

WEEK 8 — OUTLINE

The Glorious Triumph of Jehovah as a Man of War and the Continual War with Amalek

Scripture Reading: Exo. 15:1-18; 17:8-16

«DAY 1»

I. Exodus 15:1-18 is a song of praise concerning the glorious triumph of Jehovah as a man of war for His salvation and His victory leading to God's habitation and His kingdom:

- A. In verses 1 through 12 the children of Israel praised God for His salvation and His victory (v. 1b):
 - 1. Salvation is related to God's people, and victory, to God's enemy.
 - 2. At the same time that God defeated the enemy, He also saved His people (cf. Heb. 2:14-15).
- B. Exodus 15:13 speaks of God's habitation, even though the temple as God's dwelling place was not built until centuries later:
 - 1. God's habitation was first the tabernacle and then the temple, both of which typify the church; the tabernacle was constructed within a year after the exodus from Egypt, and it remained until the temple was built (13:4; 40:17).
 - 2. The mention of God's habitation in Exodus 15:13 indicates that baptism leads to the church life (Acts 2:38-47).
- C. In poetic form Exodus 15:14-15 is a prophecy that the children of Israel would defeat God's enemies and take possession of the good land:
 - 1. The peoples in verse 14 signify the unbelievers, the heathen:
 - a. The Philistines, who lived between Egypt and the good land, signify the people of the religious world (v. 14; 1 Sam. 6:1-18).
 - b. The Edomites, the descendants of Esau, signify those who are natural, those who are not chosen, redeemed, regenerated, and transformed (Exo. 15:15a; Rom. 9:10-13).
 - c. The Moabites, the descendants of Lot, signify the fleshly ones, for their source was an act of incest (Exo. 15:15b; Gen. 19:30-38).
 - d. The Canaanites are related to the evil powers in the heavenlies (Exo. 15:15c; Eph. 6:12).
 - 2. The intention of all the enemies was to keep God's people from reaching His goal—the building of His dwelling place for the fulfillment of His purpose; however, in the eyes of God His goal has already been achieved, and that is why Moses used the perfect tense when speaking of God's habitation (Exo. 15:13, 17).

<<DAY 2>>

D. Verse 18 refers to the kingdom—“Jehovah shall reign forever and ever”:

1. God’s habitation, God’s house, brings in God’s kingdom, God’s reign.
2. Today the church is first God’s house and then His kingdom (1 Tim. 3:15; Rom. 14:17).
3. The church brings in God’s kingdom to the earth (Eph. 2:19; Matt. 16:18-19):
 - a. Exodus 15:1-18 indicates that the goal of God’s salvation is the building of His dwelling place for the establishing of His kingdom.
 - b. For this we, like Moses and the children of Israel, should praise the Lord (cf. Rev. 15:2-4).

<<DAY 3>>

II. In Exodus 17:8-16 there is a picture showing the continual war with Amalek:

A. Amalek fought against the children of Israel as they were journeying to attain to God’s goal:

1. Amalek signifies the flesh, the leading enemy in frustrating us from going on with the Lord:
 - a. The name Amalek means “warlike,” indicating that the flesh is warlike, destructive, and disturbing.
 - b. The flesh works in a hidden way to undermine God’s people and even to kill them (Esth. 3:1-15; 7:6, 9-10; Gal. 4:29).
 - c. The fact that God has a continual war with Amalek reveals that God hates the flesh and desires to exterminate it (Exo. 17:16; Gal. 5:17).
2. The flesh denotes the totality of the fallen old man, our entire fallen being (Gen. 6:3; Rom. 7:18a; Gal. 2:16):
 - a. The flesh is the living out and the expression of the old man (Rom. 6:6).
 - b. The flesh cannot be changed or improved; thus, we need to be mindful of the fact that the flesh is always with us (13:14; Gal. 5:16).

<<DAY 4>>

3. The flesh is the camp of God’s enemy and the largest base for his work (vv. 19-21):
 - a. The flesh is the first among our enemies, taking the lead over sin, the world, and Satan to fight against us (Rom. 8:3).
 - b. God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan (Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3).

