

The Battle With Amalek- A Kingdom at Stake Part Four

1). We will be continuing today with the message series on the Battle with Amalek. Let's review what we've covered so far:

- Man was created to rule over this earth. Man was created to rule in Satan's stead, because Satan had disqualified himself due to his disobedience.
- Satan immediately set forth to cause the woman and man to disobey God, knowing full well that disobedience leads to disqualification.
- Satan successfully deceived the woman by two means—first, he planted doubt in her mind concerning what God had really said...and second, he told the woman that God's expressed consequence of "you will die if..." was not really true. In other words, she could do what she wanted and she wouldn't die, even though God said she would if she disobeyed.
- So man was disqualified, and God then voiced His plan to bring about a Redeemer...a Redeemer that would bring man back into the position for which he was originally created—to rule. This Redeemer would be "the seed of the woman," so Satan set out to destroy any possibility of this Redeemer being born by sending his angels to cohabitate with the women, producing the Nephilim,(a mix between angels and humans).
- The Nephilim were on the earth prior to the Flood, and they were on the earth after the Flood. In particular, they were in the land that God promised to Abraham's descendants (through Isaac and Jacob.) The Nephilim were the giants in the land that the spies (on behalf of the first generation of Israel) saw and feared. This fear led to unbelief, which ultimately caused the first generation to disobey God and be disinherited from the land.
- We also learned that God speaks to us through His Word in many ways, one major way being by the use of types and anti-types. This is the idea of patterns, examples, and shadows...historical events recorded in a particular way so that God can draw from them spiritual lessons and doctrines to teach His people. This is the way that we learn God's spiritual truths...and it is also the way that we keep a system of checks and balances in the structure of learning. The type and the anti-type must fit together...each one reflects back on the other, making a perfect fit.
- We looked at a primary doctrine that teaches us that God takes away the first in order to establish the second. Esau and Jacob were the primary example, in that Esau (Isaac's firstborn) gave up his birthright to his younger brother in exchange for something that would immediately satisfy his flesh. Esau typifies for us the flesh--that which God will set aside—and Jacob typifies the man of the Spirit—that which will ultimately rule with God.
- Amalek (and the Amalekites) are descendants of Esau. Amalek, too, typifies the flesh.
- We saw the historical context of Amalek, and their appearing as the first nation to war against Israel as Israel was making the journey to the land of their calling, the land promised to them through Abraham.

- To be brief, Israel stopped and camped at a place called “Rephidim” which literally means a “place of beds.” So in essence we see that they wanted to rest while on their journey.
- While at Rephidim they had no water. So we see that they chose to rest at a place lacking the Spirit or Word of God. Not a good choice.
- At Rephidim, Amalek came up against Israel (notice that Israel was in a weakened state) and battled them. Joshua led them to victory with the aid of Moses, Hur and Aaron, who were on the mountaintop interceding on Israel’s behalf. Moses held up his staff to ensure victory; the others held his arms when he got tired.

So the personal application of their story is this—

- We should not think that we can take our rest now. But rather, we should seek to drink deeply from the Well of Life, *waiting obediently* and *being on guard* until that coming day, when we will enter the Seventh Day Rest in the heavenly country to which God has called us.
- We should know that the battle between our flesh and our spirit is an ongoing battle, and the only way to be victorious over the flesh is to allow God (through Jesus) to intercede on our behalf.
- We must also know that our enemy THE FLESH will work in conjunction with the other two enemies – the devil and the world. Whether working alone, or in conjunction with another, or all three enemies teaming up together, when we are weary and weak (and/or grumbling and complaining), **one or two or three enemies will seek to wreak havoc in our spiritual lives while we are on our journey to the city to which God has called us.**

2). We talked last week about Enemy #1—the devil. He is known as Satan, the god of this world and the ruler of this world. He is cunning; he is the serpent of old. He is the master of deception. *He is the master of deception using God’s Word.* Therefore, we are told by James to—

James 4:7

Submit therefore to God. Resist the devil and he will flee from you.

And by John—

1 John 3:7-10

7 Little children, let no one deceive you; the one who practices righteousness is righteous, just as He is righteous; 8 the one who practices sin is of the devil; for the devil has sinned from the beginning.

The Son of God appeared for this purpose, that He might destroy the works of the devil. 9 No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. 10 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.

