

November 26th, 2023

# King on the Mountain

Exodus 17:8-16

## **The gospel in Exodus**

If you are just now joining us in the book of Exodus, we have seen that this history of Israel has also been simultaneously a prophecy of Jesus Christ. You cannot read Exodus as a *mere* history. Jesus said in John 5:46 that when Moses was writing the Exodus, he was writing about the Christ. And we've seen that. When God rained down bread from Heaven in Exodus 16, it was a foreshadowing—a type—of Jesus the True Bread who came down from Heaven to give life to the world (John 6:32). In other words, Exodus 16 taught about Jesus' Incarnation—His becoming the God-man for the sake of sinners. Next, in Exodus 17:1-7, when God told Moses so strike the Rock, it was a foreshadowing—a type—of Jesus being punished for sinners at His Crucifixion (Isaiah 53:5). And when Christ was struck, out came living water of the Holy Spirit (John 7:37-39; Acts 2:33).

## **Moses on the mountain**

This morning we find yet another strange account. How are we to understand this? How does this fit in the gospel story? Why did Moses go to the top of the hill? Why did he sit down? Why did Israel prevail when he lifted up his hands with the staff of God in his hand? Children, boys and girls, what's happening here? Are we to think, like some pagan commentators, that Moses is like Gandalf here with a long gray beard and a wizard's staff, that he is simply

conjuring magic to help Israel succeed?<sup>1</sup> No. What Moses is doing was a sign—a type of something far, greater—something that is to our greatest advantage today.

★ Our Doctrine

★ Our Duty

★ Our Delight

## I. Our Doctrine

### **The Amalekites are coming!**

Let's look at v.8 “Then Amalek came and fought with Israel at Rephidim.” The people of Amalek represent the first enemy clan that comes against Israel after they left Egypt. Who were the Amalekites?<sup>2</sup> They were descendants of Esau, Jacob's brother. Amalek was a grandson of Esau (Genesis 36:12<sup>3</sup>).

### **The warfare**

Why did they attack Israel? I think there are two plausible reasons. **One**, Amalek fought Israel for water rites. Remember, Israel was just given a supply of water from God at the Rock of Horeb, and in Scripture war over water rights was a frequent occurrence (Genesis 21:25; 26:19, 20; Exodus 2:17; Numbers 20:19;

---

<sup>1</sup> “Coats remarks, ‘By quasi-magical ritual, he determines the proceedings of the battle.’” John D. Currid, *Exodus Vol. 1: Chapters 1-18*, (Auburn, MA.: Evangelical Press, 2000), pg. 366

<sup>2</sup> I think the reference to the Amalekites in Genesis 14:7 is an anachronism, describing the future country of the Amalekites.

<sup>3</sup> Also cf. 1 Chronicles 1:36

Judges 5:11).<sup>4</sup> **Two**, Amalek fought Israel for revenge. Jacob, the father of the 12 tribes of Israel, had ‘cheated’ the birth rite from Esau the grandfather of the Amalekite clan (Genesis 25:29-34); and had ‘stolen’ Esau’s blessing from Isaac their father (Genesis 27:18-29). They never forgot. I think there is merit to both reasons.

### **Amalek is a type of the reprobate**

But there is deeper significance behind this warfare. In Romans 9, Paul teaches on election (those God saves) and reprobation (those God damns). And He says in Romans 9:13 “Jacob I loved, but Esau I hated.” Amalek, a descendent of Esau represents the reprobate—the seed of the serpent—that is always at enmity against God’s people. In Deuteronomy 25:17 we read “Remember what Amalek did to you on the way as you came out of Egypt, <sup>18</sup>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 he did not fear God.*” The Amalekites did not fear God—they worshipped false gods-demons. They were the reprobate. So take that in: after Israel was freed from the bondage of slavery, they were thrust into a new battle that was both physical and spiritual.

#### **I. The battle on the ground**

Therefore this battle was to be fought on two fronts: on the ground, and on the mountain. Consider **first**, *the battle on the ground*. Look at v.9 “So Moses said to Joshua, “Choose for us men, and go out and fight with Amalek.” Stop.

