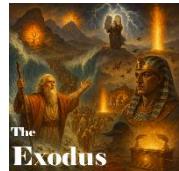




## The Struck Rock: Another Picture of Christ

**Exodus 16:27-17:16**  
(Lesson #17)



**16:27-28** *On the seventh day some of the people went out to gather, but they found none. 28 And the LORD said to Moses, "How long will you refuse to keep my commandments and my laws?*

This episode highlights Israel's early struggle to trust Yahweh's word and obey His commands. Despite Moses' clear instruction that manna would not be provided on the Sabbath, some went out to gather anyway.

Their **disobedience** underscores both **unbelief** and **impatience**, revealing how deeply ingrained habits of self-reliance were after centuries in Egypt.

The Hebrew phrase "*my commandments and my laws*" (*miswōt, torot*) anticipates the fuller giving of the Torah at Sinai. Even before the formal covenant is ratified, Yahweh is already training His people in obedience.

The Sabbath command here is not merely about **rest**, but also about **trust**—trusting that God provides enough on the sixth day and that His word is reliable. Their failure to find manna "**they did not find**" becomes a lived parable: when one seeks sustenance outside of God's provision, one finds emptiness.

Historically, Israel had spent 430 years in Egypt (Ex. 12:40–41). During that time, their knowledge of Yahweh was likely fragmented. While they retained covenantal markers such as circumcision (Gen. 17:9–14), their understanding of God's character and His promises was limited.

This explains, at least in part, Yahweh's patience with their grumbling and disobedience. He was reintroducing Himself to them, shaping them into a covenant people who would learn to depend on Him daily. The **wilderness** thus becomes a **classroom of faith**.

Theologically, this passage foreshadows the deeper meaning of Sabbath rest. The Sabbath is not simply cessation from labor but a **declaration of dependence on God's sufficiency**.

Later, the prophets will rebuke Israel for profaning the Sabbath (Jer. 17:21–27; Eze. 20:12–13), showing that this early failure was part of a **recurring struggle**.

In the New Testament, (Heb. 4:9–10) **interprets Sabbath rest** as ultimately **fulfilled in Christ**, where believers cease striving and rest in His finished work.

**Vs 29-30** *See! The LORD has given you the Sabbath; therefore on the sixth day he gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day." 30 So the people rested on the seventh day.*

The speaker in verse 29 is not explicitly identified—whether Yahweh is speaking directly to Moses, or Moses is relaying Yahweh's words to the people. Regardless, the divine origin of the **command is unmistakable**.

The imperative begins with the emphatic "*See!*" (*רֵא, re'u*), drawing attention to the gift of the Sabbath (*שַׁבָּת shabbath*), meaning "**rest**" "**cessation**".

This anticipates the rhythm of rest and work later codified in the Ten Commandments (Ex. 20:8–11). The instruction to “remain in his place” underscores the cessation of labor and movement, emphasizing trust in God’s provision rather than human striving.

The prohibition against going out to collect manna on the seventh day reinforces the principle that the Sabbath is not about deprivation but about **reliance on God’s sufficiency**.

Verse 30 records the people’s obedience: “**So the people rested on the seventh day.**” This marks a significant moment of covenantal formation. Israel, newly freed from slavery, is learning to rest—a radical departure from Egyptian bondage, where relentless labor defined their existence.

The Sabbath thus becomes both a theological symbol of God’s creation rest (Gen. 2:2–3) and a socio-cultural marker of Israel’s identity as God’s covenant people.

Later texts (Deu. 5:12–15) will connect Sabbath rest not only to creation but also to redemption, reminding Israel that rest is a divine gift rooted also in God’s saving acts.

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**Vs 31 Now the house of Israel called its name manna. It was like coriander seed, white, and the taste of it was like wafers made with honey.**

The people of Israel gave this miraculous provision the name *manna* (מן, *mawn*), derived from their astonished question in verse 15: “**מן הוא**” (*man hu*), literally “**What is it?**”

The name itself reflects Israel’s bewilderment at God’s unexpected provision. While **Yahweh and Moses consistently referred** to it as “**bread from heaven**” (Ex. 16:4; Neh. 9:15; Ps. 105:40; Joh 6:31), the people’s designation emphasizes the **mystery of divine sustenance**.

