

Exodus 16

Israel left their slavery in Egypt, after a couple hundred years, in Exodus 14. In the last chapter, Moses wrote a song to commemorate their freedom under the powerful hand of God. At the end of the last chapter, God provided sweet water at Marah, to show Israel that He was their “healer” (15:26). In this chapter, Israel will complain about not having any meat, which God will provide without any repercussions on Israel.

TRANSLATION - 16:1-6:

1 They journeyed from Elim and they came, all the assembly of the sons of Israel, to the wilderness of Sin which [was] between Elim and Sinai on the fifteenth day of the second month to come out from the land of Egypt. **2** And they murmured, all the assembly of the sons of Israel against Moses and against Aaron in the wilderness.

3 They said to them, the sons of Israel, “Why will give us to die by the hand of Jehovah in the land of Egypt when we remained at the pot of meat, when we ate bread to be satisfied because you brought us to this wilderness to be killed, all this congregation, by hunger?”

4 Then Jehovah said to Moses, “Behold I am raining on you bread from heaven and the people will go out and they will gather something day by day for the sake that I will test them, walking in My law or not. **5** And it will be on the sixth day that they will appoint what they will bring and it will be double to that they gathered day by day.”

HEBREW WORDS:

“To journey” (ver. 1) was used at 12:37; it is used 12 times in Exodus. “Assembly” was used earlier at 12:3, 6, 19, 47. “To murmur” (ver. 2) was used earlier at 15:24. “Pot” (ver. 3) is used 29 times, in Exodus at 16:3; 27:3; 38:3. “Meat” was used earlier at 4:7; 12:8, 46. “To die” and to “be killed” are the same verb, just a different form. It was used earlier at 1:6, 16. “Congregation” was used earlier at 12:6. This is its last use in Exodus. “Hunger” is only used here in Exodus; it is used 101 times in the OT.

“Behold [Me]” (ver. 4) translates a popular word in Hebrew; it was used earlier at 1:9; 2:6, 13. “To rain” was used in Genesis at 2:5; 7:4; 19:24 and in Exodus at 9:18, 23. This is its last use in Exodus. The verb “to gather” is used extensively here in this chapter: 16:4-5, 16-18, 21-22, 26-27, its only use in Exodus. It is used 37 times in the OT. “To test” was used earlier at Genesis 22:1; Exodus 15:25. The word “law” (*torah*) was used earlier at 12:49; 13:9. “To appoint” (ver. 5) was used earlier at 15:17.

REFERENCES AND ALLUSIONS TO GENESIS:

The reference to the “sixth” day and the subsequent “sabbath” day (16:23) is based on the irrefutable fact that God created the world in six literal days and ceased His creating on the seventh day (Genesis 1:1-2:3). Moses will make that connection explicit in the Ten Commandments at 20:8-11.

ARCHAEOLOGY:

The wilderness of “Sin” (ver. 1) is mentioned 6 times in the OT: Exo. 16:1; 17:1; Num. 33:11-12; Ezek. 30:15-16. “Sin” has no connection to the English word “sin.” In fact, it should be pronounced “seen.” “Sinai” is mentioned 35 times in the OT, in Exodus thirteen times.

COMMENTARY:

One month had passed since Israel left Egypt: 12:2, 6, 29, 31. They were at Elim when God provided them with water (15:27). It would have been appropriate for them to pray to God; it was not appropriate for them to murmur. Israel had murmured against God just a few verses before: 15:24. This will not be the last time Israel will murmur against Moses and God (see below under “Moses’ contemporaries”).

The whole assembly murmured or grumbled against Moses and Aaron once they arrived in the wilderness of Sin. In truth, they were not grumbling against Moses and Aaron; they were grumbling against Jehovah God who brought them out of Egypt (16:7)! We have noted how frequently Moses writes that the “hand of Jehovah” had brought Israel out of Egypt (see comments at 14:31). Here, in their fearful and ungrateful state of mind, they state they wish they had died “by the hand of Jehovah!” How fickle and capricious human beings can be! They claim they sat by “a pot of meat” while in Egypt. We do not know if that is true or not. They claim they “ate bread to be satisfied” while in Egypt. Again, we do not know if that is true or not. But if life was so good in Egypt, why did they cry to Jehovah to free them (Exo. 2:23-25)? Did they honestly think that God did what He did to Egypt through the ten plagues and brought them across the Red Sea on dry land, just to kill them in the wilderness (cf. Exo. 14:11-12)? Isn’t it interesting that when Israel complained to Pharaoh, he increased their labor (Exo. 5:6-9); but when Israel complained to Jehovah, He provided them with meat and bread?

