

# The Holy Spirit and the flesh

## Part 1

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:01] Vers 14 And the Lord said unto Moses, Write this for me for a memorial in a book, and rehearse it in the ears of the church.

For I will utterly put out the remembrance of Amalek among the heavens.

And Moses built an altar and called the name of the rich Jehovah a nice guy, for he said, Because the Lord helps the poor. And the Lord will have war with Amalek from generation to generation.

Scripture in Deuteronomy 25 verse 19 The last verse [00:01:02] Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt block out the remembrance of Amalek from under heaven.

Thou shalt not forget it.

Then 1 Corinthians 10 verse 13 1 Corinthians 10 verse 13 And so Saul died for his transgression, which he committed against the Lord, [00:02:08] even against the word of the Lord, which he kept not. And also, perhaps in counsel with one that had a familiar spirit, to inquire of it, and inquired not of the Lord.

Therefore he slew them, and turned the kingdom of the dead to the Son of David. Now we're finally in the first Samuel 15 1 Samuel 15 Verse 1 Samuel also sent unto Saul The Lord sent me to anoint thee, and he came over his people, called them Israel, [00:03:01] now therefore passing down to the world the word of the Lord. Thus sent the Lord a book. I remember that which Amalek did to Israel, how he laid waste for them in the way when he came up from Egypt. Now go and smite Amalek, and utterly destroy all they have, and spare them not. But slay both man and woman, infant and suckling, ox and sheep, camel and ass.

And Saul gathered his people together and numbered them in Galilee. And then in verse 5, when Saul came to the city of Amalek, and laid waste Galilee.

And verse 7, and Saul smote the Amalekites from Babylon, [00:04:05] And he took Agag, the king of the Amalekites, and utterly destroyed all the people.

But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the cattle, and the lambs, and all that was there.

And he would not utterly destroy them, but everything that was vile and heretics, thus they utterly destroyed. Then came the word of the Lord unto Samuel, saying, And the things I have said of Saul to the king, for he is turned back from all his ways. I have not put forward my commandments. And he grieved Samuel, and he cried unto the Lord all night. And when Samuel rose early in the morn to meet Saul in the morning, it was told Samuel, saying, [00:05:05] Saul came to Canaan, and behold he had set up in a place, and he had gone about, and passed on, and gone down to Beersheba. And Samuel came to Saul, and Saul said unto him, Let us disavow the law, and perform the commandments of the Lord. Samuel said, What meaneth then this bleating of the sheep, the mineers, and the lowing of the oxen which I hear? And Saul said, We have brought them from the Amalekites, for the people have spared the best for the sheep and the oxen, to sacrifice the Lord thy God, and the rest they have totally destroyed. Then Samuel said unto Saul, Stay, I will tell thee what the Lord hath said to me this night. Then they stayed on.

And Samuel said, When thou hast written in thine own eyes, and hast not made the head of them, and hast not made the head of the tribes of Israel, the Lord hath not to beat thee over Israel. And the Lord sent thee on a journey, and said, Go unto me, destroy the sinners of the Amalekites, [00:06:04] and fight against them till they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst cry upon the spoiledness evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord. And on the way the Lord sent thee, and brought aid against the evil of the Amalekites, and utterly destroyed the Amalekites. But the people couldn't destroy the sheep and the oxen, the sheep and the things which should have been utterly destroyed. To sacrifice unto the Lord thy God is good art. Samuel said, Ask the Lord of great delight in burnt offerings and sacrifices, and to obey the voice of the Lord. Behold, to obey the sacrifice, and to pardon the transgressors. For the very measure of the sin of witchcraft and stubbornness is as iniquity and idolatry. The God now hath rejected the word of the Lord, he hath also rejected you in your faith. [00:07:04] This is the spirit of God that is our subject.

The Lord has been said, and it is clearly perceived, and surely I have come to the knowledge of it, the core equality, with persons, other persons in the Godhead.

And that has been mentioned, the first mention of the spirit of God is in chapter 1, verse 2 of Genesis. It's a very important thing to know, it's in chapter 1, verse 2 of Genesis. And it would indicate this, that since the predilection has begun, respecting God's purpose, eternal purpose, [00:08:07] and which centers in another person of the Godhead, and for the working and for the flesh, necessitated the incarnation of the Son, the only one of the Godhead, who was incarnate.

That the eternal purpose of God should be worked out in that way, opening up a wonderful account of God's ways, of endowment and patience, and then in grace, a pause of time, 4,000 years not to wait, before he actually took action in this matter.

[00:09:03] In between that time, we have in those 4,000 years the Old Testament, and we have the mention of the Holy Spirit in the Old Testament, Psalm 139.

And other places, even Paul talks in Acts 26, he says, thus spake the Holy Ghost, by Isaiah the prophet, coming to a crisis for God's life.

