

Israel Defeats Amalek

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Preacher: Chad Bennett

[0 : 0 0] Please open your Bibles to Exodus chapter 17. We're continuing today our series in the book of Exodus.

Last week we looked at the first half of chapter 17. Today we'll be finishing the chapter verses 8 through 16. So if you look there with me, Exodus 17, and we'll begin reading together verse 8.

Then Amalek came and fought with Israel at Rephidim. So Moses said to Joshua, choose for us men and go out and fight with Amalek.

Tomorrow I will stand on the top of the hill with the staff of God in my hand. So Joshua did as Moses told him and fought with Amalek while Moses, Aaron, and Hur went up to the top of the hill.

Whenever Moses held up his hand, Israel prevailed. And whenever he lowered his hand, Amalek prevailed. But Moses' hands grew weary.

[1 : 1 9] So they took a stone and put it under him. And he sat on it while Aaron and Hur held up his hands. One on one side and the other on the other side. So his hands were steady until the going down of the sun.

And Joshua overwhelmed Amalek. And his people were with the sword. Then the Lord said to Moses, write this as a memorial in a book. And recite it in the ears of Joshua.

That I will utterly blot out the memory of Amalek from under heaven. And Moses built an altar and called the name of it, That the Lord is my banner. Saying, a hand upon the throne of the Lord.

The Lord will have war with Amalek from generation to generation. Let's pray together. Amen. Oh Lord, we thank you for your word.

And we pray now that you would open your word by your spirit. That you would help us to see the gospel in this. That you would, by your spirit, apply it to our hearts.

[2 : 2 1] Lord, even that we would see the gospel clearly presented here. And that you would be glorified in the preaching of your word. Amen. Now last time we saw, again, the people of Israel grumbling.

This time about a lack of water. Second time about a lack of water. They've grumbled before about lack of food. And their grumbling really was an internal threat to Israel.

Inside of Israel, they're a threat to them. God's people. Are they going to make it into the promised land? What is God going to do with them? Well, today we see not a lack of faith and rebellion like we did last week.

But we see an external threat with the Amalekites. And we see in verse 8 that they come against the Israelites at Rephidion. Remember, we just looked at Rephidion last week.

That was where they did not have water. And where they struck the rock to have really a river come forth from the water that they could drink. So they attacked them at Rephidion.

[3 : 25] And we see as well that they, elsewhere in God's word, we'll look at this later. But they began by attacking their rear. Where there were some people who were tired. Remember, there were probably 2 million people traveling.

And so even though we just read this account of them being at Rephidim. And not having water. People complaining. And Moses going forward and getting some. Well, apparently there are still some who are making their way there.

Or just arriving to Rephidim. And it would probably be those who were most vulnerable. Perhaps those who were the tireddest. Maybe those who weren't in shape.

Probably the weakest in terms of ability to fight. And that's where they began. They attacked there. And this is really the first battle of a new people, Israel.

The first time they've come up against any enemy after they have left Egypt. And so I want us to look first at Moses' role. What did Moses do? Because this is kind of a strange story we have here.

[4 : 21] Also, I really, maybe you caught this already. But we've seen that there at the end it talks about God's going to wipe them off the face of the earth. But how do we as Christians respond to that?

What is God doing here? How do we understand that? So we're going to look at some of the Amalekites and the Israelites and their relationship as well. But first, Moses' role. Moses said to Joshua, he will go out tomorrow.

I think, why tomorrow? Why does he say go out tomorrow? I think when we take his statement here and we combine it with the idea of the staff of the Lord, we probably get some idea of what's going on.

So the tomorrow was a pattern. If you've been with us for the study in Egypt, we see a pattern of tomorrow in terms of God's judgment of Egypt.

So here are some examples. This is the fourth plague, the plague of the flies. This is Exodus 8, 23 and verse 29. He says, thus I will put a division between my people and your people, speaking to Pharaoh.

[5 : 27] Tomorrow this sign shall happen. Then Moses said, behold, I'm going out from you. This is skipping a little bit. And I will plead with the Lord that the swarm of flies may depart from Pharaoh, from his servants and from his people tomorrow.

So we see two instances there with the plague of the flies. First, God gives an exact time. Tomorrow I'm going to send these flies upon you so that they'll know it's from God.

