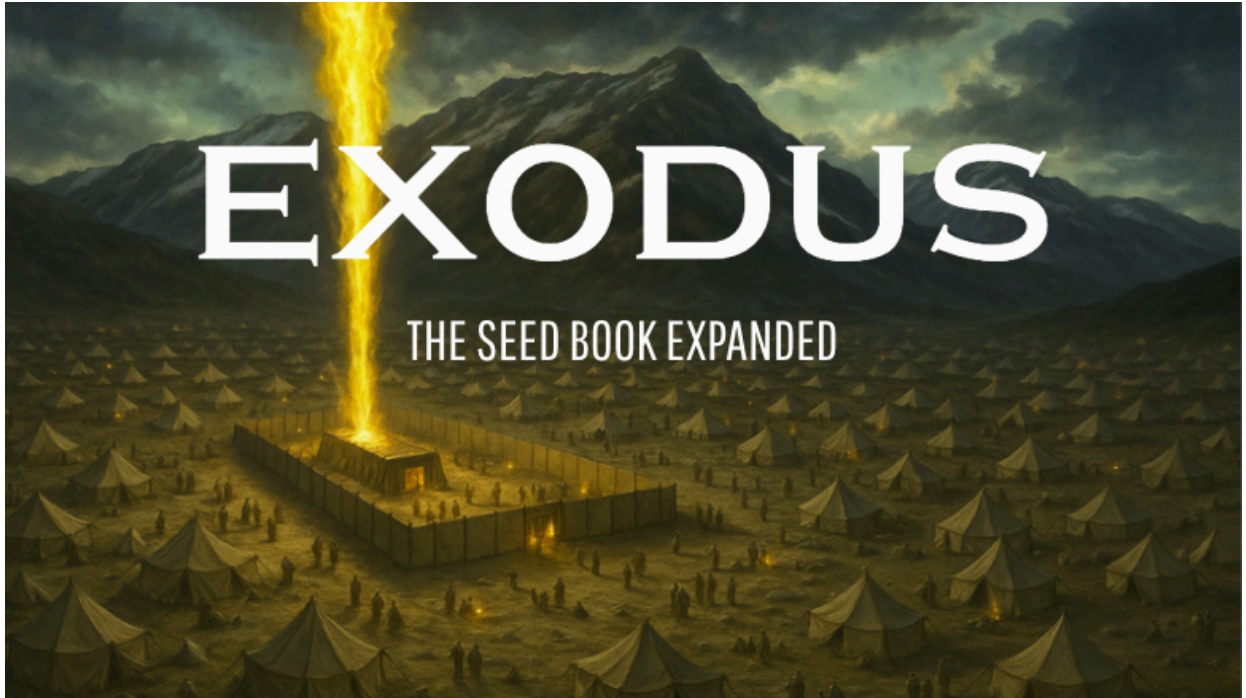


Exodus 17 (TAC)

Tuesday, October 14, 2025

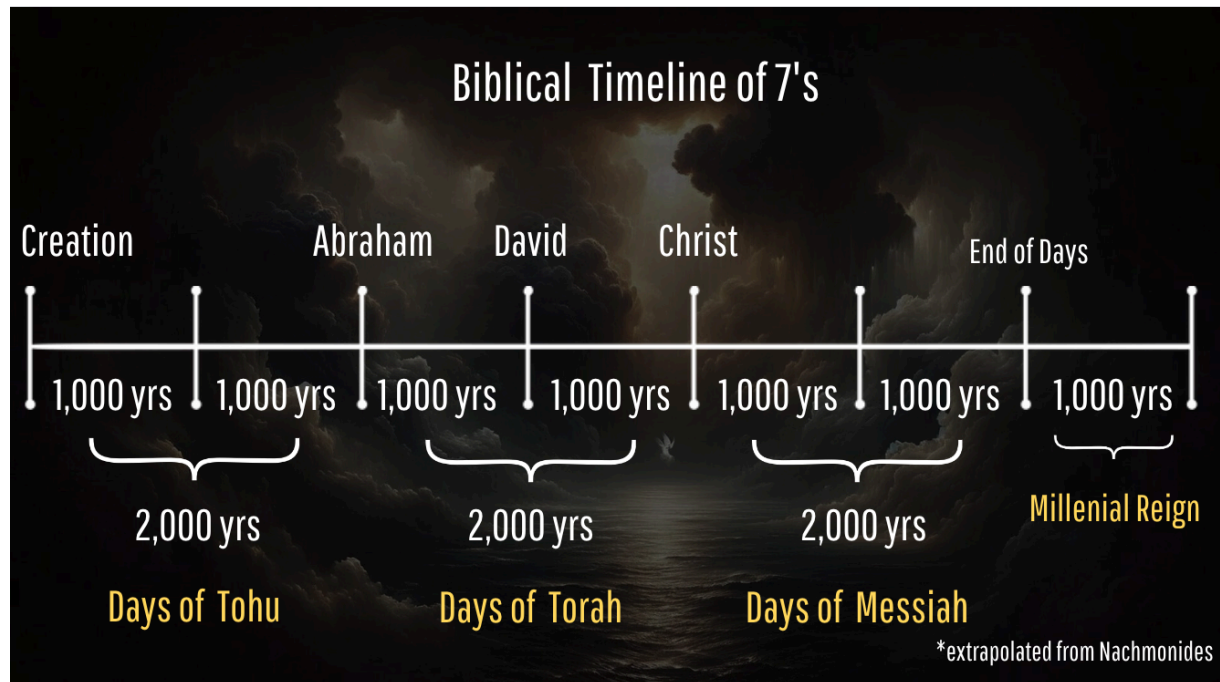
11:43 AM



Good evening, Arising Church!

The present era is distinct from much of world history.

(DO NOT READ)



When reviewing this timeline, it is noteworthy to consider the duration that God's chosen people have actually resided in the land God promised them. From the creation of the world, there have been almost 6,000 years. Within those 6,000 years, the people of Israel have only occupied the land for roughly 1,600 years. If you were to understand this chart in reference to the 7 days of a week - that is only a day and a half out of the week.

(DO NOT READ)

7 Days of Creation	Light and separation from darkness	Sky and separation that promotes life	Land, seas & stars to govern	Sun, moon & stars to govern	Fish, winged animals, sea monsters	Man made to fill, subdue, rule & consecrate	Made holy. God rests
	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
7 Feasts of the Lord	Sacrificial lamb brings light into darkness	Removal of what does not belong	Reminder of God's provision and promises	Spirit filled apostles shined like stars (2nd temple period)	Signals that the DoA is near. Repentance & Anticipation	Redemption is brought & earth starts to be restored	70 nations brought in. God dwells with man
	Passover	Unleavened Bread	Firstfruits	Pentecost	Trumpets	Day of Atonement	Sukkot
7 Millenniums	God fills what was TOHU and VOHU with his good image	God removes corruption in Noah's flood	God establishes: 1 man, 1 people, 1 nation & torah	1st & 2nd temples were lights to world. Son of David stood in both	Dark ages when the word was withheld from common people	Beastly empire who messiah returns to crush	We reign with Messiah's kingdom on earth
	1,000 yrs	2,000 yrs	3,000 yrs	4,000 yrs	5,000 yrs	6,000 yrs	7,000 yrs

We bring this up to hopefully illustrate for you that we live in extraordinary times. We are nearer to the coming of Christ than anyone in history - we are called to devote more of ourselves to the war effort than any other generation! Why? Because we are in the 6th day and the 7th is quickly approaching!

Consider the words of Daniel in Daniel 2:

- o **Daniel 2:20–22 (NIV)**

“Praise be to the name of God for ever and ever;
wisdom and power are his.

²¹ **He changes times and seasons;**
he deposes kings and raises up others.

He gives wisdom to the wise
and knowledge to the discerning.

²² **He reveals deep and hidden things;**
he knows what lies in darkness,
and light dwells with him.

Our God is the arbiter of times and seasons. The placement of nations on the global stage is always in his hand and in accordance with his plan. Which is

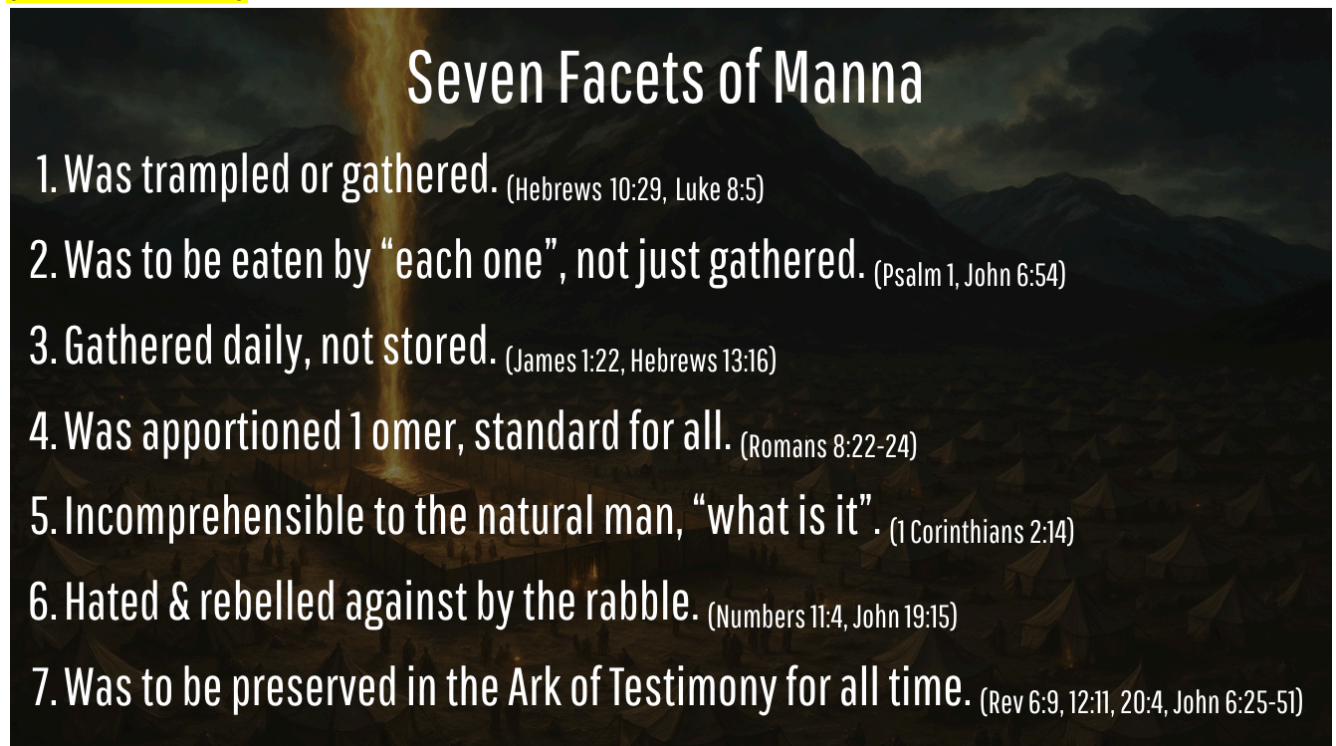
remarkable considering in our day - not only is Israel currently residing in the land, but they are their own nation. Moreover, they are achieving victory against their enemies!

In light of this, it's worth stating again—we in the 6th day of the "week", which, as we learned two weeks ago from our lesson on manna, requires **double the amount of work** as the other days. Again, we must be all the more vigilant in this day and age, knowing our time is short, the enemy's attacks will only increase, and yet the Sabbath is closer than ever!

~

On the topic of **Manna** in Exodus 16, let's revisit some of the profound truths we encountered the last time we were together.

(DO NOT READ)



Seven Facets of Manna

1. Was trampled or gathered. (Hebrews 10:29, Luke 8:5)
2. Was to be eaten by "each one", not just gathered. (Psalm 1, John 6:54)
3. Gathered daily, not stored. (James 1:22, Hebrews 13:16)
4. Was apportioned 1 omer, standard for all. (Romans 8:22-24)
5. Incomprehensible to the natural man, "what is it". (1 Corinthians 2:14)
6. Hated & rebelled against by the rabble. (Numbers 11:4, John 19:15)
7. Was to be preserved in the Ark of Testimony for all time. (Rev 6:9, 12:11, 20:4, John 6:25-51)

Almost every detail concerning the Manna in Exodus 16 had a profound implication for Christ and the Word of God!

- o Manna/Word/Jesus is either trampled on or gathered and consumed
- o Manna/Word/Jesus was to be eaten by "each one", not just gathered

- o Manna/Word/Jesus has to be gathered daily, not stored
- o Manna/Word/Jesus is apportioned as one standard (1 omer) for all
- o Manna/Word/Jesus is incomprehensible to the natural man "What is it"?
- o Manna/Word/Jesus is hated and rebelled against by rabble.
- o Manna/Word/Jesus is preserved for all time (Kept in the golden jar as a testimony)

It is remarkable the extent to which shadows and types of Christ are revealed beneath the seemingly inconsequential details in the text. It is not surprising that "bread from heaven" is quickly recognizable as Christ—John 6:42 makes it plain. Yet, it's important to remember Moses did not have that passage when he wrote down this story. Still, the Holy Spirit was inspiring each word to pay theological and prophetic dividends thousands of years later.

~

A shadow and type that was not as expected was the Tola Worm.

