

[Wednesday, November 9, 2016] Exodus Series, Exodus chapter 17 – Craig Thurman

The Israelites have come from Egypt, to Succoth, Etham, and somewhere before Pihahiroth, between Migdol and Baal-zephon before crossing the Red Sea. Then after the crossing of the Red Sea they came to Marah, Elim, and the wilderness of Sin.

Complaints:

1. A place before Pihahiroth (liberty), located between Migdol (גִּדְלוֹ, great, tower, fortress) and Baal-zephon (LORD of Judgment): 1. Ex.14.11, *Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?*

2. At Marah: 2. Ex. 15.24, *The waters of Marah were bitter, And the people murmured against Moses, saying, What shall we **drink**.*

3. At Elim: 3. Ex. 16.3, ... *ye have brought us forth into this wilderness, to kill this whole assembly with **hunger**.*

4. Then, disobedience in their attempts to store the manna:

At Elim: 4. Ex. 16.20, *Notwithstanding they hearkened not unto Moses; but some of them left of it (the manna) until the morning, and it bred worms, and stank ...*

5. And, disobedience in their attempts to gather the manna:

At Elim: 5. Ex. 16.27, ... *there went out some of the people on the seventh day for to gather (manna), and they found none.*

The 6th complaint comes in this chapter. (vss.1-4)

1 ¶ *And all the congregation of the children of Israel journeyed
marched*

And ... journeyed, וַיִּסְעוּ, Qal fut. 3ppl. masc. of יָסַע; to depart, journey, go forward, set forward, removed; 14.2. (cf. 12.37; 13.20; 14.15, 19; 16.1; 17.1; 19.2; 40.36, 37; Hiphil (causative active) fut. 3ps. masc. of יָסַע; Qal fut., Ex.12.37, And ... journeyed; 13.20 And they took their journey; 14.15, (twice) that they go forward ... & and

... went; 14.19, (twice) And ... removed & and ... went; 16.1, And they took their journey; 17.1, And ... journeyed; 19.2, For they were departed; 40.36, went onward; **Qal part.**, Ex.14.10, marched; **Hiphil**, Ex.15.22, brought.

from the wilderness of Sin, after their journeys, according to the commandment of the LORD,

The children of Israel could go no place without the commandment of the LORD. **Every place to which they came to was of the LORD's leading.** Whether it was to a strait place where they were *between a Rock and a hard place*, or through places where there was no water, or no water or bitter water, or to a place of seventy palm trees, or where there was no food, these were all of the places that the LORD brought them. They could go nowhere without the LORD. So what this tell us? Every place that we come to is by the LORD's leading. Whether he *maketh me to lie down in green pastures, or leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.* [And yet] *Yea, though I walk through the valley of the shadow of death, I will fear no evil: thou art with me; thy rod and thy staff, they comfort me.*

rod, שֵׁבֶט, sing. noun of root שָׁבַט, w/2ps. masc. suff.; KJV, *rod, scepter, correction (1), pen (1), dart (1); staff, and tribe.* When referring to the rod this *rod* is used typically as that which is used to correct us from error.

staff, וַיִּשְׁעֵנֶתָּהּ, fem. noun of מִשְׁעֵנֶת, mish-eh-neth, w/2ps. masc. suff., KJV, *staff*, pl. *staves*; the verb שָׁעַן, to lean, rest, rely. **The staff is used to help us stand in the way of truth.**

comfort me, יְנַחֵם־נִי, y^e-na-cha-mu-nee, Piel (intensive active) fut. 3ps. masc. of נָחַם w/ 1ps. masc. *me*; the idea is certainly of *consoling*. *Consolation* in the Hebrew, נְחֻמוֹת masc., נְחֻמוֹת fem., is related to נָחַם, nacham. Can we receive the consolation of the LORD in times of great trial? That must be a great distinction between those who know the Lord and those who do not.

He prepares our table before us in the presence of our enemies. Through it all, *Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.* (Ps.23)

and pitched in Rephidim:

perhaps, a place noted for being spread out and open.

pitched, וַיִּחַנּוּ, Qal fut. 3ppl. masc. of חָנָה; Ex. 13.20; 14.2, 9; 15.27, 18.5, *encamp*; Ex.14.2; 17.1; 19.2, *pitch*.

