

Come Follow Me April 4-10

## Exodus 14–17

### “Stand Still, and See the Salvation of the Lord”

*God commanded Moses to write about his experiences “for a memorial in a book, and rehearse it” to Joshua ([Exodus 17:14](#)). Similarly, recording your spiritual experiences will help you and your loved ones remember the Lord’s goodness.*

Record Your Impressions

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The Israelites were trapped. The Red Sea was on one side, and the army of Pharaoh was advancing on the other. Their escape from Egypt, it seemed, would be short-lived. But God had a message for the Israelites that He wanted them to remember for generations: “Fear ye not. ... The Lord shall fight for you” ([Exodus 14:13–14](#)).

Since that time, when God’s people have needed faith and courage, they have often turned to this account of Israel’s miraculous deliverance. When Nephi wanted to inspire his brothers, he said, “Let us be strong like unto Moses; for he truly spake unto the waters of the Red Sea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground” ([1 Nephi 4:2](#)). When King Limhi wanted his captive people to “lift up [their] heads, and rejoice,” he reminded them of this same story ([Mosiah 7:19](#)). When Alma wanted to testify to his son of God’s power, he also referred to this story (see [Alma 36:28](#)). And when we need deliverance—when we need a little more faith, when we need to “stand still, and see the salvation of the Lord”—we can remember how “the Lord saved Israel that day out of the hand of the Egyptians” ([Exodus 14:13, 30](#)).

EXODUS CHAPTER 14

*Israel goes out of Egypt—Israel passes through the Red Sea on dry ground—The Lord overthrows the Egyptians in the midst of the sea.*

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD . And they did so.

#### **(10-14) Exodus 14:4, 8, 17**

Joseph Smith changed these two verses to show that the pharaoh hardened his own heart (see [Reading 9-16](#)).

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD .

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is not this the* word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD , which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD “saved” Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD , and “believed” the LORD , and his servant Moses.

### **(10-15) Exodus 14:10–31. Why Did God Lead Israel to the Red Sea?**

Some modern scholars have argued that Moses did not take Israel directly to and then through the Red Sea proper (the Gulf of Suez branch of the Red Sea), but rather through the “Reed Sea,” since in Hebrew *Yam Suph* means “The Reed Sea.” These scholars believe the area crossed was a marshy lowland near the Bitter Lakes. (See the map of the Exodus in Maps and Charts). They maintain that the chariots of the Egyptians bogged down in the mud and then the soldiers drowned when higher waters came in. But Latter-day Saints have information that the Exodus account is correct. Both the Book of Mormon and the Doctrine and Covenants state directly that it was the Red Sea (see 1 Nephi 17:24–27; D&C 8:3). Exodus 14:22, 29 says that “the waters were a wall unto them on their right hand, and on their left,” certainly implying more than passing through a marshy area dried by a sudden wind.

The Lord may have had at least two reasons for taking Israel through the Red Sea. First, the action displayed His awesome and great protective power. He was the only warrior in this battle against one of the most formidable armies in the world. Therefore, this event was the prelude and proof of His demand henceforth for trust and obedience. Second, when that battle was over, the power of the Egyptian army was destroyed. The time necessary for rebuilding Egypt’s power left Israel unmenaced until she became established in the promised land.

Paul taught that the passage through the Red Sea and the overshadowing of the cloud or pillar of fire were clearly types or symbols of the baptism of water and fire (see 1 Corinthians 10:1–4).

## Ideas for Personal Scripture Study

### **Exodus 14**

#### **God has the power to deliver me.**

As you read Exodus 14:1–10, imagine how the Israelites might have felt as they saw Pharaoh’s army closing in. Perhaps you feel that you need a miracle to survive a difficult challenge you are facing. What do you learn from Exodus 14:13–31 that can help you seek God’s deliverance in your life? What have you learned about the ways God provides deliverance from adversity? Ponder how you have seen His delivering power in your life. See also Doctrine and Covenants 8:2–3; L. Tom Perry, “The Power of Deliverance,” *Ensign* or *Liahona*, May 2012, 94–97; Bible Maps, no. 2, “Israel’s Exodus from Egypt and Entry into Canaan.”