(READ HIGHLIGHTED PORTIONS)

The Tola Worm

SCARLET. A brilliant crimson, the coloring substance for which was obtained from an insect (*Coccus ilicis*) called qirmiz in Arab., whence the English word crimson. The color-producing insect is found on the holm oak. **The female alone produces the coloring matter, feeding on the leaves of the tree and yielding eggs containing a red substance.**

Merrill F. Unger, "Scarlet," in *The New Unger's Bible Dictionary*, ed. R.K. Harrison (Chicago: Moody Press, 1988).

When the female of the scarlet worm species was ready to give birth to her young, she would attach her body to the trunk of a tree, fixing herself so firmly and permanently that she would never leave again. The eggs deposited beneath her body were thus protected until the larvae were hatched and able to enter their own life cycle. **As the mother died, the crimson fluid stained her body and the surrounding wood. From the dead bodies of such female scarlet worms, the commercial scarlet dyes of antiquity were extracted.**

(Biblical Basis for Modern Science, p.73 1985, Morris)

This revelation was profound and shows the depth to which we are able to mine the word for eternal truth. Let's look at the Writings to see this connection expand even more!

- **Psalm 22:6 (ESV)**

6 But I am a **worm** and not a man, scorned by mankind and despised by the people.

In this Psalm, David, prophesying in the manner of Christ, referred to himself as a worm—not just any worm, a tola worm. You may remember the tola worm sacrifices its own life to produce offspring, adhering itself to a tree and leaving an indelible crimson stain upon it. This vivid imagery underscores the depth of sacrifice and the anticipation of Christ who would be the true bread from heaven as well as become the tola worm that appears when the Word of God is mishandled.

~

Israel was given clear instructions about the Manna, but some people ignored them. You might think that after being miraculously freed from slavery and receiving heavenly provision, they would easily follow simple instructions. But that wasn't the case. Even today, many Christians who have been saved from sin and experienced divine revelation and provision find it hard to follow simple teachings from the Bible. Perhaps we should not so quickly talk condemningly to the Israelites and focus on what we believe the text is actually getting at: the Israelites' journey of salvation, and God's great ability to develop them.

(READ SLIDE)

Process of Salvation

- Exodus 11 - Proclaims judgment
- Exodus 12 - Deliverance through judgment (Salvation)
- Exodus 13 - The consecration of the firstborn signifying a new life (Sanctification)
- Exodus 14 - The nation's baptism into this new way of living (Baptism in water)
- Exodus 15 - Transformed into Life-giving spring (Baptism in the Holy Spirit)
- Exodus 16 - Supernaturally fed with "bread" along the journey (Developing relationship with the Word)
- Exodus 17 - Living water overflows as they defeat their enemies (Conquering sin and overflowing with the Spirit)

We know that the chapter breaks were not original and thus not divinely inspired, but it is quite notable that each chapter seems to clearly illustrate the next step in the nations salvation journey, and also ours as followers of Christ today!

~

Israel has been slaves their entire lives, they have never been to the land of Israel, or even been an independent people from Pharaoh! Nevertheless in our chapter tonight, we are going to see a rock become a spring of water to nourish and strengthen the nation. Not only this, but we will see slaves become soldiers and be led to victory by the one whose name is Salvation.

In chapter 13, verses 17-18, they were dressed for battle but not yet ready to fight. But this week they are stepping into their God-given identity as warriors that has been declared over them since Exodus 7.

(READ SLIDE)

Slaves to Soldiers

Exodus 7:4 (NIV)

4 he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions (**heavenly entourage**), my people the Israelites.

They may not have been ready to fight in Egypt, but make no mistake, the people of God, from the beginning, have always been warriors at the core and will always be called to Holy War for righteousness.

Consider the forefathers before the nation in our chapter tonight:

- In Genesis 14:14, Abram has 318 fighting men who go to war for their brother and defeat Giant Killers in the land of Israel.
- In Genesis 48:21-22, it becomes apparent that Jacob has had his fair share of soldiering.
- **Genesis 48:22 (NIV)**
²² And to you I give one more ridge of land than to your brothers, the ridge I took from the Amorites with my sword and my bow.”
- In Genesis 34:25-27, albeit in vengeance and against their father, it is notable that Jacob's sons Simeon and Levi were tactful and tactical enough to wipe out an entire city of men at Shechem.

- And lastly, the leader of the nation, Moses, in Exodus 2:12, in an act of prophetic heroism, strikes down an Egyptian who is mistreating his people.

~

Israel as they are in the wilderness now may have never fought a battle - but they have been destined since the days of their fathers to be warriors, it is in the DNA of the family of faith to fight on behalf of HaShem and the land of promise.

(DO NOT READ)



Today, the Israeli Defense Force stands among the most formidable and capable military forces globally. It leads the world in military technology, and its mandatory conscription system enables it to mobilize rapidly with reserve forces. This gives them a significant troop advantage over other nations with comparable populations, establishing them as a global giant in military strength.

God's people are born and trained for war. Tonight you will see the nation's first fight and their first victory. It will not be because of their size or experience, but because their hands will be on the Throne of Heaven, with brothers shoulder to shoulder and trust in Adonai and Salvation as their General.

Let's read our chapter for tonight.

Read and Pray

~

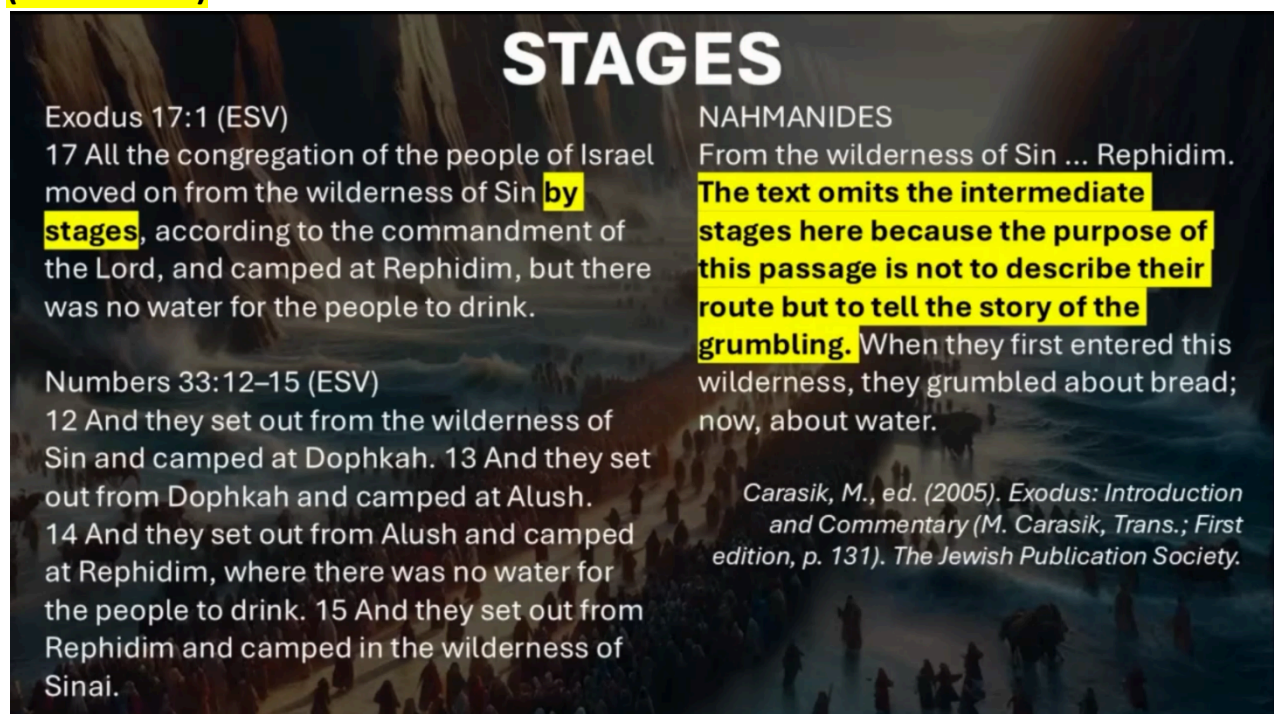
Exodus 17:1 (NIV1984)

17 The whole Israelite community set out from the Desert of Sin, traveling from place to place as the Lord commanded.

Throughout the Torah, Moses will many times retell and summarize previous parts of the narrative with redacted or added detail. This chapter is an example of a story where in its retelling later, has greater detail that is worth covering briefly.

Numbers 33 has a detailed accounting of the stops along the way through the Israelites' time in the wilderness before Sinai, within that account, there are details about this portion of the journey.

(READ SLIDE)



STAGES

Exodus 17:1 (ESV)
17 All the congregation of the people of Israel moved on from the wilderness of Sin **by stages**, according to the commandment of the Lord, and camped at Rephidim, but there was no water for the people to drink.

Numbers 33:12-15 (ESV)
12 And they set out from the wilderness of Sin and camped at Dophkah. 13 And they set out from Dophkah and camped at Alush. 14 And they set out from Alush and camped at Rephidim, where there was no water for the people to drink. 15 And they set out from Rephidim and camped in the wilderness of Sinai.

NAHMANIDES
From the wilderness of Sin ... Rephidim.
The text omits the intermediate stages here because the purpose of this passage is not to describe their route but to tell the story of the grumbling. When they first entered this wilderness, they grumbled about bread; now, about water.

Carasik, M., ed. (2005). Exodus: Introduction and Commentary (M. Carasik, Trans.; First edition, p. 131). The Jewish Publication Society.

In Exodus 17:1, the ESV states they moved from the wilderness of Sin in stages and camped at Rephidim. The Numbers account, as shown on the slide, mentions a stop at Dophkah, Alush, and then Rephidim.

Nachmanides, as we read, explains that the narrative's focus is not on their specific route but rather on their grumbling. This perspective reveals that the

development of their character is the central theme of these stories. Although they will grumble along the way, God will demonstrate mercy, and they will grow in their faith.

~

Additionally, it's worth briefly mentioning the language "whole Israelite community" that we saw in verse 1 of our chapter tonight.

(READ REFERENCE AND HIGHLIGHT)



Whole Israelite Community

Exodus 12:3 (NIV) ³Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.	Exodus 35:1 (NIV) Moses assembled the whole Israelite community and said to them, "These are the things the Lord has commanded you to do:
Exodus 16:1–2 (NIV) 16 The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of Egypt. ²In the desert the whole community grumbled against Moses and Aaron.	Numbers 8:9 (NIV) ⁹Bring the Levites to the front of the tent of meeting and assemble the whole Israelite community.

Throughout the Torah, Moses repeatedly refers to Israel as the “whole Israelite community.” This collective term encompasses approximately 3-6 million people, emphasizing their unified process and journey as a single entity, regardless of the nature of their actions.

The salvation of the nation is repeatedly described and illustrated as something done as a group and not merely as individuals. This language is not specific to the Old Testament; listen to a familiar passage in light of this perspective.

- **1 John 1:5–8 (NIVUK84)**

5 This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. 6 If we claim to have fellowship

with him yet walk in the darkness, we lie and do not live by the truth.

7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin. 8 If we claim to be without sin, we deceive ourselves and the truth is not in us.

Fellowship with one another and living by the truth/light are connected in John's letter. Our salvation was never meant to be a solitary process or experience, but one deeply connected with the community around you. In our chapter tonight, the lack of faith and grumbling in the community disrupts not only their relationship with God but also with each other, as strife exists between the people and their leader.

Strife often arises in church communities from fears about personal security or personal provision. Finding rest in God's presence and his promises to the community can help address these concerns.

~

17b They camped at Rephidim, but there was no water for the people to drink.

There is much to discuss in the remainder of verse 2. We will begin by discussing the etymology of the word Rephidim.

(DO NOT READ)



Rephidim should be interpreted as meaning “resting place” or “rests.” Adonai has led them to a place of rest(s), but grumbling will transform it into something other than rest. It is a significant truth in the scriptures that the LORD will bring you to places of rest. In fact, the LORD delights in giving good gifts to his children, but it is equally true that growth necessitates challenges. **This is a place of rest, but there is first the obstacle of trusting in supernatural provision.**

As we examine the entire word of God, you will see that cycles of difficulty and prosperity are the normative experience for a believer. As you look at our text tonight, did you notice that nothing was actually taken from the Israelites? The Lord didn't take water from them. They are instead faithless that he will provide for them what they need.

~

Later, we will comment on the miracle with the rock, but first, we need to cover the topic of *rest* as it pertains to this chapter and the broader Biblical narrative. In all fairness, the topic of rest is usually misunderstood. To gain understanding and prophetic perspective on the topic, we are going to explore the scripture.

The meaning of Rephidim being *rest* is not the only connection to rest in the story, Psalm 95 also connects this story and rest plainly. The Hebrew Bible does not

denote the author of Psalm 95, but both the LXX and Vulgate ascribe it to David. Let's read verse 1 and 8-11.

- **Psalm 95 (NIV)**

- ¹ Come, let us sing for joy to the Lord;
let us shout aloud to the **Rock** of our salvation.
- Today, if only you would hear his voice,
⁸ “Do not harden your hearts as you did at **Meribah,** ¹
as you did that day at Massah in the wilderness,
⁹ where your ancestors tested me;
they tried me, though they had seen what I did.
¹⁰ For forty years I was angry with that generation;
I said, ‘They are a people whose hearts go astray,
and they have not known my ways.’
¹¹ **So I declared on oath in my anger,**
‘They shall never enter my rest.’ ”

There is a lot to digest in this Psalm; it's worth noting that David begins with equating the Lord to Rock or in Hebrew (***tsur***) —the means of supernatural water in our chapter!