3). So let's move on to Enemy #2 – The man of flesh

- Having been created in three parts – spirit, soul and body, in the image and likeness of God, *all three parts were corrupted when Adam fell*. Now salvation (the full scope) must deal with all three parts. And Scripture lays it out very clearly how all three parts are dealt with in respect to salvation.
- Remembering that man was created to rule, but was not placed in a position of rulership at his creation, he first had to be tested. Man died the day he ate of the fruit. And death affected all three parts of man: spirit, soul and body.
- The initial salvation that is offered to us through faith in the finished work of Jesus on the cross, allows our spirit to be born. (This is our second birth. It is the light and life and breath of God) It is the work of God, it is BORN of GOD. We are born from above. And we can know that this work cannot be done apart from the Word of God on our behalf. But God does not stop there (unless we resist Him and quench His Spirit from working in our lives).
 - We first must believe that He has provided Jesus (whose name means “Jehovah saves”)
 - Then we must come to understand and believe that Jesus is the Christ, the Son of the Living God...that He is who He says He is, THE CHRIST, the Promised One, THE KING.
 - At the moment of *initial* faith (as opposed to ongoing faith) we have God's Spirit (God's breath) breathed into us. And our dead spirit comes alive and will remain so forever. But then the one who has been justified ***must live by faith***. From the moment of our initial justification, our unredeemed flesh wars against our redeemed spirit. It is an ongoing battle. And the Scriptures clearly state that ***the goal of our faith (our ongoing faith) is the salvation of our soul!***
- This salvation of the soul, an on-going salvation, is also the WORK OF GOD, just as the spiritual birth was the work of God. Being born from above is necessary on both fronts, not just one.

So, the battle between the spirit and flesh is really the *salvation of* or the *loss of our soul!* The outcome for our soul (which is LIFE in the age to come) is determined by a choice we make (and continued choices every day)...are we going to walk by the spirit (and live) or by the flesh (and die)?

- The flesh (which is our sinful nature, our old man) is our enemy. And you had better believe it. DO NOT BE DECEIVED about this. *Because you (and I) can be deceived.*

4). And so we are taught about the flesh from the story line of Amalek. **"That God will utterly blot out the memory of Amalek from under heaven."** And for how long will this battle take place? **"From generation to generation."** And what will be the end of this enemy?

Numbers 24:20

20 And he looked at Amalek and took up his discourse and said, "Amalek was the first of the nations, But his end shall be destruction."

- *His end will be destruction.*
- When and where will the memory of this enemy be blotted out?

Deuteronomy 25:19 (Moses' instructions to the second generation of Israel)

19 "Therefore it shall come about when the LORD your God has given you rest from all your surrounding enemies, in the land which the LORD your God gives you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you must not forget.

- How is this to be done?

1 Samuel 15:3 (God's instructions to Saul through Samuel)

3 'Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey.'

- In the *type* picture, we saw that Saul was to utterly destroy Amalek and all that he has. He was not to spare him; he was to put him to death, *and put all that he has to death.*
- In the *antitype* (for us) we see it this way--

Romans 13:14

But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

- Make no provision for the flesh. In the Greek the word 'provision' expresses the idea of *forethought*. In other words, you *plan* for making provision.
- It doesn't say: "Make excuses for the flesh..." It says make no provision for the flesh, in regard to its lusts (plural)!
- Put to death the flesh, the Amalekite within. All of it.

5). So what are the lusts of the flesh? We just have to go to the Scriptures to find out exactly what the lusts of the flesh are. Paul says:

Galatians 5:19-21

19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.

- Those that practice such things will not have LIFE in the age to come. They will not be glorified with Christ and will not be ruling with Him over His inheritance, which is the whole earth, sharing in this inheritance with Him as His Co-heir.
- And to see the differences between being a child of God and being a son of God, we only have to turn to Romans chapter 8 again:

Romans 8:14-23

14 For all who are being led by the Spirit of God, these are sons of God. 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" 16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him. 18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

- A child of God is what we become when we first believe on the Lord Jesus Christ; we join God's family. But afterwards, if indeed we suffer as Christ suffered (putting to death the flesh, picking up our cross daily) we will be *heirs of God* and *fellow heirs with Christ*. Being an heir of God means we stand to inherit from Him; being a fellow heir with Christ means we stand to inherit the same thing as He does. And what will He/we inherit? The kingdom, and positions within it.
- This is why it is of utmost importance to allow the Spirit of God within us to deal totally and completely with the man of flesh: *put it to death*.

6). Enemy number three: **The World!**

How would the world be our enemy? There are several different ways in which the Bible uses the word “world”—

Colossians 2:8

8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

James 4:4

4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

1 John 2:15-16

15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

- The world is that which is around us, the systems (governmental, economical, social) that are influenced and under the control and sway of the god of this world—Satan. The world is the set of conditions that surround us that are under the curse of sin – the earth and its decay and chaos (entropy), the people in the world who are dead and govern themselves according to the flesh (for they have no spiritual comprehension). The world is that which is contrary to God.
- The salvation which affects our spirit, our initial justification, is something that is given to us “from above.” It is that which is “born from above”. And, as we have already touched on, Scripture uses that phrase a little more broadly than just using it connected to our spiritual birth. Look at what John says about it:

1 John 5:1-5, 18-19

1 Whoever believes that Jesus is the Christ is born of God; and whoever loves the Father loves the child born of Him. 2 By this we know that we love the children of God, when we love God and observe His commandments. 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. 4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world--our faith. 5 And who is the one who overcomes the world, but he who believes that Jesus is the Son of God? ...18 We know that no one who is born of God sins; but He who was born of God keeps him and the evil one does not touch him. 19 We know that we are of God, and the whole world lies in the power of the evil one.

- Our initial salvation is something that is given to us “from above.” It is that which is “born from above.” But Scripture obviously uses this phrase in connection with the salvation that we are working out, with results yet to be seen in the coming age... and one enemy of that salvation is the world.
- And that is why we must be born from above—continually—to overcome the world.

7). So we have three enemies: The devil, the flesh and the world. And these three enemies can work in conjunction with each other, or can work separately.

- These three enemies can really be summed up in the Parable of the Sower and the Seed. Let’s look at it.
- Jesus has already given the parable to the crowd. The disciples then came to Him and asked why He was now speaking to the crowd in a parable. He told them why—because hearing they don’t hear and seeing they don’t see—then He explained the parable to the disciples. He said:

Matthew 13:3-9, 18-19

3 And He spoke many things to them in parables, saying, "Behold, the sower went out to sow; 4 and as he sowed, some seeds fell beside the road, and the birds came and ate them up.

5 And others fell upon the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. 6 But when the sun had risen, they were scorched; and because they had no root, they withered away.

7 And others fell among the thorns, and the thorns came up and choked them out. 8 And others fell on the good soil, and yielded a crop, some a hundredfold, some sixty, and some thirty. 9 He who has ears, let him hear."

18 "Hear then the parable of the sower. 19 When anyone hears the word of the kingdom, and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road."

- Notice that the seed cast was the “word of the kingdom.”
- The evil one refers to the devil here...one of our enemies who seeks with all of his might to thwart the Christian from receiving and understanding the message of the kingdom.

20 "And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy; 21 yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away."

- “..Yet he has no firm root in himself...” ***Speaking of his FLESH***. He didn’t spend the time it takes to make it his own. He liked what he heard about the kingdom. He got excited about it...but persecution will come because of the word of the kingdom. Persecution will come, and it will come from the people we think it shouldn’t come from, and if (since) that person does not have a firm foundation in it, *he immediately falls away!*

22 "And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful."

- This man hears the word of the kingdom, but the WORLD “the worries of the world” and the deceitfulness of riches (riches connected to the world) choke (i.e., “to strangle completely) the word of the kingdom, and the one becomes unfruitful.

NOTE: The very purpose of the word of the kingdom being sown is for one to bear fruit with respect to the kingdom.

But here is the one who bears fruit.

23 "And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty."

- This man hears the word and understands it. He does what it necessary in his life so that Satan, the world or the flesh does not steal what has been sown, scorch, or choke (strangle) potential fruit. And as a result, he bears fruit, with respect to the kingdom.
FRUIT IS THE GOAL OF SOWN SEED!

Do you have any idea how prevalent the first three types of people are? And how rare the last one is? I love this parable, and never get tired of hearing it or teaching it because it tells us exactly what we will be living out, right now, in this world, as a result of this message that we are hearing and studying. Do you want to know what happens when people hear about the kingdom which is to come? God tells us exactly what will happen and there are four potential outcomes.

