has been published in a splendid folio volume, with maps and photographic illustrators, and an excellent introduction by Canon Williams.

The first camping-place was, no doubt, the modern Ayun Musa (Wells of Moses), about half an hour from the sea-shore. Even now the care of the foreign consuls has made this a most pleasant green and fresh summer retreat. One of the latest travelers has counted nineteen wells there, and the clumps of palm-trees afford a delightful shade. There is evidence that, at the time of Moses, the district was even more carefully cultivated than now, and its water-supply better attended to. Nor is there any doubt as to the next stage in Israel's wilderness-journey. 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.

From Hawwarah, or Marah, a short march would bring Israel to a sweet and fertile spot, now known as Waddy Gharandel, the Elim of Scripture, "where were twelve wells of water, and threescore and ten palm-trees; and they encamped there by the waters." This spot was suitable for a more lengthened encampment. In point of fact, we find that quite a month passed before their next stage in the wilderness of Sin. (Exodus 16:1) Even now this valley, watered by a perennial stream, has rich pasturage for cattle, and many shrubs and trees. Here, and in the neighborhood, the flocks and herds would find good sustenance, and the people rest. Leaving Elim, the character of the scenery changes. Instead of dreary level plains of sand, as hitherto, we are now entering among the mountains, and the bright green of the caper-plant forms a striking contrast to the red sandstone of the rocks. Hitherto the route of Israel had been directly southward, and in pursuing it, they had successively skirted the Tih, and near Elim a belt of sand. But now the host was to enter on the Sinaitic range itself. From Numbers 33:10, we know that from Elim their journey first brought them again to the shore of the "Sea of Weeds." The road which they would follow would be from Wady Gharandel through the Wady Taiyebah, in a

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south westerly direction. Here the sandstone again gives place to chalk hills and rocks. Where the road descends to the sea (at Ras Abu Zenimeh) it would touch, probably, the most dreary, flat, and desolate place in the whole wilderness. This spot was the next camping-ground of the children of Israel after Elim. From the shore of the Red Sea the next halting-place brought them into the Wilderness of Sin itself. (Numbers 33:11) That name applies to the whole extensive sandy plain, which runs along the shore of the Red Sea, from the camping-place of Israel to the southern end of the Sinaitic Peninsula.* On leaving the Wilderness of Sin, (Numbers 33:12-14) we read of two stations, Dophkah and, Alush, before the Israelites reached Rephidim. The Wilderness of Sin, the modern El Markha, is a dreary, desolate tract, which obtains its name from a long ridge of white chalk hills.

* From the Wady Gharandel two roads lead to Sinai, the so-called upper and the lower. Each of these has been ably and learnedly represented as that followed by the Children of Israel. After considerable research and consideration, we have arrived at the conclusion that the balance of evidence is decidedly in favor of the lower road, which, accordingly, has been described in the text. This conclusion has also been unanimously adopted by the Scientific Ordnance Survey Expedition, which investigated the question on the spot. It is of importance for the localization of Rephidim.

In this inhospitable desert, the provisions which Israel had brought from Egypt, and which had now lasted a month, began to fail. Behind them, just above the range of chalk cliffs, they would see, in the distance, the purple streaks of those granite mountains which form the proper Sinaitic group. To the west lay the sea, and across it, in the dim mist, they could just descry the rich and fertile Egypt, which they had for ever left behind. Once more their unbelief broke forth. True, it was only against Moses that their murmurs rose. But in reality their rebellion was against God. To show this, and thereby "to prove them, whether they would walk in the law of God or no," (Exodus 16:4) that is, follow Him implicitly, depending upon, and taking such provision as He sent, and under the conditions that He dispensed it, God would now miraculously supply their wants. Bread and meat would be given them, both directly sent from God, yet both so given that, while unbelief was inexcusable, it should still be possible. To show the more clearly that these dealings were from the Lord, they were bidden "come near before Jehovah," and "behold the glory of Jehovah," as it "appeared in the cloud." (Exodus 16:9, 10) That Presence ought to have prevented their murmuring, or rather changed it into prayer and praise. And so it always is, that, before God supplies our wants, He shows us that His presence had been near, and He reveals His glory. That Presence is in itself sufficient; for no good thing shall be wanting to them that trust in Him.