4. With Amalek there is a hand against the throne of the Lord (Exo. 17:16; 1 Sam. 15:22-23):
 - a. The flesh is in rebellion against God and against His throne.
 - b. Amalek tried to overthrow God's throne, just as Satan once tried to do.
 - c. Our flesh is an enemy of God's authority and is in rebellion against God's governmental administration.
5. Saul lost his kingship because of his failure to deal thoroughly with Amalek (vv. 2-3, 9, 14-15, 22-23):
 - a. Sparing the good flesh and offering it to God is hateful to Him because such a practice involves demons and idols of vanity (vv. 22-23).
 - b. Saul lost his kingship because he did not utterly destroy Amalek, and we also will lose our kingship if we do not utterly destroy our flesh (vv. 26, 28; Rev. 5:10; 1 Pet. 2:9).

<<DAY 5>>

6. When Amalek is dealt with, the kingdom of God immediately comes in (Exo. 18:1-26):
 - a. The kingdom of God denotes the authority of God by which all things are subject to God (Mark 1:15; John 3:3, 5; Rev. 11:15; 12:10; Dan. 2:44).
 - b. Because the flesh is versus the kingship, the flesh must be thoroughly dealt with before the kingdom of God can come in (1 Cor. 6:9-10; Eph. 5:5).
7. If we follow the Lord's word to utterly destroy the flesh, we will have the kingship and will be in God's kingdom (Gal. 5:19-21; 2 Pet. 1:5-11).

B. The picture in Exodus 17:9-13 shows us how to fight against Amalek:

1. We fight against Amalek by the interceding Christ and the fighting Spirit (Rom. 8:34; Heb. 7:25; Gal. 5:17):
 - a. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens (Exo. 17:9, 11).
 - b. Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh (vv. 9, 13).
2. In the battle against Amalek we need to cooperate with the Lord by praying and by putting the flesh to death (Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:24):
 - a. When we pray, we are one with the interceding Christ (Rom. 8:34).
 - b. When we put the flesh to death, we are one with the fighting Spirit (Gal. 5:17).

<<DAY 6>>

C. Eventually, in order for us to live within the veil, in the Holy of Holies, there is the need of a stronger experience of the cross in dealing with the flesh (Heb. 10:19-20):

1. Although the sanctuary of God is in the heavens, it is divided into two sections—the outer Holy Place and the inner Holy of Holies—by the veil, which signifies our flesh.
2. In God’s economy the sanctuary of God has a negative thing—our flesh:
 - a. In relation to Christ, the veil in the sanctuary of God was split at the time of Christ’s crucifixion (Matt. 27:51).
 - b. In relation to the believers, the veil remains so that God may use it to perfect His seeking ones and so that they may be one with God by dwelling in Him as the Holy of Holies (2 Cor. 12:7; Rev. 21:22).
 - c. No matter how mature and spiritual we may become, as long as our body has not yet been transfigured, we still have the flesh, which is the veil:
 - (1) In our experience the veil, the flesh, must be riven, and then we need to pass the riven veil to live in the Holy of Holies (Heb. 10:19-20).
 - (2) We need to learn the lesson of the cross daily, passing through the veil by a stronger experience of the cross in dealing with the flesh so that we may live within the veil—in the Holy of Holies, in the consummated Triune God (Gal. 5:24).

<< WEEK 8 – DAY 1 >>

Morning Nourishment

Exo. 15:1 Then Moses and the children of Israel sang this song to Jehovah and spoke, saying, I will sing to Jehovah, for He has triumphed gloriously; the horse and its rider He has cast into the sea.

3 Jehovah is a man of war; Jehovah is His name.

Once the children of Israel were out of Egypt and across the Red Sea, they praised the Lord by singing and even dancing...(Exo. 15:1, 20). How was this glorious triumph accomplished? By the blood there was a complete redemption, and by the eating of the lamb, the unleavened bread, and the bitter herbs there was a perfect exodus. Thus have we too been redeemed from God's condemnation and released from Satan's tyranny. (Life Messages, p. 244)

Today's Reading

Immediately after crossing the Red Sea, Moses and the children of Israel sang a song to the Lord (Exo. 15:1-18). This song must have been composed by Moses. In Revelation 15:2-4 it is referred to as the song of Moses. In Exodus 15 the children of Israel sang this song on the shore of the Red Sea; they praised God for victory over the forces of Pharaoh by His triumphant deliverance through the judging waters of the Red Sea. In Revelation 15 a number of overcomers sing this song again on the glassy sea as an indication that they are victorious over the power of Antichrist, who is judged by God with the fire of the glassy sea (Rev. 19:20). In both cases the principle is the same: God's people are saved through the sea, and now they can sing praises to God.