### **EXODUS CHAPTER 15**

*The children of Israel sing the song of Moses — They extol the Lord as a man of war and rejoice in their deliverance from Egypt — The waters of Marah are healed — The Lord promises to free Israel from the diseases of Egypt.*

- 1 Then ⁱsang Moses and the children of Israel this song unto the LORD, and spake, saying, I will ⁱsing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.
- 2 The ⁱLORD is my ⁱstrength and song, and he is become my ⁱsalvation: he is my God, and I will ⁱprepare him an habitation; my father's God, and I will ⁱexalt him.
- 3 The LORD is a man of ⁱwar: the LORD is his ⁱname.
- 4 Pharaoh's ⁱchariots and his host hath he ⁱcast into the sea: his chosen captains also are drowned in the ⁱRed sea.
- 5 The depths have covered them: they sank into the bottom as a ⁱstone.
- 6 Thy ⁱright ⁱhand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
- 7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as ⁱstubble.
- 8 And with the blast of thy nostrils the ⁱwaters were gathered together, the floods stood upright as an ⁱheap, *and* the depths were congealed in the heart of the sea.
- 9 The enemy said, I will ⁱpursue, I will overtake, I will divide the spoil; my ⁱlust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.
- 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.
- 11 Who is ⁱlike unto thee, O ⁱLORD, among the gods? who is like thee, glorious in ⁱholiness, ⁱfearful in praises, doing wonders?
- 12 Thou stretchedst out thy right hand, the earth swallowed them.
- 13 Thou in thy mercy hast ⁱled forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.
- 14 The people shall ⁱhear, *and* be afraid: sorrow shall take hold on the inhabitants of ⁱPalestina.
- 15 Then the ⁱdukes of ⁱEdom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall ⁱmelt away.
- 16 ⁱFear and ⁱdread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast ⁱpurchased.
- 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the ⁱSanctuary, O Lord, *which* thy hands have established.
- 18 The ⁱLORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And “Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, “Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of “Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to “Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people “murmured against Moses, saying, What shall we drink?

### **(10-16) Exodus 15:24. “And the People Murmured against Moses”**

This verse contains the first of over twenty uses of the word *murmur* in its various forms in the record of Israel’s wanderings. Murmuring seems to have been a dominant part of their natures and a root of some of the problems they faced. The word is used nearly the same number of times to describe the attitude of the rebellious members of the Lehi colony who traveled through the same general wilderness area after leaving Jerusalem (see Topical Guide, s.v. “murmuring, murmur”).

*Murmuring* is defined as “a half-suppressed or muttered complaint” (Webster’s New Collegiate Dictionary, 1979 ed., s.v., “murmur”). Instead of open expression of concern and criticism so a problem can be dealt with, it is behind-the-scenes grumbling. That problem was not unique to the Israelites or to Laman and Lemuel. It is too often prevalent among Latter-day Saints today. Elder Marion G. Romney said:

“I desire to call your attention to the principle of loyalty, loyalty to the truth and loyalty to the men whom God has chosen to lead the cause of truth. I speak of ‘the truth’ and these ‘men’ jointly, because it is impossible fully to accept the one and partly reject the other.

“I raise my voice on this matter to warn and counsel you to be on your guard against criticism. ... It comes, in part, from those who hold, or have held, prominent positions. Ostensibly, they are in good standing in the Church. In expressing their feelings, they frequently say, ‘We are members of the Church, too, you know, and our feelings should be considered.’

“They assume that one can be in full harmony with the spirit of the gospel, enjoy full fellowship in the Church, and at the same time be out of harmony with the leaders of the Church and the counsel and directions they give. Such a position is wholly inconsistent, because the guidance of this Church comes, not alone from the written word, but also from continuous revelation, and the Lord gives that revelation to the



Church through His chosen leaders and none else. It follows, therefore, that those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the leaders, are assuming an indefensible position.” (In Conference Report, Apr. 1942, pp. 17–18.)