As evening gathered around the camp, the air became darkened. An extraordinary flight of quails, such as at that season of the year passes northward from the warmer regions of the interior, was over the camp. It is a not uncommon occurrence that, when wearied, these birds droop and settle down for rest, so as to be easily clubbed with sticks, and even caught by the hand. The miraculousness chiefly consisted in the extraordinary number, the seasonable arrival, and the peculiar circumstances under which these quails came. But greater wonder yet awaited them on the morrow. While passing through the Wady Gharandel they might have observed that the tamarisk, when pricked by a small insect, exuded drops of white, sweet, honey-like substance, which melted in the sun. This was the natural manna (a name perhaps derived from the Egyptian), which, in certain districts, is found from the middle of May to about the end of July. But "can God furnish a table in the wilderness?" Can He command the clouds from above, and open the doors of heaven? Can He rain down manna upon them to eat? That would indeed be to give them of the corn of heaven! Truly, this were angels' food, the provision, direct from God, "the bread of heaven!" (Psalm 78:19-27; 105:40)

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

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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)

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-8.html accessed May 13, 2019.

Chapter Outline

Charts, Graphics and Short Doctrines

Chapter Outline

Charts, Graphics, Short Doctrines

Beginning of Document

Doctrines Covered or Alluded to

Chapters of the Bible Alluded to

Definition of Terms

Introduction and Text

Addendum

www.kukis.org

Exegetical Studies in Exodus

Addendum

The first reference to the Sabbath after creation is found here in this chapter.

The Doctrine of the Sabbath (by R. B. Thieme, Jr.—from notebook 1)

1. The original Sabbath of Genesis 2:2 was designed by God to teach grace. God rested because everything was provided in grace for man. There was nothing else He could do. The seventh day was always a memorial to who and what God is and to what God does. It was a memorial to grace.
2. In Exodus 16:14-26 the Sabbath had to be called to the attention of the Jews. And it was called to their attention in a special way. Manna represents divine provision for the believer in time. Manna was the food that God provided for the Jews in the desert. And Exodus 16:14 said, "Look, you will always gather manna on day one, day two, day three, day four, day five and day six. And on day six (Friday) you will gather a double portion because on day seven I will provide no manna and you will not, gather manna." So this was the first specific reference to the Sabbath day since God rested in the restoration of Genesis 2:2. All of that time man understood this principle without being nudged.
3. The Jewish Sabbath: a day had to be instituted finally. The Jewish Sabbath is the fourth commandment of the decalogue - Exodus 20:8-11; Deuteronomy 5:12-15. It is also mentioned in Leviticus 23:3. It was designed with one purpose in mind: to commemorate grace by doing no work on the Sabbath day. This is in fulfilment of the concept of Genesis 2:2. The Sabbath was never designed to be any kind of trouble or difficulty, it was designed to be a time of rest, relaxation and tranquillity, a reminder of grace.
4. Then there is a temporal Sabbath which is mentioned in Hebrews 3:11. This is the supergrace Sabbath. It became obvious in the Age of Israel that observing Saturday could be distorted too easily. The Jews began to set up rules and regulations that were ridiculous and had nothing to do with grace. The Sabbath was not designed for overt activity, it was designed for mental activity - to remember grace. Therefore, God had to change it. So we have the supergrace Sabbath mentioned Hebrews 3:11. This is also known as the moment by moment Sabbath whereby you depend day by day and rest entirely on what God has provided. The moment by moment Sabbath is doctrine in the soul, the ECS, the creation by Bible doctrine of capacity - the cup. The cup represents supergrace capacity based on doctrine, and God pouring and pouring and pouring. That is supergrace and the supergrace Sabbath is a moment by moment Sabbath. In other words, God doesn't bless on one day of the week, God blesses on every day of the week. One thing that happened when the Church Age superseded the Age of Israel is that Saturday was set aside. Saturday was a time of animal sacrifices, a time of a specialised priesthood, the priesthood of the tribe of Levi. It was a time for special activities and a time for assembly worship. But the Jewish Age ended suddenly with the cross, the resurrection, the ascension and the session of Jesus Christ. And as the Jewish Age terminated, very shortly thereafter the Church Age began. Now in the Church Age every believer is a priest, so things are different. Now there is no longer a special day. Why? Because every believer is a priest and the objective is for every believer priest to become spiritually self-sustaining. The priesthood of Aaron is set aside.
 - 1) There were a couple of feasts that the Jews had that really bothered them. The Passover they could handle because that was a day which began the feast of unleavened bread. The feast of unleavened bread they could handle. But on the first Sunday, and always on Sunday, they had the feast of the firstfruits and that used to drive them up the wall. The reason was that the feast of the firstfruits speaks of resurrection - the resurrection of Jesus Christ - and it was always on Sunday, and there was one thing the Jews couldn't stand and that was to have a Sunday Sabbath. A Sabbath to them was any day that they worshipped. Often the priest would go out all by himself and wave a sheaf of grain before the Lord, the feast of the firstfruits.
 - 2) Fifty days from that Sunday there was another observation which always bothered them because fifty days from Sunday is always a Sunday - Pentecost. Jesus Christ was resurrected on a Sunday; Jesus Christ began the Church on the first Pentecost Sunday, fifty days after His resurrection. Jesus Christ was forty days on the earth before He ascended to the right hand of the Father. Another ten days and then the Church began on Sunday. So there has to be a day when assembly worship is authorised, when they all come together, and it was Sunday. We observe the resurrection and the beginning of the Church Age every Sunday. The Jews always had to have a Sabbath day; we have a first day. This is something new, something that begins all over again.