Subsequently, Jehovah God appeared to Moses and told him what He planned to do. He said He would rain “bread from heaven” (a term used only one other time in the Bible: Neh. 9:15) which is the well-known “manna” in Bible history. God told Moses that Israel should gather the bread “day by day.” They were to work for their food every day. In that way, God would “test” them to see if they would walk in His law (*torah*) or not. On the sixth day of the week (corresponding to our Friday), God would give them a double helping of bread as they gathered it each day.

APPLICATION:

Moses’ contemporaries - In Numbers 11:5 (see also 11:31-33), when Israel murmurs against Jehovah God again, they list other foods they missed from their days in Egypt. Moses will apply the principle of waiting on God for food in Deuteronomy 8:3, which Jesus will quote in Matthew 4:4. Israel will complain against Jehovah again in the next chapter (17:3). In a similar way to God’s provision of manna, in Leviticus 25:20-22, God promises to give Israel twice the harvest every six years so they could leave the land to rest in the seventh (sabbatical) year. The Israelites had a “romantic” view of their past history in Egypt; it will not be the last time they express such sentiments: Num. 11:4, 18; 14:2; 20:3; Joshua 7:7.

Later Jewish writers - For other designations for this “bread from heaven,” see Psalm 78:24-25; 105:40; Neh. 9:15.

NT writers - When Jesus refers to Himself as the “bread of heaven” (John 6:32, 35, 48, 51, 63), He has this event in mind. Jesus also wants His disciples to be concerned for their food one day at a time: Matthew 6:11; Luke 11:3.

TRANSLATION - 16:6-9:

6 Then Moses said and Aaron to all the sons of Israel at evening, “Now you will know that Jehovah has brought you from the land of Egypt. **7** And in the morning, then you will see the glory of Jehovah when He heard your grumbings against Jehovah and we - why do you grumble against us?”

8 Then Moses said, “When Jehovah gives to you in the evening meat to eat and bread in the morning to be full, [that] Jehovah your grumbings which you are grumbling [are] against Him and what do we give? Not against us [are] your grumbings but against Jehovah.”

9 And Moses said to Aaron saying, “To all the congregation of the sons of Israel approach to the face of Jehovah because He has heard your grumbings.”

HEBREW WORDS:

“Evening” (ver. 6) was used earlier at 12:6, 18. “To know” was used earlier at 1:8; it will be used 47 times in Exodus. “Glory” (ver. 7) is used here for the first time in Exodus. It denotes the honor or glory due to Jehovah God. The word is used 200 times in the OT. The noun “grumbings” is used 8 times: 16:7-9, 12; Num. 14:27; 17:5, 10. The verb “to grumble” was used earlier at 15:24. “To be full” (ver. 8) is used only here in Exodus (16:8, 12), out of 97 times.

“To approach” (ver. 9) is often used in the context of worship. It was used earlier at 3:5; 12:48; 14:10, 20.

COMMENTARY:

Moses and Aaron take Jehovah’s message to the nation of Israel in verse 6. When God provides the “bread from heaven,” then Israel will “know that Jehovah has brought you from the land of Egypt.” They had questioned God’s wisdom and / or power in bringing them into the wilderness and providing for their physical needs (16:3). They will know that God is going to provide for them and that He brought them out of Egypt for a purpose. When they see the bread from heaven in the morning, they will “see the glory of Jehovah.” This phrase is found 38 times in the Bible; three of which are in the NT: Luke 2:9; 2 Cor. 3:18; 8:19. Moses also clarifies that their grumbling wasn’t against Moses and Aaron; it was against Jehovah God. Why would Israel complain against Moses and Aaron when they are simply doing what Jehovah had commanded them to do?

In verse 8, Moses continues stating that Jehovah would give them meat and bread “to be full” (compare their complaint at verse 3). Israel was not grumbling against Moses and Aaron, but against Jehovah their God. Then in verse 9, Moses told Aaron to speak to the congregation of Israel that they are approaching Jehovah God with their complaint and “He has heard your grumbings.” The word “grumble” is used eight times in these first twelve verses: 16:2, 7, 8, 9, 12.

