
Week Five

War with the Amalekites

Hymns:

Scripture Reading: 1 Sam. 15; Exo. 17:8-13; Gal. 5:16-17, 24

§Day 1

I. First Samuel 15 is a record of Saul's disobedience in his conquest of the Amalekites:

- A. He conquered the enemy, yet he was altogether disobedient to God—vv. 7-9.**
- B. Here Saul was absolutely and thoroughly exposed, and then he was given up by God and also by Samuel—vv. 14-26.**
- C. This chapter contains an important lesson for us today.**

II. In typology, the Amalekites signify the flesh—the fallen man—Exo. 17:8-16:

- A. Amalek, the flesh, is the leading enemy in frustrating us from going on with the Lord—v. 8; Deut. 25:17-18:**
 - 1. The name Amalek means "warlike," indicating that the flesh is warlike, destructive, and disturbing.
 - 2. The greatest destroyer of the Christian life is the flesh—1 Pet. 2:11.
 - 3. 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.

§Day 2

B. The flesh denotes the totality of the fallen old man, our entire fallen being—Gen. 6:3; Rom. 7:18a; Gal. 2:16:

- 1. The flesh is the living out and the expression of the old man—Rom. 6:6.**
- 2. The flesh is enmity against God, the flesh is not subject to God's law, and the flesh is not able to subject itself to God's law—8:7.**

C. The flesh is the camp of God's enemy and the largest base for his work—Gal. 5:19-21:

1. In the entire universe God's unique enemy, in a practical sense, is not Satan but the flesh—Rom. 8:7.
2. The flesh, the fallen man, is absolutely one with Satan and is used by Satan to fight against God—Matt. 16:23; Gal. 5:17.

§Day 3

3. The flesh is the first among our enemies, taking the lead over sin, the world, and Satan to fight against us—Rom. 8:3.
4. 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.

D. With Amalek there is a hand against the throne of the Lord—Exo. 17:16; 1 Sam. 15:22-23:

1. Amalek tried to overthrow God's throne, just as Satan once tried to do—Exo. 17:8, 16.
2. Like Satan himself, the flesh is against God's authority—Isa. 14:12-14:
 - a. The flesh is in rebellion against God and against His throne.
 - b. Whatever God does governmentally, the flesh opposes it.
3. Our flesh is an enemy of God's authority and is in rebellion against God's governmental administration:
 - a. The flesh is most ugly because it is against the throne, the administration, and the plan of God—Rev. 4:2; 5:6; Eph. 3:11.
 - b. Every aspect of our flesh, whether good or evil, is an enemy of God's authority.
 - c. Whatever is of the flesh is against God's throne; it will be used by Satan, the subtle one, the enemy of God, to hinder God's purpose—2 Cor. 2:11.

E. The flesh is versus kingship:

1. Where the flesh is, there can be no kingdom of God.
2. For this reason, the flesh must be thoroughly dealt with before the kingdom of God can come.

§Day 4

III. In 1 Samuel 15:2 Jehovah declared that He would punish the Amalekites for what they did to Israel when they fought against Israel:

A. Amalek fought against the children of Israel as they were journeying to attain to God's goal—Exo. 17:8-16; 1 Sam. 15:2-3:

1. In the war with Amalek described in Exodus 17:8-16, Moses stood on the top of the hill with the staff of God in his hand, and Joshua went out with chosen men to fight against, and to defeat, Amalek.
2. While Joshua was fighting, Moses was praying.
3. After Joshua defeated Amalek, God declared that He would "have war with Amalek from generation to generation" (v. 16); this shows how seriously God regarded the frustration caused by the Amalekites.

B. Exodus 17:8-13 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.
 - c. We need to be in union with the interceding Christ in order to cooperate with the fighting Spirit—Col. 3:1-3, 5; Rom. 8:34, 13; Gal. 5:24, 17.
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.
 - c. On the one hand, we must pray with Christ; on the other hand, we must slay the flesh by the fighting Spirit—v. 24.
 - d. Crucifying the old man was God's responsibility; crucifying the flesh is our responsibility—Rom. 6:6; 8:13; Gal. 5:24.

