第五周

与亚玛力人争战

诗歌：

读经：撒上十五，出十七8～13，加五16～17，24

【周一】

壹 撒上十五章记载扫罗在征服亚玛力人的事上不顺从：

一 扫罗虽然征服了仇敌，但他完全不顺从神—7～9节。

二 扫罗在这里完全、彻底地被暴露，因而被神和撒母耳弃绝—14～26节。

三 这章包含我们今天该学的一个重要的功课。

贰 按预表，亚玛力人表征肉体—堕落的人—出十七8～16：

一 亚玛力人表征肉体，就是阻挠我们跟随主最主要的仇敌—8节，申二五17～18：

1 “亚玛力”这名字的意思是好战，指明肉体好战、毁坏人、搅扰人。

2 最毁坏基督徒生活的就是肉体—彼前二11。

3 神不断与亚玛力人争战，这启示神如何憎恶肉体，

Week Five

War with the Amalekites

Hymns:

Scripture Reading: 1 Sam. 15; Exo. 17:8-13; Gal. 5:16-17, 24

§Day 1

I. First Samuel 15 is a record of Saul's disobedience in his conquest of the Amalekites:

A. He conquered the enemy, yet he was altogether disobedient to God—vv. 7-9.

B. Here Saul was absolutely and thoroughly exposed, and then he was given up by God and also by Samuel—vv. 14-26.

C. This chapter contains an important lesson for us today.

II. In typology, the Amalekites signify the flesh—the fallen man—Exo. 17:8-16:

A. Amalek, the flesh, is the leading enemy in frustrating us from going on with the Lord—v. 8; Deut. 25:17-18:

1. The name Amalek means "warlike," indicating that the flesh is warlike, destructive, and disturbing.

2. The greatest destroyer of the Christian life is the flesh—1 Pet. 2:11.

3. The fact that God has a continual war with Amalek reveals that God

要将肉体除灭净尽—出十七 16，加五 17。

【周二】

二 肉体指堕落旧人的总和，就是我们整个堕落的人—创六 3，罗七 18 上，加二 16：

1 肉体是旧人的活出，旧人的表现—罗六 6。

2 肉体是与神为仇，肉体不服神的律法，肉体本身也不能服神的律法—八 7。

三 肉体是神仇敌的大本营，是神仇敌作工最大的根据地—加五 19 ～ 21：

1 就实际的意义说，在整个宇宙中，神唯一的仇敌不是撒但，乃是肉体—罗八 7。

2 肉体，堕落的人，完全与撒但是一，被撒但用以抵抗神—太十六 23，加五 17。

【周三】

3 肉体是在我们一切的仇敌当中为首的；它领先于罪、世界和撒但，与我们争战—罗八 3。

4 神如何憎恶撒但，也如何憎恶肉体；祂如何要除灭撒但，也如何要除灭肉体—出十七 16，申二五 17 ～ 19，撒上十五 2 ～ 3。

四 亚玛力人有敌挡主宝座的手—出十七 16，撒上十五 22 ～ 23：

1 亚玛力人想要推翻神的宝座，正如撒但从前想要作的一样—出十七 8，16。

2 肉体和撒但一样，敌挡神的权柄—赛十四 12 ～ 14：

a 肉体是背叛神的，并且敌挡神的宝座。

hates the flesh and desires to exterminate it—Exo. 17:16; Gal. 5:17.

§Day 2

B. The flesh denotes the totality of the fallen old man, our entire fallen being—Gen. 6:3; Rom. 7:18a; Gal. 2:16:

1. The flesh is the living out and the expression of the old man—Rom. 6:6.

2. The flesh is enmity against God, the flesh is not subject to God's law, and the flesh is not able to subject itself to God's law—8:7.

C. The flesh is the camp of God's enemy and the largest base for his work—Gal. 5:19-21:

1. In the entire universe God's unique enemy, in a practical sense, is not Satan but the flesh—Rom. 8:7.

2. The flesh, the fallen man, is absolutely one with Satan and is used by Satan to fight against God—Matt. 16:23; Gal. 5:17.

§Day 3

3. The flesh is the first among our enemies, taking the lead over sin, the world, and Satan to fight against us—Rom. 8:3.

4. God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.

D. With Amalek there is a hand against the throne of the Lord—Exo. 17:16; 1 Sam. 15:22-23:

1. Amalek tried to overthrow God's throne, just as Satan once tried to do—Exo. 17:8, 16.

2. Like Satan himself, the flesh is against God's authority—Isa. 14:12-14:

a. The flesh is in rebellion against God and against His throne.

b 无论神有什么行政，肉体总是反对。

3 我们的肉体是神权柄的仇敌，背叛神的行政管理：

a 肉体最丑陋，因为它敌挡神的宝座、行政和计划—启四 2，五 6，弗三 11。

b 肉体的每一面，不论是好是坏，都是神权柄的仇敌。

c 凡出于肉体的，都敌挡神的宝座；神的仇敌，那狡猾者撒但，会利用肉体拦阻神的定旨—林后二 11。

五 肉体与君王职分相对：

1 哪里有肉体，哪里就不能有神的国。

2 故此，肉体必须彻底受对付，神的国才能来临。

b. Whatever God does governmentally, the flesh opposes it.

3. Our flesh is an enemy of God's authority and is in rebellion against God's governmental administration:

a. The flesh is most ugly because it is against the throne, the administration, and the plan of God—Rev. 4:2; 5:6; Eph. 3:11.

b. Every aspect of our flesh, whether good or evil, is an enemy of God's authority.

c. Whatever is of the flesh is against God's throne; it will be used by Satan, the subtle one, the enemy of God, to hinder God's purpose—2 Cor. 2:11.

E. The flesh is versus kingship:

1. Where the flesh is, there can be no kingdom of God.

2. For this reason, the flesh must be thoroughly dealt with before the kingdom of God can come.

【周四】

叁 在撒上十五章二节，耶和华宣告说，为着亚玛力人与以色列人争战时向以色列人所作的，祂要惩罚他们：

一 当以色列人前去达到神的目标时，亚玛力人与他们争战—出十七 8 ～ 16，撒上十五 2 ～ 3：

1 出埃及十七章八至十六节描述在与亚玛力人的争战中，摩西手里拿着神的杖，站在山顶上，约书亚与选出来的人出去和亚玛力人争战，并击败亚玛力人。

2 约书亚争战时，摩西就祷告。

3 约书亚击败了亚玛力人后，神宣告祂必“世世代代和亚玛力人争战”；（16；）这显示神将亚玛力人所引起的拦阻看得多么严重。

§Day 4

III. In 1 Samuel 15:2 Jehovah declared that He would punish the Amalekites for what they did to Israel when they fought against Israel:

A. Amalek fought against the children of Israel as they were journeying to attain to God's goal—Exo. 17:8-16; 1 Sam. 15:2-3:

1. In the war with Amalek described in Exodus 17:8-16, Moses stood on the top of the hill with the staff of God in his hand, and Joshua went out with chosen men to fight against, and to defeat, Amalek.

2. While Joshua was fighting, Moses was praying.

3. After Joshua defeated Amalek, God declared that He would "have war with Amalek from generation to generation" (v. 16); this shows how seriously God regarded the frustration caused by the Amalekites.

