

Monday 6/6**Related Verses****1 Sam. 15:7-9**

7 Then Saul struck the Amalekites from Havilah as you go toward Shur, which is opposite Egypt.

8 And he captured Agag the king of the Amalekites alive and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people 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.

Gal. 5:17

17 For 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.

1 Pet. 2:11

11 Beloved, I entreat you as strangers and sojourners to abstain from fleshly lusts, which war against the soul,

Rom 8:7-9

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.

8 And those who are in the flesh cannot please God.

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

2 Cor. 3:17

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

Col. 2:6-7

6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Related Reading

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)

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 withstood 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

Corporate Reading of "The Orthodoxy of the Church"
Chapter 7 – Sections The Church In Philadelphia
(paragraphs 25-29)

Tuesday 6/7**Related Verses****Gal. 2:16**

16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also 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

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.

Rom. 6:6-7

6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

7 For he who has died is justified from sin.

Rom. 7:15, 19-21

15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.

19 For I do not do the good which I will; but the evil which I do not will, this I practice.

20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.

21 I find then the law with me who wills to do the good, that is, the evil is present with me.

Rom. 8:5-6, 8

5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

8 And those who are in the flesh cannot please God.

Related Reading

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)

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, Isn. 17; *Life-study of Galatians*, msg. 16

Corporate Reading of “The Orthodoxy of the Church”
Chapter 7 – Sections The Church In Philadelphia
(paragraphs 30-35)

Wednesday 6/8

Related Verses

Exo. 17:16

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

Gal. 5:19-21, 16

19 And the works of the flesh are manifest, which are such things as fornication, uncleanness, lasciviousness,

20 Idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, factions, divisions, sects,

21 Envyings, bouts of drunkenness, carousings, and things like these, of which I tell you beforehand, even as I have said before, that those who practice such things will not inherit the kingdom of God.

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

Rom. 8:3

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,

Deut. 25:19

19 Therefore when Jehovah your God gives you rest from all your enemies surrounding you, in the land which Jehovah your God is giving you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you shall not forget.

1 Sam. 15:2-3

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.

3 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.

2 Cor. 2:11

11 That we may not be taken advantage of by Satan, for we are not ignorant of his schemes.

Related Reading

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)

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

Corporate Reading of "The Orthodoxy of the Church"
Chapter 7 – Sections The Church In Philadelphia
(paragraphs 36-39)

Thursday 6/9

Related Verses

1 Sam. 15:2

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

13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Gal. 5:24, 17

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

17 For 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.

Col. 3:1-3, 5

1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

2 Set your mind on the things which are above, not on the things which are on the earth.

3 For you died, and your life is hidden with Christ in God.

5 Put to death therefore your members which are on the earth: fornication, uncleanness, passion, evil desire, and greediness, which is idolatry;

Rom. 6:6

6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Heb. 7:25

25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

1 Thes. 5:17

17 Unceasingly pray,

Related Reading

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)

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)

of Life," ch. 9; CWWL, 1963, vol. 3, "Basic Principles of the Experience of Life," ch. 18

Corporate Reading of "The Orthodoxy of the Church"
Chapter 7 – Sections The Church In Philadelphia
(paragraphs 40-44)

Friday 6/10

Related Verses

1 Sam. 15:22-23

22 And Samuel said, 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.

23 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.

Exo. 19:5

5 Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be My personal treasure from among all peoples, for all the earth is Mine.

Psa. 40:6-8

6 You do not delight in sacrifice and offering; You have prepared ears for Me; You do not require burnt offering and sin offering.

7 Then I said, Behold, I have come; In the scroll of the book It is written concerning Me.

8 I delight in doing Your will, O My God; Indeed Your law is within My inward parts.

Matt. 7:22-23

22 Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?

23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

Gal. 3:3

3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

Phil. 3:3

3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

Related Reading

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)

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

Saturday 6/11

Related Verses

Gal. 5:24-25, 16

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

25 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.

2 Pet. 1:5-11

5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

7 And in godliness, brotherly love; and in brotherly love, love.

8 For these things, existing in you and abounding,

constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

Rom. 14:17

17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Related Reading

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)

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

Lord's Day 6/12**Related Verses****Gal. 5:22-23**

22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

23 Meekness, self-control; against such things there is no law.

Rom. 8:1-2, 4-6, 9-11

1 There is now then no condemnation to those who are in Christ Jesus.

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Matt. 16:24-26

24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

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.

Further Reading:

Life-Study of 1 & 2 Samuel, msgs. 11

Life-Study of Exodus, msgs. 46-49

CWWL 1953 vol. 3, "The Experience of Life," ch. 9