

2022.04.03 Evening Memory, Singing, and Sermon
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Memory verse, Acts 5:4. **While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.**

ARP98 *O Sing a New Song to the LORD*
TPH118B *The Glorious Gates of Righteousness*
TPH268 *Of the Father's Love Begotten*
ARP119K *My Soul Is Fainting*
TPH174 *The Ten Commandments*
TPH299 *Joy to the World! The Lord Is Come*
ARP103B *Bless the LORD, My Soul*
TPH110A *The LORD Said to My Lord*

TPH560 *The Apostle's Creed*
ARP51A *God, Be Merciful to Me*
TPH104B *My Soul, Bless the LORD!*
TPH431 *And Can It Be That I Should Gain*
ARP14 *Within His Heart the Fool Speaks*
TPH5 *Hear My Words, O LORD*
TPH438 *I Love to Tell the Story*

Exodus 17:8–16

⁸ Now Amalek came and fought with Israel in Rephidim. ⁹ And Moses said to Joshua, “Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand.” ¹⁰ So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill. ¹¹ And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. ¹² But Moses’ hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun. ¹³ So Joshua defeated Amalek and his people with the edge of the sword.

¹⁴ 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.” ¹⁵ And Moses built an altar and called its name, The-LORD-Is-My-Banner; ¹⁶ for he said, “Because the LORD has sworn: the LORD will have war with Amalek from generation to generation.”

The Rod of God at Rephidim: God's Answers to All Our Sin Problems

Main idea: While God's rod upon Himself was His solution to the problem of our sin against Him, God's rod against our enemies is the solution to the problem of their sin against us. In both cases, it is He Whom we must trust to use whatever means He has appointed to do this.

Introduction: Taking us back: Rephidim and the rod (v1, 5 vs v8, 9)

1. What we must do: whatever God says, v8–10

- “Choose us some men” ... “Fight with Amalek” ... “I’ll stand on a hill”
- Joshua did as Moses said—God’s prophet as the Word of God

2. What we must trust in: whatever God does, v11–13

- Not like a magical fantasy rod, but a sign to Israel of how they’re winning
- Even the presentation of the sign is done in great weakness
- All that we do, through which God exerts strength, we do in weakness

3. What we must praise: God’s vengeance in our behalf, v14–15

- God wants it remembered: both written and told
- God wants it remembered especially that He is ours: our “people,” our “skill,” our “instruction”—but especially that we are His...
- God takes personally what is done to His people: “a hand against Yahweh’s throne” (cf. 1Sam 15, Esther 3ff, Matt 25, Ac 9:4)... which actually frees us to love our enemies (cf. Rom 12:19–20).

Conclusion: But our hand was against Yahweh’s throne, and He used His rod on Himself!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Exodus 17 beginning in verse 8 and going through verse 16, these are God's words.

Now Amalek came and fought with Israel in Refidim. And Moses said to Joshua, choose us, some men, and go out. Fight with Amalek. Tomorrow I will stand on top of the hill. With the rod of God in my hand.

So Joshua did as Moses said to him, and fought with Amalek, and Moses, Aaron and Hur went up to the top. Of the hill. And so it was when Moses. Held up his hand. That Israel prevailed. And when he let down his hand, Amalek prevailed.

But Moses hands became heavy. So they took a stone and put it under him, and he sat on it. And Aaron and her supported his hands. One on one side and the other on the other side. And his hands were steady. Until the going down of the sun.

So Joshua defeated Amalek and his people with the edge. Of the sword. And Yahweh 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.

And Moses built an altar. And called its name Yahweh as my banner. For he said. Because you always have sworn Yahweh will have war with Amalek. From generation. Two generation.

So far the reading of gods. And an errant worked.

It's one of those events in God's Providence that you might, if you're an Israelite, wonder why God? Lets it happen. It's one of those events and God's violence, especially if you're Moses and you're now in the backyard, as it were of God, remember.

Last week it was at Horam where the Lord had displayed himself to Moses and the elders on the rock and the rock was struck whole of the mountain of God. Where they will come after the incident with Jethro in verse 9. Or sorry in chapter 19 when they come to Sinai, which is another name for horibe. Why would God let Amalek attack now?

And one of the reasons is that both in the history of what happened to the Israelites and then in the Holy Spirit, recording of that history which is before us this afternoon is that this is actually closely connected with what happened with Israel at Massah and Meribah.