二出埃及十七章八至十三节给我们看见，如何与亚玛力人争战：

1 我们借着代求的基督和争战的灵而与亚玛力人争战—罗八 34，来七 25，加五 17：

a 摩西在山顶举手，预表升天的基督在诸天之上代求—出十七 9，11。

b 约书亚与亚玛力人争战，预表内住的灵与肉体争战—9，13 节。

c 我们需要与代求的基督联合，好与争战的灵合作—西三 1 ～ 3，5，罗八 34，13，加五 24，17。

2 在与亚玛力人争战的事上，我们必须借着祷告并将肉体治死而与主合作—路十八 1，帖前五 17，罗八 13，加五 24：

a 当我们祷告，我们就与代求的基督是一—罗八 34。

b 当我们治死肉体，我们就与争战的灵是一—加五 17。

c 一面，我们必须与基督一同祷告；另一面，我们必须凭争战的灵击杀肉体—24 节。

d 钉死旧人是神的责任；钉死肉体是我们的责任—罗六 6，八 13，加五 24。

B. Exodus 17:8-13 shows us how to fight against Amalek:

1. We fight against Amalek by the interceding Christ and the fighting Spirit—Rom. 8:34; Heb. 7:25; Gal. 5:17:

a. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens—Exo. 17:9, 11.

b. Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh—vv. 9, 13.

c. We need to be in union with the interceding Christ in order to cooperate with the fighting Spirit—Col. 3:1-3, 5; Rom. 8:34, 13; Gal. 5:24, 17.

2. In the battle against Amalek, we need to cooperate with the Lord by praying and by putting the flesh to death—Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:24:

a. When we pray, we are one with the interceding Christ—Rom. 8:34.

b. When we put the flesh to death, we are one with the fighting Spirit—Gal. 5:17.

c. On the one hand, we must pray with Christ; on the other hand, we must slay the flesh by the fighting Spirit—v. 24.

d. Crucifying the old man was God's responsibility; crucifying the flesh is our responsibility—Rom. 6:6; 8:13; Gal. 5:24.

【周五】

§Day 5

肆 神吩咐扫罗“去击打亚玛力人”，并“灭绝他们所有的”，不可怜惜他们；但扫罗没有顺从耶和华的吩咐—撒上十五 3 ～ 9：

IV. God commanded Saul to "strike the Amalekites" and to "utterly destroy all that they have" and not spare them, but he did not obey Jehovah's command—1 Sam. 15:3-9:

一 扫罗灭绝了亚玛力的众民，却怜惜亚甲王，也爱惜上好的羊、牛、肥畜、羊羔，并一切美物—7～9 节。

A. Saul killed the Amalekites, but he spared Agag the king and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good—vv. 7-9.

二扫罗和百姓怜惜该灭绝之物中上好的，这描绘一个事实：在经历上我们宝贝自己肉体、天然生命好的方面，不想加以毁灭：

1 我们在神的恩典以外，不倚靠祂、信靠祂，无论作什么，都是出于肉体的—腓三 3 ～ 4。

2 肉体的每一面，无论是善或恶，都与恩典和神的国对抗，使我们不能享受基督；所以，我们必须恨恶肉体的每一面，在毁灭肉体的事上绝对—罗八 13，加三 3，五 2 ～ 4。

三神不要扫罗用上好的牛羊作祭物献给祂—撒上十五 15：

1 呈献给神的任何出自肉体之物，在神眼中乃是恶的—19 节。

2 照我们自己的意愿向神献祭，乃是僭妄且有罪的—创四 5，太七 22 ～ 23。

伍 照我们自己的意愿行善，实际上是悖逆神宝座和祂经纶的行为—撒上十五 22 ～ 23，出十七 16：

一扫罗的不顺从，暴露他是背叛神的人，也是神的仇敌—撒上二二 17。

二扫罗全然背叛神，完全不服神，不以神为他的王和他的元首。

三他是由悖逆所构成的；这样的悖逆与拜偶像一样邪恶—十五 23。

四扫罗所作的，与接触邪灵，要行邪灵的意愿而不行神的意愿，是同样的邪恶—23 节。

五一切的悖逆都是任意妄为，胆敢离开神而行事。

B. Saul and the people's sparing the best part of the things that they should have utterly destroyed portrays the fact that, experientially, we treasure the good aspects of our flesh, our natural life, and do not wish to destroy them:

1. Whatever we do apart from God's grace and apart from depending on Him and trusting in Him is of the flesh—Phil. 3:3-4.

2. Every aspect of the flesh, whether good or evil, is in opposition to grace and God's kingdom and keeps us from enjoying Christ; therefore, we must hate every aspect of the flesh and be absolute in destroying the flesh—Rom. 8:13; Gal. 3:3; 5:2-4.

C. God did not want Saul to use the best of the cattle as a sacrifice to Him—1 Sam. 15:15:

1. Anything presented and sacrificed to God that has its source in the flesh is evil in His sight—v. 19.

2. To offer something to God according to our own will is presumptuous and is sinful—Gen. 4:5; Matt. 7:22-23.

V. Doing good according to our own will is actually an act of rebellion against God's throne and His economy—1 Sam. 15:22-23; Exo. 17:16:

A. Saul's disobedience exposed him as being a rebel against God and an enemy of God—1 Sam. 22:17.

B. Saul was utterly rebellious toward God; he had no subordination to God, nor did he take God as his King and Head.

C. He was constituted with rebellion, which is as evil as the worship of idols—15:23.

D. What Saul did was as evil as contacting an evil spirit for the purpose of carrying out the intention of that spirit, not God's intention—v. 23.

E. All rebellion is a matter of presumption, a matter of daring to do things

without God.

【周六】

陆 扫罗失去君王职分，因他没有灭尽亚玛力人—十五 26，28：

一 我们若在对付肉体的事上不绝对，就会像扫罗那样失去我们的君王职分—彼前二 9，启一 6，五 10。

二 关于扫罗不顺从的记载乃是警告，指明我们不该在神的国里凭肉体作任何事；我们必须在凡事上，将我们的肉体钉十字架，并且忠信地运用我们的灵跟随主，祂就是住在我们灵里，与我们是一的赐生命、终极完成的灵—林前十五 45，六 17，提后四 22，加五 16，25。

三 亚玛力人受到对付时，神的国就立刻进来—出十八 1 ～ 26：

1 神的国表明神的权柄，借这权柄使万有都归服神—可一 15，约三 3，5，启十一 15，十二 10，但二 44。

2 因着肉体与君王职分相对，只有当肉体彻底受了对付，神的国才能进来—林前六 9 ～ 10，弗五 5。

四 我们若遵照主的话，灭尽肉体，并照着灵生活行事，就会有君王职分并在神的国里—罗八 4，十四 17，加五 19 ～ 21，彼后一 5 ～ 11。

§Day 6

VI. Saul lost his kingship because he did not utterly destroy Amalek—vv. 26, 28:

A. If we are not absolute in dealing with our flesh, we, like Saul, will lose our kingship—1 Pet. 2:9; Rev. 1:6; 5:10.

B. The account of Saul's disobedience is a warning, indicating that we should not do anything in the kingdom of God by our flesh; in everything we must crucify our flesh and faithfully exercise our spirit to follow the Lord, who is the life-giving, consummated Spirit indwelling our spirit and who is one with us—1 Cor. 15:45; 6:17; 2 Tim. 4:22; Gal. 5:16, 25.

C. When Amalek is dealt with, the kingdom of God immediately comes in—Exo. 18:1-26:

1. The kingdom of God denotes the authority of God by which all things are made subject to God—Mark 1:15; John 3:3, 5; Rev. 11:15; 12:10; Dan. 2:44.