---

<sup>4</sup> "In the light of Genesis 21:25; 26:19, 20; Exodus 2:17; Numbers 20:19; Judges 5:11, where we learn that the possession of water (wells, etc.) was frequently a bone of contention among the ancients, it is evident that the spread of the news that a river of water was now gushing from the rock in Rephidim, caused the Amalekites to attempt to gain possession. To do this meant they must first dispossess Israel; hence their attack." Source: <https://www.monergism.com/thethreshold/sdg/pink/Gleanings%20In%20Exodus%20-%20Arthur%20W.%20Pink.pdf> pg. 264, Accessed November 25, 2023

Moses chooses Joshua to lead in the ground attack. This is the first time we are introduced to Joshua—his name means “Jehovah is salvation.” He plays a prominent role in Israel after Moses dies, leading Israel into the Promised Land and conquering the Canaanites. He was to choose men to fight Amalek. Numbers 1:45-46 says that there were 603,550 men who were able to go to war at this time. Now it seems that whole number did not fight since Joshua was only to “choose” some of them. But even if only a 1/4 of the able men were chosen it still would have been a massive battle, bigger than the 133,000 ally troops who landed on the beaches of Normandy on D-Day. However there is a more decisive battle taking place.

## **2. The battle on the mountain**

Look halfway through v.9 “...Tomorrow *I will stand* [the meaning is “I will take my station” or “I will take my stand”] on the top of the hill with the staff of God in my hand.” Moses ascended to the top of this high hill, so that he could see all the battle, and so that all his soldiers could see him. He would be holding the same staff of God in his hand that struck down the nation of Egypt. Matthew Henry says here “This rod Moses held up to Israel, to animate them; the rod was held up as the banner to encourage the soldiers.”<sup>5</sup> Just like American soldiers fight under red, white and blue and look to it for strength, so Joshua and his soldiers would see the raised staff of God and find strength under the Divine banner.

---

<sup>5</sup> Matthew Henry, *Matthew Henry's Commentary In One Volume: Genesis to Revelation*, (Grand Rapids, MI.: Zondervan Publishing House, 1961), pg. 90

## Take your battle stations!

Look at v.10 “So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill.” Aaron, Moses’ brother joins him and so does a man named Hur. “According to Josephus, Hur was the husband of Moses’ sister, Miriam.”<sup>6</sup> So God’s people are stationed on the ground, and these *three brothers* take their station on the top of the hill.

## The intercession of Moses

So what happens? How do these two battle fronts work together? v.11 “Whenever *Moses held up his hand*, Israel prevailed, and whenever *he lowered his hand*, Amalek prevailed.” What does this action of Moses lifting up his hands signify? Prayer. Moses was interceding for Israel. Else where in Scripture, *the lifting up of hands* is enjoined with prayer.

- Psalm 28:2 “Hear the voice of my pleas for mercy, when I cry to you for help, *when I lift up my hands* toward your most holy sanctuary.”
- 1 Timothy 2:8 “I desire then that in every place the men should pray, *lifting holy hands* without anger or quarreling.”

When Moses interceded, Israel prevailed, when he stopped Amalek prevailed. In Israel’s very first battle, God wanted them to see that they would have to fight, but that victory did not depend upon them, but upon what was happening in the upper world.

---

<sup>6</sup> Rousas John Rushdoony, *Commentaries on the Pentateuch: Exodus*, (Vallecito, CA.,: Ross House Books, 2004), pg. 222. The Gesenius' Hebrew-Chaldee Lexicon says the same thing.

### **The session on the mountain**

v.12 “But Moses' hands grew weary, 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.” When Moses was interceding by himself, his lifted hands grew weary or *heavy*,<sup>7</sup> so he sat down on a stone seat. He was then helped by his brothers, one holding up his left hand and the other his right hand, helping him to intercede. End of v.12 “So his hands were steady until the going down of the sun.”

### **The victory on the ground**

What was the result of this mysterious work on the mountain? Look at v.13 “And Joshua overwhelmed Amalek and his people with the sword.” Joshua and Israel was victorious. They defeated their enemies. As Moses interceded on his stone seat, Israel got the victory.