§Day 5

IV. God commanded Saul to "strike the Amalekites" and to "utterly destroy all that they have" and not spare them, but he did not obey Jehovah's command—1 Sam. 15:3-9:

- A. **Saul killed the Amalekites, but he spared Agag the king and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good—vv. 7-9.**
- B. **Saul and the people's sparing the best part of the things that they should have utterly destroyed portrays the fact that, experientially, we treasure the good aspects of our flesh, our natural life, and do not wish to destroy them:**
 - 1. Whatever we do apart from God's grace and apart from depending on Him and trusting in Him is of the flesh—Phil. 3:3-4.
 - 2. Every aspect of the flesh, whether good or evil, is in opposition to grace and God's kingdom and keeps us from enjoying Christ; therefore, we must hate every aspect of the flesh and be absolute in destroying the flesh—Rom. 8:13; Gal. 3:3; 5:2-4.
- C. **God did not want Saul to use the best of the cattle as a sacrifice to Him—1 Sam. 15:15:**
 - 1. Anything presented and sacrificed to God that has its source in the flesh is evil in His sight—v. 19.
 - 2. To offer something to God according to our own will is presumptuous and is sinful—Gen. 4:5; Matt. 7:22-23.

V. Doing good according to our own will is actually an act of rebellion against God's throne and His economy—1 Sam. 15:22-23; Exo. 17:16:

- A. **Saul's disobedience exposed him as being a rebel against God and an enemy of God—1 Sam. 22:17.**
- B. **Saul was utterly rebellious toward God; he had no subordination to God, nor did he take God as his King and Head.**
- C. **He was constituted with rebellion, which is as evil as the worship of idols—15:23.**
- D. **What Saul did was as evil as contacting an evil spirit for the**

purpose of carrying out the intention of that spirit, not God's intention—v. 23.

- E. All rebellion is a matter of presumption, a matter of daring to do things without God.**

§Day 6

VI. Saul lost his kingship because he did not utterly destroy Amalek—vv. 26, 28:

- A. If we are not absolute in dealing with our flesh, we, like Saul, will lose our kingship—1 Pet. 2:9; Rev. 1:6; 5:10.**
- B. The account of Saul's disobedience is a warning, indicating that we should not do anything in the kingdom of God by our flesh; in everything we must crucify our flesh and faithfully exercise our spirit to follow the Lord, who is the life-giving, consummated Spirit indwelling our spirit and who is one with us—1 Cor. 15:45; 6:17; 2 Tim. 4:22; Gal. 5:16, 25.**
- C. When Amalek is dealt with, the kingdom of God immediately comes in—Exo. 18:1-26:**
 - 1. The kingdom of God denotes the authority of God by which all things are made subject to God—Mark 1:15; John 3:3, 5; Rev. 11:15; 12:10; Dan. 2:44.**
 - 2. 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.**
- D. If we follow the Lord's word to utterly destroy the flesh and live and walk according to the spirit, we will have the kingship and will be in God's kingdom—Rom. 8:4; 14:17; Gal. 5:19-21; 2 Pet. 1:5-11.**

WEEK 5 — DAY 1

Morning Nourishment

1 Sam. 15:7-9 ...Saul struck the Amalekites...and utterly destroyed all the people with the edge of the sword but...spared Agag [the king] and...all that was good...; but everything that was despised and worthless, this they utterly destroyed.

Gal. 5:17 ...The flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

First Samuel 15 is a record of Saul's disobedience in his conquest of the Amalekites. He conquered the enemy, yet he was altogether disobedient to God. Here Saul was absolutely, thoroughly exposed, and then he was given up by God and also by Samuel. This chapter contains an important lesson for us today. (Life-study of 1 & 2 Samuel, p. 71)