And so the Holy Spirit is there in regard to the creation, where it shows the necessity that there should be a creation, for there to be a Bethlehem. And for there to be a Bethany, and for there to be a Calvary. And all others, and all the faiths which Jesus loved, and for there to be a Jerusalem.

[00:10:06] And so we have the Holy Spirit first mentioned in Genesis 1 and verse 2 in regard to the preparation for all this program.

God's program. Making little of every other program. God's program. That is what we call a God. His greatness and His glory and how He exercises patience in the creation of man and the consequences.

And it has been said, this statement has been challenged. But look into it carefully and you will see that it bears out that man is the only one of God's intelligent creatures who has successfully survived apostasy.

[00:11:03] Why? God allowing Adam to spin and even to be around a generation until the earth.

And in view of Christ. That's Roman style, isn't it?

Adam, the figure of whom the book is on, is creating Adam, God ever and Christ with all.

And so in this period the Holy Spirit is, shall we say, much in the background, effective when there are mentions of it.

It's in the time of God's face and in connection with God's ways. Why? When the water which has a place on this earth in connection with reconciliation comes under Christ. And we have the parable of Galen, we have the Holy Spirit mentioned there. [00:12:02] Which looks on the time when God will really take action in these things.

And that's the time Israel has to wait no longer. But coming back to the Galatians statement, in the fullness of time, God sent forth his Son. This is when God is having waited four thousand years and allowing things to deteriorate.

There is one thing which we are slow to understand dear brethren, is that God does allow things to deteriorate.

We can't have the millennium here. We can't have the world to come. Until. And that's one element, the Father in his own time. That is what this is, that's what.

And so in the fullness of time he was sending forth his Son.

[00:13:05] Here we have the Spirit coming into active operation.

I believe on Saturday night reference was made to this in the verse. And how was he born? It was the conception by the Holy Ghost.

God taking up the matter, if by one man, this is Romans 5. And the last part of Romans 5, often left alone.

But remember, we do well if we return to the book of Romans. The Episcopal Romans.

Indeed in many of the questions this afternoon in the Episcopal Romans it was rightly said. That it would put us and give us intuitively by the Spirit of God.

That we were in the place that God intended for us, in this place of deliverance. [00:14:02] Delivered from all bondage to be in this blessed liberty. And so the matter of God taking it up by the Holy Spirit, which was gone over on Saturday night in the birth of Christ.

And this time here in those 33 years, and then the crisis of the meeting everything in that way by the cross, the death of Christ.

The obedience of him, Philippians 2, the obedience of the death. It is the Son who comes in to be the servant, Philippians 2. He comes in to take this matter up in obedience. Well, has that all been accomplished?

And then we have, according to our reading this afternoon, that in that we have brought forward what was not mentioned, or doesn't mention in the Old Testament. [00:15:04] But that it comes out of eternity and its origin in God's own heart. That he has thoughts, my thoughts are not your thoughts. Higher than the heavens above the earth, so is God's thought. What a wonderful thing it is to be learners at his feet, to be taught what is in his heart. And so we have this dignity of obedience. This is where we need to be still and listen. And it's not obedience, it's not a matter of debate and argument.

But it's a matter of God's providence to state in detail from his own heart what his purpose is.

In that exalted way, giving distinction to the first of his sons who was crucified here. And it is our place to think like Mary, indestructibly, and to listen, to listen.

[00:16:02] Mary doesn't tell us what the Lord said.

And since in John 17, there wasn't any interruption in that chapter. Neither has there been in the Holy Spirit in John 17. The most wonderful things are said there. And there isn't any interruption from either Thomas or Philip there. It could be that when Mary was sitting at the feet of the Lord Jesus, that words like those she was listening to, which triggered her, triggered her. This is where she got the alabaster box of white mantis, chapter 26. Very precious.

She got it told in sitting at the feet of Jesus, listening to his word.

And the opportunity came.

And the Spirit of God will always provide opportunity in some parts that you probably wouldn't expect. And the Spirit of God found the right moment and in the right way, that throughout his own observation and commendation, [00:17:02] that has to be showing that woman an exception to even the apostles, that was one person who understood more than the apostles.

So that wherever the gospel is preached, what this woman has done, may God keep her in line with God and his thoughts in the present time. What this woman has done shall be to go along with the truth of the gospel throughout the whole world. Well, in regard to the way God makes that purpose,

it's called in my religion, when he pleased God who separated me from my mother's womb, to reveal a son in me, that I should preach him of black tidings amongst the Gentiles. Well, this is God.

By the power of the Holy Spirit, leaving, using a human vessel, in Saul's darkness.