APPLICATION:

NT writers - When Jesus performs His signs, notably His very first sign, He reveals His “glory” to His apostles: John 2:11. At that point, they “believe” in Him. That was the purpose of His miraculous works (as it is here in Exodus 16): to substantiate faith which should lead to trustful obedience (John 20:30-31).

TRANSLATION - 16:10-18:

10 Then it was that when Aaron spoke to all the congregation of the sons of Israel that they looked toward the wilderness and behold, the glory of Jehovah appeared in the cloud. **11** Then Jehovah spoke to Moses saying,

12 “I have heard the grumbings of the sons of Israel. Speak to them saying, ‘Between the evenings you will eat meat and the mornings you will eat bread and you will know that I [am] Jehovah your God. **13** And it will be in the evening that there will go up quail and it will cover the camp and in the evening there will be a covering of dew around the camp. **14** Then the layer of dew will go up and behold on the face of the wilderness only a round thing, only like frost on the land.’”

15 And the sons of Israel saw and said a man to his brother, “What [is] this?” Because they did not know what this [was]. And Moses said to them, “This [is] the bread which Jehovah gave to you to eat. **16** This [is] the word which Jehovah commands: ‘Gather from him a man before him to eat an omer per head from the number of your souls a man to which in his tent he will take.’”

17 The sons of Israel did thus and they gathered the much and the little.

18 And they measured by an omer and he did not have a surplus the much and the little he did not lack a man before him to eat, they gathered.

HEBREW WORDS:

“To look” (ver. 10) was seen earlier at 2:12; 7:23; 10:6. “Glory” was seen at verse 7. “Cloud” was seen at verse 13:21-22; 14:19-20, 24. “Quail” (ver. 13) is mentioned 4 times in the OT: Exo. 16:13; Num. 11:31-32; Psa. 105:40. “To cover” was used earlier at 8:6; 10:5, 15. The word “layer” is only used 9 times in the OT, only here in Exodus (16:13-14). “Dew” is mentioned only here in Exodus (only twice in Genesis: 27:28, 39); it is found in the OT 31 times.

“Round thing” (ver. 14) is used only here in the whole Bible. This word “frost” is used only three times: Exo. 16:14; Psa. 147:16; Job 38:29. “To gather” (ver. 16) was used earlier at 16:4-5. “Omer” is only used in this context: 16:16, 18, 22, 32-33, 36. “Per head” is a term used a dozen times. It is used here and 38:26 in Exodus. “Tent” is used 348 times. It is used 62 times in Exodus. “To measure” (ver. 18) is used 52 times, only here in Exodus. “To have a surplus” is only used here; 26:13 and Numbers 3:46, 48-49. “To lack” is only used here in Exodus, out of 22 uses.

ARCHAEOLOGY:

The quail is *Coturnix coturnix*. An “omer” is about two quarts (ver. 16, 18, 22, 33, 36).

COMMENTARY:

Aaron spoke to the children of Israel, informing them of God’s message, and as they looked toward the wilderness, they saw the “glory of Jehovah” (16:7) appearing in the cloud (compare 13:21-22). Then Jehovah God spoke again to Moses (ver. 12), informing him that He has heard the grumbings of Israel. Therefore, in the evenings, God would provide them meat; in the mornings, He would provide them with bread. In this way, Israel would know that Jehovah God was their God as opposed to the gods of the Egyptians. For other verses where Jehovah identifies Himself as “the Lord,” see: 6:2, 6, 7, 8, 29; 7:5, 17; 8:10, 22; 9:14, 16, 29; 10:2; 12:12; 14:4, 18.

Elaborating on the “meat” which He will provide, in verse 13, Jehovah says He will bring quail into the camp of Israel. It will cover the ground. In the morning, there will be dew which covers the ground and among the dew will be the “bread from heaven.” It will be like frost on the land (ver. 14).

The next morning (ver. 15), Israel saw the dew on the ground with the “bread” and asked “What is it,” which sounds like “manna,” which became its designation, used 17 times in the Bible, four of which are in the NT (see below). Moses answered, saying it was the bread which Jehovah had given them to eat. But with the blessing came a command to test their faith (ver. 16). Each man was to gather roughly two quarts (an omer) of manna for each member of his family. Israel obeyed; some gathered much, some gathered little, depending on the size of their home (ver. 17). No one gathered an excess of what he needed (ver. 18) and no one gathered too little for his family’s needs. Each gathered what he could eat.

