

Book	Key Idea	The Nation	The People	God's Character	God's Role	God's Command
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deuteronomy	Renewed Covenant	Made Ready	Retraught	Loving Lord	Rewarder	"Obey!"

Genesis 15:13-16

¹³ And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. ¹⁴ But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. ¹⁵ And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. ¹⁶ Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete."

Genesis		Exodus																	
Human Effort and Failure	Divine Power and Triumph																		
Word of Promise	Work of Fulfillment																		
A People Chosen	A People Called																		
God's Electing Mercy	God's Electing Manner																		
Revelation of Nationality	Realization of Nationality																		
<p>By the time of their departure from Egypt, the Israelites numbered over 2 million (Exodus 12:37; Numbers 1:46). Here are the calculations, with 2 assumptions indicated by an asterisk:</p> <table border="1"> <tr> <td>603,550</td> <td>Warriors over 20</td> </tr> <tr> <td>+ equal number*</td> <td>All other males</td> </tr> <tr> <td>= at least 1 million</td> <td>Total males</td> </tr> <tr> <td>+ equal number*</td> <td>Total females</td> </tr> <tr> <td>= at least 2 million</td> <td>Total population</td> </tr> </table>		603,550	Warriors over 20	+ equal number*	All other males	= at least 1 million	Total males	+ equal number*	Total females	= at least 2 million	Total population	<p>The date of the Exodus if taken to be 1445 BC, is derived from 2 sets of facts:</p> <table border="1"> <tr> <td>Arrival of Jacob & family in Egypt</td> <td>1875 BC</td> </tr> <tr> <td>Stay in Egypt (Ex 12:40; Gal 3:17)</td> <td>- 430 years</td> </tr> <tr> <td></td> <td>= 1445 BC</td> </tr> </table>		Arrival of Jacob & family in Egypt	1875 BC	Stay in Egypt (Ex 12:40; Gal 3:17)	- 430 years		= 1445 BC
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	= 1445 BC																		
	Beginning of Solomon's Temple	965 BC																	
	Interval since the Exodus (1 Kg 6:1)	480 years																	

"most of the ancient writers equated the Exodus with the expulsion of the Hyksos from Egypt around ~~1445~~ **1445 BC** 50 BC Most ancient writers put the Jews in Egypt for 215 years or less. According to most ancient writers the 430 years in Egypt was taken to start with the promise to Abraham, and the 400 years from the birth of Isaac. Others began these years with Abraham's entry into Canaan. All of the ancient Jewish and Christian writers considered in this paper took the 430 or 400 years to cover the time in Egypt as well as Canaan. Biblical writers also agree with these ancient traditions, and the archaeological evidence reinforces these views." (<http://www.bibleandscience.com/archaeology/exodus.htm>)

Bondage		Redemption						Revelation							
1	Bondage in Egypt	3	7	11	13	16	19	21	25	28	32	35	40		
Call of Moses		Plagues		Passover		Red Sea Crossing		Journey to Mount Sinai		Ten Commandments		Book of the Covenant		Plans for the Tabernacle	
Incubation of the Nation		Inception of the Nation						Infancy of the Nation							
Preparation		Redemption						Instruction							
Bondage and Oppression		Deliverance and Provision						Law, Pattern and Construction							
God's People Enduring Bondage		God's Grace in Redemption						God's Glory Manifested in Worship							
Israel in Egypt		Israel to Sinai						Israel at Sinai							
430 years (15%)		2 months (30% of Exodus)						10 months (55% of Exodus)							

Gen 15:13-16: Prophecy to Demonstrate God's Faithfulness to Covenant Promises

v13 know for certain that

(1) your descendants will be strangers in a land that is not theirs,
 (2) where they will be enslaved and oppressed

(3) for hundred years.

v14 (4) But I will judge that nation whom they will serve;

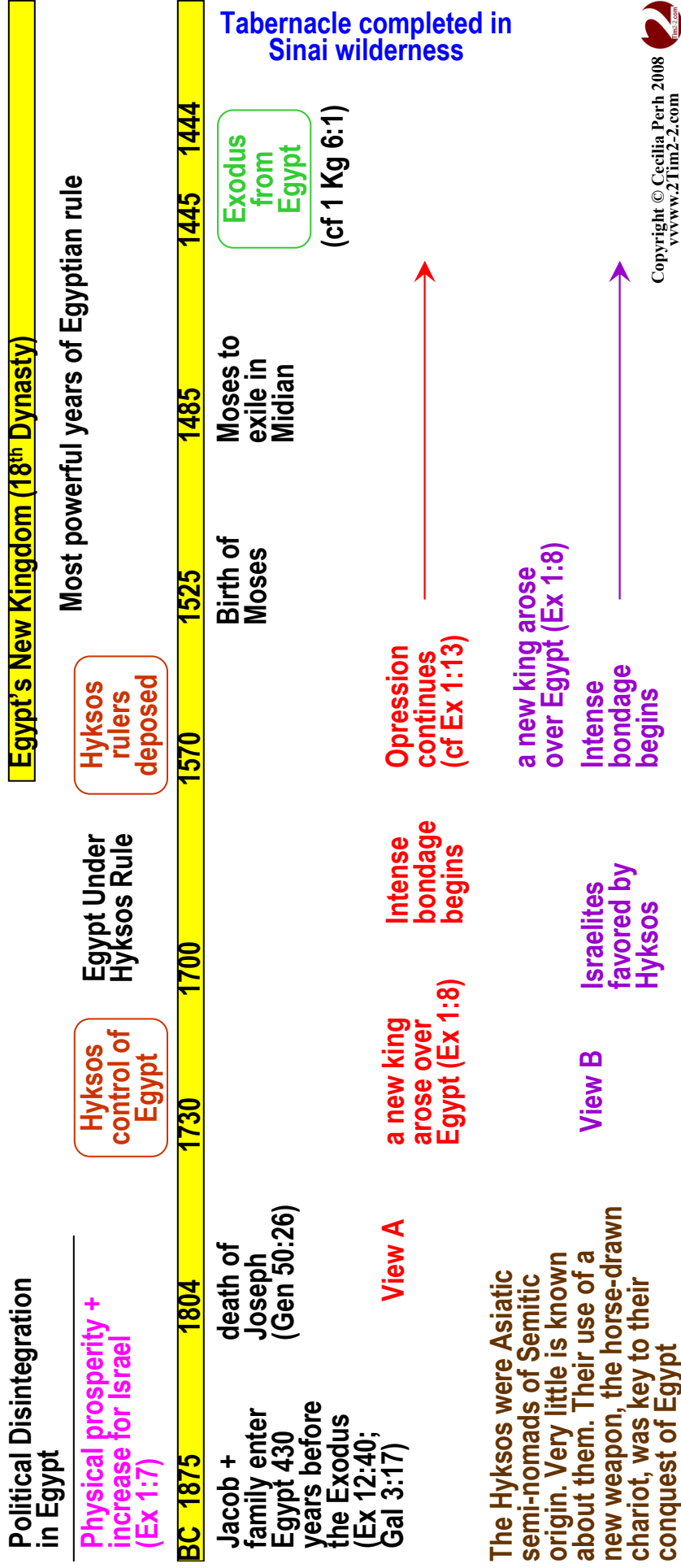
(5) and afterward, they will come out with many possessions.

v15 (6) And as for you, you shall go to your fathers in peace;

(7) you shall be buried at a good old age.

v16 (8) Then in the fourth generation, they shall return here,
 for the iniquity of the Amorites is not yet complete.

The Fulfillment



Exodus: Redemption and Revelation

The Redemption of God's People from Egypt (Exodus 1-18)

Bondage in Egypt (Exodus 1:1-6:27)

[1:1-22 A Deliverer Needed](#)

- [1:1-7 The Setting](#)
- [1:8-14 The Slavery](#)
- 8 The Pharaoh
- 9-10 The Plot
- 11-14 The Persecution
- [1:15-22 The Slaying](#)
- 15-16 The Charge
- 17 The Contravention
- 18 The Consternation
- 19 The Cleverness
- 20-21 The Commendation
- v22 The Command

[2:11-25 The Deliverer Prepared](#)

- [2:11-14 Moses in Egypt](#)
- 11a Moses the Prince
- 11b Moses the Deliverer
- 12 Moses the Murderer
- 13 Moses the Arbitrator
- 14 Moses the Accused
- [2:15-25 Moses in Midian](#)
- 15 Moses the Refugee
- 16-20 Moses the Stranger
- 21-22 Moses the Shepherd
- 23 Israel's Cruel Bondage
- 24-25 God's Covenant Remembered

[2:1-10 The Deliverer Born](#)

- [2:1-4 The Parturition of Moses](#)
- 1 Moses' Parents
- 2 Faith of Moses' Parents
- 3-4 Moses in a Basket
- [2:5-10 The Protection of Moses](#)
- 5-6 Pharaoh's Daughter Finds Moses
- 7-10 Pharaoh's Daughter Adopts Moses

[4:18-31 The Deliverer Sent](#)

- [4:18-31 Moses in Egypt](#)
- 18 Jethro Blesses Moses
- 19-23 The LORD Instructs Moses
- 24-26 Zipporah Saves Moses
- 27 The LORD Instructs Aaron
- 28-30 Aaron Speaks for Moses
- 31 The People Worship the LORD

[5:1-6:27 Pharaoh Rejects God's Word](#)

- [5:1-4 The First Confrontation](#)
- [5:5-14 Pharaoh's First Act: Increased Workload](#)
- [5:15-23 The First Response](#)
- 15-19 The Protest before Pharaoh
- 20-21 The Protest Against Moses
- 22-23 The Protest before the LORD
- [6:1:8 The Reassurance of the Lord](#)
- 6:9 The Response of the People
- [6:10-13 The Recommissioning of Moses](#)
- [6:14-19 The Records of Reuben, Simeon, Levi](#)
- [6:20-25 The Records of Moses and Aaron](#)
- 20 Their Parents
- 21-22 The Uncles and Cousins
- 23 Aaron's Wife and Sons
- 24-25 The Next Generation
- [6:26-27 The Reiteration of Moses' Call](#)



Exodus: Redemption and Revelation

The Redemption of God's People from Egypt (Exodus 1-18)

Redeemed from Egypt (Exodus 6:28-18:27)

[6:28-10:29 Pharaoh Rejects God's](#)

[Miracles](#)

[6:28-7:13 The Second Confrontation](#)

6:28-30 Moses' Discouragement

7:1-5 The Lord's Pronouncement

7:6-7 Their Obedience

7:8-13 The Rod into Serpent

[7:14-10:29 The Nine Plagues](#)