In Exodus 15:1-12 the children of Israel praised God's salvation and victory. Salvation is related to God's people, and victory is related to God's enemy. At the same time God defeated the enemy, He also saved His people. How beautiful is the poetic expression of praise concerning this! (Life-study of Exodus, p. 340)

Exodus 15:13 speaks of God's habitation, even though the temple as God's dwelling place was not built until centuries later. God's habitation was first the tabernacle and then the temple, both of which typify the church (cf. footnote 2 on 25:9). The tabernacle was constructed within a year after the exodus from Egypt (13:4; 40:17), and it remained with the people until the temple was built (1 Kings 5—7). The mention of God's habitation here indicates that baptism leads to the church life (Acts 2:38-47). (Exo. 15:13, footnote 1)

In poetic form Exodus 15:14-15 is a prophecy that the children of Israel would defeat God's enemies and take possession of the good land. The peoples signify the unbelievers, the heathen: the Philistines, who lived between Egypt and the good land, signify the people of the religious world (1 Sam. 6:1-18 and footnote 1 on v. 4); the Edomites, the descendants of Esau (Gen. 36:1), signify those who are natural, those who are not chosen, redeemed, regenerated, and transformed (Rom. 9:10-13); the descendants of Lot, the Moabites, signify the fleshly ones, for their source was an act of incest (Gen. 19:30-38); and the Canaanites are related to the evil powers in the heavenlies (Eph. 6:12). The intention of all the enemies was to keep God's people from reaching His goal—the building of His dwelling place for the fulfillment of His purpose. Nevertheless, in the eyes of God His goal has already been achieved. Thus, Moses used the perfect tense when speaking of God's habitation (Exo. 15:13, 17) and the apostle John used the past tense in describing the New Jerusalem (Rev. 21:2—22:5). (Exodus 15:14, footnote 1)

In Exodus 15:17 we are told that the Lord would plant His people in the mountain of His inheritance, in the place which He has made to dwell in. This place is the sanctuary which His hands have established. Pay attention to the phrase "the mountain of Your inheritance." Although we regard the good land as the inheritance of the children of Israel, here Moses speaks of it as the inheritance of God. The children of Israel were to be planted as a living organism on the mountain of God's inheritance. I believe that the mountain here refers to Mount Zion. With respect to God's sanctuary, this verse also uses the perfect tense: "The sanctuary, O Jehovah, which Your hands have established." (Life-study of Exodus, p. 341)

Further Reading: Life-study of Exodus, msg. 29

<< WEEK 8 – DAY 2 >>

Morning Nourishment

Exo. 15:13 In Your lovingkindness You have led the people whom You have redeemed; You have guided them in Your strength to Your holy habitation.

17-18 You will bring them in and plant them in the mountain of Your inheritance, the place, O Jehovah, which You have made for Your dwelling, the sanctuary, O Lord, which Your hands have established. Jehovah shall reign forever and ever.

Exodus 15:18 refers to the kingdom...God's habitation, God's house, brings in God's kingdom. When God has a habitation, a house, on the earth, His kingdom will be established through His house. Today the church is firstly God's house and then His kingdom. The church will bring in His kingdom to the earth (Eph. 2:19-20; Rom. 14:17; Matt. 16:18-19). As we read Exodus 15:1-18, we realize that the goal of God's salvation is the building of His dwelling place for the establishment of His kingdom. Even though Moses did not enter into the good land, much less see the building of the temple, he could still praise the Lord for His sanctuary, His dwelling place. (Life-study of Exodus, p. 341)

Today's Reading

The tabernacle was built near Mount Sinai. Centuries later, the temple was built on Mount Zion. However, as God's dwelling place, the tabernacle and the temple are one...The contents of the tabernacle were...placed in the temple. This points to a blending of the tabernacle with the temple, both of which typify the church.

