

7/13/08

**Ex. 17-18**

The people of God have witnessed miracle after miracle since their exodus from Egypt.

1. God parted the Red Sea and they walked on dry ground in the midst of the sea. Ex. 14:21-31
2. God provided water for them, at the bitter waters of Marah. Ex. 15:22-27
3. God provided quail and manna to satisfy their hunger. Ex. 16

Remember that the journey from the Red Sea to Mount Sinai in Midia. Ex. 15:22-18:27

**17:1-7**      **The people thirsted for water.**

**17:1-3**      The people complained to Moses.

- 1) The ongoing journey of the people. vs. 1
  - a) Israel set out on their journey from the Wilderness of Sin. vs. 1a
  - b) Their journey was according to the commandment of the LORD, and camped in Rephidim. vs. 1b
  - c) But there was no water for the people to drink. vs. 1c
- 2) The people came against Moses. vs. 2
  - a) They contended “riyb”, meaning to strive contended against him. vs. 2a

- b) They were demanding that Moses provide water for them. vs. 2b-d
- c) Moses reproved them and told them they were contending against God, asking them, “Why do you tempt the LORD?” vs. 2e-g
  - 1)) The word tempt “nacah” means to test or prove, marking a rebellious attitude.
  - 2)) They had sufficient evidence from Egypt to the present, that God was going to take care of them!
- 3) The people due to their thirst, charged Moses again, asking him if he had brought them out of Egypt to kill them. vs. 3

**17:4-7**      The prophet Moses called to God.

- 1) Moses feared for his life, so he called out to God. vs. 4
  - a) The phrase cried out “tsa’aq” means to make a cry aloud in distress for help. vs. 4a
  - b) Moses is at his whit’s end, asking Yahweh, “What shall I do with this people? They are almost ready to stone me!” vs. 4b-c
  - c) Moses thought they were going to stone him. vs. 4d
- 2) The LORD answered Moses. vs. 5

- a) Yahweh told him to go on in front of the people, taking some of the elders of Israel. vs. 5a-c
- b) Yahweh also told him to take in his hand his rod he used to strike the Nile River. vs. 5d-e
- 3) Yahweh was going to use Moses to provide water for the people. vs. 6
  - a) Yahweh told Moses He would stand before him there on the rock in Horeb. vs. 6a-b
  - b) Moses was then to strike the rock, and water would come out of it, for the people to drink. vs. 6c-e
    - 1)) This rock was Christ. 1Cor. 10:4
    - 2)) At the end of the 40 year journey Moses struck the rock twice, instead of speaking to it, misrepresenting God and he was not able to enter the promise land. Num. 20:1-13
    - 3)) Jesus told the woman of Samaria about the living water He could give. Jn. 4:10
    - 2)) Jesus on the last day of the Great Feast of Tabernacles, in the steps of the Temple about the spiritual thirst of man. Jn. 7:38-39?
- c) Moses' obedience was witnessed by the elders of Israel. vs. 6f

- 4) The sight of this rock is not in the Sinai Peninsula but in Midia, modern day Arabia.
  - a) On the western side of the Horeb range (the encampment at Mt. Sinai was on the east), in the midst of the plain, is a hill about 110 feet (34 m) high. Atop this hill towers a mighty rock, about the size of a 5 storey building. The total height, then, of this object, is about 16 stories. This giant rock is split through the middle. The split is large enough for a man to walk through.
  - b) The remarkable thing is, that water erosion channels come from the TOP of the hill - OUT OF THE ROCK! This rock displays the pattern of water erosion, with evidence that numerous streams came forth in several directions.
  - c) Today, there is no water in the region anywhere. For this reason, it has remained uninhabited all these years. But it is evident that great streams of water once came from this split in the rock in several directions. The erosion channels continue out into the plain below.
- 4) Moses called the location by the lack of faith of the people. vs. 7

- a) Massah “Maccah” means temptation and Meribah “M@riyah” means strife or contention. vs. 7a
- b) The explanation was, because of the contention of the children of Israel, and because they tempted the LORD, saying, “Is the LORD among us or not?” vs. 7b-e

**17:8-16      The Amalekites attacked Israel.**

**17:8-9**      The plan for battle.

- 1) The people of Amalek came and fought with Israel in Rephidim. vs. 6
  - a) Deuteronomy tells us they struck the feeble and stragglers. Deut. 25:17-19
  - b) Amalek is a type of the flesh, mentioned 24 times in the Old Testament.
  - c) The Amalekites were descendant of Esau, he was his grandson. Gen. 36:12
  - d) The Amalekites were the first nation to attack Israel.
- 2) The prophet Moses gave the command for battle. vs. 9
  - a) Moses told Joshua to choose some men and go out, to fight with Amalek. vs. 9a-c
    - 1)) This is the first time Joshua is mentioned.

