

Lesson Three – The Enemy Within

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As we've been learning, our battle with Satan is territorial; it's personal, it's nasty, and it is unceasing. Satan's target, however, is not every Christian *per se*, but every Christian who presses on "toward *the goal* (the kingdom) for the prize (the reward of the inheritance) of the upward call of God (to rule and reign with Christ) in Christ Jesus" (Phil. 3:14). Satan will use everything at his disposal to ensure that we do not win this battle. His weapon of choice is deception...and *he has been very successful*. In order to fight in this battle we must know the difference between what God says, and what man says. If you do not know what God says about these things, you *will* be deceived.

Along with Satan, there are two other great enemies of the Christian: the world and the flesh. Although all three are individually separate forces, they are all intertwined because all three work against us in the battle for our souls. This week we will study more about the difference between the *spirit* and the *flesh*.

Let's begin this week with an encouraging prayer from Paul. This is a great passage to pray, for yourself and for one another.

Colossians 1:9-10

⁹ For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, ¹⁰ so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God...

Are you ready to begin? Great, let's go!

Day One – Flesh vs. Spirit

Pray for your study time today, and pray for continued understanding. Humble yourself before Him, and be patient as He works in you. He will be faithful to answer you!

We Christians should be anxiously awaiting the future: that future age, the coming of the kingdom of our Lord and the abolishment of the kingdoms of this world, along with the god of this world. Therefore, we must not associate ourselves with things of this current *world*, this *age*, because they fall under the jurisdiction of the one who battles against us—our enemy, Satan. Satan would have us be deceived into thinking that we *can* be entangled in and focused on the things of this world, this present time, with no consequences whatsoever. The truth in God’s Word, however, is that in order to gain the salvation of our soul, we *must* forfeit our life—our soul—during this present world.

The Greek word *psuche* can be translated either soul or life. This word is found four times in the following passage:

Matthew 16:24-26

²⁴ Then Jesus said to His disciples, “If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. ²⁵ For whoever wishes to save his life [soul] shall lose it; but whoever loses his life [soul] for My sake shall find it. ²⁶ For what will a man be profited, if he gains the whole world, and forfeits his soul [life]? Or what will a man give in exchange for his soul [life]?”

This world is passing away (I Jn. 2:17) and “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” (I Jn. 2:16). We saw this sadly typified in the error and doctrine of Balaam.

One of the biggest battles we Christians face in this world is the inner battle between our desire to walk according to the spirit and our desire to walk according to the flesh. It is a *constant* battle and we must understand what is at stake if we fail to see the importance of overcoming the flesh.

Man is comprised of three parts—spirit, soul, and body. All three parts need redeeming, due to the original sin committed by Adam. One’s spiritual birth is brought about through initial faith in the shed blood of that which is provided by God:

- In the Garden it was the shed blood of the animals used to cover Adam and Eve’s nakedness.
- In Egypt, it was the shed blood of the Passover lambs.
- At the cross at Calvary, it was the shed blood of God Himself, the Passover Lamb.

Spiritual birth has always occurred in the same way: faith in God’s provision of death and shed blood. However, this provision has been progressively revealed throughout time, ending in the Perfect Sacrifice, the Perfect Death of a Perfect Lamb.

One way of seeing this is through that which was established in the beginning, in the six-day restoration of the heavens and the earth in Genesis chapter 1.

Note: The reason for seeing the six-day work of God in Genesis as a restoration and *not* an original creation has been briefly covered in Lesson One. The study course, UNDERSTANDING THE BIBLE—BIBLICAL SURVEY covers this in more depth. I will not cover it in this study, but it would be a good idea to make sure you understand this important piece of our foundation.

In summary, it is this: God originally created the heavens and the earth perfect (*cf.* Gen. 1:1; Is. 45:18). Satan was ruling over this original creation (Ezek. 28:11-19). Satan sinned and his sanctuaries were desecrated (*cf.* Ezek. 28:18; Is. 14:12-15). The earth was/became formless and void. Then God moved in order to restore that which was ruined.

God’s pattern for restoration *does not change*. Let’s briefly look at the six days of restoration in Genesis—

Genesis 1:2b

...and the Spirit of God was moving over the surface of the water.

Who was moving over the surface of the water?

Continuing—

Genesis 1:3

Then God said, “Let there be light”; and there was light. (Day 1)

Genesis 1:6

Then God said, “Let there be...” (Day 2)

Genesis 1:9

Then God said, “Let the waters...” (Day 3)

Genesis 1:14

Then God said, “Let there be...” (Day 4)

Genesis 1:20

Then God said, “Let the waters...” (Day 5)

Genesis 1:24

Then God said, “Let the earth...” (Day 6)

How did God bring about the complete restoration of the heavens and the earth?

When God *speaks*, the Spirit—His very breath—moves. There are two words for “spirit” in Hebrew, *ruach* and *neshamah*. Both literally mean “breath.” God’s Word—His breath—and God’s Spirit are One and the same.

God’s breath, His Spirit, gives life—

Genesis 2:7

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

How did man originally become a living being?

Then man, and all of mankind after him, died. Man now needs to be made *alive* again. God must move and speak (*breathe*) in His fallen creation to bring about a restoration.

