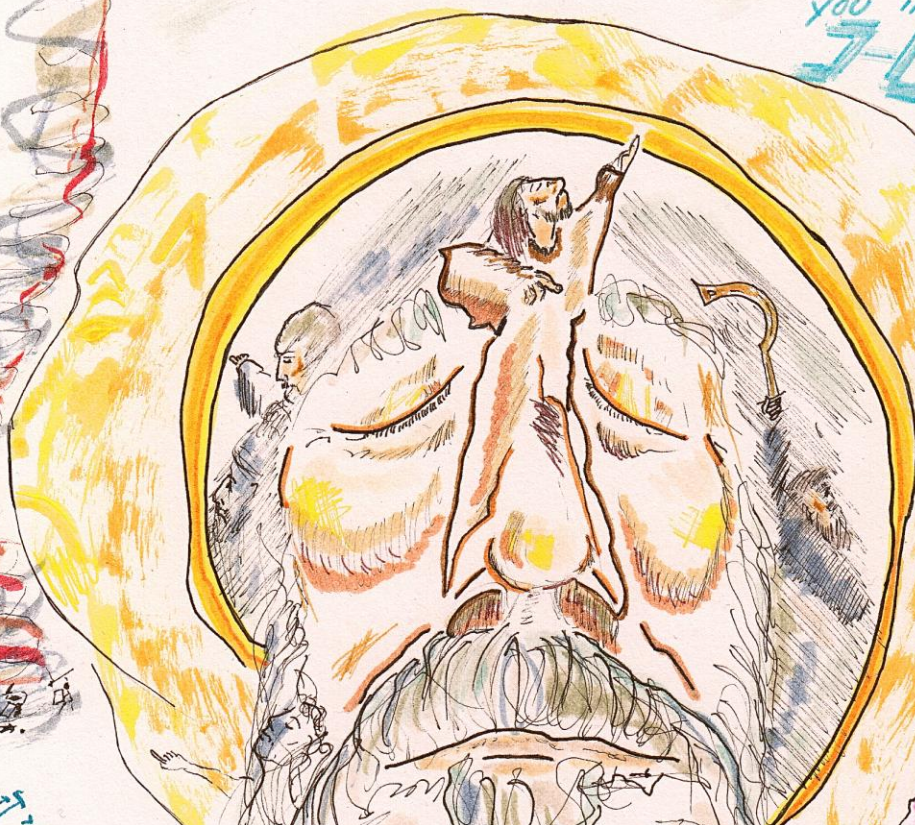


When the LORD
your God gives you
rest from all the enemies around
you in the land

THE is giving
you to
possess as
an inheritance,
you shall blot
out the name
of Amalek
from
under
heaven.

DO
NOT
FORGET!



וְהָיָה בְּהַנָּחָה
מִסָּבִיב, בְּאֶרֶץ
לְשֵׁתָהּ--תִּמְחָה
אֶת-שֵׁם
אֱמָלֵק מֵתַחַת
הַשָּׁמַיִם.
וְלֹא-תִשְׁכַּח!
וְהָיָה בְּהַנָּחָה
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הַשָּׁמַיִם.
וְלֹא-תִשְׁכַּח!

Deuteronomy 25:19

original
10-8-10
KILLERSON
3rd October 2021

Deuteronomy 25:11-19

You Shall Not Forget

October 3, 2021

¹¹ *"If two men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals, ¹² then you shall cut off her hand; your eye shall not pity her.*

¹³ *"You shall not have in your bag differing weights, a heavy and a light. ¹⁴ You shall not have in your house differing measures, a large and a small. ¹⁵ You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which the LORD your God is giving you. ¹⁶ For all who do such things, all who behave unrighteously, are an abomination to the LORD your God.*

¹⁷ *"Remember what Amalek did to you on the way as you were coming out of Egypt, ¹⁸ how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you were tired and weary; and he did not fear God. ¹⁹ Therefore it shall be, when the LORD your God has given you rest from your enemies all around, in the land which the LORD your God is giving you to possess as an inheritance, that you will blot out the remembrance of Amalek from under heaven. You shall not forget.*

The passage today is actually divided into three separate sections of law and of what is expected of and from the people of Israel. But each deal in typology as well.

The first section probably seems a bit bizarre and unrelated to anything else, but it is actually closely related to the verses from our sermon last week. The second section is a close repetition of earlier words given in Leviticus, and its principles will be cited several times later in Scripture.