We have it tide back in verse 8 now Amalek came and fought with Israel in Refidim and that reminds us of verse one. That they camped in Refah Dean and then we have it, especially in the use of the rod of God. Verse nine I will stand on top of the hill with the rod of God in my hand and it was the rod which God had told Moses. To take in verse five when he said take in your hand your rod. With which he struck the river and go. And then in verse six you shall strike the rock.

And so the the place refidim And the rod. Of God ties this passage to that one because you see, sin is the problem in both passages.

For Israel and in last week passage, Israel's own sin was the problem. They. Deserved what had. Come upon Egypt, as we all do, for our. Sin, they deserved the wrath of God.

And the rod. Of God was against his enemy. And yet God placed himself. Under that wrath, as the apostle says, in 2nd Corinthians 5 God made him who knew no sin to be sin at the cross, so that we might become the righteousness of God in him.

Well in the portion before us this afternoon. The problem isn't so much. Israel sin against Allah or sin against God, although they definitely deserve whatever malikites might do to them. But the problem, the immediate problem is Amalek sin against Israel. And God, Rod ultimately is the solution, and the answer for that too.

God gives them victory, but he doesn't just give them temporary victory. He swears well. Actually, we'll we'll get to that. He will have. He wants it written as a memorial that he will utterly blot out the remembrance of Amalek.

You see, God's vengeance is full and it's forever. That's one of the reasons why we must leave vengeance to him, because it belongs to him 'cause you and I can't take. Vengeance well enough. Even if we could have purely righteous hearts, as we took vengeance, which we can't, we can't give people the intensity of what they deserve, and we can't give them. The duration of What They deserve. Only God can do that. Vengeance belongs to him and it's a wonderful reality that spares us from bitterness. But more on that later.

And so the things that we that we see in this passage as God is teaching. This lesson is about his rod as the answer to all of our sin problems, not just the sin that we commit against him as the rod is exercised upon Christ, but the sin that others commit against us as the rod is exercised upon our enemies. And yes, our brothers. Also sin against us. And are as enemies sometimes and yet even then the rod was against Christ, and that was not a smaller but a greater punishing. Of that enmity.

So three things we take away from this passage. First, what we must do, and that is whatever God says. Second, what we must trust in, and that is whatever God does, and 3rd what we must praise, and among other things, in this particular passage, God vengeance on our behalf first.

Then what we must do, and that is whatever God says, Moses instruction. To Joshua almost could sound like a joke. Choose us some men and go. Out and fight with Amalek now. Uh, hopefully Joshua is choosing the men who are best equipped, but that's just the point. There are not men who are very well equipped for fighting war.

The Malachites are good at war. They do it all the time. There are malachites, that's just what they're like. And you know, not just Amalek. But then, Agag later and Haman after him. Uh, if you're in amalekite, you're all. You're a war person, but not the Hebrews, at least not to this point.

So you just do whatever God says and we have that even just in the relation of verse nine and verse 10. So Joshua did as Moses said to him, and fought with Amalek. God tells us to do things that seem like they won't work on a regular basis. Including the worship of God for our own sanctification and for his praise. Our sinful worshipping is going to somehow bring God, honor and praise and glory well, of course, because we come through Christ and so forth, and so that brings us to the second.

Point we do whatever God says, even if it seems to us or feels to us like it's going to be a failing effort. Because we're trusting not in our doing what God says, but in what God is going to do. And that's probably the great encouragement for Joshua at the end of verse 9. Tomorrow I will stand on top of a hill with the rod of God in my hand.

Pressure off. What does Joshua learn in the second half of verse nine? It is God who is going to destroy Amalek. He might use Joshua and he might use Joshua's wisdom and whatever men he would pick, and he might use the bravery of Joshua and his men and he might use. Whatever skill they have in using whatever weapons they have. But at the end of the. Day it will be God who does it.

His rod will be over it like his rod was even over the Red Sea. If God says retreats through the sea, you retreat through the sea and God kills the Egyptians. If God says fight you, fight and. God kills the amalekite. God is the one who does it and that helps us with what the point is about.

When the rod is up it that they win and when the rod is down they don't because the rod was being used by God as a sign to show them that he was the one who was giving them victory over the malachites and not. Not only would that encourage them when they saw the rod, but it would actually stir up their faith towards God that he is the one who is doing it and so you don't have something you know out of whatever fantasy magic literature there is, where you know it's the special rod with a spell. On it and. It's the you know. If it's up there, no. Don't allow such wicked superstitions into. How you read the Bible?