~

David also mentions the sin the Israelites committed at Massah and Meribah, the location of our story tonight. He goes on to connect this grumbling as the source of their sin that causes them to be disallowed to enter the land and made to wander for 40 years. David phrases that judgment by God as, *"they shall never enter my rest"*. This is fascinating, this clearly denotes that, according to David, **their entrance and residence in the land of Canaan was a "rest" for God's people.**

From this, we can gather two things: one, it's clear that they were provided with a temporary rest along the journey at Rephidim (resting place), but this *rest* was not the ultimate rest meant for them—there was a future, more full *rest* meant for them when they enter into the land.

With that in mind, let's examine the scriptures to see if any other passages refer to a rest that is not merely associated with periodic rests through a longer journey

(or said another way - weekly Sabbath) but rather a more final and permanent rest in connection with the land.

- **Joshua 23:1 (NIV)**

23 After a long time had passed and **the Lord had given Israel rest** from all their enemies around them, Joshua, by then a very old man,

In Psalm 95, David mentions that those who were rebellious in the desert did not enter the *rest*. They, of course, died in the wilderness, and the next generation with Joshua and Caleb entered the land 40 years later. Here, it's clear that Joshua's conquest gave them a more full rest that was greater than the resting places along their journey from Moses.

~

Let's keep reading more passages that continue this theme of rest.

- **Isaiah 32:17–18 (NIVUK84)**

17 The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence forever. 18 My people will live in peaceful dwelling-places, in secure homes, in undisturbed **places of rest**.

The prophet Isaiah, over 700 years later, continues to speak to the people of Israel, who have been residing in the land for generations. Despite having found rest at places like Rephidim and during the time of Joshua after entering the land, and even peace under the Davidic King— there remains a future rest that they have yet to attain. Let's continue reading.

- **Isaiah 11:10 (NIVUK84)**

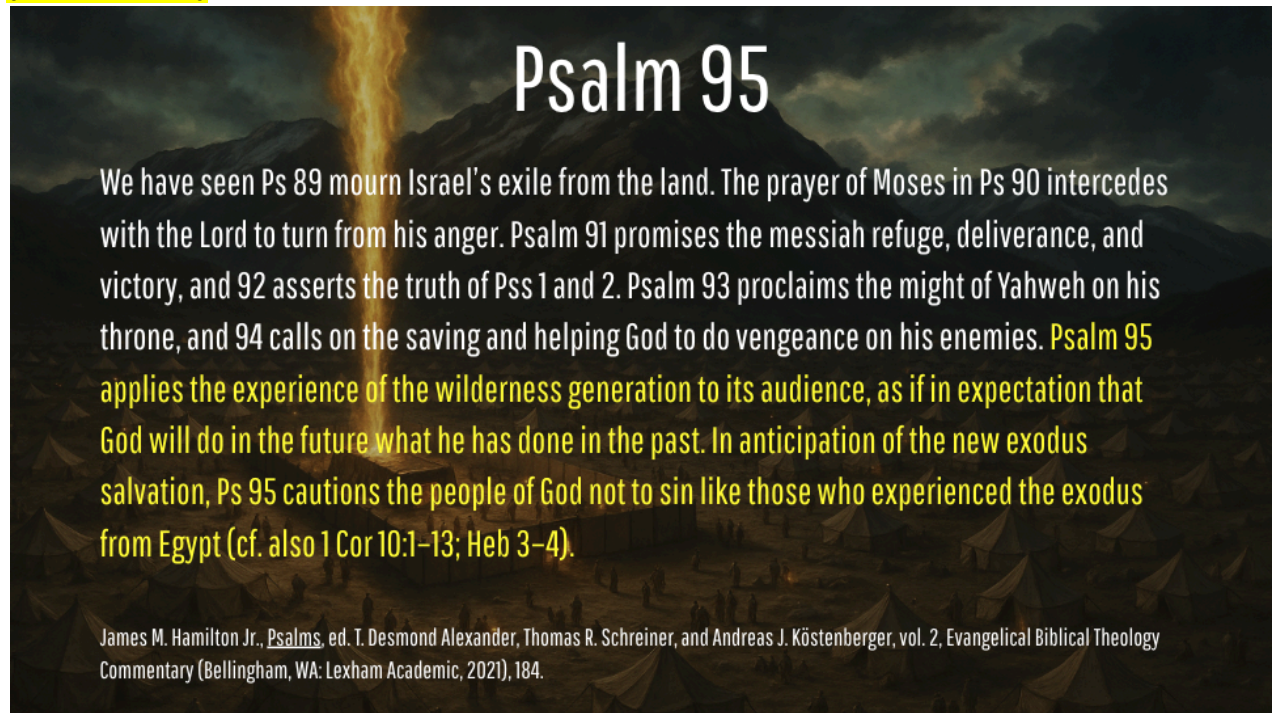
10 In that day the Root of Jesse will stand as a **banner** for the peoples; the nations will rally to him, and his **place of rest will be glorious**.

In this passage, Isaiah makes another connection directly to our chapter tonight. He says that the root of Jesse will stand as a **banner** for the people, which will result in a place of glorious rest. This should remind you of Moses raised staff that signified the Lord was Israel's banner during their battle with Amalek at the end of our chapter tonight.

~

Isaiah forecasts a future time when Israel will experience a *glorious rest*. So what could this glorious rest be that neither Moses, Joshua, nor David achieved? Let's look at some thoughts from James Hamilton's commentary on Psalm 95.

(READ SLIDE)



Psalm 95

We have seen Ps 89 mourn Israel's exile from the land. The prayer of Moses in Ps 90 intercedes with the Lord to turn from his anger. Psalm 91 promises the messiah refuge, deliverance, and victory, and 92 asserts the truth of Pss 1 and 2. Psalm 93 proclaims the might of Yahweh on his throne, and 94 calls on the saving and helping God to do vengeance on his enemies. **Psalm 95 applies the experience of the wilderness generation to its audience, as if in expectation that God will do in the future what he has done in the past. In anticipation of the new exodus salvation, Ps 95 cautions the people of God not to sin like those who experienced the exodus from Egypt (cf. also 1 Cor 10:1–13; Heb 3–4).**

James M. Hamilton Jr., *Psalms*, ed. T. Desmond Alexander, Thomas R. Schreiner, and Andreas J. Köstenberger, vol. 2, *Evangelical Biblical Theology Commentary* (Bellingham, WA: Lexham Academic, 2021), 184.

What we can gather from Hamilton is that David wrote this reflection on Exodus 17 as a warning to his own people not to act in grumbling and rebellion as their ancestors did, because there is a new Exodus event in the future yet to come.

If you keep reading in Hamilton's work, it's unclear what exactly the new Exodus means to him. But, from our passages in Isaiah and our repeated Second Exodus themes in our studies so far, it is clear to us what David is forecasting.

~

Let's continue our *derash* into the Newer Testament, which makes this vivid. We are going to give you several excerpts from Hebrews 3-4.

Hebrews 3 begins with an exposition on Moses and Jesus, the faithful servant and son, respectively. The writer of Hebrews goes on to reference Psalm 95, from verse 7 to the end. Chapter 4 then begins to expound on our topic - rest.

- **Hebrews 4:1–3 (NIV)**

4 Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it.

³ Now we who have believed enter that rest, just as God has said,

“So I declared on oath in my anger,
‘They shall never enter my rest.’ ”

Even extending into the days of the Apostles after the death and resurrection of Jesus, the time of *rest* has still not occurred. Most scholars on this topic will say the Psalm 95 rest is in reference to Christ's first coming, but Hebrews makes this claim impossible, for Israel had the Messiah revealed and raised from the dead, and the rest was still a future event. Let's keep reading in chapter 4, it gets quite fascinating.

- **Hebrews 4:3b-5 (NIV)**

And yet his works have been finished since the creation of the world.

⁴ For somewhere he has spoken about the seventh day in these words:

“On the seventh day God rested from all his works.” ⁵ And again in the passage above he says, “They shall never enter my rest.”

Isn't it fascinating that as they are discussing a future rest, he equates it to the creation story, saying that this plan was finished and spoken about during creation? To us, this could be hinting at something we have already taught at length.

~

(DO NOT READ)

7 Days of Creation	Light and separation from darkness	Sky and separation that promotes life	Land, seas & stars to govern	Sun, moon & stars to govern	Fish, winged animals, sea monsters	Man made to fill, subdue, rule & consecrate	Made holy. God rests
	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
7 Feasts of the Lord	Sacrificial lamb brings light into darkness	Removal of what does not belong	Reminder of God's provision and promises	Spirit filled apostles shined like stars (2nd temple period)	Signals that the DoA is near. Repentance & Anticipation	Redemption is brought & earth starts to be restored	70 nations brought in. God dwells with man
	Passover	Unleavened Bread	Firstfruits	Pentecost	Trumpets	Day of Atonement	Sukkot
7 Millenniums	God fills what was TOHU and VOHU with his good image	God removes corruption in Noah's flood	God establishes: 1 man, 1 people, 1 nation & torah	1st & 2nd temples were lights to world. Son of David stood in both	Dark ages when the word was withheld from common people	Beastly empire who messiah returns to crush	We reign with Messiah's kingdom on earth
	1,000 yrs	2,000 yrs	3,000 yrs	4,000 yrs	5,000 yrs	6,000 yrs	7,000 yrs

It would seem that the creation story is the model for the motif of rest for God's people. And **this rest** is a day yet to come in the future for Israel. This is certainly referencing the end of days and the Messiah's reign on the earth on the 7th day - a day of rest, or Sabbath, for his people. And that is exactly what verses 8 through 11 say.

- **Hebrews 4:8-11 (NIV)**

⁸ For if Joshua had given them rest, God would not have spoken later about another day. ⁹ **There remains, then, a Sabbath-rest for the people of God;** ¹⁰ for anyone who enters God's rest also rests from their works, just as God did from his. ¹¹ Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience.

To pull all of this together, in our chapter tonight, Israel enters a resting place, but the scripture clearly lays out that this is only a temporary rest in anticipation of a greater rest in the future. This greater and glorious rest was thought to be through Joshua - yet it was not. It was thought to be through David and his Solomon, yet it

was not. It was thought to be through the Messiah's first coming, yet it was not. It is indeed, only after a second Exodus event, that God's people will enter a Sabbath Rest, their full inheritance of the land of Israel under the rulership of the root of Jesse—Yeshua, the King of Israel.

~

We too, have periodic weekly *rests* in the form of Sabbath each week. This is meant to be a rest in our journey that anticipates a greater Sabbath rest for all the people of God at the end of the age. As we mentioned in our introduction, this Sabbath rest is closer now than ever before. If Sabbath is on the 7th day, we are currently on the 6th. Thus, the writer of Hebrews' exhortation is more applicable now than ever - "make every effort to enter that rest".

We are nearer to the coming of Christ than anyone in history - we are called to devote more of ourselves to the war effort than any other generation! Why? Because we are in the 6th day and the 7th is quickly approaching! You can prepare for this today and learn from our chapter tonight. Do not grumble in the presence of adversity, trust that God can make a rock into a flowing stream, and take mere slaves and make them his soldiers.

On that note, let's move to verse 2.

**2 So they quarreled with Moses and said, "Give us water to drink."
Moses replied, "Why do you quarrel with me? Why do you put the Lord to the test?"**

Most English speakers hear “quarrel” and don’t perceive it as a serious word. The word has the potential to downplay the gravity of the situation. Let’s delve into its etymology to gain a better understanding of this interaction.

~

(READ SLIDE)

RIV, MERIBAH AND QUARRELING

“The people found fault with Moses” uses the term riv, which means to **dispute, to quarrel with, or to conduct a lawsuit**. The name “Meribah” in verse 7 is based on the word riv. It is stronger than the word for “murmur” in 15:24, even though 17:2 TEV uses “complained” for both. REB has “a dispute arose between them and Moses.” 17:2 NIV has “So they quarreled with Moses.”

Noel D. Osborn and Howard A. Hatton, A Handbook on Exodus, UBS Handbook Series (New York: United Bible Societies, 1999), 412.

The verb וַיָּרִיב (vayyarev) is from the root רִיב (riv); it forms the basis of the name “Meribah.” The word means “strive, quarrel, be in contention” and even “litigation.” **A translation “quarrel” does not appear to capture the magnitude of what is being done here. The people have a legal dispute—they are contending with Moses as if bringing a lawsuit.**

Biblical Studies Press. (2005). The NET Bible First Edition; Bible. English. NET Bible. Biblical Studies Press.

So it seems that the quarreling has ratcheted up from chapter 15. In Exodus 15, the people murmured against Moses and in our chapter tonight, they are lodging a legal dispute against Moses and ultimately God. In the last chapter, by providing Manna for the people every day, Adonai said that **he would test the people** to see whether or not they would be faithful to obey his commands. But now, the people are attempting to **put YHWH to the test** by grumbling and lodging a lawsuit.

~

Let's read an excerpt from the UBS.