And the final section suddenly comes forth without any seeming connection at all to what comes before it. And yet, they all follow a logical and orderly path in how Israel is instructed, and thus how we are to be instructed.

As I said, these are also given as typological hints of that which will come later in redemptive history. In them, there is the underlying truth that Christ is the fulfillment of the law, and that we are obligated to come to Him in order to be right before God.

Once we are right with Him because of our relationship to Him in Christ, we are then given the ability to conduct ourselves properly before Him, advancing on and destroying the enemies of the Lord's people as we go.

Text Verse: *"You therefore, my son, be strong in the grace that is in Christ Jesus. ² And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. ³ You therefore must endure hardship as a good soldier of Jesus Christ. ⁴ No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier." 2 Timothy 2:1-4*

Only the third passage in our verses today really anticipates warfare, but for the believer in Christ, all three are to be understood from the perspective that we are in a war, and that we must use the implements of our warfare properly in order to win the battles we are to face.

In all, the verses and words before us are interesting, and they continue to confirm positive truths for Israel as well as us. Also, they are to be taken as warnings for Israel as well as admonitions for us. The Lord does not waste words, and when He can convey two or three or even more ideas in a single passage, He will do so.

Thus, going through the law is to be an exciting adventure where we learn words of law while at the same time we can learn about the grace of God in Christ in relation to the same law. It is a marvelous journey we are on.

On the day I typed this sermon, my friend Sergio emailed me that he had been to an excavation site to record something for one of his YouTube videos. I told him I had been excavating as well. With that, he sent back a question mark, asking what I meant. I told him I had been digging out treasures – excavating – from the word.

That is what we are to do. Dig, search out, and bring forth treasure. And there is so very much treasure to be found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. Your Eye Shall Not Pity (verses 11 & 12)

The previous section, detailed last week, dealt with the issue of raising up a son for the name of a dead husband by a brother of the husband. In that, he did not want to fulfill the duty and thus he denied her dead husband the right to have his name continue.

In this, she was allowed to openly rebuke him and publicly disgrace him for his unwillingness to act as the law provided. The first verse of the passage today will now take that precept and move it from the man who is the wrongdoer to the woman. This is evidenced with the first words of the passage...

¹¹ **“If two men fight together,**

ki yinatsu anashim yakhda ish v’akhiv – “When fight men together, man and brother.” This then could be referring to two Hebrew men, herein called brothers, and this is how most translations state it – “one and another,” or “a man and his countryman,” or such.

But, if it meant any man, that could just as easily be said in the Hebrew. Both the Aramaic Bible and the Greek translation stick with “brother.” Based on the fact that the previous section dealt with interactions with a brother, it seems that is probably the intent of the Hebrew. Two men, brothers, are striving together...

11 (con’t) and the wife of one draws near to rescue her husband from the hand of the one attacking him,

This would be a natural reaction for a wife. Her husband is getting pounded on, and she wants to protect him. But being the weaker sex and knowing that she has a limited ability to do so, she looks to gain an advantage in the matter...

11 (con’t) and puts out her hand and seizes him by the genitals,

Nothing is said of the woman defending her husband in some other way. If she were to hit the man over the head with a broom, the law is silent on that. But in her actions, she reaches out and grabs what the Hebrew calls the *mabush*. It is a word coming from *bosh*, meaning to be ashamed. Thus, it describes that which is hidden.

The reason for highlighting this is twofold. First, this is where the life of man is transferred from. To act in such a manner then is to threaten life itself, even if not his personally. This is similar to the principle seen in Exodus 21 –

“If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges determine. ²³ But if any harm follows, then you shall give life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, stripe for stripe.” Exodus 21:22-25

In such an instance, life is threatened. What happens to the child is to also be the penalty imposed upon the man. Likewise, for simply attempting to subdue the man in such a way, it was a threat against the life that issues from him and it was not to be tolerated.

But secondly, the word itself provides another reason for the prohibition. It is the hidden, or shameful, part of the man. She has no right to pry into what is his in this way, even in the protection of her husband. Therefore, if she presumes to act in such a manner...

