第二周

借着紧紧跟随
那有时代异象的时代执事，
而进入时代的职事——
四段要紧的路程

诗歌：366

读经：王上十八 21～40，十九 2～12，王下二 1～14

【周一、周二】

壹 以利亚是有他那时代之异象的时代执事（参玛四 5～6，路一 13～17、76～80，太十七 1～13，启十一 3～12）；主在每一个时代都有祂特别要作的事，有祂自己所要恢复、要作的工作；祂在一个时代所要作那特别的恢复和工作，就是那个时代的职事；以利亚的职事是他要作相反的见证，告诉以色列人拜偶像乃是得罪神的罪；当以色列众人拜偶像时，以利亚告诉他们，他们所拜的偶像是假神，唯有耶和华是真神：

一 以利亚的名字意思是“我的神是耶和华”；这说到他的使命和信息；他是被掳以前最显著且

Week Two

Four Crucial Journeys to Enter into the Ministry of the Age by Closely Following the Minister of the Age with the Vision of the Age

Hymns: 477

Scripture Reading: 1 Kings 18:21-40; 19:2-12; 2 Kings 2:1-14

§Day 1 & Day 2

I. Elijah was a minister of the age with the vision for his age (cf. Mal. 4:5-6; Luke 1:13-17, 76-80; Matt. 17:1-13; Rev. 11:3-12); in every age the Lord has special things that He wants to accomplish; He has His own recoveries and His own works to do; the particular recovery and work that He does in one age is the ministry of that age; Elijah's ministry was for him to be an anti-testimony, telling the children of Israel that idolatry is a sin that offends God; when all Israel worshipped idols, Elijah told them that the idols they worshipped were false gods, and only Jehovah was the true God:

A. Elijah's name means "My God is Jehovah"; this speaks of his mission and message; he was the most prominent and the most representative of the

最具代表性的申言者，他也是得胜者。

二 在以利亚的时代，以色列人都敬拜巴力，唯有以利亚说耶和华是神；在以色列最荒凉、最黑暗时，以利亚是神在他们悲哀历史中最黑暗的时刻所兴起的申言者；整个以色列国都跟随拜偶像的样式—王上十八19。

三 他们敬拜巴力实际上是敬拜撒但；王下一章二节说，以革伦的神是巴力西卜（Baal-zebub）；在新约里，别西卜（Beelzebub）的意思是“苍蝇之王”，指撒但是鬼王；犹太人由于蔑视，将这名改为别西布尔（Beelzebul），意“粪堆之王”—太十25，十二24、27，可三22，路十一15：

1 撒但作为粪堆之王，专门带着苍蝇吃粪；既然他也是苍蝇之王，一切罪人都像苍蝇跟随撒但“吃粪”；所有亚当堕落的后代都是撒但的俘虏，撒但带着他们到处犯罪，并使他们成为“罪的奴仆”—约八34。

2 我们需要跟随使徒保罗的榜样，他说从前对他是赢得的一切事物，他都看作“粪土”（渣滓、垃圾、脏物、狗食、粪），为要赢得基督—腓三5～8。

四 亚哈惹耶和华发怒，超过他之前所有的王；结果，神兴起以利亚来宣告，以色列人是因着拜偶像而遭灾，并且唯独耶和华是神—王上十六33，十八4、17～18、37：

1 作为新约信徒，我们需要留意使徒约翰的话—“孩子们，你们要保守自己，远避偶像”（约壹五21）；偶像是指一切顶替基督作为真实、真正、实际之神的东西或代替品（约二十28～29）；我们需要看见为人的耶稣就是神（一1～2，五18，十33，罗九5，腓二6，约壹五20）。

prophets before the captivity, and he was an overcomer.

B. At the time of Elijah all Israel was worshipping Baal, and only Elijah said that Jehovah is God; he was a prophet raised up by God at one of the darkest hours of Israel's sad history, when their desolation and darkness were most severe; the entire kingdom of Israel was following a pattern of idolatry—1 Kings 18:19.

C. Their worshipping Baal was actually their worshipping Satan; 2 Kings 1:2 says that the god of the Ekronites was Baal-zebub; in the New Testament Beelzebub means "the lord of flies," referring to Satan as the ruler of the demons; this name was changed contemptuously by the Jews to Beelzebul, which means "the lord of the dunghill"—Matt. 10:25; 12:24, 27; Mark 3:22; Luke 11:15:

1. As the lord of the dunghill, Satan specializes in leading flies to feed on dung; since he is also the lord of flies, all sinners are like flies that follow Satan to "feed on dung"; all the fallen descendants of Adam are captives of Satan, who leads them about to commit sins and makes them "a slave of sin"—John 8:34.

2. We need to follow the apostle Paul's pattern, who said that all the things that were once gains to him in the past, he counted as "refuse" (dregs, rubbish, filth, dog food, dung) that he might gain Christ—Phil. 3:5-8.