But even after they come and Pharaoh pleads with Moses to take the flies away, Moses said, I'll go to God and I'll pray that they'll be removed tomorrow. So it shows, number one, God's exact timing of this.

But also we see God's judgment in that. There's another day that they have to endure the flies. One more example from another plague. This is chapter 9, verse 5. The Lord set a time saying, tomorrow the Lord will do this thing in the land.

And so two aspects with tomorrow. There's an absolute time. So we know that it's God who's working this. This wasn't accidental. It wasn't a coincidence that Moses is standing up there and they're winning the battle.

[6 : 33] But his staff or his hand goes down and they begin losing the battle. That's God. God's doing that. I want you to know that. And so tomorrow I'm going to stand up there and we're going to see a change in the battle.

But also that God's judging them. Now, I've mentioned the staff a few times already. Verse 9 tells us that the staff was in his hand. And over and over again it says, for example, verse 11.

And whenever Moses held up his hand, Israel prevailed. And whenever he lowered his hand, Amalek prevailed. Verse 12 mentions hands. In the Hebrew it's not that clear. But the idea that there's one on each side holding him up may mean that he was using two hands to try to hold the staff up.

It may simply be that they each grabbed one arm. And so it may be still just one hand. But either way, the importance of this is not Moses' hands. The importance of this is the staff of God.

He's holding that staff. And remember, this is the same staff that he used throughout all the plagues in Egypt. The one that he threw down originally that turned into a snake.

[7 : 36] This is the same one with which he parted the Red Sea. And the one that struck the rock. And so what is the importance of the staff?

Well, one thing is over and over again it brought judgment on Egypt. Even the idea of striking the rock we looked at last week. We may look at that and say, well, that's God's provision.

Struck the rock, God's taking care of them. But remember, we saw in God's word that it says that rock was Christ. And the striking of the rock that it would provide for God's people, really a physical salvation, was symbolic of God's wrath being poured out on his son.

That God would strike Christ and judge him that his people might be saved. And so, again, I think the staff is symbolic primarily of judgment. And so, what's meant by Moses' role here on top of the hill?

I think the most important aspect of Moses' appearance up there is judgment. God is judging the Amalekites. When the staff of judgment is lifted up, the Israelites prevail.

[8 : 47] And when God's judgment is lowered, the staff is lowered, the Amalekites prevail. And so, what's determining the battle isn't foremost the men with swords. The Israelites who are fighting, even the Amalekites, and their ability to fight.

But is God judging the people or not? Is God intervening, prevailing for his people? And then we see in verse 12 that because his hands were steady, because he was able to sit down and Hur and Aaron helped to hold his arm up, but because his hands were steady, Joshua overwhelmed Amalek and his people.

In verse 13. And so, the purpose, the reason why this would come about is because the staff was lifted up. It's God's working. And we're going to see as we go throughout the history of Israel, this happens many times.

God makes it clear that he's prevailing. He's causing them to win the battle. They're not doing that in their own strength. Now, often I think this passage is preached with the idea of intercessory prayer, that Moses is interceding on behalf of the people.

I think that's there. I think foremost is that God's judging the Amalekites, but we have to understand that Moses is appealing to God. He's asking God to bring judgment upon the Amalekites and to deliver the Israelites, God's people.

[10 : 11] It's also interesting that he needed help from Aaron and Hur, especially if we consider this as intercessory prayer. He's praying on behalf of others, but he can't do it on his own. He needs others of God's people to join him in prayer, in interceding that there could be victory.

Even verse 16, it says, saying a hand upon the throne. Okay, that phrasing, and if you're using a different translation than me, I'm using the NSV, but if you're using a different translation, it could be rendered far differently.

But it's a very vague Hebrew phrase. And again, the ESV translated a hand upon the throne. But it could well have several other meanings.

One would be that the Amalekites have placed their hand upon God's throne. So they're snatching at God. But for this, it may mean that Moses in prayer is stretching his hand out to God for help.

It's not really clear which meaning it means, but when we think about the hand references in the holding up the staff to God, and it says a hand upon the throne, it may be speaking of Moses' intercessory prayer here.

[11 : 22] And then verse 14, we see that God commands them to write this down, to keep a record of it. But some people think that this could be the beginning of the book of Exodus, that he begins writing it here.