12 then you shall cut off her hand;

v’qasotah eth kappah – “And you shall cut off her hand.” Two words are used to describe a hand, *yad* and *kaph*. *Yad* indicates the arm/hand, while *kaph* refers to the palm of the hand or

the sole of the foot. It is thus the part of the arm reserved for describing that which has the fingers and the palm.

The specificity is probably to ensure that only the hand is cut off and no extra liberty, such as cutting off up to the elbow, is taken by the one detailed to carry out the punishment. But even chopping off a hand is a stiff penalty to inflict on another. Thus, Moses says...

^{12 (con't)} **your eye shall not pity her.**

To modern senses, this probably seems like an intolerant set of verses and an archaic and unacceptable way of handling the situation. However, if it is not taken as a stand-alone, but is taken in the context of the previous verses that spoke of the brother who would not fulfill his duty to raise up a son in the dead husband's name, it no longer seems that way.

Such a man was publicly disgraced for his actions, and his house was to continue on in that disgrace. Here, the woman has purposed to attack the very part of the brother that was to be used to raise up his children, or – ostensibly – her children, if such a need arose.

It doesn't matter whether that right would ever be needed or not. In principle, because of the law of the *yavam* – or “husband's brother” – seen in the previous verses, she was as much attacking the authority of her own husband as anything else.

As far as what this is typifying, if the typology is to remain the same as the previous passage, as it certainly does, then you have the wife representing humanity, and the brother (her brother-in-law) represents life under the law.

It is typologically representative of humanity reaching out to grasp life under the law at the point where life issues from. In other words, we are seeing a picture of humanity attempting to obtain life through the law. One could look to Leviticus 18:5 to understand this –

“You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the LORD.” Leviticus 18:5

However, though life issues through a man's private parts, so does sin. And Paul explains that in relation to the law –

“Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.” Romans 3:20

That this is dealing with the law, and the transfer of sin, the terminology of the passage makes it perfectly clear. The Hebrew word indicates that the man's private parts are being

highlighted as the spot of shame. This is evidenced in Genesis 2:25 where the word *bosh* is first used, saying, “And they were both naked, the man and his wife, and were not **ashamed.**”

After the fall, the shame was introduced. In grabbing for the law, one grabs for shame. It is Christ alone who is sufficient to bring life without shame. Hence, Paul says in Romans 10 –

“For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. ¹¹ For the Scripture says, ‘Whoever believes on Him will not be put to shame.’” Romans 10:10, 11

In reaching out for the law one will only find shame and being cut off. But in reaching out to Christ, who is the fulfillment of the law, one finds righteousness and no shame. It is in Him alone that this can come about.

There is shame of face before the Lord in what we do
We who have turned and done wickedly in His sight
And yet, the Lord remains Faithful and True
And He has promised that He will make all things right

Will we reach out and grab that which brings shame?
Or will we reach out for the Offer He has made?
Will we look to exalt our own name?
Or will we look to Christ, and accept the offered trade?

We must choose which way we will go
What we reach for will reveal our heart
The Lord has made His offering, and so...
Let us choose the good path; let us choose that better part

II. Differing Weights and Differing Measures (verses 13-16)

¹³ **“You shall not have in your bag differing weights,**

lo yiyeh lekha b’kisekha even va’aven – “No shall you have to you in your bag stone and stone. The KJV translates this as “divers weights.” Nowadays, “diver’s weights” refer to the lead that divers use to keep them weighed down while under water. A newer translation is always a giant help in understanding meaning.

In these words, there is a new word, *kis*. It is a bag or purse, coming from *kos*, a cup. Hence, it is a bag for money or measuring weights, or even a cup. In such a container, the measuring weights were not to be...

13 (con't) **a heavy and a light.**

Here it says, “a great and a small.” The idea is that of a dealer who pulls one weight out of a bag to make something look lighter than it is, and then pulls out another to make something look heavier than it is. He is a scam artist.

As such, he would use the greater weight for purchases – “See how small this is! I’ll give you two shekels for it, and I’m getting jipped on the deal for sure.” He would then use the small stone for sales – “Look at how much you are getting! And this is at the low, low cost of 7 shekels. Such a bargain for you. I’ll go broke at these rates!” Such is deceitful and is to be rejected because it is contrary to what is just and right. This is expressed in Proverbs 20 –

“Diverse weights are an abomination to the LORD,
And dishonest scales are not good.” Proverbs 20:23

Having a standard measurement has already been seen in Exodus where the “shekel of the sanctuary” is mentioned in relation to silver. But merchant weights were often made of stone according to a set standard. Such a standard is noted in 2 Samuel 14:26 –

“And when he cut the hair of his head—at the end of every year he cut it because it was heavy on him—when he cut it, he weighed the hair of his head at two hundred shekels according to the king’s standard.”