President David O. McKay showed the direct relationship between criticism and murmuring in this statement:

“In the Church we sometimes find two groups of people: the builders and the murmurers. Let each ask himself: ‘In which class should I be placed?’

“We are called upon to perform duties. When the priesthood and auxiliary leadership introduce new programs, many of the members will say, ‘Yes, we will do it. Let us perform in these new programs.’ But sometimes we hear a murmurer, a faultfinder, who will say, ‘No. We cannot do that.’ Misjudging motives, some soon find themselves with Laman and Lemuel instead of with Nephi, whose actions expressed willingness to follow the voice of God. (See 1 Ne. 17:17ff.)

“Let us watch ourselves and be true to the examples set by our leaders. The warning is sometimes expressed: ‘Speak not against the authorities.’ What does it mean? It means ‘be not a murmurer.’ Murmuring against priesthood and auxiliary leadership is one of the most poisonous things that can be introduced into the home of a Latter-day Saint. Why are leaders called to their positions? To benefit themselves? No, not once can one point to an instance in this Church where a person was called for his personal benefit. When a call is made, it is made to bless someone, some class, or humanity at large. That is the mission of every member, from the President of the Church down to the latest convert. Everyone holds his position to build up, to bless, to establish righteousness, purity, and virtue among mankind.” (“Four Guideposts,” Improvement Era, Mar. 1969, p. 3.)

**25** And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

**26** And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

**27** ¶ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

**Exodus 15:22–27**

### **The Lord can make bitter things sweet.**

As you read in [Exodus 15:22–27](#) about Israel’s journeyings toward the promised land, think about things in your life that have seemed “bitter” like the waters of Marah.

Consider the following questions as you ponder these verses: How can the Lord make bitter things in your life sweet? What value have these experiences had in your life?

What do [verses 26 and 27](#) suggest about how the Lord blesses us when we hearken to His voice?

### **EXODUS CHAPTER 16**

*Israel murmurs for want of bread and lusts for the fleshpots of Egypt — The Lord rains bread from heaven and sends quail for meat — Israel is given manna each day, except the Sabbath, for forty years.*

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel “murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the “flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with “hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain “bread from heaven for you; and the people shall go out and gather a certain “rate every day, that I may “prove them, whether they will “walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the “glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your “murmurings *are* not against us, but “against the LORD.

9 ¶ And Moses “spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the “glory of the LORD appeared in the “cloud.



11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the “murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the “quails came up, and covered the camp: and in the morning the dew lay round about the “host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small “round “thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, “It is “manna: for they wist not what it *was*. And Moses said unto them, This *is* the “bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man “according to “his eating, an “omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that “gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they “hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun “waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the “congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy “sabbath unto the LORD: “bake *that* which ye will bake *to day*, and “seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to “keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and

it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

#### Exodus 16

#### **I should seek daily spiritual nourishment.**

There are many spiritual lessons we can learn from the miracle of the manna, found in [Exodus 16](#). Notice the detailed instructions the Israelites were given about how to gather, use, and preserve the manna (see [Exodus 16:16, 19, 22–26](#)). What do you find in these instructions that applies to you as you daily seek spiritual nourishment?

See also [John 6:31–35, 48–58](#) and the videos “Daily Bread: Pattern,” “Daily Bread: Experience,” and “Daily Bread: Change” ([ChurchofJesusChrist.org](#)).

#### **(10-17) [Exodus 16:1–35](#); [17:1–7](#). What Lessons Did God Seek to Teach Israel by the Way He Gave Them Water and Manna?**

“The manna was used by God to teach lessons for spiritual instruction as well as physical sustenance. Israel was told that with the failure of other food (‘suffered thee to hunger’), His provision of manna was to ‘make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live’ [[Deuteronomy 8:3](#), see [v. 16](#)]. God used the provision of manna on six days and not the seventh to teach Israel obedience, and convicted them of disobedience [see [Exodus 16:19](#), see [vv. 20, 25–30](#)]. Jesus Christ uses the manna, God-given ‘bread from heaven’, as a type of Himself, the true bread of life, and contrasts the shadow with the substance: ‘your fathers did eat manna in the wilderness, and are dead’ [[John 6:49](#)], but He could say, ‘I am the bread of life ... which came down from heaven; if any man eat of this bread, he shall live for ever’ [[John 6:35, 51](#); see [vv. 26–59](#)].” (Douglas, *New Bible Dictionary*, s.v. “manna,” p. 780.)