The Doctrine of the Sabbath (by R. B. Thieme, Jr.—from notebook 1)

5. In addition to the supergrace Sabbath there was also an eternal Sabbath, which is also a moment by moment Sabbath - Matthew 11:28. This refers to eternal salvation.
6. The Jews already began to crack under observing the of the Sabbath day and all the ritual. So they had to be further reminded. In Leviticus chapter 25 we discover that they had a seventh year, a sabbatical year. On the seventh year they were to stop all sowing, all planting, all harvesting. Under an agricultural economy that looks as though people will starve. But no. God says, "If you will stop on the seventh year and make it a memorial to grace, then grace will provide what you need." Of course, they never would. God called their bluff right from the start: the Sabbath would never mean a thing to them. They never observed the sabbatical year, and finally, in a period of 490 years of Jewish history they had missed seventy Sabbath years. So God gave them all of the seventy years in captivity.
7. God knew that they would not observe the Sabbath, or the sabbatical year, so He gave them another one: the Jubilee year. The Jubilee year is found in the 25th chapter of Leviticus and this is what is called the generation test. On the fiftieth year everyone who owned property was to return it. And, again, on the fiftieth year they failed to observe. So the rejection of the Sabbath concept was total in Israel. It was total because they had no doctrine. Sabbath is a ritual, not just a day. Observing a day has ritual connected with it. Sabbath means rest, and the Jews had to stop working because that is physical rest. But that is rest ritual and it is not meaningful unless you have doctrine in the soul to appreciate it. The Lord's table, the communion table, is not meaningful unless you have doctrine in the soul to appreciate it. And so it was with the Jews in the past. Doctrine in the soul was necessary.
8. Now in the Church Age the Sabbath is interrupted even as the Age of Israel is interrupted. This is taught in Colossians 2:16,17. As the Church Age interrupts the Age of Israel so the Saturday Sabbath is set aside. Now in the Church Age we start with something brand new. On the Day of Pentecost, the first day of the Church Age and a Sunday, God the Holy Spirit took all believers alive in Jerusalem and entered them into union with Christ. Thereafter, when any person believes in Christ, one of the things he receives is the baptism of the Spirit; he enters into union with Jesus Christ. This means that Christianity is not a religion.
 - 1) The heart or the right lobe is the container for doctrine, and when doctrine is in the right lobe this impresses God. In other words, God is not impressed with people but God is impressed with doctrine. God is impressed with His Word. He has magnified His Word above His name. Therefore, when there is doctrine in the right lobe of an individual God is impressed with that doctrine and God blesses on the basis of that doctrine. The cup that runs over is doctrine in the soul. This is why the Jews failed. There were always a few who succeeded but their failure is emphasised in Hebrews chapter three. The Exodus generation failed because there was not doctrine in the heart, no doctrine in the right lobe. Having no doctrine in the right lobe they couldn't appreciate the Sabbath day, the Sabbath year, the year of Jubilee. They couldn't appreciate the ritual that was followed on those days.
