

Exodus 17:8–16

“Remembering the Rod of God at Rephidim: God’s Answers to All Our Sin Problems”

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***What are we to take away from the first battle with Amalek? Pastor leads his family in today’s “Hopewell @Home” passage. Exodus 17:8–16 prepares us for the evening sermon on the coming Lord’s Day. In these nine verses of Holy Scripture, the Holy Spirit teaches us that 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.***

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### Friday, April 1, 2022 ▫ Read Exodus 17:8–16

*Questions from the Scripture text: Who came in v8? What did they do? Where? To whom did Moses speak in v9? What did he tell him to choose? To do what? What would Moses do? Where? With what? What did Joshua do in v10? Who went where? What did Moses do in v11? And what happened? But when he didn’t, what happened? What problem arises in v12? What do they first do to help? Then what do Aaron and Hur do? With what result on the hill? And what result in the plain (v13)? Who speaks to whom in v14? What does he tell him to write where? In whose hearing is Moses to recount it? What will Yahweh do? What did Moses build in v18? What did he call its name? To what was he responding by building this altar (v16)?*

For the second time in this chapter, Israel is in great danger at Rephidim.

The first danger had been not so much the lack of water as it was the presence of their sin. God’s rod had been used to strike not them but Himself in their place.

The second danger is also a danger of sin—this time, the sin not of Israel but of Amalek. The Amalekites raise “a hand against Yahweh’s throne” (v16, a phrase the NKJV mistranslates as a swearing ceremony). But this time, God’s rod is not against Himself, but against His enemies. He takes as a personal attack against Himself all attacks upon His people.

God’s mercy was the hope of His people in the incident with the water at Rephidim.

God’s righteous vengeance is the hope of His people in the incident with Amalek at Rephidim.

Israel is no more equipped as they turn and face Amalek than they had been when they ran from the Egyptians at Pi Hahiroth. That’s the point of v11–12. The raising of the hands is not prayer so much as a signal and reminder that it is Yahweh Who gives victory, not they themselves.

Still, the Lord was pleased to give this victory through the fighting of Joshua and his men, the hand-raising of Moses, and the support of Aaron and Hur. Everywhere, there is weakness. But Yahweh is the banner of His people (v15). His strength is made perfect in weakness.

And He wants them to know it. The Lord doesn’t need reminders (v14), but He orders the keeping of a book of memorial so that they will remember His deliverance, remember His strength, remember that He used their weakness, and remember that this all happened in the same place where they had been shown mercy despite their rebellion against Him!

**How has God exercised His strength to save you? How has He shown you mercy? How does He remind you?**

*Sample prayer: Lord, we have acted as Your enemies, but You have struck Yourself instead of striking us. We see from Your dealing with Amalek not only what we rightly deserved, but that all attacks upon Your people are received and responded to as attacks upon Yourself. Forgive us for the ingratitude of forgetting that we have been shown mercy and the mistrust of feeling like we must take our own vengeance. Make us to thank You and trust You, we ask in Jesus’s Name, AMEN!*

**Suggested songs: ARP5 “Listen to My Words, O LORD” or TPH5 “Hear My Words, O LORD”**

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**(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 versus 8 through 16. These are God’s words now. Amalek came and fought with Israel in Rafidine. 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 Emilych and Moses Aaron and her 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, The other on the other side. And this hands were steady until the going down of the sun.

So, Joshua defeated Amalek and his people with the edge of the sword. And you always said to Moses, right? This for a memorial in the book and recount it in the hearing of Joshua, I will utterly blot out the remembrance of Amalek from under heaven and Moses built an altar and called its name.

Yahweh is my banner for he said, because yahweh has sworn the hallway will have war with amalek from generation to generation So far. The reading of God's inspired and inerrant word.

So verse 8 ties us to versus one through seven because they take place at the same place and you can see in verse 1 that Israel had camped in Rapidem and that they're still at refine when amalek comes and fights with Israel. In verse 8 and verse 9, at the end, ties us back to versus 1 through 7 when he says, and I will take the rod of God in my hand, God had given Moses remember.

He always had given Moses and verse 5. The instruction Take in your hand, the rod with which you struck the river and go and of course you had struck the rock. And so we see the connection between the two. And in each section, Israel has a sin problem. And the first section, the sin is their own sin, grumbling and complaining against God, and God hates sin, and he will punish it.

And he strikes the rock upon which he himself makes a display of himself standing that I will stand up on the rock and you shall strike the rock and we find in first Corinthians 10 that the rock was Christ. And perhaps the image, the presentation display of himself that God makes is a very specifically a display of Christ.

