

Water from a Rock and Victory over the Amalekites (Exodus 17)

Expository Lessons from the Book of Exodus

I. Review from Previous Lessons

- a. Moses has led the Israelites out of Egypt, following centuries of captivity and bondage. They have escaped through the miraculous parting of the Red Sea, and rejoiced with song at God delivering them.
- b. In the first tests, the Israelites *complained* when they lacked water and food.
- c. God provided Moses with a piece of wood to turn the bitter water sweet, then He provided quail and daily manna for food.
- d. We discussed the significance of the manna.
 - i. From **Deuteronomy 8:1-3**, this was to teach the people that man does not live by bread alone, but by every word that comes from the mouth of God. Importance of relying daily on the word of God for spiritual sustenance.
 - ii. This miracle foreshadowed the miracle of Jesus feeding thousands with bread from God; just as it was said in **Deuteronomy 18:15-19** that the future prophet to come would be “like Moses”.
 - iii. Jesus said that the manna foreshadowed Himself: that He is the bread from God which came down from heaven. Unlike the bread from Moses, those who eat this bread will *never die* (**John 6:58**).
- e. Over the years, I have come to realize that there is a lot more of significance going on in this next chapter (**Exodus 17**) than most Christians realize. Let’s see what we find here!
 - i. We will also consider *three words* in this story that carry great significance in the New Testament, for Christians.
 - ii. One of the advantages of using the text of the Septugint (LXX) when studying Old Testament is that it is written in the same language (Greek) as the New Testament. So it is easier to see connections between the Old and New Testament, and to appreciate the meanings of New Testament words as understood by the apostles and the earliest Christians.

II. Water from the Rock

- a. Read **Exodus 17:1-7**.

b. Storyline:

- i. The Israelites, in the Wilderness, relocate at the direction of the Lord.
- ii. They find no water in this new location.
- iii. The Lord tells Moses to take some of the elders with him, and go to “the rock in Horeb”. There Moses is to take his famous rod (the one he used for the miraculous signs in Egypt) and strike the rock.
 1. The Lord says He will stand before Moses, “on the rock”, and that water will come out of the rock after Moses strikes it with the rod.
- iv. Moses does what he is directed to do. He strikes the rock with his staff, and water comes out for the people to drink.
- v. The place is named “Temptation and Abuse”, as a result of the way the people treated the Lord there.

c. Significance of the word “*abuse*” here.

- i. The Greek word used in the LXX here that is rendered “abuse”, “revile” or “contend with” is, in the verb form: λoidορέω (loidoreo).
 1. This corresponds to Strong’s # 3058/3059.
- ii. This word is used in **Exodus 17:2** (twice) and **17:17**.
- iii. The verb means: to revile, to insult, to slander, to malign or to scoff at.
- iv. We find this mentioned in the New Testament as a very serious sin.
 1. Among the list of sins that are so serious we need to put someone out of the church.
 - a. “But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.” (**1 Corinthians 5:11**, NKJV)
 2. Revilers are included among the worst sinners. They will not inherit the kingdom of God.
 - a. “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit

the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” (1 Corinthians 6:9–11, NKJV)

3. Jesus and the apostles were reviled. If we are following Jesus, it is very likely that we will be treated the same way. Consider how they responded when they were unjustly treated.
 - a. Paul says of himself and the other apostles: “*being reviled, we bless...*” (1 Corinthians 4:12)
 - b. Peter wrote: “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: ‘Who committed no sin, Nor was deceit found in His mouth’; who, *when He was reviled, did not revile in return*; when He suffered, He did not threaten, but committed Himself to Him who judges righteously....” (1 Peter 2:21–23, NKJV; quoting from Isaiah 53:9)
 - c. Peter continued: “Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; *not returning evil for evil or reviling for reviling*, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. For ‘He who would love life And see good days, Let him refrain his tongue from evil, And his lips from speaking deceit. Let him turn away from evil and do good; Let him seek peace and pursue it. For the eyes of the Lord are on the righteous, And His ears are open to their prayers; But the face of the Lord is against those who do evil.’” (1 Peter 3:8–12, NKJV; quoting from Psalm 34:13-17)
- v. **Challenge for Us:** Paul reminded the Corinthians *that some of them had been revilers* in the past (before they became Christians). However, this is a very serious sin, one they had to repent of. Christians who are revilers are to be put out of the church, along with the sexually immoral and drunkards.
 1. Were you a reviler in the past? Did you come from a family or culture where that was what you did? Take inventory, repent, and make sure that you have put this sin to death.
 2. Learn from the bad example of the Israelites in the Wilderness (who failed to make it into the Promised Land).