[Amalek] meaning warlike...typifies the flesh, which is the totality of the fallen old man (Gal. 2:16...). The fighting between Amalek and Israel depicts the conflict between the flesh and the Spirit within the believers (Gal. 5:17; cf. 1 Pet. 2:11). Amalek was a descendant of Esau (Gen. 36:12), Jacob's twin brother. This indicates that the flesh is very close to our regenerated being, signified by Jacob. Esau was born first and Jacob second, indicating that the flesh is of the first man, the old man. (Exo. 17:8, footnote 1)

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)

Why did God determine to exterminate Amalek and to have war with him from generation to generation? It is because Amalek in the Bible typifies our flesh. Esau and Jacob were twins, but their descendants, the Amalekites and the Israelites, were mutual enemies.... Likewise, our fleshly old man is very close to our spiritual new man; the two are also mutual enemies and cannot stand together. 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.

When Saul became the king of Israel, God commanded him to smite the Amalekites, destroy all that they had, and not spare them (1 Sam. 15). However, Saul spared Agag, the king of the Amalekites, and the best of the sheep and of the oxen. All that was good he did not utterly destroy, but everything that was despised and worthless he utterly destroyed. Since Saul did not absolutely obey the command of God, he forfeited God's favor and lost his throne. This indicates that if man does not absolutely reject the flesh but retains what is good and honorable in the sight of man, he cannot please God, because between God and the flesh there is no compromise.

In the book of Esther, Mordecai chose to die rather than to bow down to Haman, an Agagite, the descendant of Agag, the Amalekite. Because Mordecai withheld firmly to the end, he pleased God and also brought deliverance to the Jews. This is further proof that only when we do not give in to the flesh, even unto death, can we please God and become fitting vessels for Him. God and the flesh cannot exist together! (CWWL, 1953, vol. 3, "The Experience of Life," pp. 371-372)

Further Reading: Life-study of 1 & 2 Samuel, msg. 11; Life-study of Romans, msg. 50

WEEK 5 — DAY 2

Morning Nourishment

Gal. 2:16 ...Knowing that a man is...justified...through faith in Jesus Christ, we...have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.

Rom. 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.

The name Amalek means “warlike.” The flesh enjoys fighting and never wants to keep the peace. Furthermore, the flesh is very destructive.... 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. (Life-study of Exodus, p. 533)

Today's Reading

In the Old Testament no enemy is dealt with more thoroughly than Amalek, because Amalek is a type of the flesh, which is the last enemy against God’s kingdom. The flesh is what keeps the church from being built up adequately.... For the sake of the church life, we need to deal with our flesh. If the flesh is not dealt with, there can be no kingdom of God. Then without the kingship of Christ, His headship, there is no way for the Body to be built up. This is the reason that, during the past nineteen hundred years, there has been very little building of the church. The confusions and divisions among Christians today are primarily due to the flesh, to Amalek.

We thank the Lord that by His mercy and grace we in His recovery have learned something of the importance of dealing with the flesh.

Although the flesh remains a problem, we dare not let our flesh be unrestrained. We simply do not have the boldness to stay in the flesh.

In his writings Paul...uses certain expressions to show that the flesh is enmity against God. For example, in Romans 8:7 he says that “the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.” The flesh is ugly for the simple reason that it is not subject to the law of God. From God’s point of view, the flesh is lawless. Lawlessness prevails among many Christians today. The flesh is lawless in its inability to be subject to God.

In 8:8 Paul goes on to say, “And those who are in the flesh cannot please God.” The flesh is not subject to the law of God, it cannot be subject to the law of God, and it cannot please God. Therefore, in the eyes of God there is no place for the flesh. It must be terminated.

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. As we shall see, we need to cooperate with God in what He has done by crucifying the flesh (Gal. 5:24). The destiny of the flesh is to be put to death. No matter how the flesh may appear to us, in God’s eyes it is rebellious and despicable. For this reason, God has decided to blot out the name of Amalek. (Life-study of Exodus, pp. 542-543)

In the entire universe, God’s real enemy is not Satan but us. As long as we remain in the status of the flesh, we are an enemy to God (Rom. 8:7). Our flesh is altogether one with Satan. Without the flesh, Satan would have no way to fight against God. In the church life all the troubles come from the flesh. The hardest thing for God to deal with is the flesh. (Life-study of 1 & 2 Samuel, pp. 71-72)

Further Reading: Truth Lessons—Level Three, vol. 1, lsn. 17; Life-study of Galatians, msg. 16

WEEK 5 — DAY 3

Morning Nourishment

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

Gal. 5:19-21 ...The works of the flesh are manifest, which are such things as fornication, uncleanness,... idolatry, sorcery,...divisions, sects, envyings,...and things like these;...those who practice such things will not inherit the kingdom of God.