This is the first command we see from God for him to write down anything. So he writes down what's happened. This may later be Moses' fans upon it and includes what all happened in Egypt to make the book of Exodus.

But God commands that they write it down. So verse 14, write this as a memorial in a book and recited in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven.

Well, he used to write it down in particular that he's going to blot out the Amalekites. This isn't the kind of thing you're hearing from the health, wealth, and prosperity preachers, are you? How can a good God demand this?

Well, we're going to look at this in just a moment. But first, he says, write it down and recite it in the ears of Joshua. Why Joshua? Well, we've just seen that Joshua is the one that led the army out against the Amalekites.

[12 : 36] So Joshua is to hear this and remember these words from God. I think ultimately, though it's not clear yet in our story, we know that it's going to be Joshua who's going to have the responsibility of doing this.

It's Joshua that leads God's people into the Promised Land. He will continue to fight against the Amalekites. And so these words are to be a reminder for Joshua. Even though there'll be a plague to you, even though they'll continue to bother you, God's going to win the battle for you.

And so I think that helps us understand Moses' role. Let's look at, why does God say this? The relationship between the Amalekites and Israel. Why would God utterly blot them out?

Well, Moses in his final sermon to God's people in Deuteronomy 25, verses 17 through 19 says this. Remember what Amalek did to you on the way as you came out of Egypt, how he attacked you on the way when you were faint and weary and cut off your tail those who were lagging behind you and did not fear God.

Therefore, when the Lord your God has given you rest from all your enemies around you in the land that the Lord your God is giving you for an inheritance to possess, you shall blot out the memory of Amalek from under heaven.

[13 : 56] You shall not forget. So Moses was to write it down and then repeat it in the hearing of Joshua and God's people. And perhaps this is Moses doing that now in his final sermon in Deuteronomy 25.

But there is some reason that's given here. Remember, we see again that remember what they did when you left Egypt, that they attacked you on the way. And in particular, they attacked you when you were faint and weary and cut off your tail those who were lagging behind you.

Now that's what I mentioned earlier. This is the context from which we know that. But remember what they did, how they attacked the weakest among you, those who were the most tired, to kill them.

But is that why God blots them out? Is it just a revenge against them? What says, and he did not fear God.

Amalek and his descendants, they did not fear God. And so why are they attacking the Israelites? They have no fear of God. How does the fear of God play a role in this?

[14 : 57] Well, I think, remember what God has done in Egypt. When the Israelites enter the promised land, a lot of the nations there are afraid.

They're afraid of the Israelites because they know what God did and that they could defeat Egypt with a small number that they had. In fact, without lifting a hand in battle, that God won it for them, strikes fear in the other nations.

Fear of the Israelites, but foremost, a fear of God. You don't want to mess with them because God's got their back. Right? We're not going to mess with them, but Amalek has no fear of God.

Maybe he doesn't believe the account or doesn't believe that God was behind it. And so ultimately, their opposition is not to the Israelites, but to God.

An attack on God's people is an attack on God, but beyond that, they have no fear of God. And so their opposition is to God. Exodus 17 and 16, I've said there are different ways of translating that phrase.

[16 : 00] The NIV translates it this way. Because hands were lifted up against the throne of the Lord, the Lord will be at war against the Amalekites from generation to generation.

And so that idea of the hand lifted up, again, it can be rendered that the Amalekites raised their hand, their fist against God. They fought against the throne of God and therefore God's going to be the one who wins this battle, who wipes them out.

Later in God's word, 1 Samuel 15, 2 through 3, we read, Thus says the Lord of hosts, and again, host means army, the Lord of angel armies.

I have noted what Amalek did to Israel in opposing them on the way when they came up out of Egypt. Now go and strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey.

Now in the same passage, there's another group of people. This is again, 1 Samuel 15. So skipping verse 4, moving to verse 5 and 6, it speaks to the Kenites and how they're treated differently.

[17 : 08] And Saul came to the city of Amalek and lay in wait in the valley. Then Saul said to the Kenites, Go, depart, go down from among that Amalekites, lest I destroy you with them.

For you showed kindness to all the people of Israel when they came out of Egypt. So the Kenites departed from among the Amalekites. So here's the people who are treated differently.

And what's the difference? We could say, well, kindness to the Israelites versus opposition to the Israelites. And I'm going to tie that back in in a second, but first, there's a story that goes back further.