2. Because the flesh is versus the kingship, the flesh must be thoroughly dealt with before the kingdom of God can come in—1 Cor. 6:9-10; Eph. 5:5.

D. If we follow the Lord's word to utterly destroy the flesh and live and walk according to the spirit, we will have the kingship and will be in God's kingdom—Rom. 8:4; 14:17; Gal. 5:19-21; 2 Pet. 1:5-11.

第五周▪周一

晨兴喂养

撒上十五 7～9“扫罗击打亚玛力人，…用刀灭绝亚玛力的众民。…却怜惜亚甲〔王〕，…并一切美物…凡下贱和无价值的，都灭绝了。”

加五 17“…肉体纵任贪欲，抵抗那灵，那灵也抵抗肉体，二者彼此敌对，使你们不能作所愿意的。”

撒上十五章记载扫罗在征服亚玛力人的事上不顺从。扫罗虽然征服了仇敌，但他完全不顺从神。扫罗在这里完全、彻底地被暴露，因而被神和撒母耳弃绝。这章包含我们今天该学的一个重要的功课。（撒母耳记生命读经，八九页。）

〔亚玛力〕意，好战。亚玛力人预表肉体，就是堕落旧人的总和。（加二 16…。）亚玛力人和以色列人之间的争战，描绘信徒里面肉体和那灵之间的冲突。（加五 17，参彼前二 11。）亚玛力人是雅各孪生兄弟以扫的后代。（创三六 12。）这指明肉体和我们重生的人（由雅各所表征）非常近。以扫生为头一个，雅各生为第二个，指明肉体属于头一个人，就是旧人。（圣经恢复本，出十七 8 注 1。）

信息选读

亚玛力人是以色列人去美地的路上所遇到的第一个仇敌。（申二五 17～18，撒上十五 2。）这指明我们的肉体是在一切的仇敌当中为首的。肉体、罪、世界、和撒但都彼此关联，但与信徒争战时，其中最突出的乃是肉体。（加五 17。）在我们的经历中，当

WEEK 5 — DAY 1

Morning Nourishment

1 Sam. 15:7-9 ...Saul struck the Amalekites...and utterly destroyed all the people with the edge of the sword but...spared Agag [the king] and...all that was good...; but everything that was despised and worthless, this they utterly destroyed.

Gal. 5:17 ...The flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

First Samuel 15 is a record of Saul's disobedience in his conquest of the Amalekites. He conquered the enemy, yet he was altogether disobedient to God. Here Saul was absolutely, thoroughly exposed, and then he was given up by God and also by Samuel. This chapter contains an important lesson for us today. (Life-study of 1 & 2 Samuel, p. 71)

[Amalek] meaning warlike...typifies the flesh, which is the totality of the fallen old man (Gal. 2:16...). The fighting between Amalek and Israel depicts the conflict between the flesh and the Spirit within the believers (Gal. 5:17; cf. 1 Pet. 2:11). Amalek was a descendant of Esau (Gen. 36:12), Jacob's twin brother. This indicates 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. (Exo. 17:8, footnote 1)

Today's Reading

Amalek was the first enemy encountered by the children of Israel on the way to the good land (Deut. 25:17-18; 1 Sam. 15:2). This indicates that our flesh is the first among all our enemies. The flesh, sin, the world, and Satan are all related, but the most prominent among them in fighting against the believers is the flesh (Gal. 5:17). When in our experience the flesh is put to

肉体被治死时，（24，罗八13，）世界就无法扣留我们，罪就不能在我们里面运行，撒但也无力在我们身上作工。亚玛力人攻击以色列人的目的，是要拦阻他们进入美地。照样，撒但挑动肉体与我们争战，目的是要阻止我们完全享受包罗万有的基督作我们的美地。（见申八7注1。）（圣经恢复本，出十七8注2。）

神为何这样定规，要除灭亚玛力人，世世代代要和亚玛力人为敌呢？就是因为亚玛力人在圣经中，正是我们肉体的预表。…以扫与雅各乃是双生兄弟，但他们二人的后裔，就是亚玛力人与以色列人，却彼此为敌…。照样，我们属肉体的旧人，也紧贴着我们属灵的新人，二者也是彼此为敌，不能两立。所以神和亚玛力人为敌，誓不两立，就是表明神如何憎恶肉体，要将肉体除灭净尽。肉体若不除灭，若不对付，属灵的生命总无法长进，这二者是无法妥协并存的。

所以到了扫罗作以色列王的时候，神就吩咐他击打亚玛力人，灭尽他们所有的，不可有一点怜惜。（撒上十五。）但扫罗却怜惜了亚玛力王亚甲，也爱惜那上好的牛羊，并一切美物，不肯灭绝，只把那些下贱和无价值的，都灭绝了。扫罗这样不绝对遵守神的命令，结果就遭到神的厌弃，而失去了王位。这表明人若不绝对弃绝肉体，而保存那些人看为好与高贵的部分，就不能讨神喜悦，因为神和肉体是绝不妥协的。

到了以斯帖记，我们又看见末底改宁死不肯跪拜哈曼。哈曼乃是亚甲族人，就是亚玛力人亚甲的后裔。末底改始终不向他屈服，就蒙神喜悦，而救了犹大全族的人。这也是表明人只有至死不向肉体低头，才能蒙神喜悦，作神合用的器皿。神和肉体是誓不两立的！（生命的经历，二三八至二三九页。）

参读：撒母耳记生命读经，第十一篇；罗马书生命读经，第五十篇。

death (Gal. 5:24; Rom. 8:13), the world cannot hold us, sin cannot operate in us, and Satan is powerless to work on us. Amalek's purpose in attacking Israel was to frustrate them from entering the good land. Likewise, Satan's aim in stirring up the flesh to fight against us is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land (see footnote 1 on Deut. 8:7). (Exo. 17:8, footnote 2)

Why did God determine to exterminate Amalek and to have war with him from generation to generation? It is because Amalek in the Bible typifies our flesh. Esau and Jacob were twins, but their descendants, the Amalekites and the Israelites, were mutual enemies…. Likewise, our fleshly old man is very close to our spiritual new man; the two are also mutual enemies and cannot stand together. The fact that God would have war with Amalek shows us how God hates the flesh and desires to exterminate it. If the flesh is not exterminated and there is no dealing with it, our spiritual life will have no way to grow. The two can never compromise or coexist.

When Saul became the king of Israel, God commanded him to smite the Amalekites, destroy all that they had, and not spare them (1 Sam. 15). However, Saul spared Agag, the king of the Amalekites, and the best of the sheep and of the oxen. All that was good he did not utterly destroy, but everything that was despised and worthless he utterly destroyed. Since Saul did not absolutely obey the command of God, he forfeited God's favor and lost his throne. This indicates that if man does not absolutely reject the flesh but retains what is good and honorable in the sight of man, he cannot please God, because between God and the flesh there is no compromise.