The description of manna is multifaceted: here it is compared to **coriander seed**, small and round, roughly the size of a sesame seed. Its color is described as white, and its taste as sweet, like wafers made with honey.

This **sweetness** evokes the **imagery of the promised land “flowing with milk and honey”** (Ex. 3:8), suggesting that manna was a **foretaste of covenant blessing even in the wilderness**.

Other passages expand the description:

- **Exodus 16:14** – It appeared flake-like, resembling frost after the dew evaporated.
- **Numbers 11:7** – Its color was like *bdellium*, a resin with a pearl-like hue, adding a luminous quality.
- **Exodus 16:23** – It could be baked or boiled, showing its versatility as daily food.
- **Numbers 11:8** – It tasted like cakes baked in fresh oil, suggesting richness beyond mere sustenance.

Israel’s daily gathering reinforced reliance on God’s provision, teaching them that “**man does not live by bread alone, but by every word that comes from the mouth of the LORD**” (Deut. 8:3, later quoted by Jesus in Mat.4:4).

Thus, the naming of manna captures both **human wonder** and **divine generosity**. What began as a question—“**What is it?**”—became a testimony: God provides **daily bread, mysterious yet sufficient**, pointing forward to the ultimate gift of **life in Christ**.

*Vs 32 ¶ Moses said, "This is what the LORD has commanded: 'Let an omer of it be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.'"*

Here Yahweh, through Moses, commands Israel to preserve an *omer* (אָמֶר 'omer), roughly two pints, of manna as a perpetual testimony. This act transforms manna from daily sustenance into a memorial sign. It is not merely food but a **tangible witness of God's covenant faithfulness**.

The preserved portion was to remind future generations of the miraculous provision in the wilderness, when Yahweh sustained His people after delivering them from Egypt.

Later, this omer of manna was placed in a golden jar and kept before the testimony in the Ark of the Covenant (Ex. 16:33–34; Heb. 9:4). Thus, manna became part of Israel's sacred memory, alongside the tablets of the Law and Aaron's rod that budded. Together, these items testified to God's covenant, His word, His priesthood, and His provision.

The phrase "**to be kept throughout your generations**" emphasizes continuity. Israel's identity was to be shaped not only by present obedience but by the transmission of memory.

In the New Testament, this memorial finds fulfillment in Christ, the true bread from heaven (Joh. 6:32–35). Just as manna testified to God's provision in the wilderness, so the Lord's Supper serves as a memorial of Christ's body and blood, sustaining His people until the consummation of the kingdom (1 Cor. 11:23–26).

*Vs 33-34 And Moses said to Aaron, "Take a jar, and put an omer of manna in it, and place it before the LORD to be kept throughout your generations." 34 As the LORD commanded Moses, so Aaron placed it before the testimony to be kept.*

Moses now provides directions to Aaron. He commands him to take a jar, and put an omer of manna in it, and place it before the Lord. It is to be kept before the Lord throughout their generations.

The "testimony" (תּוֹדוּת 'eduwth) is the witness and has reference to the two tablets that will contain the ten commandments (Ex. 31:18; 34:28–29). Ultimately, the two tablets containing the law and the jar of manna will be placed in the ark of the covenant, which at this point in the narrative has not been built (Ex. 25:16).

Most scholars agree that these events have not happened yet, and it is possible that Moses is a little ahead of his skis describing something that will happen in the future.

*Vs 35-36 The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan. 36 (An omer is the tenth part of an ephah.)*

These verses clearly steps beyond the immediate narrative, offering retrospective commentary. Here, Moses records that Israel ate manna for forty years, until they reached the border of Canaan. At this point in the story, Israel has only just begun their wilderness journey, and the forty-year duration is not yet known.

Theologically, this passage underscores Yahweh's sustaining grace. For four decades, Israel was nourished by "**bread from heaven**" (Ex. 16:4; Neh. 9:15; Ps 105:40). The manna was not a temporary miracle but a continual testimony of God's faithfulness.

It reminds us of Jesus' words in John 6:49–51, where He contrasts the manna that sustained Israel physically with Himself, the living bread who gives eternal life. The forty years of manna thus foreshadow the greater provision of Christ, who sustains His people not just until they reach a land, but until they enter eternal rest.