But we see what rebellion against God and his throne deserves, and that is in marvelous thing for us, because we sinned. So continuously against our Lord and every time we sin against him, we raise our hand against his throne and we deserve that the rod of God, the Great King when we When we heard in Psalm 45 last night, GERD your thought of sword upon your thigh to the Great King in Psalm 45 and we sing sometimes.

Don't gird online, my mighty sword. While the sword, the rod of God the almighty King must fall upon the rebellion against him and the marvelous thing, and last week's passage in verses 1 through 7, is that it fell on God himself. Well, what if your sin problem in your particular circumstance isn't to sin that you're committing against God, and others, but that someone is can is committing against you.

What then? Well God is not only a merciful Savior in striking himself in our place so that he might take us to himself in grace. He's also a merciful and powerful and just avenger and that's what we see here. It is. God, who avengers or defends and avenges Israel upon Amalek when Amalek attacks Israel, Moses says to Joshua choose us.

Some men and go out fight with amalek. Now Israel is not had a whole lot of military training. At this point there's still the untrained largely unequipped although perhaps they have among what they collected on the way out of the of Egypt and perhaps even from fallen Egyptians, as they washed up on the shore, Perhaps they've collected a number of weapons are not fools.

Like many of the people and stories and film and stuff. And fail together the weapons. So they have some swords, we know because they fight amalek defeat Amalek with the edge of the sword in verse 13. So God uses means, but it's God who is using the means and that's the point of Moses up on the hill holding up the rod.

It is the rod of God that is in his hand. It's not some kind of magic talisman. It is God's display to his people that so long as it is, God, who extends his rod, they will win and should God not be in enabling empowering strengthening them, then they will utterly lose And this is one of the things that we need to remember and everything that we do is even as we worship Him right now.

If God uses his word, as we honor him in reading his word and submitting to it and recognizing that these are the words of God and hearing Him, which he has appointed as an act of worship. But we also know that he's appointed it as a means by which our minds are renewed, so that we will not be conformed to the world, but we will be transformed in order to be conformed to Christ.

But that doesn't happen just by your paying attention. Well, enough, or my reading and explaining it. Well enough, either intellectually or with sincerity of heart, it happens by God using the, the means that he is appointed. And that's what he's making display of to his people by whenever the raw is up on the hill.

And they can see that they are winning. And just to underline, how very dependent? We are on him. Moses can't even. Hold the rod up by himself. It takes three men to hold up his arms with the rod in his hands. So that so that the people people can see and that they will defeat, They will defeat Amalek.

So, God is the one who defends his people. God is the one who uses. The means he is appointed and all our hope must be not in the use of the means. But in the God, who has given the means and the God who blesses them to make them effective as he personally and actively works through them.

And the Lord wants them to remember this. Not just that he is their defender but that he is also there. Avenger Now, one translation change. We need to make verse 16. It says, for a hand upon the throne of Yahweh verse 16. The New King James takes it as a swearing ceremony.

What it's probably is as a hand against the throne of Yahweh, the reminder that God takes personally against him. Whatever is done to his people. This is a great comfort for us because We are called by the Lord to love, not our lives, even unto death, but to overcome by the blood of the Lamb

and the Word of his testimony.

Which means that overcoming sometimes means dying and yet vengeance is the Lord's. He will repay. So he wants us to remember that, as Jesus said, whatever people do to those who belong to his little ones, belonged to him to the little ones, who belonged to him, whatever people do to the little ones who belong to him, he receives it as personally done to him, and he will avenge.

And so, he says, because a hand was against you. The throne of Yahweh Yahwe will have war with Amalek from generation to generation. So when Moses builds an altar and calls its name, he always has my banner. He's saying, the Lord is my defender. The Lord is my director a banner in war, at that time was also a signal to tell you what to do.

And the Lord is my hope when things were going badly or when you needed to know, where you could go to regroup for strength, they would raise the banner and they would come to the banner and gather unto it. So, the Lord is our hope, the Lord is our commander.

The Lord is the one who will defend us and avenge us. He takes care, not just, not only of the sin problem of the sin that we have committed against him. He takes care of this end problem of all the sin that anyone commits against you. And so you need not live life with a vengeful or bitter or fearful or anxious spirit.

If you belong to the Lord, he is your banner, a man. Let's pray Our Father in heaven. We thank you for this portion of your word. We thank you for taking upon yourself. What? Our sin deserved and deserves and we pray that you would help us to trust in you that you are using for good, all that any intend for evil against us and we pray that you would help us to trust you and not ourselves.

When we do the things that you have commanded that we wouldn't hope in our doing of them, but that we would hope in you yourself and your using of those things that you instruct and command Lord, help us to live this way through faith in Jesus Christ in whom we have seen.

So clearly that you have struck yourself in our place and in him, we have seen. So, clearly that you are the one who must do everything, not just for us, but even in us for we ask it in his name, amen.