In the book of Esther, Mordecai chose to die rather than to bow down to Haman, an Agagite, the descendant of Agag, the Amalekite. Because Mordecai withstood firmly to the end, he pleased God and also brought deliverance to the Jews. This is further proof that only when we do not give in to the flesh, even unto death, can we please God and become fitting vessels for Him. God and the flesh cannot exist together! (CWWL, 1953, vol. 3, "The Experience of Life," pp. 371-372)

Further Reading: Life-study of 1 & 2 Samuel, msg. 11; Life-study of Romans, msg. 50

第五周▪周二

晨兴喂养

加二16“…知道人得称义，…乃是借着信耶稣基督，连我们也信入了基督耶稣，使我们本于信基督得称义，不是本于行律法；因为凡属肉体的人，都不能本于行律法得称义。”

罗八7“因为置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服。”

“亚玛力”这名字的意思是好战。肉体喜欢争战，绝不想维持和平。此外，肉体非常破坏人。…肉体毁坏我们的婚姻生活、家庭生活和召会生活。它想要毁坏每一样积极的事物。

肉体不仅好战、毁坏人，更是非常搅扰人。你若读罗马七章，就会看见肉体造成何等的困扰。按照那一章圣经，保罗受搅扰到一个地步，呼喊说，“我是个苦恼的人！谁要救我脱离那属这死的身体？”（24。）表面看来，这困扰是因罪造成，事实上它是由肉体所引起的。（出埃及记生命读经，六一五页。）

信息选读

在旧约里，没有一个仇敌比亚玛力人更彻底的被对付，因为亚玛力人是肉体的预表，就是敌挡神国度最后一个仇敌的预表。肉体使召会不能充分地被建造。…为了召会生活的缘故，我们需要对付肉体。肉体若不对付，就不可能有神的国。基督若不作王、不作元首，身体就无法被建造。这就是在已过的一千九百年间，召会没有多少建造的原因。今天基督徒当中的混乱和分裂主要是由于肉体，就是由于亚玛力人。

WEEK 5 — DAY 2

Morning Nourishment

Gal. 2:16 ...Knowing that a man is...justified...through faith in Jesus Christ, we...have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.

Rom. 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.

The name Amalek means “warlike.” The flesh enjoys fighting and never wants to keep the peace. Furthermore, the flesh is very destructive.... The flesh destroys our married life, family life, and church life. It seeks to destroy everything positive.

The flesh is not only warlike and destructive but also extremely disturbing. If you read Romans 7, you will see what disturbance is caused by the flesh. According to that chapter, Paul was so disturbed that he even cried out, “Wretched man that I am! Who will deliver me from the body of this death?” (v. 24). Apparently this disturbance was caused by sin. Actually it was caused by the flesh. (Life-study of Exodus, p. 533)

Today’s Reading

In the Old Testament no enemy is dealt with more thoroughly than Amalek, because Amalek is a type of the flesh, which is the last enemy against God’s kingdom. The flesh is what keeps the church from being built up adequately.... For the sake of the church life, we need to deal with our flesh. If the flesh is not dealt with, there can be no kingdom of God. Then without the kingship of Christ, His headship, there is no way for the Body to be built up. This is the reason that, during the past nineteen hundred years, there has been very little building of the church. The confusions and divisions among Christians today are primarily due to the flesh, to Amalek.

我们感谢主，因着祂的怜悯和恩典，我们在祂的恢复里晓得对付肉体的重要。尽管肉体还是个难处，我们仍然不敢放纵肉体。我们实在不敢留在肉体里。

保罗在他的书信里，…用了一些说法，表明肉体是与神为仇的。比如，在罗马八章七节他说，“置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服。”肉体是丑陋的，只因它不服神的律法。从神的观点来看，肉体是不法的。今天不法盛行在许多基督徒中间。肉体的不法在于它不能归服神。

在八节保罗继续说，“而且在肉体里的人，不能得神的喜悦。”肉体不服神的律法，它不能服神的律法，而且不能得神的喜悦。所以，在神眼中，肉体没有地位；它必须被了结。

肉体表明堕落旧人的总和。因此，肉体不仅仅是指我们的一部分，乃是指整个堕落的人。按照六章六节，旧人已经与基督同钉十字架。因着旧人没有指望，神就将它与基督一同钉在十字架上。我们将要看见，我们需要在神所成就的事上与神合作，将肉体钉在十字架上。（加五 24。）肉体的定命就是被治死。无论我们所见的肉体如何，在神眼中，它乃是背叛且卑劣的。为这缘故，神定意要涂抹亚玛力人的名号。（出埃及记生命读经，六二五至六二七页。）

在整个宇宙中，神真正的仇敌不是撒但，乃是我们。只要我们留在肉体里，我们就是神的仇敌。（罗八 7。）我们的肉体完全与撒但是一。若没有肉体，撒但就无法抵抗神。在召会生活中，一切的难处都来自肉体；神最难对付的就是肉体。（撒母耳记生命读经，九〇页。）

参读：真理课程三级卷一，第十七课；加拉太书生命读经，第十六篇。

We thank the Lord that by His mercy and grace we in His recovery have learned something of the importance of dealing with the flesh. Although the flesh remains a problem, we dare not let our flesh be unrestrained. We simply do not have the boldness to stay in the flesh.

In his writings Paul…uses certain expressions to show that the flesh is enmity against God. For example, in Romans 8:7 he says that “the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.” The flesh is ugly for the simple reason that it is not subject to the law of God. From God’s point of view, the flesh is lawless. Lawlessness prevails among many Christians today. The flesh is lawless in its inability to be subject to God.

In 8:8 Paul goes on to say, “And those who are in the flesh cannot please God.” The flesh is not subject to the law of God, it cannot be subject to the law of God, and it cannot please God. Therefore, in the eyes of God there is no place for the flesh. It must be terminated.

The flesh denotes the totality of the fallen old man. Hence, the flesh does not refer simply to part of our being but to our entire fallen being. According to Romans 6:6, the old man has been crucified with Christ. Because the old man is hopeless, God put it on the cross and crucified it with Christ. As we shall see, we need to cooperate with God in what He has done by crucifying the flesh (Gal. 5:24). The destiny of the flesh is to be put to death. No matter how the flesh may appear to us, in God’s eyes it is rebellious and despicable. For this reason, God has decided to blot out the name of Amalek. (Life-study of Exodus, pp. 542-543)

In the entire universe, God’s real enemy is not Satan but us. As long as we remain in the status of the flesh, we are an enemy to God (Rom. 8:7). Our flesh is altogether one with Satan. Without the flesh, Satan would have no way to fight against God. In the church life all the troubles come from the flesh. The hardest thing for God to deal with is the flesh. (Life-study of 1 & 2 Samuel, pp. 71-72)

Further Reading: Truth Lessons—Level Three, vol. 1, lsn. 17; Life-study of Galatians, msg. 16

第五周▪周三

晨兴喂养

出十七16“…因为有手敌挡耶和华的寶座；耶和华必世世代代和亚玛力人争战。”

加五19～21“肉体的行为，都是明显的，就是淫乱、污秽、…拜偶像、邪术、…分立、宗派、嫉妒、…以及类似的事；…行这样事的人，必不得承受神的国。”

亚玛力人是敌挡神宝座的手，表征肉体是背叛神的，并且敌挡神的宝座，就是祂的行政管理。肉体的每一面，不论是好是坏，都是神权柄的仇敌。（罗八7。）因此，神定意不断与肉体争战，…直到肉体被涂抹。（出十七14。）（圣经恢复本，出十七16注1。）

信息选读

在出埃及十七章十六节我们看见，亚玛力人乃是敌挡耶和华宝座的手。在神眼中，亚玛力人被看作是敌挡神宝座的手。这指明亚玛力人想要推翻神的宝座，正如撒但从前想要作的一样。…因着有这样一只手敌挡耶和华的宝座，神必世世代代和亚玛力人争战。由此我们看见，亚玛力人与神的权柄相对。

我们肉体的每一面，不论是好是坏，都是神权柄的仇敌。肉体不在意神或神的权柄。每当我们在肉体里，就看自己是个别的，没有义务要服从神的宝座。我们以为我们有自己的地位和权利。这种背叛态度的根源是在撒但里面。然而，撒但与我们的肉体是一。撒但的原则是不直接临到我们，乃是借着别人或是在我们自己里面的一些东西。比如，撒但

WEEK 5 — DAY 3

Morning Nourishment

Exo. 17:16 ...For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

Gal. 5:19-21 ...The works of the flesh are manifest, which are such things as fornication, uncleanness,... idolatry, sorcery,...divisions, sects, envyings,...and things like these;...those who practice such things will not inherit the kingdom of God.