The rod of God showed that God is the one who's doing it and that we trust in God. But even the presentation of the sign was done in great. Weakness, wasn't it? Moses wasn't making Israel win by holding it up. And really, Moses and Aaron and Hur weren't making Israel win by holding Moses. His arms up. The whole thing just smacks of weakness. God is the one who is defeating Amalek down there, and even Moses can't hold up the rod except by the help that God sends him in Aaron and Hur.

This is something that has great application to us in our homes and our congregations. Is that part? Of recognizing that God is the one who has to do the work in us and doing things the way that God has said he will do them means being willing to admit weakness and accept the help. Of those whom God has appointed alongside us.

And so we do things like not forsake the assembling of ourselves together. Because God uses one another to stir us up to love and good works. God is the one who has given us our brothers and our sisters, the assembly, the worship of God. Week by week, on his holy day, his holy day itself, the worship of God and the household. When we rise. Up and when when we lay down and when. We rise up at the end and beginning. Of every day in the home.

Everything that we do we do in weakness, but we do it because the God who appointed it exercises his strength in it so we don't trust what we do. We trust what God is going to do.

What we must do whatever God says, what we must trust in whatever God does, and in the last place what we must praise God. Vengeance on our behalf.

You know God isn't like evangelicals who are embarrassed about his wrath against unrighteousness. Uh, he wants. His wrath, written down in a book. He always said to Moses, write this for a. Memorial in the book and. The first person who heard. Exodus 17 verses 8 through 16 pithes with Joshua 'cause as soon as Moses wrote it down, he was told and preach it to Joshua recounted to Joshua. God wants it remembered that he has wrath against his enemies and ours. He wants it written. And he wants it told.

He wants it remembered especially. That he is ours. He is our people. He is our skill. He is our instruction. This is that altar that Moses builds and he calls its name. Yahweh is my banner.

A banner was a military thing. It would identify which group you were in when you saw the banner that was that belonged to whatever part of the. Army that you were in. You had to rally to that place and it often had to do with a particular skill or a particular assignment. Whether it was the Java javelin or the cavalry or whatever. Sure, and you might have different versions even of your groups banner that would have or give instruction or a way that it was held would give instruction.

But the Lord, the Lord. Is the one with him. We identify the Lord is all of our. Help and the Lord is the one who tells us what to do, so Yahweh is. My banners wonderful. A wonderful name for this altar, Yahweh Nissi, but he just says he doesn't only want us to remember that we that he belongs to us and that he is our help and our identity and our instruction, but he wants us to remember that we are his.

For he said, because and then there's a translation question here. It is literally a hand upon or a hand against the throne of Yahweh. That's what it says. There it's not. I don't think reading it, a swearing ceremony in which it's you always hand. He's saying when Amalek lifted his hand against my people, he was lifting his hand against my throne. It was the. Lord, taking personally what was done to his people and that is why he would block out Amalek name forever.

That's why in first Samuel 15, when he gives salt, the command. He reminds Saul of what Amalek did, ambushed them when they came. Out of the land of Egypt, and he says you make sure you exterminate all those malachites completely. And whom did? Saul leave alive. King agag. There were sons of Agag somewhere because we find out. The who's the? Big bad guy in the book of Esther. Hey Mendy aggregate, he was an amalekite.

And God remembered and remembered, and remembered. And the Lord does. So for you too, dear Chris. Jesus takes personally everything that is done to his people in his church, Even so much as not giving a cup of cold water Even so much as not remembering to visit you or help you when you are sick or when you are hungry, and especially when you were attacked.

This was one of Paul's first. Lessons, wasn't it? Or the apostle Paul, who was then Saul. And he heard Saul, Saul, why are you persecuting? And it wasn't them. Who is why are you persecuting me? Jesus takes it personally and he takes vengeance on our behalf.

We are his. And that is what frees us to be able to love our enemies. The group, not because it's not a big deal, because it's a infinitely big deal, and because Jesus has infinite wrath on our behalf.

Now remember where we started? The rod of God had already been used. At Rafa Dean. If sin against God is a hand against his throne, what does that mean for us? It means that before he identified himself with us and saved us and started taking personally everything that was done to us. We had to be forgiven because our hand was against the throne. Of Yahweh.

And praise God. He has used his rod on all of his enemies, even on us. But we were covered in Christ and joined to him. When he used his rod on US and Christ. Absorbed the wrath. And all the wrath is gone. That's what that wonderful propitiation word mean. Amen.