

# EXODUS 17

Written and compiled by Gary Kukis

**Exodus 17:1–16**

**No-Water Test/Defeat of Amalekites**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the word-by-word, verse-by-verse studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can also be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** The chapter covers the second no-water incident; and the first military skirmish that Israel has (which is against Amalek).

The Bible Summary of Exodus 17 (in 140 characters or less): *The LORD told Moses to strike a rock to provide water. Amalek attacked Israel, but as Moses held up his arms Joshua's army prevailed.*<sup>1</sup>

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 17, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

## Quotations:

### Outline of Chapter 17:

#### Introduction

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#### Chapter Summary

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### Charts, Graphics and Short Doctrines:

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| Introduction | <b>Titles and/or Brief Descriptions of Exodus 17</b> (by various commentators) |
| Introduction | <b>Brief, but insightful observations of Exodus 17</b> (various commentators)  |
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| Introduction | <b>The Places of Exodus 17</b>   |
| Introduction | <b>By the Numbers</b>  |
| Introduction | <b>Timeline for Exodus 17</b>  |
| Introduction | <b>A Synopsis of Exodus 17</b>   |
| Introduction | <b>Outlines of Exodus 17</b> (Various Commentators)                            |
| Introduction | <b>A Synopsis of Exodus 17 from the Summarized Bible</b>                       |
| Introduction | <b>The Big Picture (Exodus 15b–19)</b>   |

<sup>1</sup> From <http://www.biblesummary.info/exodus> accessed July 12, 2023.

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## Changes—additions and subtractions (for Exodus 17)

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- v. 4 [Exodus 17:4 \(KJV\)](#) (a graphic)
- v. 5 [A brief review of Exodus 17:1–5c](#)
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- v. 6 [1Corinthians 10:4 \(WEB\)](#) (a graphic)
- v. 6 [God's Directions Foreshadow Jesus and the Crucifixion](#)
- v. 6 [“Is YHWH among us or not?”](#) (a graphic)
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- v. 7 [The Age of Israel, the Church Age and the Millennium](#)
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- v. 8 [Egypt, Midian and Canaan](#) (a map)
- v. 12 [Aaron and Hur Support the Arms of Moses \(Exodus 17:12\)](#) (a graphic)
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- Summary [A Set of Summary Doctrines and Commentary](#)
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- Summary [Aaron and Hur Holding Up Moses' Hands](#) (a graphic)
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<a href="http://www.kukis.org">www.kukis.org</a>	Exodus folder	Exegetical Studies in Exodus

Doctrines Covered or Alluded To			
Altar			
Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Exodus 15	Numbers 20	Numbers 24	Numbers 33
Deuteronomy 27	2Samuel 24	Book of Esther	

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<b>Age of the Hypostatic Union</b>	The time period during which Jesus Christ walked upon this earth. This dispensation acted as a hinge between the Church Age and the Age of Israel. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Age of Israel</b>	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Anthropomorphism</b>	An anthropomorphism simply assigns human actions, feelings or characteristics to non-human things and events in order to better explain something in human terms which we can better relate to. This often helps to explain God's actions in human terms. (in Psalm 20:2, this better explains God's sustenance and faithfulness). For more information, see <a href="#">Theopedia</a> , <a href="#">Got Questions?</a> , <a href="#">Baker's Evangelical Dictionary</a> , <a href="#">Wenstrom</a> .
<b>Bible Doctrine</b>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Definition of Terms	
<b>Canaan, the Land of Promise</b>	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
<b>Carnality</b>	Carnality is the opposite of spiritually. A person who is carnal has sinned, and is therefore out of fellowship with God. When such a one names his sin or sins to God, he is restored to fellowship and he is spiritual once again. See the Doctrine of <b>Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Christian Life; the Christian Way of Life</b>	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the <b>Doctrine of Walking</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Basics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Spiritual Life in the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and The <b>Basic Mechanics of the Christian Life</b> (also known as, <b>The Christian Life for Dummies</b> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>(The) Church ; Local Church</b>	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Doctrine.org ( <b>The Church—the Body of Christ</b> ); Word of Truth Ministries ( <b>Church</b> ); Grace Bible Church of Baytown ( <b>The Church</b> );
<b>Church Age</b>	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Cross; the Cross of Christ ; the Roman Cross</b>	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
<b>Dispensation, Dispensations</b>	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Definition of Terms	
<b>The Exodus Generation</b>	<p>The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i>. They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it.</p> <p>Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i>.</p>
<b>Faith-rest</b>	<p>Faith-Rest is taking the promises from the Bible and mixing them with faith. Faith-rest is placing your trust in God, in His Word, in His promises or in Bible doctrine, and you step back and allow God to keep His Word, or fulfill His promises, or vindicate the doctrine which is in your soul. This approach to life is characterized by a moment-by-moment tranquillity, happiness, and stability, even when you are in the midst of pressure, adversity, and disaster. See the Doctrine of <b>Faith-Rest</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). Doctrine of the <b>Faith-rest Drill</b> (<a href="#">Cherreguine Bible Doctrine Ministries</a>); (<a href="#">Divine Viewpoint.com</a>); (<a href="#">Robert McLaughlin</a>).</p>
<b>Fellowship (with God)</b>	<p>Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i>; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i>. See <i>Rebound and Keep Moving!</i> (<a href="#">R. B. Thieme, Jr.</a>) <i>Rebound</i> (<a href="#">Kukis</a>).</p>
<b>Gen X</b>	<p>This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.</p>
<b>Generation of Promise</b>	<p>The generation of promise are the Israelites who will actually go into the Land of Promise and take it (which process is described in the first half of the <a href="#">book of Joshua</a>). They were under the age of 20 when they left Egypt in the exodus and some of them were born in the desert-wilderness, either as sons of Gen X-ers or as sons of the generation of promise.</p>
<b>God's Plan, the Plan of God</b>	<p>God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (<a href="#">HTML</a>—Bolender) (<a href="#">PDF</a>—Bolender); L. G. Merritt (<a href="#">The Plan of God</a>); Joe Griffin (<a href="#">God Exists: Navigating the Web of Truth</a>); Don Samdahl (<a href="#">Summary of the Plan of God</a>); R. B. Thieme, Jr. (<a href="#">The Plan of God</a>).</p>
<b>The Grace of God, God's Grace</b>	<p>Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on <a href="#">Grace</a>) (L. S. Chafer on <a href="#">grace</a>) Grace Bible Church: <a href="#">Grace, Understanding Grace, Grace in Prayer, Grace versus Legalism</a>)</p>



Definition of Terms	
<b>Gospel , Gospel Message, Gospels</b>	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " <b>Believe on the Lord Jesus Christ and you will be saved.</b> " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
<b>Heart</b>	In the original text of the Bible, the <i>heart</i> refers to the <i>thinking</i> of the soul. In the Bible, the word <i>heart</i> does not refer to emotions or to the physiological pump. However, some modern translations will translate some words <i>heart</i> that should not be so translated. The heart is also called the right lobe. Prov. 23:7 <b>As a man thinks in his right lobe [heart], so he is.</b> (Translation probably by R. B. Thieme, Jr.) <b>Doctrine of the Heart</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Israel</b>	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i> ). Context determines which thing is meant.
<b>Jew, Jews, Jewish</b>	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See <a href="#">Jews, Gentiles and Christians</a> ; <a href="#">Jewish Civilization</a> ; <a href="#">The Jewish Religious Systems</a> ; <a href="#">The Jews and Hellenism</a> ; <a href="#">Jews and Judaism</a> ; and <a href="#">Jews and Gentiles in Bible Times</a> .
<b>Legalism , Legalistic</b>	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on <a href="#">Legalism</a> ) (Spokane Bible Church on <a href="#">Legalism</a> ) The <b>Doctrine of Legalism</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Logistical Grace</b>	<p>Logistical grace is defined as what God has planned for us, the Divine support he gives us, His Divine provision, and his Divine blessing. The result is, we as believers in Jesus Christ are able to execute the plan of God just as logistical support on the battlefield allows an army to defeat the enemy. God does not give us logistical grace because we are nice people or really good Christians; God gives us logistical support because we are believers and He gives this to us for a purpose.</p> <p>Logistical grace is Life support is provided for every Church Age believer. This explains how and why we are alive at any given moment. The only reason we are alive is because of logistical grace. We do not earn it nor do we deserve it. There is no set of spiritual works which we can accomplish to keep ourselves alive. For all intents and purposes, this is food, shelter and clothing. The principle was explained by Jesus in Matt. 6:25-33.<sup>2</sup> <b>Logistical Grace</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>

<sup>2</sup> Both definitions from [http://gracebiblechurchwichita.org/?page\\_id=268](http://gracebiblechurchwichita.org/?page_id=268) accessed June 9, 2013.

Definition of Terms	
<b>Metonym, Metonymy</b>	A metonym is where one word stands in for another word (or for several words). The headline which reads: <i>California Elects Jerry Brown</i> actually means <i>the voters of California elect Jerry Brown</i> . In Exodus 12:21, the Israelites are instructed to kill the <i>Passover</i> . However, what they are to kill is the <i>Passover lamb</i> .
<b>Priest, Priests, Priesthood</b>	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the <b>Priesthoods of God and of Man</b>: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Religion, Religious</b>	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the <b>Doctrine of Religion</b> ( <a href="#">Philip. 1:21</a> ) ( <a href="#">Chart from Middletown Bible Church</a> ) ( <a href="#">Christian Ministries International</a> ).
<b>Replacement Theology, supersessionism</b>	<p>Got Questions: <i>Replacement theology (also known as supersessionism) essentially teaches that the church has replaced Israel in God's plan. Adherents of replacement theology believe the Jews are no longer God's chosen people, and God does not have specific future plans for the nation of Israel. Among the different views of the relationship between the church and Israel are the church has replaced Israel (replacement theology), the church is an expansion of Israel (<a href="#">covenant theology</a>), or the church is completely different and distinct from Israel (<a href="#">dispensationalism/premillennialism</a>)</i>.<sup>3</sup></p> <p>This is a false theory based on the false concept that a person can fail so many times in the plan of God, that God completely boots him out of any relationship to God.</p>
<b>The Revealed God (or, the Revealed Lord)</b>	<p>Throughout human history, God has revealed Himself in a number of ways. Before the incarnation, when anyone believed in this revelation of God, he was saved (Genesis 15:6). When Jesus was born, God revealed Himself in Jesus (Hebrews 1:1–2); and we are now saved by believing in Jesus.</p> <p>We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.</p>
<b>Right Lobe , Right Lobes</b>	The right lobe is the thinking part of the soul; called the heart in the Bible. See the <b>Doctrine of the Heart</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

<sup>3</sup> From <https://www.gotquestions.org/replacement-theology.html> accessed November 22, 2022.



Definition of Terms	
Scar tissue	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See ( <a href="#">Bible News</a> ) ( <a href="#">Robert R. McLaughlin</a> ) ( <a href="#">Makarios</a> ) ( <a href="#">Grace Notes</a> )
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown ( <a href="#">Characteristics</a> , <a href="#">Diagram</a> , <a href="#">Soul and Depravity of the Soul</a> , <a href="#">Battle for Soul Control</a> , <a href="#">Soul Tragedy</a> , <a href="#">Prospering Soul</a> , <a href="#">Soul's Need for Daily Doctrine</a> , <a href="#">Soul's Need #2</a> ); Grace Notes ( <a href="#">Doctrine of the Soul</a> ; <a href="#">PDF</a> ).
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See <a href="#">Living the Christian Life</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <a href="#">Christian Mechanics</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <a href="#">Stages of Spiritual Growth</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <a href="#">Spiritual Life</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
The Tabernacle, Tent of Meeting	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 <sup>st</sup> Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the <a href="#">Ark of God</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <a href="#">Model of the Tabernacle</a> (which represents Jesus Christ and the cross) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); the <a href="#">Tabernacle (Redeeming Grace)</a> ; <a href="#">Jesus—the Golden Lampstand (Grace Bible Church)</a> .
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the <a href="#">Temple, Description and Measurements (Grace Notes)</a> ; <a href="#">Solomon's Temple (Redeeming Grace)</a> ; the <a href="#">Temple (Redeeming Grace)</a> .
The Tribulation	When the Church Age comes to its completion, and the body of believers is raptures from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob's trouble</i> ). ( <a href="#">Doctrine of the Tribulation</a> —Pastor L.G. Merritt) ( <a href="#">The Great Tribulation</a> —Cherreguine Bible Doctrine Ministries) ( <a href="#">Tribulation Time line [Chart]</a> —Grace Bible Church of Baytown)
Type, Typical, Antitype, Typology, Typological	A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See <a href="#">Typology</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

## Chapter Outline

## Charts, Graphics and Short Doctrines

### An Introduction to Exodus 17

**Introduction:** Exodus 17 covers two basic topics. In the first half of this chapter, the Israelites are tested with regard to water and God provides them water. The second half of Exodus 17 deals with a skirmish between the Israelites and Amalek.

The sons of **Israel** are being tested throughout this portion of the book of Exodus, and mostly, they are failing. Almost every test that they face—recorded chiefly here and in Numbers—they will fail as a nation.

This is the second *no water* test for Israel. Altogether, they will face three *no water* tests in all: the first was **Exodus 15** ([HTML](#)) ([PDF](#)) ([WPD](#)) and the third one will occur in **Numbers 20** ([HTML](#)) ([PDF](#)) ([WPD](#)). All three tests are different and they are all significant. Each one is **typical** (that is, each one looks forward to a future event or it illustrates a future event).

In this second *no water* test, the people complain to Moses again, as if he has some hidden agenda to harm them.

Moses understands that each day of life is a **grace** gift from God; but these people do not seem to have a clue about this, despite all that they have seen (remember, they are receiving manna every single morning). God will have Moses take his staff and slam it against a rock, which will then open up and water will rush out.

While Israel is at this place, drinking the water provided them by God, the people of Amalek come out to fight them. Apparently, they set a day and time for this engagement; and Moses chooses men from his population to oppose them. We might envision this more as a large, preplanned gang fight as opposed to a full-scale war. The fight would be to the death, but it appears that Amalek is giving Israel every chance. However, in their eyes, they might be simply toying with Israel, as a cat with a mouse.

During this skirmish, Moses will stand on a hill with others, and as he raised up his arms, the fight would go in Israel's favor. As his arms became tired and they dropped down, Amalek would appear to start winning this fight.

Both of these incidents have meaning, both to the Israelites of that day; and for people in the future.

### Titles and/or Brief Descriptions of Exodus 17 (by various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Exodus 17 (various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 17

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Exodus 17

Exodus 17 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Exodus 17

Characters

Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Exodus 17	
Place	Description
Chapter Outline	
Charts, Graphics and Short Doctrines	

By the Numbers	
Item	Duration; size
Chapter Outline	
Charts, Graphics and Short Doctrines	

Timeline for Exodus 17

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire <b>Abrahamic Timeline</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).	
The entire <b>Patriarchal Timeline</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).	
Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmose reign (wife Nefertiri); beginning of the 18 <sup>th</sup> Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.



Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. <b>note 3</b> . Scripture does not state that Pharaoh was killed at this time (read about it <a href="#">here</a> ).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is <a href="#">here</a> .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

### Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

*The Reese Chronological Bible*; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

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Here is what to expect from Exodus 17:

### A Synopsis of Exodus 17

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

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### Outlines of Exodus 17 (Various Commentators)

[Chapter Outline](#)

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## A Synopsis of Exodus 17 from the Summarized Bible

<b>Contents:</b>	Smitten rock at Meribah.
<b>Characters:</b>	God, Moses, Joshua, Aaron, Hur.
<b>Conclusion:</b>	Fed by the Bread of Life; refreshed by the Water of Life (John 7:37) means victory for the believer in every conflict with the world, the flesh and the devil.
<b>Key Word:</b>	Jehovah-nissi (The Lord our banner), Exodus 17:15.
<b>Strong Verses:</b>	Exodus 17:7, Exodus 17:15.
<b>Striking Facts:</b>	Christ is the Rock (1Corinthians 10:4) He was smitten, and resulting from His finished work was the outpouring of the Holy Spirit giving power to all those who believe.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 17.

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It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Exodus 15b –19)

Scripture	Text/Commentary
<b>Exodus 15b</b>	After 3 days in the desert-wilderness, the Hebrew people had not come across any water. They came to the waters of Marah, which were bitter. A log was thrown into the waters to make the waters sweet. The people went further and came upon Elim, where there were 12 springs of water and palm trees.
<b>Exodus 16</b>	The people grumble about their lack of food and God gives them manna from heaven.
<b>Exodus 17</b>	God provides the children of Israel water from a rock (first instance of this).  The Amalekites come out to fight against the Israelites. In this battle, when Moses raises his arms, the battle goes in favor of the Israelites; when he lowers them, the battle goes against them.
<b>Exodus 18</b>	Jethro, Moses' father-in-law, comes to visit him in the desert-wilderness. He brings along with him Moses' wife and their two children (they apparently returned to Midian at some point).  Jethro rejoices when he hears all that God did on behalf of Israel.  Jethro suggests that Moses delegate some of his responsibilities to lower-level judges.
<b>Exodus 19</b>	The sons of Israel come to Mount Sinai and Moses calls for the people to cleanse themselves and to separate themselves from Mount Sinai. They were not to even touch it.  God makes himself visibly and audibly known on Mount Sinai.

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**Changes—additions and subtractions (for Exodus 17):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or

commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I will allow some of the translations to float between categories. The Exegesis Companion Bible separates the verses into phrases, which is very much how the Hebrew is written—it is one phrase followed by another. So, I have placed it originally with the *Jewish Bibles/Hebrew names translations*. However, this translation strives to be so literal as to come off weird and hard to read; so most of the time, the ECB will be found in the *Weird translation* category. Easily, half of the translations could be placed in more than a single category; so about a half dozen translations will float from one category to another, depending upon which they happen to best fit into.

After translating a portion of a verse, I used to begin commentary on that same line. I will change to this skipping two lines and then commenting.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

There is a recurring box of links related to this chapter and to Exodus; and this has been improved and updated.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

At the end of every passage, I will repeat the Kukis moderately literal translation and the Kukis paraphrase. If a passage is 2 or more verses, then the Kukis moderately literal translation will follow each verse; and the Kukis paraphrase will come at the end of each passage (whether it be 1, 2 or more verses)

The Doctrinal Dictionary now allows you to go back and forth between the first occurrence of a specific term and the dictionary where its definition is found (they will be cross-linked).

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

## **The First No-Water Test for Israel**

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Kukis mostly literal translation:

And so journey all a congregation of sons of Israel from desert-wilderness of Sin, to their journeys by a mouth of Y<sup>e</sup>howah. And so they camp in Rephidim and [there are] no waters to drink [for] the people. And so contend the people with Moses; and so they say, “Give to us waters and we will drink [it].”

Exodus  
17:1–2b

All the congregation of the sons of Israel journeyed from the desert-wilderness of Sin, according to their journeys, by the command of Y<sup>e</sup>howah. When they were camped in Rephidim, [there was] no water [for] the people to drink. The people then contended with Moses; and they said, “Give us water to drink.”

Kukis not-so-literal paraphrase:

The sons of Israel journeyed from the desert-wilderness of Sin, by stages, according to the command of Jehovah, to Rephidim. They discovered that there was no water to drink in Rephidim. Therefore, they came to Moses and Aaron in anger and they demanded from him, “Give us water to drink.”

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>4</sup>; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).



The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Exodus.html](http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

### Ancient texts:

Masoretic Text (Hebrew)	And so journey all a congregation of sons of Israel from desert-wilderness of Sin, to their journeys by a mouth of Y <sup>e</sup> howah. And so they camp in Rephidim and [there are] no waters to drink [for] the people. And so they say, "Give to us waters and we will drink [it]."
Dead Sea Scrolls Targum (Onkelos)	. And all the congregation of the children of Israel journeyed from the desert of Sin, according to their itinerations by the Word of the Lord; and they encamped in Rephidim: but the people had no water to drink; and the people were contentious with Mosheh, and said, Give us water that we may drink. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And all the congregation of the sons of Israel journeyed from the desert of Sin by their journeyings according to the word of the Lord, and they encamped in Rephidim, a place where their bands were idle in the commandments of the law,

and the fountains were dry, and there was no water for the people to drink. And the wicked of the, people contended with Mosheh, and said, Give us water, that we may drink.

Revised Douay-Rheims	Then all the multitude of the children of Israel setting forward from the desert of Sin, by their mansions, according to the word of the Lord, encamped in Raphidim, where there was no water for the people to drink. And they chode with Moses, and said: Give us water, that we may drink.
Aramaic ESV of Peshitta	All the congregation of the B'nai Yisrael travelled from the wilderness of Sin, by their journeys, according to Mar-Yah's commandment, and encamped in Rephidim; but there was no water for the people to drink. Therefore the people quarrelled with Mosha, and said, "Give us water to drink."
V. Alexander's Aramaic T.	AND the whole congregation of the children of Israel journeyed from the wilderness of Seen, after their journeys, according to the command of the LORD, and camped at Rephidim; and there was no water for the people to drink. Wherefore the people quarreled with Moses, and said to him. Give us water that we may drink.
Updated Brenton (Greek)	And all the congregation of the children of Israel departed from the wilderness of Sin, according to their encampments, by the word of the Lord; and they encamped in Raphidin: and there was no water for the people to drink. And the people reviled Moses, saying, Give us water, that we may drink;...

Significant differences:

#### Limited Vocabulary Translations:<sup>5</sup>

Bible in Basic English	And the children of Israel went on from the waste land of Sin, by stages as the Lord gave them orders, and put up their tents in Rephidim: and there was no drinking-water for the people. So the people were angry with Moses, and said, Give us water for drinking.
Easy English	<b>God gives water out of a rock</b> Then all the Israelites travelled away from the desert called Sin. They moved from one place to another, when the LORD commanded them. When they came to Rephidim, there was no water. The people had nothing to drink. Because of this, the people quarrelled with Moses. They said: 'Give us water to drink!'
Easy-to-Read Version–2006	<b>Water From the Rock</b> The Israelites left the western Sinai desert. [Literally, "desert of Sin."] They traveled all together from place to place as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. So they turned against Moses and started arguing with him. They said, "Give us water to drink."
<i>The Message</i>	Directed by GOD, the whole company of Israel moved on by stages from the Wilderness of Sin. They set camp at Rephidim. And there wasn't a drop of water for the people to drink. The people took Moses to task: "Give us water to drink."
Names of God Bible	<b>The LORD Provides Water for the Israelites from a Rock</b> The whole community of Israelites left the desert of Sin and traveled from place to place as <b>Yahweh</b> commanded them. They camped at Rephidim, but there was no water for the people to drink. So they complained to Moses by saying, "Give us water to drink!"
NIRV	<b>Water Out of the Rock</b> The whole community of Israel started out from the Desert of Sin. They traveled from place to place, just as the LORD commanded. They camped at Rephidim. But there wasn't any water for the people to drink. So they argued with Moses. They said, "Give us water to drink."

<sup>5</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	The Israelites left the desert and moved from one place to another each time the LORD ordered them to. Once they camped at Rephidim, but there was no water for them to drink. The people started complaining to Moses, "Give us some water!"
The Living Bible	Now, at God's command, the people of Israel left the Sihn Desert, going by easy stages to Rephidim. But upon arrival, there was no water! So once more the people growled and complained to Moses. "Give us water!" they wailed.
New Berkeley Version	.
New Life Version	<b>Water from the Rock</b> All the people of Israel left the Desert of Sin, traveling from one place to another as the Lord told them. They set up their tents at Rephidim. But there was no water for the people to drink. So the people argued with Moses, saying, "Give us water to drink."
New Living Translation	<b>Water from the Rock</b> At the LORD's command, the whole community of Israel left the wilderness of Sin[a] and moved from place to place. Eventually they camped at Rephidim, but there was no water there for the people to drink. So once more the people complained against Moses. "Give us water to drink!" they demanded.
Unlocked Dynamic Bible	Obedying what Yahweh commanded, all the Israelite people moved from the wilderness of Sin. They traveled from one place to another. They camped at a place called Rephidim, but there was no water there for the people to drink. So the people complained to Moses again, saying, "Give us water to drink!"

**Partially literal and partially paraphrased translations:**

American English Bible	Thereafter, the entire gathering of the children of IsraEl left the Sin Desert, following the order of their camps, and the Lord told them to camp in RaphiDin. However, there was no water for the people to drink in this place, so they started shouting at Moses and saying: 'Give us water to drink!'
Beck's American Translation	.
Common English Bible	<b>Water from a rock</b> The whole Israelite community broke camp and set out from the Sin desert to continue their journey, as the LORD commanded. They set up their camp at Rephidim, but there was no water for the people to drink. The people argued with Moses and said, "Give us water to drink."
International Standard V	<b>God Provides Water from a Rock</b> (Numbers 20:1-13) The whole congregation of the Israelis set out from the desert [Or <i>wilderness</i> ] of Sin, traveling from place to place according to the command [Lit. <i>mouth</i> ] of the LORD. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses: "Give us water to drink."
New Advent (Knox) Bible	Then the whole people of Israel left the desert of Sin, moving on from stage to stage as the Lord directed them, and encamped at Raphidim. But here they had no water to drink, so they turned upon Moses crying out, We have nothing to drink; find water for us.
Translation for Translators	<b>Yahweh provided water gushing from a rock</b> Obedying what Yahweh commanded, all the Israeli people moved from the Sin desert. They/We traveled from one place to another. They/We camped at a <i>place named</i> Rephidim, but there was no water there for the people/us to drink. So the people complained to Moses/me again, saying, "Give us water to drink!"

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia	The entire assembly of the Sons of Israel traveled from the wilderness of Sin, traveling as they were bidden by the LORD. They encamped in Rephidim, and there was no water for the people to drink. So the people raised a contention with Moses, and said, "Give us water to drink!"
Ferrar-Fenton Bible	<b>Marching in Thirst.</b> Afterwards the whole body of the children of Israel marched from the Desert of Sin by stages at the command of the LORD, and encamped in exhaustion, for there was no water to quench the people's thirst. There the people contended with Moses, Give us water, and quench our thirst.'
God's Truth (Tyndale)	And all the company of the children of Israel went on their journeys from the wilderness of Sin at the commandment of the Lord, and pitched in Raphidim: where was no water for the people to drink. And the people chode (disapproving) with Moses and said: give us water to drink.
HCSB	<b>Water from the Rock</b> The entire Israelite community left the Wilderness of Sin, moving from one place to the next according to the Lord's command. They camped at Rephidim, but there was no water for the people to drink. So the people complained to Moses, "Give us water to drink."
Lexham English Bible	<b>Water from a Rock</b> And all the community of the {Israelites} set out from the desert of Sin for their journeys according to the command of Yahweh, and they camped in Rephidim, and there was no water for the people to drink. And the people quarreled with Moses, and they said, "Give us water so that we can drink."
Unlocked Literal Bible	The whole community of the Israelites journeyed from the wilderness of Sin, following Yahweh's instructions. They camped at Rephidim, but there was no water for the people to drink. So the people blamed Moses for their situation and said, "Give us water to drink."
Wikipedia Bible Project	And all the congregation of the sons of Israel drove off from the steppe of Sin on their journey, by Yahweh's word, and they camped in Refidim, and there is no water to quench the people. And the people argued with Moses and said "Give us water, and we will drink."

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	The whole community of the people of Israel moved on from the desert of Sin going from place to place as Yahweh commanded, and encamped at Rephidim. But there was no water to drink. The people complained to Moses and said, "Give us water to drink."
The Heritage Bible	And all the congregation of the children of Israel pulled up from the desert of Siyn, after their journeys, according to the mouth of Jehovah, and pitched in Rephidim, and there was no water for the people to drink. And the people contended with Moses, and said, Give us water that we may drink.
New American Bible (2011) <sup>6</sup>	<b>Water from the Rock.</b> From the wilderness of Sin the whole Israelite community journeyed by stages, as the LORD directed, and encamped at Rephidim. [Nm 33:12–14] But there was no water for the people to drink, [[17:2–7] Nm 20:2–13] and so they quarreled with Moses and said, "Give us water to drink."
New English Bible—1970	<b>Sin to Massah-Meridah - water from the rock.</b>

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<sup>6</sup> Also called the revised edition.

The whole community of Israel set out from the wilderness of Sin and travelled by stages as the LORD told them. They encamped at Rephidim, where there was no water for the people to drink, and a dispute arose between them and Moses. V. 2b will be placed with the next passage.

New Jerusalem Bible

The whole community of Israelites left the desert of Sin, travelling by stages as Yahweh ordered. They pitched camp at Rephidim where there was no water for the people to drink. The people took issue with Moses for this and said, 'Give us water to drink.'

### Jewish/Hebrew Names Bibles:

The Complete Tanach<sup>7</sup>

The entire community of the children of Israel journeyed from the desert of Sin to their travels by the mandate of the Lord. They encamped in Rephidim, and there was no water for the people to drink. So the people quarreled with Moses, and they said, Give us water that we may drink.

Complete Jewish Bible

**(vii)** The whole community of the people of Isra'el left the Seen Desert, traveling in stages, as *ADONAI* had ordered, and camped at Refidim; but there was no water for the people to drink. The people quarreled with Moshe, demanding, "Give us water to drink!"

Hebraic Roots Bible

And all the congregation of the sons of Israel pulled up stakes from the Wilderness of Sin, according to their journeys, by the mouth of YAHWEH. And they camped in Rephidim. And there was no water for the drinking of the people. And the people fought with Moses, and said, Give us water that we may drink.

*The Scriptures* 1998

And all the congregation of the children of Yisra'el set out on their journey from the Wilderness of Sin, according to the command of יהוה, and camped in Rephid'im. And there was no water for the people to drink. Therefore the people strove with Mosheh, and said, "Give us water to drink."

Tree of Life Version

#### Test and Quarreling

All the congregation of *Bnei-Yisrael* journeyed from the wilderness of Sin in stages, according to the command of **Adonai**, and camped in Rephidim, but there was no water for the people to drink. So the people quarreled with Moses and said, "Give us water to drink."

### Weird English, Old English, Anachronistic English Translations:

Concordant Literal Version

The whole congregation of the sons of Israel journeyed from the wilderness of Sin in their journeys at the bidding of Yahweh, and they encamped in Rephidim; yet there was no water for the people to drink. So the people contended with Moses and said: Give to us water that we may drink.

exeGeses companion Bible

#### **WATER FROM THE ROCK**

And all the witness of the sons of Yisra El  
pull stakes from the wilderness of Sin,  
on their journeys according to the mouth of Yah Veh;  
and encamp in Rephidim:  
and there is no water for the people to drink.  
And the people strive with Mosheh  
and say, Give us water to drink.

Orthodox Jewish Bible

And kol Adat Bnei Yisroel journeyed from the midbar of Siyn, setting out, according to the commandment of Hashem, and encamped in Rephidim; and there was no mayim for HaAm to drink.

<sup>7</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).



Wherefore the people did chide (quarrel, become dissatisfied with) Moshe, and said, Give us mayim that we may drink.

Rotherham's *Emphasized B.* And all the assembly of the sons of Israel set forward out of the desert of Sin, by their removings, at the bidding of Yahweh,—and encamped in Rephidim, and there was no water for the people to drink. And the people found fault with Moses, and said—Give us water, that we may drink.

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### Water in the Rock

Then all the congregation of the children 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. Therefore the people quarreled with Moses and said, "Give us water so we may [have something to] drink."

The Expanded Bible

#### Water from a Rock

The whole ·Israelite community [congregation/assembly of the sons/<sup>T</sup> children of Israel] left the ·Desert [Wilderness] of Sin and ·traveled from place to place [journeyed by stages], as the Lord commanded. They camped at Rephidim, but there was no water there for the people to drink. So the people ·quarreled with [accused; made a case against] Moses and said, "Give us water to drink."

Kretzmann's Commentary

#### Verses 1-7

The Murmuring at Massah and Meribah

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, after several days' marching, on each of which they encamped for the night, Num. 33:12, according to the commandment of the Lord, and pitched in Rephidim, on the boundary of the wilderness of Sinai; and there was no water for the people to drink. Wherefore the people did chide with Moses and said, Give us water that we may drink. They deliberately challenged Moses for an explanation; they started a quarrel, they wrangled.

Syndein/Thieme

{Verses 1-7 - Hebrews 3: 7-8 refers to this passage as does Psalms 95:8}

And all the congregation of the children of Israel journeyed from the desert of Zin/Sin {a place -NOT referring to the 'act' of sinning}, after their journeys, according to the commandment of the Jehovah/God, and pitched in Rephidim {means 'refreshments'}. And there was no water for the people to drink.

{Note: They were within the geographic will of God and it is His duty to provide! If they had doctrine, they would have understood this!}

Therefore the people did complain {a sign of reversionism} with Moses, and said, "Give us water that we may drink."

The Voice

The entire community of Israel traveled in stages out of the desert of Sin, just as the Eternal instructed. They camped at Rephidim, but there was no water there to quench their thirst. *Once again* the people complained to Moses.

**Israelites:** Give us water to drink! *We're thirsty.*

### Bible Translations with an Excess of Footnotes:

Kaplan Translation

#### Water from the Rock

The entire Israelite community moved on from the Sin desert, traveling according to God's instructions until they camped in Rephidim. There was no water for the people to drink. The people began to quarrel with Moses. 'Give us water to drink!' they exclaimed. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

**traveling...**

Some say that this alludes to the stops in Dophkah and Alush, mentioned in Numbers 33:12,13 (Ibn Ezra; cf. Ramman).

### **Rephidim**

This is usually thought to be Wadi Refayad, some 10 miles west of Mount Sinai (Jebel Musa) (cf. Ramban on Exodus 17:5). It is a day's journey from Sinai, and 2 days from Elim (Masa'oth Rabbi Binyamin 24). Others say that it is the upper part of the oasis of Feiran, the broad long oasis that is the most fertile part of Sinai, or alternatively, the narrow defile, el-Watiya, 27 miles beyond Feiran.

### **Water at Massa and Meribah**

<sup>1</sup>The whole community<sup>2</sup> of the Israelites traveled on their journey<sup>3</sup> from the Desert of Sin according to the Lord's instruction, and they pitched camp in Rephidim.<sup>4</sup> Now<sup>5</sup> there was no water for the people to drink.<sup>6</sup> So the people contended<sup>7</sup> with Moses, and they said, "Give us water to drink!"<sup>8</sup>

<sup>1sn</sup> This is the famous story telling how the people rebelled against Yahweh when they thirsted, saying that Moses had brought them out into the wilderness to kill them by thirst, and how Moses with the staff brought water from the rock. As a result of this the name was called Massa and Meribah because of the testing and the striving. It was a challenge to Moses' leadership as well as a test of Yahweh's presence. The narrative in its present form serves an important point in the argument of the book. The story turns on the gracious provision of God who can give his people water when there is none available. The narrative is structured to show how the people strove. Thus, the story intertwines God's free flowing grace with the sad memory of Israel's sins. The passage can be divided into three parts: the situation and the complaint (1-3), the cry and the miracle (4-6), and the commemoration by naming (7).

<sup>2tn</sup> Or "congregation" (KJV, ASV, NASB, NRSV).

<sup>3tn</sup> The text says that they journeyed "according to their journeyings." Since the verb form (and therefore the derived noun) essentially means to pull up the tent pegs and move along, this verse would be saying that they traveled by stages, or, from place to place.

<sup>4sn</sup> The location is a bit of a problem. Exod 19:1-2 suggests that it is near Sinai, whereas it is normally located near Kadesh in the north. Without any details provided, M. Noth concludes that two versions came together (Exodus [OTL], 138). S. R. Driver says that the writer wrote not knowing that they were 24 miles apart (Exodus, 157). Critics have long been bothered by this passage because of the two names given at the same place. If two sources had been brought together, it is not possible now to identify them. But Noth insisted that if there were two names there were two different locations. The names Massah and Meribah occur alone in Scripture (Deut 9:22, and Num 20:1 for examples), but together in Ps 95 and in Deut 33:8. But none of these passages is a clarification of the difficulty. Most critics would argue that Massah was a secondary element that was introduced into this account, because Exod 17 focuses on Meribah. From that starting point they can diverge greatly on the interpretation, usually having something to do with a water test. But although Num 20 is parallel in several ways, there are major differences: 1) it takes place 40 years later than this, 2) the name Kadesh is joined to the name Meribah there, and 3) Moses is punished there. One must conclude that if an event could occur twice in similar ways (complaint about water would be a good candidate for such), then there is no reason a similar name could not be given.

<sup>5tn</sup> The disjunctive vav introduces a parenthetical clause that is essential for this passage – there was no water.

<sup>6tn</sup> Here the construction uses a genitive after the infinitive construct for the subject: "there was no water for the drinking of the people" (GKC 353-54 §115.c).

<sup>7tn</sup> The verb *בָּיַר* (vayyarev) is from the root *בִּיר* (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.

<sup>8tn</sup> The imperfect tense with the vav (i) follows the imperative, and so it carries the nuance of the logical sequence, showing purpose or result. This may be expressed in English as "give us water so that we may drink," but more simply with the English infinitive, "give us water to drink."

<sup>sn</sup> One wonders if the people thought that Moses and Aaron had water and were withholding it from the people, or whether Moses was able to get it on demand. The people should have come to Moses to ask him to pray to God for water, but their action led Moses to say that they had challenged God (B. Jacob, Exodus, 476).

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.	...and all the company of the sons of "Yisra'el <sup>He turns El aside"</sup> journeyed from the wilderness of "Sin <sup>Sharp thorn</sup> ", according to their breaking camps (by) the mouth of "YHWH <sup>He is</sup> ", and they camped in "Rephiydiym <sup>Bottom</sup> ", and the people were without water to gulp, and the people disputed with "Mosheh <sup>Plucked out</sup> " and they said, give us water and we will gulp,...
NASB	<b>Water in the Rock</b> Then all the congregation of the sons of Israel journeyed by stages [Lit <i>their journeyings</i> ] from the wilderness of Sin, according to the command [Lit <i>mouth</i> ] of the Lord, and camped at Rephidim, and there was no water for the people to drink. Therefore the people quarreled with Moses and said, "Give us water that we may drink."
New King James Version	<b>Water from the Rock</b> 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."
Niobi Study Bible	<b>God Gives the People Water from the Rock</b> And all the congregation of the children of Israel journeyed from the Wilderness of Sin after their journeys, according to the commandment of the LORD, and pitched camp in Rephidim; and there was no water for the people to drink. Therefore the people chided Moses and said, "Give us water that we may drink."
Young's Literal Translation	And all the company of the sons of Israel journey from the wilderness of Sin, on their journeyings, by the command of Jehovah, and encamp in Rephidim, and there is no water for the people to drink; and the people strive with Moses, and say, 'Give us water, and we drink.'

**The gist of this passage:** Moses continues to lead the people according to the guidance of God. When they are in Rephidim, there is no water and the people begin to complain.

1-2a

Exodus 17:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâçac' (נָצַח) [pronounced <i>naw-SAHG</i> ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5265 BDB #652
kôl (כָּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êdâh (עֵדָה) [pronounced <i>gā-DAWH</i> ]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417

## Exodus 17:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
midʿbâr (מִדְבָּר) [pronounced midʿ-BAWR]	wilderness, unpopulated wilderness, desert wilderness; mouth	masculine singular construct	Strong's #4057 BDB #184
Sîyn (סִינַי) [pronounced seen]	thorn, clay; and is transliterated Sin (Pelusium)	proper singular noun location	Strong's #5512 BDB #695
1) a town in eastern Egypt 2) the tract of wilderness between Elim and Sinai.			
lâmed (ל) [pronounced lʰ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
maççaʿ (מַחֲצָא׳) [pronounced mahs-SAH]	a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4550 BDB #652

**Translation:** All the congregation of the sons of Israel journeyed from the desert-wilderness of Sin, according to their journeys,...

We begin this verse with the wâw consecutive (a connective which often moves action along in narrative) followed by the Qal imperfect of nâçaʿ (נָחָץ) [pronounced naw-SAHÇ]. The imperfect is commonly used in verbs which move the narrative along. Nâçaʿ means, *to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow*. Strong's #5265 BDB #652. So the Israelites are simply uprooting themselves from being camped out and they are moving forward.

Throughout this study, I use the NKJV, and we are going to compare the NKJV and the ESV with regards to how they translate two words. After *the Wilderness of Sin*, the NKJV translates the next two words as, *on their journey*. The first word is lâmed (ל) [pronounced lʰ], which means, *to, for, towards, in regards to*. No Strong's # BDB #510. You will note that it has no Strong's #. This is because there are a few words in the Hebrew which are not really considered words. This is more of a prefix than a word; but it has all of the characteristics of a word for us who read English.

The lâmed preposition is followed by the masculine plural noun maççaʿ (מַחֲצָא׳) [pronounced mahs-SAH], which means, *a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages*. It is related to the verb found earlier in this verse, translated by the NKJV as *set out*. Affixed to the word is the 3<sup>rd</sup> person masculine plural suffix. The NKJV translates this *on their journey*. The English Standard Version translates these

two words, *by stages*. The ESV translation of v.1a is, *All the congregation of the people of Israel moved on from the wilderness of Sin by stages...* You will note that the NKJV treats this plural noun as if singular; and the ESV leaves out the possessive suffix.

In my mostly literal translation, I translated this as *All the congregation of the sons of Israel journeyed from the desert-wilderness of Sin, according to their journeys...* This preserves the word order, the plural noun and the suffix (the Literal Standard Version (the LSV) does nearly the same thing as I do).

Nonetheless, the ESV may have better preserved the meaning. Their translation, *By stages*, means that the Israelites would move a bit, traveling for most of a day, and then make camp and stay for awhile. We don't know if they would remain at any one place overnight, for a few days, a week or a month, but keep in mind that we have a city all moving here where babies are being born, children and women are a part of the movement, so it does not move very quickly. This city moves by stages.

All that we are dealing with here is a simple move from point A to point B (or, in this case, from point S to point R). However, actually, there are 3 places where the people camped between the wilderness of Sin and Rephidim. These places are also named in Num. 33:12–14. They would move, then camp, move then camp, move then camp. Or, as the ESV puts it, *Israel moved....by stages...*

It is Numbers 33 which indicates to us that the bulk of Exodus is in chronological order. See **Numbers 33** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The word *Sin* is unrelated to our word *sin*. It is a proper noun, better transliterated *Siyn* or *Ciyn*. It means, *thorn, clay*. Strong's #5512 BDB #695.

In the previous chapter, the people complained to Moses about not having bread or meat to eat. When tested, the people will complain to Moses.

Exodus 17:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gah!</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i> ]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
This word can be used metaphorically for a <i>spokesman, a messenger, an orator; a commandment, expressed purpose</i> . In 2Sam. 13:32, this is rendered <i>command, intent, order, appointment</i> by translators who are generally very literal in their translation.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *...by the command of Y<sup>e</sup>howah.*

God guided the sons of Israel through the desert, which was the case throughout their time in the deserts between Midian, Egypt and **Canaan**.



So that there is no misunderstanding, the Hebrew people are not *wandering* in the desert, confused or lost. No one is lost—Moses, who was brought up with the training to read and understand maps and geography—was never confused about where they were or where they were going. Moses guided them as per God's guidance. At this point, they are moving in a rather linear direction.