Amalek was a hand against God's throne, signifying that the flesh is in rebellion against God and is against His throne, His governmental administration. Every aspect of the flesh, whether good or evil, is an enemy of God's authority (Rom. 8:7). Hence, God has decided to war against the flesh continually... until it is blotted out (Exo. 17:14). (Exo. 17:16, footnote 1)

Today's Reading

In Exodus 17:16 we see that Amalek is a hand against the throne of Jehovah. In the eyes of God, Amalek was considered a hand against God's throne. This indicates that Amalek tried to overthrow God's throne, just as Satan once tried to do.... Because there is such a hand against the throne of Jehovah, God will have war with Amalek from generation to generation. By this we see that Amalek is versus God's authority.

Every aspect of our flesh, whether good or evil, is an enemy of God's authority. The flesh does not care for God or for His authority. Whenever we are in the flesh, we regard ourselves as individuals who are not obligated to submit to God's throne. We think that we have a position and rights of our own. Such a rebellious attitude has its source in Satan. Satan, however, is one with our flesh. Satan's principle is not to come to us directly, but to come through others or through something in ourselves. For example, Satan came

以蛇的形状临到夏娃。在马太十六章，彼得这位非常爱主耶稣的门徒，被撒但利用。撒但在彼得里面并借着他来到主那里。我们的肉体时常作了撒但的外衣。每当我们运用肉体，撒但就藏在我们里面。因此，肉体和撒但一样，敌挡神的权柄。按照出埃及十七章的描绘，亚玛力人乃是敌挡神宝座的手。

我们的肉体是在一切的仇敌当中为首的。它领先于罪、世界和撒但，与我们争战。肉体、罪、世界、和撒但都彼此关联，…交织在一起。四者与信徒争战时，其中最突出的乃是肉体。撒但、罪、和世界都是附属于肉体的。在我们实际的基督徒经历中，当肉体被治死时，世界就无法扣留我们，罪就不能在我们里面运行，撒但也无力在我们身上作工。世界猖狂、罪强硬、撒但活跃的原因，乃在于我们仍在肉体之中。这三个仇敌都依赖肉体；因此，肉体是我们的头号仇敌。

肉体是背叛神的，并且敌挡神的宝座。肉体最丑陋，因为它敌挡神的宝座、行政和计划。这是一件意义重大的事。然而，少有信徒认识肉体是这样邪恶。肉体不仅犯一点小错，它就是敌挡神宝座的手。肉体既是敌挡神宝座的手，神就定意要和它争战。今天，亚玛力人—肉体—仍然是敌挡神行政的手。这意思是，我们的肉体背叛神的行政管理。无论神有什么行政，肉体总是反对。比如，在许多基督徒当中，肉体厉害的反对召会，因为召会是神的行政管理。召会被讥诮，许多亵渎的话针对召会而发。这指明肉体在神眼中是背叛的。肉体实在是敌挡主宝座的手。所以，主要与这背叛者争战，并涂抹它的名号。（出埃及记生命读经，六四三至六四四、六一七、六二二页。）

参读：出埃及记生命读经，第四十六至四十七篇。

to Eve in the form of a serpent. In Matthew 16, Peter, a disciple who loved the Lord Jesus very much, was utilized by Satan. Satan came to the Lord in Peter and through him. Often our flesh serves as a cloak for Satan. Whenever we exercise our flesh, Satan is hidden within us. Therefore, like Satan himself, the flesh is against God's authority. According to the portrait in Exodus 17, Amalek is a hand against the throne of God.

Our flesh is the first among all our enemies. It takes the lead over sin, the world, and Satan to fight against us. The flesh, sin, the world, and Satan are all related to one another... [and] interwoven. The most prominent among them in fighting against believers is the flesh. Satan, sin, and the world are all subordinate to the flesh. When in our practical Christian experience the flesh is put to death, the world cannot hold us, sin cannot operate in us, and Satan is powerless to work upon us. The reason the world is prevailing, sin is strong, and Satan is active is that we are still in the flesh. These three enemies are all dependent on the flesh. Hence, the flesh is our foremost enemy.

The flesh is in rebellion against God and against His throne. The flesh is most ugly simply because it is against the throne, administration, and plan of God. This is a matter of great significance. However, not many believers realize that the flesh is so evil. The flesh does not simply commit minor wrongdoings. It is a hand against the very throne of God. Because the flesh is a hand against God's throne, God has decided to war against it. Amalek, the flesh, is still a hand against the administration of God. This means that our flesh is in rebellion against God's governmental administration. Whatever God does governmentally, the flesh opposes it. For example, among many Christians the flesh is strongly opposed to the church, for the church is God's administration. The church is mocked, and many blasphemous words are spoken concerning it. This is an indication that the flesh in the eyes of God is rebellious. Truly the flesh is a hand against the throne of the Lord. Therefore, the Lord will fight against this rebel and blot out its remembrance. (Life-study of Exodus, pp. 557-558, 535, 539)

Further Reading: Life-study of Exodus, msgs. 46-47

第五周▪周四

晨兴喂养

撒上十五 2“万军之耶和华如此说，以色列人从埃及上来的时候，在路上亚玛力人抵挡他们；为着亚玛力人向以色列人所作的，我要惩罚他们。”

罗八 13“…你们若靠着那灵治死身体的行为，必要活着。”

加五 24“但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”

出埃及十七章八至十六节描述在与亚玛力人的争战中，摩西手里拿着神的杖，站在山顶上，约书亚与选出来的人出去和亚玛力人争战，并击败亚玛力人。约书亚争战时，摩西就祷告。约书亚击败了亚玛力人后，神宣告祂必“世世代代和亚玛力人争战”。（16。）这显示神将亚玛力人所引起的拦阻看得多么严重。在撒上十五章二节的时候，神宣告说，为着亚玛力人向以色列人所作的，祂要惩罚他们。（撒母耳记生命读经，九一页。）

信息选读

现在我们要来看，如何与亚玛力人争战这件重要的事。首先，我们借着与代求的基督一同祷告而争战。（出十七 11。）摩西在山顶举手，预表在诸天之上代求的基督。

当基督在诸天之上祷告时，我们必须在地上祷告。我们祷告的时候，就与在山顶的摩西是一。但我们治死肉体的时候，乃是和在山谷中争战的约书亚是一。

我们和亚玛力人争战，也是借着争战的灵治死肉体。（罗八 13，加五 17，24。）罗马六章六节说，

WEEK 5 — DAY 4

Morning Nourishment

1 Sam. 15:2 Thus says Jehovah of hosts, I will punish the Amalekites for what they did to Israel when they set themselves against them in the way as they came up out of Egypt.