### **Why God teaches through types**

And all of this is a type of something far greater. Children, boys and girls, why do you think God teaches us through types? Why do you think God sent Manna from heaven to teach us about Jesus's Incarnation? Why do you think God had Moses strike the Rock to teach us about Jesus's Crucifixion? Because those pictures help us to understand complex doctrines. God uses visible things to teach us about the invisible world.<sup>8</sup> Types helps us to taste and see the

---

<sup>7</sup> כָּבֵד kābēd

<sup>8</sup> “The principles of human nature render TYPES a fit method of instruction. It tends to enlighten and illustrate, and to convey instruction with impression, conviction, and pleasure, and to help the memory. These things are confirmed by man's natural delight in the imitative arts, in painting, poetry, fables, metaphorical language and dramatic performances. This disposition appears early in children.” Jonathan Edwards, *The Works of Jonathan Edwards Vol. 2*, (Carlisle, PA.: The Banner of Truth Trust, Reprinted 2009), pg. 674

beauty and power of the doctrine. Manna tasted like wafers with honey, because there is nothing sweeter than the Incarnation—God made man. The Rock was struck and living water came out because when Christ was punished for us we were made never to thirst again. What is the type is pictured here? What does Moses on this mountain teach us? The session of the Lord Jesus Christ.

### **Our Doctrine: The Session of Christ**

That brings us to **our doctrine**: *Christ's session includes His sitting at the right hand of the throne of God, scepter in hand, making continual intercession for us, and defeating every enemy in this age.* The word session “...is derived from the Latin *sessio*, which simply means "the act of sitting.”<sup>9</sup> Moses sitting on the mountain is a type of Jesus sitting at the right hand of God in Heaven. Consider 4 parallels between Moses session and Christ's session.

### **Parallel #1: Christ was set up on a hill**

Please turn with me to Psalm 2. Twice in our passage, Moses ascended to the top of this hill. After Jesus rose from the dead, He ascended into Heaven. What does the Psalmist call this? A holy hill. Look at v.6, God the Father says of the Son “As for me, I have set my King on Zion, *my holy hill*.” Psalm 2 covers the Session of Jesus Christ. The Father gave Him authority over the nations at His ascension (v.8). He was to use a rod against those who rebelled (v.9). And all this was done from his holy hill, just as Moses fought Amalek from on top of the hill in Rephidim.

---

<sup>9</sup> R.C. Sproul from <https://www.ligonier.org/learn/articles/most-important-session-all> Accessed November 25, 2023

## **Parallel #2: Christ sat down on the right hand of God**

Please turn with me to Psalm 110. When Moses' arms grew weary and heavy, he sat down on a stone seat. When Christ finished His weary and heavy work of redemption, God gave Him a throne to sit on.<sup>10</sup> Look at v.1 “The LORD says to my Lord: “*Sit at my right hand*, until I make your enemies your footstool.” This scene here is the Father speaking to the Son after He ascended into Heaven.<sup>11</sup> The NT quotes this Psalm more than 20 times in the NT,<sup>12</sup> and it uniformly teaches this is Christ's session.<sup>13</sup> Just as Moses sat down on the mountain, so Christ sat down at the right hand of God.

## **Parallel #3: Christ intercedes for all the saints**

Please turn with me to Romans 8:34. Moses was not inactive while he sat on that mountain, He interceded for all Israel. So Christ since His ascension 2,000 years ago has been interceding for all His people. Romans 8:34 “Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, *who indeed is interceding for us.*” Moses prayed until the sun went down, so Christ will pray until the end of the age. Hebrews 7:25 “he *always lives* to make intercession for them.”

---

<sup>10</sup> Hebrews 1:3 “After making purification for sins, he sat down at the right hand of the Majesty on high.” Hebrews 10:12 “But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God.” Hebrews 12:2 “looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.”

<sup>11</sup> Acts 1:9

<sup>12</sup> cf. Matthew 22:44 Matthew 26:64; Mark 12:36; Mark 14:62; Mark 16:19; Luke 20:42-43; Acts 2:33-36; Acts 5:30-31; Acts 7:55-56; Romans 8:34; 1 Corinthians 15:24-25; Ephesians 1:20, 22; Ephesians 2:6; Colossians 3:1; Hebrews 1:3; Hebrews 1:13; Hebrews 8:1; Hebrews 10:12-13; Hebrews 12:2; 1 Peter 3:21-22; Revelation 3:21 Source: <https://www.perplexity.ai/search/did-josephus-believe-eIM18gB9SvO2Fb2PvBSByA?s=c> Accessed November 25th, 2023

<sup>13</sup> Notice, just like in Psalm 2, he rules with a scepter, just as Moses held the staff of God in his hand.