Before the tabernacle was erected, God did not have a dwelling place on earth. He could have such a dwelling place only after He had secured a people who had been redeemed, who had passed through the Red Sea, and who had entered into a separated realm where they were free from all bondage.

Exodus 40:2 says, "On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting." This indicates that on the first day of the second year, according to the new calendar, God's dwelling place among the children of Israel was set up. We cannot emphasize enough that to have such a dwelling place is the goal of God's salvation. Moses knew that God's goal was not merely to save His people out of tyranny; he knew that it was to have a people set free from the world and brought into a realm of freedom for the building of His dwelling place. Because Moses knew God's heart, God's will, and God's goal, he could truly be called a man of God.

As we read through the Old Testament, we should focus our attention on this goal. In chapter 15 Moses used three expressions related to God's goal: habitation, dwelling place, and sanctuary. These expressions describe the same thing. God's habitation is the place where He dwells, and this place is His sanctuary. Today the church is God's habitation, His dwelling place, and the sanctuary.

After the tabernacle was erected, war broke out. God's enemies rose up in an attempt to frustrate the building of the temple.

Just as the children of Israel were troubled by all these enemies, so we in the Lord's recovery have also been attacked by the evil powers of darkness. The aim of all the attack, opposition, and evil speaking is to hinder the building of God's dwelling place for the fulfillment of His purpose. God's purpose is the building. This is God's goal, and it is our goal as well...From God's point of view His purpose to gain the building has already been accomplished. All the attack and opposition are actually positive signs, indicators that the building of God's temple is assured.

As we baptize new converts, we need the faith and the boldness to speak to them about the goal of their baptism. We must tell them that baptism is intended to bring them to God's habitation, to the mountain of God's inheritance, where His people are planted. When we have been brought through baptism to the place of God's inheritance, God will be able to build the dwelling place as His sanctuary. (Life-study of Exodus, pp. 341-343)

Further Reading: The Building Work of God, ch. 1

<< WEEK 8 – DAY 3 >>

Morning Nourishment

Exo. 17:14 And Jehovah said to Moses, Write this as a memorial in a book and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Exodus 17:8-13 speaks of Amalek fighting against the children of Israel while they were journeying to attain to God's goal. Amalek signifies the flesh. This reveals that the flesh fights against God's people in their journey to attain to God's goal. As we follow the Lord on His way, the biggest subjective and inward frustration is our flesh. The flesh always frustrates, hinders, and fights against us in our journey. The church is delayed from going on mainly because of the flesh. (Basic Lessons on Service, p. 141)

Today's Reading

The name Amalek means "warlike." The flesh enjoys fighting and never wants to keep the peace. Furthermore, the flesh is very destructive. The greatest destroyer of the Christian life is the flesh. The flesh destroys our married life, family life, and church life. It seeks to destroy everything positive.

The flesh is not only warlike and destructive but also extremely disturbing. If you read Romans 7, you will see what disturbance is caused by the flesh. According to that chapter, Paul was so disturbed that he even cried out, "Wretched man that I am! Who will deliver me from the body of this death?" (v. 24). Apparently this disturbance was caused by sin. Actually it was caused by the flesh. How warlike, destructive, and disturbing the flesh is!

God...determined to have war with Amalek from generation to generation. In many places in the Old Testament we see that God's people fought against Amalek. We see this in Judges 3:13-15; 5:14; 6:3; 7:12-14; 1 Samuel 15:2-9, 32-33; 27:8; 30:1-17; 2 Samuel 8:12; 1 Chronicles 4:42-43....According to the book of Esther, the flesh works in a hidden way to undermine God's people and even to kill them. (Life-study of Exodus, pp. 533, 544)

The fact that God would have war with Amalek shows us how God hates the flesh and desires to exterminate it. If the flesh is not exterminated and there is no dealing with it, our spiritual life will have no way to grow. The two can never compromise or coexist. (The Experience of Life, p. 196)

The flesh denotes the totality of the fallen old man. Hence, the flesh does not refer simply to part of our being but to our entire fallen being. According to Romans 6:6, the old man has been crucified with Christ. Because the old man is hopeless, God put it on the cross and crucified it with Christ....No matter how the flesh may appear to us, in God's eyes it is rebellious and despicable. (Life-study of Exodus, p. 543)