Let’s compare the restoration of both fallen creations—

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Genesis 1:2-4

² And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters. ³ Then God said, “Let there be light”; and there was light. ⁴ And God saw that the light was good; and God separated the light from the darkness.

When the earth was formless and void, what was over the surface of the deep?

God said, “Let there be light” and there was light. Now notice what God did. First, God caused light to shine in the darkness. Then, He separated it from the darkness. The darkness still exists, but now light does also. Do you see that?

Let’s look at God’s other fallen creation—

I Corinthians 15:22

For as in Adam all die, so also in Christ all shall be made alive.

How are all made alive?

Notice the connection—

John 1:1-5, 14

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things came into being by Him, and apart from Him nothing came into being that has come into being. ⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it. ¹⁴ And the Word became flesh, and dwelt among us...

From this passage, write down everything you learn about the light.

When the light shines, is there still darkness?

Man is born in complete darkness, due to the original sin. All three parts of man—spirit, soul, and body—are affected by sin. When a person puts faith in God’s provision, God *breathes life into them*. He says, “Let there be light,” and a light shines in the darkness. Our spirit becomes *light* and it is separated from the *darkness*, which is the condition of our unredeemed soul. This is our spiritual birth, which brings about the “division of soul and spirit.”

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Hebrews 4:12

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit...

According to Heb. 4:12, what causes the division?

This is the same as in Genesis 1:2-4, isn't it?

Since darkness still exists in us even *after* we experience a spiritual birth, we need to understand more about this darkness. Let's read about it—

I John 1:5

And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all.

Is there any darkness in God?

Let's read a passage from the Book of Acts, where Jesus tells Paul that He will be sending him to the Gentiles—

Acts 26:18

“...to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.”

Why does Jesus want Paul to go to the Gentiles?

Why do they need to open their eyes?

If they do turn from darkness to light, what might they receive?

Do you see the connection in this verse between darkness and the dominion of Satan? Between light and the dominion of God?

More about darkness—

John 3:20-21

²⁰ (Jesus speaking) **“For everyone who does evil hates the light, and does not come into the light, lest his deeds be exposed.”** ²¹ **But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God.”**

According to v. 20, if someone does evil, what do they hate?

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Do they “come into the light”?

What does the one do who *practices* the truth?

1 John 1:7

...but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us [Lit., “keeps on cleansing”] us from all sin.

According to this verse, do we have a choice about walking in the light? (Notice the word *if*.)

Since there is a choice, we must assume that light has already shined in the darkness, otherwise there’d be no choice, right?

So, does this pertain to the *saved* person, or the *unsaved* person?

What happens if we walk in the light?

This verse tells us what happens when we walk in the light. And, since this statement is true, then the converse of this must be true also. If we *don’t* walk in the light, we *won’t* have fellowship with one another (us with Jesus), and the blood of Jesus *won’t* keep on cleansing us from all sin.

Here’s an easy question—if you aren’t walking in the light, what are you walking in?

Do you see that?

Now, on to the *flesh*—

Galatians 5:16-17

¹⁶ **But I say, walk by the Spirit, and you will not carry out the desire of the flesh.** ¹⁷ **For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things you please.**

What is the command being given in v.16?

Why does Paul say to do this?

Does this imply a choice?

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Can we walk according to the flesh *and* the Spirit at the same time? Why or why not?

According to v. 17, what can we “not do”? Why?

Peter answers this for us—

1 Peter 2:11

Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul.

Why should we abstain from fleshly lusts?

Reading again from Galatians—

Galatians 5:16

¹⁶ But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

How do we abstain from fleshly lusts?

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.

What does the person who practices these things NOT get?

Let’s tie all of this together. Once we experience our spiritual birth, we have the ability to perceive spiritual things. This puts us in the position wherein now we have a choice whether we walk according to the Spirit (*in the light*), or according to our flesh (*in the darkness*). And in this, it is our very soul that is at stake.

It is at this point we need to work out our own salvation in fear and trembling (Phil. 2:12)—the salvation of our souls. This is the salvation that will be revealed in the last time (I Pet. 1:5-9). Our soul is that part of us that is connected to this world—*our flesh*. Our spirit, on the other hand—our reborn spirit—is of God

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and is light. So we have a choice. We can walk according to the Spirit, or we can walk according to the flesh. And there are rewards and punishments according to our choices.

(Just so you understand, when Scripture speaks of “flesh,” it is not referencing *all* physical pleasure that we derive from our physical life. Scripture’s use of the word flesh is a specific reference to that carnal part of us that is associated with our natural birth and this world, that which is set on man’s ways and not God’s ways.)

How would you characterize your own walk? Your choices? Are you able to discern what is pleasing to the Lord? Write down your thoughts.

If you are struggling in this area, now would be a perfect time to take it to the Lord and ask for His wisdom in this. He will be faithful to show you!

See you tomorrow!

Day Two – Death of the First-born

Pray first!

Have you ever wondered why God requires a new birth? We’ve discussed the fall of man and the death that was brought to man’s three parts because of it. Why the need for the death and shed blood of God Himself for our redemption? Why does death and blood seem to please God? It’s an amazing picture that God paints for us, and it is important to see the unfolding of God’s perfect plan.