The Amalekites. Jacob and Esau. You remember the count of Jacob and Esau. Twins, together in the womb. God chose Jacob and not Esau, even though Esau was born marginally, earlier than Jacob.

And so, later we read in Romans, God says, Jacob I love, but Esau I hate it. There's a distinction made. They're both sinners, but God chooses to save Jacob and make him really the chosen line from which the Messiah would come.

[18 : 26] So that's going back pretty far. I haven't yet tied it back, but Amalek was the grandson of Esau. And so this division's made between the line of God's people and those who are not God's people.

He's coming from the line of Esau. Now, to go even further back, I think this goes all the way back to the fall of Adam and Eve. Now, I know we're tracking back a long ways.

Hopefully I can tie this all in together and it will make sense. But, in the fall, there's a curse that's placed upon the man and the woman and the serpent. And in Genesis 3.15, we read, I will put enmity between you, that's the serpent, and the woman, and between your offspring and her offspring.

Now, I'm convinced that the book of Genesis then traces the two seeds. The seed of the woman and the seed of the serpent, or Satan. And so God has his chosen people and then there's the people who belong to Satan.

And even by the time we get to the flood, we see there's an intermingling. God's people are not clearly so that what's left is Noah and his family who are still worshipping God.

[19 : 41] Satan seems to be winning. His seed seems to be growing. And so, God wipes out the earth by flood. And he starts again with Noah. And again, we see these two lines.

But tracing that down, we see that same kind of division with Jacob and Esau. And so, Amalek is coming from these people who do not fear God. It wasn't a one-time decision. It wasn't just that he decided, I don't fear God so I'm going to attack the Amalekites.

There's been no fear of God and his family for generations. And now, that's being demonstrated by his attack upon God's people. And ultimately, that's not just attack on God's people, is it?

Because from that line would come the Messiah. If the Amalekites are successful and they wipe off Israel from the face of the earth, humanly speaking, there's no coming of a Messiah.

And so, they're not just attacking the Israelites. They're attacking the seed that ultimately will produce the Messiah. It's an attack on God.

[20 : 43] Now, I could go even further and say, we also are aware of the Abrahamic covenant. Remember in the Abrahamic covenant, God said that he would bless those who bless his descendants, Abraham's descendants, and those who curse Abraham's descendants, he would curse.

And so, we have an outworking here of the covenant. And again, the covenant is part of a distinction between those who are God's covenant people and those who are opposing God. And so, I want to be clear in that, that this isn't just a one-time occurrence.

God isn't just saying, because they hurt you, I'm going to hurt them. God's saying, there will be judgment upon those who oppose him. And there's been generations of that in this family, and now it's being demonstrated clearly in their attack.

And verse 16 even tells us, it says, the Lord will have war with Amalek from generation to generation. So, we have an idea that this is going to be ongoing. This wiping the map isn't going to happen immediately.

One reason for that, I think, is because of the two seeds we're talking about. This has continued down throughout all history. There's still war, ongoing, even if it's spiritual battle between those who are the people of God and those, really, who are serving Satan.

[22 : 07] One year later, Numbers 1445, then the Amalekites and the Canaanites who lived in that hill country came down and defeated them and pursued them even to Hormah.

And so, the Amalekites, even a year later, they're going to attack them again. They're going to get a crew together. They're going to get some people to help them, allies, and then attack. And then, Israel's initial failure to enter the Promised Land is partly due to the Amalekites.

You know the story of the spies who go into the land, they scope it out. This is the report of the spies in Numbers 13, 28, and 29. However, the people who dwell in the land are strong and the cities are fortified and very large.

And besides, we saw the descendants of Anak there. The Amalekites dwell in the land of the Negev. And so, those spies who are afraid are afraid partly because the Amalekites are in the land.

And you know we don't get along with the Amalekites. And they have their cities there and they're fortified. We could never take them. Now, what's the problem with that kind of thinking? What has God promised to them?

[23 : 17] God's going to wipe them out. It doesn't matter how strong their city is. It doesn't matter how great the fortress is or even what people dwell in there. God said He's going to do it. And so, we know that that generation never makes them to the promised land.

That was kind of the defining moment there. They didn't believe God and His promise. They didn't trust God and His promise. So, we've looked back and now we're kind of looking ahead that this promise is that God's going to win the victory for them.