7:14-25 Water Turned to Blood

8:1-15 Frogs

8:16-19 Dust Turned to Gnats

8:20-32 Swarm of Insects

9:1-7 Pestilence on Livestock

9:8-12 Boils on Man and Beast

9:13-36 Great Hailstorm

10:1-20 Locusts

10:21-29 Darkness

[11:1-13:16 Pharaoh Ruined by God's](#)

[Judgments](#)

[11:1-12:29 The Tenth Plague](#)

11:1-10 Death of Firstborn Announced

12:1-20 Instructions for First Passover

12:21-27 Elders & People Instructed

12:28 The Obedience of Israel

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[12:30-42 The Fulfillment of Prophecy](#)

30-34 Pharaoh Drives Israel from Egypt

35-36 The Plunder of Egypt

37-39 The Journey to Succoth

40-42 The Accuracy of God's Word

[12:43-13:16 Feasts Inaugurated and](#)

[Ordinances Announced](#)

12:43-49 The Ordinance of the Passover

12:50-51 The People's Obedience

13:1-2 Firstborn Sanctified to the Lord

13:3-10 Feast of Unleavened Bread

Inaugurated

13:11-16 Firstborn Sons to be Redeemed

[13:17-15:21 The LORD's Mighty](#)

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[13:17-22 The Journey out of Egypt](#)

[14:1-31 The Salvation of the LORD](#)

[14:1-4 The Encampment by the Sea](#)

[14:5-9 The Pursuit by Pharaoh](#)

[14:10-12 Israel Reproaches Moses](#)

[14:13-14 Moses Reassures Israel](#)

[14:15-22 The Parting of the Red Sea](#)

[14:23-31 The Destruction of Egypt](#)

[15:1-21 The Songs to the LORD](#)

1-19 The Song of Moses

20-21 The Song of Miriam

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[15:22-27 Israel Tested](#)

22-26 Bitter Waters of Marah

27 Sweet Waters of Elim

[16:1-36 In the Wilderness of Zin](#)

1-3 People Complain

4-13 Provision of Meat

14-36 Provision of Manna

[17:1-16 The Protection of the](#)

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1-7 At Massah & Meribah

8-16 At Rephidim

[18:1-27 – The Counsel of Jethro](#)

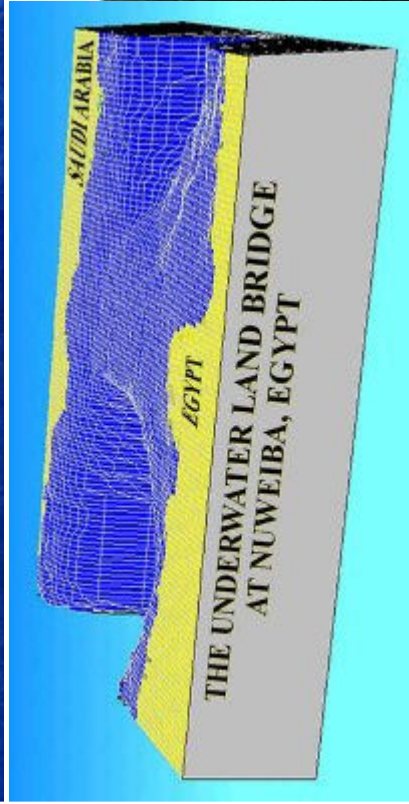
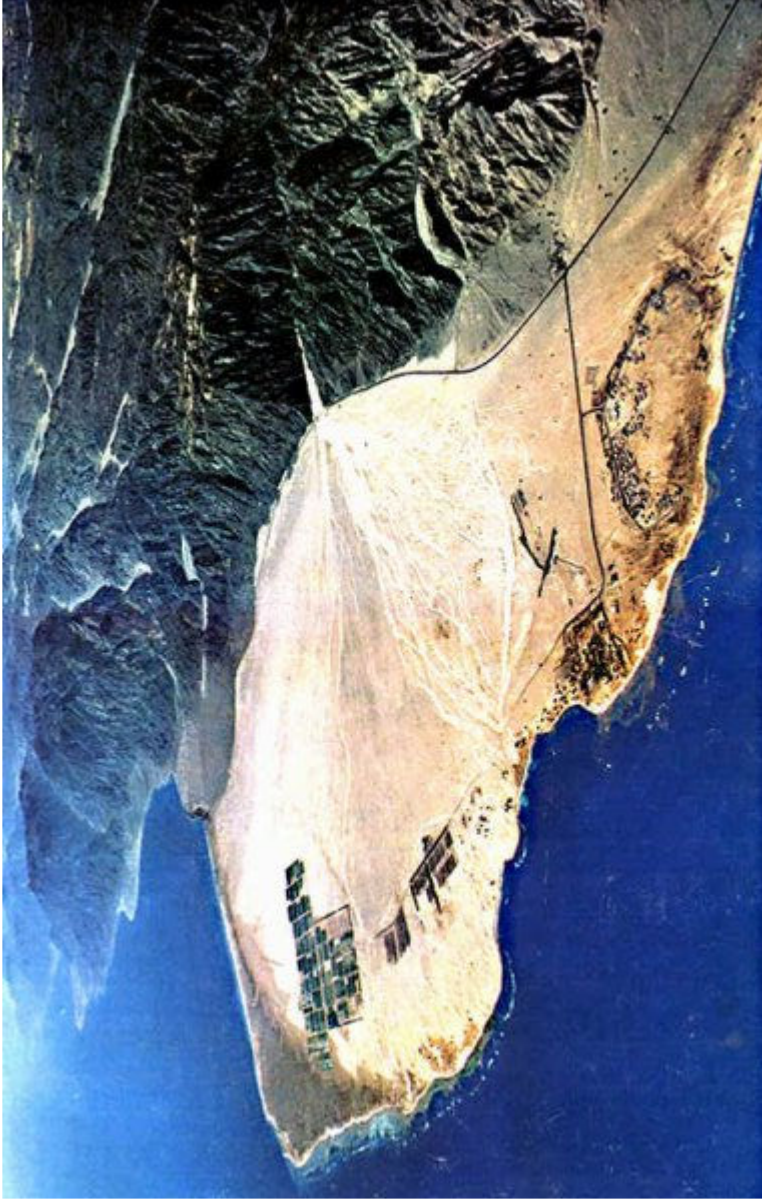
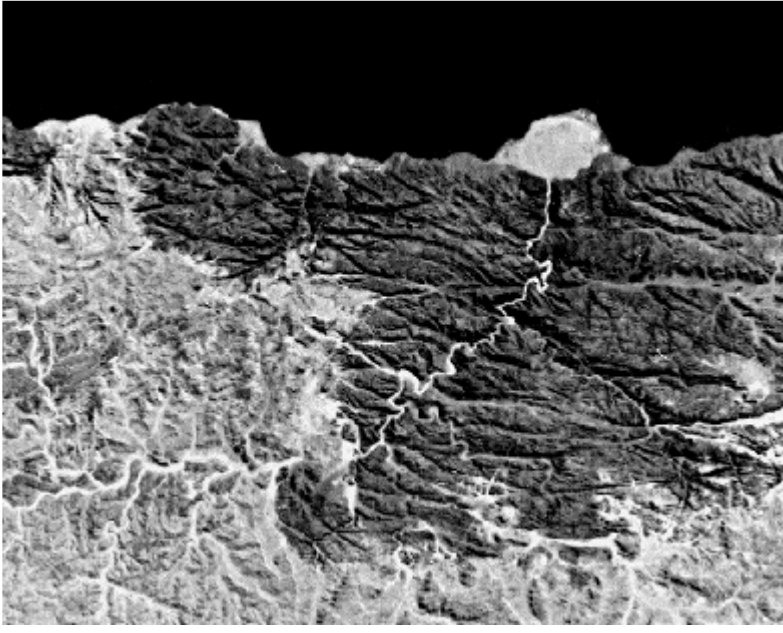
1-6 Jethro brings Moses' Family

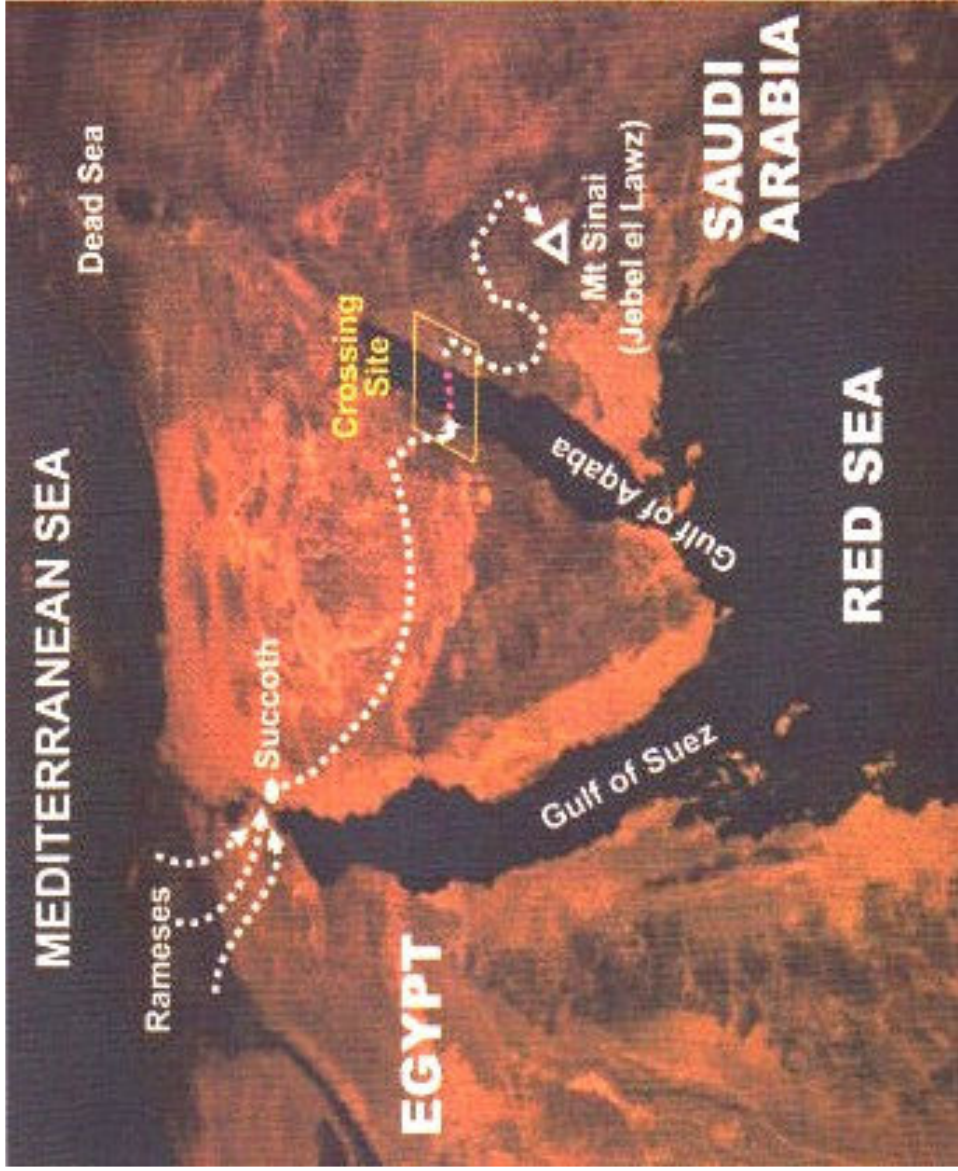
7-12 Jethro rejoices over God's

goodness to Israel

13-27 Jethro's Counsel to Moses







Ron Wyatt's crossing site extends from the beach at Nuweiba!