3. Learn from the example of Jesus and the apostles. Expect to be reviled by others, and be resolved to not revile in return.
 4. Also, take encouragement and confidence that God hears the prayers for those who return blessing for reviling, and that God's face is against those who do evil.
- d. Significance of the word "*tempting*" or "*testing*" here.
- i. The Greek word found here in the LXX (**Exodus 17:2** and **17:7**), and throughout the New Testament, is *πειράζω* (*peirazo*), Strong's #3985/3986.
 - ii. While we have two distinct words in English (*test* vs. *tempt*) this one Greek word encompasses the meanings of both English words; and it is found used in both senses throughout the Old Testament (LXX) and New Testament.
 1. The word generally means "to test"; however in the context where Satan is trying to pull someone into sin, we would understand that to mean "to tempt".
 - iii. This is one of the first times we find it in the Scriptures. The first time was in **Genesis 22:1**, when the Lord tested Abraham by calling him to sacrifice his son, Isaac.
 - iv. The word generally means "to put to the test" or "to prove".
 1. For example, someone might prove the gold or silver content of a mass of metal.
 2. In my field of civil engineering, when a contractor pours concrete we would take cylinders of the new concrete and send them to a lab for a test. There the cylinder is put under increasing high pressure until it fails (cracks) to show how strong the new concrete is. This is what I think of in connection with this term.
 - v. Throughout the Scriptures, we see that the Lord *puts all who seek Him to the test*.
 1. "My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing." (**James 1:2-4**, NKJV)
 2. "In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the

genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ....” (**1 Peter 1:6–7**, NKJV)

3. Tests like these, given to us by God, are good things.
- vi. We are to test ourselves, and to test others among us.
 1. “Examine yourselves as to whether you are in the faith. *Test yourselves*. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified.” (**2 Corinthians 13:5**, NKJV)
 - a. We should all examine and test ourselves, and our own faith, to make sure it is genuine.
 2. Jesus starts by acknowledging the good things of the church in Ephesus: “I know your works, your labor, your patience, and that you cannot bear those who are evil. *And you have tested those who say they are apostles and are not*, and have found them liars....” (**Revelation 2:2**, NKJV)
 - a. It is a good thing for Christians to test those who are teaching among us (apostles, teachers, etc.).
 - b. Recall that the Bereans are held up as a good example in this regard. They did not immediately accept what Paul said; rather, they tested what he said by checking it against the Old Testament Scriptures. (**Acts 17:10-12**)
 - vii. However, we are NEVER to test God in the way that the Israelites did in the Wilderness.
 1. Paul admonished us in **1 Corinthians 10:1-13** to learning from the bad example of the Israelites who fell in the Wilderness and never made it to the Promised Land. He explained how major elements of the exodus journey had corresponding significance for the Christian life (Red Sea crossing = baptism; pillar of cloud/fire = Holy Spirit; Promised Land = heaven, etc.). However, the main point Paul is making in that passage is to warn the Corinthian Christians about four sins that could disqualify them. The four sins Paul warns of are:
 - a. Idolatry,
 - b. Sexual immorality,