That our old man has been crucified with Christ...is a fact that was accomplished nineteen hundred years ago, though at that time we had not been born, and our old man had not been lived out. Today, more than nineteen hundred years later, we have been born, and we know how to lie and lose our temper. This is the living out of the old man, and we call it the flesh. Therefore, that which was crucified with Christ was our old man, which had not yet been lived out at that time; whereas that which is being dealt with today is the flesh, the living out of our being. Therefore, the flesh is the living out and the expression of the old man; that is, the flesh is our experience of the old man. (The Experience of Life, pp. 199-200)

Do not think that because you have been saved a long time and have had certain spiritual experiences, your flesh can no longer become prevailing. It is a fact that if our prayer ceases, our flesh will spontaneously show itself to be the same as that of unbelievers....The flesh cannot be influenced, changed, or improved, even after you have been a Christian for many decades. If your prayer ceases, your flesh will be the same today as it was before you were saved. Because the flesh does not change or improve, we need to pray without ceasing. (Life-study of Exodus, pp. 548-549)

Further Reading: The Experience of Life, ch. 9; Basic Lessons on Service, lsn. 18

<< WEEK 8 – DAY 4 >>

Morning Nourishment

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

The greatest reason that God so deeply hates the flesh is that Satan lives in the flesh. The flesh is the camp of God's enemy and the largest base for his work. We can say that all the work of Satan in man is accomplished by means of the flesh. And all his work through the means of the flesh destroys the plan and the goal of God. Therefore, we can say that God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan. God and the flesh can never exist together. (The Experience of Life, pp. 198-199)

Today's Reading

Amalek was the first enemy encountered by the children of Israel on the way to the good land (Deut. 25:17-18; 1 Sam. 15:2). This indicates that our flesh is the first among all our enemies. The flesh, sin, the world, and Satan are all related, but the most prominent among them in fighting against the believers is the flesh (Gal. 5:17). When in our experience the flesh is put to death (Gal. 5:24; Rom. 8:13), the world cannot hold us, sin cannot operate in us, and Satan is powerless to work on us. Amalek's purpose in attacking Israel was to frustrate them from entering the good land. Likewise, Satan's aim in stirring up the flesh to fight against us is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land (see footnote 1 on Deut. 8:7). (Exo. 17:8, footnote 2)

God is so strong against the flesh because with Amalek there is a hand against the throne of the Lord [Exo. 17:16]....The flesh is...against the government of God. Because the flesh opposes the throne of the Lord, the Lord must fight against it.

The flesh is most ugly simply because it is against the throne, administration, and plan of God. This is a matter of great significance. However, not many believers realize that the flesh is so evil. The flesh does not simply commit minor wrongdoings. It is a hand against the very throne of God....[Therefore], God has decided to war against it. Amalek, the flesh, is still a hand against the administration of God. This means that our flesh is in rebellion against God's governmental administration....For example, among many Christians the flesh is strongly opposed to the church, for the church is God's administration. The church is mocked, and many blasphemous words are spoken concerning it. This is an indication that the flesh in the eyes of God is rebellious....Therefore, the Lord will fight against this rebel and blot out its remembrance.

In 1 Samuel 15, another portion of the Word concerning Amalek, we see how King Saul lost his kingship. Although Saul was properly anointed to be king, he lost the kingship because of the way he dealt with Amalek. From this we should learn to be careful in dealing with the flesh. We may deal with it in such a way that we shall lose our kingship....Although Saul did destroy the Amalekites, he did not do so in an absolute way....Saul spared the best of the sheep and the "chief of those things devoted to destruction" (1 Sam. 15:21). This portrays the fact that, experientially, we treasure the good aspects of our natural life, our natural virtue, for example, and do not wish to destroy them. We all treasure the good points of our flesh. All of us are Sauls. When we are charged by God to destroy the flesh, we destroy the negative things, such as our temper. But few are willing to destroy the good aspects of the natural life. No matter what kind of persons we may be, we all treasure the choice parts of our natural being. However, we should be encouraged by the fact that the Lord is still working on us and within us. From the New Testament we can see that Paul and John were delivered from their flesh. They utterly destroyed Amalek. (Life-study of Exodus, pp. 538-539, 559-561)