ABOVE: Ron Wyatt's crossing site is located in the Gulf of Aqaba. There is only ONE PLACE along the west coast of the Gulf of Aqaba that is big enough to hold 1-2 million people, and that is the beach at Nuweiba which is large enough to clearly be seen from outer space. When Ron went scuba diving at this location, he located a natural underwater landbridge that crossed the gulf and coral-covered chariot wheels and coral-covered skeletons!

The Exodus Route

Mediterranean Sea

Canaan

Dead Sea

Way of the Philistines

Goshen/Rameses

Kadesh

Succoth

Etham

Elath/Elot

1 Kings 9:26

Wilderness of the Red Sea

"entangled"

Nuweiba

Crossing Site

chariot wheels, bones

Midian

Egypt

Mt. Sinai

Jabal Al Lawz
burned peak

Gulf of Aqaba

Red Sea - Yam Suph

Saudi Arabia

"Mt. Sinai in Arabia" Gal. 4:25

Red Sea

AskDiscovery.com

Exodus 17 – The Protection of the Lord

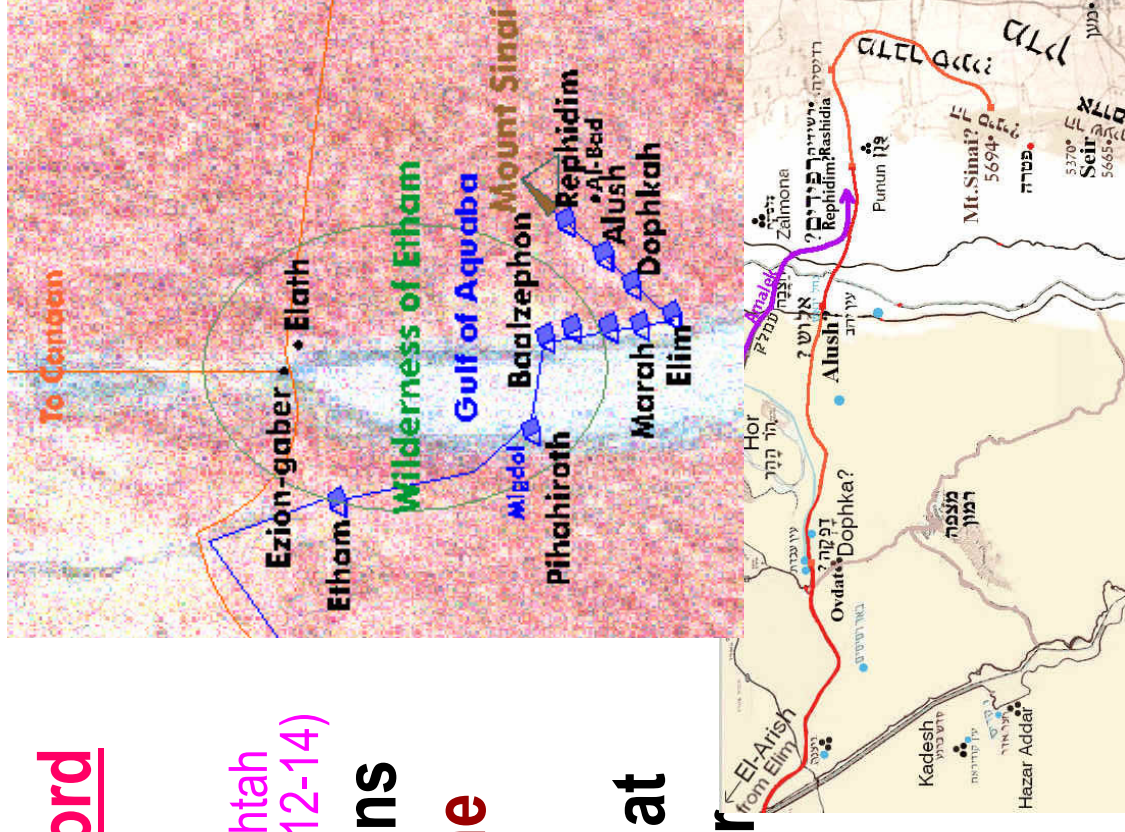
v1-7 Prevailing through Prayer at

Massah and Meribah

they camped at **Dophkah**
and **Alush** (Num 38:12-14)

1 Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Etham, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink.

very barren & extremely dry with little or no water. Only shelter is under the shadow of the great overhanging cliffs



Exodus 15:22-18:27

The Lord Provides for His People

 Entrusting the Word to the Faithful

Exodus 17 – The Protection of the Lord

v1-7 Prevailing through Prayer at Massah and Meribah

2 **Therefore** the people quarreled with Moses and said, "Give us water **that** we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" 3 **But** the people thirsted there for water; and they grumbled against Moses and said, "Why, **now**, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?"

4 **So** Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me."

Exodus 15:22-18:27

The Lord Provides for His People

 Entrusting the Word to the Faithful

Exodus 17 – The Protection of the Lord

v1-7 Prevailing through Prayer at Massah and Meribah

5 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 your staff with which you struck the Nile, and go. 6 Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.

frequently denotes the attitude of a servant when standing before his master to receive & execute his commands – signified God's gracious assistance



Exodus 15:22-18:27

The Lord Provides for His People

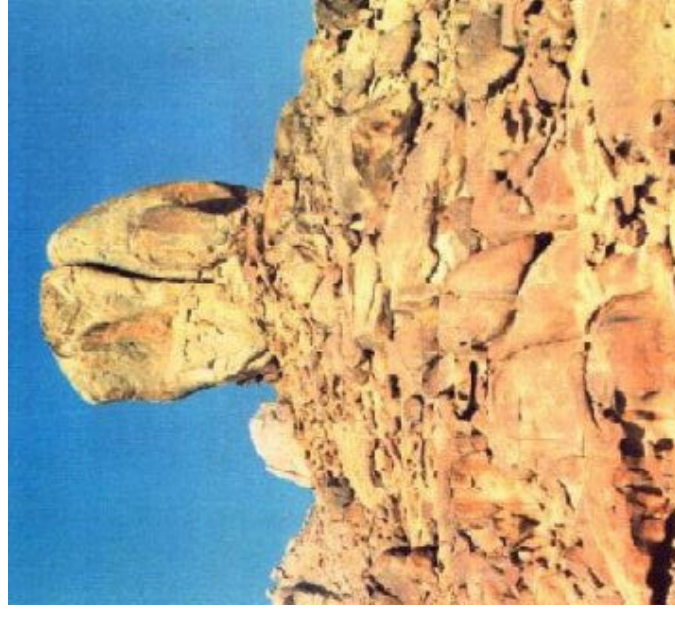
 Entrusting the Word to the Faithful

Exodus 17 – The Protection of the Lord

v1-7 Prevailing through Prayer at Massah and Meribah

7 And he named the place Massah and Meribah **because** of the quarrel of the sons of Israel, and **because** they tested the LORD, saying, "Is the LORD among us, or not?"

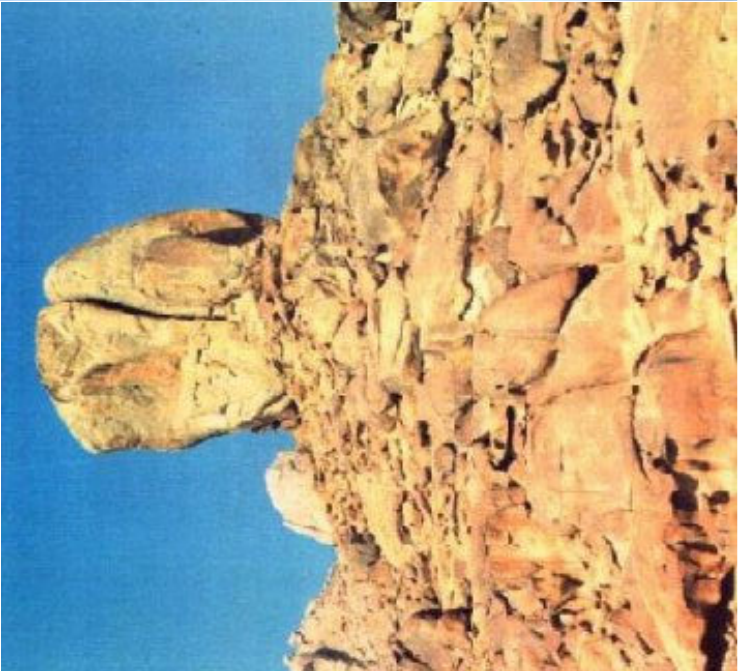
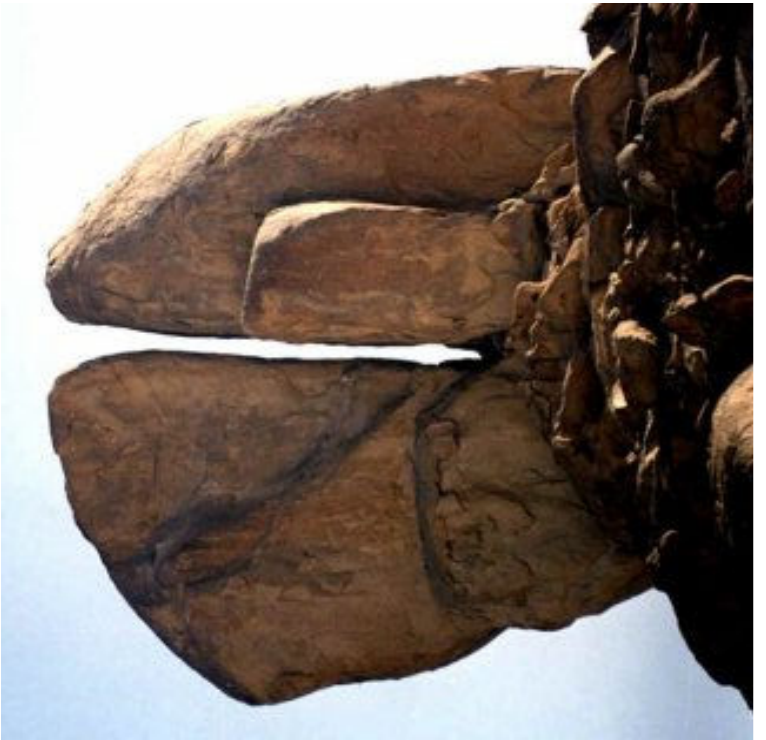
They stayed here for more than a year, therefore the water must be continuous and copious for more than 2 million people.