(READ SLIDE)

TEST YHWH

Why do you put the Lord to the proof is literally "Why do you test Yahweh?" The word used here is nissah, which is the basis for the name "Massah" in verse 7. REB interprets this to mean "Why do you challenge the Lord?" and TOT has "Why are you doubting the Lord's power?" Durham has "Why are you putting Yahweh on trial?" The same word is used in Deut 6:16, which was the basis for Jesus' rebuke of the devil in Matt 4:7. Perhaps one may say "Don't try to make Yahweh prove himself by showing his power."

Noel D. Osborn and Howard A. Hatton, A Handbook on Exodus, UBS Handbook Series (New York: United Bible Societies, 1999), 412.

We have to admit, as a study team, this was humorous to us because obviously, Jesus quotes this passage to rebuke the Devil for trying to tempt him into putting the LORD to the test. However, we couldn't help but laugh at the fact that Jesus is God, so he is also essentially telling the Devil, "Don't test me, bro."

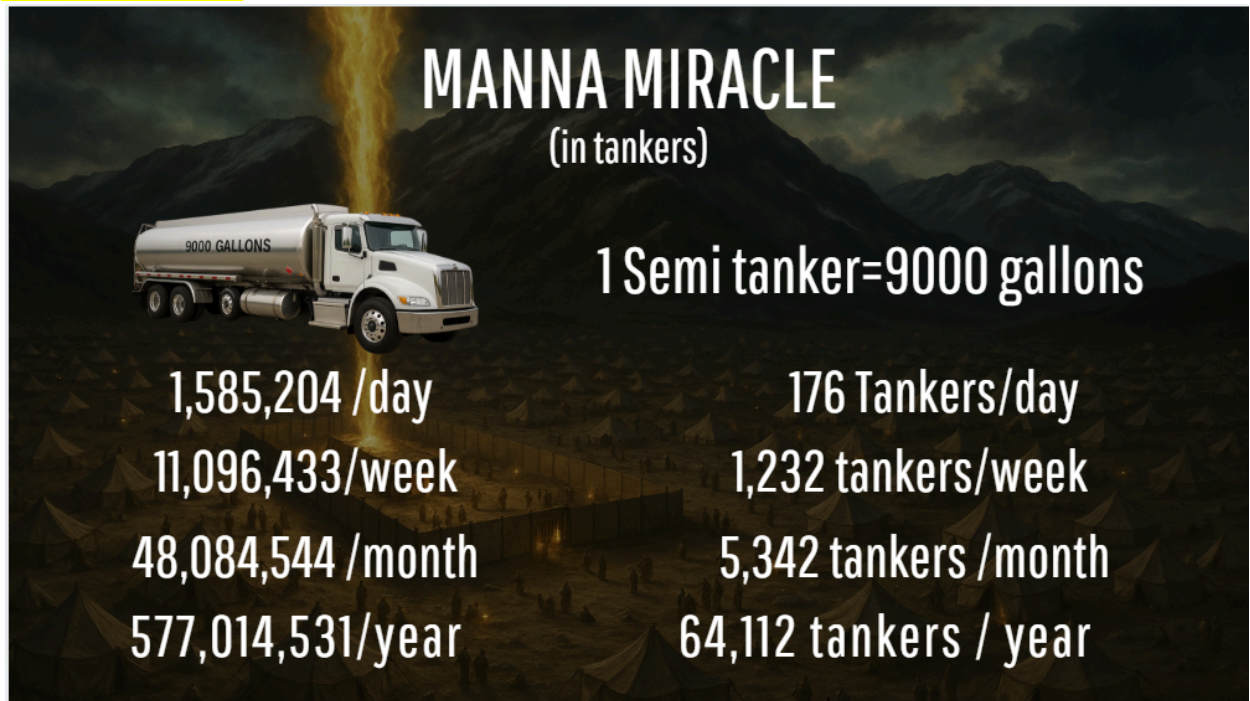
On a more important note, you can see the desire to "Test" God comes directly from Satan. YHWH does not have to prove himself to us because he is God, and he already has proven himself to us over and over again. Further, this desire to test God almost always manifests itself in hostility toward one's leaders.

People who are not walking in faith (trusting in God's leading and sovereignty even in what feels like a desert) will always take offense at the leaders who lead them in faith and require their faith to grow. These testings will result either in repentance and maturity or the people will get offended at those who have led them and seek to find technicalities and create false narratives around disputable matters to undermine the way that the ministry has rescued their lives. The point that the UBS helps us with is that this is more than just complaining; this is a bitter heart that produces actions that resemble Satan as an accuser and prosecuting attorney.

~

It's important to remember that on the very day the Israelites were quarreling with Moses, they had already gathered enough manna to feed at least three million people earlier that morning.

(DO NOT READ)



You may recall this slide from last week. Based on our **very conservative estimates**, the Israelites gathered the equivalent of **176 semi-tankers**—each holding about **9,000 gallons**—of manna each day. Imagine it: a **two-mile-long line of tankers**, bumper to bumper, every single day! And yet, even with the ground still covered in manna, the people were grumbling—this time about water. Up to this point, God had given them **no reason** to doubt Him. Their hearts were **faithless**, yet not entirely incomprehensible. To supply drinking water alone for this massive group would require **at least 176 tankers** per day—if each person consumed just **two liters daily**. That doesn't include water for **foreigners traveling with them**, or for **their flocks and herds**. So, what's needed in this moment is nothing less than **a miracle equal to—or even greater than—the miracle of the manna**.

It's also important to point out, as we noted last week, that at this point the Israelites had been following the LORD for **less than sixty days**. Think about that — freshly covered by the blood of the lamb, freshly baptized through the Red Sea,

and **already being tested** by God to shape them into His likeness. Note that this trial is not an attack from the enemy; rather, it is crafted by God to prepare them to become warriors who could dwell with God.

~

The good news in this particular test is that God does not punish them for their grumbling. As we discussed before, this is because they are infant believers — new in their walk and still learning trust. However, about a year later, when they face a similar trial and respond in the same way, the outcome is very different: they are severely disciplined.

Rather than teaching all the way back through the differences between the testing in the book of Exodus and the testing in the book of Numbers, we will remind you of a slide.

(DO NOT READ)

Grumbling for Food

EXODUS 16	NUMBERS 11
• 30 days after salvation • Had not received the LAW • Have fought no battles • No elders • Starving in the desert with no food	• One year post salvation • Possessed the LAW • Fought and won battles • Appointed Elders • Been living off Manna for a year and presently had food

This contrast is much like how we handle a crying infant versus a whining toddler. The infant is fed patiently, with confidence that growth and maturity will come. The toddler, on the other hand, must be disciplined so that he learns the right way to act.

This same principle applies to our lives today. Just as the Israelites were tested soon after being covered by the blood of the lamb, every believer should expect testing to begin soon after salvation. **God uses trials not to destroy our faith, but to develop it.** Yet we must also understand: while God is patient with new believers, He expects growth. We cannot continue to fail the same tests and presume on His mercy. Instead, we are called to learn, endure, and overcome, so that our faith matures and brings glory to the One who saves us. When you are tested, remember to ask yourself, "What reason has he even given me to doubt his provision?"

~

We also find it fascinating that they are grumbling against Moses—the very man through whom God has repeatedly provided for them, and through whom He is about to provide again. This is a principle that remains prevalent in the body of Christ today. Leaders are the one of the greatest catalysts for growth and support, whether it be a father, discipler, or Overseer. Yet, as soon as something goes wrong, the very men who have helped others grow the most become the targets of blame.

It is vital to see that when Israel quarreled with Moses, they were not merely opposing a man—they were testing God Himself. Who gave Moses authority? There were no ballots cast, no councils convened, no human appointment—only divine ordination and the trust of the people.

- **Exodus 14:31 (ESV)**

31 Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and **in his servant Moses.**

By choosing to follow Moses out of Egypt, Israel voluntarily placed themselves under his leadership. There was no coercion to join the exodus, nor compulsion to remain among the people of God. Yet, their decision to follow carried a sacred obligation: to submit to Moses' authority as they would to the authority of God Himself.

This same principle applies to our own lives in many ways. You have no obligation to work for your employer, but as long as you do, you are called to honor him as the leader God has placed over you. Defying a direct command under legitimate

authority is defying God's ordained structure. You have no obligation to be part of any given church, but as long as you are, there is no excuse for rebellion or insubordination.

~

Let's survey a few passages on this topic before moving on.

(DO NOT READ)



- **Numbers 27:18–21 (NIV84)**

18 So the Lord said to Moses, "Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him. 19 Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. 20 **Give him some of your authority** so the **whole Israelite community will obey him**. 21 He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the Lord. **At his command** he and the entire community of the Israelites will go out, and **at his command** they will come in."

God had Moses appoint a man so that the whole community would **obey him**. Not just a few in the community, or those who thought what Joshua said was worth

following, but the whole community. Disobeying Joshua was no different than disobeying God. If you don't believe that, just ask Achan.

- **Deuteronomy 1:15–17 (NIV84)**

15 So I took the leading men of your tribes, wise and respected men, and appointed them **to have authority over you**-as commanders of thousands, of hundreds, of fifties and of tens and as tribal officials. 16 And I charged your judges at that time: Hear the disputes between your brothers and judge fairly, whether the case is between brother Israelites or between one of them and an alien. 17 Do not show partiality in judging; hear both small and great alike. Do not be afraid of any man, **for judgment belongs to God**. Bring me any case too hard for you, and I will hear it.

This verse beautifully conveys that although all ultimate judgment belongs to God, he appoints men over others to represent His judgment. He does this for the benefit of the entire community. Coming against God's appointed men is no different than coming against God himself. This is why, when the people grumbled against Moses, they were testing God himself!

~

- **Matthew 23:2–3 (NIV84)**

2 "The teachers of the law and the Pharisees sit in Moses' seat. 3 So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.

Even as Jesus is rebuking the Pharisees, he is commanding the people to follow them! Jesus is well aware that these authorities are both flawed and yet put in place by God. Disobeying the Pharisees here is no different than rebellion against Jesus. Even if your authority is a hypocrite, you must follow them to be in right standing with Jesus. How much more leaders who are righteous?

- **Ephesians 4:11–13 (NIV84)**

11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, 12 to prepare God's people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the

Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Jesus' chosen way to mature the church was through the men he appointed to lead. The fivefold ministers may not be perfect, but God chooses them to mature the saints. You can only be properly built up when you receive God's gift to the body, his appointed leaders.

- **Hebrews 13:17 (NIV84)**

17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

The author of Hebrews flat-out commands obedience and submission to authorities. If the leaders have more joy in their leading, it is actually advantageous to those being led! That should be encouraging and instructive to families and church bodies! The writer of Hebrews formula for having a leader who leads you well? Make their job a joy.

~

All the grumbling in tonight's chapter was certainly not making Moses' job a joy. They thought they were only grumbling against Moses, but in reality, they were grumbling against God! He shows mercy because they are infants, but that will not always be his response.

Their insubordination was brought on by not having enough water for their family! What does it take for you to grumble against your leaders?

3 But the people were thirsty for water there, and they grumbled against Moses. They said, "Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?"

Once again, Israel faces a trial ordained by God—not for their destruction, but to strengthen their faith and for their development. In this moment of testing, the true condition of their hearts is exposed. They accuse Moses of leading them into the desert to die and question the very God who freed them from Egypt and has been providing manna each morning. Did they really believe that Moses, who was

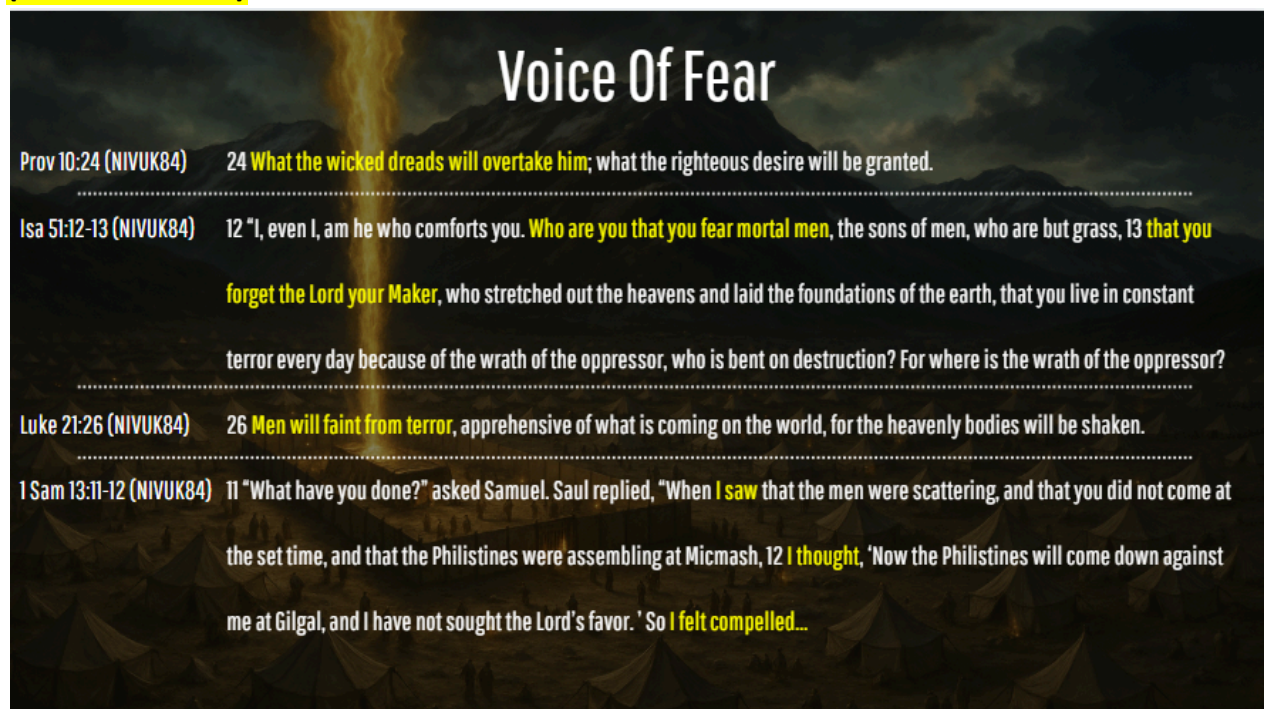
anointed to lead them or the Lord, who rescued them and sustained them, would now abandon them to die of thirst only weeks into their journey?

