

STUDY 4 – Reprint page 3275

1) What are the “fightings without and within.”

Manna November 9 - *The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.* [Galatians 5:17](#)

HERE is the great and continual battle, for although the new will asserts itself and puts the body under and compels its subjection to the new mind, nevertheless the mortal body, not being actually dead, is continually coming in contact with the world and the adversary and is continually being stimulated by these and reinvigorated with earthly cares, ambitions, methods, strivings, conflicts and insubordination to our new will. No saint is without experiences of this kind—fightings without and within. It must be a fight to the finish or the great prize for which we fight will not be gained. For although the New Creature masters the mortal body by the Lord's grace and strength repeatedly, nevertheless until death there can be no cessation of the conflict. **Z. '03-424 R3275:2**

2) How shall the soldiers of Christ overcome weariness when fighting the tendencies of sin in their body during the life-long battle that we face?

R:3275 “It is a fight of faith in the sense that no one could keep up this battle against his own flesh and its propensities and desires, and come off conqueror, except as he can exercise faith in the promises and in the Lord as his helper.”

2 Corinthians 4:13-18, Philippians 3:14, Colossians 3:2-4, Ephesians 5:6-7.

3) Do we seek cooperation with the flesh? Or do we put it to death?

Romans 6:3-6, 1 Corinthians 9:24-27, 2 Corinthians 13:4, Galatians 2:20, 5:16-17.
Manna September 24.

4) Some have more weaknesses in the flesh than others due to heredity. How can we try to help those that are struggling or are more challenged by those weaknesses?

R:3434 We would not ignore the fact that there are occasions when reproofs and corrections in righteousness are proper, as the Apostle advised. But we have no sympathy at all with the thought so common with some good people; viz., that they should always be feeling miserable with themselves and making other people miserable, by continually nagging and faultfinding upbraiding and terrorizing. We believe that such well meant but mistaken efforts

have done much harm, have driven away from the family circle of Zion many who could not, without hypocrisy, claim that they were the vilest of sinners, nor properly appreciate prayers in which they were represented as saying, "Lord, be merciful unto us, *miserable sinners!*" when they realized divine favor and forgiveness—justification from all things.

Those needing reproof, rebuke, etc., are such as are walking after the flesh and not after the Spirit—in violation of their covenant. Those who should be warned to flee from the wrath to come are such as have never yet fled for refuge to the hope set before them in the Gospel,—such as are without God, and have no hope in the world—no relationship to Christ, through faith and obedience. But the true "wheat," the true members of the body of Christ, the consecrated, are, however imperfectly, continually seeking to walk after the Spirit; though they are well aware that because of imperfections of the flesh they do not and cannot walk up to the spirit. These, instead of needing reproofs and rebukes and smitings and upbraidings for their shortcomings, which they admit and deplore and strive against, need sympathy, assistance, comfort.

Few probably have noticed to what extent the Scriptures administer this very "balm of Gilead" to the true children of Zion; but the Scriptures are full of comfort, and there is great need that all who are truly the Lord's people should see to it that they are more and more sons and daughters of comfort in the Church, administering to one another the helpfulness and encouragement and refreshment which the Lord intended. Our Lord spoke of the holy Spirit as the Comforter, and he mentions himself also as a Comforter, saying, "I will pray the Father, and he shall give you *another* Comforter." (John 14:16.)

5) Talk about the statement "love worketh no ill to his neighbor."

R:3275 "those who enlist as soldiers of the cross are not only to hate murder but are to hate the murder spirit and to cast it out entirely, so that they would have nothing but love in their hearts for any, even their enemies."

Romans 13:10, Luke 6:31-36.

6) Can we say as did the apostle Paul, "I have fought the good fight?"

"Let us strive that we may be able to say with the Apostle at the close of our experiences, 'I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day.'"

2 Timothy 4:1-8.