Amalek was a hand against God's throne, signifying that the flesh is in rebellion against God and is against His throne, His governmental administration. Every aspect of the flesh, whether good or evil, is an enemy of God's authority (Rom. 8:7). Hence, God has decided to war against the flesh continually... until it is blotted out (Exo. 17:14). (Exo. 17:16, footnote 1)

Today's Reading

In Exodus 17:16 we see that Amalek is a hand against the throne of Jehovah. In the eyes of God, Amalek was considered a hand against God's throne. This indicates that Amalek tried to overthrow God's throne, just as Satan once tried to do.... Because there is such a hand against the throne of Jehovah, God will have war with Amalek from generation to generation. By this we see that Amalek is versus God's authority.

Every aspect of our flesh, whether good or evil, is an enemy of God's authority. The flesh does not care for God or for His authority. Whenever we are in the flesh, we regard ourselves as individuals who are not obligated to submit to God's throne. We think that we have a position and rights of our own. Such a rebellious attitude has its source in Satan. Satan, however, is one with our flesh. Satan's principle is not to come to us directly, but to come through others or through something in ourselves. For example, Satan came to Eve in the form of a serpent. In Matthew 16, Peter, a disciple who loved the Lord Jesus very much, was utilized by Satan. Satan

came to the Lord in Peter and through him. Often our flesh serves as a cloak for Satan. Whenever we exercise our flesh, Satan is hidden within us. Therefore, like Satan himself, the flesh is against God's authority. According to the portrait in Exodus 17, Amalek is a hand against the throne of God.

Our flesh is the first among all our enemies. It takes the lead over sin, the world, and Satan to fight against us. The flesh, sin, the world, and Satan are all related to one another... [and] interwoven. The most prominent among them in fighting against believers is the flesh. Satan, sin, and the world are all subordinate to the flesh. When in our practical Christian experience the flesh is put to death, the world cannot hold us, sin cannot operate in us, and Satan is powerless to work upon us. The reason the world is prevailing, sin is strong, and Satan is active is that we are still in the flesh. These three enemies are all dependent on the flesh. Hence, the flesh is our foremost enemy.

The flesh is in rebellion against God and against His throne. 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. Because the flesh is a hand against God's throne, 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. Whatever God does governmentally, the flesh opposes it. 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. Truly the flesh is a hand against the throne of the Lord. Therefore, the Lord will fight against this rebel and blot out its remembrance. (Life-study of Exodus, pp. 557-558, 535, 539)

Further Reading: Life-study of Exodus, msgs. 46-47

WEEK 5 — DAY 4

Morning Nourishment

1 Sam. 15:2 Thus says Jehovah of hosts, I will punish the Amalekites for what they did to Israel when they set themselves against them in the way as they came up out of Egypt.

Rom. 8:13 ...If by the Spirit you put to death the practices of the body, you will live.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

In the war with Amalek described in Exodus 17:8-16, Moses stood on the top of a hill with the rod of God in his hand, and Joshua went out with chosen men to fight against, and to defeat, Amalek. While Joshua was fighting, Moses was praying. After Joshua defeated Amalek, God declared that He would “have war with Amalek from generation to generation” (v. 16). This shows how seriously God regarded the frustration caused by the Amalekites. At the time of 1 Samuel 15:2, He declared that He would punish the Amalekites for what they did to Israel. (Life-study of 1 & 2 Samuel, p. 72)

Today's Reading

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). Moses lifting up his hand on the mountaintop typifies the interceding Christ in the heavens.