The accusation against Moses was completely unfounded—it was never God's plan or Moses' intent to lead them to ruin. But when fear takes root, it distorts truth, fuels grumbling, and twists our view of God and His leaders. Like Israel, we can fall into this same trap when fear shapes our decisions. God's commands always lead to life, yet the rebellious spiritual powers and our sinful nature work against us, distorting our view of His faithfulness and drawing us into doubt if we let them.

~

Remember earlier when it said "the whole Israelite community"? Even if all 3 million people were not shouting in unison, this was the collective disposition of the people. They were projecting their fear of death onto Moses and, ultimately, onto God Himself. The voice of fear was at work—and fear, when left unchecked, breeds rebellion and even murderous intent.

(DO NOT READ)



Voice Of Fear

Prov 10:24 (NIVUK84) 24 **What the wicked dreads will overtake him;** what the righteous desire will be granted.

Isa 51:12-13 (NIVUK84) 12 "I, even I, am he who comforts you. **Who are you that you fear mortal men,** the sons of men, who are but grass, 13 **that you forget the Lord your Maker,** who stretched out the heavens and laid the foundations of the earth, that you live in constant terror every day because of the wrath of the oppressor, who is bent on destruction? For where is the wrath of the oppressor?

Luke 21:26 (NIVUK84) 26 **Men will faint from terror,** apprehensive of what is coming on the world, for the heavenly bodies will be shaken.

1 Sam 13:11-12 (NIVUK84) 11 "What have you done?" asked Samuel. Saul replied, "When **I saw** that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling at Micmash, 12 **I thought,** 'Now the Philistines will come down against me at Gilgal, and I have not sought the Lord's favor.' So **I felt compelled...**

- Proverbs 10:24 (NIVUK84)
24 What the wicked dreads will overtake him; what the righteous desire will be granted.

When fear is present, it becomes the most dominant voice we hear, and our fears can overwhelm us. Israel faced this challenge repeatedly, as they constantly complained and feared dying in the desert from hunger or thirst. Despite God consistently providing them with food and water, their fears materialized due to their grumbling, and they ultimately did die in the desert.

~

- **Isaiah 51:12-13 (NIVUK84)**

12 “I, even I, am he who comforts you. **Who are you that you fear mortal men,** the sons of men, who are but grass, 13 **that you forget the Lord your Maker,** who stretched out the heavens and laid the foundations of the earth, that you live in constant terror every day because of the wrath of the oppressor, who is bent on destruction? For where is the wrath of the oppressor?

The voice of fear causes us to forget the Lord. For the Israelites, it blinded them to His past faithfulness and deliverance. Fear clouds our hearts, distorts our view, and makes us forget the miraculous works of God.

- **Luke 21:26 (NIVUK84)**

26 Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken.

The Gospel of Luke shows that the Lord’s coming will bring joy to the righteous but dread to those bound by sin and fear. We see the same in Israel tonight—though surrounded by God’s provision, their hearts are ruled by fear, causing them to listen to fear instead of trusting the One who delivers them.

~

- **1 Samuel 13:11–12 (NIVUK84)**

11 “What have you done?” asked Samuel. Saul replied, “When **I saw** that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling at Micmash, 12 **I thought,** ‘Now the Philistines will come down against me at Gilgal, and I have not sought the Lord’s favor.’ So **I felt** compelled to offer the burnt offering.”

When Saul listened to the voice of fear, it drove him into darkness. In both his life and that of the Israelites, fear took hold of what they **saw, thought, and felt**—leading them to act in disobedience to the very words God had spoken.

Let's read one more passage before we move to verse 4.

(Display verse - it is not on the slide)

- **Hebrews 2:14–15 (NIVUK84)**

14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil— 15 and free those who all their lives were held in slavery by their **fear of death**.

Satan exploits fear and the inherent sinful nature of humanity to corrupt their hearts, inciting them to accuse God and obstruct their faith and obedience. Despite this rebellion, the Lord remains merciful, offering salvation through Yeshua, the deliverer who conquers death itself. In just a few verses, we'll witness a glimpse of this salvation through a deliverer who rises to rescue Israel from their physical adversaries, foreshadowing the One who would ultimately save all humanity from every enemy, even death. As we progress through this chapter, Adonai will unveil profound truths of godly leadership to Moses.

~

4 Then Moses cried out to the LORD, “What am I to do with these people? They are almost ready to stone me.”

5 The LORD answered Moses, “Walk on ahead of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go.

Within these verses, we will discover God's divine prescription for righteous leadership. He is teaching Moses how to lead rightly and remain steadfast in seasons marked by hardship, complaint, and widespread disobedience.

(READ highlighted phrases)

Leadership Instruction

Exodus 17:5 (NIVUK84)

5 The LORD answered Moses, “**Walk on ahead** of the people. **Take with you some of the elders** of Israel and **take in your hand the staff** with which you struck the Nile, and **go**.”

In these verses, God gives four divine instructions to Moses on how to rightly lead His people and this is also a practical prescription for us. Let's derash some passages to gain more direction from this passage.

Look at this next slide:

(DO NOT READ)

Leadership Instruction

1. Walk ahead of the people

Genesis 45:7 (ESV)

7 And **God sent me before you** to preserve for you a remnant on earth, and to keep alive for you many survivors.

2. Take some of the elders

Matthew 17:1 (ESV)

17 And after six days Jesus **took with him Peter and James, and John his brother**, and led them up a high mountain by themselves.

3. Take the Staff

Numbers 17:8 (ESV)

8 On the next day Moses went into the tent of the testimony, and behold, **the staff of Aaron** for the house of Levi had sprouted and **put forth buds and produced blossoms**, and it bore ripe almonds.

4. Go!

Matthew 10:7 (ESV)

7 And proclaim **as you go**, saying, 'The kingdom of heaven is at hand.'

o WALK ON AHEAD

Leaders must have the courage to be the first ones to walk out righteousness and faith. Moses walked on ahead first, Joseph was sent to Egypt first. We have seen this play out even in our body. In a personal testimony from the leaders of this church. A few years ago we noticed a lack of scholarship in the body and a deep love and understanding of the Word. The remedy the Lord gave us was not to come down on the body, but instead devote ourselves to much more study through weekly Foundations, trusting that you all would follow behind us—and you have!

~

o TAKE WITH YOU SOME OF THE ELDERS

When you walk ahead as a leader, you must take others with you. Moses took the elders with him only 30–50 days into Israel's salvation in Exodus 17. Around the same time, Joshua also took men with him to fight. Shortly after, in Exodus 18, Moses appointed capable men as leaders and judges over the people. In **Matthew 17**, Jesus ascended the mountain of transfiguration and brought Peter, James, and John with Him. In the same way, godly leaders are called to bring others along—to let them observe their way of life and encounter the Lord alongside them. This

kind of leadership and discipleship reproduces maturity within followers; it raises others to stand as equals, and, as Jesus declared, to do even greater works.

o **TAKE THE STAFF**

Moses was told to take the same staff that was used against Pharaoh in Egypt.—the same one that later budded in **Numbers 17:8**, marking God's confirmation of His chosen servant and authority. This staff symbolized divine selection and power. Likewise, in Mark 6:8, Jesus told His disciples to take nothing except a staff, representing reliance on God's authority and provision. In the same way, a leader must carry only what God has given him, trusting that it is enough.

Many strive to transform themselves into something different due to fear or insecurity. However, leadership is not determined by a title. True leaders draw their confidence from their divine calling and the accomplishments God has already achieved in their lives. For instance, Moses' confidence was not based on the people's response, but rather on God's commands and the miraculous power demonstrated through his staff, which transformed into a dragon, turned the Nile River into blood, and parted the sea. When he raised that staff during the fight with Amalek, he certainly had confidence God could use him again to save his people because of what God has already accomplished through the staff in his hand. The victories in your life and meant to fuel your confidence for the next battle.

~

o **GO**

A leader cannot stand still, waiting for something to happen—he must move! Stop hesitating and overanalyzing; if God has called you to lead, then He has placed you there to be both the example and the solution. Planning has its place, but planning is not the same as acting, and you will never be able to plan for every detail of what God has called you to do. **Matthew 10:7** instructs us to “proclaim as you go.” As a leader, you must learn to hear from the Lord while on the move—responding in faith to His voice and continuing to act upon the last command He gave you.

One more aspect of leadership we wanted to point out in this passage becomes more clear in another translation. Let's look at Exodus 17:5 again in the ESV with verse 6 added.

(LEAVE UP DURING VERSE)



o **Exodus 17:5–6 (ESV)**

⁵And the Lord said to Moses, “**Pass on before the people**, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. ⁶Behold, I **will stand before you there on the rock at Horeb**, and you shall strike the rock, and water shall come out of it, and the people will drink.” And Moses did so, in the sight of the elders of Israel.

So we see that Moses passes on while God is standing on the rock. The way in which the ESV translates it helps us connect it better with another passage later in Exodus. Let’s look at chapter 33.

(LEAVE UP DURING VERSE)



- o **Exodus 33:18-21 (ESV)**

18 Moses said, "Please show me your glory." 19 And he said, "I will make all my goodness **pass before you** and will proclaim before you my name 'The Lord.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. 20 But," he said, "you cannot see my face, for man shall not see me and live." 21 And the Lord said, "Behold, **there is a place by me where you shall stand on the rock**

In **Exodus 17**, Moses passes before the people while the LORD stands upon the rock. But in **Exodus 33**, God places Moses on the rock, and it is the LORD who passes before him.

In this profound passage, two crucial themes can be seen. Firstly, it emphasizes the divine standard for leadership, as the LORD exemplifies the virtues and responsibilities He expects from those who chooses to lead. As the Great High Priest He consistently leads by example, setting a standard. Secondly, the passage reveals the intimate connection we share with Jesus, who facilitates our communion with the Father. While the people perceived the LORD through Moses, Moses could only experience the LORD's presence when he stood upon and was enveloped within the Rock, a poignant symbol of Christ.

~

6 I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink." So Moses did this in the sight of the elders of Israel.

In this verse, we see a beautiful shadow and type of Christ. Consider:

- o **Isaiah 53:4–5 (ESV)**

4 Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.
5 But he was **pierced** for our transgressions;
he was **crushed** for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.

Just as the rock had to be struck for water to flow forth for Israel, so too Christ had to be pierced to bring life to Israel! In this passage, God is not only meeting their physical need but also revealing a profound messianic principle. Paul states this *peshatly* in 1 Corinthians 10.

- o **1 Corinthians 10:1–4 (ESV)**

10 For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.

It is an unmistakable truth of scripture that Israel drank from the rock that is Christ! They were saved the same way we are being saved! The people were baptized in water at the red sea, subsequently baptized in the Spirit, and drank from the rock that is Christ.

~

This is not the only time God teaches his people through water from a rock. There are two events where water comes from a rock. Would you be surprised to find

out that there are two different words used to describe the rock? Let us show you that on our next slide.

(Read Up To the Highlighted Portion)

Tsur	SELA
Strong's #H6697 צור	Strong's #H5553 סֶלַע
Exodus 17:6 (ESV) 6 Behold, I will stand before you	Numbers 20:8 (ESV)
there on the rock at Horeb, and you shall strike the	8 "Take the staff, and assemble the congregation,
rock , and water shall come out of it, and the people	you and Aaron your brother, and tell the rock
will drink." And Moses did so, in the sight of the	before their eyes to yield its water. So you shall
elders of Israel.	bring water out of the rock for them and give drink
	to the congregation and their cattle."

Although this difference may not seem important, there is more to it than meets the eye. In Exodus 17, Moses is commanded to strike the *tsur* (rock), and in Numbers 20 he is commanded to speak to the *sela* (rock). Let's read a comment from a scholar - Dr. Graham Scroggie.