Let’s look at the progression of redemption, which began with Adam and Eve. Adam and Eve sinned; because of that sin, all three parts of man died (became separated from God). God then covered Adam and Eve with the work of His own hands, and that covering came at the cost of spilled blood of innocent animals. From that point onward, all of mankind has been born in the likeness of fallen man, with a sinful nature (Gen. 5:3).

Next in the progression of redemption is the death of Abel at the hands of his older brother, Cain, while they were together in the field. Abel’s spilled blood cried up to God from the ground (Gen. 4; cf. Heb. 11:4; 12:24).

Further on in Genesis we learn more about the progression of redemption through Abraham and his son, Isaac—

Genesis 22:1-2

¹ Now it came about after these things, that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am.” ² And He said, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you.”

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Do you remember the events surrounding Isaac's birth? (If not, go back and read it in Gen. 15, 16, 21) Briefly describe the situation surrounding his conception and birth.

Abraham did what God told him to do by taking his son, *the son of promise*, up to the mountains in order to offer him up as a burnt offering. Before leaving, Isaac asked a question—

Genesis 22:7-8

⁷And Isaac spoke to Abraham his father and said, “My father!” and he said, “Here I am, my son.” And he said, “Behold, the fire and the wood, but where is the lamb for the burnt offering?” ⁸ And Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together.

What does Abraham say to his son?

Abraham and Isaac came to the place God had told him, and Abraham stretched out his hand to slay his son. Then—

Genesis 22:11-13

¹¹ But the angel of the Lord called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.” ¹² And he said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.” ¹³ Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son.

Abraham was stopped from offering his son as a sacrifice. What did God provide for Abraham instead?

What did the ram take the place of?

Can you see the picture being built here? First, *innocent* shed blood in the Garden as a covering for sin. Then the blood of a brother is spilled. Then, a substitutionary death...a sacrifice...a son.

All of this, of course, was pointing to the time when God would offer up His Son, His only begotten Son, the Son of promise. God's Son shed His blood and died. That Son is the Substitutionary Sacrifice for us.

Remember these things as we continue to build this progressive picture.

Now let's fast-forward from Abraham and Isaac to the days in Egypt when that first generation of Israel was on the brink of being redeemed out of slavery. Moses, their deliverer, first asked Pharaoh to let the

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sons of Israel go so they could “celebrate a feast” to the Lord in the wilderness, just a three-day journey away. Pharaoh not only refused, but he made conditions much harsher for Moses’ people.

First, note how God viewed Israel—

Exodus 4:22-23

²² [The Lord said] “Then you shall say to Pharaoh, ‘Thus says the Lord, “Israel is My son, My first-born.” ²³ So I said to you, ‘Let My son go, that he may serve Me’; but you have refused to let him go. Behold, I will kill your son, your first-born.’”

What does God call Israel?

God said to Moses—

Exodus 6:6-8

⁶ “Say, therefore, to the sons of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. ⁷ Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. ⁸ And I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the Lord.’”

In v. 6, what does God say He will do for the sons of Israel?

In v. 7, what does God say He will do and be?

In v. 8, what does God promise He will do?

God said He would deliver the sons of Israel from bondage with “great judgments.” The judgments, which occur over a period of about nine months, are as follows:

1. The Nile is turned into blood (Ex. 7:14-25)
2. He smites the whole territory with frogs (Ex. 8:1-15)
3. People and animals are infested with gnats (Ex. 8:20-32)
4. Swarms of flies cover the land (Ex. 8:20-32)
5. Disease kills the livestock in Egypt (Ex. 9:1-7)
6. Boils and sores infect the Egyptians and the animals (Ex. 9:8-12)
7. Hail destroys crops and vegetation (Ex. 9:13-35)
8. Swarms of locusts cover the land (Ex. 10:21-29)
9. Thick darkness covers Egypt for three days (Ex. 10:21-29)

Then the tenth, and final judgment—the death of the first-born:

Exodus 12:3, 5-7, 12-13

³ “Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to take a lamb for themselves, according to their fathers’ households, a lamb for each household.

⁵ Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. ⁶ And you shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. ⁷ Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

¹² For I will go through the land of Egypt on that night, and will strike down all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the Lord. ¹³ And the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.”

What are the people of Israel to take?

Describe the lamb.

Then, at twilight, what are they to do with it?

According to v. 7, what do they do next?

On “that night,” what will God do?

This is a judgment “against all the gods of Egypt,” and the blood is a “sign.” What will God do when He sees the blood?

As a result of this last and final judgment, Pharaoh lets Israel go.

God required, *as a judgment*, the death of all the first-born in Egypt—the first-born of the Egyptians *and* the first-born of Israel. However, for His Chosen People He gave a substitution for this requirement. Israel had to slay a lamb, appropriate the blood for God to see, and God accepted this sacrifice as a legitimate substitution, *passing over* them. Their household experienced a vicarious death *of the first-born*, and God was completely satisfied.

Then God told the sons of Israel to keep this day and celebrate it every year as a memorial and a sign, to tell the subsequent generations about how God “brought us out of Egypt, from the house of slavery, with a powerful hand.” His words to them were this:

Exodus 13:2

“Sanctify to Me every first-born, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me.”