#### **Parallel #4: Christ is defeating every enemy**

Please turn with me to 1 Corinthians 15:24-25. What did Moses' prayers accomplish? The defeat of the Amalekites. What will Christ's prayers during His session accomplish? The defeat of every enemy. 1 Corinthians 15:24-25 "Then comes the end, when he [Christ] delivers the kingdom to God the Father after destroying every rule and every authority and power. <sup>25</sup>For he must reign until he has put all his enemies under his feet." Just as Moses' hands were steady in his session on the mountain until the Amalekites were overwhelmed, so Christ in His session will be steady and faithful until every enemy is defeated.

#### **What about the things I left out?**

Certainly there are some details I'm leaving out here, but that is because types don't perfectly represent what they signify otherwise they would be the very thing itself.<sup>14</sup> Calvin agrees this is a type of Christ here, although, says he "the [resemblance]<sup>15</sup> does not hold in all its parts."<sup>16</sup>

#### **The most important session**

The point here is to see in vivid imagery how vital the session of Jesus Christ is. The late R.C. Sproul says:

"When we study...the life and work of Jesus...we discover moments of supreme importance...These include His birth, His death on the cross, His

---

<sup>14</sup> It's possible that that Moses' brothers holding up his arms represent the Three Divine Persons in heaven working together for the redemption of God's People. All are involved in some way with interceding for the saints. Jesus as we have seen intercedes for the saints from the throne (Romans 8:34). The Holy Spirit intercedes for and with the saints within them (Romans 8:26-27). The Father is the One who receives and answers the intercession of the Son and the Spirit.

<sup>15</sup> original—"similitude"

<sup>16</sup> John Calvin, *Calvin's Commentaries Vol. II*, (Grand Rapids, MI.,: BakerBooks 2009), pg. 293

resurrection, the Day of Pentecost, and His return. However, there is an element in the work of Christ that we almost completely overlook. *It is the session of Jesus.* Churches that use the Presbyterian form of church government are led by elders, who collectively constitute what is called the session. The body of elders is known as the session because when they meet to deliberate, to establish policy, and to give supervision to the spiritual lives of the church members under their care, they sit down and discuss these things. Likewise, when we say that Congress is in session, we mean that our representatives are assembled and in their seats, ready to transact the business of the United States...[But] The most important session of all is the session of Jesus Christ in heaven. When Yahweh said to David's Lord, "Sit at My right hand," He was saying, "Be seated in the highest place of authority in the universe."<sup>17</sup>

Children, boys and girls, this picture on the back of your bulletin of Moses lifting up his hands on the mountain, is what Christ is doing right now *in His session.* He is sitting at the right hand of God, scepter in hand, making continual intercession for us, and defeating every enemy in this age. That's **our doctrine.**

---

<sup>17</sup> R.C. Sproul from <https://www.ligonier.org/learn/articles/most-important-session-all> Accessed November 25, 2023

## II. Our Duty

### Informatory Use

Our **duty** is to carefully *consider* the fate of the reprobate. Look at v.14-16 and note the several denunciations God makes against the Amalekites.

- **First**, this event was to be written in Scripture. v.14 “Then the LORD said to Moses, “*Write this* as a memorial in a book...” So significant was this event, that it marks the first place in the Bible where God commands Scripture to be written.
- **Second**, this event was to be preached on. Continuing in v. 14 “...and *recite it* in the ears of Joshua.” Joshua, as the next leader of Israel, would be responsible to pass this same truth down by teaching and preaching on it.
- **Third**, God pronounced the dreadful sentence. End of v.14 “...that I will utterly *blot out* the memory of Amalek from under heaven.” This meant annihilation. This same language is used in the pre-diluvian world—all who did not get on the ark with Noah, God blotted out in the flood (Genesis 6:7).
- **Fourth**, Moses built an altar in remembrance of this event. v.15 “And Moses built an altar<sup>18</sup> and called the name of it, The LORD Is My Banner.” In Hebrew, the Name is יהוה נסי יהוה נסי. Jehovah Nissi. Nissi means a flag or banner. These flags were conspicuously set on a hill, as a signal of war. Here it’s the flag of victory, because Israel was under the protection of Jehovah.<sup>19</sup>
- **Fifth**, what this altar means for the Amalekites. v.16 “...saying, “A hand upon the throne of the LORD! The LORD will have war with Amalek from generation to generation.”” Commentators are divided on what that first

---

<sup>18</sup> The rule of altars is given in Exodus 20:24 “...in every place where I cause my name to be remembered I will come to you and bless you.”