There is nothing hidden or mysterious about their movement. Recall that there is a pillar of fire in the evening and a pillar of cloud in the daytime. Although this region did receive some rainfall, a cloud pillar was unusual; and when it moved, Israel moved.

When it says that Israel traveled *according to the mouth of Y<sup>e</sup>howah*, this is a simply a **metonymy** of the *mouth* which is a reference to, *what the mouth says* (this is also an **anthropomorphism**, as God does not have a mouth). Many translations render this, *by the command of Jehovah*. Similar phrasing can also be found in Num. 3:16, 39 20:24 27:14 Deut. 1:26, 43. Recall that Moses is very well-educated, so we will find literary flourishes throughout his writings.

Exodus 17:1a-b **All the congregation of the sons of Israel journeyed from the desert-wilderness of Sin, according to their journeys, by the command of Y<sup>e</sup>howah.** (Kukis mostly literal translation)

Exodus 17:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chânah (חָנָה) [pronounced khaw-NAW]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2583 BDB #333
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Rephîydyim (רִפְדִּים) [pronounced ref-ee-DEEM]	<i>rests, stays, resting places; transliterated Rephiydiym, Rephidim</i>	proper singular noun/location	Strong's #7508 BDB #951

**Translation:** **When they were camped in Rephidim,...**

Although Rephidim sounds as if it might be a reference to a people, it is not. It is the transliteration of a word that means, *rests, stays, resting places*. Strong's #7508 BDB #951. This is simply one of the many places where Israel came to, stopped and stayed for a bit.





**Israel's Route in the Desert-wilderness** (a map); from [Pinterest](#); accessed January 10, 2023. You will note several question marks along the way. We do not know exactly where Israel crossed the Red Sea (or the Sea of Reeds). We can guess at Israel's route, but these names are given, for the most part, by Israel (or by Moses). So, these names given in Numbers 33 do not represent well-known cities or geographical markers known today.

Although Moses knows where they are (as he has received this sort of training), that does not mean that he is leading the Israelites (seeing that they are going away from the land of Canaan rather than towards it). God is leading Israel, as a pillar of cloud in the day and a pillar of fire at night. Moses knows where they are and where they are moving (he has a map of this in his head). The people of Israel are like a person using GPS—they know where there next turn is. They are simply moving along, but few of them have any perception of where they are in relation to Egypt or Canaan.

I grew up in a generation without GPS, so I used (and enjoyed) maps. If driving, I had in my head a map of where I was and where I was going. This is how most people traveled until the advent of GPS. Moses may not know his destination, but he certainly can see the movements of Israel as if on a map.

Exodus 17:1c *...and camped in Rephidim;...* (NKJV)

The second stop *named* in this chapter is Rephidim. However, the book of Numbers tells us that there were 3 intermediate stops between Sin and Rephidim.

Sin and Rephidim are famous only inasmuch as, these names are found in the Bible. These are words simply used to name the place where Israel has chosen to stop.

We do not know today where exactly Rephidim is. Even though we have a fairly detailed explanation in Num. 33:13–15, this depends upon the location of Mt. Sinai, a location which continues to be debated to this very day.

The name Rephidim is likely named by Moses or Aaron or someone else who is with them. We do not know if these names came about as the result of a discussion, or if Moses simply made them up as he recorded the journey of Israel.

It is possible that Moses, at this time, is recording on two separate documents. On one, he names the day-to-day action (which is what we are studying); and on the other, he simply outlines the movement of Israel, as per Numbers 33.

Exodus 17:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêyn (אֵין) [pronounced <i>ān</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i> ]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive construct	Strong's #8354 BDB #1059
ʿam (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** ...[there was] no water [for] the people to drink...

When they arrive in Rephidim, it become apparent that there is no water for the people to drink. When an area is populated, then wells have often been dug, so that the people may get water from that well. But, because this land is mostly uninhabited, they are not coming across any wells; and there is no body of fresh water nearby that they are aware of.

There are at least three times when the sons of Israel experienced this problem of having no water, and they failed the test each time (interestingly enough, it is Moses who will actually fail the third time).

Exodus 17:1c-d **When they were camped in Rephidim, [there was] no water [for] the people to drink.** (Kukis mostly literal translation)

Exodus 17:1 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. (NKJV)

Although I provided a map, we don't know if they are further inland than what we see on the map; and we do not know for certain where Mount Sinai is (that is where they are traveling to).

Maps from this era are reasonable guesses by people who know the geography better than I do.

Exodus 17:1 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 there for the people to drink. (NKJV)

Israel continues to move in the direction that God is leading them. The people of Israel would have very little idea where they are. They are moving along like a person with GPS in his vehicle. The GPS says turn here, and they turn there. But they have no overall vision of where they are. The exception to this is Moses, who has studied maps for significant portion of his life; and he both left and returned to Egypt, knowing where to go in each instance. However, like the rest of the people, Moses does not know why they are moving in the direction that they are moving. Moses does not know **God's plan** for them to go to Mount Sinai nor does he know what is going to happen when they arrive there.

It is likely that Moses is aware of that mountainous area; and he may have an idea that they are moving in that direction. The reason that Moses would know about the mountains is, he was raised to be king over Egypt, and he would have known the various regions all around Egypt. He would have known where there was water, where there were mountains, and what sort of general terrain there was, here or there (a king might lead an army into battle, so he must know the lay of the land in order to determine tactics).

What Moses would have certainly known is, they are not moving toward the **land of promise**; but there is no record of him questioning God about this. There is no verse where Moses speaks to God, saying, "Listen, I know where we are, but shouldn't we be moving more to the north, toward Canaan?"

In any case, a crisis has come to the people. They have no water to drink.

Exodus 17:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
rîyb (רִיב) [pronounced ree <sup>b</sup> v]	<i>to debate, to contend, to dispute; to conduct a case or suit [against someone], to make a complaint [against someone]; to find fault</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7378 BDB #936
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
‘îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767

## Exodus 17:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water]</i> and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** *The people then contended with Moses;...*

The first verb is the Qal imperfect of *rîy* (בִּיר) [pronounced *ree<sup>b</sup>v*] and it means *grapple*, but it is used in a more figurative sense; therefore, it means *to strive, to contend, to find fault, to bitch [about something]*. Strong's #7378 BDB #936.

Because there is no water to drink, people contend with or find fault with Moses.

The people hold Moses responsible once again. You will remember in the previous chapter, the people lacked meat and bread; so they blamed Moses for hauling them out to the desert, with the intent of killing them en masse.

Bear in mind that, all of this time, there is a pillar of cloud in the daytime and a pillar of fire at night which the people are following. There is no way that Moses has any control here of the environment or the direction that they are all going in. The people all see this. Furthermore, every morning, they go out and gather manna to eat. They should have drawn the conclusion, "If God is leading us and if He is providing food for us, surely He knows that we need water." Moses might be thinking this, but the people of Israel certainly were not.

Up to this point, God has provided all the things required by the people to survive. However, at this juncture in their travels, they lack water.

The people have two possible approaches: they can depend upon God and even approach Moses with this in mind; or they can simply complain to Moses and blame him for this situation.

There is nothing in the world wrong with the elders or the people coming to Moses and telling him that they need water and request that he speak to Y<sup>e</sup>howah to have the water provided for them (as Moses has become an intermediary between the people and God). That would have been entirely acceptable. The problem here is that they still do not recognize God's power and God's provision (even though they are eating manna every day of the week). It is no different than us complaining to God about our own circumstances. I recall working with three women many years ago that spent the majority of their time bitching and moaning and complaining. This was how they spent their free time. Mostly they complained about other people, but often they talked about where they were in life and the problems that they had. God made provision for their problems, for your problems and for the troubles of the Israelites in eternity past. He would prefer for that the people approach Moses with respect and ask for water to be provided. "Could you speak to God and ask Him for water?" would have been a reasonable question to pose to Moses. That would have required the people to have knowledge of God's plan and provision, and then to apply that knowledge.

**The People Contend with Moses** (a graphic); from *the Latter Rain*; accessed May 3, 2023.





Exodus 17:2a **Therefore the people contended with Moses...** (NKJV)

Moses is sick and tired of their complaining to him as though he is at fault. Moses recognizes that he is simply following the orders of Y<sup>e</sup>howah and that whether he goes along with the program or not, Israel is moving forward toward Canaan (eventually) according to God's plan. The direction that they are traveling is obviously circuitous. So Moses can either go along with the program or not. However, any test that the people face is not his fault. He is being tested at the same time.

Exodus 17:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #559 BDB #55
nâthan (נָתַן) [pronounced naw-THAHN]	<i>give, grant, place, put, set; make; deliver [over, up]; yield</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun	Strong's #4325 BDB #565
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâthâh (שָׁתָּה) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #8354 BDB #1059

Although an imperfect verb with a wâw conjunction is rare, it is not unheard of. It would have made more sense for this to be a lâmed preposition + the Qal infinitive construct.

**Translation:** ...and they said, "Give us water to drink."

The people demand from Moses water to drink. Now, Moses by himself cannot provide the people with water to drink. At the very least, they should have said, "We are thirsty; petition your God to give us drink." In fact, it would have been better for them to go to Moses and say, "We are God's people, led out into this desert-wilderness by God. Where is His provision of water for us?" That would have been a legitimate approach to this problem, given all that they have been through up to this point. God could then have looked down upon His people and said, "Now, I can work with this." But that was not their response.

Exodus 17:1 **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.** (NKJV)

The people continue their trek through the desert, and they run into a second circumstance where they are lacking water (not too surprising, being that they are in an uninhabited desert wilderness (uninhabited means, no one has dug any wells).

Exodus 17:2a-b **Therefore the people contended with Moses, and said, "Give us water, that we may drink."** (NKJV)

The people have no reason to contend with Moses. Although he is leading them, they can all see the pillar of cloud and pillar of fire. That means, they all know which direction to go in. They do not have to find Moses in the crowd and see which direction he is pointing.

Every time that they have a problem, it is clear that God steps in to solve that problem and not Moses. Therefore, they should be contending with God and not with Moses. Furthermore, they should not be *contending*, but they should be petitioning the Lord.

Even though Moses is leading them, he cannot control having water or not having water. They are all going in the same direction; and that direction is not one chosen by Moses. Moses only advantage over the people is, he knows where they are all at on a map.

A few years ago, I was walking with one of my kid brothers along the American River in Sacramento. Even though I did not know exactly where we were, I knew in which direction the river was and in which direction the myriad of trails were. I knew the general direction to walk in to get to the vehicle, even though I had not been there before.

This is roughly Moses' experience. In his preparation to become pharaoh, he learned geography. He would have known the geography all around Egypt. He knew compass points; he knew where the sun came up; he knew the direction that Canaan was in; he knew where Egypt was. He knew the general direction to go for any of the inhabited regions.

Nevertheless, every morning that Moses woke up, he knew that this was a new day. He knew that God was leading them. And he knew the Canaan was north, but they were, for the time being, traveling west. He simply trusted God at this point.

Obviously, Moses has no control over where water is. This should have been obvious to the Israelites as well.

Exodus 17:1–2b **All the congregation of the sons of Israel journeyed from the desert-wilderness of Sin, according to their journeys, by the command of Y<sup>e</sup>howah. When they were camped in Rephidim, [there was] no water [for] the people to drink. The people then contended with Moses; and they said, "Give us water to drink."** (Kukis mostly literal translation)

Exodus 17:2a-b **The people then contended with Moses; and they said, "Give us water to drink."** (Kukis mostly literal translation)

Exodus 17:1–2b **The sons of Israel journeyed from the desert-wilderness of Sin, by stages, according to the command of Jehovah, to Rephidim. They discovered that there was no water to drink in Rephidim. Therefore, they came to Moses and Aaron in anger and they demanded from him, "Give us water to drink."** (Kukis paraphrase)

**And so said to them Moses, "Why do you [al] contend with me? Why do you [all] test Y<sup>e</sup>howah?"**

Exodus  
17:2c-d

**So Moses said to them, "Why do you [all] contend with me [over this]? Why do you [all] test Y<sup>e</sup>howah [with your wrongheaded approach]?"**



**So Moses said to them, “Why do you contend with me over this lack of water? And why do you continually test the Lord with your lousy attitudes?”**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)	And so said to them Moses, “Why do you [al] contend with me? Why do you [all] test Y <sup>e</sup> howah?”
Dead Sea Scrolls	.
Targum (Onkelos)	And Mosheh said, Why do you contend with me? why do you tempt before the Lord?
Targum (Pseudo-Jonathan)	And Mosheh said to them, Why contend you with me? and why tempt you before the Lord?
Revised Douay-Rheims	And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord?
Aramaic ESV of Peshitta	Mosha said to them, "Why do you quarrel with me? Why do you test Mar-Yah?"
Peshitta (Syriac)	And Moses said to them, Why do you quarrel with me? Why do you tempt the LORD?
Updated Brenton (Greek)	...and Moses said to them, Why do ye revile me, and why tempt ye the Lord?

Significant differences:

#### **Limited Vocabulary Translations:**

Easy English	And Moses said to them: ‘You should not quarrel with me! You should not try to make the LORD angry!’
Easy-to-Read Version–2001	Moses said to them, "Why have you turned against me? Why are you testing the Lord? {Do you think the Lord is not with us?}"
Easy-to-Read Version–2006	Moses said to them, “Why have you turned against me? Why are you testing the LORD?”
<i>The Message</i>	But Moses said, “Why pester me? Why are you testing GOD?”

#### **Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	Moses replied, "Why are you complaining to me and trying to put the LORD to the test?"
The Living Bible	“Quiet!” Moses commanded. “Are you trying to test God’s patience with you?”
New Berkeley Version	.
New Living Translation	“Quiet!” Moses replied. “Why are you complaining against me? And why are you testing the LORD?”
Unlocked Dynamic Bible	Moses replied to them, “Why are you speaking against me? And why are you trying to test whether Yahweh has the power to give you what you need?”

#### **Partially literal and partially paraphrased translations:**

American English Bible	And Moses asked them: ‘Why are you shouting at me, and why are you asking Jehovah to prove Himself?’
Beck’s American Translation	.
New Advent (Knox) Bible	Why do you turn upon me? asked Moses. Will you challenge the Lord?
Translation for Translators	Moses/I replied to them, “Why are you <criticizing/arguing with> me [RHQ]? And why are you trying to determine whether Yahweh <i>has the power to provide for you?</i> ”

#### **Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible	Moses, however, replied, "Why do you mutiny against me? Why do you try the EVER-LIVING?"
HCSB	"Why are you complaining to me?" Moses replied to them. "Why are you testing the Lord?"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Moses replied, "Why do you find fault with me? Why do you put Yahweh to the test?"
New American Bible (2002)	Moses replied, "Why do you quarrel with me? Why do you put the LORD to a test?"
New Jerusalem Bible	Moses replied, 'Why take issue with me? Why do you put Yahweh to the test?'
Revised English Bible—1989	Moses said, "Why do you dispute with me? Why do you challenge the LORD?"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Moshe replied, "Why pick a fight with me? Why are you testing ADONAI?"
Kaplan Translation	'Why are you quarreling with me?' asked Moses. 'Are you trying to test God?'
<i>The Scriptures</i> 1998	And Mosheh said to them, "Why do you strive with me? Why do you try יהוה?"

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE PEOPLE CONTENDED AGAINST MOSES, SAYING, "GIVE US WATER, THAT WE MAY DRINK." AND MOSES SAID TO THEM, "WHY DO YOU CONTEND AGAINST ME, AND WHY CHALLENGE YOU JESUS?" †(See Hebrews 3-4 Exodus 16:20 to Exodus 16:27)
Awful Scroll Bible	The people were disputing with Moses, even were they to say: Be giving us water that we were to drink. Moses was to say: Were yous to dispute? - were yous to try Jehovah? -
Concordant Literal Version	And Moses said to them: Why are you contending with me? Why are you probing Yahweh?
exeGesés companion Bible	And Mosheh says to them, Why strive with me? Why test you Yah Veh?
Orthodox Jewish Bible	And Moshe said unto them, Why chide ye with me? Why do ye put Hashem to the test?
Rotherham's <i>Emphasized B.</i>	Why should ye find fault with me? Why should ye put Yahweh to the proof?
Wikipedia Bible Project	And Moses said to them "What argueth thou with me? What tryeth thou of Yahweh?"

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Moses said to them, "Why do you quarrel with me? Why do you tempt the Lord and try His patience?"
The Expanded Bible	Moses said to them, "Why do you ·quarrel with [accuse; make a case against] me? Why are you ·testing [putting on trial] the LORD?"
Kretzmann's Commentary	And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord? The second question was the explanation of the first, for in attacking Moses the people rebelled against the Lord and provoked Him to anger.
Syndein/Thieme	And Moses said unto them, "Why do you complain with me? {God provides the water not Moses!} Why do you tempt the Jehovah/God?" {to take the reversionists out under the sin unto death}" {Note: Their danger is not lack of water! It is lack of doctrine! And, 'Elohiym/Godhead takes out reversionists under the sin unto death at His will. That is their risk . . . not lack of water!}

The Voice

**Moses:** Why do you aim your complaints at me? Why are you testing the Eternal One?

### Bible Translations with an Excess of Footnotes:

The Complete Tanach

Moses said to them, Why do you quarrel with me? Why do you test the Lord?

**Why do you test the Lord:** saying, "Can He give water in an arid land?"

NET Bible®

Moses said to them, "Why do you contend<sup>9</sup> with me? Why do you test<sup>10</sup> the Lord?"

<sup>9tn</sup> In this case and in the next clause the imperfect tenses are to be taken as progressive imperfects – the action is in progress.

<sup>10tn</sup> The verb נָסָה (nasah) means "to test, tempt, try, prove." It can be used of people simply trying to do something that they are not sure of (such as David trying on Saul's armor), or of God testing people to see if they will obey (as in testing Abraham, Gen 22:1), or of people challenging others (as in the Queen of Sheba coming to test Solomon), and of the people in the desert in rebellion putting God to the test. By doubting that God was truly in their midst, and demanding that he demonstrate his presence, they tested him to see if he would act. There are times when "proving" God is correct and required, but that is done by faith (as with Gideon); when it is done out of unbelief, then it is an act of disloyalty.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and the people disputed with "**Mosheh** <sup>Plucked out</sup> and they said, give us water and we will gulp, and "**Mosheh** <sup>Plucked out</sup> said to them, (why) must you dispute (with) me? (why) must you test "**YHWH** <sup>He Is</sup>?"

Charles Thompson OT  
Context Group Version

...Moses said to them, Why do you revile me? And why do you tempt the Lord? Therefore the people strove with Moses, and said, Give us water that we may drink. And Moses said to them, Why do you (pl) strive with me? Why do you (pl) loyalty-test YHWH?

Green's Literal Translation

And Moses said to them, Why do you wrangle with me? Why do you tempt Jehovah?

Modern Literal Version

And Moses said to them, Why do you\* contend with me? Why do you\* challenge Jehovah?

New King James Version

So Moses said to them, "Why do you contend with me? Why do you tempt the LORD?"

World English Bible  
Young's Updated LT

Moses said to them, "Why do you quarrel with me? Why do you test Yahweh?" And Moses says to them, "What? —you [all] strive with me, what? —you [all] try Jehovah?"

### The gist of this passage:

Moses asks the people why they oppose him and why do they test their God.

## Exodus 17:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55

Exodus 17:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person plural suffix	No Strong's # BDB #510
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
rîyb (רִיב) [pronounced ree <sup>b</sup> v]	<i>to debate, to contend, to dispute; to conduct a case or suit [against someone]; to make a complaint [against someone]; to find fault</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #7378 BDB #936
‘îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 <sup>st</sup> person singular suffix	Strong's #5973 BDB #767

**Translation:** So Moses said to them, “Why do you [all] contend with me [over this]?”

Bear in mind that this is a huge number of people out in the desert. So it is not easy to find water. Furthermore, this is not a problem that Moses can solve.

Clearly, Moses cannot, on his own, provide food or water for the people. And Moses would be out of bounds, if he chose to guide the people in another direction different from God's guidance.

Moses has a place before the people, and that is as their human authority. God has placed him in that position for a number of reasons. There are things which he can do, but there are a myriad of things which he cannot do.

**Application:** Our own leaders on this earth are also limited in what they can and cannot do. Although it is clear, by the last two presidents that a president can control and solve some problems; and also, a president may step in and dramatically change a great deal for the worst; even presidents have their limitations. There are events outside the realm of the politician.

Moses is able to see what is taking place; and to him, this is a very black and white situation. He speaks to this complaining delegation.

Exodus 17:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Exodus 17:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâçâh (נָחַהּ) [pronounced naw-SAWH]	<i>to test, to try, to prove, to tempt, to assay, put to the proof or test; to try to do a thing; to practice doing a thing</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect	Strong's #5254 BDB #650
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Why do you [all] test Y<sup>e</sup>howah [with your wrongheaded approach]?"

What they are doing is the Piel imperfect of nâçâh (נָחַהּ) [pronounced naw-SAWH] which means *put to the test* and it can be used with God as the subject and man as the object (which is in a good sense) or vice versa, which is using this verb in a bad sense. Strong's #5254 BDB #650.

It is fine for the people to be concerned because of the lack of water. But, their approach is to attack Moses for this situation that they find themselves in (and, throughout, no one forced the Israelites to do anything; they just moved forward according to God's guidance).

It is okay to call the Lord on a promise; you go to the Bible, or, preferably to your **soul** where a promise is, and call on God to fulfill His promises to you.

Exodus 17:2c-d So Moses said to them, "Why do you [all] contend with me [over this]? Why do you [all] test Y<sup>e</sup>howah [with your wrongheaded approach]?" (Kukis mostly literal translation)

Moses rightly tells them, "I am not the problem here. Getting in an argument with me solves absolutely nothing. Accusing me is not going to solve this no-water problem."

**Application:** A believer with **Bible doctrine** can recognize what his leaders can do and what they cannot do. If you think politicians can somehow control the climate and make things better in this regard—listen, our own politicians cannot even balance a budget, so do you really think they can fix the climate? And do you really think that the climate needs to be fixed?

In the narrative that we are studying, the people could have made things even worse, had they harmed Moses; as he is their lifeline to God.

Exodus 17:2c-d So Moses said to them, "Why do you contend with me over this lack of water? And why do you continually test the Lord with your lousy attitudes?" (Kukis paraphrase)

And so are thirsty there the people for waters and so murmur the people against Moses. And so he says, "For why this did you bring us up out of Egypt? To kill me and my sons and my cattle in thirst?"

Exodus  
17:3

[But] the people were thirsty for water, so they [lit., *the people*] complained to Moses. One said, "Why did you bring us up out of Egypt? To kill me and my sons and my cattle with thirst?"

Nevertheless, the people were quite thirsty due to the lack of water so they complained to Moses. One of them said, "Why did you decide to bring us up out of Egypt? Did you want to kill us along with our sons and cattle with thirst?"

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so are thirsty there the people for waters and so murmur the people against Moses. And so he says, "For why this did you bring us up out of Egypt? To kill me and my sons and my cattle in thirst?"
Dead Sea Scrolls	.
Targum (Onkelos)	But the people thirsted there for water, and the people were turbulent against Mosheh, and said, Why is this, to have brought us from Mizraim, to kill me and my children and my cattle with thirst?
Targum (Pseudo-Jonathan)	But the people were athirst for water, and the people murmured against Mosheh, and said, Why hast thou made us come up out of Mizraim, to kill us, and our children, and our cattle with thirst ?
Revised Douay-Rheims	So the people were thirsty there for want of water, and murmured against Moses, saying: Why did you make us go forth out of Egypt, to kill us and our children, and our beasts with thirst?
Aramaic ESV of Peshitta	The people were thirsty for water there; and the people murmured against Mosha, and said, "Why have you brought us up out of Egypt, to kill us, our children, and our livestock with thirst?"
Peshitta (Syriac)	And the people thirsted there for water; and they murmured against Moses, and said to him, Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?
Updated Brenton (Greek)	And the people thirsted there for water, and there the people murmured against Moses, saying, Why is this? hast thou brought us up out of Egypt to slay us and our children and our cattle with thirst?

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the people were in great need of water; and they made an outcry against Moses, and said, Why have you taken us out of Egypt to send death on us and our children and our cattle through need of water?
Easy English	But the people needed water very much and they said bad things against Moses. They said: 'You should not have brought us out of Egypt! You will kill us and our children and our animals. We will die, because we have no water.'
Easy-to-Read Version–2006	But the people were very thirsty, so they continued complaining to Moses. They said, "Why did you bring us out of Egypt? Did you bring us out here so that we, our children, and our cattle will all die without water?"
<i>The Message</i>	But the people were thirsty for water there. They complained to Moses, "Why did you take us from Egypt and drag us out here with our children and animals to die of thirst?"



NIRV But the people were thirsty for water there. So they told Moses they weren't happy with him. They said, "Why did you bring us up out of Egypt? Did you want us, our children and our livestock to die of thirst?"

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. But the people were thirsty and kept on complaining, "Moses, did you bring us out of Egypt just to let us and our families and our animals die of thirst?"

The Living Bible But, tormented by thirst, they cried out, "Why did you ever take us out of Egypt? Why did you bring us here to die, with our children and cattle too?"

New Berkeley Version .

New Living Translation But tormented by thirst, they continued to argue with Moses. "Why did you bring us out of Egypt? Are you trying to kill us, our children, and our livestock with thirst?"

### Partially literal and partially paraphrased translations:

American English Bible Well, the people were very thirsty, and they complained again to Moses, saying: 'What's the point? Did you bring us up out of Egypt to kill us along with our children and cattle with thirst?'

Beck's American Translation .

Common English Bible But the people were very thirsty for water there, and they complained to Moses, "Why did you bring us out of Egypt to kill us, our children, and our livestock with thirst?"

New Advent (Knox) Bible But the people, thirsting for lack of water, grew loud in their complaints against Moses; Didst thou bring us away from Egypt, they said, only to let us die here, with our children and our cattle, of thirst?

Translation for Translators But the people were very thirsty, and they continued to complain to Moses/me. They were saying things like "Why did you bring us out of Egypt?", and "Did you bring us here to cause us and our children and livestock to die <from thirst/because we had no water to drink> [RHQ]?"

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation The people were thirsty for water, and complained to Moses, and said, "Why did you bring us out of Egypt? Did you intend to kill us and our sons and cattle with thirst?"

Ferrar-Fenton Bible But the People thirsted then for water, and the People complained Why did you bring us out from Mitzer, to kill us, with our children and cattle, with thirst?

### Catholic Bibles (those having the imprimatur):

The Heritage Bible And the people thirsted there for water, and the people obstinately stopped on Moses, and said, Why this? You have brought us up out of Egypt to kill us, and our children, and our livestock with thirst?

New American Bible (2002) Here, then, in their thirst for water, the people grumbled against Moses, saying, "Why did you ever make us leave Egypt? Was it just to have us die here of thirst with our children and our livestock?"

New American Bible (2011) Here, then, in their thirst for water, the people grumbled against Moses, saying, "Why then did you bring us up out of Egypt? To have us die of thirst with our children and our livestock?"

New Jerusalem Bible But tormented by thirst, the people complained to Moses. 'Why did you bring us out of Egypt,' they said, 'only to make us, our children and our livestock, die of thirst?'

Revised English Bible—1989 The people became so thirsty there that they raised an outcry against Moses: “Why have you brought us out of Egypt with our children and our herds to let us die of thirst?”

### Jewish/Hebrew Names Bibles:

Kaplan Translation The people began to suffer thirst because [of the lack] of water, and they began demonstrating against Moses. 'Why did you bring us out of Egypt?' demanded [the leader]. 'Do you want to make me, my children and my livestock die of thirst?'  
Tree of Life Version But the people thirsted for water there, and they complained against Moses and said, “Why have you brought us up out of Egypt? To kill us with thirst, along with our children and cattle?”

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THE PEOPLE THIRSTED THERE FOR WATER, AND THERE THE PEOPLE MURMURED AGAINST MOSES, SAYING, “WHY IS THIS? HAVE YOU BROUGHT US UP OUT OF EGYPT TO SLAY US AND OUR CHILDREN AND OUR CATTLE WITH THIRST?” †(There is more than one way that the people need to tame their tongue/mouth. If we are thirsty, come to JESUS. HE will provide the proper eternal satisfaction rather than the temporary gratification. Proper Faith/Trust/Belief in JESUS & in His appointed, ordained leaders, will prevent the chaos that comes from dry carnal mouths which provoke JESUS & His Servants to anger)  
Concordant Literal Version When the people thirsted there for water, the people grumbled against Moses and said: Why is this that you brought us up from Egypt to put me and my sons and my cattle to death by thirst?  
exeGesés companion Bible And there the people thirst for water;  
and the people murmur against Mosheh and say,  
Why ascended you us from Misrayim,  
to deathify us and our sons and our chattel  
with thirst?  
Orthodox Jewish Bible And HaAm thirsted there for mayim; and the people murmured against Moshe, and said, Why is this that thou hast brought us up out of Mitzrayim, to kill me and my banim and my livestock with tzama (thirst)?  
Rotherham's *Emphasized B.* So the people thirsted, there for water, and the people murmured against Moses,—and said—Wherefore is it that thou hast brought us up out of Egypt, to kill me and my sons and my cattle, with thirst?

### Expanded/Embellished Bibles:

The Expanded Bible But the people were very thirsty for water, so they ·grumbled [complained] against Moses. They said, “Why did you bring us out of Egypt? Was it to kill us, our children, and our farm animals with thirst?”  
Kretzmann's Commentary And the people thirsted there for water; and the people murmured against Moses and said, Wherefore is this that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst? So this was the substance of their complaint, of their doubt as to the merciful presence of the Lord.  
Syngein/Thieme And the people thirsted there for water . . . and the people murmured against Moses, and said, "Why have you brought us up out of Egypt? To kill us and our children and our cattle with thirst?"  
{Note: RBT says it is likely that they superimposed their own lust for the details of life on Moses. Now they had wages from Egypt for 400 years of slavery and there was great wealth for Israel for the first time in their lifetimes. Now they may be accusing Moses of wanting them dead so he can keep all the wealth for himself.

Jealousy, bitterness, implacability - all mental attitude sins toward Moses. The murmuring indicates sins of the tongue - maligning, slander, gossip, and lying against Moses.}

The Voice

*But the people were so thirsty for water, they complained to Moses and leveled accusations against him.*

**Israelites:** Why did you lead us out of Egypt? Was it to kill *all of us*—our children and livestock included—with this thirst?

### Bible Translations with an Excess of Footnotes:

NET Bible®

But the people were very thirsty<sup>11</sup> there for water, and they murmured against Moses and said, “Why in the world<sup>12</sup> did you bring us up out of Egypt – to kill us and our children and our cattle with thirst?”<sup>13</sup>

<sup>11tn</sup> The verbs and the pronouns in this verse are in the singular because “the people” is singular in form.

<sup>12tn</sup> The demonstrative pronoun is used as the enclitic form for special emphasis in the question; it literally says, “why is this you have brought us up?” (R. J. Williams, Hebrew Syntax, 24, §118).

<sup>13sn</sup> Their words deny God the credit for bringing them out of Egypt, impugn the integrity of Moses and God by accusing them of bringing the people out here to die, and show a lack of faith in God’s ability to provide for them.

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and the people thirsted there (for) water, and the people murmured upon **"Mosheh** <sup>Plucked out</sup>, and he said, <for what reason> did you make us go up from **"Mits'rayim** <sup>Two straits</sup>? to kill me and my sons, and my acquirings (with) the thirst?...

World English Bible The people were thirsty for water there; and the people murmured against Moses, and said, “Why have you brought us up out of Egypt, to kill us, our children, and our livestock with thirst?”

Young’s Updated LT And the people thirst there for water, and the people murmur against Moses, and say, “Why is this? —you have brought us up out of Egypt, to put us to death, also our sons and our cattle, with thirst.”

**The gist of this passage:** The people, in need of water, complain to Moses, “You have brought us out to this desert to kill us with thirst?”

### Exodus 17:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
tzâmê' (צמא) [pronounced <i>tzaw-MAY</i> ]	<i>to thirst, to be thirsty; [metaphorically] to desire, to strongly desire, to desire eagerly</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #6770 BDB #854
shâm (שם) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong’s #8033 BDB #1027

## Exodus 17:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** *[But] the people were thirsty for water,...*

The people are in a desert-wilderness, which means there is not the water that two million people need to be had. And they are on the move, so that they cannot really dig wells. Obviously, they become thirsty.

## Exodus 17:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lûwn (לוּן) [pronounced <i>loon</i> ]	<i>to cause to lodge, to cause to pass the night, to cause to spend the night; to be stubborn; to murmur or complain [as a stubborn person would]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3885 BDB #533 & #534
‘am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
‘al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** *...so they [lit., the people] complained to Moses.*

They murmur against Moses; and they complain directly to Moses.

At no time do the people indicate that they have any understanding of God's promises, despite all that they have seen. Now, how is it possible for them to see this much and not get it? The information is reaching the soul of the sons of Israel, but they are not believing it; and they are not applying it. If they do not believe it in the first place, then they are not growing as believers.

The first basic doctrine is this: God formed Israel and He has made promises to Israel. These promises go back to the book of Genesis. The people are aware of their heritage, but they apparently are not believing all of it. This information appears unable to enter their **souls** because that information cannot pass through such a thick layer of **scar tissue**.

The second basic doctrine is **logistical grace** (they would not have had this name for this doctrine). The Israelites have seen, time and time again, how God has protected and preserved them. They just do not tie all these things together and believe them. Key to their many failures is, they simply do not trust God and they do not believe Moses. Everything that they ought to know right now is buried beneath a mound of scar tissue. The scar tissue prevents them from accessing the information which ought to be in their souls but is not.

Have you ever been worried and upset; and it took you away from God? You were unable to trust Him; you were unable to apply **faith-rest**; you were unable to move forward in the **Christian life**. In a mild case of **carnality**, you have allowed your worries and fears to choke off the application of Bible doctrine (because you are out of **fellowship**). Under a more severe case of carnality, you have been out of fellowship for awhile and now you are beginning to build up scar tissue, making your access, intake and retention of Bible doctrine all the more difficult.

What is happening (or, actually, not happening) in their souls is where their failure lies.

Interestingly enough, I have spoken with a number of atheists, and many of them do not even believe in a soul. To them, we are evolved from animals, so all we have are electronic impulses and chemicals sloshing around in our brains. Everything that we think and do can be taken back to a complicated relationship between experiences and our brain function. This may help you to understand why there is such a dramatic change in American society with regards to sex. If we are simply advanced animals, should we not celebrate this by engaging in all kinds of physical pleasure?

If you take the **human soul** out of the equation and see man as simply a smart animal, then your view of the world and our place in it become much, much different.

The **Exodus generation** is well-known to those who study the Scriptures. God speaks of these people on several occasions elsewhere in the Scriptures.

Psalm 95:10 For forty years I loathed that generation and said, "They are a people who go astray in their heart, and they have not known My ways." (ESV; capitalized)

Where is the problem? In their **heart**, the **right lobe**, where a person thinks. They have gone astray in their hearts (today, the *heart* is often related to emotion; but it refers strictly to thinking, viewpoint and motivation during the period of time when the Bible was written).

Hebrews 3:7–10 Therefore, as the Holy Spirit says, "Today, if you hear His voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers put Me to the test and saw My works for forty years. Therefore I was provoked with that generation, and said, 'They always go astray in their heart; they have not known My ways.'" (ESV; capitalized; Psalm 95:7-10)

The key factor in their failure—they did not believe God; they did not mix His promises with faith. This means they have to know what God's promises, policies and laws are and then they have to trust God for those promises, policies and laws. There is information about God that these people should have known—known and believed.



This does not mean that they were not saved. The Hebrew people of the Exodus generation were all saved; but 99.9% of them never advanced spiritually after believing in the **Revealed God**. How is it possible for there to be 2 million believers, and most of them never advance spiritually? Hebrews 4:2 specifically spells out the problem:

Hebrews 4:2 **For, indeed, we have had the gospel preached to us, even as they** [the Exodus generation] **also; but the Word did not profit** [*did not benefit, was not advantageous to*] **those hearing it, not having been mixed with faith in the ones who heard.** (Green's literal translation; with additional meanings added by me)

Where are these promises and where do they get mixed with faith? All of this takes place in the soul which is where the bulk of the Christian life actually takes place.

As we observe the Exodus generation fail over and over again, remember: the problem is, they did not mix the promises of God (which is one category of Bible doctrine) with faith. That is what is necessary to advance in the spiritual life, then and now. That is how the believer gets the advantage; that is what makes the Christian life beneficial in time. The key to **spiritual growth** is to learn accurate doctrinal teaching and then believe it.

Instead of thinking about the information which God had given the Israelites, they instead met adverse circumstances with constant complaints. **The Israelites were constant complainers** (a cartoon); from **Coopertoons**; accessed May 3, 2023.



*The Israelites were constant complainers.*

The sons of Israel continue to complain to Moses:

### Exodus 17:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose*, indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering *on account of [that] which, because that*.



## Exodus 17:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
I suspect that all 3 particles above combine to mean something together. Gesenius suggests <i>why then</i> ; various translators suggest <i>why [should]</i> ; <i>why [is] this</i> ; <i>why</i> . See <i>zeh</i> listings as well.			
ʿâlâh (עָלָה) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	2 <sup>nd</sup> person masculine singular, Hiphil perfect with the 1 <sup>st</sup> person plural suffix	Strong's #5927 BDB #748
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** One said, "Why did you bring us up out of Egypt?"

Possibly there is a spokesman who comes forward, and he asks, "Why did you bring us out of Egypt?" Or perhaps there is a group of men who represent the rest of Israel.

The speaker will immediately add his own incorrect answer to his own question:

## Exodus 17:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mûwth (מוֹת) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct	Strong's #4191 BDB #559
ʾêth (אֶת) [pronounced ayth]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 <sup>st</sup> person singular suffix	Strong's #853 BDB #84
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 17:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mîq <sup>e</sup> neh (מִקְנֵה) [pronounced mik-NEH]	cattle, livestock (specifically sheep, cows and goats); herds, flocks	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #4735 BDB #889
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
tsâmâ' (צָמָא) [pronounced tsaw-MAW]	thirst (literally or figuratively)	masculine singular noun with the definite article	Strong's #6772 BDB #854

**Translation:** To kill me and my sons and my cattle with thirst?"

What an absurd accusation. "Was your purpose to kill me and my family and my cattle with thirst?" is what this man is accusing Moses of doing. This is totally irrational. What sense would it make for Moses to hatch such a devious plan against his own people? And how exactly could Moses produce the manna or the cloud pillar or the fire pillar which actually led Israel to this place?

Despite the absurdity of this complaint, it apparently resonated with much of Israel.

Nevertheless, all of this time, God has been providing the people with bread from heaven. God knows they need food; God also knows that they need water. This is something that they ought to know. They ought to know what God knows; they ought to understand what God has promised them.

Given what is taking place, many people have wondered, *what is wrong with these Israelites? Why are they not getting this?*

Exodus 17:3 [But] the people were thirsty for water, so they [lit., the people] complained to Moses. One said, "Why did you bring us up out of Egypt? To kill me and my sons and my cattle with thirst?" (Kukis mostly literal translation)

Have you ever known such a group of whiners? You just want to slap them to get their attention. But then every time we whine and complain about anything, we are behaving exactly like the Israelites. God knows that they need water. God did not bring them into the desert to kill them. They are being tested and they are failing miserably. V. 2 says that they are testing God, but He is also testing them. It is legitimate for God to test us, as testing is for our benefit. However, it is not legitimate for us to test Him. Who benefits from that and how?

An analogous situation would be, it is legitimate for a teacher to test his students—which often determines if they can move ahead in that particular unit. However, it is not legitimate for the students to test the teacher (in most schools, evaluation of each teacher takes place—but generally not by the students).

Exodus 17:3 Nevertheless, the people were quite thirsty due to the lack of water so they complained to Moses. One of them said, “Why did you decide to bring us up out of Egypt? Did you want to kill us along with our sons and cattle with thirst?” (Kukis paraphrase)

The people have another clever line to deliver: “Have you brought us out to this desert to kill us with thirst?”

The problem with this people is, they are not thinking. God is providing them with manna every morning. If God is able to provide food for them, then surely He is able to provide water for them. Clearly, they do not believe and/or appreciate all that God has done on their behalf so far.

Even though the people of Israel did not appreciate the God Who provided for them; Moses understood that all of life came down ultimately to God. So Moses goes to God at this point.

**And so cries out Moses unto Y<sup>e</sup>howah, to say, “What can I do for with the people the this? Yet a little and they have stoned me.”**

Exodus  
17:4

**Moses then cried out to God, saying, “What can I do with this people? Yet a little [time], and they will stone me [to death].”**

**Because of this great hostility, Moses called out to God in desperation, saying, “What can I do for or with this people? It won’t be long before they stone me to death.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)	And so cries out Moses unto Y <sup>e</sup> howah, to say, “What can I do for with the people the this? Yet a little and they have stoned me.”
Dead Sea Scrolls	.
Targum (Onkelos)	And Mosheh prayed before the Lord, saying, What shall I do with this people? Yet a little, and they will stone me!
Targum (Pseudo-Jonathan)	And Mosheh prayed before the Lord, saying What shall I do for this people? Yet a very little, and they will stone me.
Revised Douay-Rheims	And Moses cried to the Lord, saying: What shall I do to this people? Yet a little more and they will stone me.
Aramaic ESV of Peshitta	Mosha cried to Mar-Yah, saying, "What shall I do with these people? They are almost ready to stone me."
Peshitta (Syriac)	And Moses prayed to the LORD, saying. What shall I do with this people? They were almost ready to stone me.
Updated Brenton (Greek)	And Moses cried to the Lord, saying, What shall I do to this people? yet a little while and they will stone me.

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	And Moses, crying out to the Lord, said, What am I to do to this people? they are almost ready to put me to death by stoning.
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Easy English	Then Moses shouted aloud to the LORD. 'What shall I do with these people? They will throw stones at me soon. Then they will throw them until I am dead.'
Easy-to-Read Version—2006	.
Good News Bible (TEV)	Moses prayed earnestly to the Lord and said, "What can I do with these people? They are almost ready to stone me."
<i>The Message</i>	Moses cried out in prayer to GOD, "What can I do with these people? Any minute now they'll kill me!"
NIRV	Then Moses cried out to the Lord. He said, "What am I going to do with these people? They are almost ready to kill me by throwing stones at me."

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Then Moses prayed to the LORD, "What am I going to do with these people? They are about to stone me to death!"
The Living Bible	Then Moses pleaded with Jehovah. "What shall I do? For they are almost ready to stone me."
New Berkeley Version	.
New Life Version	So Moses called to the Lord, saying, "What should I do with these people? They are almost ready to throw stones at me."
New Living Translation	.
Unlocked Dynamic Bible	So Moses prayed to Yahweh. He said, "How shall I deal with these people? They are almost ready to kill me by throwing stones at me!"

