

# EXODUS CHAPTER 17

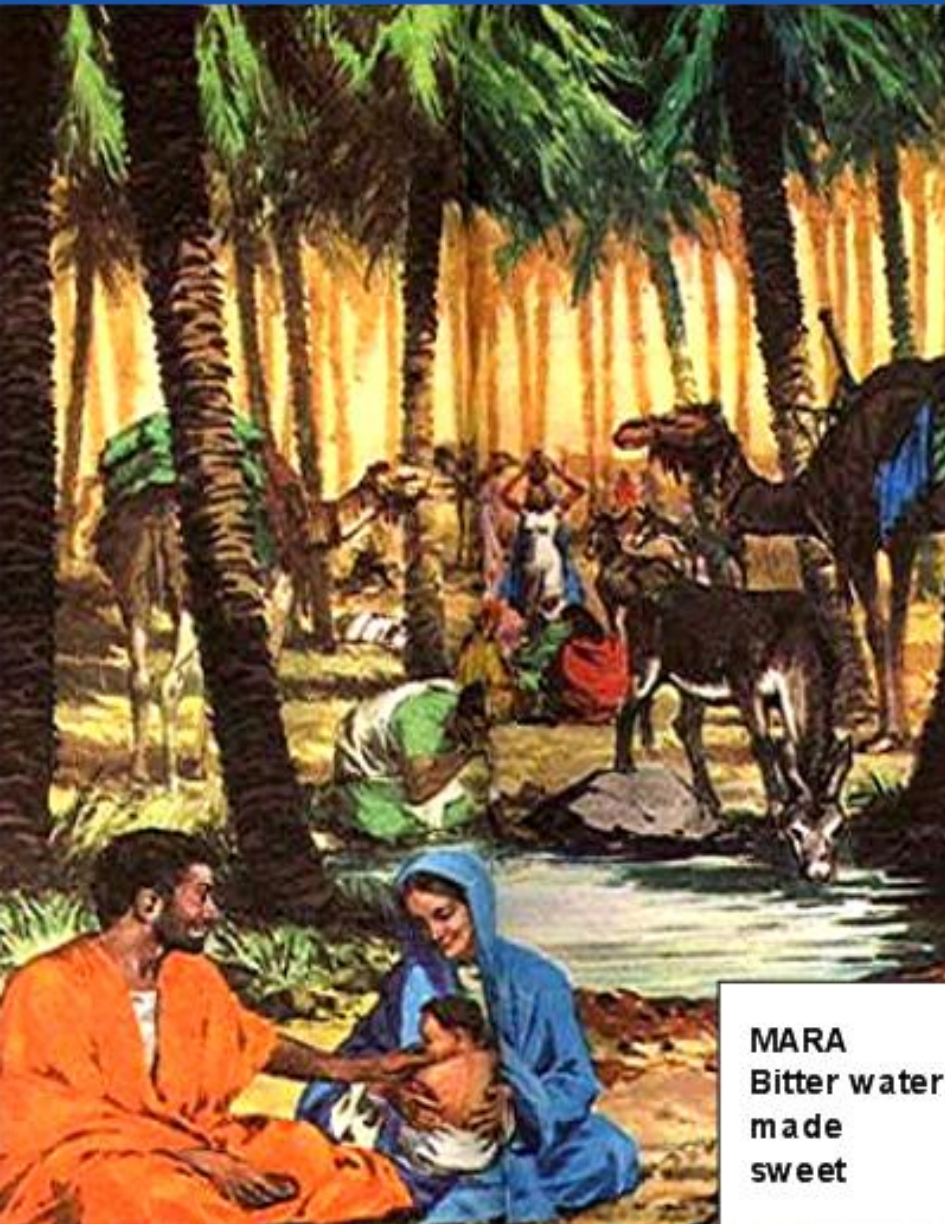
***“The people quarreled  
with Moses, demanding  
‘ GIVE US WATER  
TO DRINK!’”***

- Tzin = Sin = Seen Desert
- Mt. Sinai = Mt. Horeb = the Mountain of God
- Moses an experienced desert dweller, the Israelites were NOT!





# MARA, REVISTED



MARA  
Bitter water  
made  
sweet

- Chapter 15
- **Mara** = bitter or bitterness
- Wood is immersed into the water, and the water becomes sweet and drinkable
- Man's state is bitter (mara)
- This kind of "bitter" means unbearable pain caused at the hands of another

A BEAUTIFUL PICTURE OF  
WHAT CHRIST HAS  
DONE FOR US!



# MARA, AS AN ILLUSTRATION OF CHRIST

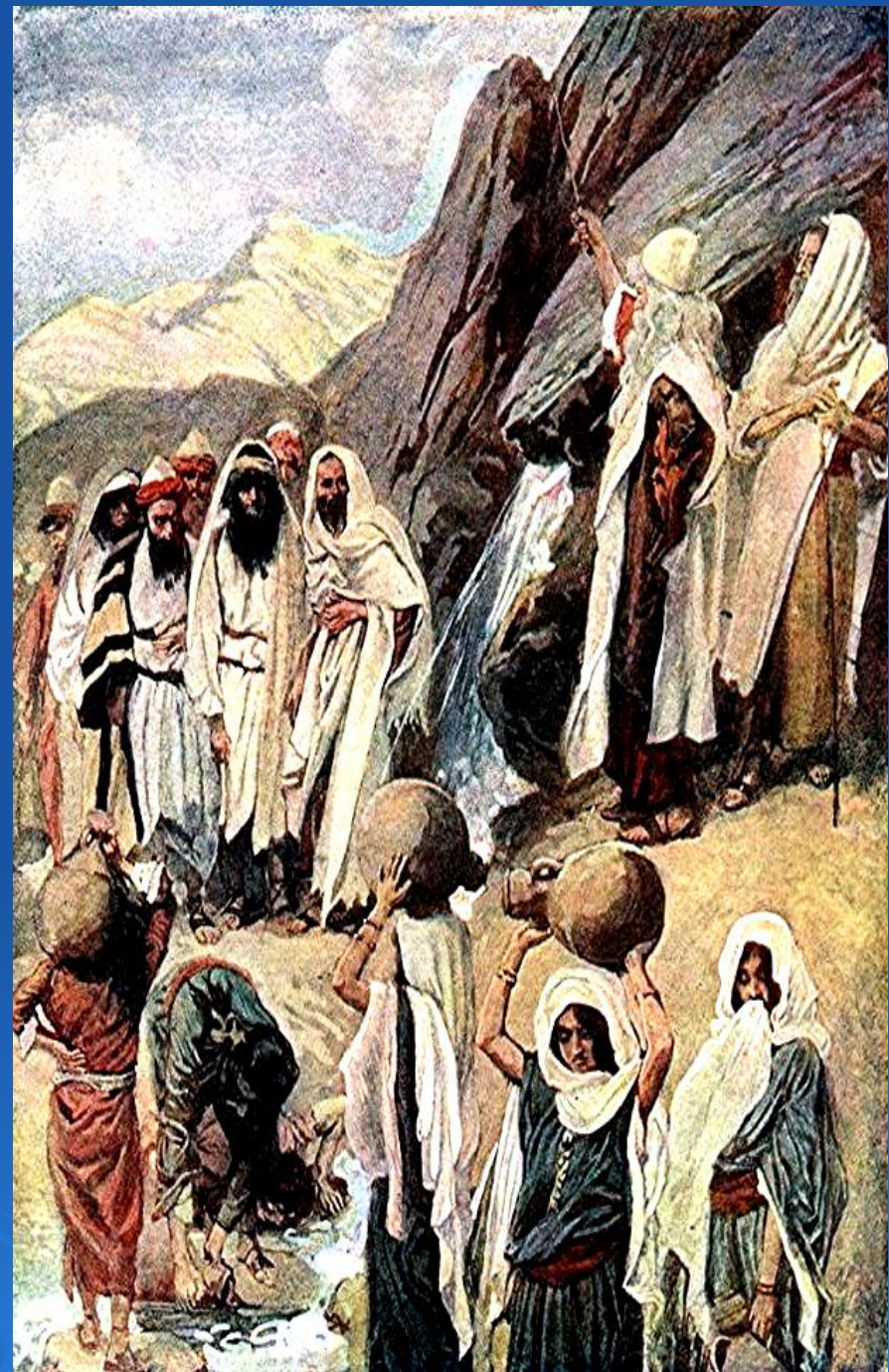


- At Mara: special wood immersed into the water removed the bitterness
- In our lives:  
The Cross immersed into our lives removes our bitter condition (trapped, slaves to sin)



# MOSES STRIKES THE ROCK

- The grumbling of Israel is actually against Yehoveh, not Moses
- Nacah = the court-trial process
- Israel is accused of setting themselves up as judges over God
- This rock is at or near Mt. Horeb
- Moses has now been told twice to use his staff to strike something concerning water (Nile River and this rock)
- First time was for wrath, second time was for mercy
- We are to see mercy and wrath as coming from the SAME SOURCE!





# CHRIST and THE ROCK AT HOREB ARE CONNECTED

- The Rock at Horeb smitten (struck) that it might pour out water for life
- Christ (called The Rock) smitten that He might pour our living water
- Word for smite or strike = ***nachah (naw-kah)***  
Means: to harm, to kill, to attack with violence
- Word for court trial = ***nacah (naw-saw)***
- Nachah not a usual word in this context, and Rabbis have tried to explain it
- Only the Christ-connection reveals its meaning



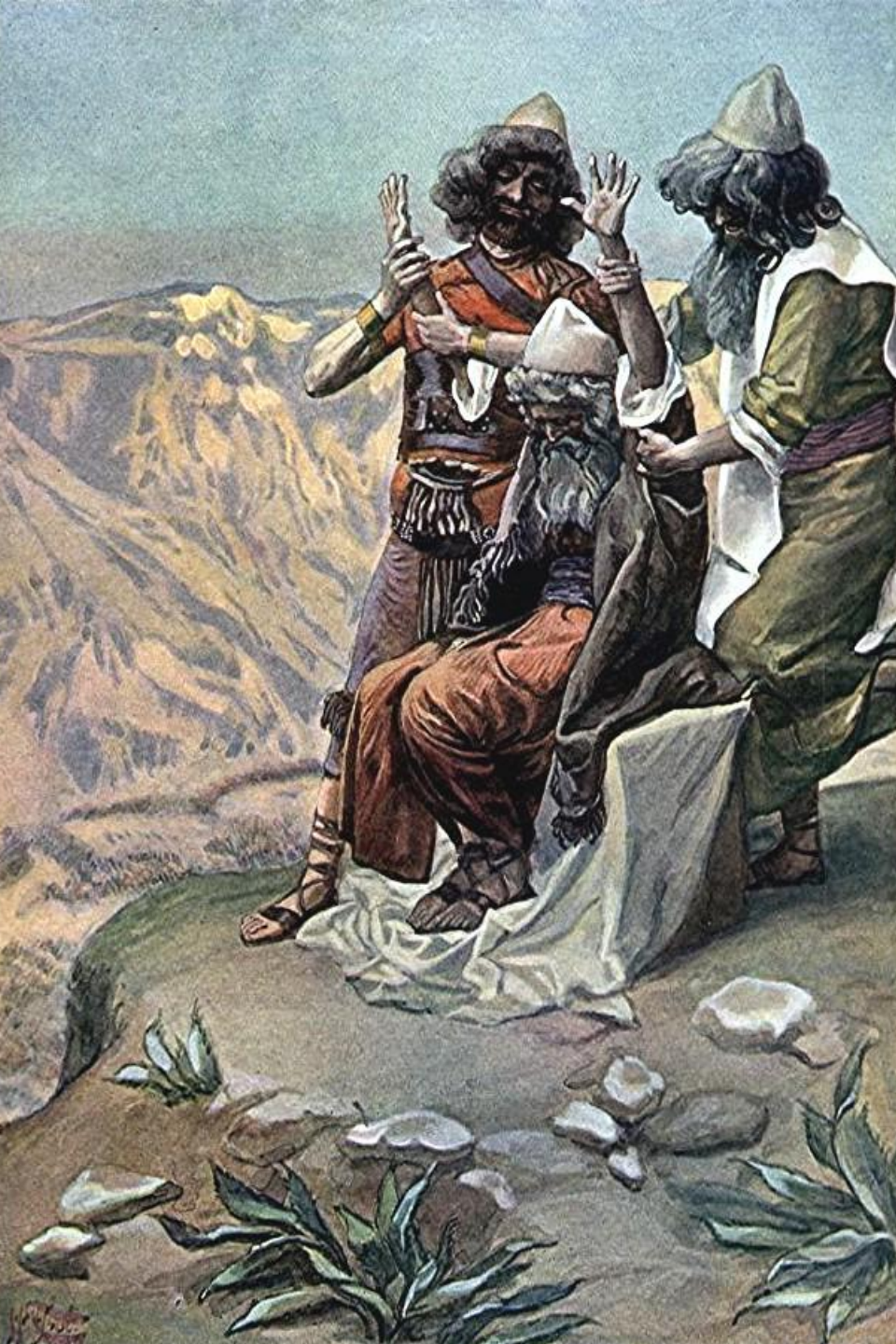
# THE BATTLE WITH AMALEK



- This is Israel's FIRST battle with a hostile force
- Attacked the rear of the column of Israel, where the old and the weak marched
- Israel had not threatened Amalek
- Amalekites were descendants of Esau
- Jacob (Israel) and Esau were twin brothers



# THE KEY TO VICTORY



- Moses to hold his hands in the air (possibly with his staff)
- Aaron and Hur to assist Moses
- Hur probably Aaron's priestly assistant
- ***Yehoveh Nissi*** = banner (or standard) of Yehoveh
- When his hands (or staff?) were raised, the Israelites would win
- When lowered, the Israelites would lose



# JOSHUA, TRIBE OF EPHRAIM

- Before the battle, Joshua was still known as ***Hoshea*** (Hosea)
- ***Hoshea*** = help, or salvation
- ***Hoshea***, in ancient Hebrew was “Hoshua” or “Oshea”
- Joshua, in ancient Hebrew was “***Yehoshua***” (Yah, or God, saves )
- ***Yehoshua*** is longhand for “Yeshua or Yashua” = Jesus’ real name
- Joshua (Moses’ military leader) PHYSICALLY saved Israel
- Joshua (Yeshua, Messiah) SPIRITUALLY saved Israel
- Only the original Hebrew reveals the intended connection



# AMALEK SHALL BE BLOTTED OUT

- Amalek not only real, but also a “type”
- Amalek represented the gentile world and those forces opposed to God, His plan, and His people
- Daniel’s vision of a statue was part of “Amalek”
- Haman (Esther story, Purim) a descendant of Amalek
- Esau, many Arabs, from Amalek





# EXODUS 18:

## YITRO COMES TO MOSES



- This chapter is chronologically out of order
- Yitro knew God's name (Yehoveh)
- Pagans believed knowing a god's name allowed you to direct  
Yitro brought his daughter, Tzippora, and her 2 sons
- Vs. 5... Yitro met up with Moses at Mt. Sinai



# YITRO KNEW EXACTLY WHERE THE “MOUNTAIN OF GOD” WAS

- A) Horeb was in his own territory
- B) There had been correspondence between Moses and Yitro
- C) Moses probably took Yitro there many years earlier





# YITRO “CONVERTS”

- Yitro was a gentile... not an Israelite
- Yitro was a PAGAN priest of other gods
- Yitro confesses that Yehoveh is “greater than all gods”...the EL...the chief god
- Yitro “cuts a covenant” in Hebrew “*b’rit*”
- Part of this *b’rit* is a sacrifice, then a meal
- This b’rit was Yitro’s conversion ceremony
- Yitro brought an “*Olah*” and a “*Zevah*” sacrifice for the God of Israel
- These are not generic sacrifices, they are specific Torah-ordained sacrifices