- 2)) He is being groomed by the hand and will of God, to take the place of Moses, to take the people into the promise land.
- 3)) His name was Hosea but change to Joshua. Num. 13:8
- b) The battle would take place the following day, “Tomorrow”. vs. 9d
- c) Moses would stand on the top of the hill with the rod of God in my hand. vs. 9d

**17:10-13** The outcome of the battle.

- 1) The battle positions were taken. vs. 10
  - a) Joshua did as Moses said to him, and fought with Amalek, in the battle field. vs. 10a-b
  - b) Moses, Aaron, and Hur went up to the top of the hill, with the heavy artillery, prayer. vs. 10c-e
    - 1)) The grandson of Hur was Bezalel, who built the tabernacle. Ex. 31:2
    - 2)) Aaron would become the High Priest.
- 2) The commentary on the success or defeat of the battle is stated. vs. 11
  - a) When Moses held up his hand, that Israel prevailed. vs. 11a-c
  - b) When he let down his hand, Amalek prevailed. vs. 11d-e

- 3) The crisis of the battle and the solution is also stated. vs. 12
- a) The problem, “But Moses’ hands became heavy, endangering the victory. vs. 12a
  - b) The remedy, “So they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.  
\* The importance of prayer. Lk. 18:1, Phil. 4:6-7
- 4) The victory in the battle. vs. 13
- \* Joshua defeated Amalek and his people with the edge of the sword.

**17:14-16** The perpetual ordinance against Amalek.

- 1) The record of the battle against Amalek was to be recorded. vs. 14
- a) The command was from Yahweh, to Moses. vs. 14a
  - b) The record was to be written as a memorial in “the book”, with the article. vs. 14b
    - 1)) Moses was already compiling material for the Pentateuch, five other times he is told to write down things. Ex. 24:4, 7, 34:27, Num. 33:1-2, Deut. 31:9, 24

- 2)) Many mocked that writing did not exist at this time but we know now, it existed long before.
  - c) The record was to be recounted in the hearing of Joshua. vs. 14b
  - d) Yahweh would utterly blot out the remembrance of Amalek from under heaven. vs. 14c
    - 1)) Saul was commanded to wipe out the Amalekites but disobeyed. 1Sam. 15
    - 2)) An Amalekite slew Saul, after his failed attempt at suicide. 2Sam. 1:8-10
    - 3)) In the book of Esther, Hamaan, the Agagite, a descendant of the King almost whipped out all the Jews.
- 2) The man Moses built an altar and called its name, The-LORD-Is-My-Banner. vs. 15
- a) The idea being that Yahweh is the standard to be lifted up, as a testimony of all power,.
  - b) The only One who is able to defeat the flesh by His Holy Spirit. Gal. 5:17, Eph. 6:10-18
- 3) The confirmation follows. vs. 16
- a) Moses said, “Because the LORD has sworn, under a Divine oath. vs. 16a

- b) The LORD will have war with Amalek from generation to generation. vs. 16b
- 1)) The last Amalekite known was Hamaan.
  - 2)) The type of the Amalekites is our flesh, it is strong and self-willed, God will make no truce with it!

### 18:1-27      The visit of Jethro to Moses.

18:1-6      The reason behind the visit of Jethro.

- 1) The first reason Jethro visited Moses, was that God had delivered Israel from Egypt. vs. 1
  - a) The man Jethro has a three-fold identify, vs. 1a-c
    - 1)) His personal name was Jethro, “yutgriw” means ‘his abundance. vs. 1a
    - 2)) His religious title was, the priest of Midian, a mediator between God and man. vs. 1b
    - 3)) His family relation to Moses was his father-in-law, “chathan”, which can mean son-in-law or father-in-law. vs. 1c
      - a)) If he is Moses father-in-law, then he was also called Reuel “R@’uw’el”, which means “friend of God”. Ex. 2:18, 3:1