[00:18:02] And in Saul's darkness, now Paul, who is the one who has this special privilege to give us light, respecting God's thoughts, and respecting Christ, and respecting the Church, rather than any of the other apostles. He has that received.

We do well to listen to Paul. And he has this special place, that he is specially raised up to be our teacher, to teach in the fifth dimension, in the two epistles to come. Also, in the month of Rome, in writing to you, Gentiles, I invite you by my office. And it will prepare us. It will help us to understand the teachings of John, which is the writings of Paul, that will enable us to understand the writings by John.

[00:19:01] And so Paul wrote into this matter. And here in Paul's teaching, touches on these very scriptures, which we may see illustratively, as to the very principle of opposition, which is said to be in the different relations, in absolute antagonism with that of the Holy Spirit.

In regard to the Father, we find that the world is split into places made for the Father.

Man loves the world, the love of the Father is not him. Love not the world.

Not do love the world.

Love not!

And then we write in the epistles, the Spirit of God's denunciation of the character of the world in relation to the Father. James!

Then man will be a friend of the world, and an enemy of God. Some of them.

[00:20:01] The adulterers, as he says, in the feminine, because the nation of Israel, the Jews, like James does, they are viewed as, in that feminine relationship, as in which Israel were to God, as he, a gold-thresher, is a friend to the world and to the Father. And if we are friends of the world, he is an enemy of God.

And so we have John.

Love not the world.

Man thinks within the world. Many men love the world. For it is all that is in the world, all that is in the world, love to the flesh, love to the eyes, and the pride of man. Love to the pride.

Well, this is where, this is a matter that, where the connection goes to the Lord Jesus, which is the devil.

Which is the Father, and the world, [00:21:01] and it is man.

It is now Christ, and the devil, and we see them through the writings of the, in the New Testament, where they are so beaten together in dialectic opposition. But when we come to the Holy Spirit, it is the flesh.

It is the flesh.

Now this is a very, a very solemn thing.

And the flesh, that flesh is in man.

It is in man on whom God by His Spirit, and for the purpose of Christ coming to this world, His death was necessary, and all to speak of in the way of judgment, was to meet that condition of death. We get a strictly Roman thing like this, well known to us.

What the law could not do, the best thing that ever came from God, what it could not do.

[00:22:02] In that it was weak.

It was weak, because of the poor material it had to work on.

And God made it this way. God had Himself His own son, in the likeness of sinful flesh, and for a sacrifice, for sin, this is the way God deals with death coming, condemned, not to be mended, cannot be improved.

The theories of law apply, and it is demonstrated, that even the best thing that came from God, could not, a direct man, take advantage of it, for him to be right in God.

What the law could not do, but God having sent His own son, in the likeness of sinful flesh, to sacrifice for sin, [00:23:01] and condemn sinfulness. Now there's one lesson, one lesson, that we have to learn, is in the acceptance of that, in ourselves.

I read a scripture from the seventeenth lecture, where it says, God will have war with Amalek. Now Amalek, in the Old Testament, represents that very subject.

Where it speaks of the flesh, in this way, in New Testament terms, particularly in Romans, Amalek, illustrates it, in the Old Testament.

For, the reason we can say, it is a type of that, is, because, there isn't one thing, that is retrievable, in connection with Amalek. Everything had to be destroyed. Everything.

Even man, woman and child, and everything belonging to them, it had to be destroyed, utterly.

And moreover, it was stressed, it was written, that when they came into the land, [00:24:01] they were not to forget it.

God would hold them to it.

Now, I refer to it in this way, that, that principle, given in the Old Testament, God has that, those

thoughts, in regard to the flesh, because he's judged them, in his own son.

He's judged the flesh, in his own son.

Yes. And, that war goes on, from generation, to generation, and while people just think, in his son, this judgment is going on, in us.

Now, by the Spirit. And it is the Spirit, that makes this matter up, in connection with, that obnoxious thing, which would be necessary, Christ's death.

This is where the war is going on. The war, and the judgment, the war is God's war.

But the war is carried on, in the faith, [00:25:02] that by the Spirit, it is we, who judge it, according to the Spirit.

Now, in judging it, it is this, this is where the mistake can be made. And this is why we need the help, from another scripture, like the Sermon on the Mount. Many would agree, that the, that the inconvenience, caused, by our fallen nature, and the poor way of living, which doesn't come, up to human standards, it would be better, if it could be eliminated, or curtailed, in some way. And so we think, of the worst things.

And that's just where, King Saul, looked upon things, with human eyes, that surely there's something, amongst the Amalekites, that could be the key.

And he actively rebuked, he kept, in fact, it was the, he caused his dismissal, and for him to be, put down, even a step, to the rebuke. [00:26:01] God rebuked Saul, that's what he did.