Are you trusting that promise? Do you believe what God has said or not? Again, Numbers 14. So, this is the next chapter after what we just saw with the spies.

Verses 42 and 43. It says, Do not go up for the Lord is not among you, lest you be struck down before your enemies.

For there the Amalekites and the Canaanites are facing you and you shall fall by the sword. Because you have turned back from following the Lord, the Lord will not be with you. And so, afterwards, they consider, well, let's go against them.

[24 : 21] They're going to attack them in a valley where they're at and they decide to attack them and God says, Don't do it. Why? Because you didn't trust me to win the battle. You think you're going to do this on your own now and I'm not with you.

And without God being with them, they're going to lose. So, what if they had remembered God's judgment on the Amalekites? What if they had trusted God and His promised?

What if they had remembered the past victory they'd had there or even the victory against the Egyptians? And all throughout Israel's history, the Amalekites were going to continue to harass the Israelites even after they've entered the promised land.

Judges 6, 3-4. For whenever the Israelites planted crops, the Amalekites and the people of the east would come up against them. They would encamp against them and devour the produce of the land as far as Gaza and leave no sustenance in Israel and no sheep or ox or donkey.

You talk about frustrating. You plant your crops, you wait months, finally you're ready to harvest and an army comes and eats or steals all your crops to feed their people all the work and labor you've done.

[25 : 31] They steal it and at the same time they take your sheep, oxen, and donkeys. In Judges 6 and 7, Gideon would fight against the Amalekites.

All the way in 1 Samuel 5, Saul would fight against them and then in 1 Samuel 30, they sack Ziklag and take all the women, this is the Amalekites, sack a city of the Israelites, Ziklag, and take all the women captive including David's two wives, 1 Samuel 30, 17 and 18.

And David strut them down from twilight until the evening of the next day and not a man of them escaped except 400 young men who mounted camels and fled. David recovered all the Amalekites had taken and David rescued his two wives.

Now, we're later told it's not until the reign of Hezekiah that he wipes out the remnant of the Amalekites. But even so, it's possible, we see all the way into the book of Esther.

You remember Haman who opposes Esther who wants to have all God's people wiped out. Now, remember, this is quite remarkable. The idea that if I just, Satan is using this man to try to wipe out the line of Christ, to keep Christ from coming.

[26 : 57] And it says that Haman was the Agite in the book of Esther, which seems to be a reference to he's descended from Agag, king of the Amalekites.

Now, I know this is getting really complex, but Agag was the king when Saul attacked the Amalekites and God said, wipe them out, even their livestock. And instead, they keep some of the livestock and he kills the people that sat for Agag because he has honor for this king.

And obviously, as a king, he wants to be treated the same way, that he wouldn't be wiped out or killed and attacked. So he saves Agag and apparently, Saul's judged for that. The kingdom is taken from him and given to David in that moment, even though it's later when David receives it.

So that's the judgment that God renders against him. But the saving of that one man ends up being the ancestor of the one who tries to wipe out the Israelites later on.

And so, I know, especially today, it's hard for us to hear God saying he's going to wipe out a people. But it's God's righteous judgment following on a people who are in opposition to him and who are seeking to not only kill God's people, but prevent the coming of the Messiah.

[28 : 21] Now, let's look at verse 15. The Lord is my banner. And Moses built an altar and called the name of it the Lord is my banner.

So he built this altar as a memorial. It's something they can come back to and remember. Like we might think of a statue in our day and age that's erected somewhere. They're to come back and remember what God's done.

But also, what is the purpose of an altar? Altars are for sacrifice, right? They're not just statues. They're places in which sacrifice is made. So there seems to be a reference here that they built this altar and made sacrifice to God, thanking him for the victory, but also as a reminder of what he's done.

And it says, the Lord, or Yahweh, that word again, the name for God, the Lord is my banner. Well, what is a banner? We're probably less familiar with this, but we may have seen it in movies and things, but it's the, we might think of like the coat of arms or the nation's flag that's carried by someone.

And it becomes a rallying point in battle. Where are our people? There they are. We're going to rally together here. But it's representative of who we are. It's a reminder of our purpose.

[29 : 42] What are we doing here? Why are we doing what we're doing? And so, in one way, the day of battle, what was the banner? It was the staff of God held up on the hill above everyone.