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To whom does the first-born belong?

Now, let's take what we've learned in the types, and apply it to the antitype—

I Corinthians 5:7b

For Christ our Passover also has been sacrificed.

John 1:36

And he looked upon Jesus as He walked, and said, “Behold, the Lamb of God!”

John 3:16

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.”

What are the three names for Jesus in these verses?

Jesus is that Perfect Sacrifice pictured for us through the substitutionary deaths of the ram on the mountain with Isaac, and in Egypt with the Passover. God accepts the death of Jesus Christ, His first-born Son, as the perfect substitutionary death in our stead.

Now another question—what “first-born” does God require?

Remembering what we learned about our being born in the likeness of fallen man with a sin nature, does God accept our first birth, our natural birth, born after the likeness of man? (The following verses will help you answer.)

John 3:6

“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.”

I Corinthians 15:50

Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.

I Peter 1:23

...for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God.

God *does not* accept our first birth. Our first birth—the natural birth—is inexorably tied to this world and is perishable. Therefore, our first birth must *die*. When anyone accepts Jesus as the Substitutionary Sacrificial first-born death, God sees Jesus' blood and He *passes them by* for judgment—the judgment on all sins and trespasses up to that point. This person is then redeemed, and able to be led to the land of their calling.

This person then has a choice. He can choose to live by the Spirit (walk in the light) or he can choose to walk by the flesh (walk in darkness). Do you see how God built this picture?

Think on these things and make sure you see the progressive picture. Exciting, isn't it?

See you tomorrow.

Day Three – Esau vs. Jacob

Begin your day of study in prayer.

Today we'll be studying another Old Testament picture, *or type*; a picture that we need to understand in our current battle against our enemies. I suppose that we all know about Jacob, the son of Isaac, the son of Abraham, and how God changed his name to Israel. Israel became the father of twelve sons; these twelve sons became the patriarchs of the twelve tribes of the nation known as Israel.

But are you familiar with the story of his brother, Esau? Outside of Genesis, chapters 25 through 37, he's mentioned twelve other times in Scripture in a *negative* way. God has nothing good to say about Esau. In fact, read how God felt about him:

Malachi 1:3

“...but I have *hated* Esau, and I have made his mountains a desolation, and appointed his inheritance for the jackals of the wilderness.”

Romans 9:13

Just as it is written, “Jacob I loved, but Esau I *hated*.”

God *hated* Esau! Wow. What did Esau do that would cause God to hate him? How does that apply to us today? Is it possible for *us* to do something now that would cause God to hate us?

Esau and Jacob were twins, and while they were still in the womb of their mother, Rebekah, they “struggled together within her.” Then the boys grew up, and we don't learn much about them except—

Genesis 25:27

When the boys grew up, Esau became a skillful hunter, a man of the field; but Jacob was a peaceful man, living in tents.

What is Esau called?

What is Jacob called?

Quickly note Matthew 13:38—

Matthew 13:38

...and the field is the world...

What is the significance of Esau being a “man of the field”?

But *Jacob lived in tents*. Why is that significant? Read this passage from Hebrews—

Hebrews 11:9-10

⁹ By faith he [Abraham] lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; ¹⁰ for he was looking for the city which has foundations, whose architect and builder is God.

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Abraham lived *as an alien* in the land of promise. This land was to him a “foreign land.” What was he looking for?

Abraham didn’t consider the land of promise his home; so he, Isaac, and Jacob dwelt in tents. Why did they dwell in tents?

What comparison do you see between Jacob and Esau from Gen. 25:27?

We’ve learned a lot about Esau and Jacob from just a couple of verses. Let’s keep reading—

Genesis 25:29-34

²⁹ And when Jacob had cooked stew, Esau came in from the field and he was famished; ³⁰ and Esau said to Jacob, “Please let me have a swallow of that red stuff there, for I am famished.” ³¹ Therefore his name was called Edom. ³² But Jacob said, “First sell me your birthright.” ³³ And Esau said, “Behold, I am about to die; so of what use then is the birthright to me?” ³⁴ And Jacob said, “First swear to me”; so he swore to him, and sold his birthright to Jacob. ³⁵ Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright.

Esau was the first-born of Isaac, but he sold his birthright to Jacob for some bread and stew. What does v. 34 say about Esau and his birthright?

Let’s stop for a minute and look at what a birthright of the first-born meant in those days.

The word for “birthright” in Greek is *prototokia* (4415), which literally means, “the rights of the first-born.” The rights of the first-born son in the Jewish economy in the Old Testament consisted of three things:

1. The first-born son became the priest of the family. Reuben was the first-born of the patriarchs, and so the priesthood of the tribes belonged to him. But because of Reuben’s rebellious behavior he forfeited his rights as first-born. That honor was transferred by God from Reuben to Levi (*cf.* Num. 3:12-13, 8:18).
2. The first-born son had allotted to him also a double portion of the paternal inheritance (*cf.* Deut. 21:15-17).
3. The first-born inherited the judicial authority of his father, whatever it might be (*cf.* II Chron. 21:3).