As there was a set standard, the weights of those who conducted business were to be compared to that set standard. But anybody can make their own false stone that looks close enough to the standard to pass as genuine and yet be far enough off to enrich its owner. It is comparable to today’s loading of the dice.

Along with that, another closely related concept is next conveyed to Israel by Moses...

14 **You shall not have in your house differing measures,**

lo yiheh lekha b’betekha ephah v’ephah – “No shall you have to you in your house ephah and ephah.” The idea is the same as before, but instead of weights, it is measures of volume – an ephah. This is also mentioned, along with weights, in Proverbs 20:10 –

“Diverse weights and diverse measures,
They are both alike, an abomination to the LORD.” Proverbs 20:10

As the ephah is a set measurement, it was not to be falsified to cheat those who came to one’s house to buy or sell grain. It was to be the standard size only and not...

¹⁴ (con't) **a large and a small.**

It is the same words as in the previous verse. Having a large ephah would benefit when buying. If a standard ephah was worth 10 shekels, but he used a larger ephah, then he could get 11 shekel's worth for the set 10 shekels. Having a smaller ephah would benefit when selling. Using the smaller ephah would mean the buyer would get 9 shekels worth for the 10 he paid.

It is not a good thing that has taken place, but observant Orvie knew that crooked Craig uses a dishonest ephah, so he filed off the edges of his shekels enough to offset the loss. Such is life under the law. Neither should occur. Rather...

¹⁵ **You shall have a perfect and just weight, a perfect and just measure,**

In contrast to what has just been said, Moses commands what is full, perfect, friendly, and just. The positive command is to counter the negatives –