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	So Moses cried out to the LORD, "What should I do with this people? They are getting ready to stone me."
New Advent (Knox) Bible	Moses had recourse to the Lord; What can be done with them? he asked. A little more of this, and they will begin stoning me.
Translation for Translators	So Moses/I prayed earnestly to Yahweh. He/I said, "◀How shall I deal with these people?/I do not know how to deal with these people!▶ [RHQ] They are almost ready to <i>kill me by throwing</i> stones at me!"

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses cried out to the LORD, saying, "What can I do for these people? If this goes on much longer, they'll stone me!"
Ferrar-Fenton Bible	.
HCSB	Then Moses cried out to the Lord, "What should I do with these people? In a little while they will stone me!"
Wikipedia Bible Project	And Moses shouted to Yahweh saying "What will I do for these people? In a little bit they will stone me."

### Catholic Bibles (those having the imprimatur):

New Jerusalem Bible	Moses appealed to Yahweh for help. 'How am I to deal with this people?' he said. 'Any moment now they will stone me!'
Revised English Bible—1989	Moses appealed to the LORD, "What shall I do with these people? In a moment they will be stoning me."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe cried out to <i>ADONAI</i> , "What am I to do with these people? They're ready to stone me!"
Kaplan Translation	Moses cried out to God. 'What shall I do for this people?' he said. 'Before long they will stone me!'

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES CRIED TO JESUS, SAYING, "WHAT SHALL I DO TO THIS PEOPLE? YET A LITTLE WHILE AND THEY WILL STONE ME!"
Awful Scroll Bible	Moses was to cry out to Jehovah, to the intent: Was I to effect to your people? - Shortly they are to have stoned me!
Concordant Literal Version	So Moses cried to Yahweh, saying: What shall I do for this people? A little further and they will stone me.
exeGeses companion Bible	And Mosheh crys to Yah Veh, saying, What work I to this people? In a little they stone me.
Orthodox Jewish Bible	And Moshe cried unto Hashem, saying, What shall I do with this people? They are almost ready to stone me.
Rotherham's <i>Emphasized B.</i>	And Moses made outcry unto Yahweh saying, What am I to do, with this people? Yet a little, and they will stone me.

### Expanded/Embellished Bibles:

The Expanded Bible	.
Kretzmann's Commentary	And Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me. They held Moses responsible for the impending ruin, and assumed such an ugly attitude as to cause Moses to fear the worst.
Syndein/Thieme	{SuperGrace Response - Say Nothing to People - Go to the Jehovah/God in Prayer} And Moses prayed to the Jehovah/God, saying, "What shall I do with this people? They are almost ready to stone {kill} me."
The Voice	Moses <i>had had enough of their complaints</i> , so he cried out to the Eternal One. <b>Moses:</b> What am I supposed to do with these people <i>and their relentless complaining</i> ? They are on the verge of stoning me.

### Bible Translations with an Excess of Footnotes:

The Complete Tanach	Moses cried out to the Lord, saying, What shall I do for this people? Just a little longer and they will stone me!
NET Bible®	<p><b>Just a little longer:</b> If I wait just a little longer, they will stone me.</p> <p>Then Moses cried out to the Lord, "What will I do with<sup>14</sup> this people? – a little more<sup>15</sup> and they will stone me!"<sup>16</sup></p> <p><sup>14</sup>tn The preposition lamed (ל) is here specification, meaning "with respect to" (see R. J. Williams, <i>Hebrew Syntax</i>, 49, §273).</p> <p><sup>15</sup>tn Or "they are almost ready to stone me."</p> <p><sup>16</sup>tn The perfect tense with the vav (ו) consecutive almost develops an independent force; this is true in sentences where it follows an expression of time, as here (see GKC 334 §112.x).</p>

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " <b>Mosheh</b> <sup>Plucked outn</sup> cried out to " <b>YHWH</b> <sup>He isn</sup> saying, what will I do (for) this people, <in a moment> they will stone me,...
World English Bible	Moses cried to Yahweh, saying, "What shall I do with these people? They are almost ready to stone me."

Young's Updated LT

And Moses cries to Jehovah, saying, "What do I to this people? yet a little, and they have stoned me."

**The gist of this passage:** Moses goes to God, worried that the people are on the verge of stoning him

Exodus 17:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâ'âq (צַעַק) [pronounced tsaw-GAHK]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6817 BDB #858
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Moses cried out to God,...

About all that we can discern about the communication between God and Moses is, this does not appear to resemble a dream. Moses is clearly upset by the accusation and the anger of the people, so he goes directly to God and calls out to Him.

We are not directly informed as to where Moses goes or how he makes contact with God. I believe that there is a pre-Tabernacle tent that is outside the camp and that this is where Moses goes. No one except Joshua ever goes with him. It is in this tent where Moses appeals to God (see Exodus 33:7–8).

Exodus 17:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55



## Exodus 17:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
Literally, this is <i>to with, for with</i> ; BDB meanings: <i>together with, in spite of, notwithstanding</i> .			
ʿam (עַם) [pronounced ġahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

**Translation:** ...saying, "What can I do with this people?"

Moses asks God, "What can I do for these people? What can I do with them?" Moses saw himself being backed into a corner by them. When these people complain, bear in mind, some of them are angry specifically with Moses and Aaron. Not only are they bringing their complaints to air in public, but these Israelites have the potential to go further than making simple complaints. There are some men who are considering replacing Moses as the leader of the Israelites. Some may be willing to stone Moses to death so that he can be easily replaced.

This is only the beginning of frustration for Moses with this people. At this point, we are only a few months out of Egypt. Moses has no idea, at this point in time, just how recalcitrant the Israelites are.

## Exodus 17:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿôwd (וַעַד) [pronounced ġohd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
m <sup>e</sup> câṭ (מְעַט) [pronounced m <sup>e</sup> -ĠAHT]	<i>a little, fewness, few (–er, –est); small [matter, thing] almost; soon, shortly</i>	masculine singular noun; often used as an adverb or a comparative	Strong's #4592 BDB #589

## Exodus 17:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâqal (סָקַל) [pronounced saw-KAHL]	<i>to throw stones, to stone, to overwhelm with stones; possibly to heap stones on the dead [as a disgrace]</i>	3 <sup>rd</sup> person plural, Qal perfect with the 1 <sup>st</sup> person singular suffix	Strong's #5619 BDB #709

**Translation:** Yet a little [time], and they will stone me [to death].”

“They are about to stone me to death,” Moses tells God.

*Stone* is in the Qal perfect; the perfect tense means that it is looked upon as a completed action or the action is looked upon as a whole, even though it has not occurred yet. The possible event of *stoning* would not occur several times nor would it be a prolonged process where they would stone Moses, catch a bite to eat, and then go back and stone him some more. It would occur one time and then it would be over. That is the meaning of the perfect tense.

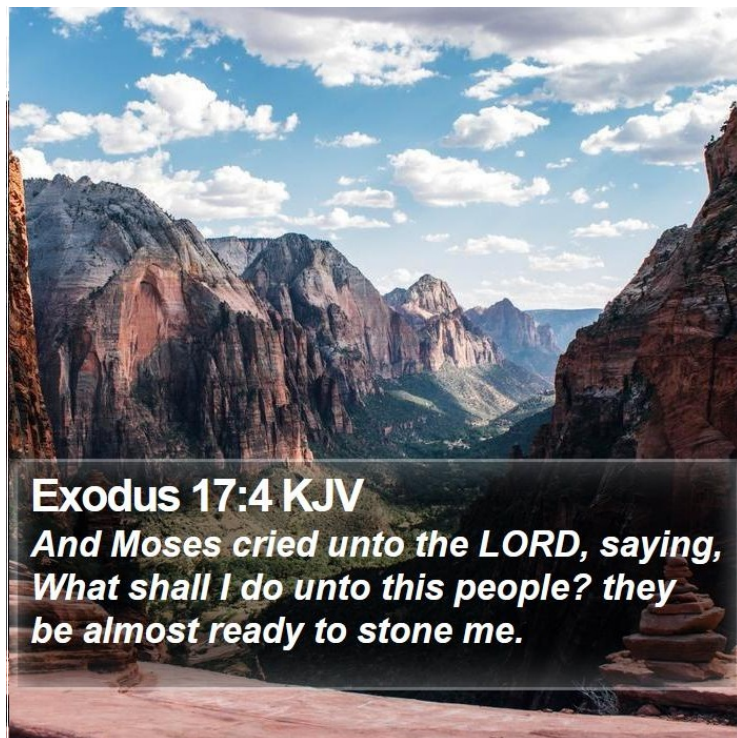
Moses is going to God with a legitimate concern. He is not doubting God, he is not asking for another job, he is not asking Aaron to take over any more. He is simply asking for guidance and expressing his concern.

Exodus 17:4 Moses then cried out to God, saying, “What can I do with this people? Yet a little [time], and they will stone me [to death].” (Kukis mostly literal translation)

Moses has not recorded everything said between the Israelites and himself. Either some of them threatened to stone him to death or that implication was clearly made.

**Exodus 17:4 (KJV)** (a graphic); from [Scripture Images](#); accessed May 3, 2023.

Exodus 17:4 Because of this great hostility, Moses alled out to God in desperationc, saying, “What can I do for or with this people? It won’t be long before they stone me to death.” (Kukis paraphrase)



And so says Y<sup>e</sup>howah unto Moses, “Pass to faces of the people and take with you from elders of Israel and your staff which you struck with him the River take in your hand and go. Behold Me standing to your faces there upon the rock in Horeb. And you have struck against the rock and has come out from him waters. And have drunk the people.” And so did thus Moses to eyes of elders of Israel.

Exodus  
17:5–6

Y<sup>e</sup>howah said to Moses, “Pass before the people and take with you some of the elders of Israel. Also take in your hand your staff [with] which you struck the [Nile] River and go. You will see Me [lit., *Behold Me*] standing before you there on the rock in Horeb. You will strike the rock and waters will come out from it. The people will then drink [from these waters]. So Moses did this before the eyes of the elders of Israel.

Jehovah said to Moses, “Pass before the people and take some of the elders of Israel with you. You will also grab your staff, the staff that you struck the Nile River with. Then you will see Me standing before you upon the rock in Horeb. You will strike that rock, as if you are striking Me, and out from it will come a rushing river of waters. The people may then drink from these waters.” So Moses did this before the elders of Israel.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto Moses, “Pass to faces of the people and take with you from elders of Israel and your staff which you struck with him the River take in your hand and go. Behold Me standing to your faces there upon the rock in Horeb. And you have struck against the rock and has come out from him waters. And have drunk the people.” And so did thus Moses to eyes of elders of Israel.
Dead Sea Scrolls Targum (Onkelos)	. And the Lord said to Mosheh, Pass over before the people, and take with thee of the elders of Israel, and thy rod wherewith thou didst smite the river take in thy hand, and go. Behold, I will stand before thee there, upon the rock in Horeb, and thou shalt smite the rock, and water shall come out of it, that the people may drink. And Mosheh did so in the eyes of the elders of Israel.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Pass over before the people, and take with thee some of the elders of Israel, and the rod with which thou didst smite the river take in thy hand, and go from the face of their murmuring. Behold, I will stand before thee there, on the spot where thou sawest the impress of the foot on Horeb; and thou shalt smite the rock with thy rod, and therefrom shall come forth waters for drinking, and the people shall drink. And Mosheh did so before the elders of Israel.
Revised Douay-Rheims	And the Lord said to Moses: God before the people, and take with you of the ancients of Israel: and take in your hand the rod wherewith you did strike the river, and go. Behold I will stand there before you, upon the rock Horeb: and you shall strike the rock, and water shall come out of it that the people may drink. Moses did so before the ancients of Israel.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Walk on before the people, and take the elders of Yisrael with you, and take the rod in your hand with which you struck the Nile, and go. Behold, I will stand before you there on the rock in Horeb. You shall strike the rock, and water will come out of it, that the people may drink." Mosha did so in the sight of the elders of Yisrael.
Peshitta (Syriac)	And the LORD said to Moses. Go on before the people and take with you some of the elders of Israel; and your staff with which you smote the river, take it in your hand and go. Behold, I will stand before you there on the flinty rock at Horeb, and you shall strike the flinty rock, and there shall gush water out of it, that the people may drink. And Moses did so in the sight of the elders of Israe.

Updated Brenton (Greek) And the Lord said to Moses, Go before this people, and take to thyself of the elders of the people; and the rod with which thou smotest the river, take in thine hand, and thou shalt go. Behold, I stand there before thou come, on the rock in Choreb, and thou shalt smite the rock, and water shall come out from it, and the people shall drink. And Moses did so before the sons of Israel.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Go on before the people, and take some of the chiefs of Israel with you, and take in your hand the rod which was stretched out over the Nile, and go. See, I will take my place before you on the rock in Horeb; and when you give the rock a blow, water will come out of it, and the people will have drink. And Moses did so before the eyes of the chiefs of Israel.
Easy English	The LORD said to Moses: 'Walk in front of the people. Bring some of the leaders of the Israelites with you. Take your stick in your hand, the stick with which you hit the River Nile. Go! I will stand there, in front of you, by the rock at Horeb. Hit the rock, and water will come out of it. Then the people can drink.' So Moses did this, while the leaders of the Israelites watched him.
Easy-to-Read Version—2006	The LORD said to Moses, "Go before the Israelites. Take some of the elders of the people with you. Carry your walking stick with you. This is the stick that you used when you hit the Nile River. I will stand before you on a rock at Horeb. [Another name for Mount Sinai] Hit that rock with the walking stick and water will come out of it. Then the people can drink." Moses did these things and the elders of Israel saw it.
<i>The Message</i> Names of God Bible	. <b>Yahweh</b> answered Moses, "Bring some of the leaders of Israel with you, and go to where the people can see you. Take the staff you used to strike the Nile River. I'll be standing in front of you there by a rock at Mount Horeb. Strike the rock, and water will come out of it for the people to drink." Moses did this while the leaders of Israel watched him.
NIRV	The LORD answered Moses. "Go out in front of the people. Take some of the elders of Israel along with you. Take in your hand the walking stick you used when you struck the Nile River. Go. I will stand there in front of you by the rock at Mount Horeb. Hit the rock. Then water will come out of it for the people to drink." So Moses hit the rock while the elders of Israel watched.

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The LORD answered, "Take some of the leaders with you and go ahead of the rest of the people. Also take along the walking stick you used to strike the Nile River, and when you get to the rock at Mount Sinai, I will be there with you. Strike the rock with the stick, and water will pour out for the people to drink." Moses did this while the leaders watched.
The Living Bible	Then Jehovah said to Moses, "Take the elders of Israel with you and lead the people out to Mount Horeb. I will meet you there at the rock. Strike it with your rod [ <i>Strike it with your rod</i> , implied.]—the same one you struck the Nile with—and water will come pouring out, enough for everyone!" Moses did as he was told, and the water gushed out!
New Berkeley Version New Life Version	. The Lord said to Moses, "Pass in front of the people and take some of the leaders of Israel with you. Take the special stick in your hand with which you hit the Nile, and go. See, I will stand before you there on the rock at Horeb. When you hit the



New Living Translation	rock, water will come out of it and the people will drink.” And Moses did so, with the leaders of Israel watching.
Unlocked Dynamic Bible	The LORD said to Moses, “Walk out in front of the people. Take your staff, the one you used when you struck the water of the Nile, and call some of the elders of Israel to join you. I will stand before you on the rock at Mount Sinai. [Hebrew <i>Horeb</i> , another name for Sinai.] Strike the rock, and water will come gushing out. Then the people will be able to drink.” So Moses struck the rock as he was told, and water gushed out as the elders looked on.
	Yahweh said to Moses, “Lead the people and walk in front of them. Take some of the elders of the Israelite people with you. Carry in your hand the staff you used to strike the Nile River. Listen to me! I will stand in front of you on top of a large rock at the foot of Mount Sinai. Strike the rock with your stick. When you do that, water for the people to drink will flow out of the rock.” Moses did what God had said, and the elders were there with him when the water flowed out of the rock.

### Partially literal and partially paraphrased translations:

American English Bible	And Jehovah replied to Moses: 'Go before the people and bring along some of their elders. Then take the walking stick with which you slapped the [Nile] River, into your hands and go to the rock in the dry place (Horeb) where {Look!} I'll be standing before you; [then you must] strike the rock and water will pour out of it, so the people will [have something to] drink.'
Beck's American Translation	Well thereafter, Moses did this in front of the sons of IsraEl.
Common English Bible	The LORD said to Moses, “Go on ahead of the people, and take some of Israel’s elders with you. Take in your hand the shepherd’s rod that you used to strike the Nile River, and go. I’ll be standing there in front of you on the rock at Horeb. Hit the rock. Water will come out of it, and the people will be able to drink.” Moses did so while Israel’s elders watched.
New Advent (Knox) Bible	So the Lord bade Moses march out at the head of the people, taking some of the elders of Israel with him; and as he went, he was to carry in his hand the staff which he had used to smite the river. I will meet thee, he said, at the rock of Horeb; thou hast but to smite that rock, and water will flow out of it, to give the people drink. A portion of v. 6 is placed with the next passage for context.
Translation for Translators	Yahweh replied to Moses/me, “Take some of the elders/leaders of the Israeli people with you and tell the rest of the people to follow you <i>to Sinai Mountain</i> . Take along the stick with which you struck the Nile <i>River</i> . Listen carefully: I will stand in front of you on top of a large rock at the foot of the mountain. Strike the rock with your stick. <i>When you do that</i> , water for the people to drink will flow out of the rock.” <i>When they/we arrived at the mountain</i> , Moses/I did that while the Israeli elders were watching, <i>and water flowed from the rock</i> .

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The LORD told Moses, "Pass in front of the people, and take with you some of the old men of Israel. And take your rod, the one you struck the Nile with, in your hand, and go. And listen carefully: I will stand in front of you on the rock in Horeb. You are to strike the rock, and water will come out of it, so that the people will have something to drink." Moses did this in front of the old men of Israel.
Ferrar-Fenton Bible	But the EVER-LIVING answered Moses; “Pass along before the face of the People and take with you the Magistrates of Israel. Take also in your hand the rod with which you struck the river, and march. I will stand before your face there at the Rock

in the Waste, and you shall strike upon the rock, and water shall come out from it, and quench the people.”

And Moses did so in sight of the nobles of Israel,...

Wikipedia Bible Project

And Yahweh said to Moses: "Pass before the people, and take with you of the elders of Israel, and your staff with which you hit the Nile take in your hands, and you'll go. And here I am standing before you on the stone in Chorev (Horeb), and you'll strike the stone and out of it will come water, and the people will drink." And Moses did so in the sight of the elders of Israel.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible

And Jehovah said to Moses, Cross over before the face of the people, and take with you of the elders of Israel; and take your rod in your hand, with which you struck the river, and walk. Behold, I will stand before your face there upon the strong rock in Horeb, and you shall strike the strong rock, and there shall come out of it water, and the people shall drink; and Moses did so in the eyes of the elders of Israel.

New Jerusalem Bible

Yahweh then said to Moses, 'Go on ahead of the people, taking some of the elders of Israel with you; in your hand take the staff with which you struck the River, and go. I shall be waiting for you there on the rock (at Horeb). Strike the rock, and water will come out for the people to drink.' This was what Moses did, with the elders of Israel looking on.

Revised English Bible—1989

The LORD answered, "Go forward ahead of the people; take with you some of the elders of Israel and bring along the staff with which you struck the Nile. Go, you will find me waiting for you there, by a rock in Horeb. Strike the rock; water will pour out of it for the people to drink." Moses did this in the sight of the elders of Israel.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

ADONAI answered Moshe, "Go on ahead of the people, and bring with you the leaders of Isra'el. Take your staff in your hand, the one you used to strike the river; and go. I will stand in front of you there on the rock in Horev. You are to strike the rock, and water will come out of it, so the people can drink." Moshe did this in the sight of the leaders of Isra'el.

*The Scriptures* 1998

And יהוה said to Mosheh, "Pass over before the people, and take with you some of the elders of Yisra'el. And take in your hand your rod with which you smote the river, and go.

"See, I am standing before you there on the rock in Ḥorēb?. And you shall smite the rock, and water shall come out of it, and the people shall drink." And Mosheh did so before the eyes of the elders of Yisra'el.

Tree of Life Version

ADONAI said to Moses, "Walk before the people, and take of the elders of Israel with you, along with your staff with which you struck the river. Take it in your hand and go. Behold, I will stand before you, there upon the rock in Horeb. You are to strike the rock, and water will come out of it so that the people can drink." Then Moses did just so in the eyes of the elders of Israel.

### Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SAID TO MOSES, "GO BEFORE THIS PEOPLE, AND TAKE TO YOURSELF OF THE ELDERS OF THE PEOPLE; AND THE STAFF WITH WHICH YOU SMOTE THE RIVER, TAKE IN YOUR HAND, AND YOU SHALL GO. BEHOLD, I STAND THERE BEFORE YOU COME, ON THE ROCK IN HOREB, AND YOU SHALL SMITE THE ROCK, AND WATER SHALL COME OUT FROM IT, AND THE PEOPLE SHALL DRINK." AND MOSES DID SO BEFORE THE SONS OF ISRAEL.



Awful Scroll Bible	Jehovah was to say to Moses: Be passing over turned before the people, even be taking the elders of Isra-el. With your staff you is to have struck the river, be taking it in your hand, and you is to have gone. You is to be standing turned towards the rock in Horeb, you is to have struck the rock, even is there to have come out water that the people are to have drank. Moses was to effect it in the eyes of the elders of Isra-el.
Concordant Literal Version exeGesés companion Bible	. And Yah Veh says to Mosheh, Pass on at the face of the people and take some of the elders of Yisra El with you and take the rod with which you smote the river in your hand and go. Behold, I stand at your face there on the rock in Horeb: and you smite the rock and water comes out and the people drink. And Mosheh works thus in the eyes of the elders of Yisra El:...
Orthodox Jewish Bible	And Hashem said unto Moshe, Go on ahead of HaAm, and take with thee Ziknei Yisroel; and thy matteh (staff) wherewith thou struck the Nile, take in thine yad, and go. Hineni, I will stand before thee there upon the tzur in Chorev; thou shalt strike the tzur, and there shall come mayim out of it, that HaAm may drink. Moshe did so in the sight of the Ziknei Yisroel.
Rotherham's <i>Emphasized B.</i> Third Millennium Bible	. And the LORD said unto Moses, "Go on before the people, and take with thee of the elders of Israel; and thy rod with which thou smotest the river, take in thine hand and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock and there shall come water out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand the staff with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb [Horeb may refer to the mountain range of which Sinai is an individual mountain.]; there you shall strike the rock, and water will come out of it, so that the people may [have something to] drink." And Moses did so in the sight of the elders of Israel.
The Expanded Bible	The LORD said to Moses, "Go ahead of the people, and take some of the elders of Israel with you. Carry with you the ·walking stick [staff] that you used to strike the Nile River [14:21]. Now go! I will stand in front of you on a rock at ·Mount Sinai [ <sup>L</sup> Horeb; <sup>C</sup> another name for Sinai; 3:1]. ·Hit [Strike] that rock with the ·stick [staff], and water will come out of it so that the people can drink." Moses did these things as the elders of Israel watched.
Kretzmann's Commentary	And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, the shepherd's staff which was his symbol of authority, take in thine hand and go. The solemn departure of Moses and the elders from the camp was to draw the attention of the entire army to their actions. Behold, I will stand before thee there upon the rock in Horeb, whose foot-hills extended down to the neighborhood of the camp; and thou shalt smite the rock, and there shall come water out of it that the people may drink. God assured Moses of His presence and definitely promised him a miracle. And Moses

Syndein/Thieme

did so in the sight of the elders of Israel. They were witnesses to the miracle and could testify before the people as to the manner in which water had been produced. {The First Meribah (Analogous to the 1st Advent of Christ)}

And the Jehovah/God said unto Moses, "Get out in front of the people, and take with you the elders of Israel {the deacons of the day} . . . and your rod {represents divine power in human hands} with you . . . strike the river . . . take in your hand, and go."

"Behold, I will stand before you there upon the sharp jagged rock {tsuwr} in Horeb. And you will strike the 'sharp jagged rock' {tsuwr}, and there shall come water out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.

{Note: Tsuwr is the Hebrew word for a sharp jagged rock. The situation here is different from the second Meribah when the 'rock' then represents Jesus Christ and Moses was to SPEAK to the rock NOT to strike the rock at that time (Numbers 20:8). They wanted to STONE Moses with sharp jagged rocks so 'Elohiym/Godhead told Moses for him to go strike a sharp jagged rock - which represents judgement - Christ, the Rock, Who was judged for us!}.

The Voice

**Eternal One** (to Moses): *Here's what I want you to do: go on ahead of the people and take some of the elders of Israel with you. Also, be sure to bring your shepherd's staff—the one with which you struck the Nile. I will be there when you arrive standing at the rock of Horeb. I want you to strike the rock with your staff; and when you do, water will flow out of it so that everyone will have enough to drink. The elders of Israel accompanied Moses and watched as he did what the Eternal directed.*

### Bible Translations with an Excess of Footnotes:

The Complete Tanach

And the Lord said to Moses, Pass before the people and take with you [some] of the elders of Israel, and take into your hand your staff, with which you struck the Nile, and go.

**Pass before the people:** And see whether they stone you. Why have you slandered My children?-[from Tanchuma Beshallach 22]

**and take with you [some] of the elders of Israel:** for testimony, so that they shall witness that through you the water comes out of the rock, and they [the Israelites] will not say that there were water fountains there from days of yore. — [from Mechilta]

**your staff, with which you struck the Nile:** Why must Scripture state "with which you struck the Nile"? [To point out what] the Israelites were saying about the staff, [namely] that it was ready only for retribution. With it, Pharaoh and the Egyptians were smitten with many plagues, both in Egypt and by the sea. Therefore, it is stated: "with which you struck the Nile." Now they will see that it [the staff] is ready for good as well. — [from Mechilta, Exod. Rabbah 26:2]

Behold, I shall stand there before you on the rock in Horeb, and you shall strike the rock, and water will come out of it, and the people will drink Moses did so before the eyes of the elders of Israel.

**and you shall strike the rock:** Heb. רוצבֿתִּיקָהוּ. It does not say רוצבֿה־לֵעַ, upon the rock, but רוצבֿ, [lit., into the rock]. From here [we deduce] that the staff was of a hard substance called sapphire, and the rock was split by it. — [from Mechilta]

Kaplan Translation

God said to Moses, 'March in front of the people along with the elders of Israel. Take in your hand the staff with which you struck the Nile, and go. I will stand before you there on the rock at Horeb. You must strike the rock, and water will

come out of it for the people to drink.' Moses did this in the presence of the elders of Israel.

### **March in front...**

(Rashi; Sforino). Or, 'go ahead of the people' (Ramban; see Genesis 18:5, 32:17, 33:3).

### **Horeb**

See Exodus 3:1. Apparently, Horeb was in the Horeb section. This was apparently a large boulder sitting in the desert, that was known in later times (cf. Josephus 3:1:7).

NET Bible®

The Lord said to Moses, "Go over before the people;<sup>17</sup> take with you some of the elders of Israel and take in your hand your staff with which you struck the Nile and go. I will be standing<sup>18</sup> before you there on<sup>19</sup> the rock in Horeb, and you will strike<sup>20</sup> the rock, and water will come out of it so that the people may drink."<sup>21</sup> And Moses did so in plain view<sup>22</sup> of the elders of Israel.

<sup>17tn</sup> "Pass over before" indicates that Moses is the leader who goes first, and the people follow him. In other words, יִלְפֶּנּוּ (lifney) indicates time and not place here (B. Jacob, Exodus, 477-78).

<sup>18tn</sup> The construction uses יִהְיֶה (hinni 'omed) to express the futur instant or imminent future of the verb: "I am going to be standing."

<sup>sn</sup> The reader has many questions when studying this passage – why water from a rock, why Horeb, why strike the rock when later only speak to it, why recall the Nile miracles, etc. B. Jacob (Exodus, 479-80) says that all these are answered when it is recalled that they were putting God to the test. So water from the rock, the most impossible thing, cleared up the question of his power. Doing it at Horeb was significant because there Moses was called and told he would bring them to this place. Since they had doubted God was in their midst, he would not do this miracle in the camp, but would have Moses lead the elders out to Horeb. If people doubt God is in their midst, then he will choose not to be in their midst. And striking the rock recalled striking the Nile; there it brought death to Egypt, but here it brought life to Israel. There could be little further doubting that God was with them and able to provide for them.

<sup>19tn</sup> Or "by" (NIV, NLT).

<sup>20tn</sup> The form is a Hiphil perfect with the vav (ו) consecutive; it follows the future nuance of the participle and so is equivalent to an imperfect tense nuance of instruction.

<sup>21tn</sup> These two verbs are also perfect tenses with vav (ו) consecutive: "and [water] will go out...and [the people] will drink." But the second verb is clearly the intent or the result of the water gushing from the rock, and so it may be subordinated.

<sup>sn</sup> The presence of Yahweh at this rock enabled Paul to develop a midrashic lesson, an analogical application: Christ was present with Israel to provide water for them in the wilderness. So this was a Christophany. But Paul takes it a step further to equate the rock with Christ, for just as it was struck to produce water, so Christ would be struck to produce rivers of living water. The provision of bread to eat and water to drink provided for Paul a ready analogy to the provisions of Christ in the gospel (1 Cor 10:4).

<sup>22tn</sup> Heb "in the eyes of."

### **Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...and "YHWH <sup>He is</sup> said to "Mosheh <sup>Plucked out</sup>, cross over <in front of> the people and take (with) you from the bearded ones of "Yisra'el <sup>He turns El aside</sup>, and your branch, which you hit the stream (with), take it in your hand and you will walk, (here), I am standing <in front of> you, there upon the boulder in "Hhorev <sup>Parching heat</sup>, and you will hit the boulder and waters will go out from him, and the people will gulp, and "Mosheh <sup>Plucked out</sup> did so to the eyes of the bearded ones of "Yisra'el <sup>He turns El aside</sup>, ...

Charles Thompson OT

Upon which the Lord said to Moses, Go on at the head of the people, and take thee some of the elders of the people, and take in thy hand the staff with which thou didst smite the river. And thou shalt go to the place where I before caused thee to stand

Modern English Version	on the rock at Choreb; and thou shalt smite the rock, and water will gush out that the people may drink. A portion of v. 6 is placed with the next passage for context. The LORD said to Moses, "Pass over before the people, and take with you some of the elders of Israel. And take in your hand your rod with which you struck the Nile, and go. Indeed, I will stand before you there on the rock in Horeb, and you shall strike the rock, and there water shall come out of it, so that the people may drink." Then Moses did so in the sight of the elders of Israel.
Modern Literal Version	And Jehovah said to Moses, Pass on before the people and take with you from the elders of Israel and your rod, with which you killed* the river, take in your hand and go. Behold, I will stand before you there upon the rock in Horeb and you will kill* the rock and there will come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. I do not know what the asterisks means. I have emailed them for clarification. After some searching, I found this: <i>* Asterisks are used for denoting words listed in the 'Definitions' section below. These are for the few instances where the English translation does not lend itself to a satisfactory meaning of the underlying Greek word. In addition to this, we use an asterisk to denote the difference between one English word that is being used for two different Greek words (for example, see Age* below.) This substantially aids word studies and concordance look ups.</i> <sup>8</sup> This passage comes from the Hebrew. I think there is some consideration given to the verb, which is very strongly translated.
Young's Updated LT	And Jehovah says unto Moses, "Pass over before the people, and take with you of the elders of Israel, and your rod with which you have smitten the River take in your hand, and you have gone: Lo, I am standing before you there on the rock in Horeb, and you have smitten on the rock, and waters have come out from it, and the people have drunk." And Moses does so before the eyes of the elders of Israel,...

**The gist of this passage:** God tells Moses to pass before the people and to take the elders to a rock (apparently, a massive rock). Moses is to strike the rock with his staff, and water will gush out. Moses does this.

5-6

Exodus 17:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

<sup>8</sup> From <http://www.modernliteralversion.org/bibles/MLV/preface.htm> accessed May 16, 2019.

## Exodus 17:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

**Translation:** Y<sup>e</sup>howah said to Moses,...

God answers Moses; and it appears that this answer is immediate. So, in some way, Moses is able to communicate directly with God. It appears that he actually hears the voice of God (we do not hear God's voice today).

## Exodus 17:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾābar (אַבַּר) [pronounced ǵaw <sup>b</sup> -VAHR]	pass over, pass through, pass on, pass, go over [beyond], cross, cross over; go away, depart; violate [a law]	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #5674 BDB #716
lāmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לפָּנֶיךָ) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
ʾam (אֶם) [pronounced ǵahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** ...“Pass before the people...

Jesus tells Moses, “You are going to walk before the people.” Moses is God's commissioned man on earth, and the people have to see him, so he is told to pass before them.

Since Moses is going to respond to their complaints, what he does must be very public. He does not simply grab a few leaders and head for the rock, but he walks before the people first.

All of this would make a great deal of sense if there was a tent where Moses went to talk with God. He would emerge from the tent, the people would be aware that he has spoken with God, and then He was going to act (more accurately, God was going to act through Moses).



## Exodus 17:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3947 BDB #542
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #854 BDB #85
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zêqênîym (זִקְנֵימֶיךָ) [pronounced <i>zê-kay-NEEM</i> ]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct	Strong's #2205 BDB #278
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** ...and take with you some of the elders of Israel.

Moses is also to have some of the elders with him. So, interestingly enough, not everyone is going to observe just what Moses does or just what happens. The people are going to see the results of what Moses does and participate in that.

Given the sign/miracle which will occur, Moses is going to take some witnesses along with him. Now these elders have closer ties to the people than they do to Moses. On at least one occasion, they turned against Moses, when Pharaoh responded to the initial meeting by putting more work upon the Hebrew slaves.

Why exactly does Moses not take most of Israel to watch what will happen? Well, there is a reason for that.

#### A brief review of Exodus 17:1–5c:

(I may want to recheck the translation; could it have been the ESV?)

Exodus 17:1–2a *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." (NKJV)*

Israel continues to move forward, but as they move deeper into the uninhabited regions of the Sinai desert, they find themselves without water. Therefore, they complained to Moses, as if he is able to provide them with water. He is in the exact same position that they are in.



Exodus 17:2b **So Moses said to them, “Why do you contend with me? Why do you tempt the Lord?”** (NKJV)

Moses pushes back against them, telling them that their problem is not with him; and their attitude and approach opens them up to divine discipline.

Exodus 17:3 **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?”** (NKJV)

The people do not get what Moses is saying, and then specifically accuse him of forcing them to go out in the desert, where he will kill them and their livestock with thirst.

Exodus 17:4 **So Moses cried out to the Lord, saying, “What shall I do with this people? They are almost ready to stone me!”** (NKJV)

Moses leaves and communes directly with God, telling Him that Moses’ life is in danger with these complainers.

Exodus 17:5a-c **And the Lord said to Moses, “Go on before the people, and take with you some of the elders of Israel.** (NKJV)

God wants Moses to take some of the elders of Israel and they are all going to go on a field trip.

### Exodus 17:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4294 BDB #641
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong #5221 BDB #645
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
y <sup>e</sup> ôr (יְאֹר) [pronounced y <sup>e</sup> ohr]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

## Exodus 17:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3947 BDB #542
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388

**Translation:** Also take in your hand your staff [with] which you struck the [Nile] River...

Moses will carry his staff with him; the staff which he used to strike the Nile River.

God makes a reference to *your staff* here; but I do not think that this refers to Moses' actual ownership of the staff. From the very beginning, it is Aaron's staff which is case down and turns into a serpent (Exodus 17:9); and Aaron's staff which strikes the waters of the Nile and turns them to blood (Exodus 17:15–18).

One simple solution is, this was originally Moses' staff; and when Moses told God, "I cannot speak to Pharaoh; I am uncircumcised of lips"), God said, "Okay then, Aaron is going to speak on your behalf; hand him your staff." By this time in the narrative, Moses has taken the lead in all things, which would have gained him the staff back. However, we do not have a verse where God says, "Hand Aaron your staff." This is the simplest and most elegant solution. Recall that it was originally Moses' staff which turned into a serpent before him (Exodus 4:2–5); but later, it is clearly Aaron's (Exodus 17:9, 10, 15). About the only thing which is uncertain is, *who does the sign with the staff in front of the Hebrew elders?* That appears to be Aaron, but it is somewhat unclear (Exodus 4:30).

So, if both Moses and Aaron have separate staffs, and sometimes Moses' is used and sometimes Aaron's is used, then much of what happens is unclear (and the words *your staff* is also not defining specific ownership). Again, the simple solution is, when Moses said, "I cannot do this in front of Pharaoh," then God said, "Okay, your brother Aaron will do the speaking," (Exodus 4:14–17) and then He added, "he will need to borrow your staff." (Words not recorded in Scripture) Exodus 4:17 implies that the signs would be done with Moses' staff: [God is speaking to Moses] "And take in your hand this staff, with which you shall do the signs."

I realize that this is a pretty minor detail, but it is a good idea to deal with those, because most Christians will be faced, at some point in their life, with a recitation of the *contradictions in the Bible*.

**Tangent:** As an aside, when dealing with someone who talks about all of the contradictions in the Bible, this is not someone who has deeply studied that Bible and has *discovered* all of these contradictions one-by-one by themselves. This is someone who googled *contradictions in the Bible* and perhaps skimmed through a few websites. The work involved at one time to assemble together a set of so-called contradictions would have been considerable. Today, it is a matter of searching the web, then copying and pasting. It seems that most of the time, they find a meme and post that meme—and that meme somehow represents their knowledge of Scripture. Many times, that meme represents "knowledge" that they did not have the day before yesterday.

**Tangent:** Such websites devoted to Bible contradictions rarely allow comments or explanations. Now and again, one of these sites might allow one to comment freely until the time that he answers two or three of their

*contradictions*. At that point, a person may find himself barred from comments (this is an experience which I have had personally).

**Tangent:** A doctrinal believer ought to collect these so-called *contradictions* and post them, allowing people to post explanations for them.

Back to the narrative:

Exodus 17:5d *Also take in your hand your rod with which you struck the river,...* (NKJV)

Moses will follow God's directions to the letter. God tells him what to do and here, he does exactly that. Moses was therefor oriented to God's plan.

The rod that Moses took into his hand both cleared a path in the water for the Israelites to walk through and brought judgement down upon the Egyptians which resulted in their deaths (Exodus 14:27).

Exodus 17:5e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak <sup>e</sup> (הלך) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>go, come, depart, walk; advance</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229

**Translation:** ...and go.

Moses is going to go somewhere, which appears to be to a specific rock in the Horeb mountain range.

Exodus 17:5 Y<sup>e</sup>howah said to Moses, "Pass before the people and take with you some of the elders of Israel. Also take in your hand your staff [with] which you struck the [Nile] River and go. (Kukis mostly literal translation)

I have suggested that Moses goes to a tent and that is where he communicates with God. When he emerges from that tent, he is supposed to walk before the people. God has given Moses directions and God is about to act through Moses. This is what people would be observing.

Moses is going to choose a few of the leaders or simply call for a number of leaders to go with him. They will all observe what God has Moses do. The people are going to enjoy the results, but they will not see exactly what Moses does. Only a limited number of people will see what happens.

You will find v. 6 to be rather remarkable. Remember that God is speaking to Moses.

Exodus 17:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 1 <sup>st</sup> person singular suffix	Strong's #2009 (and #518, 2006) BDB #243

## Exodus 17:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>With the 1<sup>st</sup> person singular suffix, hinnêh literally means <i>behold me</i>; however, it is an idiom which seems to mean, <i>here I am, right here, yes sir</i>. This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker. This could also introduce the 1<sup>st</sup> person as the subject of the next verb.</p>			
ʿamad (עָמַד) [pronounced <i>gaw-MAHD</i> ]	<i>taking a stand, standing, is remaining, enduring, withstand; stopping, ceasing</i>	Qal active participle	Strong's #5975 BDB #763
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815
<p>Together, they literally translate to, <i>to your faces</i>. However, they properly mean <i>before you, before your face, in your presence, in your sight, in front of you</i>. When used with God, it can take on the more figurative meaning <i>in Your judgment</i>.</p>			
shâm (שָׁם) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsûwr (צוּר) [pronounced <i>tzoor</i> ]	<i>rock, pebble; cliff; edge, sharpness; form</i>	masculine singular noun with the definite article	Strong's #6697 BDB #849
<p>These disparate meanings come from its verb cognate, which has 5 different meanings.</p>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Chôrêb (חֲרֵב) [pronounced <i>khoh-RE<sup>B</sup>V</i> ]	<i>waste, desolate; desert and is transliterated Horeb</i>	proper noun	Strong's #2722 BDB #352

**Translation:** You will see Me [lit., *Behold Me*] standing before you there on the rock in Horeb.

Literally, these first few words of v. 6 read: *Behold Me standing to your faces* (meaning, *before you, in front of you*) *upon the rock in Horeb...*

Moses and the people are, apparently, in Horeb (recall that these are not cities but places which are named as they go along). However, Horeb may be an exception to that general rule. There is a massive rock formation there where the sons of Israel are. It seems reasonable that Moses is aware of this rock or rock formation. Either, they can see it from camp, they passed by it, or Moses is aware of it from having lived in Midian or having studied it in geography class when in training to become king of Egypt.

I have assumed that the rock is large, simply because a single rock is designated. I have no idea how many rocks are in Horeb at this time; but when God speaks of the rock at Horeb, Moses appears to know which rock that is. Perhaps this is a rock which stands out in a mountain of rocks. Maybe God's description of it was in greater detail.

Based upon the use of Horeb here and Sinai later, Horeb appears to be the mountain range that Mount Sinai is found in. On occasion, Horeb will be used as a synonym for Mount Sinai.

Exodus 17:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâkâh (נָכָה) [pronounced <i>naw-KAWH</i> ]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong #5221 BDB #645
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsûwr (צוּר) [pronounced <i>tzoor</i> ]	<i>rock, pebble; cliff; edge, sharpness; form</i>	masculine singular noun with the definite article	Strong's #6697 BDB #849

**Translation:** You will strike the rock...

Moses is to strike the rock using his staff; which staff often speaks of judgment. Striking the rock would also be an act representative of judgment.

If God tells Moses that He will stand before him, where is the rock, where is God and where is Moses? In order to Moses to strike the rock and for God to be right before him, God has to be in front of the rock or within the rock. In any case, God is on or upon the rock (that is what the Hebrew text says). Now, generally speaking, Moses is unable to actually see God or some manifestation of God. He could only see a manifestation of God (like the fire or the cloud pillar). So where God is and what Moses sees exactly is not clear to us.

It sounds as if Moses is facing the rock, that God is right there in front of Moses in or on that rock; and Moses is going to strike the rock, meaning that He is going to strike God (or in the direction of God) with his staff (which represents judgment).

In other words, Moses illustrates with his actions a judgment of God.

Exodus 17:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #3318 BDB #422

## Exodus 17:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565

**Translation:** ...and waters will come out from it.

From the rock that Moses strikes with judgment will come living waters or the waters of life. These waters would sustain the people of Israel (and their flocks).