Rom. 8:13 ...If by the Spirit you put to death the practices of the body, you will live.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

In the war with Amalek described in Exodus 17:8-16, Moses stood on the top of a hill with the rod of God in his hand, and Joshua went out with chosen men to fight against, and to defeat, Amalek. While Joshua was fighting, Moses was praying. After Joshua defeated Amalek, God declared that He would “have war with Amalek from generation to generation” (v. 16). This shows how seriously God regarded the frustration caused by the Amalekites. At the time of 1 Samuel 15:2, He declared that He would punish the Amalekites for what they did to Israel. (Life-study of 1 & 2 Samuel, p. 72)

Today’s Reading

We come now to the important matter of how to fight against Amalek. In the first place, we fight by praying with the interceding Christ (Exo. 17:11). Moses lifting up his hand on the mountaintop typifies the interceding Christ in the heavens.

While Christ is praying in the heavens, we must pray here on earth. When we pray, we are one with Moses on the mountaintop. But when we put the flesh to death, we are one with Joshua fighting in the valley.

We also fight against Amalek by putting the flesh to death with the fighting Spirit (Rom. 8:13; Gal. 5:17, 24). Romans 6:6 says that our old man

我们的旧人已经与基督同钉十字架。然而，在八章十三节我们看见，我们还必须靠着那灵治死身体的行为。不仅如此，在加拉太五章二十四节保罗告诉我们，凡属基督的人，是已经把肉体钉了十字架。我们若不相信我们的旧人已经和基督同钉十字架，就不能对付肉体。基于我们的旧人已经钉死的事实，我们就有胆量和勇气来治死肉体。

按照罗马八章十三节，当我们治死身体的行为，那灵便与我们同工。这意思是说，那灵能作多少，全在于我们愿意作多少。我们若把肉体钉死，那灵就立刻与我们同工。我们都珍赏那灵的工作；…我们需要那灵，而那灵也需要我们的合作。祂等候我们来帮助自己。只要我们这样作，祂就进来为我们作成一切。因此，借着住在我们里面的那灵，我们就治死身体的行为。

按照加拉太五章的上下文，那灵与肉体彼此相争。然而，凡属基督的人仍必须把肉体钉死。当那灵与肉体相争时，我们就把肉体钉死。这是我们与那灵的工作合作所完成的。

一面，我们必须与基督一同祷告；另一面，我们必须与争战的灵一同杀死肉体。今天基督在诸天之上，也在我们里面作争战的灵。在诸天之上祂是代求的摩西，在我们里面祂是争战的约书亚。为了与内住的基督合作，我们需要与天上的基督联合。这样，肉体就要实际的被治死。（出埃及记生命读经，六二八至六二九、六三四至六三五页。）

加拉太五章二十四节…不是说主把我们的肉体钉十字架，乃是说我们自己把肉体钉十字架。这给我们看见，把肉体钉死，乃是我们自己该负责主动的。旧人的钉死是神负责的，肉体的钉死却必须我们自己负责。（生命的经历，二五〇页。）

参读：生命的经历，第九篇；生命经历的基本原则，第十八章。

has been crucified with Christ. Nevertheless, in Romans 8:13, we see that we still must by the Spirit put to death the practices of the body. Furthermore, in Galatians 5:24 Paul tells us that those who belong to Christ have crucified the flesh. If we do not believe that our old man has been crucified with Christ on the cross, we shall not be able to deal with our flesh. Based upon the fact that our old man has already been crucified, we have the boldness and encouragement to put the flesh to death.

According to Romans 8:13, when we put to death the practices of the body, the Spirit works with us. This means that how much the Spirit works depends on how much we are willing to do. If we crucify the flesh, the Spirit immediately works together with us. We all appreciate the work of the Spirit…. We need the Spirit, and the Spirit needs our cooperation. He waits for us to help ourselves. As soon as we do this, He comes in to do everything for us. By the Spirit who dwells in us, we thus put to death the practices of the body.

According to the context of Galatians 5, the Spirit and the flesh are fighting against each other. However, those who are Christ's must still crucify the flesh. As the Spirit fights against the flesh, we crucify the flesh. This is accomplished by our cooperation with the work of the Spirit.

On the one hand, we must pray with Christ; on the other hand, we must slay the flesh with the fighting Spirit. Today Christ is both in the heavens and within us as the fighting Spirit. In the heavens He is the interceding Moses, and in us He is the fighting Joshua. We need to be in union with the heavenly Christ in order to cooperate with the indwelling Christ. Then in a very practical way the flesh will be put to death. (Life-study of Exodus, pp. 544-545, 549-550)

Galatians 5:24…does not say…that the Lord crucified our flesh but that we ourselves have crucified the flesh. From this we see that we have the responsibility to take the initiative in crucifying the flesh. Crucifying the old man is the responsibility of God, but crucifying the flesh is our responsibility. (CWWL, 1953, vol. 3, "The Experience of Life," p. 379)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 9; CWWL, 1963, vol. 3, "Basic Principles of the Experience of Life," ch. 18

第五周▪周五

晨兴喂养

撒上十五 22 ～ 23“…耶和华喜悦燔祭和平安祭，岂如喜悦人听从祂的话呢？看哪，听从胜于献祭；听命胜于公羊的脂油。悖逆与行邪术的罪相等；顽梗与拜虚神和家神相同。你既厌弃耶和华的话，耶和华也厌弃你作王。”

亚玛力人起来拦阻神国的建立，扫罗受嘱咐去毁灭他们。在撒上十五章三节耶和华对扫罗说，“现在你要去击打亚玛力人，灭绝他们所有的，不可怜惜他们，将男女、孩童、吃奶的，并牛、羊、骆驼和驴，尽都杀死。”神吩咐扫罗将亚玛力人（预表神唯一的仇敌—肉体）灭绝，乃是智慧的把扫罗摆在一个地方，为要试验他。（撒母耳记生命读经，九一页。）

信息选读

扫罗灭绝了亚玛力的众民，却“怜惜亚甲，也爱惜上好的羊、牛、肥畜、羊羔，并一切美物，不肯灭绝；凡下贱和无价值的，都灭绝了”。（撒上十五 8 下～ 9。）对扫罗而言，这是一次使自己致富的机会；他要在神的国里建立自己的王国。

有人告诉撒母耳说，扫罗去了迦密，在那里为自己立了记念碑。（12。）扫罗立这记念碑，不是为着神的国，乃是为着记念他自己的胜利，使他和他的王国致富。这很强的指明，扫罗的目的是要建立自己的王国。

WEEK 5 — DAY 5

Morning Nourishment

1 Sam. 15:22-23 ...Does Jehovah delight in burnt offerings and sacrifices as much as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to heed, than the fat of rams. For rebellion is like the sin of divination, and insubordination is like idolatry and teraphim. Because you have rejected the word of Jehovah, He has also rejected you from being king.

The Amalekites rose up to frustrate the establishing of God's kingdom, and Saul was charged to destroy them. In 1 Samuel 15:3 Jehovah said to him, "Go now and strike the Amalekites; and utterly destroy all that they have, and do not spare them, but kill both man and woman, infant and suckling, oxen and sheep, camel and donkey." In charging Saul to utterly destroy the Amalekites, which typify the flesh as God's unique enemy, God wisely put Saul on the spot in order to test him. (Life-study of 1 & 2 Samuel, pp. 72-73)

Today's Reading

Saul utterly destroyed all their people, but he "spared Agag and the best of the sheep and of the oxen and of the fatlings, and the lambs and all that was good, and would not utterly destroy them; but everything that was despised and worthless, this they utterly destroyed" (1 Sam. 15:8b-9). For Saul, this was an opportunity to make himself rich. He was trying to build up his own monarchy within God's kingdom.