~

(READ SLIDE)

Tsur VS Sela'

The key to the difference and its significance is in the two words for rock which are used. In Exod. 17, it is **tsŭr, a low-lying boulder**, and in Num. 20, it is **sela, a lofty rock**. In the first instance Moses was told to smite it, and in the second instance, to speak to it, but instead of speaking he smote, and the punishment was that he would not lead the people into the Promised Land (Num. 20:12). But did it matter that much? The answer is in 1 Cor. 10:4, **"that Rock was Christ." The tsŭr was Christ in incarnation, to be smitten to give to men the Water of Life: and the sela was Christ in exaltation, never again to be smitten, but ever to be spoken to (prayer) for the maintenance of that Life (cf. Heb. 6:6).**

W. Graham Scroggie, The Guide to the Psalms: A Comprehensive Analysis of the Psalms, vol. 4 (WORDsearch, 2014), 311–313.

Dr. Scroggie is teaching us that "tsur," a "low-lying boulder," represents Jesus' humble state at his first coming. Yet even in his humble state, as he was stricken, living water flowed from him to water thousands! At Christ's return, he will be a "sela", 'lofty rock' or mountain that engulfs the entire world and will never be stricken again! Notice how this is reflected in the book of Daniel.

- **Daniel 2:34–35 (NIV84)**

34 While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. **35** Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.

In this prophetic declaration of the kingdom of God overtaking the beastly powers of this world, we see God's kingdom compared to a small stone that grows into a large mountain and fills the whole earth. In the same way, Israel receives water from a 'low-lying boulder' at first before they receive water from a 'lofty rock' or mountain in Numbers 20.

~

Further, only the first rock was meant to be smote; the second rock was only to be spoken to. So too, Christ in his first coming was beaten, never to be beaten again.

- **Hebrews 9:25–28 (ESV)**

25 Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, 26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared **once for all** at the end of the ages to put away sin by the sacrifice of himself. 27 And just as it is appointed for man to die once, and after that comes judgment, 28 so Christ, **having been offered once** to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Christ was appointed to die once for all as the greater stone that was stricken once, and now we must only speak to Christ through prayer in order to receive life.

- **Romans 6:10 (ESV)**

10 For the death he died he died to sin, once for all, but the life he lives he lives to God.

Christ is the only one sufficient to die for our sins, and he was so sufficient that he only needed to do it once. All that is left to do is ask the rock continually for his living water.

7 And he called the place Massah and Meribah because the Israelites quarreled and because they tested the Lord saying, "Is the Lord among us or not?"

~

We understand that the scholastic community sometimes disapproves of using Paleo-Hebrew. We won't delve into its broader efficacy tonight, but it's certainly intriguing when the word picture it presents not only aligns perfectly with the context of Scripture but also illuminates the spiritual condition being revealed. Therefore, we can't help but point it out.

When you examine the pictographic meanings behind the letters that form the word Meribah, a vivid image emerges:

(READ SLIDE)

Meribah Paleo

Mem (מ)	→	Chaos, Waters
Resh (ר)	→	Beginning, Head
Yod (י)	→	Work, deed, or hand
Bet (ב)	→	House or home
Hey (ה)	→	Revelation, Spirit, breath

“Chaos beginning to work in your home against the revelation of the Spirit.”

This is the picture of what happens when the people of God choose to quarrel and test the Lord. Grumbling, or lodging accusations against God and His appointed leaders, is not a neutral act...it invites chaos into your home. It is the very act that opens the door for the enemy to enter. Discontentment is never passive...it is the work of chaos stirring within your house, undermining the revelation that God has given you.

~

And what happens? Immediately after chaos enters the home, the next verse will say that the Amalekites attack. The timing is perhaps not coincidence...but consequence. Its worth considering that once chaos was allowed to work in their hearts, the archons over Amalek saw the open door and struck. Just as the devil departed from Jesus "until an opportune time" (Luke 4:13), so too does Amalek wait for the moment when quarreling and unbelief have set in.

Look at how James ties this together:

- o **James 4:1-2 (ESV)**

What causes **quarrels** and what causes **fight**s among you? Is it not this, that your **passions** are at war within you? 2 You desire and do not have,

so you murder. You covet and cannot obtain, so you **fight** and **quarrel**.
You do not have, because you do not ask.

Though James does not use the words Massah and Meribah, the principal is identical. James may very well have had this story in mind. What causes Massah and Meribah among you? Is it not that your passions are warring within you? Your desires are at war with your faith and trust in God. You covet what He has not given, and in that discontentment you “test” Him, as if He has not proven Himself faithful.

~

Israel's quarrel at Meribah was not merely about water...it was about their trust in God. When things were hard they accused God, being driven by the cravings of the flesh rather than the confidence of faith.

That's why Amalek attacked immediately after. Their quarreling created an atmosphere of disunity and unbelief, and spiritual powers saw their opportunity. The people's own wicked desires and lack of faith invited the fight. Yet even then, God raised up Joshua/Yeshua to deliver them. The Savior appeared when chaos reigned.

The way to win this battle has never changed. James gives us the key:

- o **James 4:7-8 (ESV)**

7 Submit yourselves therefore to God. **Resist** the devil, and he will flee from you. 8 Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you **double-minded**.

If you are quarreling, you are inviting Amalek to devour you. But when you calm the crazy and submit yourself to God, Amalek cannot stand. The one who clings to the Rock...the revelation of Christ...will always prevail!

~

As a spoiler for what follows: we will soon see that the victory comes when Moses' hands are lifted toward heaven and he lays hold of the **throne of God**. The lesson is clear: chaos is defeated only when we grab hold of the revelation and refuse to let go. To overcome Amalek, we must silence *Meribah* in our hearts and take our stand on the Rock of divine revelation.

Let's move on to verse 8 and see the attack from Amalek that comes from quarreling.

8 The Amalekites came and attacked the Israelites at Rephidim.

Before we get into the battle with Amalek, Joshua, and all the Messianic implications this passage carries, we need to first stop and talk about **Amalek's origins**.

The Scriptures give us the genealogy of Amalek and it's incredibly revealing. We have placed the scriptures for your reference on the slide but will speak about the highlighted sections.

(DO NOT READ SLIDE)

ISHMAEL + ESAU = AMALEK

- Genesis 28:8-9 (NIVUK84) Esau then realized how displeasing the Canaanite women were to his father Isaac; **so he went to Ishmael and married Mahalath**, the sister of Nebaioth and daughter of Ishmael son of Abraham, in addition to the wives he already had.
- Genesis 36:12 (NIVUK84) Esau's son Eliphaz also had a concubine named Timna, who bore him **Amalek**...
- Hebrews 12:15-16 (ESV) See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled; that no one is **sexually immoral or unholy like Esau**, who sold his birthright for a single meal.
- Genesis 16:12 (NIVUK84) He (Ishmael) will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and **he will live in hostility towards all his brothers**.
- Genesis 25:17-18 (NIVUK84) Altogether, Ishmael lived a hundred and thirty-seven years... His descendants settled in the area from Havilah to Shur, near the border of Egypt, as you go towards Asshur. And **they lived in hostility towards all their brothers**.

Esau (Immoral) + Ishmael (Hostile with all his brothers) = Amalekites

In **Genesis 28:8-9** Esau went to **Ishmael** and married one his daughters. From that point, the family of Esau and Ishmael were bound together.

Then in **Genesis 36:12** it says that Esau's son Eliphaz had a concubine named Timna, and she bore him Amalek. So while technically Amalek came from **Esau's household**, that household was already **interwoven with the Ishmaelite line** through marriage. In other words, the spiritual and familial union of Esau and

Ishmael's line was already established in Esau's generation, and Amalek emerges as a product of that mingled influence.

~

So let's put those two family lines together:

- o In **Hebrews 12:16** we see that Esau was immoral and unholy, selling his birthright for a single meal
- o In **Gen 16:12** And **Gen 25:18** it says that Ishmael was hostile with all his brothers, living in constant conflict.

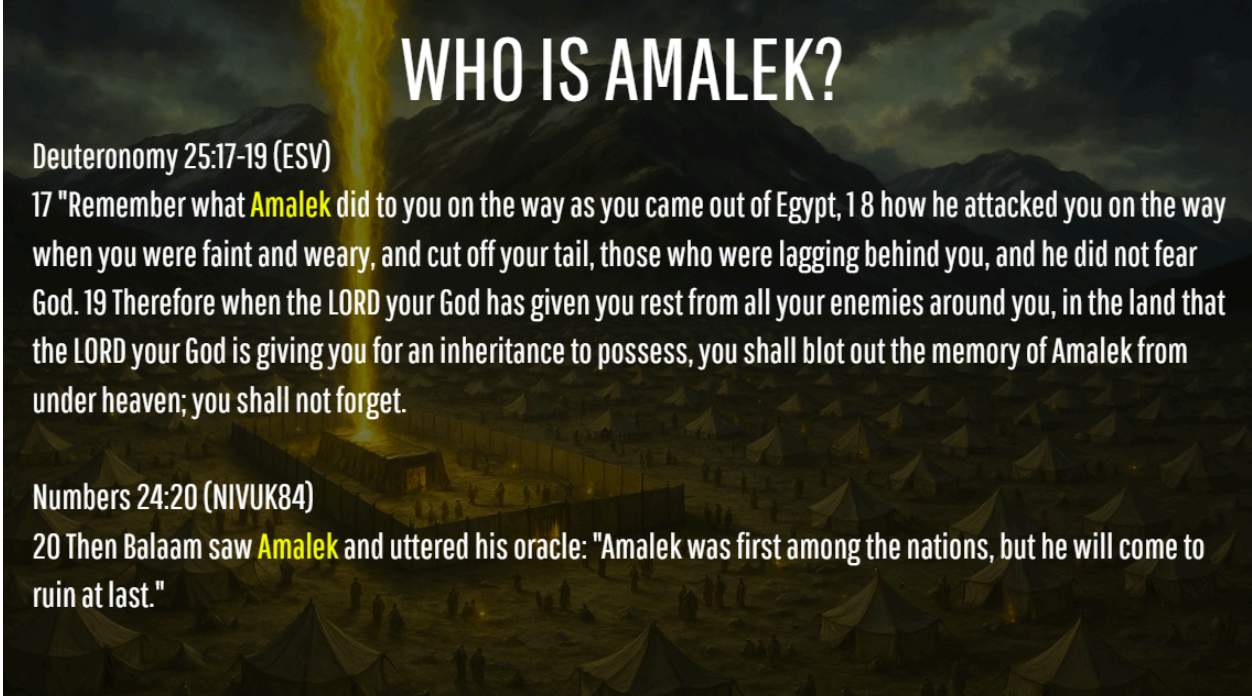
So what do we get when **immorality** and **hostility** come together?

We get **Amalek**, a people who embody **fleshly rebellion** and **spiritual opposition** to the purposes of God.

Esau and Ishmael were both relatives of Israel. So, you would think, of all the nations, they'd be the first to bless the descendants of Abraham, Isaac, and Jacob. But both of them have a history of giving full vent to their fleshly cravings and base desires. Instead of blessing their brothers, they attacked them.

Let's take a look at how Moses describes their first interaction with Israel as a Nation.

(Read slide)



WHO IS AMALEK?

Deuteronomy 25:17-19 (ESV)

17 "Remember what **Amalek** did to you on the way as you came out of Egypt, 18 how he attacked you on the way when you were faint and weary, and cut off your tail, those who were lagging behind you, and he did not fear God. 19 Therefore when the LORD your God has given you rest from all your enemies around you, in the land that the LORD your God is giving you for an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you shall not forget.

Numbers 24:20 (NIVUK84)

20 Then Balaam saw **Amalek** and uttered his oracle: "Amalek was first among the nations, but he will come to ruin at last."

Amalek's first biblically recorded act as a nation was to attack Israel when they were **faint and weary** and when they were **vulnerable**. He didn't face them head-on in battle; he went for the stragglers, those lagging behind. Amalek attacks the weak, the distracted, and the divided. That is his nature.

~

Many of the Rabbis have noticed that God commands Israel to be at war with Amalek *in every generation*, yet Amalek no longer exists as an identifiable people on the earth. Their conclusion (and ours) is that the command still stands, but the battle has moved inward. The war against Amalek is the war against the **sinful nature** inside of you...the part of you that rises up to attack when you are weary, fearful, or unguarded.

With Egypt, Israel didn't fight. God fought for them. But with Amalek, the people **must** fight.

This is the first battle Israel ever engages in as a Nation, and it's symbolic for the first time the redeemed man has to take up arms against his flesh.

Paul confirms this spiritual truth in Galatians 4 and 5. We can't read all of Galatians 4 but you will find that he tells us that Ishmael represents the **flesh**, and Isaac represents what is born of the **Spirit** and the two are at war.

- **Galatians 5:17 (ESV)**

17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.

The flesh doesn't need an invitation to attack...it is constantly at war with the Spirit. That's Amalek. He's not waiting for you to sin...he's waiting for you to get tired. When you lower your hands, when your guard is down, that's when Amalek prevails. This is why passivity is so dangerous. You don't have to do anything to let the flesh prevail...it comes naturally. But to live by the Spirit, you must **fight**.

Exodus 17:16 declares that *"the LORD will be at war with Amalek from generation to generation."* That's the picture of your lifelong battle against sin...the war that never stops until the Lord Himself blots it out forever.

~

Remember this slide from the Introduction

(Don't read)



Process of Salvation

- Exodus 11 - Proclaims judgment
- Exodus 12 - Deliverance through judgment (**Salvation**)
- Exodus 13 - The consecration of the firstborn signifying a new life (**Sanctification**)
- Exodus 14 - The nation's baptism into this new way of living (**Baptism in water**)
- Exodus 15 - Transformed into Life-giving spring (**Baptism in the Holy Spirit**)
- Exodus 16 - Supernaturally fed with "bread" along the journey (**Developing relationship with the Word**)
- Exodus 17 - Living water overflows as they defeat their enemies (**Conquering sin and overflowing with the Spirit**)

Salvation is a journey, not a one-time event! Remember our Exodus progression. Salvation started when God delivered them by grace—just like you were saved not by your own works but by His mercy.