We’ve already learned that Israel was God’s first-born son. Notice who else is called God’s first-born—

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Hebrews 1:5-6

⁵ For to which of the angels did He ever say, “Thou art My Son, today I have begotten Thee”? And again, “I will be a Father to Him, and He shall be a Son to Me”? ⁶ And when He again brings the first-born into the world, He says, “And let all the angels of God worship Him.”

What is Jesus called in vv. 5 and 6?

And lastly, another first-born of God—

Hebrews 12:23

...to the general assembly and church of the first-born who are enrolled in heaven...

This last reference to the “church of the first-born” needs some clarification. The church is not a first-born son *yet*. We are currently *waiting* for the adoption as first-born sons—

Romans 8:23

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.

Let’s see how this birthright is applied to all three of God’s first-born sons—

ISRAEL

- Israel was adopted as God’s first-born son prior to their exodus from Egypt. They were being led to a land in which they were to be a “kingdom of priests.” They would become the priests of God’s family, through the tribe of Levi.
- Israel was allotted a double portion of God’s possessions. This is the two-fold promise to Abraham in Gen. 22:17—the gates of their enemies in the heavens and on the earth.
- Israel was also called to be a “kingdom of priests” in which they would rule and reign in the earthly theocracy, thus establishing judicial authority.

JESUS

- Jesus is God’s only “begotten” Son, His First-born. He is currently our High Priest (Heb. 2:17), and will exercise His office as King/Priest when He returns (*cf.* Heb. 7).
- Jesus is the “heir of all things” and will receive the heavens and the earth as His inheritance (*cf.* Heb. 1:2; Ps. 2:7-8).
- Jesus is the anointed King, and will exercise His title as King of kings when He returns (*cf.* Matt. 2:2; I Tim. 6:15; Rev. 19:16).

THE CHURCH

- The church is “a royal priesthood” (I Pet. 2:9).
- The church is the recipient of the offer of the kingdom of the heavens (Matt. 21:43), in which they are to rule over the earth from the heavens. The church is to be “co-heir” with Christ.
- The church is to have “authority over the nations” and rule the earth with a “rod of iron” in that coming day (Rev. 2:26-27).

Note that it was only *sons* that received recognition in the household. Israel is called a “son of God,” Jesus is God’s Son, and the Church is being called out as “God’s son.” Scripture tells the members of the Church

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to act like sons and not just children, because ONLY SONS CAN RULE. The angels are called “sons of God” because they are currently ruling in God’s administration. The future rulers in God’s administration will all be called “sons.”

Read what Paul writes about sons, as it pertains to the Church—

Romans 8:12-14

¹² So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—¹³ for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

¹⁴ For all who are being led by the Spirit of God, these are the sons of God.

Who are the sons of God?

We’ve already learned that a saved person has a choice about how they live day to day. What is that choice?

What happens if that person lives according to the flesh?

What do the phrases “must die” and “will live” mean in this passage? (Hint: reference Matt. 16:24-26).

Read what God does with *sons*—

Hebrews 12:5-10

⁵ ...and you have forgotten the exhortation which is addressed to you as sons, “My son, do not regard lightly the discipline of the Lord, nor faint when you are reproved by Him; ⁶ for those whom the Lord loves He disciplines, and He scourges every son whom he receives.” ⁷ It is for discipline that you endure; God deals with you as with sons [this should literally read, “If you endure discipline, God deals with you as with sons]; for what son is there whom his father does not discipline? ⁸ But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. ⁹ Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? ¹⁰ For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness.

Who does the Lord discipline? (The Greek word for “discipline” is *paideia* (3809), which literally means, “child-training.”)

In the literal translation of v. 7, why should we endure discipline?

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What did you learn in Lesson Two about “endurance” through “various trials” from James 1:2-4, 12?

According to v. 8, if you are without discipline, what are you?

Why does God discipline us?

Our present behavior, and particularly our reaction to the various trials and testing that come upon us for our discipline, is the basis for us being called “sons of God”, *or not*. As we’ve seen, it should be our desire to be called a son of God! So we should receive this discipline with joy, for “those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.” (Heb. 12:11) Remember that the “fruit” in Matthew 21:43 is used with reference to the kingdom!

There was a conditional aspect for Israel in respect to God’s earthly theocracy, and there is a conditional aspect to our part in God’s future theocracy. We are currently in line to be adopted as God’s third first-born son; however...

The rights of the first-born can be forfeited!

And that is exactly what Esau did. Let’s get back to his story.

Genesis 25:29-34

²⁹ And when Jacob had cooked stew, Esau came in from the field and he was famished; ³⁰ and Esau said to Jacob, “Please let me have a swallow of that red stuff there, for I am famished.” Therefore his name was called Edom. ³¹ But Jacob said, “First sell me your birthright.” ³² And Esau said, “Behold, I am about to die; so of what use then is the birthright to me?” ³³ And Jacob said, “First swear to me”; so he swore to him, and sold his birthright to Jacob. ³⁴ Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright.

Esau was the first-born and was in line to receive the birthright that was *rightfully* his.

What did Esau sell his birthright for?

How did Esau feel about his birthright?

The author of Hebrews uses Esau as an example to the Church—

Hebrews 12:14-17

¹⁴ Pursue peace with all men, and the sanctification without which no one will see the Lord. ¹⁵ See to it that no one comes short of the grace of God; that no root of bitterness

springing up causes trouble, and by it many be defiled; ¹⁶ that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. ¹⁷ For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

What is Esau called in v. 16?