 - 2) So during the Church Age Saturday is out. Not only is Saturday out but so is every seventh year and the year of Jubilee. The Sabbath is all over. Now we are starting all over and so we start with the first day of the week, Sunday, the day the Church began. That is what for the last two-thousand years most people observe Sunday. Once you start assembling on Sunday you pick up on doctrine and you find out that you must regard every day as a gift from God, every day is to be regarded alike. But, the special days are always the days when a nation has won its victories in battle. Why? Because it is the military that provides freedom for a nation and no nation ever had freedom apart from its military, that is a divine law.
 - 3) Hebrews 4:4b - "And God did rest the seventh day from all his works". The word for "rest" is the aorist active indicative of *katapauw*. This word means to cease, to desist from all work according to a norm or standard. The norm or standard is God's essence. God in His omniscience knew that there was nothing else to be provided. The original Sabbath day, the day when God rested from restoration of the earth is the key to everything. God had a standard, His own perfect character according to which there was nothing left to provide. The aorist tense is a culminative aorist, it views the event in its entirety from the standpoint of existing results. The existing results: Adam had everything he wanted in the garden. The active voice: God produces the action which is the concept

The Doctrine of the Sabbath (by R. B. Thieme, Jr.—from notebook 1)

of grace. God resting is a sign that everything has been provided. The indicative mood is the reality of God ceasing from His restorative work plus the creative work involved with mankind. So the seventh day became a memorial to the grace of God. Under grace God does the working, God does the providing, and man does the receiving, man does the benefiting. Therefore, God sows; man reaps. Divine blessing always depends on who and what God is, what He does for man, not what we can do for Him.

- 4) The final phrase says, “from all of his works”, a prepositional phrase, a)po plus the genitive of e)rgon. E)rgon means His production, everything that was necessary; a)po is from the ultimate source of all of His works. When God provided for man in innocence it was equivalent to our supergrace blessings. The capacity for innocence came from the fact that Jesus Christ taught man daily in the garden. The blessings included right woman, promotion [Adam was the ruler of the world at that time], wealth, success, everything that man would ever want.
- 5) Translation: “For he has communicated somewhere concerning the seventh day in the following manner, And the God rested on the seventh day from all of his works.”
- 6) Innocence is a perfect analogy to what God has available to us today. Just as God provided everything for Adam in six days God provided every blessing would ever need in eternity past. So the issue is this: God is still resting today because in eternity past he provided everything you would ever need. That is why God is resting right now. Furthermore, He has provided a table for us in doctrine so that our cup will run over, and from this point on it is strictly up to you. It depends entirely upon your attitude toward Bible doctrine whether you ever realise this or not. What a tragedy to think that God is tapping His foot waiting to bless you right now, having all of these wonderful things for you and yet not able to give them because you have no cup. Your cup can only overflow if you have a cup in the soul. A cup in the soul is Bible doctrine.

Chapter Outline

Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 1.