D. Ahab provoked Jehovah to anger more than all the kings before him; consequently, God raised up Elijah to declare that the children of Israel had been troubled because of idolatry and that only Jehovah is God—1 Kings 16:33; 18:4, 17-18, 37:

1. As New Testament believers, we need to take heed to the apostle John's word—"Little children, guard yourselves from idols" (1 John 5:21); idols refer to anything that replaces or is a substitute for Christ as the true, genuine, and real God (John 20:28-29); we need to see that the man Jesus is the very God (1:1-2; 5:18; 10:33; Rom. 9:5; Phil. 2:6; 1 John 5:20).

2 耶和华对以西结说，“人子啊，这些人已将他们的偶像接到心里”；我们心中的偶像就是我们里面所爱的任何事物，超过了对主的爱，并在我们的生活中顶替了主—结十四 3。

3 “敌基督”这辞，希腊文的字首 anti，安替，有两个主要的意义—第一是“反对”，第二是“顶替”或“代替”；敌基督者一面是反对基督，另一面也是以一些事物代替基督，顶替基督—约壹二 18 ～ 19。

4 我们需要求主拯救我们，免于在敌基督的原则（即顶替基督的原则）里生活；基督是受膏者，也是膏油涂抹；在敌基督的原则里生活，就是在“反膏油涂抹”的原则里生活，也就是“敌挡”三一神在我们里面的运行、工作和浸透—20、27 节。

5 撒但的目的是要在许多偶像和宗教的背后，来受世人的敬拜（太四 8 ～ 9）；偶像有邪灵和鬼在背后，因为撒但是在它们背后；父必须寻找敬拜祂的人，因为撒但想要夺取对神的敬拜（约四 23 ～ 24，参约壹二 20、27）。

五 以利亚代表一种原则，就是不顾自己的性命，为要维持神的见证；他刚强且勇敢地站在君王、百姓和四百五十个巴力的申言者面前；当召会荒凉，大体信徒不冷不热时，神兴起得胜者成为相反的见证，他们不顾自己的性命，只顾神的旨意（就如“我忠信的见证人安提帕在你们中间，撒但所住之处被杀…”）—启二 13 ～ 14，十二 11。

【周三】

2. Jehovah said to Ezekiel, “Son of man, these men have set up their idols in their hearts”; an idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life—Ezek. 14:3.

3. In the word antichrist, the Greek prefix anti has two main meanings—first, it means “against”; second, it means “in place of,” or “instead of ”; to be an antichrist is, on the one hand, to be against Christ, and on the other hand, it is to have something instead of Christ, something that replaces Christ—1 John 2:18-19.

4. We need to ask the Lord to save us from having a living that is in the principle of antichrist, the principle of replacing Christ, who is both the anointed One and the anointing; to have a living in the principle of antichrist is to have a living in the principle of being “anti-anointing,” which is to be “anti” the moving, working, and saturating of the Triune God within us—vv. 20, 27.

5. Satan’s aim is to receive worship from men by hiding behind numerous idols and religions (Matt. 4:8-9); idols have evil spirits and demons hiding behind them because Satan is behind them; the Father has to seek for worshippers because Satan is trying to rob God of worship (John 4:23-24; cf. 1 John 2:20, 27).

E. Elijah represents the principle of not caring for one’s own life in order to maintain God’s testimony; he was strong and courageous to stand before the king, the people, and the four hundred fifty prophets of Baal; when the church is desolate and the majority of the believers are lukewarm, God raises up overcomers to be an anti-testimony, who do not care for their own life and care only for God’s will (such as “Antipas, My witness, My faithful one, who was killed among you, where Satan dwells”)—Rev. 2:13-14; 12:11.

§Day 3

贰 雅各书五章十七至十八节说，“以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。他又祷告，天就赐下雨水，地也生出土产”：

一 以利亚“恳切”祷告，直译，他“在祷告里祷告”；这指明有从主来的祷告赐给了以利亚，他就在这祷告里祷告。

二 他不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告，乃是在主所赐给他的祷告里，为了成就主的旨意而祷告—参诗二七4，约十五7。

三 在迦密山上，以利亚对以色列众人和巴力的四百五十个申言者说，“你们心持两意要到几时呢？若耶和华是神，就当跟从耶和华；若巴力是神，就当跟从巴力”—王上十八21：

1 以利亚向“亚伯拉罕、以撒、以色列的神，耶和华”祷告，于是“耶和华降下火来，烧尽燔祭、木柴、石头、尘土，又烧干沟里的水”—36～38节。

2 “众民看见了，就面伏于地，说，耶和华是神！耶和华是神”；之后巴力的四百五十个申言者就被处死了—39～40节。

3 耶洗别听见这事，威胁要杀死以利亚；以利亚因自己的软弱而害怕，就逃命；他走了四十昼四十夜，到了何烈山，就是神的山，他进了一个洞，就住在洞中—十九2、9～10。

四 以利亚在神的山上时，忽然耶和华经过，祂不在风中、地震中或火中；火后，神以“微小柔

II. James 5:17 and 18 say, “Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months. And he prayed again, and heaven gave rain, and the earth sprouted forth with its fruit”:

A. For Elijah to pray “earnestly” means literally that he “prayed in prayer”; this indicates that a prayer from the Lord was given to Elijah, in which he prayed.

B. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose; he prayed in the prayer given to him by the Lord for the accomplishing of His will—cf. Psa. 27:4; John 15:7.

C. On Mount Carmel Elijah said to all the people of Israel and to the four hundred fifty prophets of Baal, “How long will you go hopping between two opinions? If Jehovah is God, follow Him; but if Baal is, follow him”—1 Kings 18:21:

1. Elijah prayed to “Jehovah, God of Abraham, Isaac, and Israel,” and “the fire of Jehovah fell and consumed the burnt offering and the wood and the stones and the dust, and it licked up the water that was in the trench”—vv. 36-38.

2. “When all the people saw this, they fell on their faces and said, Jehovah—He is God! Jehovah—He is God!”; afterward, all the four hundred fifty prophets of Baal were executed—vv. 39-40.

3. When Jezebel heard about this, she threatened to kill Elijah; because in his weakness Elijah was afraid, he ran for his life; he went forty days and forty nights to Horeb, the mount of God, and he went into a cave and lodged there—19:2, 9-10.

D. While Elijah was on the mount of God, suddenly Jehovah passed by, and He was not in the wind, the earthquake, or the fire; after the fire, God

细的声音”对以利亚说话；这指明神将以利亚引进新约时代；神在新约时代对祂子民说话不是发声如雷，乃是微小柔细的—11～12节，罗八6下，林后二13，约壹二27。

五 然后神说，“我在以色列中为自己留下了七千人，都是未曾向巴力屈膝，未曾与巴力亲嘴的”（王上十九18，罗十一2～5）；这些忠信的得胜者乃是祂所“隐藏的人”（诗八三3下），并且我们的神乃是“自隐的神”（赛四五15）。

spoke to Elijah in “a gentle, quiet voice”; this indicates that God was ushering Elijah into the New Testament age, in which God speaks to His people not by thundering but gently and quietly—vv. 11-12; Rom. 8:6b; 2 Cor. 2:13; 1 John 2:27.

E. God then said, “I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him” (1 Kings 19:18; Rom. 11:2-5); these faithful overcomers are His “hidden ones” (Psa. 83:3b), and our God is “a God who hides Himself ” (Isa. 45:15).

【周四】

叁 以利沙跟随以利亚，从吉甲到伯特利，从伯特利到耶利哥，又从耶利哥到约但河，这表明我们若要进入新约时代的职事，就必须内在地照着时代的异象，跟随时代的执事；我们要这么作，就必须跟随主，经过四个要紧的地方—王下二1～14：

一 以利亚是旧约时代连同旧约经纶的预表，以利沙是新约时代连同新约经纶的预表。

二 借着经过吉甲，就是神的百姓受割礼以对付肉体的地方，时代就转变了；吉甲是审判肉体的地方，是神给我们亮光审判肉体的地方—书五2～9，加五24，腓三3～8：

1 肉体是我们与生俱来所有的一切（约三6）；肉体是堕落之三部分人极点的表现，我们灵里的那灵是三一神终极的实化；堕落的肉体是神最强硬、最邪恶的仇敌（罗七5～八13），彻底并绝对地为神所

§Day 4

III. Elisha’s following of Elijah from Gilgal to Bethel, from Bethel to Jericho, and from Jericho to the river Jordan shows that in order to enter into the ministry of the New Testament age, we should intrinsically follow the minister of the age according to the vision of the age; to do this we must follow the Lord through four crucial places—2 Kings 2:1-14:

A. Elijah is a type of the Old Testament age with the Old Testament economy, and Elisha is a type of the New Testament age with the New Testament economy.

B. The age was changed by passing through Gilgal, the place where God’s people were circumcised to deal with their flesh; it is the place where the flesh is judged and the place where God gives us the light to judge the flesh—Josh. 5:2-9; Gal. 5:24; Phil. 3:3-8:

1. The flesh is everything we possess from our birth (John 3:6); the flesh is the uttermost expression of the fallen tripartite man, and the Spirit in our spirit is the ultimate realization of the Triune God; the fallen flesh is the strongest and most evil enemy of God (Rom. 7:5—8:13) and is thoroughly and absolutely

恨恶（创六 3，林前二 14 ～ 16，三 1、3）。

2 我们生而有的一切—不只有罪、污秽、败坏，并且也有天然的良善、恩慈、才干、热心、智慧和能力—都是神不喜悦的。

3 拒绝肉体是属灵生活最高的表示；凡没有学习拒绝肉体的，还没有开始属灵的途程，真实属灵的生活是他们所不知道的。

【周五】

三 借着经过伯特利，就是舍弃世界，完全转向神，以神为一切的地方，时代就转变了；伯特利指胜过世界—创十二 8，约壹二 15：

1 按照创世记十二章八节，伯特利是亚伯拉罕筑坛的地方，祭坛乃是与神交通，与神来往的地方；伯特利乃是我们奉献给神，完全归神以胜过世界的地方—十三 3 ～ 4。

2 胜过世界乃是被提和得着圣灵能力的条件；一个信徒如果真盼望充满圣灵，真盼望被提，就当出代价舍弃世界，并在奉献一切的祭坛上，学习与神交通。

四 借着经过耶利哥，时代就转变了；耶利哥是约书亚和以色列人进入美地时，必须击败的第一座城，表征神的仇敌撒但—书六，启十二 11：

1 约书亚六章说到胜过耶利哥；耶利哥的意思是“被咒诅”；迦南人表征以弗所六章十二节里所说诸天界里那邪恶的属灵势力。

2 撒但是这世界的王（约十四 30），邪灵是管辖这黑暗世界的，这黑暗的世界，指今天的世界；邪灵乃

hated by God (Gen. 6:3; 1 Cor. 2:14-16; 3:1, 3).