- o **Titus 3:5 (ESV)**

5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,

Israel didn't fight Egypt; God did. In the same way—how many of you became acceptable to the Lord because of your own works? You trusted the Lord and He defeated an enemy that was too powerful for you.

But now that you've been saved and filled with His Spirit, you are called to fight the battles that remain. And on that journey, Amalek always waits for a weary moment to strike. We are living in the 6th day; we must be increasingly vigilant in our fight against the flesh so we may persevere in our fight against actual enemies of God.

~

Let's look at a passage from the writings.

- o **2 Chronicles 35:21 (NIVUK)**

21 But Necho sent messengers to him saying, 'What **quarrel** is there, king of Judah, between you and me? It is not you I am attacking at this time, but the house with which I am at war. God has told me to hurry; so stop opposing God, who is with me, or he will destroy you.'

Here we see King Josiah die because he got involved in a quarrel that wasn't the Lord's battle. He stepped into a fight that didn't belong to him. Many believers lose strength, not because they're fighting Amalek, but because they're fighting each other. Quarrels in your home, your church, or your brothers in ministry open the door for Amalek to come in and devour you.

(READ SLIDE)

QUARREL... BIBLE SAYS DON'T

Proverbs 17:14 (ESV) 14 The beginning of strife is like letting out water, so quit before the quarrel breaks out.

Proverbs 20:3 (ESV) 3 It is an honor for a man to keep aloof from strife, but every fool will be quarreling.

Proverbs 26:21 (ESV) 21 As charcoal to hot embers and wood to fire, so is a quarrelsome man for kindling strife.

Before Israel ever had to fight Amalek with swords, they were already engaged with him in their strife. Your enemy might not attack you in the middle of worship, but he might get you on the ride to worship when you argue with your spouse. You were never made to fight your brother; you were made to fight **Amalek**.

~

Israel had no battles before receiving baptism because the flesh doesn't fight against itself. Instead, it coexists peacefully. However, the moment you begin standing on the Word and drawing strength from the Rock, attacks commence.

- o **Acts 4:31 (ESV)**

31 And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

In Acts, after the disciples prayed and were filled with the Holy Spirit, they became formidable adversaries to their enemies. The Holy Spirit possesses the power to shake the physical world around you, and this kind of power is inherently dangerous to the enemy. The more Spirit-filled you are, the more noticeable you become to the enemy.

- o **Acts 9:17 (ESV)**

17 So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit."

Paul, after being filled with the Spirit became a terror to the powers of darkness. That's why the enemy came after him so fiercely.

"Christians" who get along comfortably with the world are not dangerous. But the moment you drink from the Word and the Spirit and when revelation becomes action you become a weapon that Amalek cannot ignore.

If you are being attacked, take heart...it is because you're **dangerous** to the enemy. But if your life is too easy... it may be time to repent and get filled with the Holy Spirit again.

~

9 Moses said to Joshua, "Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands." 10 So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill.

This verse is a significant character introduction! Verse 9 marks the very first mention of Joshua in the Bible. By now, you all know that Joshua's name is the same as Jesus and means salvation. Notice that Moses gives him no formal introduction, as all the people would have no problem recognizing him. What's especially significant is that Joshua/Yeshua's first mention is as a warrior, leading God's people into victorious battle against Amalek.

Let's look at this slide and see the warrior parallels between Joshua and Jesus.

(READ HIGHLIGHTED SECTIONS)

APPEARANCE OF JOSHUA/YESHUA

1 John 3:8 (ESV)

8 Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared **was to destroy the works of the devil.**

John 12:31 (ESV)

31 Now is the judgment of this world; **now will the ruler of this world be cast out.**

John 16:11 (ESV)

11 concerning judgment, because **the ruler of this world is judged.**

Romans 16:20 (ESV)

20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

Colossians 2:15 (ESV)

15 He **disarmed** the rulers and authorities and **put them to open shame**, by **triumphing over them** in him.

Hebrews 2:14 (ESV)

14 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might **destroy the one who has the power of death, that is, the devil,**

Joshua stands as one of the clearest shadow and types of Christ. What is true of Joshua is also true of Jesus—from his first appearance here to his ultimate conquest to lead the people of Israel into the promised land. Joshua declares war against the enemy, just as Jesus came to confront and conquer the forces of darkness. But notice that Joshua does not do this alone. Instead, he chooses men to fight alongside him. In the same way, it is in God's character to choose men and make them like him. As the Lion of Judah wages war and triumphs over His enemies, He also chose you to be a warrior who overcomes in battle.

~

Let's look at a few verses that will help this truth take root deeply within your soul.

- **Romans 8:33 (NIV)**

33 Who will bring any charge against those whom God has chosen? It is God who justifies.

Now we know the Paul was explicitly talking about Israel being chosen in Romans 8, but the concept that God calls and justifies applies to you in a mysterious way. Joshua chose men for battle, and though we don't know every detail or struggle of that fight with Amalek, we know this—they won. And you can too. Walking with Jesus isn't defined by every battle you face, but rather that if you endure to the

end, your name will be written in the Lamb's Book of Life. God is the only one who is able to make you overcome your flesh.

- **Colossians 3:12 (NIV)**

12 Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience

You've been chosen, and now it's time to wear His nature. The war with the flesh is real and relentless. But Yeshua chose you for victory—to make you like Himself. This body must view every battle with the flesh as an opportunity to conquer and become more like him.

~

- **1 Thessalonians 1:4-6 (NIV)**

4 For we know, brothers loved by God, that he has chosen you, 5 because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake. 6 You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.

When Yeshua chooses a man, He also promises power through the Holy Spirit and a deep, unshakable conviction. The men who followed Joshua discovered that truth through the hardship and suffering in the battle against Amalek. We can learn from this that the war against your flesh is not a curse—it's a daily reminder that keeps you dependent on Him. This battle will form in you deep convictions. And the power of the Holy Spirit is on display when the believer is victorious despite a brutal war. This battle with the flesh is meant to forge iron in our souls and teach us how to walk in His divine power.

- **1 Peter 2:9-10 (NIV)**

9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

We are chosen to represent him on the earth by winning the fight against our flesh. You see, a fight is not all that fun when you're losing. But it is a lot of fun

when you are winning! So if you are not enjoying your walk with the Lord, learn to win!

~

As we've said many times, the battle with the flesh is an ongoing fight. You cannot cast out your flesh like you can demons. But you can overcome it, for you are a people belonging to God who were taken from darkness and into his light. We can win the fight against our flesh and rejoice with all who are victorious.

- o **Revelation 17:14 (NIV)**

14 They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings — and with him will be his called, chosen and faithful followers."

From the first mention of Joshua in Exodus 17 to the final wars waged on the earth by Jesus in Revelation, Yeshua is always surrounded by his faithful ones who overcome with Him. Stay close to him in war, be faithful in your battle against the flesh, and know that he will lead you to overcome. And one day, your flesh, and all those on the earth will bow in total submission to him. And we will stand in total victory with Him on the earth.

11 As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. 12 When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up — one on one side, one on the other — so that his hands remained steady till sunset.

If we had the time, these few verses warrant a teaching in and of themselves. These powerful verses elucidate a necessary leadership principle and a picture of brotherhood all in one moment.

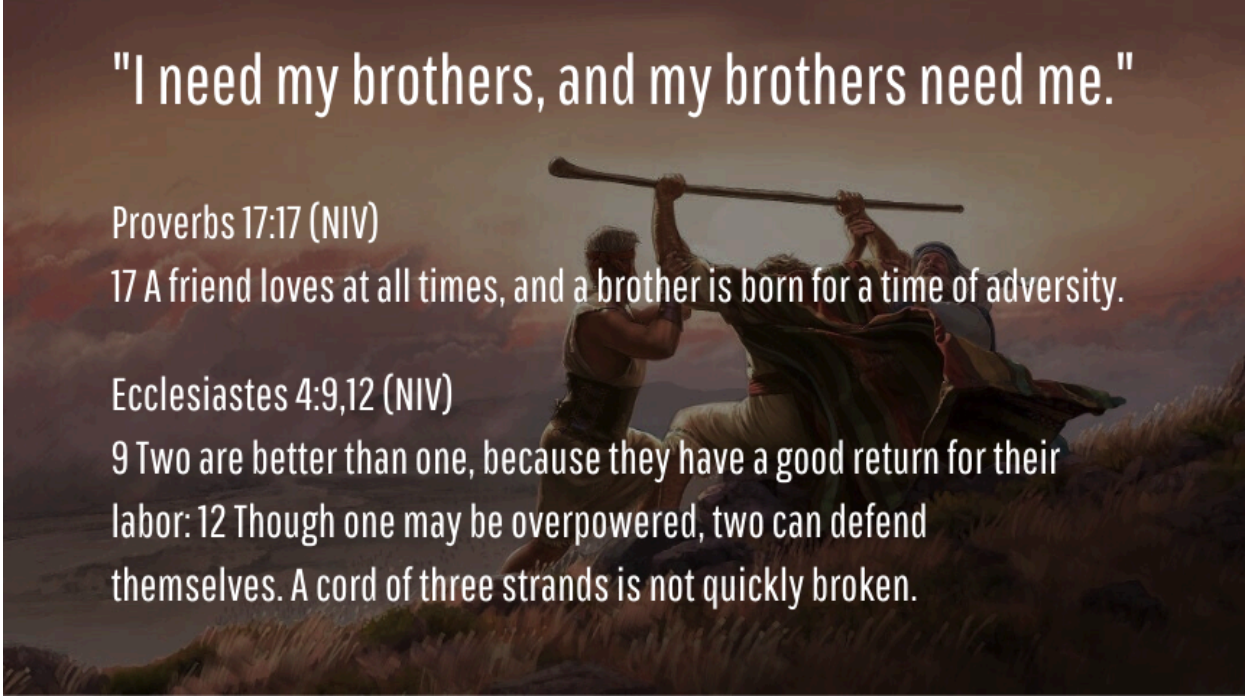
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The language of "steady till sunset" communicates that this battle took all day long. Moses was an old man, he was not meant to be on the field himself, but he was not excused from participating. The Pirke Avot says it well - "you are not obligated to complete the work, but you are not free to neglect it." (Avot 2:21)

Moses intercedes for his brothers fighting for their life and nation, and he could not do it alone. For brothers attempting to do great things for the Lord together, this is a perpetual picture that should come to your mind and be displayed in your relationships. Your brothers need their hands held up in their greatest battles, and you will need your brothers for the same. *"I need my brothers, and my brothers need me."*

(DO NOT READ - KEEP UP DURING VERSES)



"I need my brothers, and my brothers need me."

Proverbs 17:17 (NIV)

¹⁷ A friend loves at all times, and a brother is born for a time of adversity.

Ecclesiastes 4:9,12 (NIV)

⁹ Two are better than one, because they have a good return for their labor: ¹² Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.

- **Proverbs 17:17 (NIV)**

¹⁷ A friend loves at all times,
and a brother is born for a time of adversity.

Brothers are not meant to just be buds having a good time. Their primary function is to be your aid in great adversity.

~

- **Ecclesiastes 4:9,12 (NIV)**

⁹ Two are better than one,
because they have a good return for their labor:
¹² Though one may be overpowered,
two can defend themselves.
A cord of three strands is not quickly broken.

If you read the entire passage of Ecclesiastes 4, the entire point of the comparison between the man working alone versus the man working together is that the good return of their labor is not financial, the man alone is said to be wealthy—the good return is the privilege and enjoyment of working together, regardless of the reward.



We hope you reflect on this picture in light of the entire chapter. We are on the 6th day, we must be working twice as hard and thus, need our brothers twice as much.

~

Moses displays a Messianic picture; he instructs his followers to engage in fearful warfare while he intercedes on the mountain. Consider Mark 6.

(LEAVE UP DURING VERSE)



o **Mark 6:45–48 (ESV)**

⁴⁵ Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. ⁴⁶ And after he had taken leave of them, he went up on the mountain to pray. ⁴⁷ And when evening came, the boat was out on the sea, and he was alone on the land. ⁴⁸ And he saw that they were making headway painfully, for the wind was against them.

Jesus, reflecting Moses goes on a mount to watch his brothers enter into a supernatural fight that will test their flesh. Although Jesus is not on the boat, he is interceding as he watches.