Rephidim, רַפִּידִים, verbal root רָפַד; רַפִּידָה, R^e pi-dah, S. of Sol. 3.10, the *bottom* (perhaps, *the supports*); Job 17.13, *I have made* (I have spread, strewn) my bed in the darkness; S. of Sol. 2.5, *comfort me with apples* (KJV marg., *straw me with apples; to be supported*); ,

and there was no water for the people to drink.

2 *Wherefore the people did chide with Moses,*
strove, pleaded
contended

wherefore ... did chide, וַיָּרִיב, prefixed conj. וְ, *and/wherefore*; Qal fut. 3ps. masc. of רָיַב, KJV, *to strive, chide*; Jud. 6.31, *plead*; Nu.5.7, *rebuke*; Nu.13.11, *contend*; Is.27.8, *debate*; 1Sa.2.10, 'the *adversaries*'; the noun is translated *strife, the chiding, controversy, pleading, cause, contention*.

and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

prove

Why chide, יבֹמְדֶה־תֵּרֶן, Qal fut. 2ppl. masc. of רָיַב, reev or rev.

Wherefore do ye tempt, מַה־תְּבַסּוּן, Piel (intensive active) fut. 2ppl. masc. of נָטָה; **this verb is always in Piel**; Piel fut., Jud.6.39; Ecc.2.1;

Dan.1.14, prove; **17.2**; Nu.14.22; Deu.6.16; Ps.78.18, 41, 56; 106.14, tempt.

Piel future: Ex. 16.4, *that I may prove them*

Piel preterite: Ex.15.25, *he proved them*

Piel infinitive: Ex. 17.7, *they tempted*; 20.20, *to prove*

3 And the people thirsted there for water;

thirsted, וַיִּצְמָא, Qal fut. 3ps. masc. of צָמָא; the verb and noun forms are always translated with the English *thirst: thirst, thirsty, athirst, suffer thirst*.

and the people murmured against Moses,

murmured, וַיִּלְל, Hiphil (causative active) fut. 3ps. masc. of לָל or לָי; in Qal this has the meaning of *abiding, dwelling, remaining*; in Niphil and Hiphil it is *murmur* (could it be that stagnation or idleness which leads to *murmuring*?)

and said, Wherefore is this that thou hast brought us up out of Egypt,

אֶתִּי	וְאֶת־בְּנֵי	
<i>to kill us</i>	<i>and our children</i>	<i>and our cattle with thirst?</i>
<i>me</i>	<i>my sons</i>	

us, אֶתִּי, properly the sign of the accusative, אֶת, w/1ps. suff. *me*.

our, וְאֶת־בְּנֵי, irregular of בָּן, masc. pl. noun w/1ps. suff. *my*.

with thirst, בַּצְמָא, pref. בְּ, with; masc. sing. noun, absol. state of צָמָא; always translated with the English word *thirst*.

4 And Moses cried unto the LORD, saying, What shall I do unto this people?

they be almost ready to stone me.

yet a little and they will stone me. (J. P. Green's, *Interlinear Bible*; George Wigram, *The Englishman's Hebrew Concordance of the Old Testament*, & LXX)

yet, עוד, adv.; KJV, *again, yet, any more, more, but, a good while, longer, moreover, furthermore, still, henceforth, since, any longer.*

little, מְעַט, ma-[g]at; Qal fut. verb; Hiphil participle, Ex.16.17, *some less*; 18, *and he that gathered little*; Hiphil fut, Ex.30.15, *shall give less*;

מְעַט, masc. sing. noun and adverb; *little, small, almost, few, too, some, lightly, small matter*; Ex. 17.4, *almost ... me*; 23.20, *By little and little.*

ready to stone me, וּסְקַלְנִי, prefixed conj. *and*; Qal pret., 3ppl. masc. of root סָקַל, w/fem. sing. suff.; always with reference to death by stoning.

5 And the LORD said unto Moses, Go on before the people,

go on, עָבַר, Qal imper. sing. masc. of עָבַר; Ge. 32.16, *pass over*; Ex.32.27, *go in*; Deu.2.13, *get you over*; Jos. 1.2, *go over*; Jos. 6.7, *pass on*; 2Sa.19.33, *Come thou over*; Pv.4.15, *pass away.*

מִזְקְנֵי

and take with thee of the elders of Israel;
from the aged, old

take, קָח, Qal imper., pl., masc. of לָקַח, to take; the Qal imperative in Exodus (5.11; 7.9, 19; 9.8; 12.21, 32; 16.33; **17.5**; 29.1; 30.23, 34.)

and thy rod, wherewith thou smotest the river, take in thine hand, and go.

rod, וּמִטָּה, masc. sing. noun of מִטָּה, w/2ps. fem. suff.; also, unlike שֵׁבֵט, which when translated *rod* is in a typical sense, but here *rod* is in reference to a literal rod; *rod, staff* of bread or *staff* upon which one leans; *tribe*.

thou smotest, וְהִכִּיתָ, Hiphil (causative active) preterite, 2ps masc. of נָכַח; Ex. 2.12, Moses *slew* the Egyptian; Ex.3.20; Ex.5.14, *the officers were beaten*; Ex.9.25, the hail smote every herb of the field; Ex. 7.25, the LORD smote the river; Ex. 8.16, the dust was smitten and turned to lice; **12.29; 17.5, 6**; 21.12, 15, 19,20, 26; 22.2; Nu.20.11, Moses *smote* the rock twice.

6 Behold, I will stand before thee there upon the rock in Horeb;

and thou shalt smite ... the rock,
very same Hebrew word used in v.5, *smotest*, but for the conj. ׀

וַיֵּצֵאוּ
and there shall come water out of it, that the people may drink.
and there shall proceed water from it

לְעֵינָי
And Moses did so in the sight of the elders of Israel.
for the eyes of

This miracle was particularly witnessed by the aged men of Israel.

7 And he called the name of the place ^{מִסָּה} Massah, ^{וּמְרִיבָה} and Meribah,
[Moses] temptation and provocation,

Massah, מִסָּה, fem. sing. noun; Deu.4.34; 7.19; 29.3, *by temptations*; 6.16; 9.22; 33.8, *Massah*; Job 9.23, *at the trial*; Ps.95.8, the day of temptation; **the verb, נָסָה**, do ye tempt, v.2.

Meribah, וּמְרִיבָה, fem. sing. noun; verb is רִיב, v.2 twice, *chide*; Ge.13.8; Ps.106.32; Ez.47.19, *strife*; Nu. 20.13, 24; 27.14; Deu.33.8,

*Ps.81.7, Meribah; Nu.27.14; Deu.32.51; Ez.48.28 (marg.), Meribah-Kadesh; **Ps.95.8, provocation.***

Here, the Israelites came to a place and provoked Moses and Aaron. The LORD commanded Moses to gather all of the elders of Israel and as He stood him upon the Rock Moses was to strike it one time. The people drank of the waters of Meribah, *the provocation.*

Probably about 38 years later (cf. Gill), Israel comes to another place, called Kadesh-Meribah. (Nu.20.1, in the first month, 13 also called the *waters of Meribah*; 33.36-38, Aaron's death is in the 1st day of the 5th month, 40th year since the exodus.)

*De 32:51 Because ye trespassed against me among the children of Israel at the waters of **Meribah-Kadesh**, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.*

Both Moses and Aaron gathered together the whole assembly where *they* (ye) were to *speak to the rock before their eyes*. But instead Moses and Aaron rebelled against the LORD's Word and struck the rock, and twice. For this act, for failing to sanctify the LORD before the Israelites, both Moses and Aaron are rejected from entering into the land of Canaan. (Nu.20.12, 24)

Nu 20:12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

...

*24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because **ye** rebelled against my word at the water of Meribah. (referring to those waters of*

smote the hindmost, וַיִּזְנֹב, Piel (intensive active) fut. 3ps. masc. of זָנַב; only found (and again in Piel), in Jos. 10.19, *and smite the hindmost*; the noun, זָנַב, is translated *by the tail*, and *tail*;
So, Amalek attacked Israel from the rear of the camp.

even all the feeble, כָּל-הַנַּחֲשָׁלִים, כָּל is *all*; הַנַּחֲשָׁלִים; ה definite article *the*; Niphal (simple passive) part. pl. of חָשַׁל which is only used here; חָשַׁל, the Pual (intensive passive) is found in Dan.2.40, *and subdueth*; **So those overcome by the journey.**

wast faint, עָיַף, masc. sing. adj.; Ge.25.29, Esau came from the field *faint*; 2Sa.16.14, *weary*; Ps.63.1, *thirsty*, et al.

Pr 25:25 As cold waters to a thirsty עֵינָף soul, so is good news from a far country.

and weary, וַיִּגַע, masc. sing. adj.; Ecc.1.8, all things are *full of labor*; **so, exhausted.**

The attacks of the enemy come when we are most vulnerable. At least three tactics are employed for victory:

1. Assess for weakness, vulnerabilities: from the back, hindermost.
2. Use of surprise: unaware; guard is down: faint. And,
3. Suddenness, swiftness: unprepared: weary.

for vss.8, 9, 10

fighteth, נִלָּחַם, Niphal (simple passive) participle, sing. masc. or לָחַם; Niphal pret., Ex.1.10, *and fight*; Niphal infin., Ex. 17.10, *and fought*; Niphal imperative, Ex.17.9, *fight*; Niphal fut. Ex.14.14, *shall fight*; 17.8, *and fought*; Niphal participle, Ex.14.25, *fighteth*.

the chosen, וּמִיבְחָר, u-miv-char, masc. sing. noun of the verb, בָּחַר, to *choose*; the noun, the *choice*, the *chosen*, the *choicest*.

Qal imperative, Ex.17.9, choose ... out; Qal future, Ex.18.25, And ... chose; Qal part. Paul, Ex.14.7, chosen.

Scripture stated (Ex. 13.17) that the reason the LORD did not lead the children of Israel by the way of the Philistines, which was nearer, was because they would *repent when they see war, and they [would] return to Egypt ...* So, shouldn't we judge that whatever conflict follows should not be thought to be as severe as it could have been? The truth is that there must be conflict, but we have assurance from the Word of God that there is none too great for us to bear. So for the Christian, the only way to withstand being exploited by the enemy is to be strengthened, alert, and prepared. And that is of the Lord's leading.

1Co 10:13 There hath no temptation taken you

hath ... taken you, εἴληφεν, 3ps. perf. ind. act. of λαμβάνω, to take or receive; three places this perfect ind. act. verb is found are Re. 5.7, took the book; Re. 8.5, took the censer; an accomplished fact with present results.

The perfect indicative active verb says that the trial has taken us, BUT it is not something that we have been uniquely called upon to bear any more than others before or after us. This is a common test for the saints of God ...

but such as is common to man: but God is faithful, who will not suffer

will ... suffer, ἐάσει, 3ps. fut. ind. of ἐάω; KJV, to suffer, let, let alone, be left, and it is negated by οὐκ, not;

God will not leave, let [you] alone ... to be tempted.

you to be tempted

πειρασθῆναι, aor. infin. pass. of πειράζω; one other place this aor. infin. pass. verb is used is: Mt 4:1 ¶ Then

*was Jesus led up of the Spirit into the wilderness **to be tempted** of the devil.*

πειράζω, KJV, to tempt, prove, tried.

above that ye are able;
beyond

*above, ὑπερ, transliterated into English would be hyper, and so equivalent to our hyper; means something that is superior or higher than our capacity to trust! KJV, above, **beyond.***

are able, δύνασθαι, pres infin. of δύναμαι, KJV, can, is able.

God tempers every trial and every conflict that takes us, not so that our faith will fail, but so that we might know the reality of our faith, and that finding *for ourselves* that His grace is sufficient it might be increased.

Lu 22:32 But I [Jesus] have prayed for thee [Peter], that thy faith fail not: and when thou art converted, strengthen thy brethren.

I think most of us, when we read this consider that Peter, in his betrayal failed in his faith. Does that harmonize with what our Lord Jesus said? We must look beyond the single instance of the betrayal because that, as terrible as it was, does not mark the end of his test. Are we to think that the prayer of our Lord Jesus for Peter was unheard and unanswered? We know that there was coming bitter weeping for him. (Lk. 22.64) The entire trial appears to have included the time that the Lord Jesus' lay in the tomb. And so I ask myself, and I consider what Peter did during this

time. Didn't he continue to assemble with the disciples? (Mt.28.8; **Mk.16.7**; Lk.24.9, 12; Jn.20.2) Though it might not seem like it, Peter's faith continued though it is very likely that he thought it did not. This did not mark his final trial either. There would be others ahead for him. And what will we learn from it all? *But God is faithful!*

	και	την εκβασιν
<i>but</i>	<i>will with the temptation also</i>	<i>make a way to escape,</i>
[He]	[will] make	the way out , (of lust, v.6; idolatry, v.7; fornication, v.8; tempting Christ, v.9; murmuring, v.10)

[will] *make*, ποιήσει, 3ps. fut. ind. act. of ποιέω, to do; KJV (15 times), shall do, shall make, will make.

a way to escape, ἔκβασιν, acc. sing. of ἔβασις, ἐκ out + βαίνω, to go; compare with καταβαίνω, ἐκβαίνω, προβαίνω, ὑπερβαίνω, LXX usage)

that ye may be able to bear [it.]

to bear under [the temptation to the glory of
God]

may be able, δύνασθαι, pres. infin., *to be able*

to bear, ὑπενεγκεῖν, aor. infin. of ὑποφέρω, ὑπό under + φέρω to bear.

I want to lay out this verse based on these three word: *God is faithful.*

God, who has tempered every trial that we face so that it does not exceed our faith, and Who has also designed in it *the way out* so that when we can come into it we know that we can bear up under it, ***is faithful ...***

So we read,

8 ¶ *Then came Amalek, and fought with Israel in Rephidim.*

9 *And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek:*

Amalek, עֲמֹלֵק, the name appears to be related to the Hebrew verb עָמַל; to *take*, which seems to mean as in *attain*, to *labor*; the noun עָמָל, is translated as *toil, perverseness, labor, misery, sorrow, wickedness, trouble, mischief, pain, grievous*;

Scripture seems to show that there are two people which are called Amalek. But by carefully reading Ge.14.7, which history precedes the births of Abraham's children, Ishmael and Isaac, we are told of the *country* of the Amalekites, not of the people themselves. Taking into account that many parts of the history of the Pentateuch (Genesis-Deuteronomy, the five books of Moses) have Moses' narrative woven into it, we discover many times that place-names are given before the people have actually migrated to them. This editorial *device* is helpful to the reader for determining where the area is located. What we learn from Ge.14.7, when compared to 2Chron.20.1, 2, is that evidently this people live south of Israel, on the western side of the Dead Sea, and that will be called Edom, which is the place where Esau's descendents have settled. (Ge.36.8) So, for the moment the Amalekites have travelled further west into an area just beyond the area of Sinai. But they seem to be a migratory part of a particular people. (More to that in a moment.)

*Nu 13:29 The Amalekites **dwelt in the land of the south...*** (of Canaan land)

*Nu 14:25 (Now the Amalekites and the Canaanites **dwelt in the valley.**) ...*

Concerning the people of the Amalekites, they are descendants of Esau. Remember that Esau is son of Isaac, and twin brother to Jacob. (Ge.25.24-26) Amalek is son to Eliphaz, and therefore grandson to Esau. (Ge.36.12, 16) And so the Amalekites might be a nomadic people related to the Edomites ... perhaps with a grudge to settle.

We have no reason stated why the Amalekites came to battle against Israel. This is the first *nation* to come fight against Israel.

Nu.24.20 And when he (Balaam the false prophet) looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

Their reason for fighting against Israel might be the outgrowth of nursing a 260 year old vendetta against the children of Israel.

Calculations: Esau and Jacob born in	2108 Since Creation
The supplanting of the birthright about	<u>2148</u> (Ge.26.34)
	40 years
Year of the exodus	<u>2408</u>
Time lapsed	260 years

Most of the historical conflict of the nation of Israel, and even some of the present-day conflicts are the result of millennia of *blood feuds*: Ammon, Moab [Jordan](Abraham's nephew, Lot and his descendents), the Midianites [through Abraham's last wife, Keturah], the Hagarenes or Hagarites [Hagar's children continued by another marriage since Abraham], and the Ishmaelites [through Abraham's second wife, Hagar], (these, Midianites, Hagarites, and Ishmaelites, probably make up the peoples of Saudia Arabia), and finally Edom (Isaac's son, Esau), etc., etc., etc.

And what grudge could this be but the stigma which resulted from Jacob's supplanting Esau's birthright. It was for this that Esau hated his brother Jacob and thought to murder him. (Ge.27.41) Doubtless this animosity has in one form or another been passed on to succeeding generations. But

Esau's own hatred toward his brother was somewhat allayed at their reunion some 20 years later. (Ge.33.4)

על־ראש

*to morrow I will stand on the top of the hill with the rod of God in mine hand.
on the head of*

I will stand, נָצַב, Niphal (simple passive) part. sing. masc. of נָצַב; to be set; to station one's self.

10 So Joshua did as Moses had said to him, and fought with Amalek:

The question is asked, With what did Israel battle against the Amalekites? Gill suggests that Israel became armed at the destruction of the Egyptian army; that Israel might have spoiled the Egyptian army of their weapons as they lay dead upon the shore of the Red Sea. (Ex.14.30)

Israel had no alternative but to go to return fight to the enemy or else their *feeble, faint, and weary*, which were strategically places for their protection in the back, would become the first casualties of this cruel people.

ראש

*and Moses, Aaron, and Hur went up to the top of the hill.
head*

Joshua, I take to be Joshua the son of nun, who at this time is called a young man.

*Ex 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant **Joshua, the son of Nun, a young man**, departed not out of the tabernacle.*

Joshua must have already proved himself as a leader among men in Israel, and faithful.

Why Aaron and Hur go up is not said either. But it proves essential so that they can help Moses promote the battle.

וַיָּבֵר

11 *And it came to pass, when Moses held up his hand, that Israel prevailed:*

held up, יָרָם, Hiphil (causative active) fut., 3ps. masc. of (acc. *drawn back*) of רָם, to lift up; Qal fut., Ex.16.20, *and it bred* worms and stank; Qal participle, Poel, Ex.14.8, *high hand*; Polel fut. Ex. 15.2, *and I will exalt* him; Hiphil Imper., Ex.14.16, but *lift thou up* thy rod; Hiphil fut., Ex.7.20, *and he lifted up* the rod; 17.11, when Moses *held up* his hand; Hiphil participle, Ex. 35.24, Every one *that did offer* an offering; Hophal preterite, Ex. 29.27, the shoulder ... which *is heaved up*.

prevailed, וַיָּבֵר, Qal pret.; Qal in the KJV, *prevailed, strong, mighty, great, valiant*.

וַיָּבֵר

and when he let down his hand, Amalek prevailed.
rested

he let down, of נָוַח, nuach; to rest, remain, be quieted.

Qal fut.: Ex.10.14, *and rested*; 20.11, *and rested*; 23.12, *may rest*

Hiphil pret.: Ex.33.14, *and I will give ... rest*

Hiphil fut.: Ex. 17.11, *he let down*

כָּבְדִים

12 *But Moses' hands were heavy; and they took a stone, and put it under him,*

and he sat thereon; and Aaron and Hur stayed up his hands,
upheld
maintained

stayed, תָּמְכוּ, Qal pret., 3ppl. of תָּמַךְ, KJV, *to stay, uphold* (Pv.29.23), *hold* (Pv.31.19), *hold up* (Ps.17.5), *retain* (Pv.4.4), and *maintain* (Ps.16.5).

the one on the one side, and the other on the other side; and his hands

were steady until the going down of the sun.

confirmed

faithful

*were steady, אַמּוּנָה, fem. sing. noun; KJV, steady, faithful, set office, in truth; the verb, אָמַן, to believe, establish, assure, trust, *to be faithful. *Sometimes verbs are translated as nouns and are noted as inexact translations by Robert Young. (cf. Robert Young's Concordance to the [KJV] Bible.*

לְפִי־חֶרֶב

13 *And Joshua discomfited Amalek and his people with the edge of the sword.*

mouth

discomfited, וַיִּחַלֵּשׁ, Qal fut. 3ps. masc. of חָלַשׁ; Job 14.10, and wasteth away (KJV marg. is weakened, or cut off); Is.14.12, of Lucifer, which did weaken the nations.

edge, לְפִי; לְ, to or for (as in 'on account of') and פֶּה, mouth; so, in this way the sword is said to devour

14 *And the LORD said unto Moses, Write this for a memorial in a book,*

and rehearse it in the ears of Joshua:

appoint or set

and set, וַיַּשׂ, Qal imper. sing. masc. of שָׂא, sum; KJV, made, put, set, done, brought, and appoint. (Qal preterite: Ex. 2.14; 3.22; 4.11, 15, 21; 5.14; 8.12, 23; 9.21; 10.2; 15.25, 26; 18.21; 21.13; 26.35; 28.12, 26, 37; 29.6, 24; 33.22; 40.3, 5, 8, 29; Qal imperative: Ex.17.14, rehearse; 32.27, put; Qal fut.: Ex.1.11; 2.3; 4.11; 5.8; 9.5; 14.21; 15.26; 17.12; 19.7; 21.1; 22.25; 24.6; 39.7, 19; 40.18, 19, 20, 21, 24, 26, 28, 30)

The LORD used Joshua. He should know well how that the LORD used Him. Joshua could not have wasted this enemy without Divine assistance. And the enemy was *allowed* to escape. The LORD could have brought a full victory at the moment and did not. He brought a measured victory. There is another day, and another battle. Rest assured, when the LORD destroys the enemy he will be vanquished, never to rise again. That idea is reinforced in the words of the LORD concerning the final destruction of Amalek.

*Due.25.19 Therefore it shall be, **when** (not immediately) **the LORD thy God hath given thee rest** from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.*

כִּי־מַחֶה אֶמָּחֶה

for I will utterly put out the remembrance of Amalek from under heaven.

utterly wipe away , כִּי־מַחֶה אֶמָּחֶה;

מַחֶה, Qal infin. abs. of **מָחָה**; KJV, *Ge.7.4, destroy* (marg. *blot out*) by a flood; *Nu.5.23, and he shall blot [them] out* as in **erasing** the curses written; *2Ki.21.13, I will wipe*; *Ps. 9.5, to put out*; *Is. 25.8, will wipe away* tears;

אֶמָּחֶה Qal fut, 1ps. of **מָחָה**. (above)

15 And Moses built an altar,

Upon which sacrifices to the LORD are offered. (Ge.8.20, Noah builded *an altar*) **מִזְבֵּחַ**, related to **זָבַח**, to sacrifice.

יְהוָה נִסִּי

and called the name of it Jehovah-nissi:

The LORD my banner.

nissi, נִסִּי, nissi, masc. sing. noun of נֵס, nes; KJV, Nu.21.8, a pole; Nu.26.10, a sign; Ps.60.4, a banner; Is. 5.26, a banner; Is.33.23, a sail.

see also נִסְיָ; w/1ps. suff.; Is. 10.18, as when a *standardbearer* fainteth; in Hithpoel, (passive reflexive), Ze. 9.16, *lifted up as an ensign* upon his land.

Jehovah: **one of only seven instances where the Hebrew, יהוה, is transliterated, Jehovah.** (cf. Ge. 22.14, *Jehovah-Jireh*; Ex.6.3; Ps.83.18; Is.12.2; 26.4, *Jehovah*; Jud.6.24, *Jehovah-shalom*)

The LORD will provide; The LORD my banner; The Lord of peace.

כִּי־יָד עַל־כִּסֵּי יְהוָה

16 For he said, *Because the ¹LORD hath sworn*
And as the hand is on the throne of Jehovah

כִּסֵּי, masc. sing. noun; see also כִּסֵּא; KJV, *throne, seat*; the KJV margin, Or, *Because the hand of Amalek is against the throne of the LORD, therefore ...)*

that the ²LORD will have war with Amalek from generation to generation.
the Jehovah will war with Amalek from generation to generation.

¹LORD, יְהוָה, abbreviated for יהוה, ²Jehovah.

war, מִלְחָמָה, fem. sing. noun; KJV, *war, battle*; five times in Exodus (1.10; 13.17; 15.3; 17.16; 32.17)