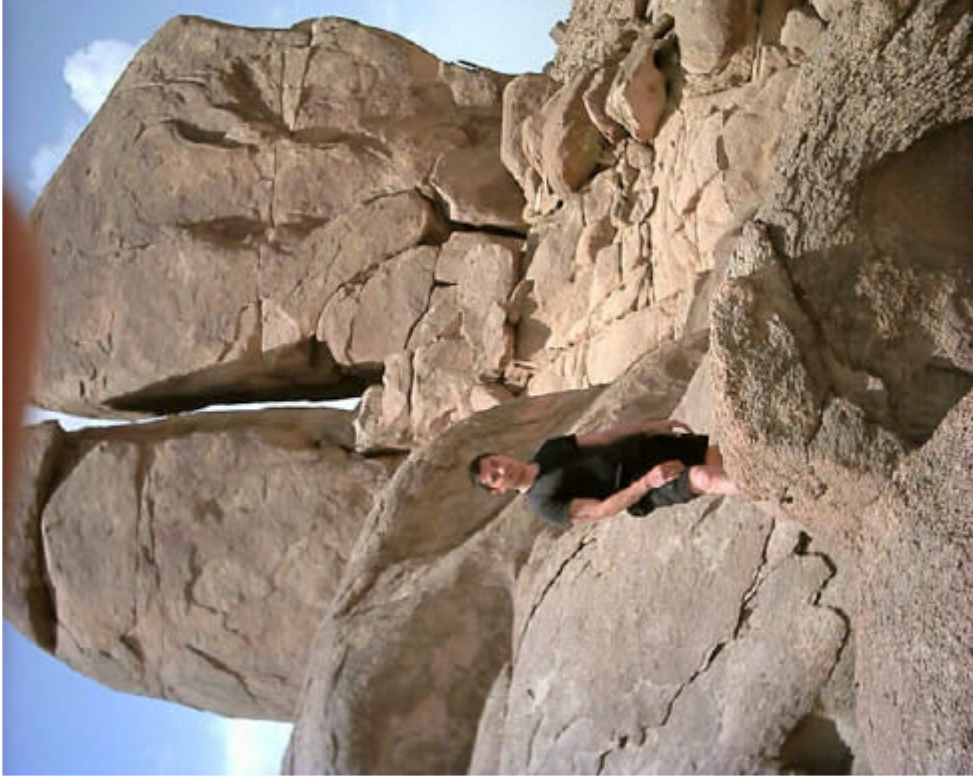


Exodus 15:22-18:27

The Lord Provides for His People

 Entrusting the Word to the Faithful





The Rock of Horeb

Exodus 17 is related to the previous two sections in Exodus (15:22-27, 16:1-36) by the word "grumble" (15:24; 16:2, 7, 8, 9, 12; 17:3). The people continue to grumble because they don't think they have what they need. In Exodus 17, just as in Exodus 15:22-27, they grumble because they have no water. Whereas the text emphasized the people's grumbling in 15:22-27, it emphasizes Moses' response to the grumbling in Chapter 17. The text before us, then, has implications for how we respond when people grumble against us. In placing ourselves in the text, we place ourselves in the position of Moses.

[The people quarrel with Moses \(17:1-7\)](#)

The Lord continues to lead the people through the wilderness, for they journeyed "according to the command of the Lord." The Lord led them to **Rephidim**, which turns out not to be a happy place. First, there is no water there. Second, the Israelites come under attack there (17:8). The Lord continues his seemingly strange leading, bringing the people to difficult places. He does the same with us, bringing us to difficult places so that we might learn to trust him.

<http://www.pbbc.org/files/messages/10431/exo016.html>

In response to the first crisis, the people quarrel and tell him, "Give us water that we may drink." This is not a request but a demand. No doubt they remember the last water crisis, when Moses threw the tree into the bitter waters and they became sweet (15:25). Although Moses was the Lord's instrument in providing water before, it was still the Lord, not Moses, who made the water drinkable. Only the Lord can do something like this. Nevertheless, the people bypass the Lord and go straight to Moses. They expect him to do what only God can do. They place enormous, even completely unrealistic expectations on Moses, who is only a man. They expect him to be God.

Have you ever felt like Moses, besieged with unrealistic expectations by people who, in so many words, demand that you meet needs that only God can meet? Have you ever felt that you needed to be God? If you've ever felt this, you know all about frustration. Our inclination in the face of expectations is to meet them. But if the expectations are unrealistic, it's impossible to meet them, and we therefore experience frustration, angst and even emotional breakdowns.

<http://www.pbbc.org/files/messages/10431/exo016.html>



Entrusting the Word to the Faithful

If we have failed to meet expectations and experienced the consequent frustration, we are then inclined to pull away from people - all people - because we don't want to feel the disappointment of having disappointed others. And we are then prone to interpret almost any opportunity to serve or any request as a demand that we will grudgingly attempt to meet or defiantly rebuff.

Moses, by this time, has learned to see through their grumbings to some extent. He says, "Why do you quarrel with me? Why do you test the Lord?" He accurately perceives that their problem is not with him but with the Lord. Only the Lord can provide water. And by demanding that Moses provide them water, they are testing the Lord.

The people are testing the Lord in that they have written him off as untrustworthy. To them, he is a non-factor. The scriptures encourage us to come before God with our questions, laments and complaints as we seek to gain a new perspective, as we seek to understand that he is trustworthy. But that is quite a different approach from writing God off as completely untrustworthy. That is what testing the Lord is - writing him off.

<http://www.pbbc.org/files/messages/10431/exo016.html>

In Moses' words, we see another element involved in testing the Lord. The people's demand that Moses meet their needs ultimately represents a demand that the Lord meet their needs. This is something the Lord promises to do - he promises to meet our needs. But he does not promise to meet our perceived needs in our time (usually now) on our terms. And when we demand that he do so, we're testing the Lord. He will meet our needs, not our perceived needs, in his perfect time.

The people here approach Moses with a high degree of urgency. People who expect us to meet needs that only God can meet invariably approach us while conveying urgency. If they were trusting the Lord, there would be no sense of urgency. When someone "needs" me to do something for him or her "now," I am learning to actually not respond immediately. Invariably, the situation is not nearly so urgent, and perhaps wouldn't be urgent at all if that person were trusting the Lord. **Their problem is usually with the Lord, not me. In jumping to meet needs that only God can meet, I am doing that person no favors - I am robbing him or her of the opportunity to trust the Lord.**

<http://www.pbbc.org/files/messages/10431/exo016.html>



When Moses doesn't immediately meet their demands, they accuse him of bringing them out of Egypt to kill them. This goes beyond placing demands on Moses; this is disparaging his character. They actually ascribe to him evil motives. This is an excruciating experience. It's extremely painful to listen to someone accuse you of evil motives when your heart is pure. More often we won't hear such accusations directly, because people are afraid to confront us face to face, but we'll get hints of such accusations or hear of them second-hand.

Moses, who is not only deeply hurt but senses that his life is in danger, appropriately cries out to the Lord. Moses perceives that the people will shortly stone him. He is doing exactly what he's supposed to be doing, he's following the Lord and leading the people, and yet the people still want to kill him. We can be doing exactly what we're supposed to be doing and people, even God's people, may want to kill us.

In the face of such demands and accusations, Moses asks the time-honored question, "What shall I do?" The Lord responds calmly. While Moses cried out to the Lord, the Lord simply "said" things to Moses.

<http://www.pbbc.org/files/messages/10431/exo016.html>



The Lord tells Moses to do four things: pass before the people, take some elders, take the staff and go. One commandment is conspicuous by its absence. The Lord does not say, "Give up on the people." In fact, implicit within the Lord's instructions to Moses is the command, "Don't give up on the people."

First, Moses is to "pass before the people" - he is to walk in front of them. He is still to lead them. **Second**, he is to take some elders with him so that they may learn from what they are about to see - so that they might learn dependence on the Lord. **Third**, he is to take his staff, which is actually the "staff of God" (4:20, 17:9). Whenever Moses employs his staff in the book of Exodus, it is representative of his dependency on the Lord. **Fourth**, with these three things in mind, he is simply to "go." The time for analysis is over; the time for action is now.

The Lord tells Moses, despite the people's demands and accusations, to continue leading them. He's probably thinking, "How in the world am I supposed to do that?"

<http://www.pbbc.org/files/messages/10431/exo016.html>

Verse 6 begins with the word "**behold**," which usually means that the hearer is to stop and take notice of something. It's also **a marker for the reader to take note** as well. The Lord tells Moses that he will "stand before" him on the rock at Horeb. Moses is to know that the Lord is leading him. Perhaps he is even to see some manifestation of the Lord, inasmuch the Lord uses the word "behold." When Moses looks at the people, he sees an angry mob. If that's all he sees, there is little to hope for. But the Lord tells him there is something else to see: He can see the Lord standing before him. The Lord is telling Moses in so many words, "Yes, you see an angry mob that wants to kill you, but you look to me." The only thing that truly liberates us from the feelings of frustration and angst and despair brought on by the demands and accusations that we receive from people is a vision of the Lord - an understanding of who he is.

The Lord will stand "before" Moses, and Moses was to pass "before" the people (17:5). The Lord doesn't ask us to lead anything without being there for us, without leading us.

<http://www.pbbc.org/files/messages/10431/exo016.html>

The Lord also tells Moses to strike the rock so that the people can drink the water that they need. Moses, under siege, wanted to know, "What shall I do to this people?" (17:4). Moses, whose heart has just been called wicked by the people, may have a list of things that he'd like to "do" to the people. But the Lord tells Moses to give them water so that they may drink. He's saying in so many words, "Even though they may want to kill you, Moses, you meet their needs."

Moses strikes the rock "in the sight of the elders," thus showing himself, as a leader, to be an example to the other leaders in how to depend on the Lord and respond to criticism.