## Exodus 17:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i> ]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8354 BDB #1059
‘am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** The people will then drink [from these waters].

The people would be able to drink from these waters. There would be enough water for them and for their cattle.

Exodus 17:6a-d **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.**” (NKJV)

These are Moses directions, and they are extremely important, as everything that God tells Moses to do foreshadows what is to come (not with regards to Moses but this is all about the far future, which is what this whole incident represents).

## Exodus 17:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253



## Exodus 17:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿêynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun; construct state	Strong's #5869 (and #5871) BDB #744
The lâmed preposition + ʿayin mean, literally <i>to [for] [one's] eyes; before [one's] eyes</i> . The sense is <i>before any one</i> .			
zêqênîym (זִקְנֵימָם) [pronounced zê-kay-NEEM]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct	Strong's #2205 BDB #278
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** So Moses did this before the eyes of the elders of Israel.

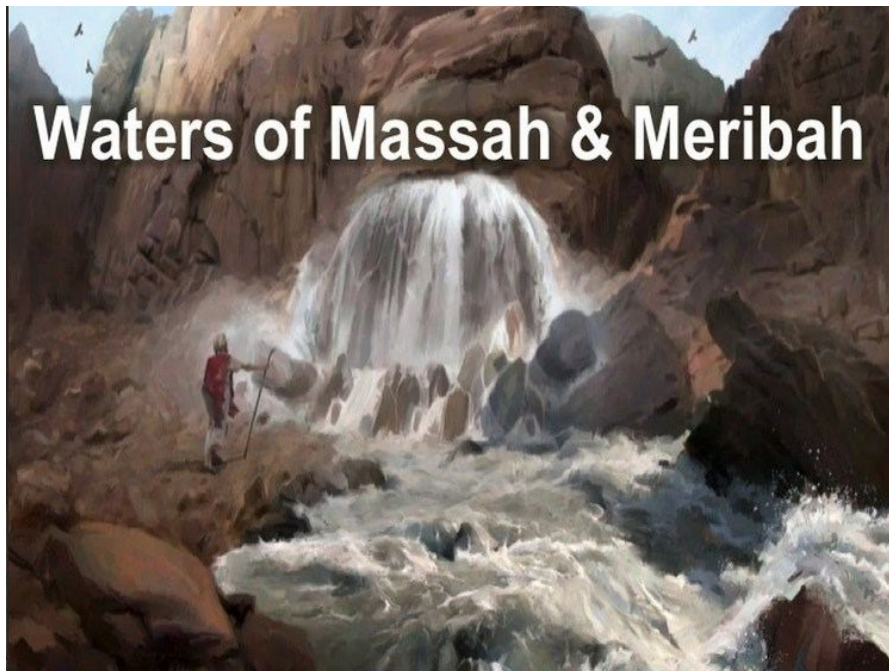
All that God told Moses to do in this passage, Moses does.

There are many artistic renderings of this incident. What is often pictured here is a rock about three times the size of Moses and water shooting out kind of like a hose was turned on full blast. However, that is not what happened. There is no way that a hose could water two million people and their cattle. This rock essentially capped a geyser and when it was struck and broken, water may have begun as a small stream, but it quickly became a gusher of water, forming a very large pool of water. Essentially, it will become a lake or quite possibly a river. We know this for two reasons: (1) logically, there are two million people and their animals to water here, so the end result cannot be some small spring of water. (2) Secondly, this is discussed elsewhere in Scripture. Psalm 114:8 reads: *He is the one who caused water to flow from a rock. He made a spring of water flow from that hard rock.* (ERV) Psalm 78:15–16 *He split rocks in the wilderness and gave them drink abundantly as from the deep. He made streams come out of the rock and caused waters to flow down like rivers. As a result, we have geyser becoming a lake formed here.* (ESV) Psalm 105:41 *He opened the rock, and water gushed out; it flowed through the desert like a river.* Psalm 107:35 *He [God] turns a desert into pools of water, a parched land into springs of water.* (ESV)

Given the narrative, the people would not have seen all that took place here, but they would have seen the result, which is this massive amount of water. Applying some logic here, all of this has to take place without drowning the people and their animals, so it is likely that Moses and the elders actually traveled some distance to get to this rock. Given the amount of water that would be necessary to sustain such a large number of people, a river of water would have to have opened up. That could be dangerous if too many people are right there while it is happening.

Here is why Moses did not lead the people en masse to the smashing of the rock with his staff. Given their actions, how many of these people would have acted like idiots and jumped into the middle of the water as if first came out. In order for there to be enough water for all Israel, the amount of water coming out from this rock is going to be huge; meaning that it will also be dangerous.

When it comes to Moses striking the rock, it is just the elders who saw this; but all Israel would participate in drinking of this water. They would all be sustained by the water from the rock.



**Waters of Massah & Meribah** (a graphic); from [Mopicov.pw](http://Mopicov.pw); accessed May 16, 2019. I do not know who originally designed this graphic, as it was found on several webpages.

This is a slightly better representation than most, if we can imagine this as the waters just beginning to flow. One must bear in mind that 2 million people and their animals must be able to drink from this fountain of water. Therefore, so much of the which has a dozen or so people kneeling down by a recently made stream does not convey even slightly what is taking place here.

The logical conclusion at any time should have been, the God of Abraham is capable of doing anything.

**God Gives Israel Water from the Rock** (a graphic); from [odbf](http://odbf); accessed January 17, 2023.

Exodus 17:6 You will see Me [lit., *Behold Me*] standing before you there on the rock in Horeb. You will strike the rock and waters will come out from it. The people will then drink [from these waters]. So Moses did this before the eyes of the elders of Israel. (Kukis mostly literal translation)



Exodus 17:5–6 Y<sup>e</sup>howah said to Moses, “Pass before the people and take with you some of the elders of Israel. Also take in your hand your staff [with] which you struck the [Nile] River and go. You will see Me [lit., *Behold Me*] standing before you there on the rock in Horeb. You will strike the rock and waters will come out from it. The people will then drink [from these waters]. So Moses did this before the eyes of the elders of Israel. (Kukis mostly literal translation)

Now, as far as we have gone in Exodus, we might be far enough along for you to understand the concept of the parables. Much of what occurred in the Old Testament was a parable of what was to come; it was a shadow of the good things to come. It all occurred—it was not made up—but it paralleled what would soon occur and was the **gospel** for the Old Testament believers. **For the Law** [which should not be constrained to refer only to the ten commandments or to the laws handed down by God, but to the five books of Moses and to the rest of the Old Testament], **since it has a shadow of the good things to come—not the very form of things, can never by the same sacrifices year by year, which they offered continuously, make perfect those who draw near [to the altar] (Hebrews 10:1).**

The ESV (capitalized) is used below.

As was true of almost everything that Moses did, this was a shadow of the good things to come. Moses will strike the rock with his rod, which can represent judgement, as it did when Moses held it above the Sea of Reeds and the Sea closed in on the Egyptians and drowned them. There are so many parallels that it would be best to take this in points:

### The Rock at Horeb is Jesus Christ

1. First, let's look at the passage which is before us: **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. 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. (Exodus 17:5–6)**
2. You will note that God will stand before Moses and Moses will strike the rock, essentially striking the Lord with his staff. Remember that the staff that represents divine judgment. It was used many times in announcing a new judgment to come upon Egypt.
3. Jesus Christ is the Rock Who provides us with living waters: **For they drank from the spiritual Rock that followed them, and the Rock was Christ. (1Corinthians 10:4)** The God of the Exodus is Jesus Christ in His preincarnate form. I have often used the words *Revealed God* to designate Him. Jesus Christ is the rock; and Moses will strike the rock.
4. This parallels God the Father striking God the Son, the Rock of Israel, with judgement on **the cross. Yet it was the will of the LORD to crush Him...** (Isaiah 53:10a). **He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed. (1Peter 2:24; Isaiah 53:4–5).**
5. Isaiah tells us to come to these waters, which will be the living waters which flow out from the rock which Moses will strike. **"Come, everyone who thirsts, come to the waters..." (Isaiah 55:1a).**
6. From Jesus Christ flowed living waters to whomever thirsted, so that a man may come and drink and never thirst again. That is, from Jesus Christ came salvation that whoever believed in Him would not perish, but have everlasting life. **Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water...Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again." (John 4:10, 13b–14a)** Jesus stood up and cried out, **"If anyone thirsts, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" (John 7:37b-38; no specific OT passage, but many similar sentiments expressed in the OT; compare Exodus 17:6 Proverbs 18:4 Isaiah 12:3 44:3 58:11 Zechariah 14:8)**
7. This living water is given to those who are totally unworthy of it. **...among whom we also all conducted ourselves in times past in the lusts of our flesh, doing the things willed of the flesh and of the understanding, and were by nature the children of wrath, even as the rest. But God, being rich in mercy, because of His great love with which He loved us, even we being dead in deviations, He made us alive together with Christ (by grace you are being saved),... (Ephesians 2:3–5).**
8. The water from the rock was free, as our salvation is free. **For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23).**
9. The water which flowed from the rock was abundant—it was everything that they needed to assuage their thirst. **...but where sin increased, grace abounded all the more,... (Romans 5:20b).**



## The Rock at Horeb is Jesus Christ

10. The salvation of the Israelites from dying of thirst was near, just as salvation is near to all of us—it is as near as our heart and as near as our tongue: **For with the heart one believes and is justified, and with the mouth one confesses and is saved.** (Romans 10:10).

Incidents which occur in the Old Testament are ...**a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near** [to the altar, and, therefore, near to God] (Hebrews 10:1b).

In other words, these are only shadow images; they are not the reality. These incidents really happened; but they also speak of what is going to come. So this water flowing from a rock is a shadow image of what is to come.

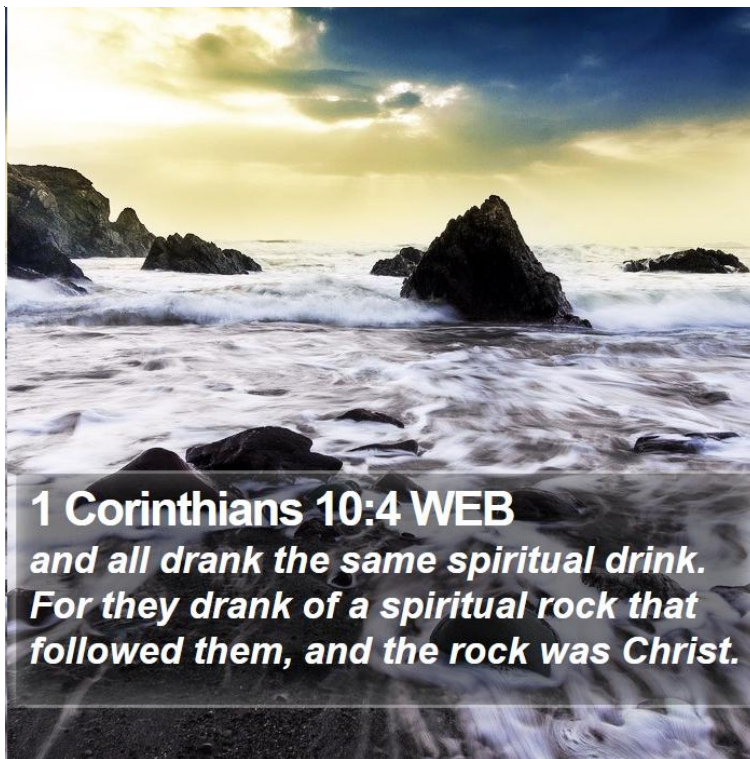
What is fascinating by these shadows is, they all existed in written form for 1500 years (this particular incident in Exodus). The entire Old Testament had been completed 400 years prior to their fulfillment in Jesus Christ. In fact, because Israel rejected Jesus (as a whole), they have retained their Scriptures separate from Christians. Nevertheless, there is little or no difference between the Old Testament in any Christian Bible and the Scriptures of the **Jews**.

Since I work with 60+ translations, it is always amazing to me how close Jewish and the Catholic Bible translations synch up.

1Corinthians 10:1–5 **For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.** (ESV)

**1Corinthians 10:4 (WEB)** (a graphic); from **Scripture Images**; accessed May 3, 2023.

Exodus 17:5–6 **Jehovah said to Moses, “Pass before the people and take some of the elders of Israel with you. You will also grab your staff, the staff that you struck the Nile River with. Then you will see Me standing before you upon the rock in Horeb. You will strike that rock, as if you are striking Me, and out from it will come a rushing river of waters. The people may then drink from these waters.” So Moses did this before the elders of Israel.** (Kukis paraphrase)



As you will see, every single phrase is significant in the last two verses which we studied.

The ESV (capitalized) will be used below:

## God's Directions Foreshadow Jesus and the Crucifixion

Scripture	Text/Commentary/Foreshadowing
Exodus 17:5 And the LORD said to Moses, "Pass on before the people,..."	Moses, just like Jesus, would walk before the people. They would have a chance to view him. Bear in mind that there are two million people there, so only a fraction of these people actually saw Moses begin to act (just as only a fraction of mankind would have a direct encounter with Jesus).
...taking with you some of the elders of Israel,...	There would be a very small representative group that would go with Moses—perhaps twelve men like the disciples of the Lord. In any case, the number of those who would actually witness what Moses does, would be very small, just as the number of people who saw Jesus on this earth was relatively small; and those who witnessed the crucifixion would be very small.
...and take in your hand the staff with which you struck the Nile,...	The staff which Moses uses represents God's justice. Remember when Moses struck the Nile, the waters became like blood. This looks forward to the greatest judgment of human history, where God the Father judged God the Son for our sins.
...and go.	Moses is going to go out before the people, even though a smaller subset will be observing him; just as Jesus, at a point in history, was observed by a small subset of all people.
Exodus 17:6 Behold, I will stand before you there on the rock at Horeb,...	The Revealed God will stand right before Moses on the rock at Horeb.  Throughout both testaments, Jesus is referred to as the Rock of God (prophetically and in retrospect).
...and you shall strike the rock,...	In order for Moses to strike the rock, he is striking God or in the direction of God. This speaks of God the Father striking God the Son, judging Him for our sins.
...and water shall come out of it,...	From these events, life-giving water will come forth. Because of Jesus dying for our sins, living water comes forth. That is, we can believe in Him and have eternal life.
...and the people will drink."	The very undeserving people would drink from these living waters and be saved, just as men would drink from Christ (that is, believe in Him) and be saved.  Since all men are able to eat and drink, eating and drinking are often used to represent nonmeritorious faith.
And Moses did so, in the sight of the elders of Israel.	Moses did exactly what God commanded him to do; just as Jesus did exactly as God the Father commanded Him. This all took place in front of a relatively small number of witnesses.

As you can see, every single phrase of what is said has meaning and looks forward to the cross. These words were written 1500 years before our Lord's crucifixion.

The theological terminology for this is **type** and **antitype**. The type is the thing that happens which represents an important spiritual incident to take place in the future. The antitype is the fulfillment of the type. So Moses striking the rock and there being living waters spring out from that rock is the type. This is fulfilled by Jesus, Who is judged for our sins, and out from Whom will come living waters. This fulfillment is the antitype.

**“Is YHWH among us or not?”** (a graphic); from **Full of Eyes**; accessed January 18, 2023.

Seems like I have used another graphic from this website and it was equally freaky, suggesting to me that these graphics are probably produced at this website (or by the creators of this website). In this instance, they also provide their commentary on Exodus 17:7.

They do a full gallery of art, developing it for the Scripture which they cover. It appears to be passage by passage, rather than, say, book-by-book.

### Chapter Outline

#### Charts, Graphics and Short Doctrines



Previously, Moses struck the rock (where God was) and from it sprung living waters (enough water to save all of the people of Israel).

### Jesus and the Samaritan Woman at the Well:

Now let's move forward into the New Testament to see Jesus interacts with a Samaritan woman.

John 4:7–8 **A woman from Samaria came to draw water. Jesus said to her, "Give Me a drink." (For His disciples had gone away into the city to buy food.)** (ESV; capitalized; throughout)

Jesus is at a well and there is a Samaritan woman there. She apparently has the containers with which to store the water. Jesus asks her for a drink.

Although there might be other people there, this narrative focuses in on Jesus and this woman (John probably observed this incident, as not all of the disciples needed to go for food).

It is very unusual for a **Jewish** man to speak to a Samaritan woman, as there is considerable animosity between Jews and Samaritans.

John 4:9 **The Samaritan woman said to Him, "How is it that You, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.)**

The Jews looked down on the Samaritans, and it surprises this woman that Jesus speaks to her at all. This foreshadows the fact that Jesus provides salvation for both Jews and all others (Samaritans are part Jewish<sup>9</sup>).

John 4:10 **Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."**

<sup>9</sup> Their racial makeup is a bit more complex than this.



Jesus says to her, "If you knew the gift of God, which is eternal life; and if you knew Who I am, you would be asking Me for a drink of living waters." In other words, she would be asking Him to be saved.

Obviously the Chosen One of God is able to give her these living waters.

John 4:11–12 The woman said to Him, "Sir, You have nothing to draw water with, and the well is deep. Where do You get that living water? Are You greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock."

The woman examines Jesus and sees that He does not have the proper equipment to draw water from this deep well. But what He has said to her intrigues her. "What is this living water?" she asks Him. Then she asks, "**Are you greater than our father Jacob?**" She begins to recognize that she is not just speaking with some random Jew. Now Jacob is the father of the Jews, but also of the Samaritans, as they are half Jewish.

Interestingly enough, the woman knows that this was a well which Jacob originally dug, and that he drank from this well, as did his sons and his livestock. So this is a rather important well; yet she has asked Jesus: "**Are you greater than our father Jacob?**" She recognizes that she is not speaking to just any man.

John 4:13–14 Jesus said to her, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." (ESV; capitalized)

Jesus tells her that the water He is offering will be such that she will never again thirst, as this is the water of eternal life. The person who drinks this water—that is, who believes in Jesus Christ—will have eternal life as a result. He will partake of the Lord's living waters and live forever.

What we have studied in Exodus 17:1–6 is a shadow image of Jesus, the Rock of Israel, providing the waters of life for all Israel (all Israel which chooses to partake).

**And so he calls a name of the place Massah [testing] and Meribah [contention]; because of strife of sons of Israel and because of their testing Y<sup>e</sup>howah; to say, "If there [is] Y<sup>e</sup>howah in our midst or not?"**

Exodus  
17:7

**Moses [lit., he] called the name of [that] place Massah [testing] and Meribah [contention]; because of the strife of the sons of Israel and because they tested Y<sup>e</sup>howah, saying, "[Is] Y<sup>e</sup>howah in our midst or not?"**

**Moses called the name of that place, both Massah and Meribah, because of the strife and contention [= Meribah] of the sons of Israel and because they tested [= Massah] Jehovah, saying to one another, "Is Jehovah really among us or not?"**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so he calls a name of the place Massah [testing] and Meribah [contention]; because of strife of sons of Israel and because of their testing Y<sup>e</sup>howah; to say, "If there [is] Y<sup>e</sup>howah in our midst or not?"

Dead Sea Scrolls  
Targum (Onkelos)

And he called the name of the place, Temptation and Strife, because of the striving of the sons of Israel, and because they tempted before the Lord, saying, Is the Majesty of the Lord among us, or not?

Targum (Pseudo-Jonathan)	And he called the name of that place Temptation and Strife; because there the sons of Israel contended with Mosheh, and because they tempted the Lord, saying, Doth the glory of the majesty of the Lord trul dwell among us, or not?
Revised Douay-Rheims	And he called the name of that place Temptation, because the chiding of the children of Israel, and for that they tempted the Lord, saying: Is the Lord amongst us or not?
Aramaic ESV of Peshitta	He called the name of the place Massah, and Meribah, because the B'nai Yisrael quarrelled, and because they tested Mar-Yah, saying, "Is Mar-Yah among us, or not?"
Peshitta (Syriac)	And he called the name of the place Nassah and Meribah, because of the quarreling of the children of Israel, and because they tested the LORD, saying, Let us see if the LORD is among us or not?
Updated Brenton (Greek)	And he called the name of that place, Temptation, and Reviling, because of the reviling of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he gave that place the name Massah and Meribah, because the children of Israel were angry, and because they put the Lord to the test, saying, Is the Lord with us or not?
Easy English	And he called that place Massah and Meribah, because the Israelites quarrelled there. And they tried to make the LORD angry. They said: 'Is the LORD with us, or is he not with us?' <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">17:7'Massah' means 'try to make a person angry'. 'Meribah' means 'a quarrel'.</div>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Moses did these things and the elders of Israel saw it. Moses named that place Meribah <sup>[c]</sup> and Massah, <sup>[d]</sup> because this was the place that the Israelites turned against him and tested the Lord. The people wanted to know if the Lord was with them or not. A portion of v. 6 is included for context. <sup>[c]</sup> Exodus 17:7 Meribah This name means "argument" or "rebellion." <sup>[d]</sup> Exodus 17:7 Massah This name means "trial," "temptation," or "test."
<i>The Message</i>	Moses did what he said, with the elders of Israel right there watching. He named the place Massah (Testing-Place) and Meribah (Quarreling) because of the quarreling of the Israelites and because of their testing of GOD when they said, "Is GOD here with us, or not?"
NIRV	Moses called the place Massah and Meribah. That's because the people of Israel argued with him there. They also tested the LORD. They asked, "Is the LORD among us or not?"

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The people had complained and tested the LORD by asking, "Is the LORD really with us?" So Moses named that place Massah, which means "testing" and Meribah, which means "complaining."
The Living Bible	Moses named the place Massah (meaning "tempting Jehovah to slay us"), and sometimes they referred to it as Meribah (meaning "argument" and "strife!")—for it was there that the people of Israel argued against God and tempted him to slay them <sup>[b]</sup> by saying, "Is Jehovah going to take care of us or not?"
New Berkeley Version	.

New Living Translation	Moses named the place Massah (which means “test”) and Meribah (which means “arguing”) because the people of Israel argued with Moses and tested the LORD by saying, “Is the LORD here with us or not?”
Unlocked Dynamic Bible	Moses gave that place two names in the Hebrew language, Masseh, which means ‘testing,’ and Meribah, which means ‘complaining.’ He gave it the name Massah because the Israelite people were testing Yahweh, saying “Is Yahweh really among us and able to help us, or not?” And Moses gave it the name Meribah because they were complaining all the time to him.

### Partially literal and partially paraphrased translations:

American English Bible	And then he named that place, ‘Proof and Shouting,’ because of all the shouting of the children of IsraEl, [as they demanded that] Jehovah prove Himself. For they had asked: ‘Is Jehovah among us or not?’
Beck’s American Translation	.
Common English Bible	He called the place Massah [Or <i>test</i> ] and Meribah, [Or <i>argument</i> ] because the Israelites argued with and tested the Lord, asking, “Is the Lord really with us or not?”
New Advent (Knox) Bible	All this Moses did, with the elders of Israel to witness it; and the name he gave to that place was Challenge, <sup>[1]</sup> because it was there the Israelites turned on him and challenged the Lord, by asking whether the Lord still went with them or not. <sup>[1]</sup> According to the Hebrew text, Moses gave the place two names, Challenge and Strife.
Translation for Translators	Moses/I gave that place two names <i>in the Hebrew language</i> : Massah, <i>which means</i> “testing”, and Meribah, <i>which means</i> “complaining”. He/I gave it the name Massah because the Israeli people were testing Yahweh, saying “Is Yahweh really among us <i>and able to help us</i> , or not?”, and he/I gave it the name Meribah because they were <i>continually</i> complaining.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	He gave that place the names of Massah and Meribah, on account of the contention that the Sons of Israel made, and because they were testing the LORD, as if to say, “Is the LORD among us, or not?” The root of המס or massah is the Hebrew nasthim, meaning “probing,” closely akin to the Greek μνησθαι or mnasthai, to remember, whence amnesty. The root of הריבה or meribah is the Hebrew ביר (rib), meaning “to contend.”
Ferrar-Fenton Bible	...and named the spot “Trial” and “Strife,” because of the dispute with the children of Israel, and because of their trial of the EVER-LIVING, saying, “Does the EVER-LIVING exist with us, or not?”
HCSB	He named the place Massah [= testing] and Meribah [= arguing] because the Israelites complained, and because they tested the Lord, saying, “Is the Lord among us or not?”
Lexham English Bible	And he called the name of the place Massah and Meribah because of the quarrel of the {Israelites} and because of their testing Yahweh [by] saying, “Is Yahweh in our midst or not?”
Wikipedia Bible Project	And he named the place Massah and Merivah (Meribah/arguing), for Israel's sons' argument (riv), and for their testing Yahweh, saying "But is there Yahweh among us, or isn't there?"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The place was called Massah and Meribah because of the complaints of the Israelites, who tested Yahweh saying, "Is Yahweh with us or not?"
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The Heritage Bible	And he called the name of the place Massah <sup>7</sup> and Meribah, because of the controversy of the children of Israel, and because they tested Jehovah, saying, Is Jehovah in our midst or not? <sup>7</sup> 17:7 <b>Massah</b> , testing. <b>Meribah</b> , quarrel.
New American Bible (2011)	The place was named Massah and Meribah,* because the Israelites quarreled there and tested the LORD, saying, “Is the LORD in our midst or not?” [Ps 95:8–9] * [17:7] Massah...Meribah: Hebrew words meaning, respectively, “the place of the test” and “the place of strife, of quarreling.”
New English Bible—1970	He named the place Massah That is Challenge and Meribah That is Dispute, because the Israelites had disputed with him and challenged the LORD with their question, 'Is the LORD in our midst or not?'
New Jerusalem Bible	He gave the place the names Massah and Meribah because of the Israelites' contentiousness and because they put Yahweh to the test by saying, 'Is Yahweh with us, or not?'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The place was named Massah [testing] and M'rivah [quarreling] because of the quarreling of the people of Isra'el and because they tested ADONAI by asking, “Is ADONAI with us or not?”
exeGesés companion Bible	...and he calls the name of the place Testing and Strife because of the striving of the sons of Yisra El and because of testing of Yah Veh, saying, Is Yah Veh among us, or not?.
The Scriptures 1998	And he called the name of the place Massah and Merib <sup>?</sup> ah, because of the ‘strife’ of the children of Yisra’ël, and because they ‘tried’ הוּי, saying, “Is הוּי in our midst or not?”
Tree of Life Version	The name of the place was called Massah and Meribah, because of the quarreling of <i>Bnei-Yisrael</i> , and because they tested ADONAI saying, “Is ADONAI among us, or not?”

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND HE CALLED THE NAME OF THAT PLACE, “PEIRASMOS” ( <i>meaning Challenge</i> ), AND “CONTENTING/REVILING”, BECAUSE OF THE REVILING OF THE CHILDREN OF ISRAEL, AND BECAUSE THEY CHALLENGED JESUS, SAYING, “IS JESUS AMONG US OR NOT?”
Awful Scroll Bible	He was to call the name of the place Massah and Meribah, for are to dispute the sons of Isra-el, and try Jehovah, to the intent: Persist Jehovah in our midst?
Concordant Literal Version	Hence he called the name of the place Massah and Meribah on account of the contention of the sons of Israel and on account of their probing Yahweh, saying, Is Yahweh among us or is He not?
Orthodox Jewish Bible	And he called the shem of the place Massah (Testing), and Merivah (Dissatisfaction), because of the riv (chiding, quarreling) of the Bnei Yisroel, and because they put Hashem to the test, saying, Is Hashem among us, or not?
Rotherham's <i>Emphasized B.</i>	So he called the name of the place, Massah, and Meribah,—because of the fault-finding of the sons of Israel, and because of their putting Yahweh to the proof, saying, Is Yahweh in our midst or is he not?

### Expanded/Embellished Bibles:

The Amplified Bible	He named the place [where this miracle occurred] Massah (test) and <sup>[b]</sup> Meribah (contention) because of the quarreling of the sons of Israel, and because they tested the [patience of the] Lord, saying, “Is the Lord among us, or not?”
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The Expanded Bible	<p>[b] A similar incident occurred when the Israelites were in the Wilderness of Zin at Meribah-kadesh (Num 20:8-13; Deut 32:50-52). On that occasion Moses disobeyed God's specific instruction and paid a terrible price for his action.</p> <p>Moses did these things as the elders of Israel watched. He named that place Massah [<sup>C</sup> Hebrew for "test"], because the Israelites tested the Lord when they asked, "Is the Lord with us or not?" He also named it Meribah [<sup>C</sup> Hebrew for "quarrel"], because they quarreled [accused; made a case].</p>
Kretzmann's Commentary	<p>And he called the name of the place Massah (temptation) and Meribah (strife) because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not? So that had been their real transgression, the doubts as to the presence of the Lord with their army, the pillar of cloud and of fire apparently not being sufficient any more to uphold their faith. The events here narrated were considered an example of warning throughout the time of the Old Testament as well as in the New, Psalm 95:8; Heb. 4:9. And as it was Christ who journeyed with His people at that time and strengthened the faith of those who noted His presence in the miracle, so it is He who gives us at all times the true spiritual water to quench the thirst of our souls.</p>
Syngein/Thieme The Voice	<p>Moses named the place Massah [Literally, "testing"] and Meribah, [Literally, "complaining"] because the Israelites complained and tested the Eternal, saying, "Is He standing with us or not?"</p>

### Bible Translations with an Excess of Footnotes:

Kaplan Translation	<p>[Moses] named the place Testing-and-Argument because the people had argued and had tested God. They had asked, 'Is God with us or not?'</p> <p><b>Testing-and-Argument</b></p>
NET Bible®	<p>Massa U'Merivah in Hebrew. See Deuteronomy 6:16, 9:22, 33:8, Psalms 95:8.</p> <p>He called the name of the place Massah and Meribah, because of the contending of the Israelites and because of their testing the Lord,<sup>23</sup> saying, "Is the Lord among us or not?"</p> <p><sup>23sn</sup> The name Massah (מַסָּה, massah) means "Proving"; it is derived from the verb "test, prove, try." And the name Meribah (מִרִּיבָה, mkrivah) means "Strife"; it is related to the verb "to strive, quarrel, contend." The choice of these names for the place would serve to remind Israel for all time of this failure with God. God wanted this and all subsequent generations to know how unbelief challenges God. And yet, he gave them water. So in spite of their failure, he remained faithful to his promises. The incident became proverbial, for it is the warning in Ps 95:7-8, which is quoted in Heb 3:15: "Oh, that today you would listen as he speaks! Do not harden your hearts as in the rebellion, in the day of testing in the wilderness. There your fathers tested me and tried me, and they saw my works for forty years." The lesson is clear enough: to persist in this kind of unbelief could only result in the loss of divine blessing. Or, to put it another way, if they refused to believe in the power of God, they would wander powerless in the wilderness. They had every reason to believe, but they did not. (Note that this does not mean they are unbelievers, only that they would not take God at his word.)</p>

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	<p>...and he called out the title of the area, "<b>Masah</b> <sup>Trial</sup>" and "<b>Meriyvah</b> <sup>Contention</sup>", (because) of the dispute of the sons of "<b>Yisra'el</b> <sup>He turns El aside</sup>", and (because) of their testing "<b>YHWH</b> <sup>He Is</sup>" saying, is "<b>YHWH</b> <sup>He Is</sup>" &lt;among&gt; us &lt;or not&gt;?...</p>
Charles Thompson OT	<p>And Moses did so in the presence of the Israelites, and he called the name of that place, Temptation and Upbraiding, because of the upbraiding of the Israelites, and because they tempted the Lord and said, Is the Lord among us or not? A portion of v. 6 is included for context.</p>



Context Group Version	And he called the name of the place Massah {"Massah" means "Testing"}, and Meribah {"Meribah" means "Quarrelling"}, because of the striving of the sons of Israel, and because they loyalty-tested YHWH, saying, Is YHWH among us, or not?
Green's Literal Translation	And one called the name of the place, Massah, and Meribah, because of the wrangling of the sons of Israel, and because of their testing of Jehovah, saying, Is Jehovah in our midst, or not?
Modern Literal Version	And he called the name of the place Massah and Meribah, because of the contending of the sons of Israel and because they challenged Jehovah, saying, Is Jehovah among us, or not?
New American Standard B.	And Moses did so in the sight of the elders of Israel. He named the place Massah [i.e. test] and Meribah [i.e. quarrel] because of the quarrel of the sons of Israel, and because they tested the Lord, saying, "Is the Lord among us, or not?"
Third Millennium Bible	And he called the name of the place Massah [that is, Temptation], and Meribah [that is, Chiding], because of the chiding of the children of Israel, and because they tempted the LORD, saying, "Is the LORD among us or not?"
Webster's Bible Translation	And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?
Young's Updated LT	...and he calls the name of the place Massah, and Meribah, because of the "strife" of the sons of Israel, and because of their "trying" Jehovah, saying, "Is Jehovah in our midst or not?"

**The gist of this passage:** Moses named that place *strife* and *testing*, as the people contended with God and tested God.

Although I split this verse up into 4 parts, they are interrelated.

Exodus 17:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
mâqôwm (מִקְוָם) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
massâ (מַסָּה) [pronounced mahs-SAW]	<i>despair; testing, trial; temptation; calamity; transliterated Massah</i>	feminine singular noun; also used as a proper noun	Strong's #4531 and #4532 BDB #588

## Exodus 17:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Strong's #4531 is the feminine noun; Strong's #4532 is the proper noun.			
ו <sup>e</sup> (or ו <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
מִרְיָבָהּ (מִרְיָבָהּ) [pronounced m <sup>e</sup> ree <sup>b</sup> -VAW]	which means <i>strife, contention, provocation</i> , and is transliterated <i>Meribah</i> .	feminine singular noun; also used as a proper noun	Strong's #4808 and #4809 BDB #937
Strong's #4808 is the feminine singular noun; and Strong's #4809 is the proper noun. They are identical.			

**Translation:** Moses [lit., he] called the name of [that] place Massah [testing] and Meribah [contention];...

As Moses led the people of Israel forward, I believe that they named each stop along the way (each place where they made camp). Moses gave two names to this place: Massah and Meribah.

Massah is equivalent to the Hebrew noun maççâh (מַסָּחָה)<sup>10</sup> [pronounced mas-SAWH] means *test, trial, proving*. Strong's #4531 and #4532 BDB #588. Meribah is the word M<sup>e</sup>rîybâh (מִרְיָבָהּ) [pronounced m<sup>e</sup>ree<sup>b</sup>-VAW] and it means *strife, contention*. Strong's #4808 and #4809 BDB #937. Although Moses explains to us why this place was named what it was, it's always nice to take a trip into the Hebrew to see the actual word from which these names came. The proper nouns that we read are nearly identical to the Hebrew nouns.

The names Massah and Meribah suggest that these places where Israel stopped were given names based upon what took place there.

The people were tested; yet they tested God. What took place here was strife and contention. Nevertheless, God provided for them.

## Exodus 17:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
עַל (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
רִיב (רִיב) [pronounced ree <sup>b</sup> ]	to debate, to contend, to dispute; to conduct a case or suit [against someone], to make a complaint [against someone]; to find fault	Qal infinitive construct	Strong's #7378 BDB #936
Owens has that this is a Qal infinitive construct; but <b>Marvel Bible</b> has it as a masculine singular construct. They might be indistinguishable, as they are cognates.			

<sup>10</sup> The dagesh, that little dot in the middle of the samekh (o), doubles the consonant when the consonant is found in the middle of a word

## Exodus 17:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rîyb (רִיב) [pronounced ree <sup>b</sup> ʋ]	<i>strife, dispute, controversy, legal contention, forensic cause; an argument used in a public discussion or debate</i>	masculine singular construct	Strong's #7379 BDB #936
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** ...because of the strife of the sons of Israel...

The name Meribah means *strife, contention*; and so the sons of Israel were in contention with God. They came to Moses with the wrong attitude. Of course, they could approach Moses and say, "We have no water; what will God do about this?" But they came to Moses angry and spouting stupid things. There is a correct and an incorrect mental attitude for the people to have. Their thinking and resultant words were wrong and revealed a complete misunderstanding of God and Moses.

## Exodus 17:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
nâçâh (נָסָה) [pronounced naw-SAWH]	<i>to test, to try, to prove, to tempt, to assay, put to the proof or test; to try to do a thing; to practice doing a thing</i>	Piel infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5254 BDB #650
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...and because they tested Y<sup>e</sup>howah,...

Each time, rather than allowing themselves to be tested and then passing the test, the sons of Israel would instead test (Massah) God. God would be tested to the point where He would be ready to kill all of the Israelites.

At some point, God would put to death the generation of adults who exited Egypt; Israel would remain out in the desert until nearly every single one of them dropped dead in the desert. This is why Israel remains forty years in the desert; it has nothing to do with Moses or the Israelites being lost or wandering about.

### Exodus 17:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced heh] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
yêsh (יֵשׁ) [pronounced yaysh]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
Hă yêsh (ה יֵשׁ) [pronounced heh-YAYSH] together appear to mean <i>if there is, if there be, whether there is</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קָרֵב) [pronounced KEH-re <sup>b</sup> ]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 1 <sup>st</sup> person plural suffix	Strong's #7130 BDB #899
With the bēyth preposition, it means <i>in the midst of, among, into the midst of</i> (after a verb of motion).			

## Exodus 17:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ʾeyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
This is variously translated,			

**Translation:** ...saying, “[Is] Y<sup>e</sup>howah in our midst or not?”

They spoke to one another saying, “Is God really in our midst or not?”

This is quite the amazing thing for the Israelites to ask, given that they are being led in the day by a cloud-pillar and at night by a pillar of fire; and then fed each morning with manna from God. How can they not know that God is with them? (The answer is, they do not know this because their souls are covered with scar tissue to the point where they cannot recognize truth.)

Exodus 17:7 Moses [lit., *he*] called the name of [that] place Massah [testing] and Meribah [contention]; because of the strife of the sons of Israel and because they tested Y<sup>e</sup>howah, saying, “[Is] Y<sup>e</sup>howah in our midst or not?” (Kukis mostly literal translation)

There are all kinds of false doctrines around related to the Jews, such as the **replacement theology**. According to the replacement theology, we in the **church** have replaced the Jews, and the reason is, is their complete failure and unfaithfulness.

Listen, there is no greater generation of failures than the Exodus generation. They will be referred to time and time again in the psalms, in the book of Hebrews and elsewhere because of their great failures (furthermore, we have not seen the worst of their failures yet). God could have started over with just Moses and his sons (God will actually threaten to do that in the future). God could have said, at any point, “I have had it with all of you,” and then killed all of the unfaithful Hebrews right there, suddenly, in the desert, and then start over with Moses and his sons (maybe this would include Aaron and his sons?). Yet God continued with this people, and even though He would kill off all **Gen X**, God will still move forward in His plan with their children. He does not start all over again with Moses, even though He will suggest that.

There are two generations of Israel which are found in the four books of Moses and Joshua. All of the people together the Exodus generation. However, they are broken down into two groups in the books of Moses. Those who are adults—20 and over—who leave Egypt and follow God in the desert-wilderness. I call them Gen X. Those who are children at this time (20 and younger) and those who will be born while Israel is in the desert-wilderness I will designate with the term, the **generation of promise**. The promises of God are for all generations of Israel. However, Gen X, by their reprehensible behavior and hearts covered with scar tissue, will not enter into the land promised them by God. However, their children (the generation of promise) will enter into that land and they will take that land.



A census of Gen X will be taken in Numbers 1; and a census of the generation of promise will be taken in Numbers 26.

Now, even though the Jewish people in the time of Jesus were pretty bad, taking their **legalistic religion** over the grace of God, there was a significant following of Jews who believed in Jesus. Despite the despicable actions of many Jews at the time of our Lord, there is no indication that that generation of Jews were really that much worse than the ones we are studying right now.

So, just in case you hear the false teachings that the Jews are gone from God's plan because they were such failures during the time of Christ, always remember this generation of Israelites. They go down in the history books as one of the worst generations of Jews. In fact, God Himself will testify, "I loathed that generation!" And yet, from their ashes (so to speak), rose up nation Israel, the generation that went into the land, under Joshua, and took the land.

At the time in which we live, God has temporarily set the Jewish people aside as His people, but this is only temporary. Throughout all time, Jews have believed in Jesus and have been saved. And in the future, God will work directly through His people the Jews.

Therefore, we, as **Church Age** believers, are here, on the basis of the grace of God. But don't ever think that somehow, we totally rock while the Jews totally failed; and therefore, we have replaced them. That is not the case. We are here temporarily in their place, by which I mean, God executes His plan through us—church age believers (which includes believing Jews)—instead of through nation Israel. But we have not replaced nation Israel; nor can we look down on the Jews as though God is done with them. Once the rapture takes place, we are out of here, and God will restore His people, the Jews. At that time, God will complete the **Age of Israel** with the **Tribulation**, as there are 7 more years yet to go in that **dispensation** (these final 7 years are also known as Daniel's 70<sup>th</sup> week).

Certainly, many Jews of the generation of Jesus failed; and huge numbers were unsaved. But believers every day today fail; large groups of believers fail. In the United States, we are clearly under national discipline today because so many Christian believers have failed. Furthermore, fewer and fewer Americans are believing in Jesus.

Therefore, don't ever get on your high horse and don't ever think that you are somehow superior to the Jews and don't ever practice antisemitism. Taking this stance in the Christian life is a shortcut to the sin unto death.

These ages are presented below in the chart.

The Age of Israel, the Church Age and the Millennium				
The Age of Israel		Church Age	Tribulation	Millennium
The people of Israel are established	Nation Israel is established	(The Great Parenthesis)	(The Age of Israel continued)	Final Age on this Earth
God primarily works through a family of believers, beginning with Abraham.	God primarily works through nation Israel, descended from Abraham, Isaac, and Jacob.	God primarily works through the body of believers known as the church (which is made up all of who have believed in Jesus).	There were seven years remaining in the Age of Israel. Those years will begin with no believers on the earth, as the church has been raptured.	God will remove from the earth and judge all unbelievers. This age will begin with believers only.

The Age of Israel, the Church Age and the Millennium			
The Age of Israel		Church Age	Millennium
Genesis 12 – Exodus 1:6	Exodus 1:7 – Acts 1	Acts 1 – Revelation 3 (to the present day)	Revelation 4–19
			Isaiah 2:1–4 4:4–5 11:1–12 32:17 35:1–6 Revelation 20:1–6

The **plan of God** depends upon God, not upon our terrible imperfections. God’s plan moves forward in this age, despite our many failures. God’s plan will resume with nation Israel at the end of the Church Age.

Regarding the chart above, many take the life and public ministry of the Lord and assign this a separate period of time called the **Age of the Hypostatic Union**. That age has more in common with the Age of Israel than it does with the Church Age.

**Exodus 17:7 (NIV)** (a graphic); from **Randy Allen** (devotionals); accessed January 18, 2023.

Exodus 17:7 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?”