Paul’s statement in [1 Corinthians 10:1–4](#) makes clear what the Lord was seeking to teach Israel regarding Christ when He provided both manna and water for them. Elder Bruce R. McConkie’s commentary on Paul’s statement is very enlightening:

“Christ is the bread which came down from heaven, the Bread of Life, the spiritual manna, of which men must eat to gain salvation. ([John 6:31–58](#).) He is the spiritual drink, the living water, the water of life, which if men drink they shall never thirst more. ([John 4:6–15](#).)” (Doctrinal New Testament Commentary, 2:355.)

The “hidden manna” mentioned by John in [Revelation 2:17](#) was explained by Elder McConkie as being “the bread of life, the good word of God, the doctrines of Him who is the Bread of Life—all of which is hidden from the carnal mind. Those who eat thereof shall never hunger more; eternal life is their eventual inheritance.” (Doctrinal New Testament Commentary, 3:451.)

## EXODUS CHAPTER 17

*Israel murmurs for want of water—Moses smites a rock in Horeb, and water gushes forth—Aaron and Hur uphold Moses’ hands so that Joshua prevails against Amalek.*

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moses, 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?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

### Exodus 17:1–7

#### **Jesus Christ is my spiritual rock and living water.**

Think about the Savior as you read [Exodus 17:1–7](#). How is Jesus Christ like a rock to you? (see [Psalm 62:6–7](#); [Helaman 5:12](#)). How is He like water? (see [John 4:10–14](#); [1 Corinthians 10:1–4](#); [1 Nephi 11:25](#)).

[Exodus 15:23–27; 16:1–15; 17:1–7](#)

### **I can trust the Lord, even during difficult times.**

It's tempting to be critical of the Israelites because they murmured or complained when their circumstances became difficult, even after everything God had done for them. But as you read [Exodus 15:23–27; 16:1–15; 17:1–7](#), consider whether you have ever done the same thing. What do you learn from the Israelites' experiences that can help you murmur less and trust more completely in God? For example, what differences do you notice about the way the Israelites responded to difficulties and the way Moses responded? What do these verses teach you about God?

See also [1 Nephi 2:11–12](#); "Sin of Murmuring" (video), [ChurchofJesusChrist.org](http://ChurchofJesusChrist.org).

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

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

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, 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.

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

14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

### **(10-19) [Exodus 17:14](#)**

What evidence is there that Moses actually recorded information which was passed down and which would refute the claim by some that the Bible is based on an oral tradition and recorded much later than Moses?

15 And Moses built an altar, and called the name of it Jehovah-nissi:

16 For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

### **(10-18) [Exodus 17:8–16](#). Why Did God Command Moses to Destroy the Amalekites?**

The Amalekites may have been descendants of Esau (see [Genesis 36:12, 16](#)). They attacked the Israelites in a most cowardly way, killing first the feeble, the faint, and the

weary at the rear of the marching nation (see [Deuteronomy 25:17–19](#)). For this lack of respect toward God, the Amalekites were cursed by the Lord. The Israelites were subsequently commanded to “utterly put out the remembrance of Amalek from under heaven” ([Exodus 17:14](#)).

In this first battle with other people, only when Moses held up his hand did the Israelites prevail. When Moses’ hands grew weary, Aaron and Hur brought him a stone to sit on and “stayed up his hands” ([Exodus 17:12](#)). President Harold B. Lee, who was then First Counselor in the First Presidency, commented:

“I think that is the role that President [N. Eldon] Tanner [Second Counselor in the First Presidency] and I have to fulfill. The hands of President [Joseph Fielding] Smith [President of the Church] may grow weary. They may tend to droop at times because of his heavy responsibilities; but as we uphold his hands, and as we lead under his direction, by his side, the gates of hell will not prevail against you and against Israel. Your safety and ours depends upon whether or not we follow the ones whom the Lord has placed to preside over his church. He knows whom he wants to preside over this church, and he will make no mistake. The Lord doesn’t do things by accident. He has never done anything accidentally. And I think the scientists and all the philosophers in the world have never discovered or learned anything that God didn’t already know. His revelations are more powerful, more meaningful, and have more substance than all the secular learning in the world.

“Let’s keep our eye on the President of the Church and uphold his hands as President Tanner and I will continue to do.” (In Conference Report, Oct. 1970, p. 153.)

## Ideas for Family Scripture Study and Home Evening

### [Exodus 14:13–22](#).

Your family members might enjoy trying to “divide” the water in a bowl or a bathtub, as Moses divided the Red Sea. Help them understand that the Red Sea could not be divided without the power of God. How have we seen God’s power in our lives and the lives of our ancestors?

### [Exodus 15:1–21](#).

After miraculously crossing the Red Sea, the Israelites sang a song of praise known as the song of Moses, found in [Exodus 15:1–21](#). As a family, search these verses for phrases that testify of what God did for the Israelites and other meaningful phrases. Then you could sing a hymn that reminds your family of what God has done for you.

### [Exodus 16:1–5](#); [17:1–7](#).

Reading [Exodus 16:1–5](#) and [17:1–7](#) could lead to a discussion about the Savior as the Bread of Life, as Living Water, and as our Rock. How do these stories remind us of what



Jesus Christ does for us? As part of your discussion, you might read [John 4:10-14](#); [6:29-35](#), [48-51](#); [Helaman 5:12](#); [Doctrine and Covenants 20:77, 79](#).

**[Exodus 17:8-16](#).**

You might act out the story of Aaron and Hur holding up the hands of Moses and discuss how this could symbolize how we sustain those whom God has called to lead us. You might also contrast the example of Aaron and Hur with the Israelites' murmuring against Moses (described throughout [chapters 15-17](#)). What are some ways we can help and sustain our leaders? What blessings come to us and our leaders as we do?

For more ideas for teaching children, see [this week's outline](#) in *Come, Follow Me—For Primary*.

Suggested song: "[Redeemer of Israel](#)," *Hymns*, no. 6.

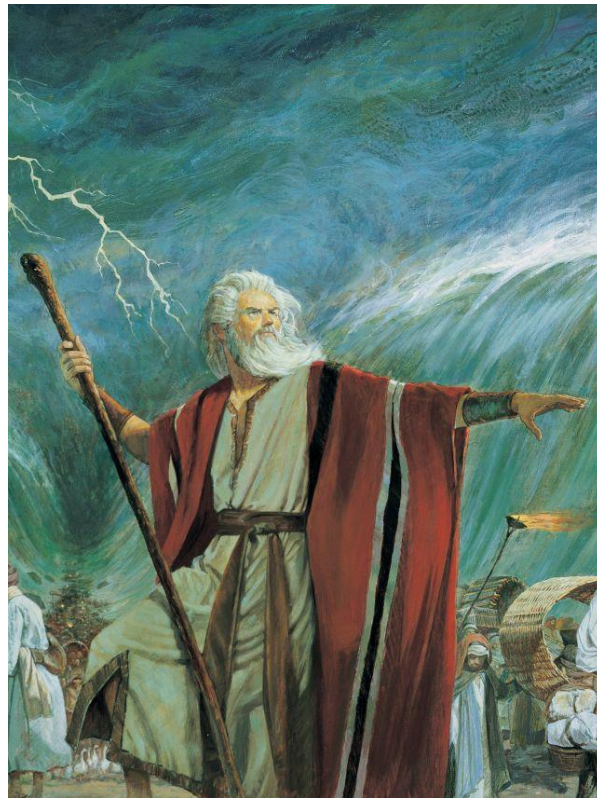


Illustration of Moses parting the Red Sea, by Robert T. Barrett