

**CRUCIAL ASPECTS OF GOD'S ECONOMY  
PORTRAYED IN EXODUS (2)—PROVISION**

Message Eight

**The Defeat of Amalek**

Scripture Reading: Exo. 17:8-16; 1 Pet. 2:11; Deut. 25:17-19; 1 Sam 15:2;  
Rom. 7:23-24; 8:34; Heb. 7:25; Gal. 5:16-17; Rom. 8:13

**I. According to the picture in Exodus sixteen and seventeen, after we have received the heavenly life supply and the living water from the cleft rock, we are ready to fight against Amalek—Exo. 17:8-16; cf. Deut. 25:17-19; 1 Sam. 15:2:**

- A. If we are inwardly hungry and thirsty, we shall not be able to fight against the flesh; in order to fight, we must first have our hunger satisfied and our thirst quenched—Isa. 55:1-2; John 7:37.
- B. If we do not enjoy the heavenly manna daily and drink of the living water consistently, we shall be defeated by the flesh and subdued by it—Rom. 7:23; 8:3:
  - 1. Only when we are supplied by Christ and with Christ and have our thirst quenched by the life-giving Spirit are we ready to fight against the flesh—Phil. 1:19.
  - 2. The only reason for Amalek's attack was his envy of God's people; he did not want to see that a people could be so radiant and victorious; motivated by envy, he fought against them with the intention of destroying them.

**II. Amalek, meaning warlike, typifies the flesh, which is the totality of the fallen old man; the fighting between Amalek and Israel depicts the conflict between the flesh and the Spirit within the believers—Gal. 2:16; 5:17, 19; 1 Pet. 2:11:**

- A. Amalek was a descendant of Esau, Jacob's twin brother, indicating that the flesh is very close to our regenerated being, signified by Jacob; Esau was born first and Jacob second, indicating that the flesh is of the first man, the old man—1 Pet. 2:11; cf. Gen. 36:12.
- B. Amalek was the first enemy the children of Israel encountered on the way to the good land; this indicates that our flesh is the first among all our enemies; it takes the lead over sin, the world, and Satan to fight against us—Deut. 25:17-18; 1 Sam. 15:2.
- C. Under God's guidance, the children of Israel had the goal to enter the good land; Amalek's purpose in attacking God's people was to frustrate them from entering the land.

**III. In defeating Amalek the Lord used weak men; the Hebrew word for men denotes those who are weak; in the eyes of God, the children of Israel were weak men—Exo. 17:9; Rom. 7:24:**

- A. Our weakness is proved by the fact that we can be easily defeated; we would choose strong ones, but God chose those who are weak; the victors are weak men.

- B. Apparently the battle against Amalek was fought by weak men; actually it was fought by God Himself; this is proved by the fact that victory or defeat was decided by the lifting of Moses' hand—Exo. 17:11.
  - 1. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens—Rom. 8:34; Heb. 7:25; cf. 1 Tim. 2:8.
  - 2. The question of victory or defeat did not depend on the fighting of the weak men; although they had to fight, victory did not depend on them.
- C. On the one hand, Moses lifted up his hand on the mountaintop; on the other hand, Joshua was fighting for the people—Exo. 17:10a, 13:
  - 1. Moses typifies the heavenly Christ, and Joshua, the indwelling Spirit fighting against the flesh; according to the picture, the heavenly Christ, is interceding, and the indwelling Christ, is slaying the enemy—Gal. 5:16-17; Rom. 8:13.
  - 2. We all must come to know and experience Christ as the heavenly manna, the living water, the interceding Moses, and the fighting Joshua.

**IV. The destiny of Amalek, is to have the remembrance of him blotted out from under heaven—Exo. 17:14; Deut. 25:17-19:**

- A. God has decided that the flesh must be blotted out; this will take place during the millennium; today is still the time for us to fight against the flesh.
- B. God is so strong against the flesh because with Amalek there is a hand against the throne of the Lord; that is, against the government of God.
- C. “Moses built an altar, and called the name of it Jehovah-nissi”—v. 15:
  - 1. The name *Jehovah-nissi* means “Jehovah my banner”; for Jehovah to be our banner means that Jehovah God is our victory.
  - 2. The altar signifies the cross, which deals with our flesh; by the cross we experience the Lord as our banner; we enjoy Him as our victor, and we enjoy victory through the cross of the Lord—Gal. 5:24.

**Focus:**

*The burden in this message is to pass on three crucial points as an emphasis: We need to be those who daily eat the Lord as our manna, drink Him as the water flowing out of the smitten rock in order for us to be victorious over the flesh. We also need to see that God in His sovereignty leads us into this battle at the right time for our perfecting. We can only overcome by being the weak men who pray with the ascended Christ and are one with the fighting Christ.*