APPLICATION:

Moses’ contemporaries - God will provide this food for Israel for the next four decades, until they enter the Promised Land under Joshua (see 16:35). However, they will complain again in Numbers 11, but at that point, God will not be nearly as gracious as He is on this occasion.

Later Jewish writers - In a similar miracle, in the dark days of Israel’s monarchy, God will multiply bread to feed His faithful children (2 Kings 4:42-44).

NT writers - In 2 Corinthians 8:15, the apostle Paul quotes Exodus 16:18 in the context of the Christians’ gifts to God through the church. Paul emphasizes that God is able to provide for the Christians’ needs; they need to trust God to provide for them. In other passages (Eph. 3:20-21; Phil. 4:19), Paul emphasizes that God’s provisions are exceedingly great so that man can never exhaust God’s treasures.

In a similar repetition of the “bread from heaven” as well as the example from 2 Kings 4 mentioned above, Jesus miraculously fed 5,000 men with five loaves and two fish, but His apostles took up twelve baskets of leftovers (Matt. 14:13-21). On another occasion, He fed 4,000 men with seven loaves and a few fish, but His apostles took up seven baskets full of leftovers (Matt. 15:32-38). Man can never exhaust God’s treasures.

TRANSLATION - 16:19-21:

19 Moses said to them, “A man cannot leave anything from him until morning.” **20** But they did not listen to Moses and they left men from them until morning and it bred worms and

stank and he became angry at them, Moses. **21** And they gathered it morning by morning a man before him to eat and the sun was hot and it melted.

HEBREW WORDS:

“To leave” (ver. 19) was used earlier at 10:15; 12:10. “To breed” (ver. 20) is only used here. “Worms” is used here; Isa. 1:18; Lam. 4:5. “To stink” was used earlier at 5:21; 7:18, 21. “To be angry” is used 34 times, only here in Exodus. “To be hot” (ver. 21) is used 23 times, only here in Exodus. “To melt” is used 20 times, only here in Exodus.

COMMENTARY:

To further “test” Israel’s confidence in God’s provisions (16:4), Moses tells Israel (ver. 19) not to gather so much manna that he has something left until the morning (so that he does not have to work that day). God intends man to trust Him “every day” (16:4). Instead, some Israelites did not listen to Moses (ver. 20) and they left manna until the morning, but it “bred worms” and stank. Consequently, Moses became angry with them.

God designed the environment such that Israel gathered the manna each morning, enough for one day, and then the sun melted what was left (ver. 21).

TRANSLATION - 16:22-32:

22 And it was in the sixth day they gathered bread each two omers for one and they came every leader of the assembly and announced to Moses. **23** And he said to them, “This [is] what Jehovah spoke: The Sabbath [is] a sabbath of holiness to Jehovah tomorrow; what you will bake, bake and what you will cook, cook, and all the leftovers remaining to you to set aside until the morning.”

24 Then they set it until morning just as Moses commanded and it did not stink and a worm was not in it. **25** And Moses said, “Eat today because Sabbath today [it is] to Jehovah, today you will not find it in the field. **26** Six days you will gather but the seventh day [is] the Sabbath; there will not be in it.”

27 And in the seventh day there went out from the people to gather and they did not find [anything]. **28** And Jehovah said to Moses, “How long will you all refuse to keep My commandments and My laws? **29** See that Jehovah gave to you the Sabbath; therefore He is giving to you the sixth day bread two days. A man stays in place, a man will not go out from his place the seventh day.” **30** And the people rested the seventh day.

31 And the house of Israel called its name “What?” and it [was] like the seed of coriander, white and its taste like wafer of honey. **32** Moses said, “This [is] the word which Jehovah commanded, the fullness of an omer from him to be preserved for your generations for the sake that they will see the bread with which I fed you in the wilderness when I brought you out of the land of Egypt.”

HEBREW WORDS:

“Leaders” (ver. 22) is “prince;” it is used four times in Exodus: 16:22; 22:28; 34:31; 35:27, out of 130 times. “Assembly” was used earlier at 12:3, 6, 19, 47. “To announce” was used earlier at 4:28; 13:8; 14:5. “Sabbath” (ver. 23) is used 11 times, in Exodus 16:23; 31:15; 35:2. The rest are in Leviticus. The second word translated “sabbath” (spelled similarly) is used 111 times, 15 times in Exodus. “Holiness” was used earlier at 3:5. “To bake” was used earlier at 12:39. “To cook” was used earlier at 12:9. “To remain” is used 140 times, in Exodus mainly in this context: 16:23-24, 33-34; 32:10. “Remaining” was used earlier at 12:6. “To set (aside)” (ver. 24) is used 72 times, 5 times in Exodus: 16:23-24, 33-34; 32:10.