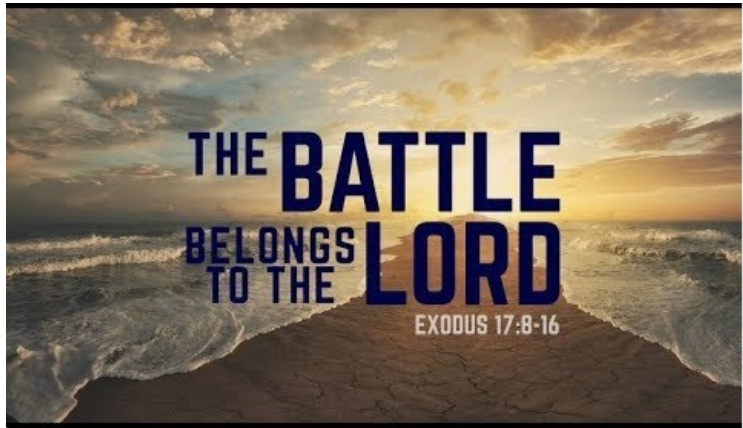
This is the final verse of part I of Exodus 17.

Exodus 17:7 Moses called the name of that place, both Massah and Meribah, because of the strife and contention [= Meribah] of the sons of Israel and because they tested [= Massah] Jehovah, saying to one another, “Is Jehovah really among us or not?” (Kukis paraphrase)



Chapter Outline

Charts, Graphics and Short Doctrines



Israel Defeats Amalek in Their First Battle

**The Battle Belongs to the Lord (Exodus 17:8–16)**  
(a graphic); from **YouTube**; accessed January 17, 2023.

At this point, we go to an entirely different set of circumstances. There is almost no relationship between the first and second halves of this chapter.

And so advances Amalek. And so he engages in war with Israel at Rephidim. And so says Moses unto Joshua, "Choose for us men and go, engage in battle against Amalek. Tomorrow I will be standing upon a head of the hill and a staff of the Elohim [will be] in my hand."

Exodus  
17:8–9

Then Amalek advanced and engaged in war with Israel at Rephidim. Moses said to Joshua, "Choose for us men and advance [towards them and] fight against Amalek. Tomorrow, I will be standing on the top of a hill with the staff of Elohim in my hand."

Suddenly, the army of Amalek advanced, threatening to go to war with Israel at Rephidim. Moses issued these orders to Joshua: "Choose men for our army and advance them toward Amalek's army and do battle with them. Tomorrow, I will be standing at the top of that hill with the staff of God in my hand."

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so advances Amalek. And so he engages in war with Israel at Rephidim. And so says Moses unto Joshua, "Choose for us men and go, engage in battle against Amalek. Tomorrow I will be standing upon a head of the hill and a staff of the Elohim [will be] in my hand."
Dead Sea Scrolls	.
Targum (Onkelos)	And Amaleq came, and warred battle with Israel in Rephidim. And Mosheh said to Jehoshua, Choose for us men, and go forth and do battle with Amaleq. Tomorrow I will stand on the top of the hill, and the rod with which the miracles are wrought from before the Lord shall be in my hand.
Targum (Pseudo-Jonathan)	And Amalek came from the land of the south and leaped on that night a thousand and six hundred miles; and on account of the disagreement which had been between Esau and Jakob, he came and waged war with Israel in Rephidim, and took and killed (some of the) men of the house of Dan; for the cloud did not embrace them, because of the strange worship that was among them. And Mosheh said to Jehoshua, Choose such men as are strong in the precepts, and victorious in fight; and go, under the Cloud of glory, and set battle in array against the hosts of Amalek. To morrow I will stand, prepared with fasting, with the righteous fathers of the chiefs of the people, and the righteous mothers who are like the hills, with the rod with which the miracles have been wrought from before the Lord, in my hand.
Revised Douay-Rheims	And Amalec came, and fought against Israel in Raphidim. And Moses said to Josue: Choose out men: and go out and fight against Amalec: to morrow I will stand on the top of the hill having the rod of God in my hand.
Douay-Rheims 1899 (Amer.)	Then Amalek came and fought with Yisrael in Rephidim. Mosha said to Yoshua, "Choose men for us, and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with God's rod in my hand."
Aramaic ESV of Peshitta	.
Peshitta (Syriac)	Then came Amalek to fight with Israel at Rephidim. And Moses said to Joshua, Choose for yourself men, and go out, fight with Amalek tomorrow; and I will stand on the top of the hill with the staff of God in my hand.
Updated Brenton (Greek)	And Amalec came and fought with Israel in Raphidin. And Moses said to Joshua, Choose out for thyself mighty men, and go forth and set the army in array against Amalec to-morrow; and, behold, I <i>shall</i> stand on the top of the hill, and the rod of God will be in my hand.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Then Amalek came and made war on Israel in Rephidim. And Moses said to Joshua, Get together a band of men for us and go out, make war on Amalek: tomorrow I will take my place on the top of the hill with the rod of God in my hand.
Easy English	<b>The Israelites beat the Amalekites</b> At Rephidim, the Amalekites came out and they fought against the Israelites. Moses said to Joshua: 'Choose some of our men. Then go out and fight with the Amalekites. Tomorrow I will stand on the top of the hill. And I will hold God's stick in my hand.'
Easy-to-Read Version–2006	<b>War With the Amalekites</b> At Rephidim the Amalekites came and fought against the Israelites. So Moses said to Joshua, "Choose some men and go and fight the Amalekites tomorrow. I will stand on the top of the hill and watch you. I will be holding the walking stick God gave me."
Good News Bible (TEV)	<b>War with the Amalekites</b> The Amalekites came and attacked the Israelites at Rephidim. Moses said to Joshua, "Pick out some men to go and fight the Amalekites tomorrow. I will stand on top of the hill holding the stick that God told me to carry."
<i>The Message</i>	.
Names of God Bible	<b>God Defeats the Amalekites</b> The Amalekites fought Israel at Rephidim. Moses said to Joshua, "Choose some of our men. Then fight the Amalekites. Tomorrow I will stand on top of the hill. I will hold in my hand the staff <i>Elohim</i> told me to take along."
NIRV	<b>Joshua Wins the Battle Over the Amalekites</b> The Amalekites came and attacked the Israelites at Rephidim. Moses said to Joshua, "Choose some of our men. Then go out and fight against the Amalekites. Tomorrow I will stand on top of the hill. I'll stand there holding the walking stick God gave me."
New Simplified Bible	The Amalekites fought Israel at Rephidim. Moses said to Joshua: »Choose some of our men. Then fight the Amalekites. Tomorrow I will stand on top of the hill. I will hold in my hand the staff God told me to take along.«

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	When the Israelites were at Rephidim, they were attacked by the Amalekites. So Moses told Joshua, "Have some men ready to attack the Amalekites tomorrow. I will stand on a hilltop, holding this walking stick that has the power of God."
The Living Bible	But now the warriors of Amalek came to fight against the people of Israel at Rephidim. Moses instructed Joshua to issue a call to arms to the Israelites, to fight the army of Amalek. "Tomorrow," Moses told him, "I will stand at the top of the hill, with the rod of God in my hand!"
New Berkeley Version	.
New Life Version	<b>War with Amalek</b> Then Amalek came and fought against Israel at Rephidim. So Moses said to Joshua, "Choose men for us. And go out and fight against Amalek. Tomorrow I will stand on the top of the hill with the special stick of God in my hand."
New Living Translation	<b>Israel Defeats the Amalekites</b> While the people of Israel were still at Rephidim, the warriors of Amalek attacked them. Moses commanded Joshua, "Choose some men to go out and fight the army of Amalek for us. Tomorrow, I will stand at the top of the hill, holding the staff of God in my hand."

### Partially literal and partially paraphrased translations:



American English Bible	Then the Amalekites came to fight against IsraEl in RaphiDin. 9 And Moses said to JoShua: 'Choose your best men and form battle lines against the Amalekites tomorrow. {Look!} I will be standing on top of the hill with the walking stick of God in my hands.'
Beck's American Translation	.
Common English Bible	<b>Israel defeats Amalek</b> Amalek came and fought with Israel at Rephidim. Moses said to Joshua, "Choose some men for us and go fight with Amalek. Tomorrow I'll stand on top of the hill with the shepherd's rod of God in my hand."
International Standard V	<b><i>The Amalekites Fight the Israelis</i></b> After this, the Amalekites came and fought with the Israelis at Rephidim. Moses told Joshua, "Choose some men for us and go out to fight against the Amalekites. Tomorrow I'll stand on top of the hill with the staff of God in my hand."
New Advent (Knox) Bible	And while they were at Raphidim, the Amalecites came and offered the Israelites battle. So Moses said to Josue, Muster me an army, and go out to fight against Amalec; I will take my stand to-morrow on the hill top, with the miraculous staff in my hand.
Translation for Translators	<b>God enabled the Israeli men to defeat the Amalekites</b> Then the descendants of the Amalek people-group came and fought against the Israeli people at Rephidim. Moses/I said to Joshua, <i>who was one of our army/Israeli leaders</i> , "Choose some men to go out and fight against the Amalek people-group tomorrow. I will stand on the top of the hill, holding the stick that God told me to carry."

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	<b><i>The Amalekites attack Israel.</i></b> The Amalekites at this time came with the Rephidites and made war with Israel. Consequently Moses said Choose your own men and go out to fight with the Amalekites to—morrow, and I will stand on the top of the hill with the rod of GOD in my hand."
HCSB	<b>The Amalekites Attack</b> At Rephidim, Amalek[c] came and fought against Israel. Moses said to Joshua, "Select some men for us and go fight against Amalek. Tomorrow I will stand on the hilltop with God's staff in my hand."
Lexham English Bible	<b>Battle with the Amalekites</b> And Amalek came and fought with Israel at Rephidim. And Moses said to Joshua, "Choose men for us, and go out, fight against Amalek tomorrow. I [will be] standing on the top of the hill, and the staff of God [will be] in my hand."
Unlocked Literal Bible	Then an army of the Amalek people came and attacked Israel at Rephidim. So Moses said to Joshua, "Choose some men and go out. fight with Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand."
Wikipedia Bible Project	And 'amalek came, and fought with Israel in Refidim. And Moses said to Yehoshua (Joshua) "Choose men for us, and go battle 'amalek. Tomorrow I will post myself on the top of the hill and the staff of God in my hands."

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Amalek came and devoured against Israel in Rephidim. And Moses said to Joshua, Choose men for us, and go out to devour against Amalek; tomorrow I will station myself on the head of the hill with the rod of God in my hand.
New American Bible (2002)	At Rephidim, Amalek came and waged war against Israel. Moses, therefore, said to Joshua, "Pick out certain men, and tomorrow go out and engage Amalek in battle. I will be standing on top of the hill with the staff of God in my hand."



	Amalek: the Amalekites were an aboriginal people of southern Palestine and the Sinai peninsula. Cf ⇒ Numbers 24:20.
New American Bible (2011)	<i>Battle with Amalek.</i> Then Amalek* came and waged war against Israel in Rephidim. [Dt 25:17–19; 1Sm 15:2] So Moses said to Joshua, “Choose some men for us, and tomorrow go out and engage Amalek in battle. I will be standing on top of the hill with the staff of God in my hand.” * [17:8] <b>Amalek:</b> the Amalekites appear in the Bible as early inhabitants of southern Palestine and the Sinai peninsula prior to the appearance of the Israelites in the region. Cf. Nm 24:20.
New English Bible—1970	<b>Rephidim - victory over the Amalekites.</b> The Amalekites came and attacked Israel at Rephidim. Moses said to Joshua, 'Pick your men, and march out tomorrow to fight for us against Amalek; and I will take my stand on the hill-top with the staff of God in my hand.'
New Jerusalem Bible	The Amalekites then came and attacked Israel at Rephidim. Moses said to Joshua, 'Pick some men and tomorrow morning go out and engage Amalek. I, for my part, shall take my stand on the hilltop with the staff of God in my hand.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then ‘Amalek came and fought with Isra’el at Refidim. Moshe said to Y’hoshua, “Choose men for us, go out, and fight with ‘Amalek. Tomorrow I will stand on top of the hill with God’s staff in my hand.”
exeGesés companion Bible	Then Amaleq comes and fights with Yisra El in Rephidim. And Mosheh says to Yah Shua, Choose us men; and go fight Amaleq: tomorrow I station myself on the top of the hill with the rod of Elohim in my hand.
The Scriptures 1998	And Amaleq came and fought with Yisra’el in Rephidim. And Mosheh said to Yehoshua, “Choose for us men and go out, fight with Amaleq. Tomorrow I am stationing myself on the top of the hill with the rod of Elohim in my hand.”
Tree of Life Version	<b>War Against Amalek</b> Then the Amalekites came and fought with Israel at Rephidim. Moses said to Joshua, “Choose men, go out, and fight the Amalekites. Tomorrow I will stand on the top of the hill with the staff of God in my hand.”

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND AMALEC CAME AND FOUGHT WITH ISRAEL IN RAPHDIN. AND MOSES SAID TO JEHOSEHA ( <i>Joshua</i> ), “CHOOSE OUT FOR YOURSELF MIGHTY MEN, AND GO FORTH AND SET THE ARMY IN ARRAY AGAINST AMALEC TOMORROW; AND, BEHOLD, I SHALL STAND ON THE TOP OF THE HILL, AND THE STAFF OF THEOS ( <i>Alpha &amp; Omega</i> ) WILL BE IN MY HAND.”
Awful Scroll Bible	Was to come in Amalek, and they were to fight with Isra-el in Rephidim. Moses was to say to Joshua: Be selecting men and be leading out, even be fighting against Amalek tomorrow. Even am I to be standing on the top of the hill, with the staff of he mighty in my hand.
Charles Thompson OT	Now Amalek had come and made war on Israel at Raphidin, upon which Moses said to Joshua, Select for thyself able men and go out and draw up in array to-morrow against Amalek; when lo I have stood on the top of that hill with the staff of God in my hand.
Orthodox Jewish Bible	Then came Amalek, and did battle against Yisroel in Rephidim.

And Moshe said unto Yehoshua, Choose for us anashim, and go out, do battle with Amalek; tomorrow I will station myself on the top of the hill with the matteh HaElohim in mine yad.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

The Expanded Bible

#### The Amalekites Fight Israel

At Rephidim the Amalekites came and fought the Israelites. So Moses said to Joshua, "Choose [Select] some men and go and fight the Amalekites. Tomorrow I will stand on the top of the hill, holding [extending; stretching out] the walking stick [staff] of God in my hands."

Kretzmann's Commentary

#### Verses 8-16

The Battle with the Amalekites

Then came Amalek, the nation which had descended from Amalek, the grandson of Esau, Gen. 36:12, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; for the soldiers of the heathen nation had fallen upon the rear-guard of Israel and smitten the faint and weary, Deut. 25:18. Tomorrow I will stand on the top of the hill with the rod of God in mine hand, the same staff with which he had performed so many miracles.

Syndein/Thieme

The Voice

While the Israelites were camped at Rephidim, soldiers of Amalek came and attacked them. Moses called for a young leader named Joshua.

**Moses (to Joshua):** Select some of our best men, and go fight against the soldiers of Amalek. Tomorrow I will stand at the crest of that hill overlooking the battlefield with God's staff in my hand.

### Bible Translations with an Excess of Footnotes:

The Amplified Bible

#### Amalek Fought

Then <sup>[c]</sup>Amalek [and his people] came and fought with Israel at Rephidim. So Moses said to <sup>[d]</sup>Joshua, "Choose men for us and go out, fight against Amalek [and his people]."

<sup>[c]</sup> Exodus 17:8 These were a group of nomads descended from Amalek, a grandson of Esau, Jacob's twin brother.

<sup>[d]</sup> Exodus 17:9 Joshua, leader of the tribe of Ephraim, was one of the great warriors of the OT and was an attendant to and the successor of Moses.

The Complete Tanach

Amalek came and fought with Israel in Rephidim.

**Amalek came, etc.:** He [God] juxtaposed this section to this verse, ["Is the Lord in our midst or not? "] implying: "I am always among you, and [I am] always prepared for all your necessities, but you say, Is the Lord in our midst or not?' By your life, the dog will come and bite you, and you will cry out to Me, and [then] you will know where I am " This can be compared to a man who mounted his son on his shoulder and set out on the road. Whenever his son saw something, he would say, "Father, take that thing and give it to me," and he [the father] would give it to him. They met a man, and the son said to him, "Have you seen my father?" So his father said to him, "You don't know where I am?" He threw him [his son] down off him, and a dog came and bit him [the son]. — [from Tanchuma, Yithro 3; Exod. Rabbah 26:2]

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

**Pick...for us:** For me and for you. From here the Sages stated: “Your disciple’s honor shall be as dear to you as your own honor” (Avoth 4:12). How do we know that you should honor your peer as you revere your mentor? For it is said: “Aaron said to Moses, I beseech you, my lord’ ” (Num. 12:11). Now was Aaron not older than Moses? Yet he [Aaron] considers his peer as his mentor. And how do we know that one must revere his mentor as he reveres Heaven? For it is said: “My lord, Moses, destroy them” (Num. 11:28). Destroy them [Eldad and Medad] from the world. They deserve to be annihilated because they are rebelling against you, [which is] tantamount to having rebelled against the Holy One, blessed be He. — [from Mechilta; Tanchuma, Beshallah 26]

**and go out and fight:** Go out of the cloud and fight with them. — [from Mechilta and Exod. Rabbah, end of Beshallah]

**Tomorrow:** At the time of the battle, I will stand.

**Pick men for us:** Heb. מִיִּשְׁנָא, mighty men, and God-fearing [men] so that their merit will help us (Mechilta d’Rabbi Shimon ben Yochai, Pirkei d’Rabbi Eliezer ch. 44, Yalkut Shimoni, Jonathan). Another explanation: who know how to counteract witchcraft, because the Amalekites were sorcerers.

Kaplan Translation

### *Amalek*

Amalek arrived and attacked Israel there in Rephidim. Moses said to Joshua, 'Choose men for us, and prepare for battle against Amalek. Tomorrow, I will stand on top of the hill with the staff of God in my hand.'

### *Amalek*

A tribe descended from Esau, see Genesis 36:12. Amalek came from around Gobolitis and Petra, to the north of Sinai (Josephus 3:2:1). See Numbers 24:20.

### *Joshua*

Joshua was a grandson of Elishama son of Amihud, the prince of the tribe of Ephraim (1 Chronicles 7:27; Numbers 1:10). Since the Ephraimites were direct descendants of Joseph, they were never enslaved (Sifthey Cohen on Exodus 14:3). The Ephraimites retained a strong militaristic tradition (1 Chronicles 7:21; Targum Yonathan on Exodus 3:17; Pirkey Rabbi Eliezer 48), and Joshua's father Nun or Non was an important general (Yalkut Shimoni on Chronicles 1177). Joshua was Moses' assistant even in Egypt (cf. Sh'moth Rabbah 19:5), and it was at that time that Moses changed his name from Hoshea to Joshua (Numbers 13:16, Rashbam ad loc.; Ramban here)

<sup>24</sup> Amalek came<sup>25</sup> and attacked<sup>26</sup> Israel in Rephidim. So Moses said to Joshua, “Choose some of our<sup>27</sup> men and go out, fight against Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand.”

<sup>24sn</sup> This short passage gives the first account of Israel’s holy wars. The war effort and Moses’ holding up his hands go side by side until the victory is won and commemorated. Many have used this as an example of intercessory prayer – but the passage makes no such mention. In Exodus so far the staff of God is the token of the power of God; when Moses used it, God demonstrated his power. To use the staff of God was to say that God did it; to fight without the staff was to face defeat. Using the staff of God was a way of submitting to and depending on the power of God in all areas of life. The first part of the story reports the attack and the preparation for the battle (8,9). The second part describes the battle and its outcome (10-13). The final section is the preservation of this event in the memory of Israel (14-16).

<sup>25tn</sup> Heb “and Amalek came”; NIV, NCV, TEV, CEV “the Amalekites.”

<sup>26tn</sup> Or “fought with.”

<sup>27tn</sup> This could be rendered literally “choose men for us.” But the lamed (ל) preposition probably indicates possession, “our men,” and the fact that Joshua was to choose from Israel, as well as the fact that there is no article on “men,” indicates he was to select some to fight.

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**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.	...and " <b>Amaleq</b> <sup>People gathered up</sup> came and he [waged war] with " <b>Yisra'el</b> <sup>He turns El aside</sup> in " <b>Rephiydiym</b> <sup>Bottom</sup> ", and " <b>Mosheh</b> <sup>Plucked out</sup> said to " <b>Yehoshu'a</b> <sup>Yah will rescue</sup> , choose (for) us men and go out, [wage war] (with) the " <b>Amaleq</b> <sup>People gathered up</sup> , tomorrow I will be standing up upon the head of the knoll, and the branch of the " <b>Elohiym</b> <sup>Powers</sup> will be in my hand,...
Concordant Literal Version	Then Amalek came and fought with Israel in Rephidim. And Moses said to Joshua: Choose men for us and go forth. Fight with Amalek. Tomorrow I will be stationed on the summit of the hill with the rod of Elohim in my hand.
English Standard Version	<b>Israel Defeats Amalek</b> Then Amalek came and fought with Israel at Rephidim. 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."
Modern Literal Version	<b>The Amalekites Defeated</b> Then Amalek came and fought with Israel in Rephidim. So Moses said to Joshua, "Choose men for us and go out, fight against Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand."
New American Standard B.	<b>Amalek Fought</b> Then Amalek came and fought against Israel at Rephidim. So Moses said to Joshua, "Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand."
New European Version	<b>The Battle with Amalek</b> 8Then Amalek came and fought with Israel in Rephidim. 9Moses said to Joshua, Choose men for us, and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with God's rod in my hand.
New King James Version	<b>Victory over the Amalekites</b> 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."
Young's Updated LT	And Amalek comes, and fights with Israel in Rephidim, and Moses says unto Joshua, "Choose for us men, and go out, fight with Amalek: tomorrow I am standing on the top of the hill, and the rod of God in my hand."

**The gist of this passage:** Amalek came and attack Israel from behind. Moses told Joshua to gather up men to fight them; and that he, meanwhile, would go stand on a mountain from where he could see what was taking place.

8-9

## Exodus 17:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bôw' (בו) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
ʿAmâlêq (עַמְלֵק) [pronounced ʿah-maw-LAYK]	transliterated Amalek	masculine proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766

**Translation:** Then Amalek advanced...

This series of events appears to occur suddenly. The people do not have a chance to gripe and complain and stand before Moses and make accusations. Suddenly, they face an opposing army and so they must act.

As an aside, when we use the name Amalek, we are referring to his descendants and not to him; much the same way that *Israel* refers to the sons of Jacob (Israel) and not to Jacob himself.

It is likely that we have already been introduced to Amalek as a person. He was the grandson of Esau (Genesis 36:10–12, 15–16). [These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau...\(Timna was a concubine of Eliphaz, Esau's son; she bore Amalek to Eliphaz.\)](#) (ESV) There would have been ample time for this particular tribe to grow into a nation within Edom (or adjacent to Edom) (Edom is the nation of Esau).

It is also possible that this is not the same Amalek, but a completely separate tribe, which had been established by someone else. However, it is not necessary for them to be an earlier tribe of people in order to grow to be such a large nation.

Recall that Jacob and Esau were fraternal twins. God considered Jacob to be a Jew whereas Esau is considered to be a gentile. Many think that this indicates that Jacob was saved and that Esau was not. I believe that this is more indicative of how their children, grandchildren and others would end up. Jacob's descendants would continue to bear the mantle of Y<sup>e</sup>howah (albeit imperfectly); and Esau's would not.

When the descendants of Jacob meet up with the descendants of Esau, we would hope that they would still worship the same God; and that the differences between Jacob and Esau could be patched up—but that will not be the case. This is okay, because God wanted there to be a separation between the Hebrews to come from Jacob and the gentiles to be born from Esau.

**Egypt, Midian and Canaan** (a map); from [Capt Ajit Vadakayil](#); accessed May 17, 2023.

Exodus 17:8a [Now Amalek came...](#) (NKJV)

In any case, Amalek had heard, as everyone around them did, about the Hebrews and they knew about Y<sup>e</sup>howah's destruction of Egypt. Rather than be afraid, the descendants of Amalek decided to locate the Hebrews and destroy them before they came into their land. As a nomadic tribe, they could be found all over the Sinai desert region. You can see where they have been placed on the map, but the incident we are talking about takes place in Rephidim, near Mount Sinai (where Moses and the Israelites are).



Here, as well as in v. 13 and in Joshua 10:28, 40 1Samuel 18:7, the name of Amalek stands for the tribe of Amalek. The Amalekites will be long-term adversaries of Israel, beginning here and extending all the way to the end of the Old Testament in the book of Esther (Haman, that vicious anti-Semite, was a descendant of Amalek).

See the **Book of Esther** ([HTML](#)) ([PDF](#)) ([WPD](#)).



Exodus 17:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâcham (לָחַם) [pronounced <i>law-KHAHM</i> ]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #3898 BDB #535
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
bê (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Rephîydîym (רִפְדִּיִּם) [pronounced <i>ref-ee-DEEM</i> ]	<i>rests, stays, resting places; transliterated Rephiydiym, Rephidim</i>	proper singular noun/location	Strong's #7508 BDB #951

**Translation:** ...and engaged in war with Israel at Rephidim.

These first two phrases describe what happens overall: Amalek finds Israel and goes to war with them. However, the text which follows expands on that, giving us the details of what took place. We might even understand the first two phrases to be a title for this section.

At first, this appears to be an abrupt change. Whereas many people were afraid of Israel, or more specifically, the God that bought them, there are always those who are looking to take down the toughest kid on the block, and that was Amalek. Some are so brazen and arrogant that despite what happened to Egypt, they think that they can withstand Israel's God (if they are descendants of Esau, they may even believe that they have a similar relationship with the same God).

**Illustration:** There are many Arabic groups who have great animosity toward Israel; and they have gone to war against them on several occasions.

We will later find out that Amalek's attack was from the rear, where the weak and tired members of the exodus were (Deuteronomy 25:17–18—"Remember what Amalek did to you on the way as you came out of Egypt, 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." —ESV). Amalek found Israel, spied on them for a time, and then struck them from the rear.

We will cover Amalek in much greater detail in **Numbers 24** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Now, Fausset<sup>11</sup> has a very interesting view of this, which, insofar as I know, is unique to him. Fausset: *Contentions for possession of a well were of common occurrence (Genesis 21:25 26:22 Exodus 2:17); in Moses' message asking Edom and Sihon the Amorite for leave of passage, water is a prominent topic (Numbers 20:17 21:22; compare Judges 5:11). This constitutes the special heinousness of Amalek's sin in God's eyes. They tried to deprive God's people of a necessary of life which God had just supplied by miracle, thus fighting not so much with them as with God. This accounts for the special severity of their doom. The execution was delayed; but the original sentence at Rephidim was repeated by Balaam, and 400 years subsequently its execution was enjoined at the very beginning of the regal government as a test of obedience; compare 1Sam. 12:12–15. In other words, the Amalekites attacked the Israelites over a matter of water rights, even though this was water provided for the Israelites miraculously by God. Although this is an interesting point of view, Israel is on the move often when in the desert-wilderness; and a single well or a few wells would not be enough water for 2 million people.*

Whatever the reason, these two peoples are on a collision course.

Exodus 17:8 **Then Amalek advanced and engaged in war with Israel at Rephidim.** (Kukis mostly literal translation)

Amalek, like most of the groups in this region, knew about Israel and Egypt. Egypt had a lot of traders who came through Egypt; and they would have taken news of what they saw to many other places.

Exodus 17:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Y <sup>e</sup> hōwshûa' (יְהוֹשֻׁעַ) [pronounced y <sup>e</sup> hoh-SHOO-ahg]	<i>whose salvation [deliverance] is Y<sup>e</sup>howah or Y<sup>e</sup>howah is salvation; transliterated Joshua, Jehoshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221

**Translation:** **Moses said to Joshua,**...

This is the first time that we hear Joshua's name, and he will be named 3 more times in this chapter alone. He appears to have been Moses' secretary, Moses' top general and Moses' successor.

<sup>11</sup> See Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Amalekites.

Joshua was a truly great man because he understood authority and he believed in God. He would have been from Gen X, and was perhaps half Moses' age.

Exodus 17:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i> ]	<i>choose</i> ; Gesenius also lists <i>prove, try, examine, approve, select; love, delight in [something], desire</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #977 BDB #103
lâmed (ל) [pronounced <i>l</i> <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510
ʾănâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i> ]; ʾiyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i> ]	<i>men; inhabitants, citizens; companions; soldiers, followers; some of the men</i>	masculine plural noun	Strong's #376 BDB #35

**Translation:** ...["Choose for us men..."](#)

It is clear that Israel must go to battle against Amalek, and Joshua is to select an army from Israel.

The men of Israel, despite their bad attitude, have been strengthened through their lifetime of slavery. They have worked hard at very heavy work for all of their lives, and that made them physically tough (however, they lacked mental toughness because they were slaves).

Exodus 17:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>go [come] out, go [come] forth; rise [up]; get out</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3318 BDB #422
lâcham (לָחַם) [pronounced <i>law-KHAHM</i> ]	<i>fight, engage in battle (war), wage war; battle</i>	2 <sup>nd</sup> person masculine singular, Niphal imperative	Strong's #3898 BDB #535
b <sup>e</sup> (ב) [pronounced <i>b</i> <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʿAmâlêq (עֲמָלֵק) [pronounced <i>ʿah-maw-LAYK</i> ]	transliterated <i>Amalek</i>	masculine proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766

**Translation:** ...[and advance \[towards them and\] fight against Amalek.](#)

They were to advance towards the army of Amalek and engage them.

At this point, we know nothing about their weaponry. Was this all hand-to-hand combat? Did Israel take weapons upon their leaving Egypt? Did they all have staffs? This information is not given to us until v. 13 (where we are told that Israel defeated Amalek with the sword; which I assume is literal and not metaphorical).

Also, we do not know where Amalek came from or why they have engaged Israel in battle. If I were to make a guess on the final item, it would be that the people of Israel were easy to see from a distance (there were two million of them), and it was apparent that they had stuff and livestock with them. Therefore, let me suggest that the people of Amalek saw this and decided, "Let's kill them and take all their stuff." Throughout ancient history, there seem to be a great many wars fought over possessions and land.

Now Moses gives his plan:

Exodus 17:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâchâr (מָחָר) [pronounced maw-KHAWR]	literally, <i>tomorrow</i> ; but figuratively it can mean <i>afterwards, in time to come, in the future, in a future time; later on, down the road</i> (chronologically speaking)	masculine singular noun; or, an adverb of time	Strong's #4279 BDB #563
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me</i> ; (sometimes a verb is implied)	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
nâtsab (נָצַב) [pronounced naw-TSAH <sup>EV</sup> ]	<i>stationed, left standing, stationing oneself, taking one's stand; standing [at the ready, firm]</i>	Niphal participle	Strong's #5324 BDB #662
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
gib <sup>EV</sup> âh (גִּבְעָה) [pronounced gib <sup>EV</sup> -GAW]	<i>hill</i> ; this same word is transliterated <i>Gibeah</i>	feminine singular noun with the definite article	Strong's #1389 BDB #148

**Translation:** Tomorrow, I will be standing on the top of a hill...

Joshua is going to be commanding troop movement from below, at ground level against Amalek. Moses would be on a hill, so he can see the movement of both Joshua and Amalek.

## Exodus 17:9e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i> ]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388

**Translation:** ...with the staff of Elohim in my hand.”

Moses would have the staff of God in his hand.

Moses clearly knows that God has a plan for him and for the children of the Israel and he knows that they will survive this skirmish. He carries the rod of God, not as good luck, but God has caused Moses to use it repeatedly in a demonstrative way. One of the things that the use of his staff reveals is that the Israelites are protected by supernatural means (the staff represents God's power and God's actual presence).

What I believe the original plan was (I am speculating here), Moses had developed a set of hand and arm signals, using the staff, which he would use to communicate to Joshua. Joshua would be on the ground among the troops, right in the midst of the fighting. Moses would be able to take in the entire battleground from where he was and he could, from that vantage point, make good suggestions as to what Joshua ought do. Moses was not going to the top of this hill as a cheerleader. He was not going to hop up and down and make *attaboy* signs with his arms. He would be able to see where Amalek had his troops, he would be able to see how Joshua was arrayed against them, and he could determine how Joshua should move his troops about to best defeat Amalek. From human viewpoint, this was a brilliant approach (Amalek may have been doing the same thing).

However, what Moses appears to be forgetting is, his people are connected to the Living God. Have you noticed that Moses has not taken any time to confer with God?

God has made a real thing out of Moses and the children of Israel depending upon Him, and God has done everything necessary to provide for this people—even basic food and water. Therefore, God will allow Moses to depend upon Him one more time (as we will see). Moses, when giving signals to Joshua, will notice something (again, it is speculation that Moses is giving signals to Joshua, but that seems to me to be the most reasonable explanation for what Moses is proposing here).

Exodus 17:9 **Moses said to Joshua, “Choose for us men and advance [towards them and] fight against Amalek. Tomorrow, I will be standing on the top of a hill with the staff of Elohim in my hand.”** (Kukis mostly literal translation)



From Moses' unique vantage point, he could guide Joshua. He would be able to see both armies from up there. He will use his arms and the staff to make signals to Joshua below.

Exodus 17:8–9 *Then Amalek advanced and engaged in war with Israel at Rephidim. Moses said to Joshua, "Choose for us men and advance [towards them and] fight against Amalek. Tomorrow, I will be standing on the top of a hill with the staff of Elohim in my hand."* (Kukis mostly literal translation)

The original plan seems to be that Moses would be able to see what was happening from the hill and he would be guiding Joshua from there, perhaps motioning to where Amalek's men were and guiding Joshua in battle. Nothing is said about this; but that would be logical. Moses would be at the top of the hill and he would signal to Joshua using his staff. However, something else will take place; something that Moses did not plan on.

Also, Moses will be on top of that hill with at least two other men. Let me suggest that these were men, chosen by Joshua, for their excellent eyesight. They could see very well what was happening from that hill and could advise Moses on the movement of Amalek's troops. Bear in mind, much of what I am suggesting here is conjecture, but it is logical conjecture.

The way that many present this is, Moses is up on the hill, and when he raises up his arms in holy prayer, God allows the battle to go Israel's way; but when he drops them, Amalek begins to prevail. Instead, I believe what led to this is, Moses giving signals to Joshua on the ground, since Moses had a bird's eye view of the action. Moses' comrades were also carefully observing the battle and they informed Moses of anything which they saw.

Exodus 17:8–9 *Suddenly, the army of Amalek advanced, threatening to go to war with Israel at Rephidim. Moses issued these orders to Joshua: "Choose men for our army and advance them toward Amalek's army and do battle with them. Tomorrow, I will be standing at the top of that hill with the staff of God in my hand."* (Kukis paraphrase)

**And so does Joshua as which said to him Moses, to fight against Amalek. And Moses, Aaron and Hur went up a top of the hill. And he was as which holds up Moses his hand, prevailed Israel; and as which he lowers his hand prevails Amalek.**

Exodus  
17:10–11

**Joshua did as Moses ordered him, to fight against Amalek. [Meanwhile,] Moses, Aaron and Hur went up to the top of the hill. And it was, whenever Moses held up his hand [with the staff in it], Israel prevailed; and whenever he lowered his hand, Amalek prevailed.**

**Joshua did exactly as Moses ordered and engaged in battle with Amalek's army. Meanwhile, Moses, Aaron and Hur climbed up to the top of the hill in order to have a good vantage point. And it came about that, whenever Moses raised up his arms, Israel prevailed; and whenever he lowered his arms, Amalek prevailed.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so does Joshua as which said to him Moses, to fight against Amalek. And Moses, Aaron and Hur went up a top of the hill. And he was as which holds up Moses his hand, prevailed Israel; and as which he lowers his hand prevails Amalek.

Dead Sea Scrolls  
Targum (Onkelos)

.  
And Jehoshua did as Mosheh had said to him, and he did battle with Amaleq. And Mosheh, Aharon, and Hur ascended to the top of the hill. And it was that when Mosheh lifted up his hand, the house of Israel prevailed; and when he let down his hand, the house of Amaleq prevailed.

Targum (Pseudo-Jonathan)	And Jehoshua did as Mosheh bad bidden him, to wage war with Amalek. And Mosheh, and Aharon, and Hur went up to the top of the height. And it was, when Mosheh lifted up his hands in prayer, that the house of Israel prevailed; and when he rested his hand from praying, that the house of Amalek prevailed.
Revised Douay-Rheims	Josue did as Moses had spoken, and he fought against Amalec; but Moses, and Aaron, and Hur went up upon the top of the hill. And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame.
Aramaic ESV of Peshitta	So Yoshua did as Mosha had told him, and fought with Amalek; and Mosha, Aaron, and Hur went up to the top of the hill. It happened, when Mosha held up his hand, that Yisrael prevailed; and when he let down his hand, Amalek prevailed.
Peshitta (Syriac)	So Joshua did as Moses had said to him, and he went to fight with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses lifted up his hand, Israel prevailed; and when he let down his hands, Amalek prevailed.
Updated Brenton (Greek)	And Joshua did as Moses said to him, and he went out and set the army in array against Amalec, and Moses and Aaron and Or went up to the top of the hill. 11 And it came to pass, when Moses lifted up his hands, Israel prevailed; and when he let down his hands, Amalec prevailed.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	So Joshua did as Moses said to him, and went to war with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. Now while Moses' hand was lifted up, Israel was the stronger: but when he let his hand go down, Amalek became the stronger.
Easy English	So Joshua fought against the Amalekites. He obeyed the words of Moses. Moses, Aaron and Hur went up to the top of the hill. 11 When Moses lifted up his hand, the Israelites were winning in the fight. But when Moses brought his hand down, the Amalekites were winning in the fight.
Easy-to-Read Version—2006	Joshua obeyed Moses and went to fight the Amalekites the next day. At the same time Moses, Aaron, and Hur went to the top of the hill. Any time Moses held his hands in the air, the men of Israel would start winning the fight. But when Moses put his hands down, the men of Israel began to lose the fight.
<i>The Message</i>	Joshua did what Moses ordered in order to fight Amalek. And Moses, Aaron, and Hur went to the top of the hill. It turned out that whenever Moses raised his hands, Israel was winning, but whenever he lowered his hands, Amalek was winning.
NIRV	So Joshua fought against the Amalekites, just as Moses had ordered. Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hand, the Israelites were winning. But every time he lowered his hands, the Amalekites began to win.
New Simplified Bible	Joshua did as Moses told him. They fought the Amalekites, while Moses, Aaron, and Hur went to the top of the hill. As long as Moses held up his hands, Israel would win, but as soon as he put his hands down, the Amalekites would start to win.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Joshua led the attack as Moses had commanded, while Moses, Aaron, and Hur stood on the hilltop. The Israelites out-fought the Amalekites as long as Moses held up his arms, but they started losing whenever he had to lower them.
The Living Bible	So Joshua and his men went out to fight the army of Amalek. Meanwhile Moses, Aaron, and Hur <sup>[c]</sup> went to the top of the hill. And as long as Moses held up the rod in his hands, Israel was winning; but whenever he rested his arms at his sides, the soldiers of Amalek were winning.

[c] Hur was a man of Judah, of the family of Hezron, house of Caleb (1 Chronicles 2:18-19). He was the grandfather of Bezalel (31:1-2).

New Berkeley Version  
New Living Translation

.  
So Joshua did what Moses had commanded and fought the army of Amalek. Meanwhile, Moses, Aaron, and Hur climbed to the top of a nearby hill. As long as Moses held up the staff in his hand, the Israelites had the advantage. But whenever he dropped his hand, the Amalekites gained the advantage.

Unlocked Dynamic Bible

So Joshua obeyed Moses. He took some men to fight against the people of Amalek. While they were fighting, Aaron, Hur, and Moses went up to the top of the hill so that they could see the whole battle area. Whenever Moses lifted up his arms, the Israelite men started to win the battle; whenever he lowered his arms, the people of Amalek started to win.

### Partially literal and partially paraphrased translations:

American English Bible

So JoShua did just as Moses told him. He went out and formed his army in battle lines against the Amalekites; then Moses, Aaron, and Or went up to the top of the hill. Well, whenever Moses raised his arms, IsraEl would be superior; but when he let them down, the Amalekites were more successful.

Beck's American Translation

Common English Bible

.  
So Joshua did as Moses told him. He fought with Amalek while Moses, Aaron, and Hur went up to the top of the hill. Whenever Moses held up his hand, Israel would start winning the battle. Whenever Moses lowered his hand, Amalek would start winning.

International Standard V

So Joshua did as Moses told him and fought against the Amalekites, while Moses, Aaron, and Hur went up to the top of the hill. Whenever Moses raised his hand, the Israelis prevailed, but when his hand remained at his side, [Lit. *rested*] then the Amalekites prevailed.

New Advent (Knox) Bible

And Josue did as Moses bade him, going out to do battle with Amalec, while Moses, Aaron and Hur went up to the hill top. Whenever Moses lifted up his hands, Israel had the better of it; only when he rested for a little did the victory go to Amalec.

Translation for Translators

So Joshua did what Moses/I told him to do. He took some men to fight against the Amalek people-group. *While they were fighting*, Aaron, Hur, and Moses/I went up to the top of the hill *so that they/we could see the whole battle area*. Whenever Moses/I lifted up his/my arms, the Israeli men started to win *the battle*. And whenever he/I lowered his/my arms, the Amalek people-group started to win.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Joshua did as Moses had told him, and fought against Amalek. Moses, Aaron, and Hur went up to the top of the hill. When Moses happened to hold up his hand, Israel had the mastery. But when he let down his hand, Amalek had the mastery.

Ferrar-Fenton Bible

Joshua, therefore, did as Moses said to him, and fought with Amalek. But Moses and Aaron and Hur went up to the top of the hill; and when Moses held up his hand, Israel became victorious, but when he lowered his hand, Amalek was victor.

God's Truth (Tyndale)

And Josua did as Moses bade him, and fought with the Amalekites. And Moses, Aaron and Hur went up to the top of the hill. And when Moses held up his hand, Israel had the better. And when he let his hand down, Amelech had the better.

NIV, ©2011

So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning.

Unlocked Literal Bible

So Joshua fought Amalek as Moses had instructed, while Moses, Aaron, and Hur went up to the top of the hill. While Moses was holding his hands up, Israel was winning; when he let his hands rest, Amalek would begin to win.

Wikipedia Bible Project      And Joshua did as Moses told him, battling 'amalek, and Moses and Aaron and Chur (Hur) went up to the top of the hill. And it was when Moses lifted his hand that Israel prevailed, and when he lowered his hand, then 'amalek prevailed.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)      Joshua fought the Amalekites as Moses had directed, while Moses, Aaron and Hur went to the top of the hill. It happened that when Moses raised his hands, the Israelites would win but when he lowered them, the Amalekites would have the advantage.

The Heritage Bible      And Joshua did what Moses said to him; he devoured against Amalek, and Moses, Aaron, and Hur went up to the head of the hill. And it was, when Moses raised his hand that Israel prevailed, and when he rested his hand Amalek prevailed.

New American Bible (2002)      Joshua carried out his orders and fought against Amalek while Moses, Aaron and Hur climbed to the top of the hill. Whenever Moses raised his hands Israel had the advantage, and when he lowered his hands Amalek had the advantage.