**HOW MOSES WHEN HE HAD BROUGHT THE PEOPLE OUT OF EGYPT LED THEM TO MOUNT SINAI;
BUT NOT TILL THEY HAD SUFFERED MUCH IN THEIR JOURNEY. ⁽¹⁶⁾**

⁽¹⁶⁾ As to the affliction of Abraham's posterity for 400 years, see Antiq. B. I. ch. 10. sect. 3; and as to what cities they built in Egypt, under Pharaoh Sesostrius. and of Pharaoh Sesostrius's drowning in the Red Sea, see Essay on the Old Testament, Append. p. 132-162.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed . Josephus *Antiquities of the Jews*; Book 2, Chapter 1.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 16	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
God gives Israel quail and an odd bread	
So they set out from Elim and the entire congregation of the sons of Israel [set out for] the desert-wilderness of Sin, which [is] between Elim and Sinai, on the 15 th day of the second month after their departure from the land of Egypt.	So the entire congregation of Israel set out from Elim towards the desert-wilderness of Sin, which is located between Elam and Sinai. This was the 15 th day of the second month since they departed from the land of Egypt.
The entire congregation of the sons of Israel grumbled against Moses and Aaron in the desert-wilderness. The sons of Israel said to them, "Would that we had died by the hand of Y ^e howah in the land of Egypt, while sitting by [our] pots of meat while eating bread until full. You [all] have caused us to go out into this desert-wilderness [in order] to kill [this] assembly with hunger."	The entire congregation of Israel were angry with Moses and Aaron, and they grumbled against them. They complained loudly, saying, "We would have preferred to have died at the hand of Jehovah while still living in Egypt, as we sat next to our pots of meat, where we ate bread until we were full. Instead, you both have caused us to come out to the awful desert-wilderness in order to kill this assembly with hunger."
Y ^e howah then said to Moses, "Listen to Me: I will cause bread to fall from the heavens for you [all]. The people will then go out [to collect] a day's portion [lit., <i>a word, a thing</i>] in its day, with the intent that I will test them, whether they will walk in My instruction or not. And it will be on the sixth day they will prepare whatever they will bring in. [That amount should] be twice as much as they gather each day."	Jehovah then said to Moses, "Listen to Me: I will cause bread to fall from the heavens for all Israel. The people will go out and get a day's portion each day, to the intent that I will test them, to see whether or not they will obey My instruction or not. On the sixth day, they will gather twice the amount necessary for their day to day living."
Moses and Aaron spoke to all the sons of Israel, [saying], "[This] evening, you [all] will know that Y ^e howah had led you [all] out of the land of Egypt; and you [all] will see the glory of Y ^e howah [in the] morning. [We keep] hearing your angry complaints against Y ^e howah; furthermore, you [all] keep complaining against us—and who are we?"	Moses and Aaron spoke to the sons of Israel, saying, "By this evening, you will know that it is Jehovah God Who has led you out of the land of Egypt; and you will also see the glory of Jehovah in the coming morn. We continually hear your angry complaints against Jehovah and, furthermore, you complain against us, and who are we?"
Moses then said, "Now Y ^e howah gives you [all] flesh to eat in the evening and bread in the morning—[enough] to satisfy [you] because Y ^e howah has heard your grumblings with which you grumbled against Him. But who are we; your murmurings are not against us, [they are] against Y ^e howah."	Moses then said, "Jehovah will be giving you flesh to eat in the evening and bread to eat in the morning; enough to satisfy you, because He has heard your complaints against Him. Also, you are wasting your time murmuring against us—we are inconsequential regarding thisse complaints which you have. Your complaints should be directed toward God."
Moses said to Aaron, "Speak to all the congregation of the sons of Israel, [and say,] 'Come near before Y ^e howah, for He has heard your complaints.' "	Moses said to Aaron, "Speak to all of the people of Israel and say, 'Come near before the Lord, for He has listened to your complaints.' "
And so it is, when Aaron spoke to the congregation of the sons of Israel, they turned toward the desert-wilderness and, behold, the glory of Y ^e howah appeared in the cloud.	After Aaron spoke to the congregation of Israel, they looked towards the desert-wilderness and, behold, Jehovah's glory appeared in the cloud.