2. All that we possess from our birth—not only sin, uncleanness, and corruption but also natural goodness, kindness, talent, zeal, wisdom, and ability—is displeasing to God.

3. Rejecting the flesh is the highest expression of the spiritual life; all those who have not learned to reject the flesh have not started on the spiritual pathway, and they do not truly know the spiritual life.

§Day 5

C. The age was changed by passing through Bethel, which is the place to give up the world and turn to God absolutely, taking God as everything; Bethel refers to victory over the world—Gen. 12:8; 1 John 2:15:

1. According to Genesis 12:8, Bethel is the place where Abraham built an altar, the place of fellowship and communication with God; it is the place where we consecrate ourselves to God and are totally given to Him to overcome the world—13:3-4.

2. Victory over the world is a condition for being raptured and receiving the power of the Holy Spirit; if a believer truly desires to be filled with the Holy Spirit and be raptured, he must pay the price to forsake the world and learn to fellowship with God on the altar of total consecration.

D. The age was changed by passing through Jericho; it was the first city that Joshua and the people of Israel had to defeat when they entered into the good land, and it signifies God's enemy, Satan—Josh. 6; Rev. 12:11:

1. Joshua 6 speaks of overcoming Jericho, which means “cursed”; the Canaanites signify the spiritual forces of evil in the heavenlies mentioned in Ephesians 6:12.

2. Satan is the ruler of this world (John 14:30), and the evil spirits are the world-rulers of this darkness, which refers to today's world; the evil spirits are the

是背叛的天使，他们跟从撒但一同背叛神，现今在诸天界里管辖世上的列国—就如波斯的魔君和雅完的魔君（但十 20）。

3 我们必须是“穿戴神全副的军装”的人（弗六 11、13）；神全副的军装是为着基督的整个身体，不是为着身体上任何单个的肢体；我们必须在基督的身体里打属灵的仗，绝不能单独作战。

4 胜过世界的路就是操练信心的灵相信神的话，按着祂的话去行，并相信我们要得着行祂话的结果（林后四 13，约十七 17，六 63，弗六 17 ～ 18）；耶利哥的陷落，乃是因着以色列人信靠神的话，稳固地站住他们的地位；主三次受魔鬼试诱时，三次回答说，“经上记着…。”（太四 4、7、10）

5 我们要胜过邪灵的攻击，就必须不顾一切的光景和感觉，操练信心的灵相信神应许的话；我们也必须站在基督所给我们的地位，就是在诸天之上的地位，而监守撒但和他的邪灵在他们较低的地位上—林后四 13，弗二 6，西三 1 ～ 2。

6 在耶利哥祭司抬着约柜，表征在属灵的争战中，我们第一该作的事乃是高举基督，让祂在一切事上居第一位，居首位；吹号并呼喊（绕城第七次时），表征相信神指示的话而见证并宣扬神和基督（约柜）—书六 1 ～ 20。

【周六】

五 借着经过约但河，时代就转变了；约但河是新约之浸开始的地方，表征死；过约但河就是胜过死，为要在复活里生活并尽职—太三 5 ～ 6，罗六 3 ～ 4，加二 20：

rebellious angels, who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world—such as the prince of Persia and the prince of Greece (Dan. 10:20).

3. We need to be those who “put on the whole armor of God” (Eph. 6:11, 13); the whole armor of God is for the entire Body of Christ, not for any individual member of the Body; we must fight the spiritual warfare in the Body, not as individuals.

4. The way to overcome the world is to exercise our spirit of faith to believe in God’s word, act according to His word, and believe that we will receive the results of carrying out His word (2 Cor. 4:13; John 17:17; 6:63; Eph. 6:17-18); Jericho fell by the Israelites relying on God’s word and standing firm in their position; when the Lord was being tempted by the devil three times, the Lord responded three times by saying, “It is written…” (Matt. 4:4, 7, 10).

5. In order to overcome the attack of the evil spirits, we must disregard every situation and feeling and exercise our spirit of faith to believe in God’s word of promise; we must also stand in the position that Christ has given us, which is in the heavens, and must put down Satan and his evil spirits to their inferior position—2 Cor. 4:13; Eph. 2:6; Col. 3:1-2.