** "You shall not have in your bag differing weights."*

"You shall not have in your house differing measures."

~~~

*\* "You shall have a perfect and just weight, a perfect and just measure."*

And, as always, there is a reason for Moses' words. It is the constantly repeated promise and warning...

<sup>15</sup> (con't) **that your days may be lengthened in the land**

*l'maan yaariku al ha'adamah* – "to end purpose may be prolonged your days upon the ground." Moses ties in longevity upon the ground with doing what is right in this regard. The implication is that in not doing what is right, Israel's time there will not be prolonged. This is because it is the ground...

<sup>15</sup> (con't) **which the LORD your God is giving you.**

It is the Lord who is giving the land to Israel. In giving it, there are conditions and responsibilities that must be met and maintained. If they do not uphold their part of the bargain, they can expect nothing less than exile from the land to which they have been brought. These commands are based on the same sentiment spoken directly by the Lord in Leviticus 19 –

"You shall do no injustice in judgment, in measurement of length, weight, or volume. <sup>36</sup> You shall have honest scales, honest weights, an honest ephah, and an honest



him: I *am* the LORD your God, who brought you out of the land of Egypt.” Leviticus 19:35, 36

The Lord noted that it is He who brought Israel out of Egypt. As such, Israel was brought from bondage and was to be delivered to freedom, at least freedom from Egypt.

In His justice in keeping His promise to the patriarchs, He expected the same justice of those who descended from them. They were to be a holy people to the Lord, and to reflect His just, perfect, and truthful character.

In not acting in accord with the law of just weights and just measures, they would prove they were not worthy of what He had bestowed upon them. In this, they would receive the same measure as they used against one another.

And this is a precept that Jesus continued to relay to them when He came. While speaking to Israel, under the law, He said just this –

“Judge not, that you be not judged. <sup>2</sup> For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.” Matthew 7:1, 2

The Lord, in His relationship with Israel under the law, dealt to them what they dealt toward others. Their punishment and exile resulted in a perfectly just sentence against their unrighteousness. This wasn’t something hidden from them. Rather, it is that which was spoken forth, in advance, as a warning by Moses...

**<sup>16</sup> For all who do such things, all who behave unrighteously,**

The Hebrew is more precise, repeating the word “do” and using a noun rather than an adjective: *kal oseh eleh kol oseh avel* – “all who do these; all who do unrighteousness.” It is the works that define the person. And it is the law that judges the works.

Thus, it is the sentiment repeated several times by the Lord to Israel. Though speaking of false prophets, it is the idea of the fruits of one’s deeds that Jesus speaks of in Matthew 7 –

“Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. <sup>16</sup> You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? <sup>17</sup> Even so, every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup> A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup> Therefore by their fruits you will know them.” Matthew 7:15-20

He then speaks in similar words to the leaders of Israel concerning the fruits of their doings –

“Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit. <sup>34</sup> Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. <sup>35</sup> A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. <sup>36</sup> But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. <sup>37</sup> For by your words you will be justified, and by your words you will be condemned.” Matthew 12:33-37

The issue is the heart, whether the outward display is found in unjust weights and measures or in what is spoken forth with the mouth. A measure is set forth which determines the fate of the one who acts in such a way, or the nation that acts in such a way. The unjust heart is revealed in the unrighteous doing. And all who act in such ways...

<sup>16</sup> (cont) **are an abomination to the LORD your God.**

The words are actually the first clause of the verse: *ki toavat Yehovah Elohekha* – “For the abomination of Yehovah your God” are such people. In a literal fulfillment of these words from Moses, and in the same vein as those who Jesus referred to whose words reflect the state of their hearts, Micah says this concerning Israel –

“Are there yet the treasures of wickedness  
In the house of the wicked,  
And the short measure that is an abomination?  
<sup>11</sup> Shall I count pure those with the wicked scales,  
And with the bag of deceitful weights?  
<sup>12</sup> For her rich men are full of violence,  
Her inhabitants have spoken lies,  
And their tongue is deceitful in their mouth.” Micah 6:10-12

Though these verses may hardly seem Christological to you, they bear the same stamp of Messiah as does the rest of the law. Here we have verses that speak of honest weights and honest measures. Jesus then noted (thus confirming Moses’ words concerning their living in the land being dependent on their conduct) that the measure they used under the law, so it would be measured to them.

However, there is another measure that is handed out for those who are no longer under the law. It is Christ who fulfilled the law, and who not only fulfilled it, but who took the full measure of the penalty of the law upon Himself. In this, a new measure is given to those who trust in Him and what He has done. Paul explains it in Ephesians 4 –

*“But to each one of us grace was given according to the measure of Christ’s gift.<sup>8</sup> Therefore He says:  
‘When He ascended on high,  
He led captivity captive,  
And gave gifts to men.’*

*<sup>9</sup> (Now this, “He ascended”—what does it mean but that He also first descended into the lower parts of the earth? <sup>10</sup> He who descended is also the One who ascended far above all the heavens, that He might fill all things.)*