(By the way, Paul in 1 Corinthians 10:4 finds in this rock a picture of Christ, who gives "spiritual drink." **As the rock was struck, Christ was struck. As water flowed out of the rock, water flowed out of Christ. Ultimately, it was living water that flowed out Christ. His being struck on the cross provided for our eternal life.**)

Moses names the place Massah, which means "trial," and Meribah, which means "quarrel," because of the people's demands and

<http://www.pbbc.org/files/messages/10431/exo016.html>

accusations. When it comes to memorializing this episode, Moses characterizes it as a witness to the people's unfaithfulness. How else could he have characterized it? He could have seen it as a glorious testimony to the faithfulness of the Lord and named the place something like "The Lord Will Provide," as Abraham named the place where the Lord provided a ram to replace Isaac as an offering. But at this point, he is not so impacted by the Lord's faithfulness as he is by the demands and accusations of the people.

...The demands and accusations waylaid Moses for the moment, but he learned from the episode and strongly leads the people in the next crisis at Rephidim.

<http://www.pbbc.org/files/messages/10431/exo016.html>



1 Corinthians 10:1-5

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, **for they were drinking from a spiritual rock which followed them; and the rock was Christ.** 5 **Nevertheless,** with most of them **God was not well-pleased; for they were laid low in the wilderness.**

1 Corinthians 10:1-5

For they drank of a spiritual rock that followed them (*epinon ek pneumatikês akolouthousê petras*). Change to the imperfect *epinon* shows their continual access to the supernatural source of supply. The Israelites were blessed by the water from the rock that Moses smote at Rephidim (Ex 17:6) and at Kadesh (Nu 20:11) and by the well of Beer (Nu 21:16). The rabbis had a legend that the water actually followed the Israelites for forty years, in one form a fragment of rock fifteen feet high that followed the people and gushed out water. Baur and some other scholars think that Paul adopts this "Rabbinical legend that the water-bearing Rephidim rock journeyed onwards with the Israelites" (Findlay). That is hard to believe, though it is quite possible that Paul alludes to this fancy and gives it a spiritual turn as a type of Christ in allegorical fashion. Paul knew the views of the rabbis and made use of allegory on occasion (Ga 4:24). **And the rock was Christ** (*hê petra de ên ho Christos*). He definitely states here in symbolic form the preexistence of Christ. But surely "we must not disgrace Paul by making him say that the pre-incarnate Christ followed the march of Israel in the shape of a lump of rock" (Hofmann). He does mean that Christ was the source of the water which saved the Israelites from perishing (Robertson and Plummer) as he is the source of supply for us today.

Robertson on 1 Corinthians 10:4

Exodus 17 – The Protection of the Lord

v8-16 Prevailing through Prayer at Rephidim

8 Then Amalek came and fought against Israel at Rephidim. **9** 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." **10** And Joshua did as Moses told him, and fought against **Amalek**; and Moses, Aaron, and Hur went up to the top of the hill.

About 2 months after the Exodus, toward the end of May/early June when the Bedouins leave the lower plains in order to find pasture for their flocks on the cooler heights.

Deut 25:18 – they attacked the stragglers at the rear when they were faint & weary.

Exodus 15:22-18:27

The Lord Provides for His People

 Entrusting the Word to the Faithful

Exodus 17 – The Protection of the Lord

v8-16 Prevailing through Prayer at Rephidim

11 So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed.



Most powerful race in the Peninsula & also the 1st among pagans to attack Israel. The battle with Amalek possessed a typical significance in relation to all the future history of Israel, i.e., that in all Israel's conflicts with the ungodly powers of the world, strength for victory could only be procured through the incessant lifting up of its hands in prayer.

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12 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. **13** **So** Joshua overwhelmed Amalek and his people with the edge of the sword.

The staff lifted up was a sign to God, carrying up Moses' prayers & bringing down God's victorious promises to Israel. The staff of God became the symbol of God's personal and powerful involvement.

Hur, son of Caleb, son of Hezron, grandson of Judah (1Ch 2:18-20). According to Jewish tradition, Hur was Miriam's husband.

Exodus 15:22-18:27

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v8-16 Prevailing through Prayer at Rephidim

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

shows that Joshua was to succeed Moses & that this charge should be given to every succeeding governor.

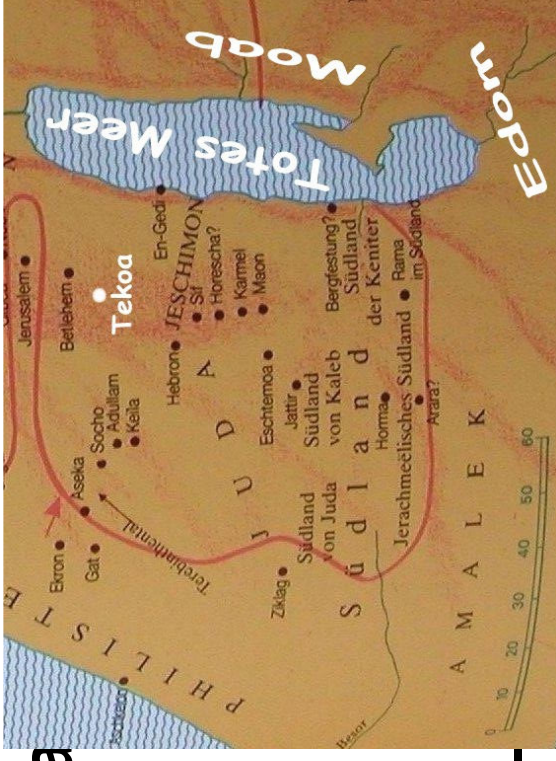
15 And Moses built an altar, and named it The LORD is My Banner; 16 and he said, "The LORD has sworn; the LORD will have war against Amalek from generation to generation."

Exodus 15:22-18:27

The Lord Provides for His People

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- Amalek defeated disobedient Israel at Hormah (Num 14:43-45)
- Saul failed to destroy them as God ordered (1 Sam 15:2,3,9) – 412 years later
- David later fought & defeated them (2 Sam 31:1-20; 2 Sam 1:1; 8:11,12) – only 400 survivors left
- Hezekiah finally destroyed them in the land (c. 716-687 BC, 1 Ch 4:43)
- final descendants of Agag (Esther 3:1) were destroyed in Persia at the time of Esther & Mordecai (c. 473 BC, Est. 2:5,8-10; 3:1,6).



Exodus 15:22-18:27

The Lord Provides for His People

Moses leads the people (17:8-16)

This story is seemingly unrelated to the previous story, but the narrator gives us some clues that he intends us to see them as related. First, there is no break in the narrative. Second, the narrator makes a point of mentioning the place of the episode, Rephidim, which is the same place that the last episode occurred. Just as in the last episode, the place is mentioned in the first sentence. Third, this episode follows the same narrative sequence as the previous episode. It is an example of step parallelism:

- A Crisis - 17:1
- B People's response - 17:2-3
- C God's provision - 17:4-6
- D Moses' memorial - 17:7
- A' Crisis - 17:8
- B' Moses' response - 17:9-10
- C' God's provision - 17:11-13
- D' Moses' memorial - 17:14-16

<http://www.pbc.org/files/messages/10431/exo016.html>

What's the point of this structure? There are at least two points, actually. First, the people's response to the crisis of water is contrasted with Moses' response to the crisis of attack. Second, Moses' response to the attack of the people is contrasted with his response to the attack of Amalek. **In each case, the responses in the second section represent an improvement over the responses in the first section. The significant thing to note is that Moses grew as a leader.**

The Amalekites, descendants of Essau, attacked the Israelites by picking off their "stragglers," according to a fuller account in Deuteronomy 25:17-19.

Moses earlier asked the Lord, "What shall I do to this people?" Now he doesn't even have to ask. He knows what to do: He puts them to work. He involves three men - Joshua, Aaron and Hur - and a multitude of troops. It's quite probable that the three men were among the elders that Moses took with him to the rock at Horeb. The Lord had instructed Moses to take these men with him so that they could learn dependence on the Lord, a characteristic that would be crucial in the next crisis.

<http://www.pbbc.org/files/messages/10431/exo016.html>

Moses instructs Joshua, "Choose men for us, and go out, fight against Amalek." Moses not only trusts Joshua to choose the right men but to lead them into battle. Moses believes in Joshua. He trusts him. There are few things you can do for someone more powerful than simply believing in that person and entrusting him or her with something that you deem important.

...Moses will station himself on the top of the hill, just as the Lord stood before him on the rock at Horeb. Moses is following the example of the Lord. When Moses was facing a crisis, he drew strength from knowing that the Lord was standing before him and believing in him as a leader of the people. Moses knows what it's like to be trusted, for the Lord has trusted him. Now Moses is going to stand before Joshua and trust him as a leader.

There is only one difference between the Lord's standing before Moses and Moses' standing before Joshua: The Lord is God, and Moses is not. So Moses takes with him "the staff of God." Moses is going to the top of the hill in dependence on the Lord. Joshua, though encouraged by Moses, is encouraged by Moses to trust the Lord.

<http://www.pbc.org/files/messages/10431/exo016.html>



The text doesn't tell us why Moses took Aaron and Hur with him up the hill, but he's probably thinking that they will again have the opportunity to learn dependence on the Lord, just as they did when they saw water come from the rock. Unbeknownst to Moses, the Lord has something additional to teach him this time.

It was discovered that when Moses held up his hand, evidently the hand in which he held the staff of God, the battle went well, but when he let his hand down, the battle went poorly. Upholding the staff of God is representative of dependence on God.

But Moses' hands become weary. Evidently he held the staff in one hand and then switched hands when the other became tired. But eventually, both hands become weary. When Moses' hands grow weary, Aaron and Hur are there to help. They prop up his hands. Moses finds that he not only leads people and instructs people but that he needs people! He needs the people - even the people that were ready to stone him.

Dependence on the Lord is a beautiful thing - among the most beautiful of things. But even the best leaders grow weary. It's difficult to be out there

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all alone, slugging it out, depending on the Lord. We need others to prop us up, so to speak, to remind us that dependence on the Lord, not ourselves, is the way to go. There are no Lone Ranger leaders or disciples. We need each other to point us to the Lord.

The result of all this is a crushing victory. Moses trusts Joshua; Moses depends on the Lord; Aaron and Hur help Moses depend on the Lord; and the people win a crushing victory. It's a beautiful picture of how the body of Christ works.

The Lord says he will "utterly blot out the memory of Amalek from under heaven" and that he will "have war against Amalek from generation to generation." The first question that comes to mind is, "Why?" Because God hates sin, which is rejection of him. The Amalekites have totally rejected the Lord, as evidenced by their sneak attack against his people. (By the way, the Amalekites were defeated in 1 Samuel 15 and destroyed in Esther 9:7-10.)