6. The bearing of the Ark by the priests at Jericho signifies that in spiritual warfare the first thing we should do is to exalt Christ, giving Him the first place, the preeminence, in everything; the blowing of the trumpets and the shouting (the seventh time around the city) signify the testifying and proclaiming of God with Christ (the Ark) through faith in God’s word of instruction—Josh. 6:1-20.

§Day 6

E. The age was changed by passing through the river Jordan; this river, where the New Testament baptism began, signifies death; crossing the river Jordan is overcoming death in order to live and minister in resurrection—Matt. 3:5-6; Rom. 6:3-4; Gal. 2:20:

1 主受浸表明死；祂从水里上来，表明复活；主是借着复活的能力而胜过死亡；借着受浸，主甚至在实际死而复活的三年半以前，就能在复活里生活并尽职—太三 13 ～ 17。

2 我们在重生时得着基督作复活的生命；人而神者耶稣借着不法之人的手被钉在十字架上杀了，但神“将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁”—徒二 23 ～ 24，约十一 25，彼前一 3。

3 在生命的新样中生活行动，就是活在受浸的实际里（罗六 4）；在灵的新样里服事，就是在受浸的实际里服事（七 6）。

4 我们需要追求认识基督复活的大能；我们乃是凭基督复活的大能，而不是凭我们天然的生命，定意否认己而背起十字架，并且借着与祂的十字架成为一，而能模成祂的死—腓三 10 ～ 12，太十六 24，歌二 8 ～ 10、14。

5 我们在预备被提时，必须学习如何过约但河并胜过死亡；必须学习与在自己身上，并环境中死的势力抵抗；我们该表明并显出我们与我们复活的主联合，在一切事上认识并彰显祂是复活的大能—林前六 17，林后一 8 ～ 9，五 4，三 17，参四 5、10 ～ 12。

6 十字架的生活是借着复活的大能而活出的，并因着复活的丰富而得鼓励（腓三 10）；雅歌的结语是基督的佳偶祷告，求她的良人在祂复活的大能（羚羊和小牡鹿）里快快回来，设立那要充满全地，祂甘甜美丽的国（香草山）（八 13 ～ 14，启十一 15，但二 35）。

六 我们若要得着以利亚的被提，以及有圣灵大能之加倍的灵（王下二 9 ～ 15），就必须经过

1. The Lord’s baptism signifies death, and His coming out of the water signifies resurrection; by the power of resurrection, the Lord overcame death; by being baptized, He was able to live and minister in resurrection even before His actual death and resurrection three and a half years later—Matt. 3:13-17.

2. We obtained Christ as this resurrection life at the time of our regeneration; the man-God, Jesus, was nailed to a cross and killed by the hand of lawless men, but God raised Him up, “having loosed the pangs of death, since it was not possible for Him to be held by it”—Acts 2:23-24; John 11:25; 1 Pet. 1:3.

3. To walk in newness of life is to live in the reality of our baptism (Rom. 6:4); to serve in newness of spirit is to serve in the reality of our baptism (7:6).

4. We need to pursue knowing the power of Christ’s resurrection; it is by the power of Christ’s resurrection, not by our natural life, that we determine to take the cross by denying our self and are enabled to be conformed to His death by being one with His cross—Phil. 3:10-12; Matt. 16:24; S. S. 2:8-10, 14.

5. While preparing to be raptured, we must learn how to cross the Jordan and overcome death; we must learn how to resist the power of death that exists in us and in our environment, and we should demonstrate and manifest that we are joined to our resurrected Lord, knowing and expressing Him as the power of resurrection in all things—1 Cor. 6:17; 2 Cor. 1:8-9; 5:4; 3:17; cf. 4:5, 10-12.

6. The life of the cross is lived by the power of resurrection and is encouraged by the riches of resurrection (Phil. 3:10); the concluding word of Song of Songs is Christ’s loving seeker praying for her Beloved to make haste to come back in the power of His resurrection (gazelle and young hart) to set up His sweet and beautiful kingdom (mountains of spices), which will fill the whole earth (8:13-14; Rev. 11:15; Dan. 2:35).

F. If we want to receive the rapture of Elijah and a double portion of the spirit with the power of the Holy Spirit (2 Kings 2:9-15), we must pass

吉甲、伯特利、耶利哥和约但河；我们要经历从旧约时代转换到新约时代，就必须对付我们的肉体（加五 24，腓三 3），舍弃世界转向神（雅四 4，约壹二 15 ～ 17），击败撒但（弗六 10 ～ 20，启十二 11），并且经过死，进入在复活里的生活（罗六 3 ～ 4，加二 20）。

through Gilgal, Bethel, Jericho, and the river Jordan; in order for the age to be changed from the Old Testament to the New Testament in our experience, we must deal with our flesh (Gal. 5:24; Phil. 3:3), give up the world and turn to God (James 4:4; 1 John 2:15-17), defeat Satan (Eph. 6:10-20; Rev. 12:11), and pass through death into a living that is in resurrection (Rom. 6:3-4; Gal. 2:20).