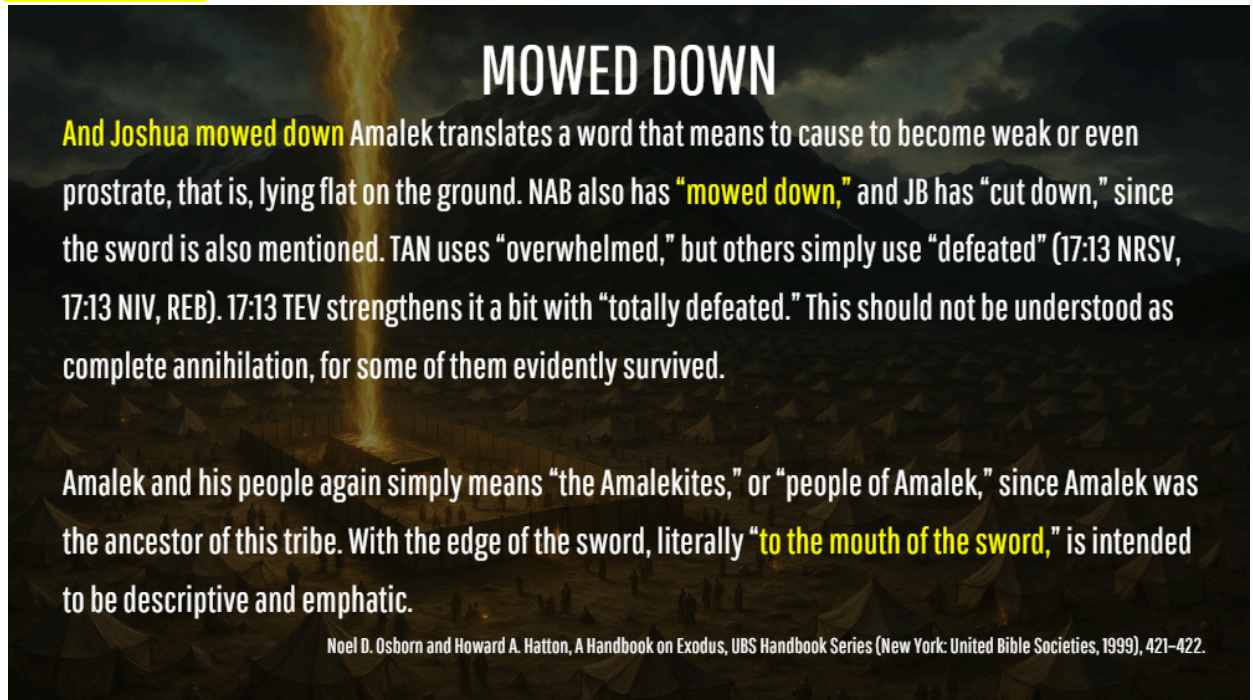
These verses are a timeless picture of what Godly men are supposed to be - faithful brothers and unwavering fathers who exhaust themselves for those in their care.

~

13 So Joshua overcame the Amalekite army with the sword.

Verse 13 enumerates Israel's first victory! 600,000 slaves were now soldiers—fighting men. Let's read an excerpt from the UBS.

(READ SLIDE)



MOWED DOWN

And Joshua mowed down Amalek translates a word that means to cause to become weak or even prostrate, that is, lying flat on the ground. NAB also has "**mowed down,**" and JB has "cut down," since the sword is also mentioned. TAN uses "overwhelmed," but others simply use "defeated" (17:13 NRSV, 17:13 NIV, REB). 17:13 TEV strengthens it a bit with "totally defeated." This should not be understood as complete annihilation, for some of them evidently survived.

Amalek and his people again simply means "the Amalekites," or "people of Amalek," since Amalek was the ancestor of this tribe. With the edge of the sword, literally "**to the mouth of the sword,**" is intended to be descriptive and emphatic.

Noel D. Osborn and Howard A. Hatton, *A Handbook on Exodus*, UBS Handbook Series (New York: United Bible Societies, 1999), 421–422.

The major point we want to emphasize from this slide is the utter destruction Joshua caused to Amalek. He literally mowed down the Amalekites...

(LAUGH AT SLIDE)



~

Notice also in slide we read a moment ago, UBS says that the literal translation of "with the sword", is "**mouth of the sword**". Let's look at this slide with Young's literal that translates it this way.

(READ SLIDE)

By The Mouth Of The Sword

Exodus 17:13 (YLT)

13 and Joshua weakeneth Amalek and his people by the **mouth of the sword**

Revelation 1:16 (ESV)

16 In his right hand he held seven stars, **from his mouth came a sharp two-edged sword**, and his face was like the sun shining in full strength.

Revelation 19:15 (ESV)

15 **From his mouth comes a sharp sword with which to strike down the nations**, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.

So we have the Yeshua of Israel mowing down the enemies of Adonai by the sword of his mouth. You are seeing the clear parallels to Jesus and Joshua in his first appearance. Joshua is a type and shadow of Jesus at his first coming as well as his second. The manner in which Joshua delivers Israel from Amalek is the same as Yeshua's in Revelation. John borrows Moses' language to describe the way in which Yeshua delivers Israel from the dragon and Gentile powers.

We too will learn from the example of Joshua and how he overcame his enemies. You must have the word of God in your mouth if you wish to overwhelm and mow down the enemies in your life.

~

14 Then the LORD said to Moses, "Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven."

This scene powerfully displays generational ministry in action. God wanted Moses to be intentional in helping Joshua, who represented the next generation, to hear and remember all that the LORD had done in Israel's first victory as a nation. By doing this, Moses ensured that Joshua would carry forward the testimony of God's faithfulness and understand that the same God who brought victory in the past would continue to do so in the future.

This is a picture of intentional discipleship, where one generation imparts the vision of God to the next. Joshua's life marks the beginning of a generational chain, inspiring generations of Jewish teachers and students to pass down the revelation all the way until it was written down in the first century in the Pirke Avot (the ethics of our fathers).

(READ SLIDE)

Moses and Joshua: Generational Ministry

Exodus 17:14 (NIV1984)
14 Then the Lord said to Moses, “Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven.”

1:1 Moses received Torah from Sinai, and passed it on to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets passed it on to men of the Great Assembly. They had three sayings: Be deliberate in judging; educate many students; make a fence around the Torah.

William Berkson and Menachem Fisch, Pirke Avot: Timeless Wisdom for Modern Life: Translation, First edition (Philadelphia, PA: The Jewish Publication Society, 2010), 185.

The Rabbis of ages past looked at the relationship between Moses and Joshua and took it as inspiration for discipleship and generational ministry.

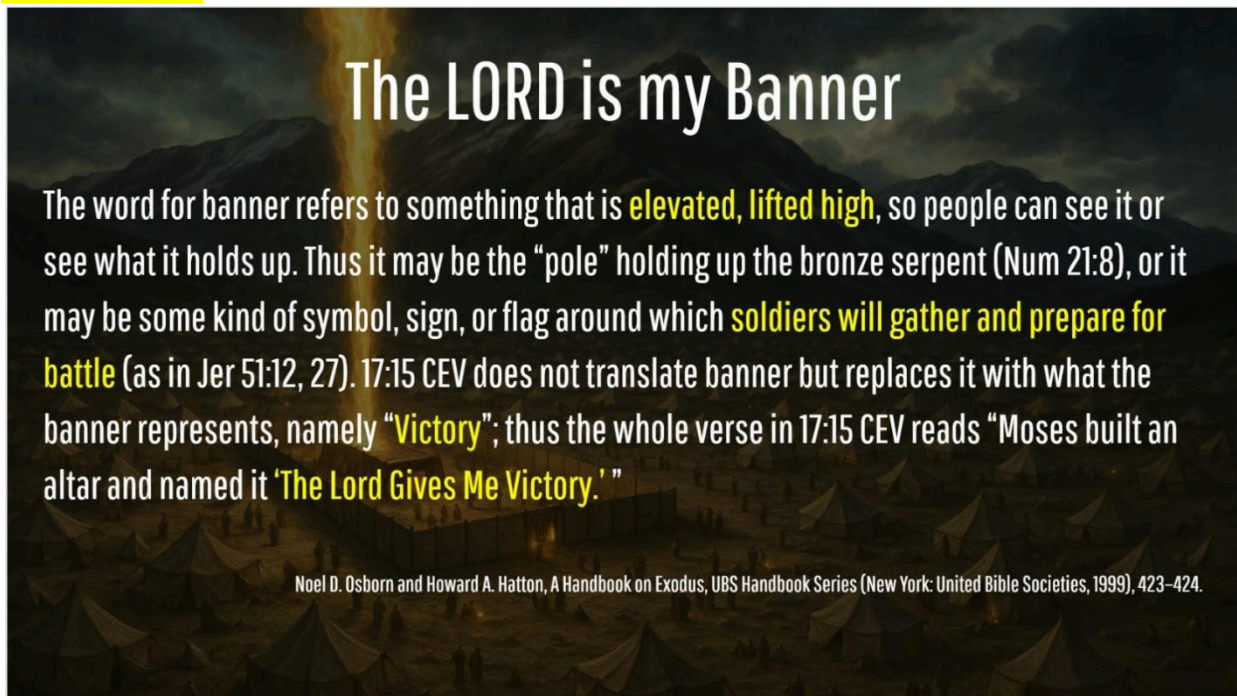
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Moses passed down the Law to Joshua, who would do the same for the elders of Israel, continuing the pattern of faithful leadership he learned from Moses. He was the result of true discipleship in both the Word and the Spirit—formed and trained by his teacher to wage war against Amalek and persevere into eternal victory.

15 Moses built an altar and called it The LORD is my Banner. 16 He said, “For hands were lifted up to the throne of the LORD. The LORD will be at war against the Amalekites from generation to generation.”

Let's put some context behind the phrase 'the LORD is my Banner'.

(READ SLIDE)



This expression is often misunderstood as a mere poetic image, perhaps a picture of waving a flag in worship. Yet its meaning reaches far deeper. In its original setting, it signifies that the LORD Himself is Israel's *battle standard*—the rallying point around which His people gather and the source from whom victory proceeds. Throughout Israel's history, the LORD alone has been their banner of deliverance, the one to whom they must look for salvation from every enemy.

~

Likewise, we too find ourselves in continual conflict—not against nations, but against the flesh, the world, and the powers that oppose God. From generation to generation, the call remains the same: to look to Adonai as our unfailing standard in battle and our ultimate hope of triumph.

The next phrase we need to talk about is, "For hands were lifted up to the throne of the LORD." This phrase has given scholars difficulty for quite some time. Although there are many interpretations, we want to give you two of the most prevalent. To start, let's read the ESV translation.

- **Exodus 17:16 (ESV)**

16 saying, "A hand upon the throne of the LORD! The LORD will have war with Amalek from generation to generation."

This translation implies Moses is instructing Joshua that the battle was only won because his hands were on Adonai's throne. All battles can only be won through grabbing hold of God's throne and not letting go. This is a beautiful concept when considering the following verse:

- **Hebrews 10:23 (ESV)**

23 Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

Just as Moses held fast to the throne of God to help him defeat the enemy, so too we must hold fast to the confession of our hope without wavering!

Another way this verse can be translated comes from the Septuagint:

- **Exodus 17:16 (LES2)**

16 For by a secret hand the Lord is fighting against Amalek from generation unto generation.

This translation shows us that not only must we hold fast to the throne of Christ, but also that Adonai is constantly fighting for Israel against their enemies from generation to generation. Even now, the LORD is fighting for his people with an invisible hand that cannot be seen.

Further, in our fight against the flesh, although we may not see it, we get to take hold of the throne and be a part of his fight. In our battle against the flesh, we are obligated to fight, and we must recognize that God's hand is secretly fighting for us in this effort.

~

Before we close, we want to hit verse 15 one more time.

15 Moses built an altar and called it The LORD is my Banner.

You'll remember earlier that we told you 'The LORD is my banner' can mean the 'LORD is my victory'. It seemed proper to us to end the night derashing a deeper

truth and a future prophecy from this passage to find something beautiful. Do you want to see the beautiful truth of this passage?

- o **Isaiah 11:10 NIV1984**

10 In that day the Root of Jesse will stand as a **banner** for the peoples; the nations will rally to him, and his place of rest will be glorious.

In Exodus 17, YHWH alone is called Israel's banner, but in Isaiah, the man, the root of Jesse, is called the banner of the peoples. Let's see what else Isaiah has to say about this.

- o **Isaiah 11:11-12 NIV1984**

11 In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea. 12 He will raise a **banner** for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth.

Isaiah is clearly referring to a second Exodus where he gathers his people Israel from the ends of the earth and raises up a banner in the process. In the first exodus the banner raised up was YHWH in the second exodus the banner has not changed, but He will be called by a different name, the root of Jesse— Yeshua HaMeshiach.

~

In the first Exodus, the banner was raised as Adonai led Israel to victory through Joshua. In the second Exodus, Yeshua himself will be the banner. In the first exodus, Joshua was helping Israel defeat gentile powers; in the second Exodus, Yeshua will lead gentile powers to save Israel!

- o **Isaiah 49:22–23 NIV1984**

22 This is what the Sovereign Lord says:
“See, I will beckon to the Gentiles,
I will lift up my **banner** to the peoples;
they will bring your sons in their arms
and carry your daughters on their shoulders.
23 Kings will be your foster fathers,

and their queens your nursing mothers.
They will bow down before you with their faces to the ground;
they will lick the dust at your feet.
Then you will know that I am the Lord;
those who hope in me will not be disappointed.”

Adonai revealed his power and glory to Israel in the first Exodus by raising his banner for the defeat of Gentile powers. Now he has raised Yeshua as a banner signaling to the gentiles that it is time to bring Israel back to their land, showing Adonai's power through our radical humility and obedience.

It is time to quit quarreling and fall in line with the battle ranks. Adonai has raised the battle banner and is calling us to rescue souls from hell until we bring Israel back to obedience in him. This is our divine mandate, and we will not stop until all is accomplished! Only when Jew and Gentile are united under Yeshua can we enter into the seventh day rest under our commanding officer, banner, and rock, which is Jesus Christ!

Rise up tonight as we pray to close.