- b)) Hobab was the son of Reuel the Midianite, Moses’ father-in-law.” Num. 10:29
  - c)) Jethro was a descendant of Abraham by his second wife Keturah, through the Midianites. Gen. 25:2, 1Chron. 1:32
- b) The man Jethro responded to the victory God gave in Egypt. vs. 1d-e
- 1)) He heard of all God had done for Moses and Israel His people. vs. 1d
    - \* The ten plagues poured out through Moses in Egypt and the power of God for the people in Egypt.
  - 2)) He heard, “that the LORD had brought Israel out of Egypt.” vs. 1e
    - \* Their 430 year bondage had been broken by Yahweh, resulting in their freedom.
- 2) The other reason Jethro visit was to reunite Moses with his family. vs. 2-6
- a) The man Moses had sent her back to her father Jethro, when he left for Egypt. vs. 2-4
    - 1)) The account is in chapter four, as God was going to kill Moses and Zipporah circumcised her son, reluctantly, saying, “Surely you are a husband of blood to me!”, twice . Ex. 4:24-26

- 2)) Zipporah seems to be the reason for Moses compromise and she knew exactly the solution, expressing her despite of Moses, with Moses.
- b) The sons of Moses also came. vs. 3-4
- 1) Gershom (for he said, "I have been a stranger in a foreign land"). vs. 3
  - 2) Eliezer (for he said, "The God of my father was my help, and delivered me from the sword of Pharaoh"). vs. 4
- 3) The summary statement of the arrival and message sent to Moses by Jethro. vs. 5-6
- a) The arrival at the geographical location is Midia, not the Sinai Peninsula. vs. 5
- 1)) The exact site is also stated, "Where he was encamped at the mountain of God." vs. 5d
    - a)) The mountain of God is in Midia, where Moses had fled to from Egypt 40 years earlier. Ex. 2:15
    - b)) Moses was tending the flock of Jethro his father-in-law, the priest of Midian, as he led the flock to the back of the desert, and came to Horeb, the mountain of God. Ex. 3:1

- c)) This is the mountain that the Angel of the Yahweh appeared to Moses in the flame of fire, from the midst of the bush. Ex. 3:2
- d)) God told Moses, "When you have brought the people out of Egypt, you shall serve God on this mountain." Ex. 3:12d-e
- 2)) Smith's Bible Dictionary says, "Midian, a son of Abraham and Keturah (Gen. 25:2; I Chr. 1:32); progenitor of the Midianites, or Arabians dwelling principally in the desert north of the peninsula of Arabia. Southwards, they extended along the eastern shore of the Gulf of Eyleh (Gulf of Aqaba)." (Smith's Bible Dictionary, art.: "Midian")
- a) In Galatians 4:25 Paul identifies the location of Sinai, in Arabia.
  - b) Peake's Commentary refers to Paul's passage stating: "Their mothers likewise represent the two dispensations. Hagar represents that given on Mt. Sinai, and, Paul notes in passing the appropriateness of the fact that Mt. Sinai is in Arabia, the land to which Hagar took her son."

- b) The message sent to Moses is recorded. vs. 6  
 \* The message was sent before his coming, in anticipation of their arrival.

**18:7-12** The report of God's deliverance from Egypt to Jethro.

**18:7-8** *The meeting of Moses and Jethro.*

- 1) The reunion of Moses and Jethro was marked by respect and affection. vs. 7-8
  - a) Moses greeted his father-in-law by bowing down. vs. 7a
  - b) Moses expresses his love, "And kissed him. vs. 7b
  - c) Moses and Jethro expressed mutual concern, asking each other about their well-being." vs. 7c
  - d) Moses and Jethro enjoyed fellowship, as they went into the tent." vs. 7d
- 2) The report of God's judgment and faithfulness was recounted to Jethro. vs. 8
  - a) All that the LORD had done to Pharaoh and to the Egyptians for Israel's sake.", without doubt, from the first meeting with the elders, to the last meeting with Pharaoh's army, at the Red Sea, vs. 8a

- b) "All the hardship that had come upon them on the way, and how the LORD had delivered them.", the bitter wasters at Marah that were made drinkable, the provisions of quail and manna, the provisions of water from the Rock and the Lord's destruction of Amalek, vs. 8b-c

**18:9-11** *The response of Jethro over the exodus.*

- 1) Jethro acknowledged God brought about the exodus, not Moses. vs. 9
  - a) He was elated by the good Yahweh did on Israel's behalf. vs. 9a
  - b) He affirmed Yahweh delivered Israel, not Moses. vs. 9b
- 2) Jethro exalted God for the deliverance, not Moses. vs. 10
  - a) He exalted Yahweh for the deliverance of Moses, from the hand of the Egyptians and Pharaoh," vs. 10a-b
  - b) He exalted Yahweh for the deliverance of the people. vs. 10c
- 3) Jethro declared the uniqueness of God, not Moses. vs. 11
  - a) Yahweh was the only true God. vs. 11a
  - b) Yahweh was Omnipotent. vs. 11b-c