New American Bible (2011)      Joshua did as Moses told him: he engaged Amalek in battle while Moses, Aaron, and Hur climbed to the top of the hill. As long as Moses kept his hands raised up, Israel had the better of the fight, but when he let his hands rest, Amalek had the better of the fight..

New Jerusalem Bible      Joshua did as Moses had told him and went out to engage Amalek, while Moses, Aaron and Hur went up to the top of the hill. As long as Moses kept his arms raised, Israel had the advantage; when he let his arms fall, the advantage went to Amalek.

Revised English Bible—1989      Joshua did as Moses commanded and fought against Amalek, while Moses, Aaron, and Hur climbed to the top of the hill. Whenever Moses raised his hands Israel had the advantage, and when he lowered his hands the advantage passed to Amalek.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible      Y'hoshua did as Moshe had told him and fought with 'Amalek. Then Moshe, Aharon and Hur went up to the top of the hill. When Moshe raised his hand, Isra'el prevailed; but when he let it down, 'Amalek prevailed.

Israeli Authorized Version      So Y'howshu`a did as Moshe had said to him, and fought with Amalek: and Moshe, Aharon, and Hur went up to the top of the hill. And it came to pass, when Moshe held up his hand, that Yisrael prevailed: and when he let down his hand, Amalek prevailed.

*The Scriptures* 1998      And Yehoshua did as Mosheh said to him, to fight with Amalëq. And Mosheh, Aharon, and Hur went up to the top of the hill. And it came to be, when Mosheh held up his hand, that Yisra'ël prevailed. And when he let down his hand, Amalëq prevailed.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible      AND JEHOSHEA DID AS MOSES SAID TO HIM, AND HE WENT OUT AND SET THE ARMY IN ARRAY AGAINST AMALEC, AND MOSES AND AARON AND OR WENT UP TO THE TOP OF THE HILL. AND IT CAME TO PASS, WHEN MOSES LIFTED UP HIS HANDS, ISRAEL PREVAILED; AND WHEN HE LET DOWN HIS HANDS, AMALEC PREVAILED.

Awful Scroll Bible      Joshua was to effect, as Moses is to have directed to fight against Amalek. Moses, Aaron, and Hur are to have ascended up to the top of the mountain. As Moses was to lift his hand, Isra-el is to have prevailed, and as he was to rest his hand, Amalek is to have prevailed.

Concordant Literal Version	Joshua did just as Moses said to him, to fight with Amalek. As for Moses, Aaron and Hur, they ascended the summit of the hill. Now it came to be just as Moses was raising high his hands that Israel had the mastery, and just as he was giving his hands rest then Amalek had the mastery.
exeGesés companion Bible	So Yah Shua works as Mosheh says to him and fights Amaleq: and Mosheh, Aharon and Hur ascend to the top of the hill: And so be it, when Mosheh lifts his hand, Yisra El prevails mightily: and when he rests his hand, Amaleq prevails mightily:...
Orthodox Jewish Bible	So Yehoshua did as Moshe had said to him, and did battle with Amalek; and Moshe, Aharon, and Chur went up to the top of the hill. And it came to pass, as long as Moshe held up his yad, that Yisroel prevailed; and when he let down his yad, Amalek prevailed.
Rotherham's <i>Emphasized B.</i>	So Joshua did as Moses had said to him, to fight with Amalek,—and Moses, Aaron and Hur, went up to the top of the hill. And it shall be when Moses shall lift on high his hands, then shall Israel prevail, but when he shall let down his hands, then shall Amalek prevail.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Joshua did as Moses said, and fought with Amalek; and Moses, Aaron, and <sup>[e]</sup> Hur went up to the hilltop. Now when Moses held up his hand, Israel prevailed, and when he lowered his hand [due to fatigue], Amalek prevailed.
The Expanded Bible	<sup>[e]</sup> According to Josephus, Hur was the husband of Miriam, the sister of Moses and Aaron. Joshua ·obeyed Moses [ <sup>[t]</sup> did as Moses said] and went to fight the Amalekites, while Moses, Aaron, and Hur went to the top of the hill. As long as Moses ·held [raised] his hands up, the Israelites would ·win the fight [prevail], but when Moses put his hands down, the Amalekites ·would win [prevailed; <sup>c</sup> the staff represented the presence of God, who fought for Israel].
Kretzmann's Commentary	So Joshua, or Hoshea, a prince of the tribe of Ephraim, Num. 13:8-16; Deut. 32:44, did as Moses had said to him, and fought with Amalek, for these Edomites were here trying to vent their spite against the chosen people of God; and Moses, Aaron, and Hur, the son of Caleb, the great-grandson of Judah, 1Chron. 2:18-20, went up to the top of the hill, to assist their troops with the prayer of faith. And it came to pass, when Moses held up his hand, in the attitude of fervent supplication, that Israel prevailed, the tide of battle went in their favor; and when he let down his hand, Amalek prevailed. It was not a battle in which mere prowess of arms brought about the decision, but one in which the powers of the true God battled with the enemies of His Church.
Syndein/Thieme The Voice	. Joshua did exactly as Moses had instructed him to do. <i>He gathered the strongest men he could find</i> and fought against the soldiers of Amalek. Meanwhile, Moses, Aaron, and Hur climbed to the top of the hill. It happened that whenever Moses raised his hand, the battle went well for Israel; but whenever he lowered his hand <i>to rest</i> , Amalek began to win.

### Bible Translations with an Excess of Footnotes:

The Complete Tanach	Joshua did as Moses had told him, to fight against Amalek; and Moses, Aaron, and Hur ascended to the top of the hill.
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**and Moses, Aaron, and Hur:** From here [we deduce] that on a fast day, three people are required to go before the ark [to lead the prayers], for they were fasting. — [from Mechilta]

**Hur:** He was the son of Miriam, and Caleb, her husband. — [from Sotah 11b]

It came to pass that when Moses would raise his hand, Israel would prevail, and when he would lay down his hand, Amalek would prevail.

**when Moses would raise his hand:** Did Moses' hands then make them victorious in battle, etc.? [Rather this is to tell you that when the Israelites looked up and subjugated their hearts to their Father in heaven, they would prevail, and if not, they would fall,] as is found in Rosh Hashanah (29a).

Kaplan Translation

Joshua did as Moses had told him, engaging Amalek in battle. Moses, Aaron and Chur went up to the top of the hill. As long as Moses held his hands up, Israel would be winning, but as soon as he let his hands down, the battle would go in Amalek's favor.

### **Chur**

Or Hur. He was an important leader with Aaron (Exodus 24:14) of the tribe of Judah (Exodus 31:2). His genealogy was Judah, Peretz, Chetzron, Caleb, Chur (1 Chronicles 2:18,19; cf. Genesis 46:12). According to tradition, the Ephrath in 1 Chronicles 2:19 who was Caleb's wife was Miriam, and therefore, Chur was Miriam's son (Rashi; Sh'moth Rabbah 40:4; Targum on 1 Chronicles 2:19). Others say that Chur was Miriam's husband (Josephus 3:2:4). Talmudic tradition states that Chur was killed when he tried to prevent the worship of the Golden Calf (Sanhedrin 7a; Targum Yonathan, Rashi, on Exodus 32:5).

NET Bible®

So Joshua fought against Amalek just as Moses had instructed him;<sup>28</sup> and Moses and Aaron and Hur went up to the top of the hill. Whenever Moses would raise his hands,<sup>29</sup> then Israel prevailed, but whenever he would rest<sup>30</sup> his hands, then Amalek prevailed.

<sup>28tn</sup> The line in Hebrew reads literally: And Joshua did as Moses had said to him, to fight with Amalek. The infinitive construct is epexegetical, explaining what Joshua did that was in compliance with Moses' words.

<sup>29tn</sup> The two verbs in the temporal clauses are by רָשָׁא כְּהִיָּהוּ (vakhaya ka'asher, "as long as" or, "and it was that whenever"). This indicates that the two imperfect tenses should be given a frequentative translation, probably a customary imperfect.

<sup>30tn</sup> Or "lower."

### **Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...and "Yehoshu'a" <sup>Yah will rescue</sup> did <just as> "Mosheh" <sup>Plucked out</sup> said to him, to [wage war] (with) the "Amaleq" <sup>People gathered up</sup>, and "Mosheh" <sup>Plucked out</sup>, "Aharon" <sup>Light bringer</sup> and "Hhur" <sup>Cistern</sup>, [had] gone up to the head of the knoll, and (it) (came to pass), <just as> "Mosheh" <sup>Plucked out</sup> made his hand rise, (then) "Yisra'el" <sup>He turns El aside</sup> will overcome, and <just as> he made his hand rest, then "Amaleq" <sup>People gathered up</sup> will overcome,...

Charles Thompson OT

So Joshua did as Moses commanded him. And when he had gone out and drawn up in array against Amalek, and Moses and Aaron and Hur had gone up to the top of the hill, it came to pass that when Moses held up his hands Israel prevailed; but when he let down his hands Amalek prevailed.

Modern English Version

So Joshua did as Moses had said to him and fought against Amalek. And Moses, Aaron, and Hur went up to the top of the hill. Now when Moses held up his hand, Israel prevailed, but when he let down his hand, Amalek prevailed.

Young's Updated LT

And Joshua does as Moses has said to him, to fight with Amalek, and Moses, Aaron, and Hur, have gone up to the top of the height; and it has come to pass,

when Moses lifts up his hand, that Israel has been mighty, and when he lets his hands rest, that Amalek has been mighty.

**The gist of this passage:**

Joshua gathers warriors to fight against Amalek; and Moses, Aaron and Hur go to a nearby mountain from which to watch the battle. It turns out that, when Moses lifts his arms, the war goes in favor of Israel; and when he lowers his arms, the war goes in favor of Amalek.

10-11

**Exodus 17:10a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
Y <sup>e</sup> hôwshûaʿ (יְהוֹשֻׁעַ) [pronounced <i>y<sup>e</sup>hoh-SHOO-ahg</i> ]	<i>whose salvation [deliverance] is Y<sup>e</sup>howah or Y<sup>e</sup>howah is salvation; transliterated Joshua, Jehoshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כֹּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Exodus 17:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâcham (לָחַם) [pronounced law-KHAHM]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	Niphal infinitive construct	Strong's #3898 BDB #535
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʿAmâlêq (עַמְלֵק) [pronounced ʿah-maw-LAYK]	transliterated <i>Amalek</i>	masculine proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766

**Translation:** Joshua did as Moses ordered him, to fight against Amalek.

Joshua gathers up an army and they went out to fight against the army of Amalek, just as Moses had commanded him to do.

A military combat unit must behave as a single unit; and having too many people is not a benefit, particularly if some people begin to run from the fighting. Joshua chose men that he believed would stand up to the Amalekites.

## Exodus 17:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
ʿAhărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Chûr (חֹר) [pronounced koor]	<i>white cloth, something white; transliterated Hur, Chur</i>	Masculine singular proper noun	Strong's #2354 BDB #301

5 men in the Old Testament have this name. From BDB:

- 1) a chief assistant to Moses and Aaron
- 2) grandfather of Bezaleel, the chief artificer of the tabernacle; possibly the same as 1 above
- 3) the 4<sup>th</sup> of the 5 kings of Midian who were slain with Balaam after Peor
- 4) father of Rephaiah in the time of Nehemiah
- 5) father of Ben-Hur who was commissariat officer for Solomon in Mount Ephraim.<sup>12</sup>

<sup>12</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #2354.

## Exodus 17:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿălâh (עָלָה) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #5927 BDB #748
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
gib <sup>ê</sup> âh (גִּבְעָה) [pronounced ġi <sup>ḇ</sup> v <sup>ê</sup> -ĠAW]	<i>hill; this same word is transliterated Gibeah</i>	feminine singular noun with the definite article	Strong's #1389 BDB #148

**Translation:** [Meanwhile,] Moses, Aaron and Hur went up to the top of the hill.

While Joshua and his army are squaring off against Amalek, Moses goes to the top of a prominent hill with Aaron and Hur (this is the first time that we hear about Hur).

From the hill, Moses and his cohorts could get a good view of the army of Amalek and its movement. I speculate that this was the original plan, and there is nothing wrong with this plan.

Moses went to this hill in order to guide the tactics of Joshua and his men below. However, when doing various signals, Moses is going to notice something a little strange.

Exodus 17:10 Joshua did as Moses ordered him, to fight against Amalek. [Meanwhile,] Moses, Aaron and Hur went up to the top of the hill. (Kukis mostly literal translation)

Moses, Aaron and Hur could view the battle from this hill while Joshua would be leading his army below.

Then Moses notices something, while giving various signals to Joshua.

## Exodus 17:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>ê</sup> (or v <sup>ê</sup> ) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

## Exodus 17:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
rûm (רָמוּ) [pronounced room]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7311 BDB #926
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gâbar (גָּבַר) [pronounced gaw <sup>b</sup> -VAHR]	<i>to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1396 BDB #149
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** And it was, whenever Moses held up his hand [with the staff in it], Israel prevailed;...

It is my guess that, Hur and Aaron are watching the battle, and telling Moses what is going on, and Moses is signaling with his staff to Joshua what he sees from the hill. This is good, solid thinking on the part of Moses. However, it is observed, probably by both Aaron and Hur, that when Moses raised up his hand (and the staff that was in his hand), Israel would prevail in the battle.

What did not happen was, Moses and his two comrades went up the hill and they tried out different arm and hand configurations to determine which resulted in victory over Amalek. They were up there for a reason; and the likely reason is to (1) observe the battle as it progresses and (2) help guide Joshua with hand and arm signals. However, while doing this, it became clear to Aaron and Hur, the men watching this battle take place, that whenever Moses' hand was up, battle was being won by Israel.



## Exodus 17:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăšher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăšher (כֹּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
nûwach (נֹוַח) [pronounced <i>NOO-ahkh</i> ]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5117 (and #3240) BDB #628
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gâbar (גָּבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1396 BDB #149
ʿAmâlêq (עַמְלֵק) [pronounced <i>ʿah-maw-LAYK</i> ]	transliterated <i>Amalek</i>	masculine proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766

**Translation:** ...and whenever he lowered his hand, Amalek prevailed. Whenever Moses hand, which is holding the staff of God, is down, then the battle went against them.

Notice that this has to be in a very visible place where all could see Moses. They had to see that supernatural means of battle had been employed by the Israelites and that they did not win based upon their own merit. There is also an illustration here: just as the arm of the Lord is the strength of Moses, and thereby is the strength of Israel; the arm of Moses here, as God's representative<sup>13</sup>, is the strength and the might of Israel. The staff that Moses held was symbolic of God's power and His justice. When Moses lifted the staff into the air, God would act on behalf of Israel as He did in Egypt. Perhaps you recall that every time God brought a judgment against Egypt, Moses would announce this with his arm and staff in the air. Not everyone could hear Moses and his proclamation, but they could see him and the staff; and this meant great destruction for Egypt.

As long as Israel appeals to God (as symbolized by the raised arms of Moses), God will fight for Israel. As David wrote many years later: *The day I call out, my enemies turn back. This I know: Elohim [is] for me* (Psalm 56:9).

<sup>13</sup> Which might be a marvelous way to translate the words *prophet of God* so that we get a better understanding of those words

Exodus 17:11 And it was, whenever Moses held up his hand [with the staff in it], Israel prevailed; and whenever he lowered his hand, Amalek prevailed. (Kukis mostly literal translation)

As Moses made signals to the armies below, it was observed that when He lifted his hand (with the staff in it), the battle would go in favor of Israel. When he put his arms both down, then the battle went against Israel.

Exodus 17:10–11 Joshua did as Moses ordered him, to fight against Amalek. [Meanwhile,] Moses, Aaron and Hur went up to the top of the hill. And it was, whenever Moses held up his hand [with the staff in it], Israel prevailed; and whenever he lowered his hand, Amalek prevailed. (Kukis mostly literal translation)

The Unlocked Dynamic Bible (along with others) suggest this same approach: So Joshua obeyed Moses. He took some men to fight against the people of Amalek. While they were fighting, Aaron, Hur, and Moses went up to the top of the hill so that they could see the whole battle area. Whenever Moses lifted up his arms, the Israelite men started to win the battle; whenever he lowered his arms, the people of Amalek started to win.

In order to be demonstrative, in order for God to get the credit for what occurred, Moses and Aaron had to be in a place where they could be seen by all—both the Israelites and the Amalekites. What would occur was not voodoo or magic, but something where both sides could see that God controlled the battle. Moses just had to be in a place where this could be seen. His arms being held up, with the staff in one hand, could be seen from below.

However, there is a problem. Even if the staff only weights 10 or 15 pounds (4–7 kg), holding it up is not easy, even for a man who is very strong.

Exodus 17:10–11 Joshua did exactly as Moses ordered and engaged in battle with Amalek's army. Meanwhile, Moses, Aaron and Hur climbed up to the top of the hill in order to have a good vantage point. And it came about that, whenever Moses raised up his arms, Israel prevailed; and whenever he lowered his arms, Amalek prevailed.

And hands of Moses [were] weary. And so they take a stone and so they place [it] under him and so he sits upon her. And Aaron and Hur held up in his hands from this one and from that [lit., *this*] one. And so are his hands steady as far as a going in of the sun.

Exodus  
17:12

The hands of Moses [grew] weary. Therefore, [the other two men] took a stone and placed [it] under him so that he [could] sit upon it. Then Aaron and Hur [both] held up his hands on this side and on that side. Consequently, he hands remained steady until the going down of the sun.

Moses began to grow weary of holding his hands up—particularly with the staff. Therefore, Aaron and Hur took a stone and put it near Moses so that he could sit on it. Then, the two men held up his two arms so that his arms remained raised until the sun set.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And hands of Moses [were] weary. And so they take a stone and so they place [it] under him and so he sits upon her. And Aaron and Hur held up in his hands from this one and from that [lit., *this*] one. And so are his hands steady as far as a going in of the sun.

Dead Sea Scrolls  
Targum (Onkelos)

.  
But the hands of Mosheh became heavy, and they took a stone and placed it under him, and he sat upon it, and Aharon and Hur held up his hands, here one, and there one; and thus were his hands stretched out in prayer until the going of the sun.

Targum (Pseudo-Jonathan)	And the hands of Mosheh were heavy, because the conflict was prolonged till the morrow, and the deliverance of Israel was not prepared on that day; and he could not hold them up in prayer; on which account he would have afflicted his soul. And they took a stone, and placed it under him, and he sat upon it; and Aharon and Hur supported his hand, this the one, and that the other; and his hands were outstretched with firmness, (or, fidelity,) in prayer and fasting, until the going down of the sun.
Revised Douay-Rheims	And Moses' hands were heavy: so they took a stone, and put under him, and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset.
Aramaic ESV of Peshitta	But Mosha's hands were heavy; and they took a stone, and put it under him, and he sat on it. Aaron and Hur held up his hands, the one on the one side, and the other on the other side. His hands were steady until sunse.
Peshitta (Syriac)	But Moses hands became tired; so they took a stone and put it under him, and he sat upon it; and Aaron and Hur supported his hands, the one on one side, and the other on the other side; and his hands were steady until the going down of the sun.
Updated Brenton (Greek)	But the hands of Moses were heavy, and they took a stone and put it under him, and he sat upon it; and Aaron and Or supported his hands one on this side and the other on that, and the hands of Moses were supported till the going down of the sun.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But Moses' hands became tired; so they put a stone under him and he took his seat on it, Aaron and Hur supporting his hands, one on one side and one on the other; so his hands were kept up without falling till the sun went down.
Easy English	.
Easy-to-Read Version–2001	After some time, Moses' arms became tired. {The men with Moses wanted to find a way to keep Moses' hands in the air.} So they put a large rock under Moses for him to sit on. Then Aaron and Hur held Moses' hands in the air. Aaron was on one side of Moses and Hur was on the other side. They held his hands up like this until the sun went down.
Easy-to-Read Version–2006	.
God's Word™	Eventually, Moses' hands felt heavy. So Aaron and Hur took a rock, put it under him, and he sat on it. Aaron held up one hand, and Hur held up the other. His hands remained steady until sunset.
Good News Bible (TEV)	As long as Moses held up his arms, the Israelites won, but when he put his arms down, the Amalekites started winning. When Moses' arms grew tired, Aaron and Hur brought a stone for him to sit on, while they stood beside him and held up his arms, holding them steady until the sun went down. In this way Joshua totally defeated the Amalekites. Vv. 11 & 13 are included for context.
The Message	But Moses' hands got tired. So they got a stone and set it under him. He sat on it and Aaron and Hur held up his hands, one on each side. So his hands remained steady until the sun went down.
NIRV	When Moses' arms got tired, Aaron and Hur got a stone and put it under him. Then he sat on it. Aaron and Hur held up his hands. Aaron was on one side, and Hur was on the other. Moses' hands remained steady until sunset.
New Simplified Bible	Finally, Moses was so tired that Aaron and Hur got a rock for him to sit on. They stood beside him and supported his arms in the same position until sunset.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Finally, Moses was so tired that Aaron and Hur got a rock for him to sit on. Then they stood beside him and supported his arms in the same position until sunset.
The Living Bible	Moses' arms finally became too tired to hold up the rod any longer; so Aaron and Hur rolled a stone for him to sit on, and they stood on each side, holding up his hands until sunset.
New Berkeley Version	.
New Life Version	Moses' hands became tired. So they took a stone and put it under him, and he sat on it. Then Aaron and Hur held up his hands, one on each side. His hands did not move until the sun went down.
New Living Translation	Moses' arms soon became so tired he could no longer hold them up. So Aaron and Hur found a stone for him to sit on. Then they stood on each side of Moses, holding up his hands. So his hands held steady until sunset.
Unlocked Dynamic Bible	But Moses' arms became tired. So Aaron and Hur rolled a large stone for him to sit on. While he was sitting on it, those two held up his arms, one man on either side of him. In that way, they kept his arms lifted up until the sun went down.

### Partially literal and partially paraphrased translations:

American English Bible	But soon Moses' arms got tired, so they found a rock and had him sit on top of it; then Aaron and Or supported his arms on either side, holding them there until the sun set.
Beck's American Translation	.
Common English Bible	But Moses' hands grew tired. So they took a stone and put it under Moses so he could sit down on it. Aaron and Hur held up his hands, one on each side of him so that his hands remained steady until sunset.
Translation for Translators	But his/my arms became tired. So Aaron and Hur <i>rolled a large</i> stone for Moses/me to sit on. <i>While he/I was sitting on it</i> , those two held up his/my arms, <i>one on one side and the other on the other side</i> . In that way, they kept his/my arms lifted up, and his/my arms held steady until the sun went down.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Moses' hands were heavy. So they took a stone and placed it under him to sit on. Aaron and Hur then held up his hand, one on each side, so that his hands were constantly high until the setting of the sun.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	When Moses hands were weary, they took a stone and put it under him, and he sat down there on. And Aaron and Hur stayed up his hands, the one on the one side and the other on the other side.
Lexham English Bible	But the hands of Moses [were] heavy, and they took a stone and placed it under him, and he sat on it; Aaron and Hur supported his hands, {one on each side}, and his hands [were] steady until {sundown}.
Urim-Thummim Version	So Moses' hands were heavy and they took a stone and put it under him, and he sat on it, then Aaron and Hur supported up his hands, the one on the one side and the other on the other side. Now his hands were supported until sunset came.
Wikipedia Bible Project	And the hands of Moses were heavy, and they took a stone and put it beneath him and he sat on it. And Aaron and Chur supported his hands, one on the one and one on the other. And his hands were true until the coming of the sun.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As Moses' arms grew weary they placed a stone for him to sit on while Aaron and Hur on either side held up his arms which remained steadily raised until sunset.
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The Heritage Bible	And Moses' hands <i>were</i> heavy; and they took a stone, and put it under him, and he sat on it; and Aaron and Hur sustained his hands, on this <i>side</i> the one, and that <i>side</i> the one; and his hands were faithful until the going <i>down</i> of the sun.
New American Bible (2002)	Moses' hands, however, grew tired; so they put a rock in place for him to sit on. Meanwhile Aaron and Hur supported his hands, one on one side and one on the other, so that his hands remained steady till sunset.
New Jerusalem Bible	But Moses' arms grew heavy, so they took a stone and put it under him and on this he sat, with Aaron and Hur supporting his arms on each side. Thus his arms remained unwavering till sunset, and Joshua defeated Amalek, putting their people to the sword. V. 13 is included for context.
Revised English Bible—1989	When his arms grew heavy they took a stone and put it under him and, as he sat, Aaron and Hur held up his hands, one on each side, so that his hands remained steady till sunset.

### Jewish/Hebrew Names Bibles:

exeGeses companion Bible	...and the hands of Mosheh get heavy; and they take a stone and put it under him and he sits thereon; and Aharon and Hur uphold his hands - the one on this side and the one on that side; and his hands are trustworthy until the going down of the sun.
Kaplan Translation	When Moses' hands became weary, they took a stone and placed it under him, so that he would be able to sit on it. Aaron and Chur then held his hands, one on each side, and his hands remained steady until sunset.
<i>The Scriptures</i> 1998	But Mosheh's hands were heavy, so they took a stone and put it under him, and he sat on it. And Aharon 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.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	BUT THE HANDS OF MOSES WERE HEAVY, AND THEY TOOK A STONE AND PUT IT UNDER HIM, AND HE SAT UPON IT; AND AARON AND OR SUPPORTED HIS HANDS ONE ON THIS SIDE AND THE OTHER ON THAT, AND THE HANDS OF MOSES WERE SUPPORTED TILL THE GOING DOWN OF THE SUN.
Awful Scroll Bible	As Moses' hand is to become heavy, they were to take a stone and put him on it, even was he to sit on it. Aaron and Hur are to have taken hold of his hands, one and the other one; his hands are made steady, till is to go in the sun.
Concordant Literal Version	When the hands of Moses became heavy, they took a stone and placed it beneath him, and he sat on it. As for Aaron and Hur, they upheld his hands, from this side one and and from that side one. So it came to be that his hands were constant until sunset. "
Orthodox Jewish Bible	When the hands of Moshe grew heavy, they took an even (stone), and put it under him, and he sat thereon; and Aharon and Chur supported his hands, the one on the one side, and the other on the other side; and his hands held emunah (steady) until bo hashemesh (sunset).
Rotherham's <i>Emphasized B.</i>	But, the hands of Moses, were weary, so they took a stone, and put under him, and he sat thereupon,—and, Aaron and Hur, upheld his hands—on this side, one and on that side, one, and so his hands became steady, until the going in of the sun.

### Expanded/Embellished Bibles:



The Expanded Bible

Later, when Moses' arms became ·tired [<sup>L</sup> heavy], the men put a large rock under him, and he sat on it. Then Aaron and Hur held up Moses' hands—Aaron on one side and Hur on the other. They kept his hands steady until the sun went down.

Kretzmann's Commentary

But Moses' hands were heavy. It is a test of endurance for the strongest man to hold his hands out or up for any length of time. And they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; they supported his hands in such a way that they would not sink; and his hands were steady until the going down of the sun, until darkness put an end to the battle.

Syndein/Thieme

The Voice

When Moses became too tired to hold his hands up any longer, Aaron and Hur took a stone and sat him down on it. Then both men stood beside Moses, one on each side, holding his hands up and keeping them steady until sunset.

### Bible Translations with an Excess of Footnotes:

The Complete Tanach

Now Moses hands were heavy; so they took a stone and placed it under him, and he sat on it. Aaron and Hur supported his hands, one from this [side], and one from that [side]; so he was with his hands in faith until sunset.

**Now Moses' hands were heavy:** Since he had been lax in [the performance of] the commandment [of warring against Amalek] and had appointed someone else in his stead, his hands became heavy. — [from Mechilta]

**so they took:** [i.e.,] Aaron and Hur.

**a stone and placed it under him:** But he [Moses] did not sit on a mattress or on a pillow, [because] he said, "Israel is in a state of pain. I too will be with them in pain."-[from Ta'anith 11a]

**so he was with his hands in faith:** And Moses was with his hands in faith, spread out toward heaven in a faithful and proper prayer.

**until sunset:** For the Amalekites calculated the hours [i.e., the time] with their astrology [to determine] in what hour they would be victorious, but Moses caused the sun to stand still and confused the hours. — [from Tanchuma 28]

NET Bible®

When<sup>31</sup> the hands of Moses became heavy,<sup>32</sup> they took a stone and put it under him, and Aaron and Hur held up his hands, one on one side and one on the other,<sup>33</sup> and so his hands were steady<sup>34</sup> until the sun went down.

<sup>31tn</sup> Literally "now the hands of Moses," the disjunctive vav (ו) introduces a circumstantial clause here – of time.

<sup>32tn</sup> The term used here is the adjective מִדְּבִיב (kavedim). It means "heavy," but in this context the idea is more that of being tired. This is the important word that was used in the plague stories: when the heart of Pharaoh was hard, then the Israelites did not gain their freedom or victory. Likewise here, when the staff was lowered because Moses' hands were "heavy," Israel started to lose.

<sup>33tn</sup> Heb "from this, one, and from this, one."

<sup>34tn</sup> The word "steady" is עֲמוּנָה ('emuna) from the root אָמַן ('aman). The word usually means "faithfulness." Here is a good illustration of the basic idea of the word – firm, steady, reliable, dependable. There may be a double entendre here; on the one hand it simply says that his hands were stayed so that Israel might win, but on the other hand it is portraying Moses as steady, firm, reliable, faithful. The point is that whatever God commissioned as the means or agency of power – to Moses a staff, to the Christians the Spirit – the people of God had to know that the victory came from God alone.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the hands of " <b>Mosheh</b> <sup>Plucked out</sup> were heavy, and they took a stone and they placed it / him, and he settled upon her, and " <b>Aharon</b> <sup>Light bringer</sup> and " <b>Hhur</b> <sup>Cistern</sup> upheld his hands, from this (one) and from (that) (one) , and his hands (were) firm until the coming of the sun,...
English Standard Version	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.
New American Standard B.	But Moses' hands were heavy. Then 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 one on the other. Thus his hands were steady until the sun set.
Young's Updated LT	And the hands of Moses are heavy, and they take a stone, and set it under him, and he sits on it: and Aaron and Hur have taken hold on his hands, on this side one, and on that one, and his hands are steadfast till the going in of the sun;...

**The gist of this passage:** When Moses became tired, he was given a rock to sit on and Aaron and Hur held up his arms.

Exodus 17:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâdôwth (יָדוֹת) [pronounced <i>yawd-OATH</i> ]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural construct	Strong's #3027 BDB #388
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
kâbêd (כָּבֵד) [pronounced <i>kaw<sup>b</sup>-VAYD</i> ]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine plural adjective	Strong's #3515 BDB #458

**Translation:** The hands of Moses [grew] weary.

The word that we find here is quite interesting. It is kâbêd (כָּבֵד) [pronounced *kaw<sup>b</sup>-VAYD*], which means, *heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich*. Strong's #3515 BDB #458. We find this word back in Exodus 7:14 9:7 where it was (incorrectly) translated *harden, hardened*.

At some point, the three men realized that, as long as Moses had his hands raised, Joshua and his army would be winning the war.

Now, as an aside, it is possible that, when Moses raised both of his hands, it meant to tell Joshua, go on the offensive and attack, attack, attack. We do not know what it meant; but, every time that Moses raised his arms, it was clear from that vantage point that Joshua would be winning. Therefore, Moses just kept his hands up.

The spiritual component was Moses raising the staff into the air. Recall that when Moses raised up his staff, when in Egypt, it was often to call upon God to act in some way or another against their enemies, the Egyptians. So,

now, when Moses' hand with the staff is held up, God allows the battle to go in favor of the Israelites. So, Moses just kept his arms up. However, after awhile, his arms became tired and heavy.

Exodus 17:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #3947 BDB #542
'eben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun	Strong's #68 BDB #6
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׂים) [pronounced seem]; also spelled sûwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #7760 BDB #962
tachath (תַּחַת) [pronounced TAH-khath]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8478 BDB #1065
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced yaw-SHAH <sup>B</sup> V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3427 BDB #442
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5921 BDB #752

**Translation:** Therefore, [the other two men] took a stone and placed [it] under him so that he [could] sit upon it.

Aaron and Hur, no longer needed to do anything, as Moses raising his staff and Joshua on the ground fighting seemed to have everything in hand. They knew that Moses needed some way to provide him with some help to

keep his arms up. So they found a very large stone and moved that stone to where Moses could sit on it (which he did).

Exodus 17:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾAhărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Chûr (חֹר) [pronounced <i>koor</i> ]	<i>white cloth, something white; transliterated Hur, Chur</i>	Masculine singular proper noun	Strong's #2354 BDB #301
tâmak <sup>e</sup> (תָּמַק) [pronounced <i>taw-MAHK</i> ]	<i>to take hold of, to grasp; to obtain, to acquire; to hold fast; to hold up, to support; to take hold of [one another], to hold together, to adhere</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #8551 BDB #1069
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
yâdôwth (יָדוֹת) [pronounced <i>yawd-OATH</i> ]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

## Exodus 17:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25

**Translation:** Then Aaron and Hur [both] held up his hands on this side and on that side.

Then, in addition to the stone for Moses to sit on, Aaron and Hur stood on both sides of Moses and helped him to hold up his arms.

So that no one would think that Moses would raise and lower his hands to see what would happen, and thereby place the sons of Israel into peril, his arms were only so strong. When he raised his staff, he became naturally tired. When he brought his arms down to rest, the battle would turn against Israel; and when he raised them, the battle would go in favor of the Hebrews. Eventually, Aaron and Hur held up his arms on both sides while Moses sat (recall that he is 80+ years old at this time).

You maybe thinking to yourselves right now, *who's Hur*<sup>14</sup>? We only find Hur mentioned twice: here and in Exodus 24:14. Joshua also seemed to come out of nowhere; however, these are two trusted believers—perhaps two of the elders—who have given their unqualified support to Moses because of their faith in Y<sup>e</sup>howah.



**Aaron and Hur Support the Arms of Moses (Exodus 17:12)** (a graphic); from [Facebook](#); accessed January 17, 2023.

## Exodus 17:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
yâdôwth (יָדָוּת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388

<sup>14</sup> It is more proper to think *who's she*?



## Exodus 17:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ēmûwnâh (אֱמוּנָה) [pronounced eh-moo-NAWH]	<i>faithfulness, dependability; firmness, steadiness, steadfast; security</i>	feminine singular noun	Strong's #530 BDB #53
Owens has this as a Qal passive participle of...			
'âman (אָמַן) [pronounced aw-MAHN]	<i>one who stands firm, the faithful [one], the unshaken one; one who is secure</i>	feminine singular, Qal passive participle	Strong's #539 BDB #52
There may not be any real difference. I checked 3 or 4 other sources, and each presented this as the feminine singular noun instead.			
'ad (אֲדָ) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôw' (בָּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
shemesh (שֶׁמֶשׁ) [pronounced SHEH-mesh]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	masculine or feminine singular noun with the definite article; pausal form	Strong's #8121 BDB #1039

**Translation:** Consequently, he hands remained steady until the going down of the sun.

By doing this, Moses was able to keep his arms up until the sun set (when Joshua could no longer look up and see what Moses was signaling).

Exodus 17:12 The hands of Moses [grew] weary. Therefore, [the other two men] took a stone and placed [it] under him so that he [could] sit upon it. Then Aaron and Hur [both] held up his hands on this side and on that side. Consequently, he hands remained steady until the going down of the sun. (Kukis mostly literal translation)

So, what does this mean? Should we station our top general on a hill and have him lift up his arms in order to win our wars? The idea is, Moses is the spiritual Atlas of his generation. God has overlooked a great many of Israel's sins and He did not destroy Israel simply because of Moses (Moses' faithfulness was good enough for God). In Exodus 32, Moses will plead to God, on behalf of the people, not to destroy them all and start over with just Moses. Such a spiritual Atlas can make or break a nation.

Moses is showing his dependence upon God, and the people are to understand their dependence upon Moses.

Now, when speaking of our dependence upon God, this does not mean that we simply sit on a park bench and wait for God to bring stuff to us. Even though the battle is going in favor of the Hebrew army, they are still an army engaged in battle. God is not telling Israel to take a break while He kills the army of Amalek.

Moses, from Exodus through Deuteronomy, is often presented as a type of Christ. Our relationship to God is dependent upon Jesus Christ. He is the spiritual Atlas of the world. You and I do not have any relationship with God apart from Jesus Christ; and we do not win any battles in our lives apart from Him.

Exodus 17:12 Moses began to grow weary of holding his hands up—particularly with the staff. Therefore, Aaron and Hur took a stone and put it near Moses so that he could sit on it. Then, the two men held up his two arms so that his arms remained raised until the sun set. (Kukis paraphrase)

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<b>And so made weak Joshua Amalek and his people to a mouth of a sword.</b>	Exodus 17:13	<b>Joshua weakened Amalek and his people with the edge of the sword.</b>
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**Joshua weakened Amalek's army with the edge of the sword.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so made weak Joshua Amalek and his people to a mouth of a sword.
Dead Sea Scrolls	.
Targum (Onkelos)	And Jehoshua shattered Amaleq and his people with the edge of the sword.
Targum (Pseudo-Jonathan)	And Jehoshua shattered Amalek, and cut off the heads, of the strong men of his people, by the mouth of the Word of the Lord, with the slaughter of the sword.
Revised Douay-Rheims	And Josue put Amalec and his people to flight, by the edge of the sword.
Aramaic ESV of Peshitta	Yoshua defeated Amalek and his people with the edge of the sword.
Peshitta (Syriac)	And Joshua defeated Amalek with the edge of the sword.
Updated Brenton (Greek)	And Joshua routed Amalec and all his people with the slaughter of the sword.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And Joshua overcame Amalek and his people with the sword.
Easy English	So Joshua and his men beat the Amalekite army in the fight.
Easy-to-Read Version–2006	So Joshua and his men defeated the Amalekites in this battle.
<i>The Message</i>	.
New Simplified Bible	That is how Joshua defeated the Amalekites.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	That's how Joshua defeated the Amalekites.
The Living Bible	As a result, Joshua and his troops crushed the army of Amalek, putting them to the sword.
New Berkeley Version	.
New Living Translation	As a result, Joshua overwhelmed the army of Amalek in battle.
Unlocked Dynamic Bible	In this way Joshua and the men with him defeated the people of Amalek in battle.

#### Partially literal and partially paraphrased translations:

American English Bible	So JoShua drove the Amalekites and all their people away by slaughtering them with swords.
Beck's American Translation	.
International Standard V	Joshua defeated [Or <i>weakened</i> ] Amalek and his army using swords.
New Advent (Knox) Bible	.
New Advent (Knox) Bible	But now Moses' arms grew weary; so they found him a stone to sit on and bade him be seated on it; then, one on each side, Aaron and Hur kept his hands lifted up. In

this way, the strength of his arms held out until set of sun, while Josue routed Amalec, and all the forces Amalec could rally, at the sword's point. V. 12 is included for context.

Translation for Translators So Joshua and the men with him completely defeated the Amalek people-group, using their swords *to fight against them*.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation So Joshua destroyed Amalek and his people with the edge of the sword. "destroyed" is more accurate and descriptive than simply "defeated"

Ferrar-Fenton Bible So when the hand of Moses became weary, they took a stone and placed it under him and he rested upon it, and Aaron and Hur supported his hand, first one and then the other, so that his hand was stretched out until sunset, when Joshua defeated Amalek and his people, by the edge of the sword. V. 12 is included for context.

Jubilee Bible 2000 And Joshua disabled Amalek and his people with the edge of the sword.  
NIV, ©2011 So Joshua overcame the Amalekite army with the sword.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) For his part Joshua mowed down Amalek and his people with the sword.  
The Heritage Bible And Joshua prostrated Amalek and his people with the mouth of the sword.  
New American Bible (2002) And Joshua mowed down Amalek and his people with the edge of the sword.  
New Jerusalem Bible .  
Revised English Bible—1989 Thus Joshua defeated Amalek and put its people to the sword.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Thus Y'hoshua defeated 'Amalek, putting their people to the sword.  
exeGeses companion Bible ...- and Yah Shua vanquishes Amaleq  
and his people with the mouth of the sword.  
Tree of Life Version So Joshua overpowered the Amalekites and his army with the edge of the sword.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND JEHOSEA ROUTED AMALEC AND ALL HIS PEOPLE WITH THE  
SLAUGHTER OF THE SWORD..  
Awful Scroll Bible Joshua was to disable Amalek and his people, by the mouth of the sword.  
Orthodox Jewish Bible And Yehoshua disabled Amalek and his army with the edge of the cherev.  
Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

The Expanded Bible So Joshua defeated the Amalekites [<sup>L</sup> Amalek and his people] in this battle [<sup>L</sup> with the sword].  
Kretzmann's Commentary And Joshua discomfited, struck down, conquered, Amalek and his people with the edge of the sword, without exercising pity.  
The Voice In the end, Joshua and the men of Israel defeated Amalek and his soldiers with the sword.

### Bible Translations with an Excess of Footnotes:

The Complete Tanach Joshua weakened Amalek and his people with the edge of the sword.

**Joshua weakened:** He decapitated their [the Amalekites'] strongest warriors, and he left over only the weak among them, but he did not slay them all. From here we learn that he did this according to the mandate of the Shechinah. — [from Mechilta]

Kaplan Translation

Joshua was thus able to break the ranks of Amalek and his allies with the sword.  
**break the ranks**

(Targum Yonathan; Ibn Janach). Or, literally, 'weaken.'

**allies**

Amalek had allied with other nations to attack the Israelites (Mekhilta; Josephus 3:2:1).

NET Bible®

So Joshua destroyed<sup>35</sup> Amalek and his army<sup>36</sup> with the sword.<sup>37</sup>

<sup>35tn</sup> The verb means "disabled, weakened, prostrated." It is used a couple of times in the Bible to describe how man dies and is powerless (see Job 14:10; Isa 14:12).

<sup>36tn</sup> Or "people."

<sup>37tn</sup> Heb "mouth of the sword." It means as the sword devours – without quarter (S. R. Driver, Exodus, 159).

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Yehoshu'a" <sup>Yah will rescue</sup> weakened "Amaleq" <sup>People gathered up</sup> and his people (by) the mouth of the sword,...

Concordant Literal Version Thus Joshua defeated Amalek and his people with the edge of the sword.

Darby Translation And Joshua broke the power of Amalek and his people with the edge of the sword.

English Standard Version And Joshua overwhelmed Amalek and his people with the sword.

Modern Literal Version So Joshua laid low Amalek and his people with the edge of the sword.

Webster's Bible Translation And Joshua discomfited Amalek and his people with the edge of the sword.

Young's Updated LT ...and Joshua weakens Amalek and his people by the mouth of the sword.