Esau finally realized the enormity of what he had done when his father, Isaac, gave the blessing of the birthright to Esau's brother, Jacob. ¹

Genesis 27:34-38

³⁴ When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, "Bless me, even me also, O my father!" ³⁵ And he said, "Your brother came deceitfully, and has taken away your blessing." ³⁶ Then he said, "Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?" ³⁷ But Isaac answered and said to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?" ³⁸ And Esau said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." So Esau lifted his voice and wept.

Isaac does have words for his son, but they are not what Esau wanted—

Genesis 27:39-40

³⁹ Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, and away from the dew of heaven from above. ⁴⁰ And by your sword you shall live, and your brother you shall serve; but it shall come about when you become restless, that you shall break his yoke from your neck.

Esau wanted his birthright back, and though he asked his father to bless him also—*he sought this with tears*—his father only had the one blessing for one first-born. As Hebrews 12:17 says, Esau "found no place for repentance." Esau wanted his father to repent, literally "change his mind," and his father *would not*. Esau was rejected.

The warning in the Book of Hebrews is this—do not despise your birthright as Esau did. He considered it of *no value*.

In order to *not* despise your birthright, you need to know what it is, exactly. Write down what you've learned about *your* birthright—the Christians' birthright.

¹ The Scriptural explanation of these events concerning the "deceit" mentioned by Esau in Genesis 27:35 is dealt with in another Bible Study—THE BATTLE WITH AMALEK, which is available through a download on www.cornerstonejax.org/resources/bible_studies.php

Esau lost his birthright because he gave in to his fleshly desire. We have learned about putting to death the deeds of our flesh and our need to walk in the spirit. *But, we will still sin!* And because we will fail at times and we will give in to our flesh at times, we must not think that we are doomed to the same fate as Esau. We have Jesus, our High Priest, in the heavens right now making intercession for us, 24 hours a day, 7 days a week. We only need to recognize our sin, which means listening to the Holy Spirit point it out to us, confess our sin, and we WILL be forgiven. But if we, like Esau, continue in our fleshly lusts and consider our higher calling to be of NO value, we will find no place of repentance on the part of our Father.

So, do you consider your birthright valuable? Do you consider the things of this world of no value in comparison to what God wants for you in the age to come? Is there anything in this present world that is worth losing your birthright over? Think about it

See you tomorrow.

Day Four – Saul and the Amalekites

How are you feeling today? Are you feeling overwhelmed, or overjoyed? Excited, or exhausted? Studying God's Word is hard at times, and tiring at times, but it is *so* worth it. There is such treasure in It and I encourage you to continue to study and to continue to pray!

We studied Esau yesterday and the forfeiture of his birthright through his action of feeding his flesh. God hated Esau *because Esau despised his birthright*. Today we will briefly study the Amalekites, and see how they can also teach us about the enemy within each of us.

The Amalekites are associated with Esau, although they are first mentioned in the war that Abram got involved in when he rescued Lot. It is just a mere mention about the "country of the Amalekites" (Gen. 14:7), and we do not see mention of them again until after Esau.

Esau's grandson was Amalek (Gen. 36:12), and it was Amalek and his men who fought against the first generation of Israel—

Exodus 17:8

Then Amalek came and fought against Israel at Rephidim.

Amalek was defeated by Israel in this battle, and the Lord swore that He would "utterly blot out the memory of Amalek from under heaven" (Ex. 17:14).

While we can see the Amalekites surfacing in Scripture several times after Exodus chapter seventeen, let's jump to a scene during Saul's reign—

I Samuel 15:1-2

¹ Then Samuel said to Saul, The Lord sent me to anoint you as king over His people, over Israel; now therefore, listen to the words of the Lord. ² "Thus says the Lord of hosts, 'I will punish Amalek for what he did to Israel, how he set himself against him on the way while he was coming up from Egypt.'"

Why will the Lord punish Amalek?

Then the Lord gave a clear command to Saul—

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I Samuel 15:3

“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.”

What did God tell Saul to do to Amalek?

Read what Saul did—

I Samuel 15:7-9

⁷ So Saul defeated the Amalekites, from Havilah as you go to Shur, which is east of 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, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; but everything despised and worthless, that they utterly destroyed.

Saul defeated the Amalekites. Did Saul do *exactly* what the Lord told him to do?

What did Saul keep?

What did Saul and the people “utterly destroy” and what did they keep?

God told Saul to destroy everything, not just everything that *he* thought was worthless enough to destroy. But Saul was not obedient, and so God was not pleased with Saul.

I Samuel 15:11

[The Lord said] **“I regret that I have made Saul king, for he has turned back from following Me, and has not carried out My commands.” And Samuel was distressed and cried out to the Lord all night.**

Saul sidestepped his responsibility in the matter, then admitted that he “sinned” and “indeed transgressed the command of the Lord and [Samuel’s] words, because [he] feared the people and listened to their voice.” (I Sam. 15:24)

Then Saul’s fate is spoken—

I Samuel 15:26

But Samuel said to Saul, “I will not return with you; for you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel.”