Further Reading: Life-study of Exodus, msg. 46; Life-study of 1 & 2 Samuel, msg. 11

<< WEEK 8 – DAY 5 >>

Morning Nourishment

Exo. 17:10-11 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

13 And Joshua defeated Amalek and his people with the edge of the sword.

In Exodus 18 we have a type, a portrait, of the kingdom of God. The fact that this portrait is presented after the war against Amalek indicates that when Amalek is dealt with, the kingdom with the kingship immediately comes in. This also indicates that Amalek is versus kingship. (Life-study of Exodus, p. 559)

Today's Reading

The flesh is not only versus grace, but...it is also versus kingship. For this reason, the flesh must be thoroughly dealt with before the kingdom of God can come. Where the flesh is, there can be no kingdom of God.

In Romans 8:7 Paul says that it is not possible for the flesh to be subject to God. The kingdom of God denotes the authority of God by which all things are made subject to God. But it is not possible for the flesh to be subject to God. It is utterly opposed to God's throne.

If we review our past, we shall see how many times we have failed to utterly destroy the flesh....Very few among the Lord's people are absolute in destroying the flesh. This is the reason that in our practical daily life we do not have much sense of the kingship. Because we have not utterly destroyed Amalek, in our experience the kingdom has not come in full.

I [have] pointed out that we all have peculiar traits which hinder us from enjoying Christ. Another thing that damages our spiritual life is our habits, which preserve the good aspects of the flesh. We are in the habit of destroying the evil aspects of the flesh and preserving the good aspects. Not many among us truly hate the "good flesh." Nevertheless, we must come to hate every aspect of the flesh, because it is versus grace and keeps us from enjoying Christ...[and] because it is versus the kingship.

Many believers lack the weight of spiritual authority simply because they have not utterly dealt with their peculiarities. Culture, opinions, peculiarities, and habits are all hiding places of the flesh, and these damage our spiritual life. Because we spare the good aspects of the flesh, these aspects consume our kingship, our authority. As those who have been in the Lord for many years and who love Him and seek Him, we should have considerable spiritual weight. We should be filled with the kingship, with divine authority.

If we would follow the Lord's word to utterly destroy the flesh, we shall have the kingship and shall be in God's kingdom. But if we fail to carry out His word to destroy Amalek, we shall cut ourselves off from God's authority and become joined to the demons and to the idols of vanity.

We come now to the important matter of how to fight against Amalek. In the first place, we fight by praying with the interceding Christ (Exo. 17:11).

We also fight against Amalek by putting the flesh to death with the fighting Spirit (Rom. 8:13; Gal. 5:17, 24). (Life-study of Exodus, pp. 557, 562, 564, 544, 549)

While Moses lifted up his hand, Joshua fought for the people and prevailed. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens (Rom. 8:34b; Heb. 7:25; cf. 1 Tim. 2:8), and Joshua typifies Christ as the indwelling Spirit fighting against the flesh (Rom. 8:9-11; Gal. 5:16-17). Amalek was defeated by Israel through the supply of the manna (Exo. 16) and the living water (17:1-6) and by the lifting up of Moses' hands and the fighting of Joshua. Likewise, we are victorious over the flesh by eating and drinking Christ as our life supply and by praying with the interceding Christ and putting the flesh to death with Christ as the fighting Spirit (Rom. 8:13 and footnote 2; Gal. 5:24 and footnote 2). (Exo. 17:11, footnote 1)

Further Reading: Life-study of Exodus, msgs. 47-48; Truth Lessons—Level Three, vol. 1, lsn. 17

<< WEEK 8 – DAY 6 >>

Morning Nourishment

Heb. 10:19-20 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.