**The gist of this passage:** Joshua defeated Amalek's army with the sword.

## Exodus 17:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châlash (חָלַשׁ) [pronounced <i>khaw-LASH</i> ]	<i>to be weak, to be prostrate; to neutralize; to be disabled</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2522 BDB #325
Y <sup>e</sup> hōwshûā' (יְהוֹשׁוּעַ) [pronounced <i>y<sup>e</sup>hoh-SHOO-ahj</i> ]	<i>whose salvation [deliverance] is Y<sup>e</sup>howah or Y<sup>e</sup>howah is salvation; transliterated Joshua, Jehoshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Amâlêq (עַמְלֵק) [pronounced <i>gah-maw-LAYK</i> ]	transliterated <i>Amalek</i>	masculine proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766

## Exodus 17:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (אִם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
peh (פֶּה) [pronounced <i>peh</i> ]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
chereb (כֶּרֶב) [pronounced <i>khe-RE<sup>B</sup>V</i> ]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun; pausal form	Strong's #2719 BDB #352

**Translation:** Joshua weakened Amalek and his people with the edge of the sword.

When it says that Joshua neutralized Amalek with the *mouth* of the sword, it could be looked upon in two ways. The more genteel way that when something is eaten, it is gone and the mouth of the sword refers to death on the battlefield. The more grotesque and graphic way of viewing this phrase is the sword biting chunks of flesh off of the enemies.

It is here that we find out the weaponry used. Although defeating the people *with the edge of the sword* could be understood as representative, we generally understand the Scriptures literally unless there is some pressing reason why we should not. The Israelites had swords primarily to fight with; and they had greatly weakened Amalek and his troops.

Bullinger expresses it this way: *...it is not a mere sword, but a sword with its sharp devouring edge, which is thus compared to a mouth.*<sup>15</sup>

In any case, this gives us at least the weapons of war. Although it was not spelled out for us earlier, the Israelites must have gotten swords from the Egyptians when they left. Or, perhaps when the Egyptian army was defeated by God, Israel retrieved some of their swords which were washed upon the shore. Or, during the battle with Amalek, the Israelites may have simply taken their swords from them in battle.

Either that, or the choice of the word *sword* refers just to death in battle and not to a particular weapon. I opt for the former approach, to understand *swords* as being literal. The swords used may have been the same ones that they used in the field to harvest with and to cut meat with.

<sup>15</sup> Bullinger, p. 407



The NASB tells us that Joshua overwhelmed Amalek and Owen tells us that he mowed Amalek down. The actual word used is the Qal imperfect of *châlash* (חָלַשׁ) [pronounced *khaw-LASH*] from a root which means *prostrate*. This word means *to weaken, to prostrate, to disable, to neutralize*. We also find this word used in Job 14:10 Isaiah 14:12. Strong's #2522 BDB #325.

Very few details are given as to what occurred in this battle. Just what was important. What was important was that Joshua prevailed over Amalek and to God they owed the victory. However, Joshua did not completely destroy all of the Amalekites because we will see that they will continue to return to harass the Hebrews.

When Israel went to battle against Amalek, Moses, Aaron and Hur viewed the battle from a high hill, at which time, Moses discovered that if he kept his hands held up in the air (he would have been holding his staff), the battle went in favor of Israel.

Exodus 17:13 **Joshua weakened Amalek and his people with the edge of the sword.** (Kukis mostly literal translation)

Moses kept his hands raised toward God, and Joshua is victorious over Amalek. Given what follows here and in later passages of the Bible, even though Joshua is victorious over Amalek, this does not mean that all of their forces were completely wiped out. A remnant of Amalek remains, and they will continue to challenge Israel.

We are never given anything by way of motivation. Why would the Amalekites attack the Hebrew people? From this point forward in human history, there will always be, in the souls of specific peoples, a deep hatred for the Hebrew people. Generally speaking, these people who hate the Hebrew people also hate God. This continues to be a factor even in modern times. Newsmen have interviewed Palestinians and asked, "Why do you fire off all of these rockets at Israel? In the long run, this is going to harm you and your people. Why not try to get along?" Their answers are filled with hatred and self-justification.

In the middle east, many parents bring their children up to despise the people of Israel; presenting them as somehow subhuman. This is how they were brought up and their parents before them.

Exodus 17:13 **Joshua weakened Amalek's army with the edge of the sword.** (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### God Commands the Recording of These Historical Events

**And so says Y<sup>e</sup>howah unto Moses, "Write this a memorial in the book and place [it] in ears of Joshua, that blotting out I will blot out a memory of Amalek from under the [two] heavens."**

Exodus  
17:14

**Y<sup>e</sup>howah then said to Moses, "Write this [down] [as] a memorial in the book and [also] tell it to [lit., *place (it) in the ears of*] Joshua, that I will utterly blot out the memory of Amalek from under the [two] heavens."**

**Jehovah then said to Moses, "Write all of this down in a book of historical events; and also tell about this to Joshua, that I will utterly blot out the memory of Amalek from under the heavens."**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto Moses, "Write this a memorial in the book and place [it] in ears of Joshua, that blotting out I will blot out a memory of Amalek from under the [two] heavens."
Dead Sea Scrolls	.
Targum (Onkelos)	And the Lord said to Mosheh: Write this memorial in the Book, and set it before Jehoshua, That blotting, I will blot out the memorial of Amaleq from under the heavens.
Targum (Pseudo-Jonathan)	And the Lord said unto Mosheh, Write this memorial in the book of the elders that were of old, and these words in the hearing, of Jehoshua, that blotting, I will blot out the memory of Amalek from under the heavens.
Revised Douay-Rheims	And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue: for I will destroy the memory of Amalec from under heaven.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Write this for a memorial in a book, and rehearse it in the ears of Yoshua: that I will utterly blot out the memory of Amalek from under the sky."
Peshitta (Syriac)	Then the LORD said to Moses. Write this for a memorial in a book and place it before Joshua; for I will utterly blot out the remembrance of Amalek from under heaven.
Updated Brenton (Greek)	And the Lord said to Moses, Write this for a memorial in a book, and speak this in the ears of Joshua; for I will utterly blot out the memorial of Amalec from under heaven.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Make a record of this in a book, so that it may be kept in memory, and say it again in the ears of Joshua: that all memory of Amalek is to be completely uprooted from the earth.
Easy English	Then the LORD said to Moses: 'Write these things on a scroll. Then you will remember them. Joshua must hear my words because I will kill all of the Amalekites. Nobody in the whole world will remember them.'
Easy-to-Read Version–2006	Then the LORD said to Moses, "Write about this battle. Write these things in a book so that people will remember what happened here. And be sure to tell Joshua that I will completely destroy the Amalekites from the earth."
Good News Bible (TEV)	Then the LORD said to Moses, "Write an account of this victory, so that it will be remembered. Tell Joshua that I will completely destroy the Amalekites."
<i>The Message</i>	GOD said to Moses, "Write this up as a reminder to Joshua, to keep it before him, because I will most certainly wipe the very memory of Amalek off the face of the Earth."
Names of God Bible	<b>Yahweh</b> said to Moses, "Write this reminder on a scroll, and make sure that Joshua hears it, too: I will completely erase any memory of the Amalekites from the earth."
NIRV	Then the LORD said to Moses, "This is something to be remembered. So write it on a scroll. Make sure Joshua knows you have done it. I will completely erase the memory of the Amalekites from the earth."
New Simplified Bible	After the fight Jehovah said to Moses: »Write an account of this victory and read it to Joshua. I want the Amalekites to be forgotten forever.«

#### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Afterwards, the LORD said to Moses, "Write an account of this victory and read it to Joshua. I want the Amalekites to be forgotten forever."
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The Living Bible	Then the Lord instructed Moses, "Write this into a permanent record, to be remembered forever, and announce to Joshua that I will utterly blot out every trace of Amalek."
New Berkeley Version	.
New Life Version	Then the Lord said to Moses, "Write this in a book, to be remembered, and tell Joshua that I will take away everything under heaven that would help you remember Amalek."
New Living Translation	After the victory, the LORD instructed Moses, "Write this down on a scroll as a permanent reminder, and read it aloud to Joshua: I will erase the memory of Amalek from under heaven."
Unlocked Dynamic Bible	Then Yahweh said to Moses, "Write an account of this battle and then read it to Joshua. Also write that I will completely destroy the people of Amalek."

### Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: 'Write this in a scroll, so it will be remembered. Tell JoShua that I'm going to totally blot out all memory of the Amalekites from under the skies!'
Beck's American Translation	.
International Standard V	Then the LORD told Moses, "Write this in a book as a memorial and recite it to [Lit. <i>put it in the ear of</i> ] Joshua: 'I'll certainly wipe out the memory of the Amalekites from under heaven.'"
New Advent (Knox) Bible	Put this on record in writing, the Lord said to Moses, and recite it in Josue's hearing: I mean to efface the very name of Amalec from this earth.
Translation for Translators	Then Yahweh said to Moses/me, "Write an account of this battle, and then read it to Joshua. <i>Also write that some day</i> I will completely get rid of the Amalek people-group."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The LORD told Moses, "Write this down in a scroll to commit it to memory, and make sure Joshua understands it, too: I am going to wipe out any remembrance of Amalek from under the sky." The Hebrew repeats the "wipe out" concept for emphasis.
Ferrar-Fenton Bible	The EVER-LIVING afterwards said Write this and record it in a book, and instruct Joshua that I will blot the memory of Amnlek from under the skies."
NIV, ©2011	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 name of Amalek from under heaven."
Urim-Thummim Version	YHWH said to Moses, Write this for a memorial on a scroll and recite it in the hearing of Joshua, for I will exterminate the memory of Amalek from under the cosmos.
Wikipedia Bible Project	And Yahweh said to Moses: "Write this reminder in the book, and put it to Joshua's ears, because wipe out, I will wipe out the memory of 'amalek from under the sky."

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah said to Moses, Write this a memorial in a book, and put it in the ears of Joshua, because, rubbing out, I will rub out the remembrance of Amalek from under the heavens.
New American Bible (2002)	Then the LORD said to Moses, "Write this down in a document as something to be remembered, and recite it in the ears of Joshua: I will completely blot out the memory of Amalek from under the heavens."

New American Bible (2011)	Then the LORD said to Moses: Write this down in a book as something to be remembered, and recite it to Joshua: [Nm 24:20; 1 Sm 15:3, 20] I will completely blot out the memory of Amalek from under the heavens
New Jerusalem Bible	Yahweh then said to Moses, 'Write this down in a book to commemorate it, and repeat it over to Joshua, for I shall blot out all memory of Amalek under heaven.'
Revised English Bible—1989	The LORD said to Moses, "Record this in writing, and tell it to Joshua in these words: I am resolved to blot out all memory of Amalek from under heaven."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<b>(Maftir)</b> Adonai said to Moshe, "Write this in a book to be remembered, and tell it to Y'hoshua: I will completely blot out any memory of 'Amalek from under heaven."
exeGesés companion Bible	And Yah Veh says to Mosheh, Inscribe this in a scroll for a memorial and set it in the ears of Yah Shua: for in wiping out, I wipe out the memorial of Amaleq from under the heavens.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID TO MOSES, "WRITE THIS FOR A MEMORIAL IN A SCROLL, AND SPEAK THIS IN THE EARS OF JEHOSEA; FOR I WILL UTTERLY BLOT OUT THE MEMORIAL OF AMALEK FROM UNDER HEAVEN."
Awful Scroll Bible	Jehovah was to say to Moses: Be writing a memorial on a scroll, even be setting it in the ears of Joshua, that as to wipe out, was I to wipe out the remembrance of Amalek under the expanse.
Concordant Literal Version	Then Yahweh said to Moses: Write this as a reminder in a scroll, and put it in the ears of Joshua that I shall wipe out, yea wipe out the remembrance of Amalek from under the heavens.
Orthodox Jewish Bible	And Hashem said unto Moshe, Write this for a zikaron (memorial, remembering) in a sefer, and rehearse it in the ears of Yehoshua; for I will utterly efface the memory of Amalek from under Shomayim.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	And the LORD said unto Moses, "Write this for a memorial in a book, and recount it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven."

### Expanded/Embellished Bibles:

The Expanded Bible	Then the Lord said to Moses, "Write about this battle in a ·book [or scroll] ·so people will remember [ <sup>L</sup> as a memorial]. And ·be sure to tell [ <sup>L</sup> place this in the ear of] Joshua, because I will completely ·destroy [annihilate; blot out] the Amalekites from ·the earth [ <sup>L</sup> under heaven; Deut. 25:17–19]."
Kretzmann's Commentary	And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua, it should be revealed to Joshua and impressed upon his mind; for I will utterly put out the remembrance of Amalek from under heaven, the entire nation was to be annihilated, Deut. 25:19.
Syndein/Thieme	.
The Voice	<b>Eternal One</b> (to Moses): Write down what I say on a scroll as a memorial record of <i>these events</i> , and read it aloud so Joshua can hear: "I will erase <i>all traces</i> of the memory of Amalek from under heaven."

### Bible Translations with an Excess of Footnotes:

## The Complete Tanach

The Lord said to Moses, Inscribe this [as] a memorial in the book, and recite it into Joshua's ears, that I will surely obliterate the remembrance of Amalek from beneath the heavens.

**Inscribe this [as] a memorial:** namely that Amalek came to attack the Israelites before all [other] nations [dared to do so].

**and recite it into Joshua's ears:** [Joshua] was destined to bring Israel into the land [of Israel and] to pay him [Amalek] his recompense. Here it was hinted to Moses that Joshua would bring Israel into the land. — [from Tanchuma 28, Mechilta]

**I will surely obliterate the remembrance of Amalek:** Therefore, I admonish you in this manner, because I want to obliterate him.

## Kaplan Translation

*Divine Vengeance*

God said to Moses, 'Write this as a reminder in the Book and repeat it carefully to Joshua. I will totally obliterate the memory of Amalek from under the heavens.'

**Book**

The Torah. See Exodus 24:4,7, 34:27.

**carefully**

Literally, 'in his ears.' See note on Genesis 20:8.

**I will totally obliterate...**

See Deuteronomy 25:19.

## NET Bible®

The Lord said to Moses, "Write this as a memorial in the<sup>38</sup> book, and rehearse<sup>39</sup> it in Joshua's hearing;<sup>40</sup> for I will surely wipe out<sup>41</sup> the remembrance<sup>42</sup> of Amalek from under heaven.

<sup>38tn</sup> The presence of the article does not mean that he was to write this in a book that was existing now, but in one dedicated to this purpose (book, meaning scroll). See GKC 408 §126.s.

<sup>39tn</sup> The Hebrew word is "place," meaning that the events were to be impressed on Joshua.

<sup>40tn</sup> Heb "in the ears of Joshua." The account should be read to Joshua.

<sup>41tn</sup> The construction uses the infinitive absolute and the imperfect tense to stress the resolution of Yahweh to destroy Amalek. The verb מָחָה (makhah) is often translated "blot out" – but that is not a very satisfactory image, since it would not remove completely what is the object. "Efface, erase, scrape off" (as in a palimpsest, a manuscript that is scraped clean so it can be reused) is a more accurate image.

<sup>42sn</sup> This would seem to be defeated by the preceding statement that the events would be written in a book for a memorial. If this war is recorded, then the Amalekites would be remembered. But here God was going to wipe out the memory of them. But the idea of removing the memory of a people is an idiom for destroying them – they will have no posterity and no lasting heritage.

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...and "YHWH <sup>He is</sup> said to "Mosheh <sup>Plucked out</sup>, write this remembrance in the scroll and place it in the ears of "Yehoshu'a <sup>Yah will rescue</sup>e", given that I will :surely: wipe away the memorial of "Amaleq <sup>People gathered up</sup> from under the skies,...

## English Standard Version

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."

## World English Bible

Yahweh said to Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the memory of Amalek from under the sky."

## Young's Updated LT

And Jehovah says unto Moses, "Write this, a memorial in a Book, and set it in the ears of Joshua, that I do utterly wipe away the remembrance of Amalek from under the heavens;"...



**The gist of this passage:** God tells Moses to both write this in a book and to tell Joshua: God would remove Amalek from under the heavens.

Exodus 17:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** Y<sup>e</sup>howah then said to Moses,...

There appears to be a great deal of verbal interaction between Moses and God; and it is quite frequent. However, Moses, the author, rarely gives us any details, such as, *and Moses walked off to his tent and communed with God*. We don't know if God spoke to Moses right then and there; or if it happened that night in a dream; or if it happened the first time that Moses was alone.

Given the content of what Moses says, it seems to be very pertinent to what has just taken place.

Exodus 17:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâthab (כָּתַב) [pronounced kaw-THAHB <sup>y</sup> ]	<i>write, write down, record [chronicle, document], direct or decree in writing, proscribe; describe, inscribe</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3789 BDB #507
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
zik <sup>e</sup> rôwn (זִכְרוֹן) [pronounced zihk-ROHN]	<i>a memorial, a reminder, a remembrance</i>	masculine singular noun	Strong's #2146 BDB #272

## Exodus 17:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ṣêpher (סֵפֶר) [pronounced SAY-fur]	<i>letter, missive, book, document, writing, scroll, tablet, register</i>	masculine singular noun with the definite article	Strong's #5612 BDB #706

We first see this word in Gen. 5:1 ([This is the book of the generations of Adam. When God created man, he made him in the likeness of God.](#)—ESV<sup>16</sup>); and this is the first time we have seen it since then (although the verb occurs in Gen. 5:1 15:5 41:49).

**Translation:** ...[“Write this \[down\] \[as\] a memorial in the book...](#)

Throughout the four books of Moses (Exodus through Deuteronomy), God will tell Moses to write specific things down. This is the first time that this occurs. This book is further defined by the definite article, which is both found in the Greek and the English. This definite article suggests to me that Moses had already begun to keep a record of what has taken place so far. Given the scarcity of writing materials, it would be my guess that Moses wrote this down once, but that at least one portion of his book was appended to (recall back when we were studying the manna).

I believe that this is the first time that it has been recorded in Scripture that Moses has been told to record these events. Notice that the definite article is used with *book*; meaning a particular book. In this case, it was God's Word and this particle suggests that such a book was already in existence and that Moses knew which book God was referring to. The implication of the verse was that this being written down was to tell Joshua that at some point in time, Amalek would be blotted out (see also Num. 24:20). Joshua needed this to be written down because he would have several encounters with Amalek throughout his tenure as second in command and then as Commander General over the forces of Israel. This does not mean that this is the first time that God has told Moses to write this information down; just the first time this command was recorded.

It is my opinion that Moses has also had access to Genesis—or the documents from which Genesis came—for a very long time. I believe that Genesis was passed down orally for many hundreds of years, for reasons already discussed in the early chapters of Exodus.

By this time in the narrative, Moses has already decided to record some of the events which are taking place, which events make up the book of Exodus. We discussed this in great detail when God had destroyed the Egyptian army with the sea and Moses responded by writing a song that all Israel then sang in celebration. All of that had to take place then and there.

We are also aware that a certain amount of editing took place, although we do not know when or by who. There are some authors, who, because they are predisposed to reject miracles and prophecy, believe that much of this was written down hundreds of years later. However, this passage, compared to Exodus 16:35 tell us that some editing did take place. In Exodus 16:35, Moses tells us that the sons of Israel will eat manna in the desert for the next forty years. However, in this verse, Moses is told to record specific events in **the** book. Logically, this tells us that Moses either obeyed God's command when God gave it, as he was wont to do. Possibly later, Moses added a comment here or there, as in Exodus 16:35, which then became a part of God's Word (Joshua may have done this as well).

<sup>16</sup> This chapter records the genealogical record from Adam to Noah and his sons.

Exodus 17:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׁימ) [pronounced <i>seem</i> ]; also spelled sūwm (שׁוּם) [pronounced <i>soom</i> ]	<i>put, place, set; make; appoint</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7760 BDB #962
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʾôzen (אֶזֶן) [pronounced <i>OH-zen</i> ]	<i>ears; metaphorically for hearing</i>	feminine plural construct	Strong's #241 BDB #23
Y <sup>e</sup> hōwshûaʿ (יְהוֹשׁוּעַ) [pronounced <i>y<sup>e</sup>hoh-SHOO-ahg</i> ]	<i>whose salvation [deliverance] is Y<sup>e</sup>howah or Y<sup>e</sup>howah is salvation; transliterated Joshua, Jehoshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221

**Translation:** ...and [also] tell it to [lit., place (it) in the ears of] Joshua,...

Moses is also supposed to tell this to Joshua. Joshua has just fought and routed Amalek. Moses is supposed to speak to Joshua about God speaking to him; and that God required all of this to be placed into *the book*.

Most importantly, God wants Moses to record this specifically:

Exodus 17:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâchâh (מָחָה) [pronounced <i>maw-KHAWH</i> ]	<i>to wipe, to wipe out, to blot out, to obliterate, to exterminate; to completely blot out, to completely obliterate, to completely remove something</i>	Qal infinitive construct	Strong's #4229 BDB #562
mâchâh (מָחָה) [pronounced <i>maw-KHAWH</i> ]	<i>to wipe, to wipe out, to blot out, to obliterate, to exterminate; to completely blot out, to completely obliterate, to completely remove something</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #4229 BDB #562
ʾêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 17:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zêker (זָכַר) [pronounced ZAY-kehr]	<i>memory, remembrance, memorial</i>	masculine singular construct	Strong's #2143 BDB #271
‘Amâlêq (עַמְלֵק) [pronounced ‘gah-maw-LAYK]	transliterated <i>Amalek</i>	masculine proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article; pausal form	Strong's #8064 BDB #1029

**Translation:** ...that I will utterly blot out the memory of Amalek from under the [two] heavens.”

I believe that the Bible in Basic English gets the translation right: [And the Lord said to Moses, Make a record of this in a book, so that it may be kept in memory, and say it again in the ears of Joshua: that all memory of Amalek is to be completely uprooted from the earth.](#) Moses is both writing this down, but he will also speak to Joshua personally and repeat this promise of God's.

Joshua, who will lead the army of Israel into battle many times, needs to realize that God will remember this unprovoked attack by Amalek against Israel; and God will hold this act against them. This would be because this is more than a simple act of aggression; but that it also reveals the hatred of this people against Israel (and therefore their hatred of God).

Incidentally, God will hand off the authority over Israel from Moses to Joshua. I believe that this is something that both men came to recognize over time; and God will formally tell this to Moses at a later date.

Exodus 17:14d ...that I will utterly blot out the remembrance of Amalek from under heaven.” (NKJV)

Amalek is a large enough people to attack Israel, with the intention of destroying Israel. They are the first people to attack Israel without provocation. God will make an example of them. At some point, this people would no longer exist, and this is a promise from God.

Now, although this sounds as if God was going to destroy Amalek completely right then and there, the next verse indicates that we should not take it in that way; and the fact that Amalek continues to be a thorn in the side of the

Israelites indicates to us that this is not the last battle between them (God will allow many such antagonistic nations to remain, and He will use them against Israel when Israel goes astray).

However, what ought to be clear is, we all know Jews today; however, no one today knows a single person who came from the tribe of Amalek. But we all know Jews.

**Exodus 17:14** (a graphic); from [Pinterest](#); accessed January 17, 2023. I was unable to find this translation and perhaps it is a common translation using *Yehovah* instead of *Jehovah*.

Exodus 17:14 *Y<sup>e</sup>howah* then said to Moses, “Write this [down] [as] a memorial in the book and [also] tell it to [lit., place (it) in the ears of] Joshua, that I will utterly blot out the memory of Amalek from under the [two] heavens.” (Kukis mostly literal translation)

This would suggest two things to us: (1) Moses is the one writing in the book. This may change as time progresses. (2) Moses is to speak to Joshua and tell him these words that came from God. At some point, God will, at least partly through Israel, completely destroy Amalek.

Exodus 17:14 *Jehovah* then said to Moses, “Write all of this down in a book of historical events; and also tell about this to Joshua, that I will utterly blot out the memory of Amalek from under the heavens.” (Kukis paraphrase)



And so builds Moses an altar and so he calls his name *Y<sup>e</sup>howah my banner*. And so he says, “A hand upon a banner of Yah; war to *Y<sup>e</sup>howah* against Amalek from generation [to] generation.”

Exodus  
17:15–16

Moses built an altar and he called it [lit., its name] *Y<sup>e</sup>howah*, my banner [or, *Y<sup>e</sup>howah-nicciy*]. Then he said, “[My] hand upon [this] banner of Yah, [swearing] [there will be] war between *Y<sup>e</sup>howah* and Amalek [lit., war to *Y<sup>e</sup>howah* against Amalek] from generation [to] generation.”

Moses then built an altar and he called it, *Jehovah my banner*. Then he said, “I place my hand upon this banner to make the following solemn declaration: that there will continue to be war between Jehovah and Amalek until Amalek is fully and completely destroyed.”

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so builds Moses an altar and so he calls his name *Y<sup>e</sup>howah my banner*. And so he says, “A hand upon a banner of Yah; war to *Y<sup>e</sup>howah* against Amalek from generation [to] generation.”

Dead Sea Scrolls

.



Targum (Onkelos)	And Mosheh builded an altar, and ministered upon it before the Lord who had wrought (such) miracles for him. And he said, With an oath hath this been declared from before the Fearful One whose Shekinah is upon His glorious throne; that war shall be waged with the house of Amaleq, to destroy it from the generations of the world.
Targum (Pseudo-Jonathan)	And Mosheh builded an altar, and called the name of it, The Word of the Lord is my banner; for the sign which He hath wrought (in this) place was on my behalf. And he said, Because the Word of the Lord hath sworn by the throne of His glory, that He by His Word will fight against those of the house of Amalek, and destroy them unto three generations; from the generation of this world, from the generation of the Meshiha, and from the generation of the world to come.
Revised Douay-Rheims	And Moses built an altar: and called the name thereof, The Lord my exaltation, saying: Because the hand of the throne of the Lord, and the war of the Lord shall be against Amalec, from generation to generation.
Aramaic ESV of Peshitta	Mosha built an altar, and called its name Mar-Yah our Banner. He said, "Mar-Yah has sworn: 'Mar-Yah will have war with Amalek from generation to generation.'"
Peshitta (Syriac)	And Moses built an altar, and called the name of it Jehovah-nasi: For he said, Behold, as the LORD has sworn, the LORD will fight with Amalek from generation to generation.
Updated Brenton (Greek)	And Moses built an altar to the Lord, and called the name of it, The Lord my Refuge. For with a secret hand the Lord wages war upon Amalec to all generations.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Then Moses put up an altar and gave it the name of Yahweh-nissi: For he said, The Lord has taken his oath that there will be war with Amalek from generation to generation.
Easy English	Then Moses built a stone table and he called it 'The LORD is my banner'. 16 Moses said: 'I lifted up my hands to the LORD on his seat, where he rules. I prayed to him. Now the LORD has said that he will always fight against the Amalekites.'
	A 'banner' is a large piece of cloth that someone fixes to a stick. Soldiers carry banners when they go to fight. The banner is like a sign. It tells the enemy that you are coming.
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	Then Moses built an altar and named it, "The LORD is My Flag." Moses said, "I lifted my hands toward the LORD's throne. So the LORD fought against the Amalekites, as he always has."
Good News Bible (TEV)	Moses built an altar and named it "The LORD is my Banner." He said, "Hold high the banner of the LORD! [Probable text Hold ... Lord; Hebrew unclear.] The LORD will continue to fight against the Amalekites forever!"
<i>The Message</i>	Moses built an altar and named it "GOD My Banner." He said, Salute GOD's rule! GOD at war with Amalek Always and forever!
Names of God Bible	Moses built an altar and called it <b>Yahweh Nissi</b> . He said, "Because a hand was lifted against <b>Yah's</b> throne, [Hebrew meaning uncertain] <b>Yahweh</b> will be at war against the Amalekites from one generation to the next."
NIRV	Then Moses built an altar. He called it The LORD Is My Banner. He said, "The Amalekites opposed the authority of the LORD. So the LORD will fight against the Amalekites for all time to come."

New Simplified Bible Moses built an altar. He named it: »Jehovah Gives Me Victory.« Then Moses explained: »This is because I depended on Jehovah. But in future generations, Jehovah will have to fight the Amalekites again.«

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Moses built an altar and named it "The LORD Gives Me Victory." Then Moses explained, "This is because I depended on the LORD. But in future generations, the LORD will have to fight the Amalekites again."

The Living Bible Moses built an altar there and called it "Jehovah-nissi" (meaning "Jehovah is my flag").  
"Raise the banner of the Lord!" Moses said. "For the Lord will be at war with Amalek generation after generation."

New Berkeley Version .

New Life Version Moses built an altar and gave it the name The Lord is My Banner. And he said, "Because the Lord has promised to have war against Amalek through all time."

New Living Translation Moses built an altar there and named it Yahweh-Nissi (which means "the LORD is my banner"). He said, "They have raised their fist against the LORD's throne, so now [Or *Hands have been lifted up to the Lord's throne, and now.*] the LORD will be at war with Amalek generation after generation."

Unlocked Dynamic Bible Then Moses built a stone altar there and named it "Yahweh is my flag." He said, "A promise was made in front of the throne of Yahweh: Yahweh will fight against the people of Amalek forever!"

### Partially literal and partially paraphrased translations:

American English Bible Well after that, Moses built an altar to Jehovah there, and he named it 'Jehovah is My Refuge,' because Jehovah was secretly waging war against all generations of the Amalekites.

Beck's American Translation .

Common English Bible Moses built an altar there and called it, "The Lord is my banner." He said, "The power of the Lord's banner! [Heb uncertain] The Lord is at war with Amalek in every generation."

International Standard V Moses built an altar and named it "The LORD is My Banner." "Because," he said, "a fist has been raised in defiance [The Heb. lacks *in defiance*] against the throne of the LORD, the LORD will wage war against Amalek from generation to generation."

New Advent (Knox) Bible Moses, too, built an altar there, and called it The Lord raises me up;<sup>[2]</sup> and he cried out, Lift up your hands to the Lord's throne! The Lord declares war against Amalec, for all ages to come.<sup>[3]</sup>

<sup>[2]</sup> The meaning given in the Hebrew text is, 'The Lord (is) my banner'.  
<sup>[3]</sup> Literally, 'the hand of the throne of the Lord, and the war of the Lord, will be against Amalec from generation to generation'; the phrase would appear to imply the taking of a solemn oath. The phrase given in the Hebrew text, 'A hand on the throne of the Lord' probably refers to the lifting up of the hand in attestation.

Translation for Translators Then Moses/I built a *stone* altar there and named it •Yahweh is like my flag•. He/I said, "Hold high Yahweh's flag! Yahweh will continue to fight against the Amalek people-group •forever/in all future generations•!"

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Moses built an altar, and named it "The LORD is my Banner," [Literally, "YHWH-nissi" or "Jehovah-nissi"] And he said, "The LORD has said, with His hand

	on His throne, that the LORD declares war against Amalek from generation to generation."
Ferrar-Fenton Bible	Moses then built an altar, and called its name "the Throne of the EVER-LIVING," [Yohvah Nisi] and he said; — "With the hand upon the throne of JACOB, Fight Amalek for the LORD from age to age!"
God's Truth (Tyndale)	And Moses made an altar and called the name of it Jehovah Nissi, for he said: the hand is on the seat of the Lord, that the Lord will have war with Amalek throughout all generations.
HCSB	And Moses built an altar and named it, "The Lord Is My Banner." <sup>[g]</sup> He said, "Indeed, my hand is lifted up toward <sup>[h]</sup> the Lord's throne. The Lord will be at war with Amalek from generation to generation." <sup>[g]</sup> Exodus 17:15 Or Yahweh-nissi <sup>[h]</sup> Exodus 17:16 Or hand was on, or hand was against; Hb obscure
Jubilee Bible 2000	And Moses built an altar and called the name of it The LORD is my Banner, {YHWH-nissi} for he said, Because <i>Amalek lifted</i> his hand against the throne of the LORD, the LORD <i>will have</i> war with Amalek from generation to generation
Lexham English Bible	And Moses built an altar, and he called its name Yahweh [Is] My Banner. And he said, "Because a hand [was] against the throne of Yah, a war [will be] for Yahweh with Amalek from generation [to] generation."
NIV, ©2011	Moses built an altar and called it The LORD is my Banner. He said, "Because hands were lifted up against [Or <i>to</i> ] the throne of the LORD, [The meaning of the Hebrew for this clause is uncertain.] the LORD will be at war against the Amalekites from generation to generation."
Urim-Thummim Version	Moses built an altar and called the name of it YHWH-Nissi (YHWH our Banner) and declared, Because a hand is on the throne of YHWH, war comes to Amalek from YHWH from generation to generation.
Wikipedia Bible Project	And Moses built an altar, and named it "Yahweh Nisi" (Yahweh tested me). And said, "By hand on Yah's chair, Yahweh's war on 'amalek from generation to generation."

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Moses built an altar, and called the name of it Jehovah- Nissi; <sup>15</sup> And he said, Because, Jehovah - with his hand above as a sign - Jehovah will war against Amalek from generation to generation. Num 24:20; 1 Chr 4:43 <sup>15</sup> 17:15 Jehovah-Nissi, Jehovah, my Banner.
New Jerusalem Bible	Moses then built an altar and named it Yahweh-Nissi meaning, 'Lay hold of Yahweh's banner! Yahweh will be at war with Amalek generation after generation.'
Revised English Bible—1989	Moses built an altar, and named it "The LORD is my Banner" and said, "My oath upon it: the LORD is at war with Amalek generation after generation."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe built an altar, called it <i>ADONAI Nissi</i> [ <i>ADONAI</i> is my banner/miracle], and said, "Because their hand was against the throne of <i>Yah</i> , <i>ADONAI</i> will fight 'Amalek generation after generation."
exeGesés companion Bible	And Mosheh builds a sacrifice altar and calls the name thereof Yah Veh Nissi: for he says, The hand of Yah is my ensign: Yah Veh wars against Amaleq from generation to generation.

The Scriptures 1998	And Mosheh built an altar and called its name, נִסִּי Nissi, for he said, "Because a hand is on the throne of Yah, הוּא is to fight against Amaleq, from generation to generation."
Tree of Life Version	Then Moses built an altar, and called the name of it <i>ADONAI-NISSI</i> . [Meaning "God is my standard" or "God is my banner"] Then he said, "By the hand upon the throne of <i>ADONAI</i> , <i>ADONAI</i> will have war with Amalek from generation to generation."

### Weird English, 🕸 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES BUILT AN ALTAR TO JESUS, AND CALLED THE NAME OF IT, "JESUS MY REFUGE." FOR WITH A HIDDEN HAND JESUS WAGES WAR UPON AMALEC TO ALL GENERATIONS.
Concordant Literal Version	So Moses built an altar and called its name Yahweh-nissi and said: For a hand is against the throne of Yah; Yahweh has a war with Amalek from generation to generation!
Orthodox Jewish Bible	And Moshe built a Mizbe'ach, and called the shem of it Hashem Nissi (Hashem is my Standard [rallying point]); For he said, Because a yad has been against the kes Hashem (throne of Hashem), Hashem hath milchamah against Amalek from dor to dor.
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Lord Is My Banner [Heb <i>YHWH (Yahweh)-Nissi</i> ]; saying, "The Lord has sworn [an oath]; the Lord will have war against [the people of] Amalek from generation to generation."
The Expanded Bible	Then Moses built an altar and named it The Lord Is My Banner [ <sup>L</sup> Yahweh Nissi]. Moses said, "I lifted my hands toward the Lord's throne. The Lord will fight against the Amalekites forever."
Kretzmann's Commentary	And Moses built an altar, and called the name of it Jehovah-nissi (Jehovah my banner); for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation. It was a vow with his hand upon the banner of Jehovah, the altar which he had built, that Israel should continue the war against the Amalekites until their total extinction had been accomplished. The present victory was an earnest of future victories over all the enemies. Thus all the enemies of the believers, of the Church of Christ, will eventually be conquered, but our prayers must arise to the Throne of Mercy without ceasing.
Syndein/Thieme The Voice	. Then Moses constructed an altar and called it, "The Eternal Is My Battle Flag." <b>Moses:</b> <i>Because Amalek raised a defiant hand against the throne of the Eternal, He has promised to wage war against Amalek through future generations.</i>

### Bible Translations with an Excess of Footnotes:

The Complete Tanach	Then Moses built an altar, and he named it The Lord is my miracle.  and he named it: The altar. —  "The Lord is my miracle": Heb. הַיָּהוָה. The Holy One, blessed be He, wrought a great miracle for us here. Not that the altar is called "The Lord," but whoever mentions the name of the altar remembers the miracle that the Omnipresent performed: The Lord is our miracle. — [from Mechilta]  And he said, For there is a hand on the throne of the Eternal, [that there shall be] a war for the Lord against Amalek from generation to generation.
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**And he said:** [i.e.,] Moses [said].

**For there is a hand on the throne of the Eternal:** Heb. הִי סָבַל עַל כִּסֵּי: The hand of the Holy One, blessed be He, was raised to swear by His throne, to have a war and [bear] hatred against Amalek for eternity. Now what is the meaning of סָבַל [as opposed to סָבַל and also [why is] the Divine Name divided in half? [i.e., why is the Name הִי used instead of הוּא-הִי ?] [The answer is that] the Holy One, blessed be He, swore that His Name will not be complete and His throne will not be complete until the name of Amalek is completely obliterated. And when his name is obliterated, the Divine Name will be complete, and the throne will be complete, as it is said: "The enemy has been destroyed; swords exist forever (לְעוֹלָם)" (Ps. 9:7); this [who they are referring to] is Amalek, about whom it is written: "and kept their fury forever (לְעוֹלָם)" (Amos 1:11). "And You have uprooted the cities-their remembrance is lost" (Ps. 9:7) [i.e., Amalek's obliteration]. What does it say afterwards? "And the Lord (הוּא) shall sit forever" (Ps. 9:8); thus [after Amalek is obliterated] the Name is complete. "He has established His throne (סָבַל) for judgment" (Ps. 9:8). Thus the throne is complete [i.e., thus the throne, here spelled with an "aleph," is now complete]. — [from Midrash Tanchuma, end of Ki Theitzei]

Kaplan Translation

Moses built an altar, and he named it **God-is-my-Banner**. He said, 'The Hand is on God's Throne. God shall be at war with Amalek for all generations.'

**God-is-my-Banner**

(Rashbam). (Adonoy Nissi in Hebrew. Or, 'God is my Miracle' (Targum; Rashi); or 'God has raised me up' (Saadia Gaon).

**The Hand is on God's Throne**

This denotes a divine oath (Targum; Mekhilta; Rashi). Or, 'When the divine throne [of Israel] is established, then God shall be at war...' (Mekhilta; Rashbam; Ramban). Or, 'With a secret hand, God wages war...' (Septuagint).

New American Bible (2011)

Moses built an altar there, which he named **Yahweh-nissi**;<sup>\*</sup> for he said, "Take up the banner of the LORD!<sup>\*</sup> The LORD has a war against Amalek through the ages."

<sup>\*</sup> [17:15] **Yahweh-nissi**: meaning, "the Lord is my banner."

<sup>\*</sup> [17:16] **Take up the banner of the LORD**: lit., "a hand on the LORD's banner," apparently a war cry for the Israelite troops in the conduct of Holy War; however, the Hebrew text is difficult to interpret.

NET Bible®

Moses built an altar, and he called it "The Lord is my Banner,"<sup>43</sup> for he said, "For a hand was lifted up to the throne of the Lord<sup>44</sup> – that the Lord will have war with Amalek from generation to generation."<sup>45</sup>

<sup>43sn</sup> Heb "Yahweh-nissi" (so NAB), which means "Yahweh is my banner." Note that when Israel murmured and failed God, the name commemorated the incident or the outcome of their failure. When they were blessed with success, the naming praised God. Here the holding up of the staff of God was preserved in the name for the altar – God gave them the victory.

<sup>44tn</sup> The line here is very difficult. The Hebrew text has הִי סָבַל עַל כִּסֵּי (ki yad 'al kes yah, "for a hand on the throne of Yah"). If the word is "throne" (and it is not usually spelled like this), then it would mean Moses' hand was extended to the throne of God, showing either intercession or source of power. It could not be turned to mean that the hand of Yah was taking an oath to destroy the Amalekites. The LXX took the same letters, but apparently saw the last four (הִי) as a verbal form; it reads "with a secret hand." Most scholars have simply assumed that the text is wrong, and סָבַל should be emended to סָבַל (nes) to fit the name, for this is the pattern of naming in the OT with popular etymologies – some motif of the name must be found in the sentiment. This would then read, "My hand on the banner of Yah." It would be an expression signifying that the banner, the staff of God, should ever be ready at hand when the Israelites fight the Amalekites again.

<sup>45sn</sup> The message of this short narrative, then, concerns the power of God to protect his people. The account includes the difficulty, the victory, and the commemoration. The victory must be retained in memory by the commemoration. So the expository idea could focus on that: The people of God must recognize (both for engaging in warfare and for praise afterward) that victory comes only with the power of God. In the NT the issue is even more



urgent, because the warfare is spiritual – believers do not wrestle against flesh and blood. So only God's power will bring victory.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " <b>Mosheh</b> <sup>Plucked out</sup> built an altar and he called out his title " <b>YHWH-Nisiy</b> <sup>YHWH is my standard</sup> ", and he said, given that a hand is upon the stool of " <b>Yah</b> <sup>Existing</sup> ", the battle is (for) " <b>YHWH</b> <sup>He Is</sup> " (with) the ones of " <b>Amaleq</b> <sup>People gathered up</sup> ", from a generation and a generation ,...
C. Thompson (updated) OT	And Moses built an altar to the Lord and called its name, The Lord my refuge; because with a secret hand the Lord fights against Amalek from generation to generation.
Context Group Version	And Moses built an altar, and called the name of it "YHWH-Our-Banner" {Hebrew: YHWH-nissi}; And he said, Since a hand was raised to Yah's throne, YHWH will be at war with Amalek from generation to generation.
Modern Literal Version	Then Moses built an altar and called the name of it, The LORD Is My Banner; for he said, "For the LORD has sworn that the LORD will have war with Amalek from generation to generation."
New American Standard B.	Moses built an altar and named it The LORD is My Banner; and he said, "[p]The LORD has sworn; the LORD will have war against Amalek from generation to generation." [p] Or Because a hand is against the throne of the Lord; lit Because a hand upon the throne of Yah
Young's Updated LT	...and Moses builds an altar, and calls its name Jehovah-Nissi, and says, "Because a hand is on the throne of Jah, war is to Jehovah with Amalek from generation—generation."

**The gist of this passage:** Moses builds an altar and names it, *Y<sup>e</sup>howah is my banner*. The rationale is, God has taken a vow to remain at war with Amalek from generation to generation.

15-16

### Exodus 17:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1129 BDB #124
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258

**Translation:** Moses built an altar...

Moses builds an altar to commemorate this event, this war between Israel and Amalek. Many people built many altars in the book of Genesis. This is the first time that Moses is said to build an altar (now, bear in mind, he may not have lifted a hand to do this, but ordered that it be done).

What Moses builds is a miz<sup>e</sup>bêach (מִזְבֵּחַ) [pronounced *miz-BAY-ahkh*], which means, *altar*; possibly *monument*. Strong's #4196 BDB #258.

There is no indication that God told Moses to do this; this appears to be a response of the soul of Moses to the faithfulness of God.

This entire doctrine is found online here: **The Altar** ([HTML](#)) ([PDF](#)) ([WPD](#)).