The phrase “***till they came to a habitable land***” highlights the transition from wilderness dependence to covenant inheritance. The manna ceased once Israel entered Canaan and began to eat the produce of the land (Josh.5:12). This shift illustrates the movement from **miraculous provision to ordinary means**, yet **both are gifts of God**.

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**17:1 ¶ 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.**

Israel's journey continues “**by stages**”, indicating an orderly progression under divine direction. The movement was not random but “**according to the commandment of the LORD**,” guided by the pillar of cloud by day and the pillar of fire by night (Ex. 13:21–22).

Their next encampment is at *Rephidim* (רְפִידִים Rephidim), a name meaning “rests” or “resting places.”

Ironically, this “**resting place**” becomes a site of **severe trial**, for there was no water to drink. The tension between the name and the reality underscores the **paradox of the wilderness**: places that should bring rest often become **arenas of testing**.

Numbers 33:12–15 provides a fuller itinerary, listing Dophkah (“knocking”) and Alush (“kneading bread”) as intermediate stops between the wilderness of Sin and Rephidim (Num. 33:12–15). Exodus omits these locations, likely because nothing significant occurred there. Here Moses focuses instead on Rephidim, where the lack of water becomes a defining crisis.

Theologically, this episode mirrors Israel's earlier trial at Marah (Ex. 15:22–25). There, bitter water provoked grumbling, and Yahweh sweetened the waters to teach His people that He is their provider.

At Rephidim, the test is repeated—this time with no water at all. The repetition suggests a **divine “make-up exam.”** God often re-administers tests until His people learn to trust Him. As Deuteronomy 8:2 later explains, the wilderness was designed to humble Israel and reveal what was in their hearts.

**APPLICATION:** In our own lives, God often allows recurring trials to strengthen our faith. If we feel “**stuck**” spiritually, it may be because we are facing the same test repeatedly until we learn to rely on **His Spirit for victory**. Each trial can either deepen our trust or harden our hearts, depending on our response.

The crisis at Rephidim was real and pressing. Yet the narrative invites us to see beyond the physical need to the spiritual lesson: **Yahweh is the one who provides living water, both physically and spiritually**. This theme culminates in Christ, who offers “**living water**” that quenches eternal thirst (Joh. 4:14; 7:37–38).

***Vs 2 Therefore the people quarreled with Moses and said, "Give us water to drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?"***

The people's response to the lack of water is immediate and hostile: they “quarreled” (**רִיבָּה riyb**), a Hebrew term meaning to **strive, contend, or bring a legal complaint**.

This word often carries judicial overtones, as if the people were putting Moses on trial. Their demand, “**Give us water to drink**,” reflects not only **desperation** but also **misplaced expectation**—they look to Moses as the provider **rather than Yahweh**.

Moses exposes the deeper issue. He asks, “**Why do you quarrel with me?**” but quickly shifts the focus: “**Why do you test the LORD?**” The Hebrew verb (**נִסַּח nasah**), “to test, try, or prove” is significant.

Yahweh had been testing Israel's faith through the wilderness trials (Ex. 15:25; Deut. 8:2), but here the roles are reversed—the people are **testing Yahweh's patience** and **faithfulness**. Their quarrel with Moses is ultimately **rebellion against God**.

This moment reveals a recurring pattern: when faced with difficulty, Israel defaults to complaint rather than trust. Just as at Marah (Ex. 15:24) and in the manna episode (Ex. 16:2–3), hardship exposes their **lack of faith**. The “**rerun**” quality of the narrative underscores the lesson—Islrael has **not yet learned to rely on Yahweh's provision**.

Theologically, this passage highlights the danger of testing God. Later Scripture warns against this posture: “**You shall not put the LORD your God to the test**” (Deut. 6:16, echoed by Jesus in Matt. 4:7 during His wilderness temptation). In this context, to test God is to demand proof of His faithfulness, rather than resting in His promises.

**Vs 3 But the people thirsted there for water, and the people grumbled against Moses and said, "Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?"**

The crisis at Rephidim intensifies: the people thirsted for water, and desperation quickly turned into an **accusation**.

The seriousness of the situation cannot be minimized—without water, a vast company of people and their livestock faced **imminent disaster**. Yet the narrative frames this not merely as a physical emergency but as another divine test, an opportunity for Israel to trust Yahweh's provision.

The people “grumbled” (**לָעַן luwn**, meaning to **murmur, complain, or lodge a protest**). This word appears repeatedly in the wilderness narratives (Ex. 15:24; 16:2; Numb. 14:2), marking a pattern of rebellion.

Grumbling is a symptom of a deeper heart issue—unbelief. It reveals a posture that resists trust in God's promises. Paul later warns believers against this same spirit (Phil. 2:14–15).

The accusation leveled against Moses—“**Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?**”—is both **irrational** and **insulting**.

This charge had been voiced before (Ex. 14:11; 16:3), revealing Israel's tendency to interpret every hardship as evidence of malicious intent.

Ironically, the very one who had been **God's instrument of deliverance** is now **accused of plotting their destruction**. Such accusations expose the blindness of unbelief: rather than remembering Yahweh's mighty acts of salvation, the people distort their circumstances into a narrative of doom.

Theologically, this episode illustrates the tension between faith and fear.

**APPLICATION:** In our own lives, difficulties often function as tests of faith. What appears to be disaster may be an opportunity to lean on God's sufficiency.

*Vs 4 So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me."*

Once again, the familiar pattern emerges: the people grumble and complain against Moses, and Moses turns to Yahweh in prayer. His cry—“*What shall I do with this people?*”—reveals both desperation and dependence.

Moses recognizes that the hostility of the people has escalated to the point of violence: “*They are almost ready to stone me.*”

Theologically, Moses’ prayer anticipates the mediatorial role he will continue to play throughout Israel’s journey. He intercedes not only for provision but for protection, standing between a rebellious people and a holy God. This foreshadows Christ, the greater Mediator, who intercedes for His people (Hebrews 7:25).

This hostility also foreshadows Israel’s later rejection of the Messiah. Stephen, in (Acts 7:51–52), explicitly connects Israel’s resistance to Moses with their rejection of Christ.

Just as Moses faced the threat of stoning, Jesus faced the hostility of His own people, culminating in His crucifixion. The wilderness narrative thus becomes a typological preview of Israel’s ongoing struggle with unbelief and rejection of God’s appointed deliverers.

*Vs 5-6 And 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. 6 Behold, 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.*

Yahweh once again demonstrates His patience and mercy toward His grumbling people. He instructs Moses to walk before the congregation, accompanied by the elders of Israel, carrying the staff that had been used in Egypt to strike the Nile (Ex. 7:20).

This staff was a visible reminder of God’s power to judge Egypt and deliver His people. Now, it would serve as **the instrument of provision**.

The command centers on “**the rock at Horeb**”. The Hebrew Horeb, meaning “**desert**” or “**wasteland**,” is another name for the **mountain of God** where Moses first met Yahweh in the burning bush (Ex. 3:1).

The language is striking: “**I will stand before you there on the rock at Horeb.**” In covenantal terms, it is usually **the people who stand before God**; here, **God condescends to stand before His servant**, identifying Himself with the rock that will be struck.

**This underscores one of the great themes of Exodus—and of the Christian life—God’s presence with His people.**

Moses is commanded to strike (*נָקַח nakah*, “**to smite, or strike**”) the rock, and water will flow forth abundantly to satisfy the thirst of the people.

The miracle defies natural explanation: **a barren rock** in the desert becomes a **river of life**, sufficient to sustain a multitude. Scripture later celebrates this event (Ps. 78:15-16; Ps. 105:41; Is. 48:21).

Theologically, this miracle is rich with typology. Paul explicitly identifies the rock as Christ (I Cor. 10:4).

Just as the rock was **struck to bring forth life-giving water**, so **Christ was smitten on the cross** to bring forth the **living water of salvation**. The water flowing from the rock foreshadows the gift of the Holy Spirit, poured out after Christ's glorification (Joh. 7:37-39).

Thus, the event at Horeb is not only a **miracle of provision** but a **prophetic picture of redemption**.

**APPLICATION:** Faith requires obedience even when God's commands seem irrational. Striking a rock to produce water is naturally absurd, yet Moses obeyed, and Yahweh fulfilled His promise.

Likewise, we walk by faith and not by sight (2 Cor. 5:7). God's word, not human reasoning, is the **true foundation of trust**.

**HISTORICAL NOTE:** The “**rock at Horeb**” may have been a recognizable landmark in Moses’ day, perhaps even identifiable to later generations. If one were searching for Mount Sinai, this rock could be a significant marker.

*Vs 7 And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, "Is the LORD among us or not?"*

Moses memorializes this event by naming the place *Massah* (מַסֶּה *massah*, “testing, or temptation”) and *Meribah* (מְרִיבָה *merivah*, “strife, or contention”).

These names encapsulate the dual sins of Israel: their contentious quarreling with Moses and their presumptuous testing of Yahweh. Naming the site ensures that future generations will remember both the failure of the people and the faithfulness of God.

This episode is repeatedly recalled in Scripture as a warning (Deut. 6:16; Deut. 9:22; Deut. 33:8).

The central issue is the people’s question: “**Is the LORD among us or not?**” This is not a mere cry of desperation but a dangerous theological conclusion—that hardship implies God’s absence.

**Such reasoning denies Yahweh’s covenant presence and contradicts His repeated promises.** It is “**bad theology**,” because it equates **trials** with **abandonment** rather than **opportunities for trust**.

The writer of Hebrews applies this warning to the church (Heb. 3:7-8). Thus, the events at Rephidim serve as a timeless caution against testing God and/or doubting His presence.

**APPLICATION:** James exhorts believers to view trials as opportunities for growth (Jam. 1:2-4). Trials are not signs of God’s absence but instruments of His **refining work**.

**Observation:** Israel’s failure at Massah and Meribah reminds us that **theology shapes response**. If we believe that God’s presence is proven only by ease, then hardship will **always feel like abandonment**. But if we believe that **God is faithful even in trials**, then difficulties become **occasions for deeper trust**.

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**Vs 8 Then Amalek came and fought with Israel at Rephidim. 9 So Moses said to Joshua, "Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand."**

The sudden attack of Amalek at Rephidim marks Israel's first recorded military engagement after leaving Egypt. This confrontation is necessary, for Yahweh intends to give His people the promised land through both divine power and human participation.

Israel must learn courage in battle, while also learning that ultimate victory comes not from military strength but from trust in God.

The Amalekites are descendants of Esau (Genesis 36:12). Likely hearing of Israel's approach, they chose to strike preemptively, attempting to stop Israel outside their borders rather than risk conflict within.

Yet their attack was not a straightforward battle line engagement. Deuteronomy 25:17–19 reveals the sinister nature of their assault.

Amalek targeted the weak, the weary, and those lagging behind—the elderly, children, and stragglers. This was a cowardly, guerrilla-style tactic, exploiting Israel's vulnerability. The text adds, **“he did not fear God,”** underscoring Amalek's defiance of divine authority.

Moses responds by appointing Joshua, whose name means **“Yahweh is salvation”**, who here emerges for the **first time as Israel’s military leader**. Joshua’s role foreshadows his later leadership in conquering Canaan.

Moses commands him to select men for battle, while Moses himself will ascend the hill with **“the staff of God.”** This staff, previously used to strike the Nile (Ex. 7:20) and to part the Red Sea (Ex. 14:16), symbolizes **Yahweh’s authority and power.**

The battle will be fought on two fronts: Joshua with swords in the valley, Moses with staff lifted in intercession on the hill. Theologically, this passage illustrates the interplay of divine sovereignty and human responsibility. Israel must fight, but victory depends on Yahweh’s presence and power.

The staff of God is not a magical object but a visible sign of divine power and authority. The battle against Amalek thus becomes a paradigm for spiritual warfare: God’s people must engage, but their trust must rest in Him.

**APPLICATION:** Just as Israel faced Amalek, believers today face spiritual enemies. Paul reminds us that **“we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness”** (Eph. 6:12). Victory requires both active engagement (putting on the armor of God) and reliance on divine strength.

**OBSERVATION:** Amalek’s attack on the weak highlights the vulnerability of those who lag behind. In the church, this warns us to care for the spiritually weary and protect those most at risk. Satan often targets the stragglers, those isolated or faint in faith. Vigilance and intercession are essential.