<sup>19</sup> Just as they saw the ‘banner’ that Moses held, that is the staff of God on top of the hill.

clause means. Some think, God is, as it were, putting His own ‘hand’ and swearing by His own throne; or that Amalekites put their hand on the Jehovah’s throne by attacking Israel assaulting God’s rule and authority. Either way, the last clause makes clear the intent, namely, that Jehovah will have war against the Amalekites from this generation on and forever.

And that is precisely what happened in every subsequent generation.<sup>20</sup> 400 years later, God commanded King Saul to put them to death in 1 Samuel 15:1-3. Nearly 1000 years later, God orchestrated His secret providence in the book of Esther to have Haman the Agagite (an Amalekite<sup>21</sup>) and his 10 sons hung on Haman’s own gallows (Esther 9:25).

### **Elenctic Use**

But someone may say “Wait! Doesn’t Scripture say that “children shall not be put to death because of their fathers. [But that] each one shall be put to death for his own sin? (Deuteronomy 24:16) If God is going to war against Amalek’s children who aren’t even born yet, doesn’t that mean they are being *punished* for the sins of their fathers?”<sup>22</sup> No. Think about it carefully. Scripture says that all have sinned and fallen short of the glory of God and that the wages of sin is

---

<sup>20</sup> Numbers 14:43; Judges 3:13; 6:3, 33; 7:12; 10:12; 1 Samuel 14:48; 27:8; 30:1-2, 18; 2 Samuel 1:1; 8:12 (cf. 1 Chronicles 18:11); 1 Chronicles 4:43; Esther 3:1, 10; 8:3, 5; 9:24 (cf. 1 Samuel 15:8)

<sup>21</sup> Josephus, the first-century Jewish historian, believed that Haman the Agagite was an Amalekite. In his work "Antiquities of the Jews," Josephus refers to Haman as a descendant of Agag, the Amalekite king (cf. 1 Samuel 15:8 with Esther 3:1). <https://www.perplexity.ai/search/did-josephus-believe-eIM18gB9SvO2Fb2PvBSByA?s=c> Accessed November 25, 2023

<sup>22</sup> Note: after this sermon was preached (11.30.23) I was reading in Joshua 7 where God commanded Achan and his family (including children) to be put to death for Achan’s sin (v.15). How does this square with Deuteronomy 24:16? Geneva Bible says here “This judgment only appertaineth **to God**, and to whom he will reveal it, **to man** he had commanded not to punish the child for the father’s fault, Deut. 24:16. He declareth that this is God’s judgment because he had offended, and caused others to be slain.” (Note on Joshua 7:24 and v.25)

death. The entire human race is condemned. Anyone whom God does not extend saving grace will be under condemnation forever. Calvin says here:

“Therefore, when God punishes the wicked...for their crimes, by depriving their families of grace for many generations...the only way in which they are cursed for their father’s wickedness is in being blinded and abandoned by God, and so left to walk in their parents’ steps...thus [their] punishments inflicted by divine justice, [are] not for the sins of others, but for their own iniquity.”<sup>23</sup>

There is no record, that I could find, of an Amalekite ever being saved in Scripture. Though Israel had other enemies like Egypt and Assyria, God promises to save many of them (Isaiah 19:24-25). But not so with the Amalekites —**they are a type of the reprobate**. God is *justly severe* with them—never giving them saving grace, but leaving them under their own condemnation which their sins deserve. These are those whose names are not written in the book of life (Revelation 20:15); those who are thrown into the lake of fire who suffer the punishment of eternal destruction away from the presence of the Lord (1 Thessalonians 1:9). This is the most dreadfully frightening thing in the universe and God’s perpetual war against the Amalekites is a picture of it.