What did Saul lose for *not* obeying God’s voice?

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And notice the justification that Saul gives for keeping the spoil and not destroying it—

I Samuel 15:20-21

²⁰ Then Saul said to Samuel, “I did obey the voice of the Lord, and went on the mission on which the Lord sent me, and have brought back Agag the king of Amalek, and have utterly destroyed the Amalekites. ²¹ But the people took some of the spoil, sheep and oxen, the choicest of the things devoted to destruction, to sacrifice to the Lord your God at Gilgal.”

What was Saul’s reason for deciding to keep the “choicest” of the spoil?

This did not please the Lord. Read what Samuel said after that—

I Samuel 15:22-23

²² And Samuel said, “Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams. ²³ For rebellion is as the sin of divination, and insubordination is as iniquity and idolatry. Because you have rejected the word of the Lord, he has also rejected you from being king.”

What does the Lord delight in?

What is *better than sacrifice*?

According to v. 23, how did God view Saul’s actions?

Now let’s read about Saul’s end. In this passage, a man has just admitted to ending Saul’s life, and is recounting the story to David—

II Samuel 1:8-10

⁸ “And he [Saul] said to me, ‘Who are you?’ And I answered him, ‘I am an Amalekite.’ ⁹ Then he said to me, ‘Please stand beside me and kill me; for agony has seized me because my life still lingers in me.’ ¹⁰ So I stood beside him and killed him, because I knew that he could not live after he had fallen. And I took the crown which was on his head and the bracelet which was on his arm, and I have brought them here to my lord.”

Who killed Saul?

What did he take from Saul?

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Do you see what God is teaching us? Amalek is the grandson of Esau. Esau chose his flesh over his birthright. Amalek, as a descendant of Esau, can also be seen as representing the choice of flesh over spirit.

We are to rid ourselves *fully* of our fleshly lusts, for they “wage war against the soul” (I Pet. 2:11).

James tells us—

James 1:21

Therefore putting aside all filthiness and all the remains of wickedness, in humility receive the word implanted, which is able to save your souls.

What are we to put aside?

How much filthiness and how much wickedness?

Do we get to keep any part of it? Maybe just the part we like?

What are we to receive in humility?

Why?

Romans 13:14

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

The picture should be very clear. We are to kill our flesh, that part of us that sets our sights on man’s will and not God’s. *We are to destroy every last bit of it!* None of it can remain, as the Lord told Saul regarding Amalek. We do not get to choose what part stays and what part is destroyed, it all must go. We don’t get to keep some and use it for the Lord—He will not accept it. In order to receive that which is promised, we must die to our flesh.

This, however, is not a one-time deal; it must be a constant, day-to-day choice. It is all part of the battle that rages...with the outcome yet to be decided. May I encourage you to “slay the Amalekite” within? The consequences of not doing so are just as serious as it was with Saul—

II Samuel 1:10

“And I took the crown which was on his head...”

Revelation 3:11

[Jesus speaking] **“I am coming quickly; hold fast what you have, in order that no one take your crown.**

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The person that takes your crown is *you*. By choosing *not* to “lay aside the old self, which is being corrupted in accordance with the lusts of deceit” (Eph. 4:22) we relinquish our crown, and we forfeit our rights as first-born.

Keep up the good work. God rejoices in your sacrifice of studying His Word!

See you tomorrow.

Day Five – Our Response

We have had a full week of laying down more foundation, studying God’s Word, all the while building a progressive picture of what is expected of us as God’s children. We are to esteem our birthright, choose to walk by the Spirit, and deny our flesh. This is what is meant by “dying” to ourselves. This is all so that we will be found complete at the coming of our Lord.

Now we come to our Scripture passage that is the basis of this UNDERSTANDING SPIRITUAL WARFARE study. For now, we will read this passage through and begin to become familiar with it. We will be focusing more on it in the coming weeks.

Read through this passage *twice*. Then answer the questions that follow.

Ephesians 6:10-17

¹⁰ Finally, be strong in the Lord, and in the strength of His might. ¹¹ Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. ¹² For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness of this darkness, against the spiritual forces of wickedness in the heavenly places. ¹³ Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything to stand firm. ¹⁴ Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

According to v. 12, who is our struggle against?

From what you’ve learned so far, who do we know these to be?

Who do we NOT struggle against?

What are we supposed to put on?

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Why?

Do you think God would have provided armor if we didn't need it?

According to Eph 6:13b-14a, what are we to do in this battle (hint: it's two words)?

We are told to *stand firm* in this battle against the spiritual forces of wickedness, and to be strong in the Lord and the power of HIS might. *This is not about our own strength.* Our battle is not an offensive one, but a defensive one. If we choose to walk by the Spirit and deny the flesh, we will be victorious. *We will overcome.*

Let's look at what this looks like in our life. We can see a real practical aspect of this in Peter's letter:

II Peter 1:4-11

⁴ For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust. ⁵ Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; ⁶ and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness; ⁷ and in your godliness, brotherly kindness, and in your brotherly kindness, love. ⁸ For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. ⁹ For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. ¹⁰ Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; ¹¹ for in this way the entrance into the eternal (Lit., age-lasting) kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

What are we told to practice in order to have the entrance into the kingdom abundantly supplied to us?