While Christ is praying in the heavens, we must pray here on earth. When we pray, we are one with Moses on the mountaintop. But when we put the flesh to death, we are one with Joshua fighting in the valley.

We also fight against Amalek by putting the flesh to death with the fighting Spirit (Rom. 8:13; Gal. 5:17, 24). Romans 6:6 says that our old man has been crucified with Christ. Nevertheless, in Romans 8:13, we see that

we still must by the Spirit put to death the practices of the body. Furthermore, in Galatians 5:24 Paul tells us that those who belong to Christ have crucified the flesh. If we do not believe that our old man has been crucified with Christ on the cross, we shall not be able to deal with our flesh. Based upon the fact that our old man has already been crucified, we have the boldness and encouragement to put the flesh to death.

According to Romans 8:13, when we put to death the practices of the body, the Spirit works with us. This means that how much the Spirit works depends on how much we are willing to do. If we crucify the flesh, the Spirit immediately works together with us. We all appreciate the work of the Spirit.... We need the Spirit, and the Spirit needs our cooperation. He waits for us to help ourselves. As soon as we do this, He comes in to do everything for us. By the Spirit who dwells in us, we thus put to death the practices of the body.

According to the context of Galatians 5, the Spirit and the flesh are fighting against each other. However, those who are Christ's must still crucify the flesh. As the Spirit fights against the flesh, we crucify the flesh. This is accomplished by our cooperation with the work of the Spirit.

On the one hand, we must pray with Christ; on the other hand, we must slay the flesh with the fighting Spirit. Today Christ is both in the heavens and within us as the fighting Spirit. In the heavens He is the interceding Moses, and in us He is the fighting Joshua. We need to be in union with the heavenly Christ in order to cooperate with the indwelling Christ. Then in a very practical way the flesh will be put to death. (Life-study of Exodus, pp. 544-545, 549-550)

Galatians 5:24...does not say...that the Lord crucified our flesh but that we ourselves have crucified the flesh. From this we see that we have the responsibility to take the initiative in crucifying the flesh. Crucifying the old man is the responsibility of God, but crucifying the flesh is our responsibility. (CWWL, 1953, vol. 3, "The Experience of Life," p. 379)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 9; CWWL, 1963, vol. 3, "Basic Principles of the Experience of Life," ch. 18

WEEK 5 — DAY 5

Morning Nourishment

1 Sam. 15:22-23 ...Does Jehovah delight in burnt offerings and sacrifices as much as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to heed, than the fat of rams. For rebellion is like the sin of divination, and insubordination is like idolatry and teraphim. Because you have rejected the word of Jehovah, He has also rejected you from being king.

The Amalekites rose up to frustrate the establishing of God's kingdom, and Saul was charged to destroy them. In 1 Samuel 15:3 Jehovah said to him, "Go now and strike the Amalekites; and utterly destroy all that they have, and do not spare them, but kill both man and woman, infant and suckling, oxen and sheep, camel and donkey." In charging Saul to utterly destroy the Amalekites, which typify the flesh as God's unique enemy, God wisely put Saul on the spot in order to test him. (Life-study of 1 & 2 Samuel, pp. 72-73)

Today's Reading

Saul utterly destroyed all their people, but he "spared Agag and the best of the sheep and of the oxen and of the fatlings, and the lambs and all that was good, and would not utterly destroy them; but everything that was despised and worthless, this they utterly destroyed" (1 Sam. 15:8b-9). For Saul, this was an opportunity to make himself rich. He was trying to build up his own monarchy within God's kingdom.

It was told Samuel that Saul had gone to Carmel and had set up a monument for himself (v. 12). Saul built this monument not for the kingdom of God but for the remembrance of himself because of the victory that made both him and his monarchy rich. This was a strong indication that Saul's intention was to build up his monarchy.