- c. Complaining; and
 - d. Let us not “*tempt Christ*”? (**1 Corinthians 10:9**, NKJV)
 - i. What does this phrase mean?
 - ii. Consider the English Standard Version rendering of this passage: “We must not *put Christ to the test*, as some of them did and were destroyed by serpents,” (**1 Corinthians 10:9**, ESV)
 - iii. Similar language was used in the gospels when the Pharisees and Saducees were *putting Jesus to the test* by asking Him challenging questions.
2. The **Hebrews** writer makes a similar point to what Paul said regarding the time in the Wilderness, regarding “testing the Lord”.
- a. “Therefore, as the Holy Spirit says: “Today, if you will hear His voice, Do not harden your hearts as in the rebellion, In the day of trial in the wilderness, where your fathers tested Me, tried Me, and saw My works forty years. *Therefore I was angry with that generation*, and said, “They always go astray in their heart, And they have not known My ways.” *So I swore in My wrath, “They shall not enter My rest.””* (**Hebrews 3:7–11**, NKJV)
3. **Question:** What does it mean *for us* to “test the Lord”?
- a. How did the Israelites *test the Lord* when they were in the Wilderness?
 - b. As I see it, the problem was that they put themselves in the place of God here. They tried to *make the Lord prove* His faithfulness. They tried to test *Him*.
 - c. “They called the name of that place “Temptation (or *Testing*)...because they tempted (*tested*) the Lord, saying, ‘Is the Lord among us or not?’” (**Exodus 17:7**, LXX, OSB)
 - d. It is not our place to challenge God. It seems to me that the righteous man Job was starting to question the Lord, after enduring an extreme test of his faith (**Job 31**). However, God put Job in his place as a result (**Job 38-41**). We cannot *demand that God prove Himself to us* by jumping through hoops we set up.

- i. We must never require God to *prove Himself* by granting our requests for a spouse, children, prosperity, health, a longer life, etc.
- ii. Also, we should not put God's *mercy* to the test by willfully continuing to sin and expecting Him to cover for us. (**Romans 6:1-2, Hebrews 10:26-31**)
- iii. My own perspective and advice: be very wary of asking for signs from God.
 - 1. I am aware that Gideon (**Judges 6**) and Hezekiah (**2 Kings 20**; designated **4 Kingdoms 20** in the LXX) are examples of men of faith who requested signs, in some manner.
 - 2. However, Jesus said that "an evil and adulterous generation seeks after a sign"; and that *only one sign* would be given to that generation. That sign has already been given: the resurrection of Jesus after three days in the grave (**Matthew 12:38-40**)!
- viii. In summary:
 - 1. God will put us to the test, just as He did to Abraham, to see if we really do love Him. Our faith will be proven only through trials.
 - 2. We should put ourselves to the test, to make sure we are remaining in the faith.
 - 3. It is good and wise to put those who teach us to the test. Don't just believe what they tell us. With a spirit of honor and respect, check what they teach in the light of the Spirit-inspired word of God. See if they are teaching is consistent with "truth and reason" (**Acts 26:25**).
 - 4. **HOWEVER**, we are not to test the Lord. Never. He tests us, not the other way around. Trying to make God prove He is real, or is with us, got the Israelites in big trouble, and is a warning post for us!
- e. The unusual rock, which produced water.

- i. More detail is provided in other passages of Scripture. The other accounts speak of the rock being split, and abundant river(s) of water coming out of it.
 1. Read **Psalm 78:15-20** (designated **Psalm 77:15-20** in the LXX).
 - a. Bear in mind that this recounting of the exodus journey events is preceeded by the statement in **verses 1-2** “I shall open my mouth in parables, I shall speak of hidden things from of old.”
 - i. Jesus recalls the words of this psalm in **Matthew 13:34-35**, regarding why He speaks to the people in parables.
 - ii. **Question:** Is Asaph indicating that the events he is recounting from the *exodus journey* also *have hidden meaning and significance*?
 - b. From the account of the rock incident given by Asaph, we find a few more details. The rock split; and water poured out of it in great quantity, like a river.
 2. Read **Psalm 105:40-41** (designated **Psalm 104:40-41** in the LXX).
 3. Read **Psalm 114:8** (designated **Psalm 113:8** in the LXX).
- ii. This event also is discussed in **Wisdom of Solomon**.
 1. Read **Wisdom of Solomon 11:4-8**.
 2. God used contrasting miracles involving water to highlight different treatment of His people vs. the Egyptians.
 - a. The Nile River, the abundant water of Egypt, was turned to blood and rendered undrinkable as a result of the sin of the Egyptians.
 - b. However, the Lord provided his people abundant water to drink, from a hard rock, even in the midst of the desert.
- iii. Paul speaks of this rock, as well.
 1. “Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate

the same spiritual food, and all drank the same spiritual drink. *For they drank of that spiritual Rock that followed them, and that Rock was Christ.*" (**1 Corinthians 10:1–4**, NKJV)

2. We learn important things from Paul regarding that rock.
 - a. *The rock represented Christ.*
 - b. It somehow "*followed them*" on their journey.
 - i. How did that happen? Did it roll along behind them? Did they carry it on a cart? We don't know how this happened; it doesn't say.
 - c. *It sustained them with life-giving water on their journey, as Christ will sustain us on our own journey (the 40 years of testing in the Wilderness representing the Christian life, between the "baptism" in the Red Sea and entering the Promised Land, our goal and destination of heaven).*
3. This is (at least) the fourth time we have seen Christ portrayed in this story, thus far.
 - a. Jesus is foreshadowed in detail by the life and miracles of Moses, in fulfillment of the prophecy of **Deuteronomy 18:15-19**.
 - b. Jesus is foreshadowed by the Passover Lamb that was slain (male without blemish, sacrificed at twilight at the Passover, one per household, eat flesh of the lamb, God's people protected from the destroyer by the blood of the lamb, none of its bones broken). See **1 Corinthians 5:7**.
 - c. Jesus is foreshadowed by the manna (He is the true bread from heaven, which we may eat of and not die). See **John 7:30-58**.
 - d. Here, Jesus is foreshadowed by the water-giving rock (**1 Corinthians 10:4**).
- iv. **Question:** *In what ways* is Christ like that water-giving rock?
 1. Jesus was struck by the wood (crucified). He would suffer.
 - a. "Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will *strike the Shepherd*, And the sheep of the flock will be

scattered.” (**Matthew 26:31**, NKJV; quoting **Zechariah 13:7**)

2. Water came out of him when His side was pierced/split.
 - a. “But one of the soldiers pierced His side with a spear, and immediately blood *and water came out.*” (**John 19:34**, NKJV)
3. He sustains his followers on their spiritual journey with water He provides.
 - a. Jesus told the Samaritan woman at the well: “Whoever drinks of this water will thirst again, but *whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.*’ The woman said to Him, ‘Sir, give me this water, that I may not thirst, nor come here to draw.” (**John 4:13–15**, NKJV)
 - b. Later on in the gospel of John: “On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘*If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.*’ But this *He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.*” (**John 7:37–39**, NKJV)
 - c. Jesus promised to give his followers the Holy Spirit, who would dwell within them and sustain them spiritually with “rivers of living water”.
4. The Christ is often portrayed in Scripture as *a rock*.
 - a. Other examples pointed to in the New Testament include:
 - i. Jesus said, “Have you never read in the Scriptures: ‘*The stone which the builders rejected Has become the chief cornerstone. This was the LORD’s doing, And it is marvelous in our eyes?*’” (**Matthew 21:42**, NKJV; where Jesus is quoting from **Psalms 118:22–23**, designated **Psalms 117:22–23** in the LXX)
 - b. Peter, speaking about Jesus, cites three Old Testament prophecies about Him that speak of the Christ as a rock.

Peter quotes the same passage from **Psalm 118**, along with stone-related prophecies of **Isaiah 8:14** and **Isaiah 28:16**. Read **1 Peter 2:4-8**.

- i. Jesus is the “living stone”.
 1. We are to be like Him; Peter calls us to be “living stones” as well.
 - ii. He is the precious cornerstone. No one putting their trust in Him will be put to shame.
 1. Notice here that the Masoretic Text and the Septuagint are different regarding the text of **Isaiah 28:16**. The apostle Peter is following the Septuagint: “whoever believes in him *will not be put to shame*”.
 - iii. He is the stone the builders (the leaders of Israel) rejected, Who became the chief cornerstone.
 - iv. He is the stone of offense, the One causing the disobedient to stumble.
- c. Daniel’s vision of the kingdom of God involved a “stone cut out of the mountain but without hands” that destroys the kingdoms of this world and becomes a mountain filling all the earth (**Daniel 2:24-45**)
- i. Irenaeus (c. 130-200 AD), bishop of the church in Lyons, in modern-day France, linked this reference to “without hands” to the virgin birth.
 1. “On this account also, Daniel, foreseeing His advent, said that a stone, cut out without hands, came into this world. For this is what ‘without hands’ means, that His coming into this world was not by the operation of human hands, that is, of those men who are accustomed to stone-cutting; that is, Joseph taking no part with regard to it, but Mary alone co-operating with the pre-arranged plan. For this stone from the earth derives existence from both the power and the wisdom of God.

2. "Wherefore also Isaiah says: 'Thus saith the Lord, Behold, I deposit in the foundations of Zion a stone, precious, elect, the chief, the corner-one, to be had in honour.' (**Isaiah 28:16**) So, then, we understand that His advent in human nature was not by the will of a man, but by the will of God."
 3. (Source: Irenaeus, *Against Heresies*, Book 3, chapter 21; found in Ante-Nicene Fathers vol. 1, p. 453)
- d. Justin Martyr (c. 100-165) was a convert to the Christian faith from Samaria. In his *Dialogue with Trypho*, he explains to a Jewish friend how stone or rock throughout the Hebrew Scriptures was used as a figure of the Christ, the Messiah to come. Justin then discusses the significance of the second circumcision done by Joshua, as the people were entering the Promised Land
- i. "(Joshua) is said to have circumcised the people a second time with *knives of stone* (which was a sign of this circumcision with which Jesus Christ Himself has circumcised us from the idols made of stone and of other materials) (**Joshua 5**), and to have collected together those who were circumcised from the uncircumcision, i.e., from the error of the world, in every place by the *knives of stone*, to wit, the words of our Lord Jesus.
 - ii. "For I have shown that Christ was proclaimed by the prophets in parables a Stone and a Rock. Accordingly the *knives of stone* we shall take to mean His words, by means of which so many who were in error have been circumcised from uncircumcision with the circumcision of the heart (**Deuteronomy 10:16, 30:6; Jeremiah 4:4, 9:26**), with which God by Jesus commanded those from that time to be circumcised who derived their circumcision from Abraham, saying that Jesus (= the Greek form of 'Joshua' -CP) would circumcise a second time with *knives of stone* those who entered into that holy land."

1. (Source: Justin Martyr, *Dialogue with Trypho, a Jew*, chapter 112; found in Ante-Nicene Fathers vol. 1, pp. 255–256)

v. Summarizing what we have learned regarding this wonderful stone:

1. It would be struck.
2. It will provide a fountain of life-giving water, the Holy Spirit to become a fountain within us.
3. This precious stone would be rejected by “the builders”, yet become the chief cornerstone on which the whole building would be built.
4. The disobedient, those not watching where they are going, will stumble over this stone.
5. It will smash the kingdoms of this world, in the end.
6. It will become a kingdom to fill the whole earth.
7. It would be of divine origin (virgin birth).
8. It would bring in a second circumcision, one of the heart.

vi. One more thought on rocks and stones

1. Many of us are not drawn to rocks (think of them as cold and inanimate).
2. However, consider the wisdom of the four very small creatures, which are considered “very wise”.
 - a. In **Proverbs 30:26** (corresponding to Proverbs **30:28** in the LXX) it speaks of the rock badgers (or rabbits) “which are not a strong tribe, yet they make their home in the rocks”.
 - i. They are weak, defenseless animals that could be easy prey for predators such as wolves, coyotes or hawks.
 - ii. They are very wise because they know their weakness, and find protection by hiding among the rocks. While they remain there, they are safe from the predators.

- b. Even the mighty warrior King David, who had the courage to take on Goliath, drew strength from seeing God as “my rock and fortress”.
- c. Let’s learn from the wise rabbits or rock badgers. Hide in the cracks of the rock to avoid the predators out there who seek to devour us, and stay there!

III. Defeat of the Amalekites

- a. Read **Exodus 17:8-16**.
- b. Storyline:
 - i. Amalekites fight Israel in the Wilderness
 - ii. Moses appoints Joshua to lead the army in battle.
 - iii. Moses takes Aaron and Hur, and stations himself on a hill, and holds up the rod of God.
 - iv. While Moses holds up the rod, the Israelites are winning. However, when his hands tire and he lowers the rod, the Amalekites are winning the battle.
 - v. Moses sits on a stone; Aaron and Hur stand on either side of him and support his hands. They maintain this position all day long, until the sun goes down, in order to win the battle.
 - vi. The victory over Amalek is to be commemorated in writing and also by building an altar.
- c. Early Christian writers saw great significance in this unusual posture that Moses had to maintain all day long in order to win the battle.
 - i. His hands were stretched out to either side, to hold up the wooden rod.
 - ii. He was on a hill.
 - iii. He had to maintain that painful posture all day long.
 - iv. There was one man on either side of him.
 - v. This was *the only way* that God’s people are able to win their battle.
- d. Consider details of the crucifixion of Jesus.
 - i. “Now it was the third hour, and they crucified Him. And the inscription of His accusation was written above: THE KING OF THE

JEWS With Him they also crucified two robbers, *one on His right and the other on His left.*" (**Mark 15:25-27**, NKJV)

- ii. "And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, *one on either side, and Jesus in the center.*" (**John 19:17-18**, NKJV)
 - iii. Jesus had to remain on the cross all day, for 6 hours: from 9am until 3pm (= 'the third hour' until 'the ninth hour').
- e. Early Christian writers comment on this parallel.
- i. From Justin Martyr:
 - 1. "And again, by what Moses and Joshua did, the same thing was symbolically announced and told beforehand. For the one of them, stretching out his hands, remained till evening on the hill, his hands being supported; and this reveals a type of no other thing than of the cross."
 - 2. (Source: Justin Martyr, *Dialogue of Justin with Trypho, a Jew*, chapter 111; found in Ante-Nicene Fathers vol. 1, p. 254)
 - ii. From Tertullian (c. 160-230 AD), a Christian writer from Carthage, in North Africa:
 - 1. "But, to come now to Moses, why, I wonder, did he merely at the time when Joshua was battling against Amalek, pray sitting with hands expanded, when, in circumstances so critical, he ought rather, surely, to have commended his prayer by knees bended, and hands beating his breast, and a face prostrate on the ground; except it was that there, where the name of the Lord Jesus was the theme of speech—destined as He was to enter the lists one day singly against the devil—the figure of the cross was also necessary, (that figure) through which Jesus was to win the victory?"
 - 2. (Source: Tertullian, *An Answer to the Jews*, chapter 10; found in Ante-Nicene Fathers vol. 3, pp. 165-166)
 - 3. The rhetorical question that Tertullian asks the Jews: Why would God have Moses take this highly unusual posture in order to win the battle instead a more typical posture (such as on his knees or prostrate on the ground).
 - a. The reason: God was revealing that only through the cross would His people defeat their enemies!

- f. The *most important word in the Bible* first appears in this story.
- i. That word is: *Jesus*.
 - ii. English translations based on the Masoretic Text (Hebrew) render the name of Moses' assistant 'Joshua'. However, in the Greek of the LXX (version of the Old Testament generally quoted by Jesus and the apostles, and used in the early church) his name is 'Jesus' (Ἰησοῦς) in **Exodus 17:9, 17:10, 17:13 and 17:14**.
 - iii. The word 'Jesus' in the LXX of **Exodus 17** is *the same exact word* we find in referring to Jesus of Nazareth, the Son of God, throughout the New Testament.
 - iv. Even if you don't have a Greek Septuagint, you can see this for yourself (that both men are referred to by the same name) with a Greek Interlinear New Testament.
 1. Using an any interlinear Greek/English New Testament, check out **Hebrews 4:8-14**. In that passage it speak of *both* men named Jesus.
 2. The point made in that passage: the *first* Jesus (mentioned in **Hebrews 4:8**, the son of Nun, a/k/a 'Joshua') *could not* give them rest. Only the *last* Jesus (the one mentioned in **Hebrews 4:14** and also in **6:20**, the Son of God) can do that!
 - v. Moses began the mission that only *Jesus* would finish.
 1. *Jesus* was the successor to Moses.
 2. In **Numbers 27:12-23**, Moses is told by the Lord that he will die without entering the Promised Land. Moses is concerned that the Israelites would be "like sheep without a shepherd" without his leadership. The Lord then tells him to lay hands on Jesus (LXX, a/k/a 'Joshua' who would succeed him and finish the job of bringing God's people into the Promised Land).
 3. Here we see that even the name our Saviour and Deliverer was provided, 1400 years in advance.
 4. Note that the the original name of Moses' assistant and successor was Hoshea, the son of Nun. Moses changed his name to Jesus (Hebrew = Joshua), as explained in **Numbers 13:1-16**.
 5. Early Christians like Justin Martyr challenged the Jews: "Why do you think Moses *gave him this particular new name?*"

- a. From Justin Martyr, in *Dialogue with Trypho, a Jew*:
- i. “Moreover, in the book of **Exodus** we have also perceived that the name of God Himself, which, He says, was not revealed to Abraham or to Jacob, *was Jesus*, and was declared mysteriously through Moses. Thus it is written: ‘And the Lord spoke to Moses, Say to this people, Behold, I send My angel before your face, to keep you in the way, to bring you into the land which I have prepared for you. Give heed to Him, and obey Him; do not disobey Him. For He will not draw back from you; for *My name is in Him.*’ (**Exodus 23:20-21**)
 - ii. “Now understand that He who led your fathers into the land is called by this name Jesus, and first called Auses (Hoshea). For if you shall understand this, you shall likewise perceive that the name of Him who said to Moses, ‘for My name is in Him,’ *was Jesus*.
 - iii. “... And that the prophet whose name was changed, Jesus [Joshua], was strong and great, is manifest to all.”
 - iv. (Source: Justin Martyr, *Dialogue of Justin with Trypho, a Jew*, chapter 75; found in Ante-Nicene Fathers vol. 1, p. 236)
- b. Another quote from Justin, also in *Dialogue with Trypho*:
- i. “What I mean is this. Jesus (Joshua), as I have now frequently remarked, who was called Hoshea, when he was sent to spy out the land of Canaan, was named by Moses Jesus (Joshua). Why he did this you neither ask, nor are at a loss about it, nor make strict inquiries. Therefore Christ has escaped your notice; and though you read, you understand not; and even now, though you hear that Jesus is our Christ, you consider not that the name was bestowed on Him not purposelessly nor by chance.
 - ii. “But you make a theological discussion as to why one ‘α’ was added to Abraham’s first name; and as to why one ‘ρ’ was added to Sarah’s name, you

use similar high-sounding disputations. But why do you not similarly investigate the reason why the name of Hoshea the son of Nave (Nun), which his father gave him, was changed to Jesus (Joshua)?

- iii. "But since not only was his name altered, but he was also appointed successor to Moses, being the only one of his contemporaries who came out from Egypt, he led the surviving people into the Holy Land; and as he, not Moses, led the people into the Holy Land, and as he distributed it by lot to those who entered along with him, so also Jesus the Christ will turn again the dispersion of the people, and will distribute the good land to each one, though not in the same manner.
- iv. "For the former gave them a temporary inheritance, seeing he was neither Christ who is God, nor the Son of God; but the latter, after the holy resurrection, shall give us the eternal possession.
- v. "The former, after he had been named Jesus (Joshua), and after he had received strength from His Spirit, caused the sun to stand still. For I have proved that it was Jesus who appeared to and conversed with Moses, and Abraham, and all the other patriarchs without exception, ministering to the will of the Father; who also, I say, came to be born man by the Virgin Mary, and lives for ever.
- vi. "For the latter is He after whom and by whom the Father will renew both the heaven and the earth; this is He who shall shine an eternal light in Jerusalem; this is he who is the king of Salem after the order of Melchizedek, and the eternal Priest of the Most High.
- vii. "The former is said to have circumcised the people a second time with knives of stone (which was a sign of this circumcision with which Jesus Christ Himself has circumcised us from the idols made of stone and of other materials), and to have collected together those who were

circumcised from the uncircumcision, i.e., from the error of the world, in every place by the knives of stone, to wit, the words of our Lord Jesus.”

- viii. (Source: Justin Martyr, *Dialogue with Trypho, a Jew, chapter 113*; found in Ante-Nicene Fathers vol. 1, p. 255)
- c. For similar discussions by early Christian writers regarding the name of Jesus being foretold through “Jesus (Joshua) son of Nun”, additional discussions found in the Ante-Nicene Fathers set include:
 - i. Justin Martyr, in ANF vol. 1, p. 265
 - ii. Irenaeus, in ANF vol. 1, p. 571
 - iii. Clement of Alexandria, in ANF vol. 2, p. 224
- d. This is also discussed by Eusebius in *Proof of the Gospel*, Book 4, chapter 17 (available online).