But the real lesson here is for Moses and the Israelites, and it concerns dependence on the Lord. The Lord says that "I" will blot out the

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Amalekites. The first clause in the Lord's sentence in verse 16 is translated, "The Lord has sworn ... " (NASB), but a more literal translation would read, **"For a hand up to the throne of the Lord ... "** The word "hand" has been used in the narrative of Moses' hand, which was lifted up in dependence on the Lord. So the Lord is saying, **"Because you depended on me, I will wage continual war against the Amalekites."** The lesson is dependence. It is the Lord who does it. In their first battle after separating themselves from the Egyptians, the Israelites need to know this.

Moses is to write the Lord's intentions to destroy Amalek in a book and recite it to Joshua. Moses is instructed to teach and invest in Joshua, a leader. It's the same thing we need to be doing in the church: teaching and investing in leaders.

As in the previous section, Moses commemorates the episode by naming something. In the previous section, he named a place. Now he names an altar. He names it "The Lord is my Banner." **A banner, even now, is a standard that bears the colors by which a military unit is identified. Troops rally behind the banner.** If someone is a "standard-bearer," he is

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carrying the colors. In parades, a marching band is often led by two people who carry the banner that identifies the band, and the musicians fall in line behind the banner. **So when Moses names the altar "The Lord is my Banner," he's saying, "I rally behind the Lord; it is he I look to; it is he whom I follow."**

This name is quite different from "Massah" and "Meribah," the two names he chose for the place where the Lord provided water from the rock. To Moses, that episode at the time was characterized by the people's unfaithfulness, but this episode is characterized by the Lord's faithfulness. Was the Lord less faithful in the previous episode than he was in this one? No. Has the Lord changed? Of course not. What makes this episode different so that it is commemorated by a God-oriented name instead of a man-oriented name? The difference is Moses. Moses has changed. He saw the Lord standing before him in the previous episode, and he looked to the Lord and he saw the Lord provide water. Although he gave the place a man-oriented name, he took away enough of that vision of the Lord to face the next crisis with confidence in the Lord. When he names the altar "The Lord is my Banner," he's saying, "The people may make their demands

<http://www.pbbc.org/files/messages/10431/exo016.html>



and accusations, but I will rally behind the Lord."

Seeing the Lord and rallying behind him as our banner lifts us above the demands and accusations; it frees us from their crushing effect. And amazingly enough, it also frees us to invest in those who make the demands and accusations. And as they see us rally behind the Lord, they do as well, even those who may have been griping about us earlier.

Above the fray

If we've lived any amount of time, we've sensed the demands and accusations from others - so much so, perhaps, that we're likely to interpret almost anything as a demand or accusation. But the Lord gives us a vision of himself, in the scriptures and in our own experience, of his trustworthiness. And it is that vision that inspires us to rally to the Lord, lifting us above the demands and accusations. And from that position, above the fray, so to speak, we are free to re-enter the fray and invest in people - even the people who earlier were accusing us. Although people can be demanding and accusative, rally behind the Lord, and don't give up on them.

<http://www.pbc.org/files/messages/10431/exo016.html>



**Amalek is also a picture
of the FLESH which
wages a constant
warfare against the Spirit
who indwells the believer**



JEHOVAH NISSI = THE LORD IS MY BANNER

The Historical Account

Amalek

- * Esau's grandson
- * despised birthright (Gen 25:27-34; Heb 12:16,17)
- * constant enemy of Israel (Num 24:20)
- * to be utterly blotted out from under heaven (Ex 17:14)

Why?

he did not fear God (Dt 24:17-19)

Saul

- 1Sam 15:1-3 – the command to destroy Amalek
- 1Sam 15:7-9 – Saul's incomplete obedience
- 1Sam 15:16-23 – God's judgment on Saul

Israel

Ex 17: Prevailing Thru Prayer

v1-7 at Massah & Meribah
No water situation brought by the Lord

Wrong Reaction of the People

- * quarreled with Moses (v2,7)
 - * grumbled against Moses (v3)
 - * tested the Lord (v2,7)
- Right Response of Moses
- * discerned real spiritual problem (lack of trust in God, v2)
 - * cried out to the Lord for help (v4)
 - * did what God told him to do (v5-6)

v6 The Rock at Horeb (Dt 32:4,28)

struck by Moses
gave water
= Christ (1 Cor 10:4)

John 7:37-39 water = Spirit (Jn 16:7; 14:17; Eph 1:13,14)

v8-16 at Rephidim

- * enemy without (v8)
- * the physical battle (v9-10a) – Joshua & chosen men
- * the spiritual battle (v10b-12) – Moses, Aaron & Hur
- * the victory over Amalek (v13-16) – Jehovah Nissi

The Spiritual Application

The Flesh

* Amalek = a type of the flesh

- * Tupos, a mark formed by a blow e.g. Rom 5:14; 1 Cor 15:4,5
- First Adam vs Christ, last Adam
- * a type=OT shadow of NT reality e.g. Jn 3:14-15 with Num 21
- e.g. Rock smitten (Ex 17)

Flesh is the believer's 1st & constant enemy

- * can't wait
- * must satisfy cravings NOW!
- * no respect for God or the things of God

* Gal 5:19-21 = deeds of flesh

* Jn 8:34 servant of sin

Flesh battles against the Spirit (Gal 5:17)

* Ex 17:16 battle from generation to generation

* victory only as we hold high the standard of God

* victory won on a moment-by-moment basis, NEVER in advance (NB: potential for defeat)

Flesh must never be tolerated, catered to (Gal 5:24)

* Saul's example (1 Sam 15)

* Israel's example (Num 13:2-14:4; 40-45)

The Spirit

Gal 5:16 – walk by the Spirit

= be controlled even in our emotional responses

= be filled with HS (Eph 5:18)

* results in the fruit of the Spirit (Gal 5:22-23)

Rom 8:16-17 – Spirit's witness that we are children of God

Heb 13:5-6 – God's promise to never forsake you

* live in the light of knowledge of God & His promises

* realize 1 Cor 15:46 – the natural 1st before the spiritual

* declare "death to the flesh" (Gal 5:24)

* realize Christ intercedes for us (Heb 7:25)

* be strong in the Lord (Eph 6:18)

* fight the good fight (2 Tim 4:7)

* triumph in Christ (2 Cor 2:14)

* under His banner victory is always assured (Dt 20:3-4)

This Lesson can make difference between victory & defeat, being used of God or a castaway (1 Cor 9:24-27), a full life of service or premature death (1 Cor 11:28-32; Ecc 7:17; Heb 12:9; 1 Cor 5:5; 1 Jn 5:16)



Saul's Commission (v1-3)

1 **Then** Samuel said to Saul, "The LORD sent me to anoint you **as** king over His people, over Israel; **now therefore**, listen to the words of the LORD.
2 "**Thus** says the LORD of hosts, 'I will punish Amalek for what he did to Israel, how he set himself against him on the way while he was coming up from Egypt. 3 **Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey.**"

Saul's Partial Obedience (v4-9)

4 **Then** Saul summoned the people and numbered them in Telaim, 200,000 foot soldiers and 10,000 men of Judah. 5 And Saul came to the city of Amalek, and set an ambush in the valley. 6 And Saul said to the Kenites, "**Go, depart, go down from among the Amalekites, lest I destroy you with them; for** you showed kindness to all the sons of Israel when they came up from Egypt." **So** the Kenites departed from among the Amalekites.

1 Samuel 15

Hacking Agag to Pieces



Entrusting the Word to the Faithful

7 **So** Saul defeated the Amalekites, from Havilah as you go to Shur, which is east of Egypt. 8 And he captured Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9 **But Saul** and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; **but** everything despised and worthless, that they utterly destroyed.

Saul's Rejection & Samuel's Distress (v10-12)

10 **Then** the word of the LORD came to Samuel, saying, 11 "I regret that I have made Saul king, **for** he has turned back from following Me, and has not carried out My commands." And Samuel was distressed and cried out to the LORD all night. 12 And Samuel rose **early in the morning** to meet Saul; and it was told Samuel, saying, "Saul came to Carmel, **and behold**, he set up a monument for himself, **then** turned and proceeded on down to Gilgal."

1 Samuel 15

Hacking Agag to Pieces



Saul's Indictment (v13-19)

13 And Samuel came to Saul, and Saul said to him, "Blessed are you of the LORD! I have carried out the command of the LORD." 14 **But** Samuel said, "What **then** is this bleating of the sheep in my ears, and the lowing of the oxen which I hear?" 15 And Saul said, "They have brought them from the Amalekites, **for** the people spared the best of the sheep and oxen, to sacrifice to the LORD your God; **but** the rest we have utterly destroyed." 16 **Then** Samuel said to Saul, "Wait, and let me tell you what the LORD said to me last night." And he said to him, "Speak!" 17 And Samuel said, "Is it not true, **though** you were little in your own eyes, you were *made* the head of the tribes of Israel? And the LORD anointed you king over Israel, 18 and the LORD sent you on a mission, and said, 'Go and utterly destroy the sinners, the Amalekites, and fight against them until they are exterminated.' 19 Why **then** did you not obey the voice of the LORD, **but** rushed upon the spoil and did what was evil in the sight of the LORD?"

1 Samuel 15

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Saul's Denial (v20-21)

20 **Then** Saul said to Samuel, "I did obey the voice of the LORD, and went on the mission on which the LORD sent me, and have brought back Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 **But** the people took some of the spoil, sheep and oxen, the choicest of the things devoted to destruction, to sacrifice to the LORD your God at Gilgal."

Saul's Acknowledgment of Sin (v22-31)

22 And Samuel said,

"Has the LORD as much delight in burnt offerings and sacrifices

As in obeying the voice of the LORD?

Behold, to obey is better than sacrifice,

And to heed than the fat of rams.

23 **For** rebellion is as the sin of divination,

And insubordination is as iniquity and idolatry.

1 Samuel 15

Hacking Agag to Pieces



Because you have rejected the word of the LORD,
He has also rejected you from being king."

24 Then Saul said to Samuel, "I have sinned; I have indeed transgressed the command of the LORD and your words, because I feared the people and listened to their voice. 25 Now therefore, please pardon my sin and return with me, that I may worship the LORD."

26 But Samuel said to Saul, "I will not return with you; **for** you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel." **27 And as** Samuel turned to go, Saul seized the edge of his robe, and it tore. **28 So** Samuel said to him, "**The LORD has torn the kingdom of Israel from you today, and has given it to your neighbor who is better than you.** **29 And also the Glory of Israel will not lie or change His mind; for** He is not a man that He should change His mind."

1 Samuel 15

Hacking Agag to Pieces



Entrusting the Word to the Faithful

30 Then he said, "I have sinned; but please honor me now before the elders of my people and before Israel, and go back with me, **that** I may worship the LORD your God." **31** So Samuel went back following Saul, and Saul worshiped the LORD.