It's a reminder of our purpose and what's going on that God is the source of our victory. And so now they build this and they name it the Lord is my banner because they want to remember that it was God who's truly the source of their victory.

They don't want to forget that victory is from the Lord. Even verse 16, the Lord will have war. It says with Amalek from generation to generation.

It was never foremost about the Israelites fighting against Amalekites. God's going to have war with them. God's our banner. He's the one who fights for us. The Lord is a warrior.

Even the name Joshua means Yahweh saves. It's the Lord who saves. Make this and write this down as a reminder to the Lord saves, to Yahweh saves, to Joshua.

[30 : 50] So Jesus ultimately wins the victory. But how does he ultimately win the victory? It's not foremost with the Israelites or the destruction of the people of the Amalekites.

He wins the victory over the seed of the serpent with the coming of Jesus Christ. With Jesus' work on the cross with his death. Again, Genesis 3.15, He shall bruise your head and you shall bruise his heel.

And so, Satan attacks but ultimately it's Jesus who wins the victory. So, maybe a strange story. A little odd here.

How does this apply to us? Well, first, I think, as we understand the idea of the two seeds, we understand that there will be opposition from the world. Again, I think the temptation with many who share the gospel today is to make it out like Christianity is something good to be added to the American dream that you're already living.

Right? It's just an add-on. Think of how much more joy and how much better your life's going to be if you become a Christian. There's joy to be had in the Lord, don't get me wrong.

[32 : 00] Really, He is the source of our joy. We were made to glorify God and enjoy Him forever. This is why we exist. But that doesn't mean Christianity is going to be a walk in the park. I think God's Word tells us we should expect the absolute opposite of that.

John 16, 33. I have said these things, Jesus speaking, I have said these things to you that in you you may have peace. I'm sorry, in me you may have peace. In the world you will have tribulation.

So what should the Christian's expectation be from the world around them? Tribulation. Just to get theological, this is one reason I'm not post-millennial.

But anyway, we should expect that there's going to be tribulation in this world. That there will be opposition from those who don't love God against those who do love God.

But He doesn't stop there. He says, but take heart, I've overcome the world. Christ has won the victory. And so we should be encouraged. Is there still opposition? Sure. But ultimately the victory is Christ.

[33 : 08] Psalm 2, 1-2. Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves and the rulers take counsel together against the Lord and against His anointed.

So two observations. I know we had a sermon on this last year, I think. But two observations quickly from Psalm 2. One is, who is it that they're fighting against?

The nations of the world. It's not ultimately against God's people, is it? It says, against the Lord and against His anointed. They're waging war against Christ and against God.

But secondly, why do the nations rage and the peoples plot in vain? It's vanity. They're not going to win the battle.

Christ has won the battle already, but our expectation ought to be that the nations are going to rage. That the world is going to oppose those who proclaim the name of Jesus Christ.

[34 : 14] Secondly, if we understand this kind of opposition, we know that the Christian life is a spiritual battle. But we should understand from this passage as well that victory is only won through the Lord.

Colossians 1.29, Paul says, For this I toil, struggling with all His energy that He powerfully works within me. Paul speaks of toiling, working, not just in His energy, but in the energy that the Lord provides, the Lord gives Him.

And then in Ephesians 6, Paul describes the armor of the Lord. You guys are probably familiar with this passage, the armor of the Lord that Christians are to put on. And he begins the passage on the armor of the Lord in verse 10.

He says, Be strong in the Lord and in the strength of His might. So, there's going to be these flaming attacks from the devil. How are we going to fight that war?

Be strong in the Lord and the strength of His might. And then he talks about, here's the armor that we put on. And then he ends it in verse 18. He says, Praying at all times in the Spirit with all prayer and supplication to that end, keep alert with all perseverance, making supplication for all the saints.

[35 : 27] So, how are you going to win the battle with God's strength in us? And how are we going to do that? Pray. All times, be praying that God would give you that strength to fight, but not only for ourselves, intercessory prayer.

making supplication for all the saints. So, understand that we're living in a battle, but battle, a battle that is won by the Lord.

So, what do we do? Well, we fight with the strength that He provides and we do so in prayer. Thirdly, understand that all who oppose God deserve God's righteous judgment and will be defeated in the end.