肆 现今的时代乃是得胜者的时代，并且借着现今时代执事而有之现今时代的职事乃是发出主对得胜者的呼召（得胜者就是那些看见永远异象、活永远生命并作永远工作的人—这就是看见神终极的目标，活出并作出新耶路撒冷）；这些得胜者乃是为着建造基督身体的实际，预备基督的新妇，并使基督的国得以显出；我们要在这末后的日子应付神终极的需要，就必须立志成为得胜者，就是有活力的人—士五 15 ～ 16、31，启二 7、11、17、26 ～ 29，三 5 ～ 6、12 ～ 13、21 ～ 22。

IV. This present age is the age of the overcomers, and the ministry of this present age through the ministers of the present age is the sounding of the Lord's call for the overcomers (those who see the vision of eternity, live the life of eternity, and work the work of eternity—this is to see God's ultimate goal and live out and work out the New Jerusalem); these overcomers are for the building up of the reality of the Body of Christ, the preparation of the bride of Christ, and the manifestation of the kingdom of Christ; in order to meet God's ultimate need in these last days, we have to make a resolution to be the overcomers, the vitalized ones—Judg. 5:15-16, 31; Rev. 2:7, 11, 17, 26-29; 3:5-6, 12-13, 21-22.

第二周▪周一

晨兴喂养

王上十八 18“以利亚说，使以色列遭灾的不是我，乃是你…；因为你们离弃耶和华的诫命，去随从诸巴力。”

腓三 7～8“…从前我以为对我是赢得的，…我因基督都已经看作亏损。…我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

主在每一个时代都有祂特别要作的事，祂有祂自己所要恢复、要作的工作；那个恢复、那一个工作，就是那一时代的职事。

一个人能看见、能遇见那时代的职事，乃是神的怜悯。但是一个人能否舍弃已往的职事，又是另外一件事。…人能不能把已往的职事摆在一边，乃是在乎神的怜悯（倪柝声文集第三辑第十一册，二九九至三〇〇页）。

信息选读

以利亚的职事是作相反的见证。当以色列众人都敬拜偶像时，以利亚告诉他们，他们所敬拜的偶像都是假神，只有耶和华是真神（王上十八 18、21、36，王下一 16）。…所以，以利亚作相反的见证，告诉他们拜偶像乃是罪，是得罪神的（李常受文集一九五四年第四册，七三四页）。

以利亚…是被掳之前的申言者中最显著、最具代表的。他是得胜者，在众人都拜偶像时，他站住不拜，而作了相反的见证。当时以色列君王带着百姓，全都远离神，弃绝神，神就兴起以利亚；他站在君

WEEK 2 — DAY 1

Morning Nourishment

1 Kings 18:18 ...He said, I have not troubled Israel, but you... have, in that you have forsaken the commandments of Jehovah and have gone after the Baals.

Phil. 3:7-8 ...What things were gains to me,...I have counted as loss on account of Christ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord...and count them as refuse that I may gain Christ.

In every age the Lord has special things that He wants to accomplish. He has His own recoveries and His own works to do. The particular recovery and work that He does in one age is the ministry of that age.

It is God’s mercy that a person can see and come into contact with the ministry of that age. Yet it is altogether a different thing for a man to take up the courage to forsake the past ministry...Yet whether or not one can set aside his past ministry is entirely up to God’s mercy. (CWWN, vol. 57, “The Resumption of Watchman Nee’s Ministry,” pp. 260-261)

Today’s Reading

Elijah’s ministry was an anti-testimony. When all Israel was worshipping idols, Elijah told them that the idols they worshipped were false gods, and only Jehovah was the true God (1 Kings 18:18, 21, 36; 2 Kings 1:16)... Elijah, as an anti-testimony, told them that idolatry is a sin that offends God. (CWWL, 1954, vol. 4, p. 549)

Elijah...was the most prominent and the most representative of the prophets before the captivity, and he was an overcomer. When the people worshipped idols, he stood fast and did not worship them; thus, he was an anti-testimony. At that time, under the leading of the king of Israel, the people forsook God and

王和百姓跟前作相反的见证。那时众人都拜巴力，以利亚说不能拜巴力，要拜耶和华。大家都说平安无事时，他却告诉他们说，要有三年半不下雨（王上十七 1）。他在王和百姓面前作活的见证，他的举动与众人相反。

在亚哈的时代有许多巴力的申言者，他们自称是神的申言者；那时虽隐藏着七千人没有拜巴力，但只有以利亚是显明的，是作相反见证的，是不怕死的。以利亚独自一人站在君王、众百姓和四百五十个巴力的申言者面前，毫无惧怕（十八 17 ～ 40）。以利亚身上得胜者的原则是不顾性命以维持神的见证。以利亚站起来作见证时，全地上都是与他为敌的，但他一个人为神作见证，在这一点上，以利亚是特别的。历代以来，在神的子民中，也有人是这样的得胜者。

旧约所记这些事预表新约召会的事；当召会荒凉，大体的人弃绝神的见证时，神就兴起得胜者作相反的见证。直到今日，召会仍然需要这个得胜者的原则，就是不顾自己的性命。每一个作神见证人，作得胜者的，在他的感觉里都是只有他一人是站住的。…虽然神隐藏着七千人是不拜巴力的，但在以利亚的感觉里只有他一人站住（王上十九 10）。…要作得胜者，就不能瞻前顾后，不能管别人的态度，只能专管神的旨意。以利亚不顾性命，站住作相反的见证，维持神的见证，告诉众人应该跟随耶和华，不应该跟随巴力。…他在这时期所代表得胜者的原则，乃是当人离弃神的见证时，就起来作相反的见证（李常受文集一九五四年第一册，五一五至五一六页）。

参读：时代的异象，第一至三篇；倪柝声文集第一辑第十一册，我们是什么；倪柝声文集第三辑第十一册，第二十五篇。

went far away from Him; thus, God raised up Elijah to stand before the king and the people as an anti-testimony. At that time the people worshipped Baal, but Elijah told them to worship Jehovah instead. When the people said that all was peaceful and well, he told them that there would be no rain for three and a half years (1 Kings 17:1). He was a living testimony before the king and the people, and his conduct was contrary to that of the people.

There were many prophets of Baal during the time of Ahab, and they called themselves prophets of God. Although there were seven thousand hidden ones who did not worship Baal at that time, only Elijah openly bore an anti-testimony and did not fear death. Elijah alone stood before the king, the people, and the four hundred fifty prophets of Baal without any fear (18:17-40). Elijah represents the principle of not caring for one's own life in order to maintain God's testimony. When Elijah stood up to testify, the whole earth was against him; he alone testified for God. In this matter Elijah was special. Throughout the ages, among God's people, some have been this kind of overcomer.

These matters in the Old Testament typify matters of the church in the New Testament. When the church is desolate and the majority of the believers forsake God's testimony, God raises up overcomers to be an anti-testimony. Today the church needs overcomers according to this principle, that is, ones who do not care for their own life. Every overcomer and witness for God has the feeling that he alone is standing... Although God had hidden seven thousand who did not worship Baal, Elijah's feeling was that he alone was standing (19:10)...To be an overcomer, one cannot fear the consequences, hold on to the past, or care for the attitudes of others; he must care only for God's will. Elijah did not care for his life but stood as an anti-testimony, maintained God's testimony, and told the people that they should follow Jehovah instead of Baal ...The principle of the overcomers that he represented in this period is that of rising up to be an anti-testimony when God's people forsake His testimony. (CWWL, 1954, vol. 1, pp. 429-430)

Further Reading: CWWL, 1986, vol. 2, "The Vision of the Age," chs. 1-3; CWWN, vol. 11, "What Are We?" pp. 843-859; CWWN, vol. 57, ch. 25

第二周▪周二

晨兴喂养

王上十八 21“以利亚前来对众民说，你们心持两意要到几时呢？若耶和华是神，就当跟从耶和华；若巴力是神，就当跟从巴力…。”

37“耶和华啊，求你应允我，应允我，使这民知道你耶和华是神，又知道是你叫他们的心回转。”

以利亚起来作相反的见证。那时全以色列都在拜巴力，独有以利亚说，只有耶和华是神；他是在荒凉与黑暗最严重时被兴起的申言者。那时亚哈王和耶洗别不仅拜偶像，还杀了神的申言者；全国通行拜偶像的政策。亚哈所行的，比他以前的列王所行的更惹动耶和华神的怒气。这时神就兴起以利亚来，说，以色列人遭灾是因拜偶像，耶和华才是神（王上十八 18、37）。他警告说，他们若不信，他就求耶和华三年半不降雨〔十七 1，十八 1 ～ 2〕；…但亚哈还是不肯悔改。

有一天在迦密山那里，…以利亚向〔以色列众民和四百五十个巴力的申言者〕挑战，要证明到底谁是神（21）（李常受文集一九五四年第四册，七二六至七二七页）。

信息选读

以利亚刚强壮胆，独自对抗四百五十个巴力的申言者以及以色列众民。…在荒凉时能站起来作相反见证的，必须要有以利亚的灵，有以利亚的勇敢，也要有以利亚的见证。每个荒凉的时代，都需要有像以利亚一样的得胜者站出来；当众人都跟随偶像时，需要有一人能站起来，指责众人的错误。今天

WEEK 2 — DAY 2

Morning Nourishment

1 Kings 18:21 Then Elijah came near to all the people and said, How long will you go hopping between two opinions? If Jehovah is God, follow Him; but if Baal is, follow him...

37 Answer me, O Jehovah; answer me, that this people may know that You, O Jehovah, are God and that You have turned their heart back again.

Elijah rose up to be an anti-testimony. At that time all Israel was worshipping Baal, and only Elijah said that Jehovah is God. He was a prophet raised up when the darkness and desolation were most severe. At that time King Ahab and Jezebel not only worshipped idols but also killed the prophets of God; the entire kingdom was following a pattern of idolatry...God raised up Elijah to declare that the children of Israel had been troubled because of idolatry and that only Jehovah is God (1 Kings 18:18, 37). Elijah warned them that if they did not believe, he would ask Jehovah, and there would be no rain for three and a half years ... (17:1; 18:1). Nevertheless, Ahab still would not repent.