“To refuse” (ver. 28) was used earlier at 4:23; 7:14; 8:2; 9:2. “Commandments” was used earlier at 15:26. “Laws” (*torah*) was used earlier at 12:49; 13:9; 16:4. The verb “to rest” (ver. 30) is related to the word “sabbath.” The verb was used earlier at 5:5; 12:15; 16:30.

“House of Israel” (ver. 31) is used here for the first time, out of 151 uses in the Bible. It is used

in Exodus only once more: 40:38. “Seed” is used 229 times. Sometimes it refers to “descendants.” The word is used in Exodus 6 times: 16:31; 28:43; 30:21; 32:13; 33:1. “Coriander” is only used twice: Exo. 16:31; Num. 11:7. “White” is only used here in Exodus, but it is used 29 times, mostly in Leviticus 13 relative to leprosy. It is transliterated as *Laban*. “Taste” is used 13 times, only here in Exodus. “Wafer” is only used here. “Honey” is used 54 times in the OT; in Exodus, at 3:8, 17; 13:5; 16:31; 33:3. “To preserve” (ver. 32) was used earlier at 12:6. This context is its last use in Exodus. “Generations” was used earlier at 1:6; 3:15; 12:14, 17, 42. It is used a total of 19 times.

REFERENCES AND ALLUSIONS TO GENESIS:

God set aside the seventh day of the creation week, ceasing His creating (Gen. 2:1-3), so that it would set a precedent for both Israel (Exo. 20:8-11) and Christians (1 Cor. 11:20; Acts 20:7; Heb. 10:25; Rev. 1:10) that one day a week (the seventh for Jews; the first for Christians) needed to be dedicated to Jehovah God.

There is no indication at all that the Sabbath was observed by anyone in the book of Genesis. It is absolutely false to state that the Sabbath is a permanent requirement from God on all people of all time, everywhere. It is clear also that Christians were not obligated to observe the Sabbath, regardless whether they were Jews or Gentiles; see below under “NT writers.”

ARCHAEOLOGY:

See comments at 3:8 about honey and its consumption in Israel. There was no concept of a “sabbath” rest in ancient Egypt.

COMMENTARY:

God had told Moses that the bread from heaven would be twice the amount on the sixth day (16:5). In this paragraph (16:22-23), we learn why. On that day, there was twice as much manna so that Israel gathered two omers per person rather than one. The leaders informed Moses (ver. 23) so that Moses replied that this action on God’s part was to help Israel set aside the seventh day of the week and not work on that day. This sabbath was a “day of rest” (the definition of “sabbath”) “of holiness” to Jehovah God. Israel would bake and cook on Friday enough for the next day as well.

When Israel fulfilled God’s requirements for the Sabbath (ver. 24), the leftovers did not breed worms and stink, as it did before (16:20). The difference is that this time, they are doing what God commanded. The manna did not come on the Sabbath day (16:25). The general law is given in verse 26: “Six days you will gather but the seventh day is the Sabbath; there will not be in it [any manna].”

On the seventh day, the so-called “sabbath” (Saturday), some Israelites went out to gather manna, but did not find anything (ver. 27). It seems that there will always be individuals who will disobey a direct command from Jehovah God (see 16:20). Jehovah asked Moses, “How long will you all refuse to keep My commandments and My laws?” (ver. 28; compare Jehovah’s question in 10:3). Jehovah had given them the Sabbath as a day for rest (ver. 29). Because He has commanded them to rest and not gather food on that day, then He would furnish them double the amount of food on Friday. Therefore, Israel should stay in its home and not go out on the seventh day. Therefore, the people rested on the seventh day.

As Moses commented in verse 15, Israel called the bread from heaven “what [is it]?” (ver. 31). Moses also describes it as “like the seed of coriander,” probably referring to its size and texture. It was also white and its taste was gently sweet like a wafer of honey.

In verse 32, Moses commands Israel to take an “omer” (a two-quart container) with manna to be preserved for future generations, so they will be reminded constantly that Jehovah had fed them in the wilderness when He brought them out of the house of slavery in Egypt. How important it is to remember God’s blessings!

APPLICATION:

Moses' contemporaries - For a later description of "manna," see Numbers 11:7-8. "Manna" will be mentioned in the Law of Moses again only at Deuteronomy 8:3, 16.