And there is no reason to think that the results and outcome are immediately subsequent to the hearing of the word of the kingdom—in other words, sometimes (many times) the outcomes take a while. For example, in the first example of the one who hears the word of the kingdom and doesn’t understand it then it’s snatched away...for some who hear it may take a while of hearing for that person to not understand. Perhaps that person is in Bible study for a

while. Perhaps that person struggles with questions and listens to the answers. Perhaps we've really gotten to like that person...then they fall away because Satan snatches the word away.

In the second example, the person hears it and IMMEDIATELY responds with joy, but sometime subsequent to that affliction and persecution arise, and because of this affliction and persecution, they IMMEDIATELY fall away. There may be quite a bit of time between the immediate response of joy and the persecution...enough time for any of us to get to know the person and even get to like the person, right? Fellowship with them? But the result is that that person falls away because of the pressure, the tribulation, the suffering, the persecution. This message brings all of that – guaranteed. Falling away means that they move away from the teaching, they are literally '*ensnared by a bait stick*.'

The third category of person is the one who hears the word of the kingdom (remember that we are speaking of saved individuals who hear about the glorious coming kingdom and all that it entails)—they hear the word of the kingdom and then the worries of the world and the deceitfulness of riches choke the word and they become unfruitful. Again, why should we think that this is immediate? It wouldn't be...for the person would have to hear the word first, and accept the word...because it is then *choked*—which implies it was first implanted, right? So the person has been studying for a while, *hanging out with us for a while*, becoming a part of our fellowship...then they are drawn away by the world—its riches and its deceits—and they become unfruitful. Notice that they are just unfruitful...but perhaps they are still hanging out with fellow kingdom believers? Still involved, still hearing...yet completely unfruitful. They have no profit.

The fourth person too should not be seen as immediate. This person hears the word and understands it and bears fruit. You know how long it takes to hear this word and understand it. You know how long it takes to start bearing fruit...it's a process. So take heart, we may all yet be in this category.

Do not be discouraged... or worse yet, don't look around the room to see who is fitting into which category. My examples were not to point fingers (for I couldn't since I do not know your hearts). My point here was/is to make this personal—very personal—to the point that you stop seeing this as happening to someone else. It has and will happen within our sphere of influence. The point here is to make sure that it doesn't happen to you, individually.

- It is important to notice what area of God's Word the three enemies work in. It is apparent from this parable (but not this parable alone) that the enemies work against the goal of our creation, the goal of our salvation. The three enemies work against our producing fruit with respect to the kingdom.
- There truly is a kingdom at stake. And we must realize that if we are to do battle correctly. We must know the GOAL. And to get there, *we must utterly destroy Amalek*.

8). And we have hope! Not only is Jesus in the battle with us, as Joshua was in the battle with the Children of Israel (the name Joshua is the Hebrew name for the Greek name Jesus), but He is also on the mountain for us in prayer continually. And as we pray, and petition at all time in the Spirit, for ourselves and all the saints, the battle can be won.

- But we have responsibility in this battle as well. We MUST OBEY. God gives us everything for life and godliness. But we must CHOOSE. And the story of Saul depicts for us the outcome if we do not CHOOSE to OBEY...
- What about Saul? What can we learn from the story of Saul concerning the battle with the Amalekites? Do you remember how Saul dies in the end? He's laying on the ground, terribly wounded, and an Amalekite finds him... and kills him...and then takes his crown from his head.

In the end it was an Amalekite who took his life and his crown.

- God repeats this same warning to us. There are 7 letters to churches recorded in the first 3 chapters of the Book of Revelation. Each letter contains a judgment of works, an exhortation, and an overcomer's promise. In the sixth letter to the Church at Philadelphia, it ends with this:

Revelation 3

11 I am coming quickly; hold fast what you have, in order that no one take your crown.

- Who was it that took Saul's crown? An Amalekite, a picture of the flesh...
- And who is it that can take YOUR crown? It is one in the same: Amalek, the man of flesh. Saul didn't put the Amalekites to death, and we must do what Saul did not do if we want to have a different end than Saul had. Amalek pictures for us that the number one and most formidable enemy *will be our flesh.*

9). Our flesh will fight us at every turn, to keep us from receiving our inheritance, which is the goal of our faith, which is the salvation of our soul. Our flesh will want us to be disobedient, that which is really the result of unbelief. Let's end today with these words from the Book of Hebrews:

Hebrews 3:18-4:2

18 And to whom did He swear that they should not enter His rest, but to those who were disobedient? 19 And so we see that they were not able to enter because of unbelief.

1 Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it.

2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.