Samuel Slays Agag (v32-33)

32 Then Samuel said, "Bring me Agag, the king of the Amalekites." And Agag came to him cheerfully. And Agag said, "**Surely** the bitterness of death is past." **33** But Samuel said, "**As** your sword has made women childless, **so** shall your mother be childless among women." And Samuel hewed Agag to pieces before the LORD at Gilgal.

Samuel's Grief over Saul (v34-35)

34 Then Samuel went to Ramah, **but** Saul went up to his house at Gibeah of Saul. **35** And Samuel did not see Saul again **until the day of his death; for** Samuel grieved over Saul. And the LORD regretted that He had made Saul king over Israel.

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**Amalek is also a picture
of the Implacable
Enemies of God's People
(Israel and the Church)**



1 O God, do not remain quiet;

Do not be silent and, O God, do not be still.

v1 A Plea for Help

v2-8 A Protest Against Israel's Enemies

- 2 **For, behold,** Thine enemies make an uproar;
And those who hate Thee have exalted themselves.
- 3 They make shrewd plans against Thy people,
And conspire together against Thy treasured ones.
- 4 They have said, “Come, and let us wipe them out as a nation,
That the name of Israel be remembered no more.”
- 5 **For** they have conspired together with one mind;
Against Thee do they make a covenant:

The nations that surround Israel and other members of the Arab League today talk with increasing frequency about “eliminating Israel.”

Psalm 83

A Song, a Psalm of Asaph

 Entrusting the Word to the Faithful

6 The tents of Edom and the Ishmaelites;
Moab, and the Hagrites;
7 Gebal, and Ammon, and Amalek;
Philistia with the inhabitants of Tyre;
8 Assyria also has joined with them;
They have become a help to the children of Lot.

**v2-8 A Protest Against
Israel's Enemies**

Selah.

9 Deal with them as with Midian,
As with Sisera and Jabin, at the torrent of Kishon,
10 Who were destroyed at En-dor,
Who became as dung for the ground.
11 Make their nobles like Oreb and Zeeb,
And all their princes like Zebah and Zalmunna,
12 Who said, "Let us possess for ourselves
The pastures of God."

**v9-18 A Petition for
Divine Judgment**

Psalm 83

A Song, a Psalm of Asaph

 **Entrusting the Word to the Faithful**

13 **O my God, make them like the whirling dust;**

Like chaff before the wind.

14 **Like fire that burns the forest,**

And like a flame that sets the mountains on fire,

15 **So pursue them with Thy tempest,**

And terrify them with Thy storm.

16 **Fill their faces with dishonor,**

That they may seek Thy name, O LORD.

17 **Let them be ashamed and dismayed forever;**

And let them be humiliated and perish,

18 **That they may know that Thou alone, whose name is the LORD,**

Art the Most High over all the earth.

**v9-18 A Petition for
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 Entrusting the Word to the Faithful

Revisiting Psalm 83

There is a growing number of prophecy experts who believe that the next major war between the Israelis and their Middle East enemies will most likely be a regional war, without superpower backing. I find myself in agreement with this position, based upon Biblical insight, combined with my active “daily eye” on the happenings in Israel.

These recent observations have led me to conclude that the Gog and Magog invasion as prophesied in Ezekiel 38 and 39 with Russia as a key protagonist is more likely connected to the final war of Armageddon. Although there continue to be various theories about the predicted Gog and Magog scenario, more and more people are beginning to agree with this conclusion.

Having said this, I invite you to revisit, with me, Psalm 83, subtitled “A song. The psalm of Asaph,” in this prose format from the King James Bible:

Psalm 83: The Coming War?

This article is written by Bill Koenig on August 15, 2001 (<http://watch.org>)



Entrusting the Word to the Faithful

“Do not keep silent, O God! Do not hold your peace, and do not be still, O God! For behold, Your enemies make a tumult; And those who hate You have lifted up their head. They have taken crafty counsel against Your people, and consulted together against Your sheltered ones. They have said, ‘Come, and let us cut them off from being a nation, that the name of Israel may be remembered no more.’ For they have consulted together with one consent; they form a confederacy against You:

“The tents of Edom and the Ishmaelites; Moab and the Hagrites; Gebal, Ammon, and Amalek; Philistia with the inhabitants of Tyre; Assyria also has joined with them; they have helped the children of Lot. Deal with them as with Midian, as with Sisera, as with Jabin at the Brook Kishon, who perished at En Dor, who became as refuse on the earth. Make their nobles like Oreb and like Zeeb, all their princes like Zebah and Zalmunna, who said, “Let us take for ourselves the pastures of God for a possession.”

“O my God, make them like the whirling dust, like the chaff before the wind! As the fire burns the woods, and as the flame sets the mountains on fire, so pursue them with Your tempest, and frighten them with Your storm. Fill their faces with shame, that they may seek Your name, O Lord. Let them be confounded and dismayed forever; yes, let them be put to shame and perish, that they may know that You, whose name alone is the Lord, are the Most High over all the earth.”

Psalm 83: The Coming War?

This article is written by Bill Koenig on August 15, 2001 (<http://watch.org>)



Asaph begins his psalm by calling out to God to “not be quiet; do not be silent and, O God, do not be still.” The reason for his concern is then revealed in the next verses (two through five). This concern could easily be equated with the nations of today’s world, where the only nation who has stood by Israel (although even that is questionable) has been the United States.

The oil-rich Arab nations have used their energy trump card to get their way against Israel with the Council on Foreign Relations (CFR), the United Nations (U.N.), the European Union (E.U.) and even the United States – all of whom are dependent upon and lust after the black gold.

In the New International Version of the Bible, the translation reads, “See how your enemies are astir, how your foes raise their heads. With cunning, they conspire against your people; they plot against those you cherish. ‘Come,’ they say, ‘let us destroy them as a nation, that the name of Israel be remembered no more.’ With one mind, they plot together; they form an alliance against you.”

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These enemies that are targeting Israel are their neighbors for the most part, as well as all other Arab nations. Asaph identifies them in verses 6 through 8: “The tents of Edom and the Ishmaelites; Moab and the Hagrites; Gebal, and Ammon, and Amalek; Philistia with the inhabitants of Tyre; Assyria also has joined with them; They have become a help to the children of Lot.”

Bible scholars tell us that there is no evidence that such a regional war uniting ten enemies to the north, east, south, and southeast of Israel ever occurred in ancient times! The “Revised New Bible Commentary” (Eerdmans, 1970) states: “No such widespread alliance of adjacent states, as is described in verses 6-8 (of Psalm 83) is mentioned in the Old Testament.”

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It appears that this psalm is talking of a military alliance against Israel. The nations that surround Israel and other members of the Arab League today talk with increasing frequency about “eliminating Israel.” An actual military plan is being discussed in a plot against the Kingdom of God. This alliance is very significant.

The plan could be an end-time scenario against the Jewish State formed in 1948. All the present day descendants were involved in the 1948 and 1967 pre-planned assaults upon Israel.

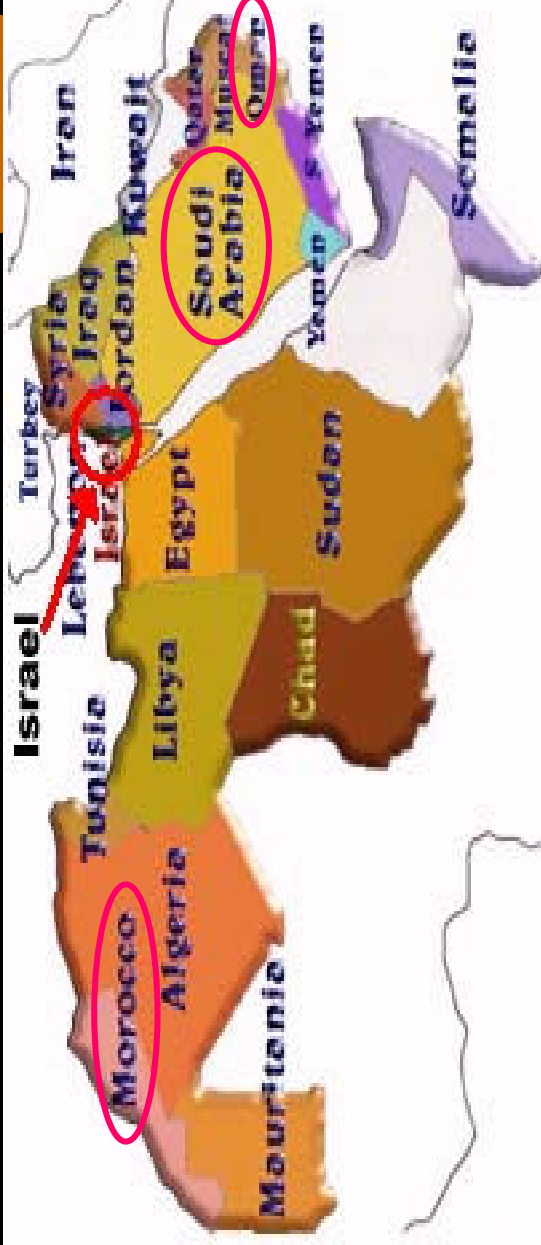
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Entrusting the Word to the Faithful

- The first seven groups named in Psalm 83 were all located east of Israel.
- They were tribes whose moving boundaries often overlapped.
- The first two, Edom and the Ishmaelites, are synonymous today with the entire Arab-Muslim world. This is because both people groups are thought to have migrated further south into the Arabian Peninsula – the seat of Islam. Moreover, Ishmael is a significant figure in Islamic theology. So in modern terms, these names could be referring to **Saudi Arabia**, which backed front-line Arab forces in 1948 and 1967, and/or to the entire Arab-Muslim world that stretches from **Morocco to Oman.**



Who are These Enemies?

Adapted from David Dolan's "Israel's Next War" commentary on Psalm 83

- **Moab** was located east of the Dead Sea, with **Edom** to its south and **Ammon** to the north. **The other listed eastern tribes – the Hagrites, Gebal and Amalek – mingled in this area.** The name Ammon, of course, is with us today. It is the capital of Jordan (typically spelled Amman in English). Jordan played a pivotal role in both the 1948 and 1967 wars.

- Tyre was the leading city of Phoenicia in early Bible times. This area is now part of Lebanon, who was involved in both the Independence and Six-Day wars, although its military contribution was negligible. Southern Lebanon has been the active battle line between Arabs and Jews since the early 1970's.



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The Philistines were believed to have sailed from Canaan to the Greek island of Crete, or from the Anatolian region of western Turkey. Wherever they originated, iron-wielding Philistine warriors proved formidable enemies to the Hebrew tribes, but were eventually absorbed by attacking Assyrian forces and disappeared as a separate people group.