### **Celebratory Use**

Why does God show us this? **To display the riches of His mercy.** Loved ones, You are God’s beloved people. Chosen by free grace. We forget how precious that is. The pinnacle of Paul’s argument in Romans 9 is that God is the

---

<sup>23</sup> Calvin’s Institutes, 2.8.20

Divine Potter and He has the right over the clay. Paul says this stunning sentence in Romans 9:22-23 “What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, <sup>23</sup>*in order to make known the riches of his glory for vessels of mercy*, which he has prepared beforehand for glory.” God wants us *to know the riches of His glory and mercy and love*, and one way He does that is by showing His judgment on the reprobate. Jonathan Edwards says here:

“When the saints in heaven shall look upon the damned in hell, it will serve to give them a greater sense of their own happiness. When they shall see how dreadful the anger of God is, it will make them the more prize His love. They will rejoice the more, that they are not objects of God’s anger, but of His favor; that they are not the subjects of His dreadful wrath, but are treated as His children to dwell in the everlasting embraces of His love.”<sup>24</sup>

To connect this to our text, we could say that one reason God waged war against the Amalekites from generation to generation<sup>25</sup>, is so that we could how precious God’s saving mercy is, how excellent the love of Christ is, how costly the indwelling Spirit is. Loved ones, God showed us mercy. What did we do to earn it? Nothing! He could have decided from eternity past to let us walk in the sins of our forefathers and be damned for all eternity. But He didn’t. Oh “behold what manner of love the Father has given to us, that we should be called children of God.”<sup>26</sup> Oh behold the love of Jehovah Nissi—His banner over

---

<sup>24</sup> Edwards, pg. 127

<sup>25</sup> He *wants* us to see His wrath against them. He *wants* us to see what it looks like to be abandoned in our own sin. Why? So that we would see how precious saving mercy is.

<sup>26</sup> 1 John 3:1, Berean Standard Bible

us is love. Song of Solomon 2:4 He brought me to the banqueting house, and his banner over me was love.” Romans 5:8 “God shows his love for us in that while we were still sinners, Christ died for us.”<sup>27</sup> Jehovah Nissi has claimed us as His own by free grace, by the blood of His Son, and by the unbreakable seal of His Holy Spirit. That’s **our duty**: *to consider carefully the fate of the reprobate so that we would see the preciousness of saving grace.*

### III. Our Delight

#### An unlosable battle

Our **delight** is this: *because Christ is in session, we are fighting a battle that we cannot lose.* We do have to fight. Before Israel was redeemed, it was God who did all the fighting. He defeated Egypt with no help from Israel.<sup>28</sup> But now that they are in the wilderness (representing our sanctification), they must go to battle. v.9 “So Moses said to Joshua, “Choose for us men, and go and fight with Amalek.” Likewise in our sanctification, we must fight. 1 Timothy 6:12 “Fight the good fight of the faith.”<sup>29</sup>

#### I. What are we to fight?

Certainly we are to fight against our own flesh. A.W. Pink in this passage sees Israel’s battle with Amalek as a battle between the spirit and the flesh.

---

<sup>27</sup> Romans 5:8

<sup>28</sup> “...for the first time, Israel was called upon to do some fighting—contrast 13:17. They had done no fighting in the house of bondage, nor had the Lord called upon them to fight the Egyptians at the Red Sea. But now that that which had typified the Holy Spirit had been given, their warfare commenced; yea, it was that which typified the Holy Spirit that caused the Amalekites to attack Israel!” Pink, pg. 265

<sup>29</sup> That is why we are called the Church militant.

Certainly that is true *generally* speaking. But it's more than that. God created Israel to establish justice on the earth (Isaiah 42:4); to be a light to the nations (Isaiah 42:6).<sup>30</sup> Just as the Christian is called to be the light of the world. Jesus said in Matthew 5:14 "You are the light of the world." Amalek represents the darkness—the spirit of the age that has no fear of God—that seeks to steal and kill and destroy. Christians must fight. Christianity isn't a call to retreat, it's not a call to join the losing side. It's a call to be people of action. It's a call to disciple the nations. What did Jesus say right before He ascended into Heaven and sat down in His Heavenly session? "All authority in heaven and on earth has been given to me. <sup>19</sup> *Go therefore and make disciples of all nations...*" (Matthew 28:18-20). Christianity is a public religion, it's aimed, as Paul says in Romans 1:5 "...to bring about the obedience of faith for the sake of his name *among all the nations.*"

## 2. How are we to fight?

What are *the means* God gives us? The Word of God. Look at v.13 "And Joshua overwhelmed Amalek and his people *with the sword.*" Again a type here. What does the sword represent to us? In Ephesians 6 when Paul talks about putting on the armor of God, he says in v.17 "...and take...*the sword of the Spirit, which is the word of God.*" Christianity is not like Islam that tries to convert the world by bloodshed. Our weapons are not carnal. Our weapon is the living and active word of God (Hebrews 4:12). This Word changed the ancient Roman in a generation after Jesus rose from the dead. The pagans cried out in Acts 17:6 "'These men... have turned the world upside down..." We fight with the Word.