And so we, on our part, we might suppose, that the, the worst things, that come out in man, yes, we agree, put it down, but surely, the best, should be not, should be not possible. I would not wrongly suppose, that man, totally, is, unknown.

Well, to put away the worst, necessitates, that death, of Christ.

And in putting away the worst, that needed his death, he put away, the best.

And this is a matter, of teaching, that is taught, in the epistle of Romans, and when Paul takes it up, he says, that I live now in him, not ever in my own likeness. Not a contribution, is adduced, to that.

And it says, what things were gained to me, and what I have found and lost. [00:27:02] Then in the early part, of the chapter, I suppose it's included, in our reading, he says, that we are, in circumcision. And they are not, the true circumcision, are those who accept, God's judgment, of this matter, in the cross of Christ, that by respect, they carry it out, to the pleasure of God, because we are, that circumcision, recognizing the cross of Christ, they are not. And another mark, of the circumcision, we worship God, by the power of the Holy Ghost, and, in the light of the cross, we have no contribution, to that.

Well, we've already mentioned this, I've already referred to it, that it is, it is, in the power of the Spirit of God, this war, is going on in us, in a matter, that is already judged, but it is necessary, in the

practical side, of Christianity, even in this matter, [00:28:01] of our access, into the presence of God. The verse in chapter 2 is, we both have access, and that, that is a matter, that is, stated, through him, and we cannot be separated, from Christ, as man, in his position, before God.

He spoke of that, in himself.

Even Peter says that. He, Peter, when he speaks, about the death of Christ, it was, that Christ might, bring us, to God.

How are we brought to God? According to Peter's, scripture.

We are brought to God, in the person of Christ, who has been in the death, who is risen, and has gone into God, in several.

But in going into God, he represents us, and has brought us, there, in himself.

And so it is, in that scripture, in Ephesians, dead in festivals, in sins, and everything in death, Christ in death. Well, God has brought, in quickening power, [00:29:02] quickening power, and in quickening Christ, the saints are quickened, too. We are quickened, together, with him, and made, to sit down, together, in the heavenly places, in Christ Jesus. Now, our place, in regard to access, is determined, by Christ himself, who is there. But since we are here, and we are, and ultimately, we shall join Christ, there, in actuality, that rapture. And the privilege, of this access, is already known, the place of favor. We have the spirit of God, who enables us, on our side, to judge, and not one of the worst, or the best, or the flesh. This is, this is, this doesn't come to light, much in the Old Testament, but it comes in the New. And why is this? It is because, God is now revealed, and the flesh is discovered, [00:30:01] in the presence of God. And to discover it, this is our privilege. This is the, this is the secret, of the Christians. It is our privilege, that in the presence of God, and being in the light, the flesh is known, just as it is. And when it is discovered there, it is judged. And the Christian is saved. But to discover the flesh, in the presence of Satan, this is where, it is painful, to even the Christian. The secret, beloved, is in our communion, with God.

And it is there, as being in his presence. Everything in us, and everything everywhere else, in this country now, is seen actually, as it is.

And we have, in this assessment of it, we are able to judge it, in the power of the life that we're in, and the power of the Holy Spirit, and that is, the way of Christian liberty, [00:31:01] even in what is known in the country. Well, the other scriptures, I refer to in brief, that, in our meditation, the Spirit of God, who is in regard to us, has taken our abode in us, then, it is by his Spirit, that we are brought, truly, into Christian liberty, in a practical way. We have our place, every Christian has his place, as given of God, and that's the grace life. But in the practical side, we have the Spirit of God, and the Spirit of God has power in us, for us to know what is conscious in God, even in us, or anywhere else we see it, and to instantly judge it, in the strength of our communion with God, where it is only known, in his strength. And that is our liberty. Well, may the Lord encourage us, that the, that the Holy Spirit shows, how real a matter it is, [00:32:01] that God has taken up this matter in the cross, but, we have to testify, that the moment ever we are here, and ask our praise before God, we are not in the flesh, this is the teaching of Romans, we are not, in the flesh, before God.

But, as another scripture, Romans tells us, which does not deceive us, and which is true to practice,



we have, the flesh, in us.

Well, having the flesh in us, in the strength of that communion, and by the Spirit, we live to judge it. And, it is a judged thing, it is not imposed on us, judged at the cross. But, this war, that God will have with the flesh, is carried on now in this day, and it is our privilege, to be in full communion with God, in accord with God, even into that matter. If we have this judgment, and this assessment as to Christ, and the world to come, we also have this judgment, and this assessment, [00:33:01] by the Holy Spirit, which we are able to carry out practically, and which amounts to our liberty as Christians, both individually as we live, and as we come together, in our mixed condition, to be in this practical liberty before God, in power of the Spirit, and to worship in spirit and in truth.