***Vs 9 So Moses said to Joshua, "Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand."***

Moses directs Joshua to choose men, who will go out and fight with Amalek (the Amalekites). Then he tells Joshua that he will stand at the top of a hill with the staff of God in his hand. It seems that Moses connects the staff of God, with Israel defeating the Amalekites.

**SO YOU KNOW:** This is the first mention of Joshua (Hoshea Num 13:8) in the Hebrew Bible. He will be named two hundred more times in the Scriptures and will become the key leader for Israel after Moses.

He was born in Egypt and initially named Hoshea, but it appears that Moses changed his name from Hoshea (He saves) to Joshua (which means the Lord saves) and is the Hebrew equivalent of Jesus.

***Vs 10 So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill.***

Joshua did as Moses had commanded him; he went with the men he had picked and fought against the Amalekites. Meanwhile Moses, Aaron, and Hur went up to the top of the hill, it seems a vantage point where they could see what was happening on the battlefield.

If the “Rock of Horeb” is indeed named that because of its proximity to Mt Horeb (AKA Mt Sinia) then it is like that the hill Moses, Aaron, and Hur are proceeding up is very close to Mt Sinia.

***Vs 11 Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed.***

Whenever Moses held up his hand, Israel prevailed, but when his hand fell, when the rod in his hand was no longer held high, the Amalekites would prevail.

***Vs 12 But Moses' hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun.***

As we might imagine, Moses an 80 year old man grows tired holding the Staff of the Lord, so they took a stone and put it under him so that he could sit down on it. Also, Aaron and Hur held up his hands; one holding one hand on one side and the other holding the other hand on his other side.

We can picture Moses, leaning against a rock with both arms outheld holding the staff of the Lord in the air. So, as Moses records many years later ***“his hands were steady until the going down of the sun.”***

***Vs 13 And Joshua overwhelmed Amalek and his people with the sword.***

From the human perspective Joshua leading the army of Israel overwhelmed the Amalekites with the sword, in battle. In this overwhelming victory, I want you to see the three keys to victory, for these keys are spiritual principals that run throughout the scriptures.

Are we looking for victory in some area of our life? I would suggest we apply the same three principles:

1. Joshua had to fight against the enemy. Most victories are going to require us to fight. Fight with all our might. Resist the devil with all that is within us.

2. Moses and his associates interceded for Joshua by holding the rod high. If we are going to enjoy victory we must pray, we must cry out to God for the victory. Fight and pray. In many cases we should ask others to join us in prayer.
3. Wait on God who will do the rest. The victory ultimately must come from Him and belongs to Him.

All of this should point us back to our Savior, the one who ever lives to make intercession for us (Heb. 7:25).

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***Vs 14 Then the LORD said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven."***

Then Yahweh directs Moses, to write this down in a book as a memorial. But more than that he is to recite it in the ears of Joshua.

Then Yahweh says for I will utterly blot out the memory of the Amalekites from under heaven. On the face, this seems harsh. But, it is the method of their attack that stirred Yahweh's fierce anger.

***Vs 15 And Moses built an altar and called the name of it, The LORD Is My Banner,***

As we will see Moses builds a total of two altars to Yahweh, this is the first. This altar was built to commemorate the victory over the Amalekites. After the battle Moses recognized that the victory came not because of Isreal's strength or power, but because of Yahweh.

It is likely that this altar is built near the Rock at Horeb, near the vicinity of Mt Horeb.

Finally, Moses names this altar, **The LORD IS MY BANNER!** Literally in the Hebrew: **Yahweh Nissi**.

It is noteworthy, that Israel did not write a song outlining their prowess on the battlefield, or a poem to celebrate the great strategizing of General Joshua, instead Moses built an alter and named it ***Yahweh is my banner!*** May we mark the great accomplishments in our life in a similar way!

**ONE MORE THING:** If one were looking for Mt Sinai, one would also look for this altar that Moses built. Could it still be standing and if so, it is in the vicinity of the Rock at Horeb, and of course Mt Horeb itself.

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

Then his saying: This is a very difficult Hebrew phrase, and it is not certain what Moses is declaring, but it seems to involve Yahweh, the Amalekites, and an on-going conflict from generation to generation. For Yahweh will wage war with the Amalekites from generation to generation until they are utterly decimated!

Again, here that seems harsh, but there is more to the story.

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