A Complete Translation of Exodus 16

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Y ^e howah spoke unto Moses, to say, "I have heard complaints of the sons of Israel. Speak to them and say, 'In the evening, you will eat flesh and in the morning, you will be sated with bread. [Then] you [all] will know that I [am] Y ^e howah your Elohim.' "	Jehovah spoke to Moses, saying, "I have heard the sons of Israel complaining. I want you to speak to them and say, 'This evening, you will have meat; and tomorrow, in the morning, you will be satisfied with bread. Then you will realize that I am Jehovah your God.' "
And so, it comes about in the evening that the quail [seemingly] rise up and cover the camp. Also, in the morning, [there] is a layer of dew all around the camp. [This] layer of dew comes up as well. Behold, upon the desert-wilderness [where they were camped] were [many] thin, round things, thin like the frost upon the ground. The sons of Israel saw [all of this], so that [each] man says to his brother, "What [is] that?" For they do not know what it [is].	Then, that very evening, quail seemingly arose from the ground and covered the camp area. Also, the next morning, the sons of Israel saw that there was a layer of dew all around the camp, which seemed to have come up out of nowhere. It was thin, like the frost of morning, and round; and it was everywhere around them. The sons of Israel observed this thin substance on the ground, and they said to one another, "What is that?" They did not know what it was.
The amount to gather	
Moses said to them, "This [is the] bread, which Y ^e howah has given to you [all] to eat [and] this [is] the regulation which Y ^e howah has mandated: each [man] will gather of it [according] to those he feeds [lit., <i>his eating</i>], an omer for each person, [according] to the number of souls, each [man] according to his tent, [all of] you will take [from the ground]."	Moses explained to them, "You are going to gather this bread that Y ^e howah has given you according to His instructions. The head of each household is to gather one omer per person that he is responsible for."
So the sons of Israel did this. Some gathered more and [some gathered] less, measuring by the omer. The one [gathering] more did not have too much; and the one [gathering] less was not wanting. Each [man] gathered according to the mouths [who needed to] eat.	The sons of Israel followed these instructions. Some gathered too much and others did not gather enough, measuring by the omer. However, the one who gathered more did not have too much; and the one who gathered less did not have too little. Each man gathered up the amount of manna suitable to those in his household.
Moses said to them, "No man will preserve from it as far as the morning." But they did not listen to Moses. The men preserved from it until the morning, and it bred worms and it stunk. Moses was therefore angry with them.	Moses said to them, "You are not to try to preserve any of the manna for the next day." Of course, they disobeyed Moses and tried to save it for the next morning. The manna which they saved bred worms and it stunk. Therefore, Moses was angry with them.
They gathered the manna [lit., <i>it, he</i>] up, each [man] according to the mouths [who needed to] eat. When the sun became hot, the manna [lit., <i>it, he</i>] melted.	The people gathered up the manna, each man according to the number of mouths he needed to feed. Later in the day, the sun grew hot and the manna melted away.
God gives the people Sabbath day regulations	

