

7. THE BREAD OF LIFE. Rev. ii. 17; Isa. lv. 1, 2; Psa. xxxiv. 8; xxxvi. 8; lxiii. 5; Luke xv. 17; Rev. vii. 16.

SUNDAY, MARCH 22, 1874.

LESSON XII.—*Defeat of Amalek.*

Exod. xvii. 8-16.

GOLDEN TEXT: Psa. lxxvi. 9

Berean Notes.

I. GENERAL STATEMENT.

Leaving the "Wilderness of Sin," the Hebrews next "encamped in Dophkah," "and in Alush." Num. xxiii. 12, 13. Then they come to Rephidim and fight with Amalek. B. C. 1491.

II. NOTES AND ILLUSTRATIONS.

1. ASSAULT, vers. 8, 9. (1) *The foe.* THEN. After the miracle of the rod-smitten "rock in Horeb," ver. 6. AMALEK. The Amalekites, descendants of Amalek, grandson of Esau. Gen. xxxvi. 12, 16; 1 Chron. i. 36. A nomad tribe, rich in flocks and herds, occupying the country between Palestine, Idumea, and Mount Sinai. (2) *Place of attack.* REPHIDIM, (*refreshments, rests.*) One of Israel's most noted encampments. Vers. 1-8; Exod. xviii.; Num. xxxiii. 14. Much difficulty has existed in locating its site. Professor Palmer (in *Desert of the Exodus*) gives "reasons both legendary and geographical for placing Rephidim at Hessyl Khataten in Wady Feiran." (3) *Preparation for defence.* Amalek fell upon the rear, where were the old, the sick, the baggage, etc. Deut. xxv. 18. MOSES. Displaying the skill of an able general. JOSHUA. Now first mentioned. Originally called Oshena, Num. xiii. 16; 1 Chron. vii. 27; rendered in Greek "Jesus," Acts vii. 45; Heb. iv. 8. CHOOSE. While trusting in God we must use our own best efforts. GO - - FIGHT. Christianity as well as Judaism denounces cowardice and inactivity. No "flowery beds of ease" this side heaven.

2. CONFLICT, ver. 10. (1) *The two armies.* The chosen of Israel. Six hundred thousand to choose from. Exod. xii. 37. Amalek: a great multitude, contending for an oasis in the desert, and for their mountain fastnesses. FOUGHT. A furious battle of long continuance; the first

that Israel had waged on their journey. (2) *Israel's anxious leaders.* HUR. The grandfather of Bezaleel. Exod. xxxi. 2; 1 Chron. ii. 9, 20. According to Jewish belief, Miriam's husband. Moses, Aaron, and Hur go to the TOP OF THE HILL to view the battle, to take counsel together, and invoke the aid of the Lord of hosts. God was there too. Matt. xviii. 20. According to Professor Palmer, Jebel Tahuneh, a hill about seven hundred feet high, in Wady Feiran, was the probable station of Moses."

Men may have an end of bodily war by either making peace with their enemy, by flying far from him, or by overcoming him in fight; but in spiritual warfare we cannot lawfully make any peace or agreement with our enemies, the devil, the world, and the flesh, for in so doing it would be our overthrow and destruction, for they be even so many traitors and irreconcilable murderers—yea, it would be worse for us than for the sheep to make peace with the wolf—neither can we fly and so get from these enemies, for the devil will follow us into all places, having a whole army of soldiers within us, even our affections and covetous lusts that we bear about us.—*Cavedray.*

3. PRAYER, vers. 11, 12. (1) *Spiritual Strength* Isa. xxviii. 5, 6. HELD UP. Indicating the lifting of the soul to God in prayer. Psa. xxviii. 2. He held up also the wonder-working rod. Spiritual power in Moses is physical strength and courage to a whole army. James v. 16; Isa. xl. 31. (2) *Fleshly weakness.* HANDS long uplifted become HEAVY, weary. Long continuance in prayer weakens the body. Matt. xxvi. 41; Psa. ciii. 14. Easier sometime to fight than to pray. (3) *Brotherly aid.* STAYED . . HANDS. With physical effort and spiritual encouragement. Ministers need the sympathy and constant aid of the brethren. Each church ought to be a praying band, rallying around the leader of the Host. STEADY. In persistent, unflinching prayer, UNTIL the crisis is past. 1 Tim. ii. 8; Gen. xxxii. 26-28. DOWN . . . SUN. A life-and-death struggle on both sides. So is every conflict in which the soul may engage with spiritual enemies. Eph. vi. 11, 12.

Writing to his daughter on the subject of a "division" in the House of Commons in the conflict for West India emancipation, Sir Fowell Buxton says, "What led to that division? If ever there was a subject which occupied our prayers it was this. Do you remember how we desired that God would give me his spirit in that emergency? how we quoted the promise, "He that lacketh wisdom," etc.; and how I kept open that passage in the Old Testament in which it is