

Ex. 15: 22-27 - Lessons of Leaders

① vs 24 = murmuring = was characteristic of Israel

vs 25 = Showed him a tree = The verb showed is the root from which the word "Torah," 'instruction,' is derived. Here, knowledge of a way to blessing + salvation is called a "Torah." This was in response to Moses' cry of despair.

He tested them = By their grumbling reaction, Israel showed too clearly their true nature when under test.

vs 26 = O's blessing is always dependent upon the obedience of His children to His revealed will.

Israel will never find the water that O supplies unpalatable; He is their healer. (Jurdall)

② The response of the people of Israel to this situation is somewhat amazing, for in the matter of 3 days they had forgotten the care & provision of O. In spite of the fact that the cloud was there to guide them ~~around~~ & remind them of the presence of O, they murmured.

Just 3 days earlier they were exalting their O w/ songs & praises.

Appropriately Moses confronted this situation not by rebuke but by prayer.

Since there is no tree which is known to have the

natural quality of changing bitter water into sweet, (2)
this act must be regarded as a miracle performed
by $\text{\textcircled{D}}$ to demonstrate again His willingness & ability
to care for His people. (Davis)

(3) The first crisis, survival - water - in their look,
it would be water they would run out of first.

Such a tree must have existed then, for the Lord did not
pick out any tree but specified one of such powers. As
in every miraculous occurrence in Exodus to this point, we
find here something natural tinged by something supernatural.

In between Merak & Elim $\text{\textcircled{D}}$ made an unusual
announcement to Israel. He would be the healer of Israel -

(1) $\text{\textcircled{D}}$ was promising: "Just as I healed the bitter waters,
I can heal your life."

(2) $\text{\textcircled{D}}$ was warning: Let Israel think she was now spiritually
superior to Egyptians, that she was on His good side,
 $\text{\textcircled{D}}$ was saying if they obeyed, would they be free
from the plagues $\text{\textcircled{D}}$ put on Egypt. As great as are the
wonder & grace, the moral demands are not relaxed.

(Kamm)
 $\text{\textcircled{D}}$ - The wilderness narrative of Exodus 15:22-18:27, is
the preservation of Israel thru
Moses' leadership.

(2)

"It is ... preservation due to a series of miracles concerned w/ elementary needs of human existence: hunger, thirst, & despair.

Israel's movement thru the wilderness is poetically described by three usages of the verb ~~to~~ NASA, meaning to set out on a journey (cf. 15:22; 16:1; 17:1). Following these three catchwords the wilderness narrative may be divided into 3 periods of encampment at Marah & Elim (15:22-27), the wilderness of Sin (16:1-36), & Rephidim (17:1-18:27); successively characterized by the basic needs of thirst, hunger, & despair.

The murmuring of Israel against Moses & the Lord is a theme common to the wilderness narratives.

The Tree = apparently the tree possessed purifying qualities, & the Lord utilized the created order for the fulfillment of his own purposes. The latent energies of the world came to life under the responsible direction of a man committed to the will of God & Israel was delivered. - (Brademan)

⑤ The history of the journey from the Red Sea to Sinai begins by this verse - 22.

a tree = The statement points to a natural agency, but the results are manifestly supernatural.

v 27. twelve wells = Springs: The Hebrew denotes natural sources (Barnes)

⑥. no water = There is nothing down here which can in anywise minister to that life which we have received from X.

a real trial - 3 days journey into the hot & sandy desert & when water is reached - it is bitter. (Pink)

⑦ The manner of the miracle is singular. O hides Himself behind Moses, & His miraculous power behind the material agent. There is a characteristic ~~an~~ economy in the miraculous, & ~~not~~ outward things are used, as X used the pool & the salvia & the truck - Moses etc -

(McLaren)

⑧ The faith of the people needed further testing. A great victory like the Red Sea crossing gave a wonderful view of O's omnipotence; it did not train their faith for everyday problems. The daily need of food & drink tries some people's faith more than the bigger obstacles. But O was training His people in all of life, so He brought them to the bitter waters.

against Moses: Leadership is costly because the

flame for adversity falls on leaders. These people, ⑤
know Moses was O's man; thus their sin was against
O. ~~Great~~

Great experience w/ O do not necessarily cure the
evil heart of complaining. Or when self is crucified
& X fully enthroned does murmuring cease (Eph 4: 31-32).

Moses cried unto the Lord = the vof thing he could do.

O used this occasion to teach Israel a lesson by
establishing a statute & an ordinance.

Elin was a beautiful place to camp, but it
was not their destination. (Beacon)

[One of the reasons given for 1000 SB ministers quitting every year
is the disillusionment that comes to the young minister when
he finds difficulties & grumbles among his people]

⑨ It was a period of disillusion. Fond dreams of
ease & triumphant progress, w/ every trouble miraculously
smoothed away, had naturally been excited by their late
adventure. [See their song in 15: 1-21]. But their difficulties did
not melt away.

[Unbelief, weak faith will surface at moment of testing]

The estrangement of their heart is plain, since they made no
appeal to O for relief, but assailed His agent. Moses, instead
of O upbraiding his followers w/ their ingratitude, or
bewailing the hard lot of all leaders, he was content to
look for sympathy & help where we too may find it.

Tree = the union of Divine grace & human energy.

It would have been easy to argue that the waters could only be healed by miracle, & if I wrought a miracle what need was there of human labor? (6)

The Lord was not content w/ removing the grievance of the hour; He drew closer the bonds between His people & Himself to guard them against another transgression of the kind.

He promised protection if they obeyed. But certainly the promised protection takes an unexpected shape. What in their circumstances leads to this specific offer of exemption from certain foul diseases? How does this meet the case? Doubtless by reminding them that there are better exemptions than from hardships, & worse evils than privations. If they do not realize this at the spiritual level, at least they can appreciate the physical threat. [John 5:14 - "...lest a worse thing come upon thee."] }

If Israel would follow His guidance, & accept a somewhat austere destiny, then the desert air & exercise, & even its privations, would become the efficacious means for their exemption from the scourge of indulgence. (EB)