Philistia was resurrected by the Romans, who applied that name to the Promised Land in an attempt to obliterate the Jewish connection to Zion. This occurred after the Roman legions destroyed Judea in AD 70. The main Philistine town was named Gaza, which today is the current seat of the Palestinian autonomy government, while the Gaza Strip is home to over one million Palestinians. This fact gives us a hint that they are today's equivalent of the ancient Philistines. The very name "Palestinians" is likely derived from the ancient Philistines.

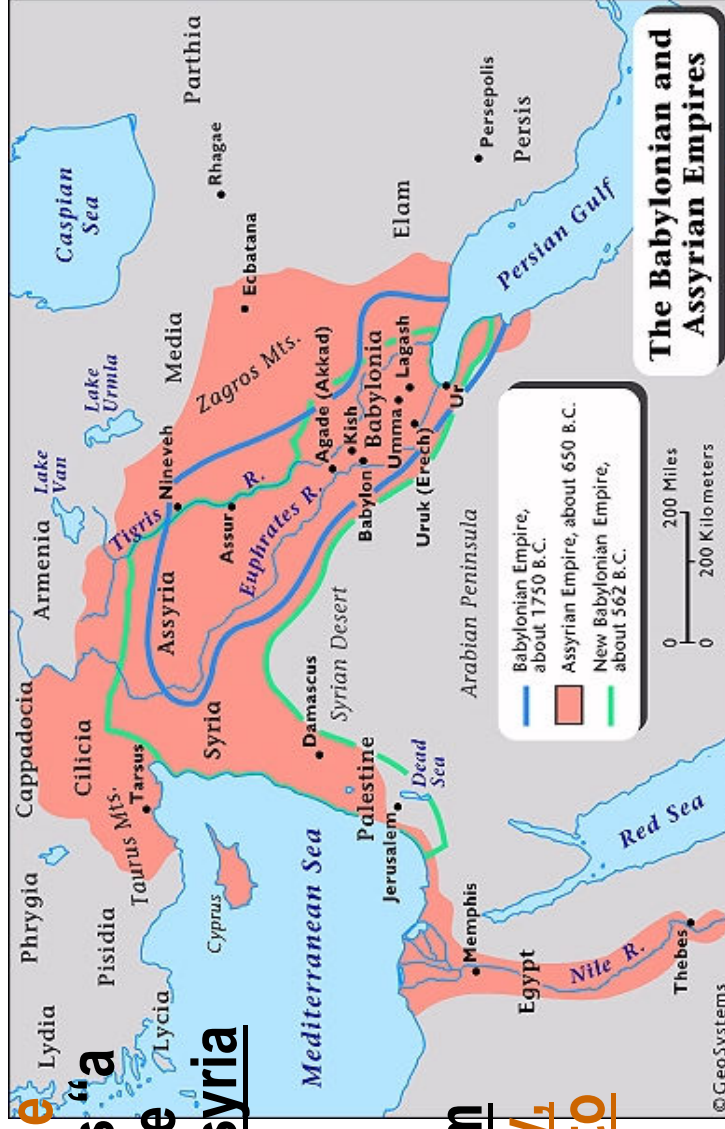


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Palestinian Arabs were at the center of the wars that broke out in 1948 and 1967. If their leaders had accepted the 1947 United Nations partition plan, the neighboring Arab states would have found it difficult to attack the new Jewish State. Since that time, however, Palestinian struggles have offered a major excuse for other Arab states and the Islamic peoples to come against the reborn and enormously productive State of Israel.

The last nation mentioned is **the Assyrian empire**, which acts as **“a help to the children of Lot.”** The **Biblical Hebrew states that Assyria** became an extension of Lot’s descendants and covered the enormous territory of several modern countries, ranging from **western Iran, to parts of Turkey, most of Syria, and even down to portions of Egypt’s Nile River.**

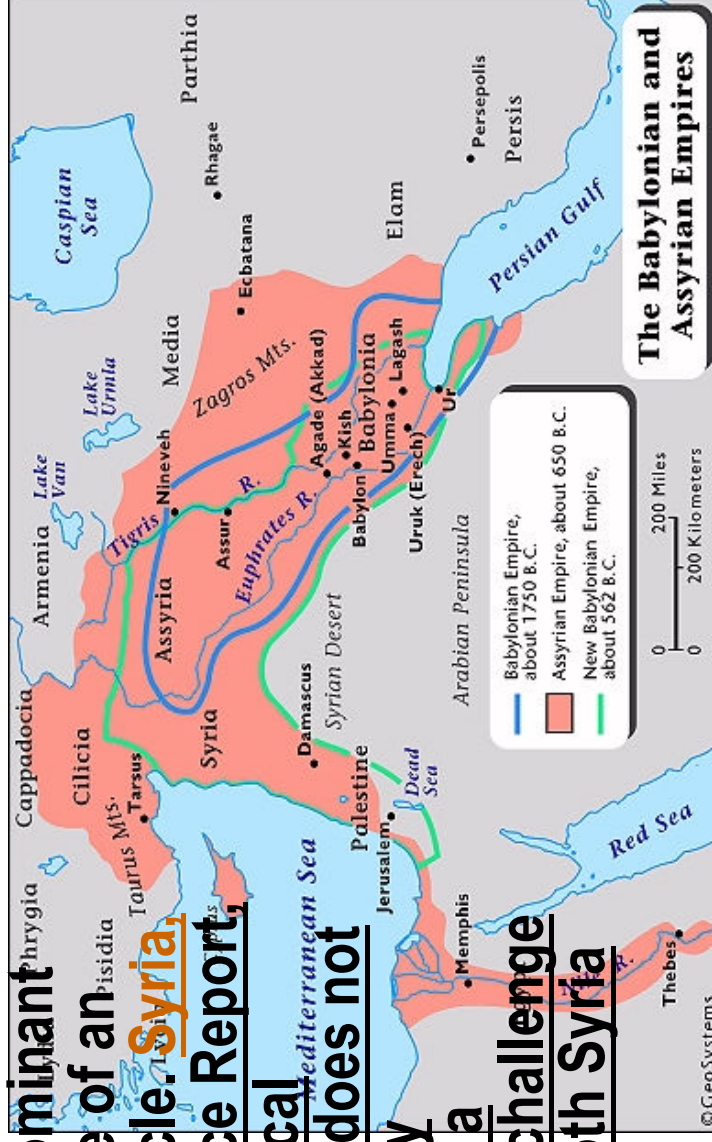


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Although it was centered in what is known today as **Iraq**, the capital of Assyria was Nineveh, situated on the banks of the Tigris River. Iraq played a very active role in both the 1948 and 1967 Middle East wars. However, it was mainly a support role, with Iraqi forces backing up those of Jordan and Syria. In that sense, Assyria's modern equivalent was literally acting as a "helpful arm" to the eastern front-line states.

Today, Iraq is a much more dominant force in the region and is more of an instigator than a support vehicle. Syria, according to Jane's Intelligence Report, has the most advanced chemical weapons in the world. Jordan does not really have an effective military machine and will play more of a support role, if pushed. Their challenge lies in their location next to both Syria and Iraq.



Who are These Enemies?

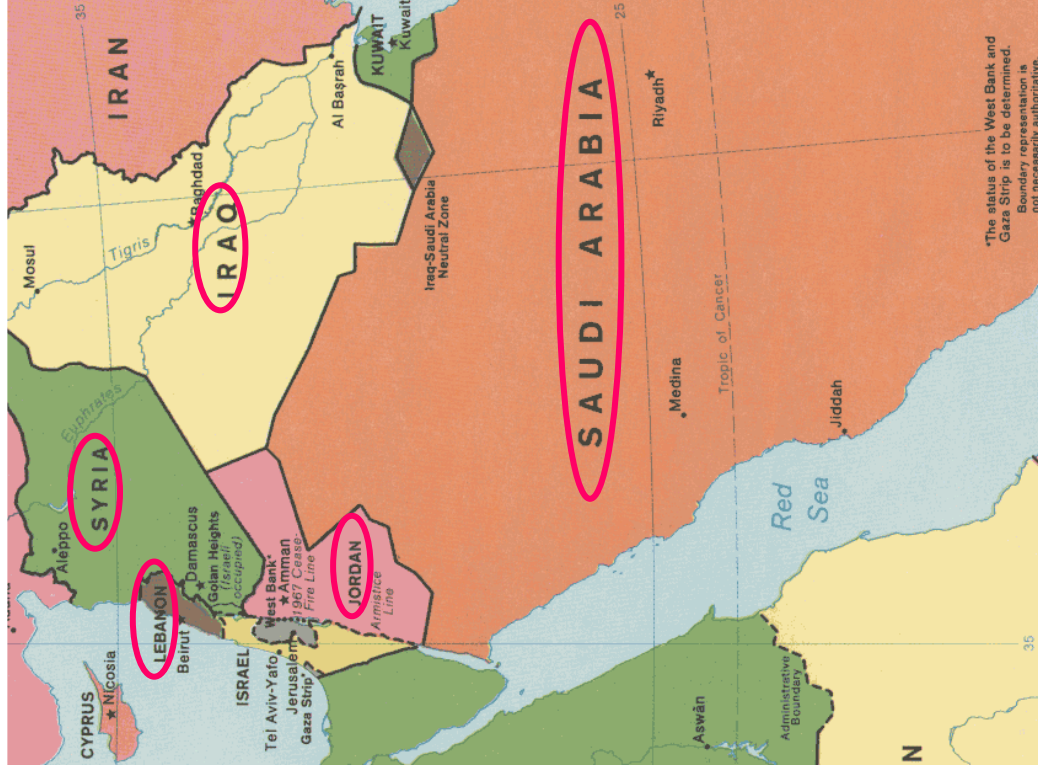
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A Familiar Scenario

In summary, the nations where the ten ancient people groups and tribes mentioned in Psalm 83 live today, are Lebanon, Syria, Jordan, Iraq, Saudi Arabia, and the Palestinian territories within Israel.

As the Middle East tensions increase daily, how often do we hear spokesmen from these countries saying, in so many words, “**Let us take the pastures of God for a possession.**” (Psalm 83:12)

To them, Asaph would answer, “Let them be confounded and dismayed forever; yes, let them be put to shame and perish, that they may know that You, whose name alone is the Lord, are the Most High over all the earth.” (Psalm 83:17-18)



Who are These Enemies?

Adapted from David Dolan's "Israel's Next War" commentary on Psalm 83

 Entrusting the Word to the Faithful

**Many Scriptures tell us of God's
heart toward these Muslims:
SOME of them will be saved!**

- 1. Egypt, Assyria (Isaiah 19:18-25)**
- 2. Some of Ishmael's and Keturah's
descendants (Isaiah 60:6-7)**
- 3. Palestinians (Zechariah 9:7)**
- 4. Moab (Jer 48:47) and Ammon (Jer 49:6)**