**18:12** *The sacrificial offering to God by Jethro.*

- 1) Jethro offered sacrificial offering to God as a priest, in worship, at the hearing of the exodus. vs. 12a-b
  - a) The burnt offering represented his dedication and consecration to Yahweh.
  - b) The other offerings are not identified.
- 2) Jethro was acknowledged as being able to officiate the office of priest. vs. 12c-d
  - a) The leader of Israel affirmed their approval, not objecting.
    - \* The future High Priest of Israel, Aaron and the elders went to Jethro.
  - b) The leaders of Israel confirmed their approval.
    - \* Aaron and the elder express their oneness, as they went to eat bread with Moses' father-in-law.
- 3) Aaron, the elders of Israel and Jethro expressed their oneness with God, as they ate before God. vs. 12d

**18:13-27** The council to Moses by Jethro.

**18:13-16** *The council came through Jethro's observation.*

- A.** The council came through Jethro's observation of Moses judging the cases of the people. vs. 13-16
- 1) The practice of Moses judging the affairs of the people took place the next day. vs. 13
    - a) Moses sat to judge the people; and the people stood before Moses. vs. 13a-c
    - c) The duration was from morning until evening. vs. 13c
  - 2) The man Jethro was shocked and perplexed at the inefficient method. vs. 14
    - a) Moses was only one man.
    - b) The people were 600,000 males.
  - 3) The reply of Moses to Jethro was tow-fold. vs. 15-16
    - a) The demands of the people. vs. 15
      - \* The word enquire "dabar" means anything problem that arose between the people.
    - b) The need of justice for the people. vs. 16

**18:17-23** *The council was for being more efficient.*

- 1) Jethro without hesitation told Moses that the thing he was doing was not good. vs. 17
  - a) The word not good "towb" means not pleasant, agreeable or appropriate.



- b) The implication being, there is a better way to judge the people.
- 2) Jethro gave to Moses two simple reasons. vs. 18
  - a) Everyone would become exhausted and frustrated. vs. 18a
  - b) Every case could not be heard by Moses. vs. 18b-c
- 3) Jethro gave to Moses some practical instructions. vs. 19-22
  - a) Jethro was being used by God. vs. 19a-c
  - b) Jethro told Moses he was to be a mediator for the difficult matters. vs. 19d-e
  - c) Jethro told Moses he was to educate the people, to govern themselves. vs. 20
    - 1) Moses was to teach them the statutes “chaq”, specific ordinances. vs. 20a
    - 2) Moses was to teach them the laws “towrah”, the general rules for order. vs. 20a
    - 3) Moses was to show them the way in which they must walk, conduct themselves and the work they must do, the deeds in community. vs. 20b
  - d) Jethro told Moses he was to delegate the work of judging the cases of the

- people to other men, who were qualified. vs. 21a-d
- 1) Men, who were capable in strength and ability, “able men”. vs. 21a
- 2) Men, who revered God, “Such as fear God.” vs. 21b
- 3) Men, who were trustworthy, reliable in character, “Of truth.” vs. 21c
- 4) Men, who despised dishonest gain, “hating covetousness.” vs. 21d
- e) Jethro told Moses that the judging of the cases of the people would be adequately attended. vs. 21e-22
  - 1) Moses was to appoint these chosen men over a structural chain of command. vs. 21e-h
  - 2) Moses was to appoint these chosen men over the cases of the people. vs. 22a
  - 3) Moses was to handle and hear only those very important and serious matter. vs. 22b-c
  - 4) Moses would be relieved of doing it all himself. vs. 22d-e
- 3) The conclusion of Jethro was that the case judgment of the people would be efficient for the task. vs. 23
  - a) Jethro commended Moses to God’s approval. vs. 23a-b

- b) Jethro confidently assure Moses, it would result in longing satisfaction for the entire nation. vs. 23c-d

**18:24-27** *The council was imparted to capable men.*

- 1) Moses was teachable. vs. 24
- 2) Moses was not insecure in his call and position but could delegate ministry vs. 2
- 3) Moses was able to see the benefit to the people. vs. 26
- 4) Moses said good-bye to Jethro. vs. 27