So, I'm mindful of the fact that we come to a passage like this and we hear God say He's going to blot out an entire people.

And He tells them to have no mercy even on the infants and the children. And that's hard to digest. I strongly believe that we ought to be not in shock of that.

[36 : 38] But in shock and amazement that God would save anyone. Right? That is the normal complaint. How could a God of love do this? But do we ever stop and think how could a righteous judge not do it?

How could a holy God not oppose those who oppose Him? How could God not be in opposition to sin? And so, what ought to amaze us is not that God would judge one nation, even the flood, that Christ returned the judgment that will come then.

Judgment is what we absolutely should expect. What ought to amaze us is that God doesn't judge everyone. That God shows mercy and kindness and love.

How can God do that? How can God be both just and the justifier? Well, God's wrath, His judgment has to fall on us for sin.

And in particular, we see that Jesus has accomplished or taken upon Himself the judgment that we deserve at the cross. I don't want to make too much of this. I know there are probably some pastors who preach a whole sermon on the fact that Jesus' arms were lifted up.

[38 : 06] I don't think that's a direct connection, but I think there may be something there. Jesus lifted up His arms in judgment. He took upon Himself the judgment that we deserved. And I said already that God opposes all those who oppose Him.

That they deserve God's righteous judgment. And we know that there will be a consummation of that judgment. There's coming a day. Psalm 110 is then repeated in Luke 20, 43, Acts 2, 35 and Hebrews 1, 13.

I'll repeat, the Lord said to my Lord, sit at my right hand until I make your enemies your footstool. So where is Jesus right now? Seated at the right hand of the Father on the throne, reigning over this world, awaiting the day when all His enemies become His footstool.

If you oppose God, you will be judged. There will come a day when that judgment will be final. Or Hebrews 10, 12-13, when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God waiting from that time until His enemies should be made a footstool for His feet.

And so, my third point was God's going to bring judgment to all those who oppose Him, but the application for us may be don't oppose Him. don't find yourself in opposition to God.

[39 : 28] As hard as it is for us to hear of the wiping out of a people, God's not wrong. God has not sinned in His judgment upon these people. God would not be wrong to judge every one of us.

And so, we understand that all sin will be judged. Either in the sinner, on the sinner, or on Christ.

And so, who are you depending upon? Are you looking to Christ to bear your sin, or do you think you can stand on your own in opposition to God? I think back to verse 9, So, Moses said to Joshua, choose for us men and go out and fight against Amalek.

Tomorrow, I will stand on top of the hill with the staff of God in my hand. Remember what I said, that tomorrow is the day of judgment. And that's still true today.

It may not be literally tomorrow. It may be. But there is coming a future day of judgment. God warns us much like He warns Pharaoh. Tomorrow, tomorrow, this plague is going to come upon you.

[40 : 40] That means today is the day of repentance. Today is the day to seek the Lord that you don't fall into that judgment, that you have salvation. Hebrews 3, 7-9 makes this very point.

It says, Therefore, as the Holy Spirit says, now remember, this is quoting Psalm 95, and it's going back to what we saw last week in the beginning of chapter 17. Therefore, as the Holy Spirit says, today, if you hear His voice, do not harden your hearts as in the rebellion on the day of testing in the wilderness where your fathers put me to the test and saw my works for 40 years.

So today, if you hear His voice, and my prayer all along has been that God's Spirit would speak through me that you hear God's voice today. If you hear His voice, don't harden your hearts.

Look to Christ. Trust in Jesus instead. Look to Christ who bore our judgment. Look to Christ that He would bear your judgment.

Let's pray together. Dear Heavenly Father, we thank You for Your Word, and we thank You for our Savior, Jesus Christ, that He would take upon Himself the judgment that we rightly deserved.

[41 : 53] And Lord, we pray that You would humble us because the Lord, the statement that or the questioning of Your goodness because of Your judgment is really arrogance.

That we think we're on the throne, that we have the right to judge You. Oh Lord, we pray You would humble us, that we would understand Your righteous judgment, and Lord, that we would know in humility that we deserve that righteous judgment, that all of us have sinned and fallen short of Your glory, and that none of us deserve Your mercy, Your grace, Your love, but in Christ we have that.

So we ask that we would look to Christ, that the victory would be won in Him. We pray this in His name. Amen.