*<sup>11</sup> And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, <sup>12</sup> for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, <sup>13</sup> till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; <sup>14</sup> that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, <sup>15</sup> but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— <sup>16</sup> from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.” Ephesians 4:7-16*

What Christ offers is not a law of works in an attempt to be righteous, nor a law of works that says, “When you fail, you are unrighteous.” In the law, there are set standards – weights and measures – that must be maintained.

Rather than that, what Christ offers is a gift of righteousness. And that then provides what He measures forth in order to bring us to the measure of the stature of the fullness found in Him.

The contrast is complete. One approach says, “Do this to be righteous,” even though it is not possible to do it. The other says, “Because I have made you righteous, do this to demonstrate it.”

This is the marvel of what God has done for us in Christ. He has taken away the law that stood opposed to us, and He has given us what the law could not bring to us. Thank God for Jesus Christ through whom God has done these things.

A perfect and just weight, this is good in the Lord’s sight  
A perfect and just measure, this is good in His eyes  
Let us strive to do that which is right  
And let us fix our eyes upon the Prize

May our actions be open for all to see  
And may we deal justly with others always

A perfect measure and a perfect weight shall be  
The standards by which we fill our days

To the glory of the Lord who watches over us  
And to the glory of Him who is pleased in what is right  
May we always emulate the Lord Jesus  
In this, we will be pleasing in God's sight

### **III. Blot Out the Remembrance of Amalek (verses 17-19)**

From noting those who are an abomination before the Lord for their conduct towards others in the misuse of weights and measures, Moses next turns to those who acted unrighteously against Israel when they were in a weakened state.

In both, there is the knowledge that the Lord is aware of the wrongdoings, and that He will take corrective action. The transition between the two then is evident and made smooth because of this.

**<sup>17</sup> “Remember what Amalek did to you on the way as you were coming out of Egypt,**

Just as in Deuteronomy 24:9, and using the same construction of the sentence, Moses jumps from the singular to the plural: *zakor eth asher asah lekha amaleq ba'derek b'tsetekhem mimitsrayim* – “Remember what did to you (singular) Amalek in the way in your (plural) coming out from Egypt.” Notice the two side by side –

“Remember what the LORD your (sg) God did to Miriam in the way in your (pl) coming out from Egypt!”

“Remember what Amalek did to you (sg) in the way in your (pl) coming out from Egypt.”

One can see that Moses is referring to Israel as the Lord's people here without saying it. The Lord (Israel's God) took action against Miriam as the people were coming out of Egypt. Likewise, Amalek came against Israel (the Lord's people) as they were coming out of Egypt.

Miriam offended the Lord and was punished. Amalek has harmed Israel, and they are to be punished. Both are being used as examples for Israel to see and to learn by. Thus, what will be stated about Amalek is as much of a warning to Israel as it is a command to act by Israel.

**<sup>18</sup> how he met you on the way and attacked your rear ranks,**

Using a new word, *zinev*, the Hebrew reads “How he met you in the way and tailed in you.” The verb *zinev* means “to extend or to tail out.” Thus, the phrase means that Amalek attacked

the tail of the people, cutting them off. The words are comparable to the English when we “skin an animal.” The noun, skin, is made into a verb that describes the task of removing the skin.

What Moses says here is not recorded elsewhere, but he states it as a fact that is to be remembered. While Israel was going forth, Amalek took advantage of the weakest of them who were at the rear of the formation which he notes were...

**18 (con't) all the stragglers at your rear,**

*kal ha'nekheshalim aharekha* – “All the enfeebled behind you.” Here is a word used only once in Scripture, *khashal*. It refers to those who are weary or enfeebled. Thus, it speaks of those who just couldn't keep up. They languished behind, resting and trying to recover, and Amalek took advantage of them. This was...

**18 (con't) when you were tired and weary;**

There is an emphasis in the words: *v'atah ayeph v'yagea* – “and you, faint and weary.” Another new word is given, *yagea*. It signifies to be wearisome.

The entire congregation was in need of water (see Exodus 17) which the Lord provided, and they were worn out and depleted. In this state, Amalek was able to take full advantage of those at the rear ranks. It would be probable that this occurred before the Lord provided Israel water.

Not knowing they had been given water and were refreshed, Amalek thought they could come and defeat all of Israel. Instead, they were defeated in battle at Rephidim. What was evident from their conduct is that...

**18 (con't) and he did not fear God.**

The general term for God, *Elohim*, is used here. It neither says, “the Lord,” nor is there an article before God, as in “the God.” What this means is that Amalek had pushed away even the general understanding of God that is written upon the heart of man.

They had suppressed the knowledge of Him to the point that there was no fear of Him in any respect at all. In such a state, there could be no remedy for them. As such...

**19 Therefore it shall be, when the LORD your God has given you rest**

It reads, “And it shall be, in resting Yehovah your God to you.” In other words, Israel was on a journey, and they were weak and weary. Their journey is not yet complete, nor will it be until the land before them is subdued. But there is a time coming when the Lord will have given them rest...

**19 (con’t) from your enemies all around,**

The word “all” is stated twice – “from all your enemies all around.” In other words, all of their enemies in every direction around them will have been pushed back or defeated enough to allow them rest. There will be nothing to distress them when they are called to the action at hand, which is...

**19 (con’t) in the land which the LORD your God is giving you to possess as an inheritance,**

The land is the promise, it is to be given to Israel by the Lord, it is to be their inheritance, and it will be possessed. These are all stated as axioms by Moses. These things will come to pass. When the state promised in that land, meaning being given rest, is realized, it is then...

**19 (con’t) that you will blot out the remembrance of Amalek from under heaven.**

This is Moses’ reminder to Israel of what was stated in Exodus 17:14 after the battle at Rephidim –

“Then the LORD said to Moses, ‘Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven.’”

If you noticed, in Exodus 17, the Lord said that *He* would utterly blot out the remembrance of Amalek. However, here Moses tells them that *they* are to do so. They are to be the instrument of the Lord’s judgment upon Amalek.

It is the synergistic (working together) relationship that is so often seen in Scripture, be it in the conduct of warfare by Israel, or in the process of salvation where God does the work to procure salvation, the church does the work of carrying the message forth, and the sinner accepts what God has done.

The Lord uses His people to accomplish His purposes. As such, Israel has a responsibility to fulfill the Lord’s will. Understanding this, Moses emphatically states...

\*19 (fin) **You shall not forget.**

*lo tishkakh* – “No shall you forget.” Israel was to remember their responsibility and to perform it according to the Lord’s will and directive. This mandate was slowly and carefully carried out. Gideon faced Amalek along with the Midianites.

Saul faced them, but disobeyed the Lord in his encounter, thus causing him to lose the kingship. David faced Amalek several times during his reign as well. And the book of Esther describes the destruction of Haman who descended from Amalek also.

But Amalek is used in Scripture in typology as well. Their name is derived from the word *am*, or people, and from the word *malaq* which gives the sense of wringing off the head. They are The People who Wring Off.

In type, and as was seen in the Exodus 17 passage, they are those who are disconnected from the body and strive to disconnect the body. Thus, they represent false teachers, heretics, and other unregenerate people who are constantly attacking the weakest of the flock. They are those Paul warns of in Colossians –

“Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,<sup>19</sup> and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God.”

-Colossians 2:18, 19

The Lord promised that He would destroy Amalek, but Moses then said that Israel would do so. In type, the Lord has given us His word to stand on and to use both offensively and defensively. He has commissioned His people to be the means of destroying the doctrine of those who attempt to wring off His people from the body.

This is the reminder that Moses now emphatically gives to Israel – “You shall not forget.” And it is the admonition that we too are given. We are to remember proper doctrine, and we are to continue to fight against those who come against the enfeebled of the body.

But we cannot fulfill this calling if we do not know and rightly apply the word that has been given to us. The lesson of Amalek is brought forward by Moses to remind us again that doctrine matters.

The word is about Christ and what He has done. If we keep that in its proper place, and if we trust in the grace of God without trying to add to it or lead people away from it, we will do well.

This word is far too valuable a gift to allow it to be twisted, manipulated, or distorted by others. And we should hold it in such high value that it is placed as our highest priority to search out each day. We cannot know God without knowing Jesus Christ, and we cannot know Jesus Christ without this precious gift that speaks of Him.

And so let us be responsible stewards of the trust placed into our care. May it be so, to the glory of God.

**Closing Verse:** *“These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. <sup>14</sup> But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.” 1 Corinthians 2:13, 14*

**Next Week:** Deuteronomy 26:1-11 *It’s more important than showing up in a three-piece suit...* (The First of the Fruit) (73<sup>rd</sup> Deuteronomy sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. But He also has expectations of you as He prepares you for entrance into His Land of Promise. So, follow Him and trust Him and He will do marvelous things for you and through you.

### **You Shall Not Forget**

“If two men fight together, and the wife of one draws near  
To rescue her husband from the hand of the one attacking him  
-----if this does occur  
And puts out her hand and seizes him by the genitals  
Then you shall cut off her hand; your eye shall not pity her

“You shall not have in your bag differing weights  
A heavy and a light  
You shall not have in your house differing measures  
A large and a small; this wouldn’t be right

You shall have a perfect and just weight  
A perfect and just measure too  
That your days may be lengthened in the land  
Which the LORD your God is giving you

For all who do such things  
All who behave unrighteously



Are an abomination to the LORD your God  
Such things as this shall not be  
“Remember what Amalek did to you  
On the way as you were coming out of Egypt  
How he met you on the way and attacked your rear ranks  
All the stragglers at your rear; the ranks he stripped

When you were tired and weary on the path you trod  
And he did not fear God

Therefore it shall be, when the LORD your God  
Has given you rest from your enemies all around  
In the land which the LORD your God is giving you to possess  
As an inheritance – that wonderful bit of ground...

That you will blot out the remembrance of Amalek  
From under heaven. You shall not forget. You shall give him heck

Lord God, turn our hearts to be obedient to Your word  
Give us wisdom to be ever faithful to You  
May we carefully heed each thing we have heard  
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone  
We will follow You as we sing our songs of praise  
Hallelujah to You; to us Your path You have shown  
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...