A Complete Translation of Exodus 16

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So it happened on the sixth day [that] they gathered twice [as much] bread, two omers per [lit., <i>to, for</i>] man. All of the leaders of the congregation came in and made [this] known to Moses. He then said to them, "This [is] what Y ^e howah has commanded: 'Tomorrow [will be] a rest, a holy Sabbath to Y ^e howah. Bake that which you [all] will bake; cook that which you [all] will cook; and whatever is left over, permit [it] to rest until tomorrow [as] an observance [or, rite].'"	On the sixth day, the people gathered twice as much manna, two omers per person. All of the leaders of the congregation then came before Moses and told him what this had done. Moses then said to them, "This is what Jehovah has commanded concerning the 7 th day: 'Tomorrow will be a rest, a holy Sabbath to Jehovah. Whatever needs to be baked, bake it today; whatever needs to be cooked or prepared in any way, do that today. Whatever work or preparation remains, just set it aside until tomorrow. This will be an observance or rite for you.'"
They set it aside until the morning, as Moses had commanded [them]; and it did not stink and worms were not in it.	Just as Moses commanded them, they put the manna aside until the next morning, and it did not stink nor did worms infest it.
Moses then said, "You all will eat the remaining manna [lit., <i>it</i>] today, for today is a Sabbath to Y ^e howah. Today, you will not find it in the field. [For] six days, you [all] will gather the manna [lit., <i>it</i>], but on the seventh day, the Sabbath, [there] will be no manna in the field [lit., <i>(There) will be none in it</i>] [on the Sabbath]."	Moses then said, "You all will eat the manna which you saved today, for today is the Sabbath to Jehovah. Today, you will not find any manna out in the fields. You will gather manna for six days, but you will not gather any on the Sabbath day—there will be no manna to find on the 7 th day."
And it is on the seventh day, [some] of the people have gone out to gather [manna] but they did not find [any].	And it so happens, on the seventh day, some of the people went out anyway in order to find some manna. They were unsuccessful in their search.
Y ^e howah then said to Moses, "How long will you [all] refuse to keep My commandments and My laws?" [Moses said this to the people and then added, "] Observe that Y ^e howah has given to you [all] the Sabbath [as a blessing]. Therefore, He gives you [all] two days' [worth of] bread on the sixth day. [Every] man must stay in his place; no man is to go out of his place on the seventh day."	Jehovah then said to Moses, "Just how long with the sons of Israel disobey My commands and My laws? Moses said this to the people and then added these words: "Don't you get that Jehovah your God has given you the Sabbath day as a blessing? Therefore, He gives you two days' worth of bread on the sixth day. Everyone of you is to remain in his place on the seventh day; do not go out looking for manna."
And so the people rested on the seventh day.	And so the people typically rested on the seventh day, having gathered enough manna the day before.
Saving a jar of manna before the Ark of Testimony	
The house of Israel called its name manna; it [was] white like the seed of coriander, and its taste was like honey wafers.	The house of Israel called its name manna. It was white like coriander seed and it tasted like honey wafers.

A Complete Translation of Exodus 16	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Moses then said [to the people], “This [is] the regulation that Y ^e howah commanded: a full omer of the manna [lit., <i>it</i>] [is to be] kept for future generations [lit., <i>their generations</i>], with the intent that they will see the bread [with] which I caused you [all] to be fed in the desert-wilderness when I brought you [all] up out of the land of Egypt.”	Moses then informed the people, “The following is a command regarding something Jehovah wants you all to do: you will keep a full omer of the manna set aside so that future generations will see this bread for themselves, so that they recognize how I fed you in the desert-wilderness when I brought you up out from the land of Egypt.”
So Moses said to Aaron, “Take a single container and place a full omer of manna in it [lit., <i>there</i>] and place it before Y ^e howah for keeping throughout your generations.”	So Moses said to Aaron, “Take a single container and place a full serving of manna in it and place it before Jehovah so it can be kept there throughout your generations.
[They did] just as Y ^e howah commanded Moses. Aaron set it down before [the place of] Testimony to guard.	They did just as Jehovah commanded Moses. Aaron placed the container before the place of Testimony to be preserved there.
The sons of Israel ate manna for forty years until they came to an inhabitable land. They ate [this] manna until they came to the border of the land of Canaan.	The sons of Israel continued to eat manna for the next forty years until they came to an hospitable land. They ate this manna until they arrived at the border of the land of Canaan.
The omer—it [is] a tenth of an ephah.	The omer is one-tenth of an ephah.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 16		
Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this		

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this on any available lesson.

[illegible][illegible]

²⁶ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

There is actually a significant difference in the two word clouds. In the translation, most references to God are *Jehovah*; but in the overall document, we have the words/names *God*, *Y^ehowah*, and *Jehovah*. Those combined occur as often, percentage-wise, as *Jehovah* in the paraphrase.

These two graphics should be very similar; this means that the exegesis of Exodus 16 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Exodus