When Saul declared that he had fulfilled the word of Jehovah, Samuel asked, "What then is this bleating of sheep in my ears and the lowing of

oxen that I hear?" (vv. 13-14). Saul explained that they had been brought from the Amalekites, for the people spared the best of the sheep and oxen to sacrifice to Jehovah and destroyed the rest. Samuel then told Saul to stop and he would tell him what Jehovah had spoken to him the night before. Then he went on to say, "Though you are small in your own eyes, are you not the head of the tribes of Israel? And Jehovah has anointed you king over Israel. And Jehovah sent you on a journey and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed. Why then did you not obey the voice of Jehovah, but flew upon the spoil and did that which was evil in the sight of Jehovah?" (vv. 17-19). Saul responded by claiming that he did obey the voice of Jehovah but that the people took sheep and oxen of the spoil to sacrifice to Jehovah (vv. 20-21).

In verses 22 and 23 Samuel continued by speaking a very strong word to Saul.... Samuel seemed to be saying, "Saul, you say that you spared the best of the sheep and oxen to sacrifice to Jehovah, my God. But God prefers that you obey His word. He told you to utterly destroy the Amalekites and all that they have. Instead of obeying this word, you kept some of the sheep and oxen for yourself. This morning you raised up a monument for yourself. You did not raise up anything for God. Behold, to obey is better than sacrifice, and to heed, to take care of, God's speaking is better than the fat of rams. Saul, you have rebelled against God, and rebellion is like the sin of divination, like the sin of witchcraft. What you did was just as evil as contacting an evil spirit for the purpose of carrying out the intention of that spirit, not God's intention. You did not subordinate yourself to God as your Head but acted presumptuously, according to your ways and by your will. Now your kingship is over. Because you have rejected the word of Jehovah, He has rejected you from being king." Saul was thus exposed as being a rebel against God and an enemy of God. (Life-study of 1 & 2 Samuel, pp. 73-75)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," chs. 17-18

WEEK 5 — DAY 6

Morning Nourishment

Gal. 5:24-25 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts. If we live by the Spirit, let us also walk by the Spirit.

16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

We should be warned by this account of Saul's disobedience not to do anything in the kingdom of God by our flesh. We need to fear God and remember that we are flesh. But the Son of God has crucified the flesh, and He has come into us to regenerate our spirit. Now He is living in our spirit, moving, acting, and taking the lead to guide us into the line of life for the building up of His organism, the Body of Christ. This is the kingdom of God, God's eternal kingdom, which will consummate in the upcoming New Jerusalem in the new heaven and new earth. This should be our goal. We should not try to build a monarchy for ourselves in God's kingdom.

We thank the Lord that, under His mercy, He has opened up the intrinsic secrets in the Word to show us the real lessons. We have to learn the lesson of the cross and crucify our flesh with its passions and its lusts and leave it on the cross always and in everything (Gal. 5:24). We should faithfully exercise our spirit to follow the Lord, who is the life-giving, consummated Spirit indwelling our spirit and who is one with us. Then the kingdom of God, the church as the intrinsic Body of Christ, will be built up. (Life-study of 1 & 2 Samuel, pp. 76-77)

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. Only when the flesh is dealt with is it possible for the kingdom to come.

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.

The more we are subject to God and His authority, the greater will be our desire to pray. When we rebel against God and reject His authority, our appetite for prayer disappears.... Our attitude should be to say, "Lord, I don't want to do anything without You. I need You as my grace. The flesh is simply myself doing things apart from You. I don't want to live without You as my grace." We all need to pray with such a spirit.

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.

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.... However, we should be encouraged by the fact that the Lord is still working on us and within us.

We need an intense light to shine upon us to show us that whatever we are in the natural life is Amalek. The Amalek within us must be utterly destroyed. We should not take any excuse for sparing any aspect of the Amalek within us. Do not excuse your failure to utterly destroy the flesh. Do not say that you have a particular habit and cannot do anything about it. The claim that you cannot destroy it is a lie. 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. May the Lord have mercy on us that we learn what the flesh is and how to deal with it utterly. (Life-study of Exodus, pp. 557-562, 564)

Further Reading: Life-study of Exodus, msgs. 48-49

<< WEEK 5 — HYMN >>

Hymns, #593 All I have in Adam is but sin and death

Experience of Christ — By Minding the Spirit

- 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.