What does it say of the one who lacks these qualities?

We can also see this in the words from Jesus Himself:

Matthew 5:3-12

³ Blessed are the poor in spirit, for theirs is the kingdom of heaven. ⁴ Blessed are those who mourn, for they shall be comforted. ⁵ Blessed are the gentle, for they shall inherit the earth. ⁶ Blessed are those who hunger and thirst for righteousness, for they shall be

satisfied. ⁷ Blessed are the merciful, for they shall receive mercy. ⁸ Blessed are the pure in heart, for they shall see God. ⁹ Blessed are the peacemakers, for they shall be called sons of God. ¹⁰ Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹ Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. ¹² Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

What qualities are called blessed?

What will those people who possess these characteristics receive?

There's more from Jesus about being an overcomer, and receiving a reward—

Revelation 2:7

(Jesus speaking) **“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God.”**

What will the overcomer receive?

Revelation 2:26-28

(Jesus speaking) ²⁶ **And he who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations; ²⁷ and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father; ²⁸ and I will give him the morning star.**

What will the overcomer receive?

Revelation 3:5

He who overcomes shall thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father, and before His angels.

What will the overcomer receive?

Revelation 3:21

He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

What will the overcomer receive?

I hope you now see why we **MUST** take this battle seriously. Our very life—in the age to come—depends on it!

Let's read a couple of encouraging (and lengthy) passages from Scripture. These words from God tell us that what He asks of us is *completely attainable*. Not only is it attainable, but it is attainable in **FULL** measure. God has given us *everything* we need to be victorious!

Leviticus 26:1-13

¹ You shall not make for yourselves idols, nor shall you set up for yourselves an image or a sacred pillar, nor shall you place a figured stone in your land to bow down to it; for I am the Lord your God. ² You shall keep My Sabbaths and reverence My sanctuary; I am the Lord.

³ **IF** you walk in My statutes and keep My commandments so as to carry them out, ⁴ then I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit. ⁵ Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time. You will thus eat your food to the full and live securely in your land. ⁶ I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land. ⁷ But you will chase your enemies, and they will fall before you by the sword; ⁸ five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword. ⁹ So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you. ¹⁰ And you will eat the old supply and clear out the old because of the new.

¹¹ Moreover, I will make My dwelling among you, and My soul will not reject you. ¹² I will also walk among you and be your God, and you shall be My people. ¹³ I am the Lord your God, who brought you out of the land of Egypt so that you should not be their slaves, and I broke the bars of your yoke and made you walk erect.

Deuteronomy 30:9-20

⁹ Then the Lord your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the Lord will again rejoice over you for good, just as He rejoiced over your father; ¹⁰ if you obey the Lord your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the Lord your God with all your heart and soul.

¹¹ For this commandment which I command you today is not too difficult for you, nor is it out of reach. ¹² It is not in heaven, that you should say, "Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?" ¹³ Nor is it beyond the sea, that you should say, "Who will cross the sea for us to get it for us and make us hear it,

that we may observe it?” ¹⁴ But the word is very near you, in your mouth and in your heart, that you may observe it.

¹⁵ See, I have set before you today life and prosperity, and death and adversity; ¹⁶ in that I command you today to love the Lord your God, to walk in His ways and keep His commandments and His statutes and His judgments, that you may live and multiply, and that the Lord your God may bless you in the land where you are entering to possess it.

¹⁷ But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them, ¹⁸ I declare to you today that you shall surely perish. You shall not prolong your days in the land where you are crossing the Jordan to enter and possess it. ¹⁹ I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse.

So choose life in order that you may live, you and your descendants, ²⁰ by loving the Lord your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.

Therefore, we need to be *doers* of the Word, and not hearers only.

What are your thoughts after reading this? What is God saying to you personally?

We must stay encouraged in this battle, and we must encourage *one another*. We need to battle as Moses and Joshua and Israel battled against Amalek. Moses, Aaron, and Hur went to the top of a hill as Joshua and his men went down to the battlefield to fight—

Exodus 17:11-13

¹¹...when Moses held his hand up, Israel prevailed, and when he let his hand down, Amalek prevailed. ¹² But Moses' hands were heavy. Then they took a stone and put it under him, and he sat upon it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. ¹³ So Joshua overwhelmed Amalek and his people with the edge of the sword.

Joshua was not fighting alone. Moses was not on that hilltop alone. When Moses got tired, there was someone there to put a rock under him. When Moses' hands were tired, someone was there to hold them up. *This was all to bring victory to the battle at hand.*

We need one another and we need to rely on one another. Please remember that!

Philippians 1:9-11

⁹ And this I pray, that your love may abound still more and more in real knowledge and all discernment, ¹⁰ so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; ¹¹ having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

I Thessalonians 5:14-18

¹⁴ And we urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men. ¹⁵ See that no one repays another with evil for evil, but always seek after that which is good for one another and for all men. ¹⁶ Rejoice always; ¹⁷ pray without ceasing; ¹⁸ in everything give thanks; for this is God's will for you in Christ Jesus.

REJOICE ALWAYS!

PRAY WITHOUT CEASING!

IN EVERYTHING GIVE THANKS!

See you next week!