It was told Samuel that Saul had gone to Carmel and had set up a monument for himself (v. 12). Saul built this monument not for the kingdom of God but for the remembrance of himself because of the victory that made both him and his monarchy rich. This was a strong indication that Saul's intention was to build up his monarchy.

当扫罗宣告他已履行耶和华的话时，撒母耳问他：“我耳中听见的这羊叫、牛鸣，是怎么回事呢？”（13 ～ 14。）扫罗解释说，这些是从亚玛力人那里带来的；因为百姓爱惜上好的牛羊，要献与耶和华；其余的，都灭绝了。撒母耳叫扫罗住口，他要将耶和华前一夜向他所说的话告诉扫罗。撒母耳接着说，“你虽然以自己为小，岂不是以色列支派的元首么？耶和华膏了你作以色列的王。耶和华差遣你行路，说，你去灭绝那些犯罪的亚玛力人，攻打他们，直到将他们灭尽。你为何没有听从耶和华的话，急忙掳掠财物，行耶和华眼中看为恶的事呢？”（17 ～ 19。）扫罗以宣告回应说，他实在听从了耶和华的话；百姓却在所夺得的物中取了牛羊，要献与耶和华。（20 ～ 21。）

在二十二至二十三节，撒母耳继续对扫罗说了一段很重的话。…撒母耳似乎说，“扫罗，你说你爱惜上好的牛羊，要献与耶和华我的神；但神宁愿你听从祂的话。祂告诉你要灭绝亚玛力人，并一切他们所有的。但你没有听从这话，却为自己保留一些牛羊。今天早晨你为自己立了记念碑。你没有为神立任何东西。看哪，听从胜于献祭，听命—顾到神的说话—胜于公羊的脂油。扫罗，你悖逆了神；悖逆与行邪术、巫术的罪相等。你所作的，与接触邪灵，要行邪灵的意愿而不行神的意愿，是同样的邪恶。你没有顺服神作你的头，反而照着你的方式，凭着你的意愿僭妄行事。现在你君王的职分已经结束。因为你厌弃耶和华的话，祂也厌弃你作王。”这样，扫罗就被暴露是背叛神的人，也是神的仇敌。（撒母耳记生命读经，九二至九四页。）

参读：事奉的基本功课，第十七至十八课。

When Saul declared that he had fulfilled the word of Jehovah, Samuel asked, “What then is this bleating of sheep in my ears and the lowing of oxen that I hear?” (vv. 13-14). Saul explained that they had been brought from the Amalekites, for the people spared the best of the sheep and oxen to sacrifice to Jehovah and destroyed the rest. Samuel then told Saul to stop and he would tell him what Jehovah had spoken to him the night before. Then he went on to say, “Though you are small in your own eyes, are you not the head of the tribes of Israel? And Jehovah has anointed you king over Israel. And Jehovah sent you on a journey and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed. Why then did you not obey the voice of Jehovah, but flew upon the spoil and did that which was evil in the sight of Jehovah?” (vv. 17-19). Saul responded by claiming that he did obey the voice of Jehovah but that the people took sheep and oxen of the spoil to sacrifice to Jehovah (vv. 20-21).

In verses 22 and 23 Samuel continued by speaking a very strong word to Saul…. Samuel seemed to be saying, “Saul, you say that you spared the best of the sheep and oxen to sacrifice to Jehovah, my God. But God prefers that you obey His word. He told you to utterly destroy the Amalekites and all that they have. Instead of obeying this word, you kept some of the sheep and oxen for yourself. This morning you raised up a monument for yourself. You did not raise up anything for God. Behold, to obey is better than sacrifice, and to heed, to take care of, God’s speaking is better than the fat of rams. Saul, you have rebelled against God, and rebellion is like the sin of divination, like the sin of witchcraft. What you did was just as evil as contacting an evil spirit for the purpose of carrying out the intention of that spirit, not God’s intention. You did not subordinate yourself to God as your Head but acted presumptuously, according to your ways and by your will. Now your kingship is over. Because you have rejected the word of Jehovah, He has rejected you from being king.” Saul was thus exposed as being a rebel against God and an enemy of God. (Life-study of 1 & 2 Samuel, pp. 73-75)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” chs. 17-18

第五周▪周六

晨兴喂养

加五 24 ～ 25“但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。我们若凭着灵活着，也就当凭着灵而行。”

16“我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。”

我们该从扫罗不顺从的记载得着警告：不要在神的国里凭肉体作任何事。我们必须敬畏神，并且记得我们就是肉体。但神的儿子已经将肉体钉在十字架上；祂也已经进入我们里面，重生了我们的灵。现今祂正活在我们灵里，行动、作事，并且带头引导我们进入生命的线上，为要建造祂的生机体，就是基督的身体。这就是神的国，神永远的国，要终极完成于将来在新天新地里的新耶路撒冷。这该是我们的目标。我们不该试图在神的国里建立自己的王国。

我们感谢主，在祂的怜悯之下，主已将祂话语中内在的秘密向我们开启，给我们看见真实的功课。我们必须学十字架的功课，将我们的肉体连肉体的邪情私欲钉十字架，并且一直在凡事上将肉体留在十字架上。（加五 24。）我们该忠信的运用我们的灵跟随主，祂就是住在我们灵里，与我们是一的赐生命、终极完成的灵。这样，神的国，就是作基督内在身体的召会，就要得着建立。（撒母耳记生命读经，九六至九七页。）

信息选读

肉体不仅与恩典相对，也与君王职分相对。故此，肉体必须彻底受对付，神的国才能来临。哪里有肉体，哪里就不能有神的国。只有当肉体受了对付，国度才可能来临。

WEEK 5 — DAY 6

Morning Nourishment

Gal. 5:24-25 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts. If we live by the Spirit, let us also walk by the Spirit.

16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

We should be warned by this account of Saul's disobedience not to do anything in the kingdom of God by our flesh. We need to fear God and remember that we are flesh. But the Son of God has crucified the flesh, and He has come into us to regenerate our spirit. Now He is living in our spirit, moving, acting, and taking the lead to guide us into the line of life for the building up of His organism, the Body of Christ. This is the kingdom of God, God's eternal kingdom, which will consummate in the upcoming New Jerusalem in the new heaven and new earth. This should be our goal. We should not try to build a monarchy for ourselves in God's kingdom.

We thank the Lord that, under His mercy, He has opened up the intrinsic secrets in the Word to show us the real lessons. We have to learn the lesson of the cross and crucify our flesh with its passions and its lusts and leave it on the cross always and in everything (Gal. 5:24). We should faithfully exercise our spirit to follow the Lord, who is the life-giving, consummated Spirit indwelling our spirit and who is one with us. Then the kingdom of God, the church as the intrinsic Body of Christ, will be built up. (Life-study of 1 & 2 Samuel, pp. 76-77)

Today's Reading

The flesh is not only versus grace, but...it is also versus kingship. For this reason, the flesh must be thoroughly dealt with before the kingdom of God can come. Where the flesh is, there can be no kingdom of God. Only when the flesh is dealt with is it possible for the kingdom to come.