Later Jewish writers - The psalmist will refer to "manna" as "the food of angels" (78:24-25), denoting likely the role angels served in providing the manna from the hands of God. The "Sabbath" is mentioned 64 times in the OT after the Law of Moses. It is found 30 times in the books of history (2 Kings, 1 Chronicles, 2 Chronicles, Nehemiah). It is found 32 times in the prophets, all but two in the major prophets Isaiah, Jeremiah, and Ezekiel. It is also found in Hosea 2:11 and Amos 8:5.

Joshua states that the manna ceased to fall from heaven once Israel was able to eat the produce of the Promised Land (Joshua 5:12). Nehemiah refers to the manna (9:20). Consider Isaiah's promise based on the Sabbath: Isaiah 58:13-14. See also Ezekiel 20:10-13.

NT writers - After the Gospel accounts, the word "Sabbath" is used 11 times, 9 times in the book of Acts: 1:12; 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4. It is clear that Christians assembled with the Jews in the synagogue on the Sabbath, in order to teach them about Jesus Christ. But there is no command, example, or implication that Christians continued to observe the Sabbath as *Christians*. In fact, Paul states emphatically that Christians will be judged by their non-Christian friends and family for *not celebrating* the Sabbath: Colossians 2:16. The "Sabbath" that remains for Christians is the rest in Christ which comes in heaven (Heb. 4:9). The Hebrew writer mentions the jar of manna stored in the Ark in Hebrews 9:4.

In Revelation 2:17, John uses "manna" as a metaphor for blessings given by God to Christians who can remain faithful to Jesus despite the oppression of a Roman society which was antagonistic toward Christianity.

TRANSLATION - 16:33-36:

33 And Moses said to Aaron, "Take one container give there the fullness of the omer of "what" and leave it before Jehovah to be preserved for your generations. **34** Just as Jehovah commanded to Moses and Aaron left it before the testimony for to be preserved. **35** And the sons of Israel ate the "what" forty years until they came to the land of their habitation. The "what" they ate until they came to the edge of the land of Canaan. **36** Now the omer is one-tenth of an ephah.

HEBREW WORDS:

"Container" (ver. 33) is used only here in Scripture. "To leave" was used earlier at verses 23-24. "Testimony" (ver. 34) is used 61 times in the OT, here for the first time. It will be used 21 times in Exodus. "Habitation" (ver. 35) is a participle in the Hebrew language and refers to the place where the people lived. "Ephah" (ver. 36) is only used here in Exodus. It is used 40 times in the OT.

COMMENTARY:

Moses tells Aaron (ver. 33) to take the jar of manna and leave it "before Jehovah" for a reminder to future generations. Specifically, he means that it was to be "before the testimony" (ver. 34). While the Ark of Testimony (Ark of the Covenant) is not built until later, God had Moses preserve it to be put into the Ark once it was built. It is possible that Moses wrote Exodus close to the end of his life since the next verse (ver. 35) anticipates the wandering in the wilderness for forty years. That period will not begin until Numbers 13. Every time the high priest would open the ark, the jar of manna would be there to remind him - and all Israel, especially if they displayed the jar in some way - that God had brought them out of Egypt, which illustrated His loving loyalty to Israel.

God provided for Israel with the manna for the forty years they wandered in the wilderness (ver. 35). It will not stop until they begin eating the produce of the Promised Land (see below under "Later Jewish writers"). In verse 36, Moses (or perhaps Joshua) gives an

update for the later generation of Israelites: an omer is one-tenth of an ephah. “Omer” is only used here in Exodus 16. “Ephah” is used, scattered throughout OT history.

APPLICATION:

Moses’ contemporaries - The term “testimony” refers to the Ten Commandments within the Ark of the Covenant; see 25:16, 21-22; 26:33; 31:18; 32:15; 34:29. The ark is called the “Ark of Testimony” once (Exo. 31:7) or “Ark of the testimony” (14 times) or “Ark of the Covenant” (43 times). Also preserved within the Ark are Aaron’s rod (Num. 17:10) and a copy of the Law (Deut. 31:26).

Later Jewish writers - Joshua records that Israel stopped eating the manna once they were able to eat the food of the land of Canaan, in Joshua 5:10-12.

NT writers - The Hebrew writer testifies to the placement of the jar of manna before the Ark in Hebrews 9:4. John will make a metaphorical reference to it in Revelation 2:17.