There is still the need of the Lord's ultimate calling of us to live within the veil through a stronger experience of the cross in dealing with our flesh after our experience of His resurrection as the new creation of God. Logically, after we experience Christ's resurrection, we should not need to go back to deal with the flesh. But in our actual experience, we need to go back because our flesh is still with us. Often I find that the biggest hindrance frustrating me from doing God's perfect will is the flesh. Thus, the flesh needs a stronger cross. (Crystallization-study of Song of Songs, p. 98)

Today's Reading

The sanctuary of God is divided by the veil into two sections: the outer Holy Place and the inner Holy of Holies. Although the sanctuary of God is in the heavens, it is divided into two sections by the veil, which signifies our flesh (Heb. 10:19-20). In God's economy, such a marvelous thing—the sanctuary of God—has a negative thing—our flesh....With Christ, the veil in the sanctuary of God was split (Matt. 27:51), but with the believers it still remains for the purpose of God's dealing with them. (Crystallization-study of Song of Songs, pp. 96-97)

The next stage is that of living in the heavenlies as God's new creation in resurrection. After experiencing this stage we need to go on to experience the rending of the veil. The veil in the temple was split by Christ's death (Matt. 27:51). However, the veil of the flesh has not been taken away. Rather, the veil still remains for God to use in perfecting His seeking saints. For example, Paul was surely a matured brother, having passed through the stage of living in the heavens as the new creation of God in resurrection. But according to 2 Corinthians 12 God allowed a "thorn in the flesh" to be given him (v. 7). Here we see that even such a mature and spiritual person could still be troubled by the flesh. This indicates that no matter how much of God's element we may have in our regenerated spirit, or how much we have been sanctified, renewed, transformed, and conformed to the image of the firstborn Son of God, as long as we are living on earth, we still have the flesh.

Because the flesh is still with us, we need to deal with the flesh every day by watching and praying. If we do not watch, the flesh will act. In our prayer we need to be watchful, praying in the spirit.

Even with spiritual persons the flesh remains and can cause damage. We should not think that if we are living in ascension the flesh is no longer with us. No, the flesh is still here. We may be in ascension, but the veil, the flesh, is still present. When Christ was crucified, the veil in the temple was split in two from top to bottom (Matt. 27:51). With Christ the veil was riven, but our veil still remains. Therefore, we need a stronger call, not merely to remain in ascension but to learn the lessons of the cross and live within the veil. In our experience the veil, the flesh, must be riven, and then we need to pass the riven veil to live in the Holy of Holies. For this, we daily need to learn the lesson of the cross. (Life-study of Song of Songs, pp. 48-49, 40)

Through...the cross's dealing, we become God's sanctuary. This sanctuary is the Holiest of all, which is God Himself. When we enter into the Holiest of all, we enter into God. Then we become the sanctuary. In this sense, we become God. Later, we will see that the Shulammitte becomes a duplication of Solomon. That is a figure of us as the reproduction of Christ, who is the embodiment of God. Thus, the many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead. This is the fulfillment of God becoming a man that man might become God, which is the high peak of the divine revelation. (Crystallization-study of Song of Songs, pp. 98-99)

Further Reading: Life-study of Song of Songs, msgs. 6-7; Crystallization-study of Song of Songs, msg. 10

<< WEEK 8 — HYMN

Hymns, #593

1

All I have in Adam is but sin and death,
I in Christ inherit life and righteousness;
When in flesh abiding, Adam I express,
But when in the spirit Christ is manifest.

2

When I am in Adam, though I may not sin,
Unto death, a sinner, sentenced I have been;
When in Christ I need not righteously to act,
I'm already righteous, justified in fact.

3

In the flesh I need no effort to express
Marks of Adam's nature and its sinfulness;
In the spirit I need not to strive or strain,
I can live as He is and in spirit reign.

4

Thru my death with Christ, from Adam I am free,
Thru my life with Christ, new life is given me!
Minding not the flesh, old Adam cannot move,
Minding just the spirit, life divine I prove.

5

Minding just the spirit is God's saving way,
Minding just the spirit, Christ we will display;
Minding just the spirit, we can overcome,
Minding just the spirit, we the race may run.

6

Minding just the spirit, we the cross will know,
And His resurrection pow'r thru us will flow;
Minding just the spirit, Christ will live thru me,
And His life within will reach maturity.

7

In the spirit Christ is life and all to me,
Strengthening and blessing all-inclusively;
Living in the spirit, holiness I prove,
And the triune God within my heart doth move.