在罗马八章七节保罗说，肉体不可能归服神。神的国表明神的权柄，借这权柄万有都归服神。但肉体不可能归服神，它完全敌对神的宝座。

我们越归服神和祂的权柄，我们就越渴望祷告。当我们背叛神，拒绝祂的权柄，我们对祷告的胃口就消失了。…我们的态度该是说，“主，我不要在你之外作什么。我需要你作我的恩典。肉体不过是我自己离开你而作事。我不要没有你作我的恩典而生活。”我们都需要用这样的灵来祷告。

在出埃及十八章，有神国度的预表，描绘。这描绘是在和亚玛力人的争战之后才陈明出来，这指明亚玛力人受到对付时，国度与君王职分就立刻进来。这也指明亚玛力人与君王职分相对。

在经历上我们宝贝自己天然生命好的方面，比如我们天然的美德，不想加以毁灭。我们都宝贝肉体的优点。我们都是扫罗。当神吩咐我们灭绝肉体，我们会灭绝消极的东西，就如我们的脾气；但少有人愿意灭绝天然生命好的方面。…然而，主仍在我们身上，在我们里面作工，这事实该鼓励我们。

我们需要强烈的光，照在我们身上，给我们看见，凡在天然生命中的都是亚玛力人。我们里面的亚玛力人必须灭绝。我们不该拿任何借口来爱惜我们里面亚玛力人的任何一面。…不要申辩说你不能灭绝肉体。不要说你有某种特别的习惯，你对它毫无办法。你说你不能除灭肉体乃是谎言。…我们若遵照主的话，灭尽肉体，就会有君王职分并在神的国里。…愿主怜悯我们，使我们得知肉体是什么，以及如何彻底对付肉体。（出埃及记生命读经，六四三、六四五至六四九、六五一至六五二页。）

参读：出埃及记生命读经，第四十八至四十九篇。

In Romans 8:7 Paul says that it is not possible for the flesh to be subject to God. The kingdom of God denotes the authority of God by which all things are made subject to God. But it is not possible for the flesh to be subject to God. It is utterly opposed to God’s throne.

The more we are subject to God and His authority, the greater will be our desire to pray. When we rebel against God and reject His authority, our appetite for prayer disappears…. Our attitude should be to say, “Lord, I don’t want to do anything without You. I need You as my grace. The flesh is simply myself doing things apart from You. I don’t want to live without You as my grace.” We all need to pray with such a spirit.

In Exodus 18 we have a type, a portrait, of the kingdom of God. The fact that this portrait is presented after the war against Amalek indicates that when Amalek is dealt with, the kingdom with the kingship immediately comes in. This also indicates that Amalek is versus kingship.

Experientially, we treasure the good aspects of our natural life, our natural virtue, for example, and do not wish to destroy them. We all treasure the good points of our flesh. All of us are Sauls. When we are charged by God to destroy the flesh, we destroy the negative things, such as our temper. But few are willing to destroy the good aspects of the natural life…. However, we should be encouraged by the fact that the Lord is still working on us and within us.

We need an intense light to shine upon us to show us that whatever we are in the natural life is Amalek. The Amalek within us must be utterly destroyed. We should not take any excuse for sparing any aspect of the Amalek within us. Do not excuse your failure to utterly destroy the flesh. Do not say that you have a particular habit and cannot do anything about it. The claim that you cannot destroy it is a lie. If we would follow the Lord’s word to utterly destroy the flesh, we shall have the kingship and shall be in God’s kingdom. May the Lord have mercy on us that we learn what the flesh is and how to deal with it utterly. (Life-study of Exodus, pp. 557-562, 564)

Further Reading: Life-study of Exodus, msgs. 48-49

第五周诗歌

435

经历基督 — 体贴灵

11 11 11 11 （英 593）

降 A 大调　　4/4

A♭ 1 5 5 4 | 3 – 5 – | Fm 1 1 7 6 | B♭m A♭ 5 – – – | E♭7 5 5 6 5 |

一 在亚当里面, 罪、死是我所有, 在基督里

A♭ 5 – 1 – | D♭ 3 2 | B♭7 2 6 | E♭ 2 – – – | A♭ 1 5 5 4 | 3 – 5 – |

面, 义、生是我所受; 在肉体里面, 显

D♭ 6 2 2 3 | F 4 – – – | B♭m A♭7 3 3 4 5 | D♭ 5 4 3 2 | B♭7 3 – 2 – | E♭7 A♭ 1 – – – ‖

出亚当性情, 在那灵里面,活出基督生命。

二 在亚当里面,不必再有罪行, 我就是罪人,已被定罪死刑;
在基督里面,不须再有义行, 我就是义人,已被称义得生。

三 在肉体里面,不必特意用力, 我就能显出亚当败坏形迹;
在那灵里面,不必专一立志, 我就能活出基督荣耀样式。

四 与基督同死,脱离亚当旧性, 与基督同活,得着基督新生;
不体贴肉体,旧性就难逞能, 只体贴那灵,新生就能显圣。

五 只体贴那灵,乃是神的救法, 只体贴那灵,除此别无救拔;
只体贴那灵,就能胜过情欲, 只体贴那灵,就必脱离罪律。

六 只体贴那灵,就有十架经历, 只体贴那灵,就得复活能力;
只体贴那灵,基督就能活出, 只体贴那灵,生命就必成熟。

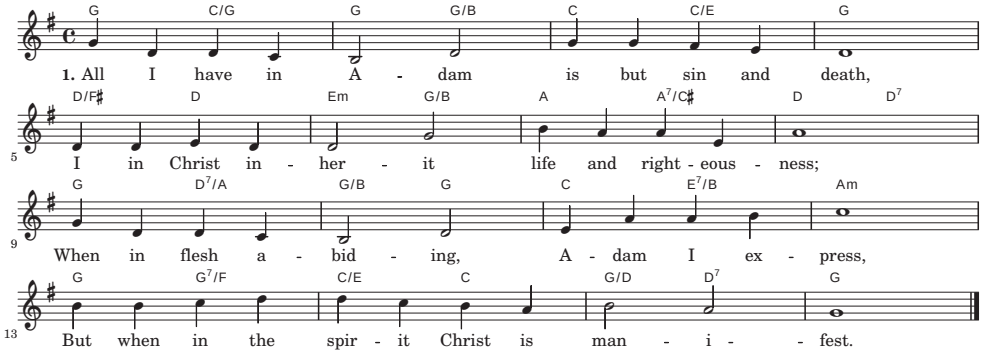
七 在那灵里面,基督才是生命, 在那灵里面,生命才是大能;
在那灵里面,成圣才是经历, 在那灵里面,经历才能实际。

WEEK 5 — HYMN

All I have in Adam is but sin and death

Experience of Christ — By Minding the Spirit

593



2. When I am in Adam, though I may not sin,
Unto death, a sinner, sentenced I have been;
When in Christ I need not righteously to act,
I'm already righteous, justified in fact.

3. In the flesh I need no effort to express
Marks of Adam's nature and its sinfulness;
In the spirit I need not to strive or strain,
I can live as He is and in spirit reign.

4. Thru my death with Christ, from Adam I am free,
Thru my life with Christ, new life is given me!
Minding not the flesh, old Adam cannot move,
Minding just the spirit, life divine I prove.

5. Minding just the spirit is God's saving way,
Minding just the spirit, Christ we will display;
Minding just the spirit, we can overcome,
Minding just the spirit, we the race may run.

6. Minding just the spirit, we the cross will know,
And His resurrection pow'r thru us will flow;
Minding just the spirit, Christ will live thru me,
And His life within will reach maturity.

7. In the spirit Christ is life and all to me,
Strengthening and blessing all-inclusively;
Living in the spirit, holiness I prove,
And the triune God within my heart doth move.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: