

Day 94 - TUESDAY: February 7th

Exodus 17

Exodus 17:1-16 NKJV

Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the LORD, and camped in Rephidim; but there was no water for the people to drink. Therefore the people contended with Moses, and said, "Give us water, that we may drink." So Moses said to them, "Why do you contend with me? Why do you tempt the LORD?" And the people thirsted there for water, and the people complained against Moses, and said, "Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?" So Moses cried out to the LORD, saying, "What shall I do with this people? They are almost ready to stone me!" And the LORD said to Moses, "Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the LORD, saying, "Is the LORD among us or not?" Now Amalek came and fought with Israel in Rephidim. And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of

the hill with the rod of God in my hand." So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill. And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun. So Joshua defeated Amalek and his people with the edge of the sword. Then the LORD said to Moses, "Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven." And Moses built an altar and called its name, The-LORD-Is-My-Banner; for he said, "Because the LORD has sworn: the LORD will have war with Amalek from generation to generation."

Daily Deep Dive:

Let's begin today with an excerpt from the UCG reading plan: "By now we see a common thread running throughout the book of Exodus. It is not only Pharaoh who was "stiff-necked," but the Israelites also. What was the difference? God was setting the Israelites apart as a special people due to the covenant that He made with Abraham (Deuteronomy 7:7-8).

They had a very special opportunity because of God dealing directly with them. Yet they constantly set their hearts against God's love for them. Once again, they complain and murmur against Moses, this time almost to violence. The event at Massah, meaning "Tempted," also called Meribah, meaning "Contention," even saw the Israelites asking the question, "Is the Lord among us or not?" (Exodus 17:7).

Their attitude was outrageous. They had seen God destroy Egypt through the plagues, had been freed from Egypt by Him, had walked through the Red Sea on dry ground, had seen the Egyptians swallowed up and had bitter water made drinkable. Every day they had the daily miracle of His provision of manna. And every moment the pillar of God's presence blazed above them! Yet, like those stiff-necked Israelites, even we sometimes forget God's miraculous intervention in our lives—or, worse still, choose to forget.

Amazingly, God remains incredibly merciful with the Israelites in this situation. He does not even send a rebuke against the people. Instead, He provides for them. He has Moses strike a rock, causing water to come out of it—evidently becoming a steady source to supply all the needs of the people and their flocks.” [END]

Verse 1 – Here we are told that they journeyed from “Wilderness of Sin, according to the commandment of the LORD, and camped in Rephidim”. We are given a few more details of the journey in Numbers 33:12–14 where we are told they also stopped at Dophkah and Alush before arriving at Rephidim.

Jamieson–Faucet–Brown commentary says this was about a 4–day journey and also states that it was hot, mountainous country.

I think all of us after four days of traveling with our families and livestock in a hot, mountainous area would likely be complaining if we didn't have any water. I think it's

interesting that we get no words of criticism by God against the people at this moment.

Verse 5 – Moses is told to take some of the elders of Israel with him. When God poured out the plagues on Egypt, all the Israelites saw it, when God split the Red Sea in two, all the Israelites walked between the high walls of water, they all saw the manna and quail. It's my speculation, that this large body of people, could not all witness Moses strike the rock and the water being produced. Maybe they would be inclined to think they simply found water. By having the elders of Israel stand as witness, they would spread the word of God's miraculous intervention on their behalf. Again, this is my speculation.

Verse 6 – As we have already seen, the Word, who would later become Jesus Christ, has been traveling with them day and night in the Pillar of Cloud and Fire. Here in verse 6, the Lord says He will stand before Moses there on the rock and Moses should strike the rock and water would flow out. In 1 Corinthians 10:4, Paul clearly provides the identity of this God Being working and interacting with the people of Israel. 1 Corinthians 10:4 – and all drank the

same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

The Word, the pre-incarnate Christ, provided for their physical thirst. Each of us were in a similar spiritual state. We were in a bone dry, hot spiritual climate, desperate and needy, and Jesus Christ performed a miracle in our lives and saved us and provided spiritual water for us to drink. We see this clearly demonstrated (and compared with Exodus 17) in multiple places in the New Testament. In John 7:37-38 - On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

Christ is the source of water for our spiritual thirst.

Through the indwelling of God's Spirit in our lives, out of our stony hearts, water of life springs forth. Like in Exodus 17, this is a great miracle of God!

Jesus Christ basically explains the same thing to the Samaritan woman by the well in John 4:10 - 14. We look forward to the future time when this living water will be made available for the first time to all of mankind.

Verse 8 - Here the story shifts to Israel's first battle and a people identified as Amalek. Who were the Amalekites: There are two possibilities: First, possibility is that these are the descendants of Esau, through Eliphaz (Genesis 36:12 -

“Now Timna was the concubine of Eliphaz, Esau's son, and she bore Amalek to Eliphaz”.) Second, before Esau existed, in Genesis 14, in the chapter where Lot was taken captive, it states in Genesis 14:7 – “Then they turned back and came to En Mishpat (that *is*, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar.”

John Gill's commentary believes that these Amalekites were this second group of ancient people: “which, according to Josephus, reached from Pelusium in Egypt to the Red sea; they inhabited Arabia Petraea, for he says, the inhabitants of Gobolitis and Petra are called Amalekites; which name is generally supposed to have been given them here by way of anticipation, since the commonly received opinion is, that they were the descendants of Amalek, a grandson of Esau, who was not born when this war was waged, see [Gen_36:12](#); but the Mahometan writers derive the pedigree of Amalek, from whom these people had their name, from Noah in the line of Ham, and make him to be some generations older than Abram, which with them stands thus, Noah, Ham, Aram, Uz, Ad, Amalek; and they speak of the Amalekites as dwelling in the country about Mecca, from whence they were driven by the Jorhamites:

and indeed it seems more probable that the Amalekites were of the posterity of Ham, since Chedorlaomer, a descendant of Shem, falls upon them, and smites them; and they being confederates with the Canaanites, and are with the Amorites, Philistines, and other Canaanitish nations, always mentioned, seem to be a more ancient nation than what could proceed from Amalek the son of Eliphaz, since Amalek is said to be the first of the nations, [Num_24:20](#); nor does there ever appear to be any harmony and friendship between them and the Edomites, as it might be thought there would, if they were a branch of Esau's family; nor did they give them any assistance, when destroyed by Saul, so that they seem rather to be a tribe of the Canaanitish nations.” [END]

Regardless of which group it is, what they do angers God. Later in Deuteronomy 25:17-19 God reminds and commands the children of Israel “Remember what Amalek did to you on the way as you were coming out of Egypt, how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you *were* tired and weary; and he did not fear God. Therefore it shall be, when the LORD your God has given you rest from your enemies all around, in the land which the LORD your God is giving you to possess *as* an inheritance, *that* you will blot out the remembrance of Amalek from under heaven. You shall not forget.”

When the children of Israel were journeying through this difficult land, worn out and tired, the Amalekites attacked from the rear where the weakest were (elderly, children, etc...). Later, we see that King Saul was commanded by God in 1 Samuel 15:2-3 "Thus says the LORD of hosts: 'I will punish Amalek *for* what he did to Israel, how he ambushed him on the way when he came up from Egypt. Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.' "

Saul doesn't completely obey God, sparing King Agag and the best of the animals, and is rejected as King of Israel. Later, those Amalekites who had escaped this battle with Saul, would fight with David (1 Samuel 30:17-18) and eventually would be completely wiped out (1 Chronicles 4:43). God has a long memory when it comes to wrongs being done to the less fortunate and those who can not defend themselves. We must remember as Christians to care for and look out for these individuals because it's the right thing to do and because they are precious to God.

Verse 10 - This is the first time we hear of this man Hur. Adam Clarke's commentary states this about Hur: "It is likely that the Hur mentioned here is the same with that Hur mentioned [1Ch_2:19](#), who appears from the chronology in that chapter to have been the son of Caleb, the son of

Ezron, the son of Pharez, the son of Judah. The rabbins and Josephus say he was the brother-in-law of Moses, having married his sister Miriam. He was a person in whom Moses put much confidence; for he left him conjoint governor of the people with Aaron, when he went to confer with God on the mount, [Exo_24:14](#). His grandson Bezaleel was the chief director in the work of the tabernacle; see [Exo_31:2-5](#).”

[END]

We will continue to see him as the assistant to Moses and Aaron in the book of Exodus.

Verse 11 & 12 – The UCG reading plan has this to share: “In the confrontation with the Amalekites in Exodus 17, God chose to show His dealings with Israel through His chosen servant Moses—as long as he held aloft the “rod of God” (see verse 9). In this way, though Moses was God's chief human instrument at this time, the miraculous power of God was still the focus. As long as the rod of God was held up, Israel prevailed in their battle. Indeed, it is interesting that Moses was not able to serve God and the people on his own. Rather, he needed help—people to hold up his arms—

a point made even more apparent in the next chapter.’
[END]

Verse 13 – When did the Israelites get swords? They had been slaves and we don’t see this recorded anywhere in God’s Word. After the Egyptian army is destroyed in the Red Sea, Josephus records the following: “On the next day Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea, and the force of the winds resisting it; and he conjectured that this also happened by Divine Providence, that so they might not be destitute of weapons. So when he had ordered the Hebrews to arm themselves with them, he led them to Mount Sinai, in order to offer sacrifice to God, and to render oblations for the salvation of the multitude, as he was charged to do beforehand.” [END]
While not definitive, this seems probable.

Versus 14 – Notice God’s specific instructions that Moses was to record events as a memorial for the people of Israel, and recounted to Joshua, the next leader of the people of Israel.

As we conclude this day, here are a few more notes from Josephus that you may find interesting: “Moreover, they acquired a vast quantity of riches; for a great deal of silver and gold was left in the enemy's camp; as also brazen vessels, which they made common use of in their families; many utensils also that were embroidered there were of both sorts, that is, of what were weaved, and what were the ornaments of their armor, and other things that served for use in the family... On the next day, Moses stripped the dead bodies of their enemies, and gathered together the armor of those that were fled, and gave rewards to such as had signalized themselves in the action; and highly commended Joshua, their general, who was attested to by all the army, on account of the great actions he had done. Nor was any one of the Hebrews slain; but the slain of the enemy's army were too many to be enumerated... But when Moses had celebrated this festival for the victory, he permitted the Hebrews to rest for a few days, and then he brought them out after the fight, in order of battle; for they had now many soldiers in light armor. And going gradually on, he came to Mount Sinai, in three months' time after they were removed out of Egypt.” [END]