This abbreviated version is found in **Exodus 17**<sup>17</sup> ([HTML](#)) ([PDF](#)) ([WPD](#)), **Deuteronomy 27** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **2Samuel 24** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The ESV (capitalized) will be used below (unless otherwise indicated).

### The Abbreviated Doctrine of the Altar

1. The Open Bible: *An altar was a platform or elevated place on which a **priest** placed a sacrifice as an offering to God. The Hebrew word for altar means "a place of slaughter or sacrifice," but the altars of the LORD were not limited to sacrificial purposes. Sometimes an altar was built as a testimony of one's faith for future generations (Joshua 22:26–29).*<sup>1</sup>
2. The primary Hebrew word for *altar* is miz<sup>e</sup>bêach (מִזְבֵּחַ) [pronounced *miz-BAY-ahkh*], which may sometimes be translated *monument*, rather than *altar*. Strong's #4196 BDB #258. This word occurs over 400 times in Scripture; therefore, we are not going to cover its every occurrence.
3. This word is first found in Genesis 8 when Noah and his family exit the ark. He offers up some of the clean animals upon an altar (of the clean animals, Noah took seven rather than a single pair). He built or constructed this altar, but there is no further information about this. Obviously, there must be some kind of structure in order for an animal to be offered as a burnt sacrifice. When the aroma reached the nose of God,<sup>2</sup> He was propitiated.<sup>3</sup> Genesis 8:20–21
4. Abraham builds an altar as well, after coming into the Land of Promise (Canaan), and offers up sacrifices to God in Shechem. This is where God appears to Abraham. Abraham built another altar between Bethel and Ai. Although most translations read, "**And there he called upon the name of the Lord;**" this could also be understood to read, "**And there, he proclaims the name of the LORD.**" The latter understanding seems to be the more accurate one. Genesis 12:7–8
5. After traveling about, Abraham built another altar between Bethel and Ai, when he returned to that area. Abraham moves again and builds an altar in Hebron. So, it appears to be a thing with Abraham to move from place to place (as God had told him to do), but to build altars in these various places and proclaim the name of God there. Genesis 13:4, 18
6. God told Abraham that He was giving him and his seed this land; and God wanted him to walk throughout the land and check it out. Genesis 13:14–17
7. The next altar which Abraham is said to build is on Mount Moriah where he would offer up his son. On all of these altars, there must be a place where the wood can be placed to burn and there must be a place above that where the animal carcass can be fastened. Given the narrative that we find in Gen. 22, the animals apparently had their throats slit first, so that they were not burned alive. Genesis 22:9–10
8. Both Abraham's son Isaac and his grandson Jacob also built various altars as they moved about in the Land of Promise. Genesis 26:23–25 33:18–20 35:1–7
9. After this point, no more information is given about altars being built until the giving of the Law. Moses builds an altar to celebrate the military victory over Amalek in Genesis 17:13–16
10. Finally, in Genesis 20:24–26, specific instructions are given by God concerning the building of an altar: **An altar of earth you shall make for Me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I cause My name to be remembered I will come to you and bless you. If you make Me an altar of stone, you shall not build it of hewn stones, for if you wield your tool on it you profane it. And you shall not go up by steps to My altar, that your nakedness be not exposed on it.**" (ESV, capitalized) In other words, these altars were not to be fancy works of art or great

<sup>17</sup> Exodus 17 is very similar to the week-by-week study of the book of exodus. Exodus 17 also includes every single Hebrew word and its morphology. There are also three original translations presented in Exodus 17.

## The Abbreviated Doctrine of the Altar

artistic structures, but very utilitarian, being built out of the earth and stones just as these things are found on site. This means that all of the emphasis is placed upon sacrifice and not upon the altar. Apply that to this day, the teaching of the Word of God should be what is important within the church auditorium. The structure and beauty of the church building is not ever to be the focus.

11. One altar—called the Bronze Altar—was designed so that could be moved with the **tabernacle**, was to be constructed, and with some very specific directions. The acacia wood was to represent the humanity of Jesus Christ; the bronze overlay was to represent His Deity. This could only be touched and moved about by putting poles through these rings, so that man did not have direct contact with the altar, being that it is holy to God. Like all of the furniture for the Tabernacle, this had a specific meaning and was intended to be operable for some time. It was kept outside of the Tabernacle, near the entrance. Exodus 27:1–7
12. Believers could not be unclean when coming before the altar. Exodus 28:43
13. There would be a basin of bronze between the entrance to the **Tent of Meeting** and the Bronze Altar (also called the Altar of Burnt offering in Exodus 30:28). The **priests** who performed various rituals here had to clean their hands, to indicate fellowship with God. Exodus 30:17–21 40:5–7, 29–30, 32
14. The Hebrews were also to construct an altar of incense, and this would be placed inside of the Tabernacle. The instructions given by God are as follows: **“You shall make an altar on which to burn incense; you shall make it of acacia wood. A cubit shall be its length, and a cubit its breadth. It shall be square, and two cubits shall be its height. Its horns shall be of one piece with it. You shall overlay it with pure gold, its top and around its sides and its horns. And you shall make a molding of gold around it. And you shall make two golden rings for it. Under its molding on two opposite sides of it you shall make them, and they shall be holders for poles with which to carry it. You shall make the poles of acacia wood and overlay them with gold. And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy seat that is above the testimony, where I will meet with you. And Aaron shall burn fragrant incense on it. Every morning when he dresses the lamps he shall burn it, and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before the LORD throughout your generations. You shall not offer unauthorized incense on it, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it. Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the LORD.”** (Exodus 30:1–10; ESV, capitalized) The acacia wood overlain with gold refers to the 1<sup>st</sup> advent of the Lord Jesus Christ, where He was on earth in His humanity, but as God Himself. The gold represents His untarnished Deity and the wood represents His humanity. The bronze furniture outside the tent represents the Lord more in His Hypostatic Union on the earth in the 1<sup>st</sup> advent, subject to various harms.
15. These altars were to be built by craftsmen filled with God the Holy Spirit. Exodus 31:6–11
16. A significant portion of the book of Leviticus explains how the altars are to be used. Leviticus 1:5, 7-9, 11-13, 15-17 2:2, 8-9, 12 3:2, 5, 8, 11, 13, 16 etc.
17. The worship of the altar was not to be mixed in with the worship of foreign idols. Deuteronomy 16:21 Joshua 22:19
18. There were other altars built throughout the land, but they were not to be done by artisans with great skill.



From our **Daily Bread Missions**, accessed May 25, 2014.

## The Abbreviated Doctrine of the Altar

- Deuteronomy 27:4–6 Joshua 8:30–31
19. Surprisingly enough, altars are not mentioned much in the book of Samuel. David is only spoken of as building an altar in 2Samuel 24. This is because David was a type of Christ. Apart from references to altars, David, in his psalms and by his life, teaches us a great deal of Bible doctrine. Therefore, we learned to concentrate upon him and what he taught, rather than upon the symbolic nature of the altar and the animal sacrifices (which are also types even as David is a type).
  20. Pagan altars are spoken of in both testaments, and they are viewed negatively. Deuteronomy 12:2–3 Acts 17:23
  21. Except with regards to the two altars built for the Tabernacle (and later the **Temple**), the altars were more designed for function. Any altar where burnt offerings were offered, represents the crucifixion of Jesus Christ.
  22. The altars were never to be objects of worship—even the two special altars for the Tabernacle. They were to be treated with respect but never worshiped.
  23. After Jesus went to the cross, altars and animal sacrifices ceased to be methods of worship, since we had the real thing. When the type is replaced with the antitype, the type is no longer needed. Hebrews 6:4–6 13:10
  24. The altar and animal sacrifices are called types; Jesus on the cross is the antitype. We do not use types in order to worship once the reality has come.
  25. Having anything at the front of a church called an altar is, at best, misguided.

<sup>1</sup> *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 438.

<sup>2</sup> God obviously does not have a nose; this is an anthropomorphism.

<sup>3</sup> *Propitiation* means that God is satisfied by or appeased by the animal sacrifice which was offered to Him.

Chapter Outline

Charts, Graphics and Short Doctrines

So far, this is what we have studied:

Exodus 17:14 **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.”** (NKJV)

God promises that He will destroy Amalek. Remember the Amalek stood against Israel in the desert-wilderness, but the Israelites were victorious.

Exodus 17:15a **And Moses built an altar...** (NKJV)

Moses builds an altar and this will be where Moses and the others temporarily worship God.

### Exodus 17:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894



## Exodus 17:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêm (שָׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
nêç (נֵץ) [pronounced nace]	<i>altar; banner, flag, standard, ensign, guide-on; pole, column; signal, sign</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #5251 BDB #651

This is something which is *lifted up, a thing to be seen from afar off*.

These two words are taken together to be the proper noun *Y<sup>e</sup>howah-nicciy, Jehovah-nissi*; that is, *Y<sup>e</sup>howah is my banner*. Strong's #3071 BDB #651. This proper noun is found only here.

**Translation:** ...and he called it [lit., *its name*] *Y<sup>e</sup>howah, my banner* [or, *Y<sup>e</sup>howah-nicciy*].

Moses gives this altar a name: *Yehowah-nicciy, Jehovah-nissi* (these are the transliterated names). This means, *Y<sup>e</sup>howah [is my] banner*. Strong's #3071 BDB #651. *Y<sup>e</sup>howah my banner*.

What the Lord is, is nêç (נֵץ) [pronounced *nace*], which means, *standard, ensign, signal, sign*, and even *miracle*. This is not unlike a flag representing the advance and victory of an army. No doubt that this banner was placed high on the hill, where everyone could see it. It was somewhat of a rallying point which would give Israel comfort and confidence (ideally speaking). This is something which can be seen afar off.

Often, a banner, a flag or a guide-on is taken into war to signify one side or the other (just as we might plant our American flag in the ground when we conquer a particular piece of real estate). *Y<sup>e</sup>howah is my banner*, Moses says; it is *Y<sup>e</sup>howah* Who leads them into battle and gives them the victory.

What could the Hebrew warriors see? They could see Moses, afar off, making signals or supplication to God, as he had done when God brought judgments against Egypt.

Now, I have to point out here, I just came from a church, and people all over the damn place were lifting up their hands to heaven while the band played Christian-rock; and let me point out that, how you hold your hands does not improve your worship nor does it cause you to spiritually grow even a fraction of a millimeter. The people of Israel tended to be very demonstrative, and there was a reason for this—this way they could see what was going on. We know, without a doubt, that Joshua kept one eye on Moses for direction and guidance (knowing that Moses was guided by God); and Moses eventually just kept his hands held up straight in the air, to indicate that God is in charge of this battle.

So that there is no misunderstanding, the sons of Israel were engaged in war with the sons of Amalek. They were fighting and killing one another. Insofar as we know, Amalek got slaughtered that day, but not completely. They will return again and again to oppose Israel.

By the sacrifices which occurred on the altar and by the words that Moses said, the people understood that God did not just provide them with food, but God was protecting them continually, and even going to war with them, giving them victory.



Exodus 17:15 **Moses built an altar and he called it** [lit., *its name*] **Y<sup>e</sup>howah, my banner** [or, *Y<sup>e</sup>howah-nicciy*]. (Kukis mostly literal translation)

**Jehovah Nissi** (a graphic); from **KDMANESTREET**; accessed January 17, 2023.



### Exodus 17:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun	Strong's #3027 BDB #388
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kês (כֶּסֶּ) [pronounced kace]	<i>a banner; a covering; a seat (of honour), throne, seat, stool</i>	masculine singular noun	Strong's #3676 BDB #490

Some believe this to be a contractions of Strong's #3678 (which means, *covered, seat, throne, seat*); but others believe this to simply be an erroneous transcription of Strong's #5251 (which means, *a flag, a signal, a banner, a standard*). Given the context, the latter seems to be the likely case.

This different approach explains the differing translations (rarely does a translation say, *we went with this particular translation because...*)

## Exodus 17:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yâhh (יָהּ) [pronounced yaw]	an abbreviated form of YHWH, the proper name for God in the Old Testament; transliterated <i>Yah, Jah</i>	proper masculine noun	Strong's #3050 BDB #219
This word occurs about 50 times in Scripture and is found primarily in psalms and songs. Let me suggest that the abbreviation is all about number of syllables and meter.			
Clarke writes: <i>Yah, probably a contraction of the word יְהוָה (Yehovah), at least so the ancient Versions understood it. It is used but in a few places in the sacred writings. It might be translated The Self existent.</i> <sup>18</sup>			
Some translations present this as a contraction of two words, and then they transliterate it as the proper noun <i>Yehowah-nicciy, Jehovah-nissi</i> ; that is, <i>Y<sup>e</sup>howah is my banner</i> . Strong's #3071 BDB #651.			

**Translation:** Then he said, “[My] hand upon [this] banner of Yah, [swearing]...

What often happens is, a good translation tries to add as few extra words as possible, and yet still give an easy-to-understand verse.

Nevertheless, my translation than is much different from the one found here in the NKJV.

Exodus 17:16a Then he said, “[My] hand upon [this] banner of Yah, [swearing]... (Kukis moderately literal translation)

Many translators, by the word found here, believe that this is a word that means *to swear*. I believe that this means *banner*, but that Moses' hand upon this banner indicates that Moses is making a solemn pronouncement. Therefore, I believe that it is legitimate to indicate that Moses is swearing an oath here, essentially standing in for God, and making a sworn statement as if God made this statement directly to the people. We know this is legitimate because this statement is with us until this day.

The ISV interprets this as a fist of defiance being raised by Amalek against God. *Moses built an altar and named it “The LORD is My Banner.” “Because,” he said, “a fist has been raised in defiance [The Heb. lacks in defiance] against the throne of the LORD, the LORD will wage war against Amalek from generation to generation.”* The New Living Testament gives a similar understanding: *Moses built an altar there and named it Yahweh-Nissi (which means “the LORD is my banner”). He said, “They have raised their fist against the LORD’s throne, so now [Or Hands have been lifted up to the Lord’s throne, and now.] the LORD will be at war with Amalek generation after generation.”* My problem with this is, this just sounds too 20<sup>th</sup> and 21<sup>st</sup> century. There is nothing in the history that we know or in the words found here that anyone has a raised first, as in the power fist known today. Moses' raised hand held this banner.

Instead, the Message portrays this as an imperative to the believer: *He said, Salute GOD’s rule! GOD at war with Amalek Always and forever!*

The Good News Bible presents a similar interpretation: *He said, “Hold high the banner of the LORD! [Probable text Hold ... Lord; Hebrew unclear.] The LORD will continue to fight against the Amalekites forever!”*

<sup>18</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 68:4.

The easy-to-read version suggests that this is something that the believer (or Moses) has already done: **Then Moses built an altar and named it, "The LORD is My Flag."** Moses said, "I lifted my hands toward the LORD's throne. So the LORD fought against the Amalekites, as He always has." Moses is saying that he has already lifted his hands towards God's throne, perhaps as a pledge, perhaps as a petition, perhaps as a recognition of God's sovereignty.

Exodus 17:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mil <sup>e</sup> châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
‘Amâlêq (אֶמֶלֶק) [pronounced ‘ah-maw-LAYK]	transliterated <i>Amalek</i>	masculine proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
dôwr (דּוֹר) [pronounced dohr]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
dôwr (דּוֹר) [pronounced dohr]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
Literally, this means <i>from a generation a generation</i> . It probably means, <i>from generation to generation; from this point on</i> . What is implied by v. 14 is, at some point, Amalek will be completely destroyed and exist no more. It is translated in the following ways:			

**Translation:** ...[there will be] war between Y<sup>e</sup>howah and Amalek [lit., war to Y<sup>e</sup>howah against Amalek] from generation [to] generation."

War will continue between God and the people of Amalek from this point on, for many generations, until the people of Amalek are completely destroyed.

Bear in mind that, this is the first people to ever come out against Israel, to war against them. The war was unprovoked. Israel had no interest in going to war with anyone at this time. Israel was a nation that had been

enslaved for centuries. They likely had little or no knowledge of Amalek and they harbored no feelings of animosity prior to this war.

Exodus 17:16b ...the Lord will have war with Amalek from generation to generation." (NKJV)

We know that this is true, in part because there are battles recorded in the Word of God between Israel and the Amalekites; but we also know that today, there are no more Amalekites left. You do not know a single Amalekite; but you know or know of many, many Jews. This is true of most of the enemies of God's people.

Exodus 17:16b ...[there will be] war between Y<sup>e</sup>howah and Amalek [lit., war to Y<sup>e</sup>howah against Amalek] from generation [to] generation." (Kukis moderately literal translation)

The last verse quote of God is difficult to fully ascertain. *The Emphasized Bible* gives two readings: "Because of a hand against the throne of Yah, Y<sup>e</sup>howah has war with Amalek from generation to generation." The alternate reading is "Surely the hand is on the banner of Yah. Y<sup>e</sup>howah has war with Amalek from generation to generation." NASB: "The Lord has sworn: the Lord will have war against Amalek from generation to generation." Owen: ""A hand upon the banner of Y<sup>e</sup>howah—war Y<sup>e</sup>howah will have with Amalek from generation to generation." The NRSV doesn't give us anything new by way of translation, but tells us that the Hebrew translation is uncertain.

The quote begins with the word *kîy* (כִּי) [pronounced *kee*], which means, *that, when, because*. When we have two phrases tied together like this, a causal relationship is the likely choice. Therefore we will translate this *because*. This is followed by the word for *hand*. Had this been the word for *arm*, we would have looked at a connection between this verse and Moses lifting up his arms.

Then we have the preposition *ʿal* (עַל) [pronounced *gahl*], which means *above, over, upon, against*. Owen translates the next substantive *banner*, but it is not the same word as we have in the previous verse. This is the word that causes us the problems. Strictly speaking, it is *kêç* (כֶּחַ) [pronounced *kace*] and it is found here and only here. This could be an abbreviation for or a transcribing error of the word *kîççê* (כִּי־צֶחַ) [pronounced *kis-SEH*] which means *throne* (which is the choice of BDB) or it can be a transcription error for the word *nêç* (נֶחַ) [pronounced *nace*], our word for *banner, standard, flag*. Note how similar the Hebrew *k* (כ) and the Hebrew *n* (נ) are. So perhaps you are wondering where did the NASB come up with the translation *sworn*? That comes from Strong's; Strong says that this could be a transcription error for *banner*, and then places with this the word *sworn* (which is nothing like the word for *swear* in the Hebrew). Where does the idea that the word *swear* is in this verse come from? The hand being lifted up is a way of saying someone *solemnly swears*. This verse is obviously elliptical, as it is lacking in verbs, so some would insert after *hand* the words *lifted up*, to supply the additional meaning.<sup>19</sup> This could be a continuation of v. 15, because when Moses names something, he often gives a reason why (see v. 7).

This leaves us undecided for the first phrase.

The second (and last) phrase also has no verbs. It begins with the word for *war*, the *lâmed* preposition (*to, for, in regard to*), and Y<sup>e</sup>howah. Then we have the prepositional phrase *with Amalek*, and the phrase *from generation to generation*. So after all this time spent on this verse (you see only a paragraph or two but I have spent well over two hours on this), I still do not have a translation that I am happy with.

So we have two things that Joshua must know: eventually, Israel will prevail over Amalek; however, Israel and Amalek will war with one another for several generations. Also, if there is some sort of chronology to the first five books of the Law (I believe that these books were mostly written in chronological order), this would be Israel's first real battle with anyone (recall that Israel did not engage with Egypt at any point in the narrative, even though God did).

Exodus 17:16 Then he said, "[My] hand upon [this] banner of Yah, [swearing] [there will be] war between Y<sup>e</sup>howah and Amalek [lit., war to Y<sup>e</sup>howah against Amalek] from generation [to] generation." (Kukis mostly literal translation)

<sup>19</sup> See Bullinger p. 880 for a further discussion of this, but be prepared; he will also give you further references to examine

Exodus 17:15–16 Moses built an altar and he called it [lit., *its name*] Y<sup>e</sup>howah, my banner [or, Y<sup>e</sup>howah-nicciy]. Then he said, “[My] hand upon [this] banner of Yah, [swearing] [there will be] war between Y<sup>e</sup>howah and Amalek [lit., *war to Y<sup>e</sup>howah against Amalek*] from generation [to] generation.” (Kukis mostly literal translation)

Exodus 17:15–16 Moses then built an altar and he called it, *Jehovah my banner*. Then he said, “I place my hand upon this banner to make the following solemn declaration: that there will continue to be war between Jehovah and Amalek until Amalek is fully and completely destroyed.” (Kukis paraphrase)

I have obviously taken some liberties here with my paraphrase. Taking what Moses says here along with what God said in v. 14. Israel will not have war with Amalek throughout all of Israel’s generations; but throughout all the generations of Amalek, *until* God destroys them completely and utterly.

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>	Exodus folder	Exegetical Studies in Exodus

### A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

#### Why Exodus 17 is in the Word of God

26. T
- 27.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

#### What We Learn from Exodus 17

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

#### Jesus Christ in Exodus 17



## Chapter Outline

## Charts, Graphics and Short Doctrines

**A Brief Review of Exodus 17**

Exodus 17 is a relatively short chapter.

I used the Tree of Life Version for the basic text for this section where we review the chapter all at once.

The Bible translation used below is the Tree of Life Version. It has a few peculiarities.

Generally speaking, most English translations which might be called a *Hebrew Names* translation, because there are a number of common words or expressions which they transliterate instead of translate.

In my chapter-by-chapter studies, I have come up with the classification *Jewish/Hebrew Names Bibles*. I have given this classification to 10–15 translations and versions of the Bible. Some of these versions/translations may be ultimately translated by Jews who do not believe in Jesus. However, the majority of these versions/translations are from Christian sources (which can be discerned simply by noticing if they have a New Testament or not). Most often, those involved with such translations are former Jews who have believed in Jesus Christ.

I do not mean *former Jews* in the sense of renouncing being Jewish; but by simultaneously affirming their new identity in Christ. In the Church Age, when someone believes in Jesus, they become a part of the church (or royal family). Paul writes in Galatians, **There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.** (Galatians 3:28–29; ESV).

If you examine the translations/versions by themselves, comparing verses, you cannot easily determine whether the translators have believed in Jesus or not. Their intent is to translate from the Hebrew into modern English. A Christian does not feel a need to change or massage the Old Testament in order to make it more *Christian*. Translators who are not born again, from their side, feel no need to make the English translation less Christian. There is personal integrity at stake here. That is, if a particular translation was massaged to make it more or less Christian, few would consider that translation reliable. We have a good modern example of this—the Jehovah Witness Bible<sup>20</sup> makes a few changes to suit their own theology. As a result, few people (other than other Witnesses) consider the JW translation to be worthwhile.

When I classify a Bible under the heading *Jewish/Hebrew Names Bibles*, I am simply saying that many of the proper names and a few of the words are transliterated from the Hebrew. The one thing which tells you who did the translation is the existence of a New Testament in the final quarter of the Bible.

Generally speaking, regardless of the sentiments or religious persuasion of the translators, the translation is not dramatically different. For instance, if you see the Apocrypha as a part of the translation, the translation is usually approved for Catholics. If you see no New Testament, this is a translation made by Jews for Jews; and if you see a NT, then the translation was made by Christians or Jewish Christians. Nevertheless, when you go to a specific passage, like Exodus 17:1, there is very little difference between them. You won't read a chapter and say, "This was clearly translated in a way that is favorable to the Vatican." Finding a strong slant is rare; most translators do not slant their translation (the JWs are an exception to this).

<sup>20</sup> Yes, such a translation exists.

Vocabulary from the Tree of Life Version		
Tree of Life	More common	Explaining the Tree of Life Version
<i>Bnei-Yisrael</i>	<i>sons of Israel, Israelites, sons and daughters of Israel</i>	The Hebrew reads b <sup>e</sup> nêy Yishrâ'êl (בְּנֵי־יִשְׂרָאֵל) [pronounced b <sup>e</sup> -NEE yihsh-raw-ale] (which means, <i>sons of Israel</i> ); so this is a transliteration from the Hebrew.
<i>Adonai</i>	<i>Lord, YHWH, Jehovah, Y<sup>e</sup>howah</i>	Rather than speak the sacred name of God, the readers of Scripture inserted their word for <i>Lord</i> instead, which is 'ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]. However, in the actual Scriptures, <i>YHWH</i> is the word found here.
Originally, those who read the Jewish Scriptures aloud would see the word <i>YHWH</i> (not the actual English letters, but their Hebrew equivalent), but they would say the word <i>Adonai</i> aloud in the synagogue. This began as a result of Jews thinking that name too sacred to pronounce.		
There have been a number of Jewish and Christian groups who write <i>G-d</i> rather than <i>God</i> , as if this is some spiritual thing. In the original Jewish Scriptures, there were no vowels anywhere. It was not just words for <i>God</i> , but words for <i>house</i> , <i>grain</i> and <i>conscience</i> were all written without vowels. What happened was, when reading these passages aloud, all words would be correctly pronounced from memory <i>except</i> for <i>YHWH</i> , and the reader said <i>Adonai</i> instead. As a result, after a few generations, the actual pronunciation for <i>YHWH</i> was lost. When vowel points were eventually added to the Old Testament (long after the 1 <sup>st</sup> advent of Jesus), they were placed everywhere except in the word <i>YHWH</i> because they did not know what vowel points to insert.		
Now, explain these simple facts to anyone who writes <i>G-d</i> instead of <i>God</i> , and tomorrow, they will continue to write <i>G-d</i> instead of <i>God</i> ; and they will continue to think that is the spiritual thing to do.		
<i>Torah</i>	<i>Law (of Moses)</i>	This is a transliteration of the Hebrew word translated <i>Law</i> .
<i>Shabbat</i>	<i>Sabbath, Saturday, day of rest</i>	Although <i>Sabbath</i> is a transliteration of the word found here, <i>Shabbat</i> is a more literal transliteration.

Exodus 17 is a relatively short chapter with two incidents being recorded: (1) Moses slams his staff against a rock, and water comes from that rock; and (2) Israel and Amalek go to war. That is the entire chapter in a nutshell.

Vv. 1–7 **Water from the Rock**

Vv. 8–16 **Israel Defeats Amalek**

**Water from the Rock** (I simply used the section headings found in E-sword)

Exodus 17:1 All the congregation of Bnei-Yisrael [= *the sons of Israel*] journeyed from the wilderness of Sin in stages, according to the command of Adonai [= *the Lord*], and camped in Rephidim, but there was no water for the people to drink.

In this chapter, the Jews have been traveling for a day or so and they suddenly realize that they are out of water and there appears to be no water anywhere around.

This is the second no-water incident. You may recall that the first time, there was water, but it was bitter. When a tree was thrown into the lake, it neutralized the bitterness (I believe this to be a simple chemical reaction). The tree represented the cross, which neutralizes the bitterness between God and man.

Like the first incident, this second incident will also be typical (that is, it will also point down the corridors of time to Jesus offering Himself on the cross).

The proper noun *Sin* is unrelated to our word *sin*.

Exodus 17:2 So 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 Adonai?"

The people quarrel with Moses because of this no-water situation, demanding that he somehow get water for them. Obviously, Moses and Aaron have no special abilities to provide water. These men could do nothing. They were the Vanna Whites of their day.<sup>21</sup> They pointed at what God was going to do before God did it.

It should be obvious to this people that God is in charge of their provisions (God supplies them every morning with manna). Therefore, their approach to Moses should have been entirely different. They should have said, "God has made specific promises to His people. If we are dead, God cannot fulfill these promises. We must have water or we will die! Demand that God provide us with water!" That approach would have been entirely legitimate.

Exodus 17:3 But the people thirsted for water there, and they complained against Moses and said, "Why have you brought us up out of Egypt? To kill us with thirst, along with our children and cattle?"

Then the people of Israel complained to Moses, accusing him of bringing them out of Egypt to kill them in the desert-wilderness. This is an amazingly irrational accusation; but one that the Israelites were apparently emotionally invested in.

People often adhere to slogans which they like, relate to, identify with; even when those slogans are false. Many times, in many ways, the Hebrew people made this claim against Moses: "Why have you brought us up out of Egypt? To kill us with thirst, along with our children and cattle?" Obviously, Moses had no devious plan like this to destroy his own people. However, he was accused of this on many occasions by many people. It was a stupid and inaccurate accusation.

Exodus 17:4 So Moses cried out to Adonai saying, "What am I to do for these people? They are about ready to stone me."

Moses appears to speak with God in a tent outside the camp of Israel (Exodus 33:7–11). This may be the primary place where Moses has interacted with God throughout. We might understand this to be the pre-Tabernacle.

Moses goes to God, complaining that the people are about to stone him over this lack of water. The fact that he is their leader and that he has brought them to a place of no-water is their reason for blaming him. This is despite the fact that all Israel is following a pillar of fire at night and a pillar of cloud in the day. Moses had no control over the pillar of fire or pillar of cloud. He followed these pillars just as the rest of Israel did.

Exodus 17:5 Adonai said to Moses, "Walk before the people, and take of the elders of Israel with you, along with your staff with which you struck the river. Take it in your hand and go.

God tells Moses to take his staff—the one through which God has been acting. This staff has been primarily used to point out where God would act. Holding that staff in the air would make Moses more visible to a crowd of people.

It would make no sense for all two million Israelites to go for a walk after Moses. After all, he might not travel but for a mile or two mile. Therefore, Moses will only take the elders along with him. Furthermore, what was going to happen would be quite dangerous for families and children.

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<sup>21</sup> Obviously, I have just dated myself.

Exodus 17:6 Behold, I will stand before you, there upon the rock in Horeb. You are to strike the rock, and water will come out of it so that the people can drink.” Then Moses did just so in the eyes of the elders of Israel.

God tells Moses that He will stand before him on the rock and Moses is to strike the rock with his staff. Water would come from the rock for the people to drink.

**Moses Striking Water from the Rock** by Niccolò Possino (1649); from [Wikimedia](#); kept at the [Hermitage Museum](#); accessed May 16, 2019. The problem with most of these paintings and drawings is, the amount of water shown would be good for about a thousand people or so, but not for two million. What takes place at this rock would have to be a large river or lake. In this painting, we appear to have a trickle of water (which is black, for some reason). In reality, the rushing water flow would have been massive.



You will note the economy of words, which is typical of Moses' style when writing narrative. **The LORD said to Moses, "...you shall strike the rock, and water shall come out of it, and the people will drink."** And Moses did so... (from Exodus 17:5–6; ESV)

Although this is a very significant incident in the travels of the Israelites, Moses covers it in a scant two verses.

Exodus 17:7 **The name of the place was called Massah and Meribah, because of the quarreling of Bnei-Yisrael, and because they tested Adonai saying, "Is Adonai among us, or not?"**

This place was called *complaining (of the people) and (their) testing (of God)*.

Instead of looking to God for deliverance, the people complained to Moses, as if he himself is to blame for their situation. This is their failure.

**Let God be truthful and every man a liar.**

So ends section 1 of this chapter.

### Israel Defeats Amalek

At this point, we have a complete change of topic:

Exodus 17:8 **Then the Amalekites came and fought with Israel at Rephidim.**

Although the Amalekites may have come from the Amalek previously mentioned in Scripture (I believe that he is the grandson of Esau), we do not know that for certain. Despite Jacob and Esau seemingly reconciling near the end of their lives, this does not mean that their descendants would get along.



Exodus 17:9 Moses said to Joshua, "Choose men, go out, and fight the Amalekites. Tomorrow I will stand on the top of the hill with the staff of God in my hand."

Joshua is apparently a military leader under Moses (this is the first time that he is mentioned in Scripture). Joshua is supposed to choose men to go out and fight the Amalekites. Moses will observe this battle off on the top of a hill with the staff of God in his hand.

It is my guess that Moses went to this ideal vantage point to see Joshua's army and the army of the Amalekites, with the intention of making signals to Joshua, to help guide him during the battle. Going with two other men (at least) would allow them all to concentrate on different areas of the battle. This is not specified anywhere in this chapter; but it seems like a very reasonable thing for Moses, Aaron and Hur to do.

Exodus 17:10 So Joshua did as Moses said, and fought the Amalekites, while Moses, Aaron and Hur went up to the top of the hill.

Moses went to the top of a hill from which he could observe the battle taking place below him. He went with his brother Aaron and Hur, also mentioned here for the first time.

Exodus 17:11 When Moses held up his hand, Israel prevailed. But when he let down his hand, the Amalekites prevailed.

While giving hand signals using his staff to Joshua on the ground, the three men noticed something odd. When Moses held up the staff, Israel appeared to prevail. When he let down his hands (and staff), the Amalekites began to win.

Why was Moses lifting up the staff and his hands in the first place? Bear in mind that he had to do this several times in order for people to take notice that this affected the outcome of the battle. I would suggest that these were battle signs, in order to help guide Joshua tactically. However, it became clear that, when Moses' arms were in the air, outstretched toward heaven, that Joshua would clearly be gaining an advantage in the battle. So, the approach then became, just to hold his arms and staff up for awhile. As a result, the battle continued to favor Joshua and his army.

So Moses just kept his arms in the air, and the tide continued to go in favor of Israel.

Exodus 17:12 Moses' hands grew heavy, so they took a stone, put it under him, and he sat down. Aaron and Hur held up his hands, one on each side. So his hands were steady until the sun went down.

Holding up this staff for a long period of time became difficult for Moses (it would have been difficult for anyone). Aaron and Hur held up Moses' arms.

Aaron and Hur provided a stone for Moses to sit upon; and then they stood (or sat) next to Moses, to hold his arms in place.

**Aaron and Hur Holding Up Moses' Hands** (a graphic); a Wood Engraving American 1873 available on [Amazon](#); accessed January 18, 2023.



AARON AND HUR HOLDING UP MOSES' HANDS.



Exodus 17:13 **So Joshua overpowered the Amalekites and his army with the edge of the sword.**

As a result, Joshua and his army defeated the Amalekites. They were fighting with deadly weapons (swords).

Exodus 17:14 **Adonai said to Moses, "Write this for a memorial in the book, and rehearse it in the hearing of Joshua, for I will utterly blot out the memory of the Amalekites from under heaven."**

Adonai spoke to Moses, telling him to write this incident down in the book (the very same book that we read and study today). God vows to wipe out the Amalekites entirely.

The words *and rehearse it in the hearing of Joshua* is literally, *and place it in the ears of Joshua*. This simply means that Moses will dictate this to Joshua and Joshua will write it down.

Exodus 17:15 **Then Moses built an altar, and called the name of it Adonai-Nissi.**

Moses builds an altar to commemorate this battle and promise of God. Adonai-Nissi means, *the Lord (is) my banner (flag, standard)*. This might be understood to be a guidon, which is a military standard flag which represents a unit, a squadron or even an entire military branch. Moses might be saying, "This altar to Y<sup>e</sup>howah is the guidon for Israel's army." This is because, in the end, they depended entirely upon God for the military victory. However, this does not mean that, everyone took a seat and God killed off the enemy. The people of Israel actively fought against Amalek and routed them.

Exodus 17:16 **Then he said, "By the hand upon the throne of Adonai, Adonai will have war with Amalek from generation to generation."**

Moses also swears, speaking as a prophet, that God would make war with Amalek for many generations.

These final two verses were very difficult to translate. The translation came from the Tree of Life Version; and the explanation was based upon their translation. In this abbreviated view of this chapter, no additional time will be given to discussing the problems with this and other English translations.

Shmoop tends to be flippant.

### Shmoop Summary of Exodus 17

The Israelite Water Board Convention and Amalek

- Again in the desert, the Israelites do some more complaining. This time, it's about the lack of water. The desert is one dry place.
- Moses asks God for help again, and God shows Moses a rock. Moses hits the rock with his magic staff, and water pours out.
- That was easy.
- Next up, another tribe, the Amalekites, attacks. Moses chooses his lieutenant, Joshua, to go out and fight the enemy.
- As long as Moses holds his staff up on his outpost looking out at the battle, the Israelites win. But eventually Moses gets super tired. Solution? Aaron and another guy rig a rock to hold Moses's arm up in place the whole day. Genius.
- The Israelites win.
- A quick note on "the wilderness of Sin." It's not a sinful wilderness. Sin was actually an ancient deity of the moon. It's like when people say, "These are the woods of John the Baptist," or something else like that.

From <https://www.shmoop.com/exodus/chapter-17-summary.html> accessed April 29, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

### Edersheim Summarizes Exodus 17

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-8.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-8.html) accessed .

Chapter Outline

Charts, Graphics and Short Doctrines

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### Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

#### CHAPTER 1.

HOW MOSES WHEN HE HAD BROUGHT THE PEOPLE OUT OF EGYPT LED THEM TO MOUNT SINAI;  
BUT NOT TILL THEY HAD SUFFERED MUCH IN THEIR JOURNEY. <sup>(16)</sup>

<sup>(16)</sup> As to the affliction of Abraham's posterity for 400 years, see Antiq. B. I. ch. 10. sect. 3; and as to what cities they built in Egypt, under Pharaoh Sesostrius. and of Pharaoh Sesostrius's drowning in the Red Sea, see Essay on the Old Testament, Append. p. 132-162.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed . Josephus *Antiquities of the Jews*; Book 2, Chapter 1.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 17	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
No water in Rephidim	
All the congregation of the sons of Israel journeyed from the desert-wilderness of Sin, according to their journeys, by the command of Y <sup>e</sup> howah. When they were camped in Rephidim, [there was] no water [for] the people to drink. The people then contended with Moses; and they said, "Give us water to drink."	The sons of Israel journeyed from the desert-wilderness of Sin, by stages, according to the command of Jehovah, to Rephidim. They discovered that there was no water to drink in Rephidim. Therefore, they came to Moses and Aaron in anger and they demanded from him, "Give us water to drink."
So Moses said to them, "Why do you [all] contend with me [over this]? Why do you [all] test Y <sup>e</sup> howah [with your wrongheaded approach]?"	So Moses said to them, "Why do you contend with me over this lack of water? And why do you continually test the Lord with your lousy attitudes?"
[But] the people were thirsty for water, so they [lit., <i>the people</i> ] complained to Moses. One said, "Why did you bring us up out of Egypt? To kill me and my sons and my cattle with thirst?"	Nevertheless, the people were quite thirsty due to the lack of water so they complained to Moses. One of them said, "Why did you decide to bring us up out of Egypt? Did you want to kill us along with our sons and cattle with thirst?"
Moses then cried out to God, saying, "What can I do with this people? Yet a little [time], and they will stone me [to death]."	Because of this great hostility, Moses called out to God in desperation, saying, "What can I do for or with this people? It won't be long before they stone me to death."
Y <sup>e</sup> howah said to Moses, "Pass before the people and take with you some of the elders of Israel. Also take in your hand your staff [with] which you struck the [Nile] River and go. You will see Me [lit., <i>Behold Me</i> ] standing before you there on the rock in Horeb. You will strike the rock and waters will come out from it. The people will then drink [from these waters]. So Moses did this before the eyes of the elders of Israel.	Jehovah said to Moses, "Pass before the people and take some of the elders of Israel with you. You will also grab your staff, the staff that you struck the Nile River with. Then you will see Me standing before you upon the rock in Horeb. You will strike that rock, as if you are striking Me, and out from it will come a rushing river of waters. The people may then drink from these waters." So Moses did this before the elders of Israel.
Moses [lit., <i>he</i> ] called the name of [that] place Massah [testing] and Meribah [contention]; because of the strife of the sons of Israel and because they tested Y <sup>e</sup> howah, saying, "[Is] Y <sup>e</sup> howah in our midst or not?"	Moses called the name of that place, both Massah and Meribah, because of the strife and contention [= Meribah] of the sons of Israel and because they tested [= Massah] Jehovah, saying to one another, "Is Jehovah really among us or not?"
Amalek challenges Israel	
Then Amalek advanced and engaged in war with Israel at Rephidim. Moses said to Joshua, "Choose for us men and advance [towards them and] fight against Amalek. Tomorrow, I will be standing on the top of a hill with the staff of Elohim in my hand."	Suddenly, the army of Amalek advanced, threatening to go to war with Israel at Rephidim. Moses issued these orders to Joshua: "Choose men for our army and advance them toward Amalek's army and do battle with them. Tomorrow, I will be standing at the top of that hill with the staff of God in my hand."

A Complete Translation of Exodus 17	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Joshua did as Moses ordered him, to fight against Amalek. [Meanwhile,] Moses, Aaron and Hur went up to the top of the hill. And it was, whenever Moses held up his hand [with the staff in it], Israel prevailed; and whenever he lowered his hand, Amalek prevailed.	Joshua did exactly as Moses ordered and engaged in battle with Amalek's army. Meanwhile, Moses, Aaron and Hur climbed up to the top of the hill in order to have a good vantage point. And it came about that, whenever Moses raised up his arms, Israel prevailed; and whenever he lowered his arms, Amalek prevailed.
The hands of Moses [grew] weary. Therefore, [the other two men] took a stone and placed [it] under him so that he [could] sit upon it. Then Aaron and Hur [both] held up his hands on this side and on that side. Consequently, he hands remained steady until the going down of the sun.	Moses began to grow weary of holding his hands up—particularly with the staff. Therefore, Aaron and Hur took a stone and put it near Moses so that he could sit on it. Then, the two men held up his two arms so that his arms remained raised until the sun set.
Joshua weakened Amalek and his people with the edge of the sword.	Joshua weakened Amalek's army with the edge of the sword.
God tells Moses to record these things	
Y <sup>e</sup> howah then said to Moses, "Write this [down] [as] a memorial in the book and [also] tell it to [lit., <i>place (it) in the ears of</i> ] Joshua, that I will utterly blot out the memory of Amalek from under the [two] heavens."	Jehovah then said to Moses, "Write all of this down in a book of historical events; and also tell about this to Joshua, that I will utterly blot out the memory of Amalek from under the heavens."
Moses built an altar and he called it [lit., <i>its name</i> ] Y <sup>e</sup> howah, my banner [or, <i>Y<sup>e</sup>howah-nicciy</i> ]. Then he said, "[My] hand upon [this] banner of Yah, [swearing] [there will be] war between Y <sup>e</sup> howah and Amalek [lit., <i>war to Y<sup>e</sup>howah against Amalek</i> ] from generation [to] generation."	Moses then built an altar and he called it, <i>Jehovah my banner</i> . Then he said, "I place my hand upon this banner to make the following solemn declaration: that there will continue to be war between Jehovah and Amalek until Amalek is fully and completely destroyed."
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 95.

Doctrinal Teachers Who Have Taught Exodus 17			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1961 Basics (#101)	#4	Exodus 17:1–7
	1969 Basics (#201)	#14	Exodus 17:1–7
	1985 Ephesians Series (#412)	#1312–1313	Exodus 17:1–7
	1972 Hebrews (#419)	#22	Exodus 17:1–7
	1979 Faith-rest for the Crisis (#643)	#15–19	Exodus 17:1–7
	1976 Series Teens (#776)	#15, 36	Exodus 17:1–7

R. B. Thieme, III has not taught this on any available lesson. R. B. Thieme, Jr. apparently really enjoyed teaching those 7 verses.

[illegible]

<sup>22</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.



These two graphics should be very similar; this means that the exegesis of Exodus 17 has stayed on topic and has covered the information found in this chapter of the Word of God.

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