---

<sup>30</sup> It is true that Isaiah 42 is fulfilled by Christ. It is also true that this passage was God's design for the nation of Israel. Israel failed, but Jesus Christ the True and Better Israel succeeded. See L. Michael Morales, *Exodus Old and New: A Biblical Theology of Redemption*, (Downers Grove, IL.,: IVP Academic, 2020), pg. 139

We fight with “Thus says the Lord.” The Amalekites of this age cannot stand under it. So use the Word loved ones, learn to wield it, learn to swing it. Study it out in the Scriptures how the Word was used in public places. And then swing that sword. “For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds” (1 Corinthians 10:4). Clownworld is a stronghold right now, and the Word of God is the only weapon that can defeat it.

### **3. What are our motives for fighting?**

*Because Christ is in session, we are fighting a battle we cannot lose.* When our Lord Jesus Christ died and rose from the dead, He didn’t *merely* ascend to Heaven as others before him did. No. The Father seated Him at His right hand and gave Him all authority over the nations (Ephesians 1:20-21). Just as Moses had authority on that battlefield at Rephidim, so Jesus has all authority on the Earth. In His Heavenly session, He is engaged in constant activity. In His Heavenly session, all His activity is efficacious—meaning it always works. When Moses lifted up his hands, everything on the battle field obeyed the will of him on the mountain. So Christ in His Session, as He intercedes for us, the Father answers His every prayer. Every desire that Jesus brings to His Father, the Father gives Him. Why? Because every prayer is based on His atoning work on the cross. Every prayer is blood bought. He doesn’t hope the Father will answer Him, He has the full assurance that everything He prays the Father will accomplish. Oh dear saints, that means we cannot lose, because He ever lives to intercede for us. Satan is on His leash. Kings are deposed or raised up at His say so. None can resist His Spirit. When He says “Lazarus come forth,” even the dead obey Him. When the nations rage against Him, He sits in the Heavens and laughs. Loved ones, Christ is in session. We are fighting a battle we cannot lose.

**Second**, *we fight because Christ—Jehovah Nissi—has promised to be a banner for all nations.* We heard in our announcements this morning about the Jesse Tree. That language comes from Isaiah II. In v.I, a prophecy is given that a shoot or branch would come from the stump of Jesse. Jesus as man, is a descendent—a branch of Jesse and He came into the world. That was Jesus’s first advent. In v.II, which describes this age, Isaiah speaks of *the root of Jesse*. Jesus as God, is the source—the root of Jesse. And this is what it says. “In that day the root of Jesse, who shall stand as *a signal* [where we get the word Nissi] for the peoples—*of him shall the nations inquire*, and his resting place shall be glorious.” That’s the promise in this age. Jehovah Nissi—Christ Jesus—is a banner over all nations, *and they will inquire of Him*. That’s one thing He’s interceding for, the nations that God promised to give Him (Psalm 2:8). So we go into battle knowing that Christ will have his prize.<sup>31</sup> He came and died and rose from the dead to save the world. He now sits in His Heavenly Session finishing the work by His constant intercession. Men and women will look to Christ and be saved. Since He now sits on the throne, the gospel will forth. It’s invincible. So if you are listening and you are still on the side of the Amalek, renounce your loyalties to him. Lay down your arms. Come to Jehovah Nissi. Come to the Lord Jesus Christ who sitting down at

---

 31

Onward, Christian soldiers,  
 marching as to war,  
 With the cross of Jesus  
 going on before!  
 Christ, the royal Master,  
 leads against the foe;  
 Forward into battle,  
 see his banner go!  
 Onward, Christian soldiers,  
 marching as to war,  
 With the cross of Jesus  
 going on before!

the right hand of God. Believe in His name. If you do, the King on the Mountain will save you.