One day on Mount Carmel,... Elijah challenged [the people of Israel and the four hundred fifty prophets of Baal] to prove who really was God (v. 21). (CWWL, 1954, vol. 4, p. 543)

Today's Reading

Elijah was strong and courageous; he went against the four hundred fifty prophets of Baal and all the people of Israel. To stand up as an anti-testimony at the time of desolation, one must have the spirit of Elijah, the courage of Elijah, and the testimony of Elijah. Every age of desolation needs overcomers like Elijah to step forward; while everyone is going after idols, there needs to be ones who can stand up and denounce everyone's mistake. Today

召会仍在荒凉中，所以还需要有人像以利亚一样，起来作相反的见证，不顾自己的性命，不管外面势力多大，不管对方人数多少。到末了，众申言者都死了，独独以利亚没有死，反而活着被提（王下二1）。我们无须怕死，人要你死，但神要把你提去；这就是以利亚的见证（李常受文集一九五四年第四册，七二七至七二八页）。

人里面有一个犯罪的因素，一个犯罪的瘾，那就是撒但。…在圣经里撒但还有一个名字，叫作别西卜。别西卜这名字…〔包含〕粪堆之王〔以及〕苍蝇之王〔的意思〕。…撒但是粪堆之王，并且他在那里就是专门带着苍蝇来吃粪，所以他又是苍蝇之王。撒但在你里面不作好事，专门带着苍蝇来吃粪。他既是苍蝇王，所有犯罪的人就都是一只只的苍蝇，都跟着撒但吃粪。

亚当的子孙都是撒但的俘虏，…撒但俘虏我们之后，就进到我们里面…作苍蝇之王，带着我们到处犯罪。我们都知道，没有人愿意犯罪，但是当你上了瘾的时候，给别西卜一挑动，你就非跟着他，让他牵着鼻子走不可。…人人心里实在都不愿意犯罪，结果个个都犯了罪，都身不由己，都成了罪的奴隶。因此主耶稣说，“凡犯罪的，就是罪的奴仆。”（约八34）（李常受文集一九八四年第四册，四〇至四一页）

撒但在今世是作世界之王，撒但一生一世的目的，就是要受世人的敬拜，在许多偶像、宗教的背后，来受世人的敬拜。所以许多的偶像有灵，因为撒但就在这些偶像的背后。撒但就是要夺去神受人的敬拜，所以圣经说，神是嫉妒的神。…约翰四章二十三节说，“父寻找这样敬拜祂的人。”…〔父寻找，是因〕撒但要夺取人对神的敬拜（倪柝声文集第一辑第十五册，二九页）。

参读：禧年，第三篇；倪柝声文集第一辑第十五册，第四章；从利未记至尼希米记看生命的路线，第三篇；约翰一书生命读经，第三十一、三十三篇。

the church is still in desolation; thus, there is still the need for people like Elijah to rise up to be an anti-testimony, not caring for their own lives, not caring for the extent of the outward opposition, and not caring about their numerous opponents. In the end all the prophets died, but not Elijah; rather, he was raptured alive (2 Kings 2:1). We do not need to fear death; people may want us to die, but God wants to rapture us. This was Elijah's testimony. (CWWL, 1954, vol. 4, p. 544)

There is a sinning factor, an addiction to sinning, within man... [that] is Satan himself... In the Bible, Satan is also called Beelzebul... Beelzebul means "the lord of the dunghill," from the name meaning "the lord of flies."... As the lord of the dunghill, Satan specializes in leading flies to feed on dung; hence, he is also the lord of flies. Since he is the lord of flies, all sinners are like flies that follow Satan to "feed on dung."

All the descendants of Adam are the captives of Satan... After he captured us, he entered into us as...the lord of flies and began leading us about to commit sins. Deep in his heart, no one wants to sin, but when a person becomes addicted and is stirred up by Beelzebul, he has to follow, allowing himself to be led around "by the nose."... Although deep in his heart no one wants to sin, eventually everyone sins. No one has control over himself, and everyone has become a slave of sin. This is why the Lord Jesus said, "Everyone who commits sin is a slave of sin" (John 8:34). (CWWL, 1984, vol. 4, "The Jubilee," pp. 29-30)

In this age Satan is the ruler of this world. In his entire life Satan's aim is to receive worship from men by hiding behind numerous idols and religions. Many idols have spirits because Satan is behind them. Satan's intention is to rob God of the worship from men. Therefore, the Scriptures say that God is a jealous God... John 4:23 says, "The Father also seeks such to worship Him."...The Father has to seek for worshippers because Satan is trying to rob God of the worship from men. (CWWN; vol. 15, pp. 28-29)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 3; CWWN, vol. 15, ch. 4; CWWL, 1954, vol. 4, pp. 537-549; Life-study of 1 John, msgs. 31, 33

第二周▪周三

晨兴喂养

雅五 17“以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。”

王上十九 11 ～ 12“…耶和华却不在风中；风后地震，耶和华却不在其中；地震后有火，耶和华也不在火中；火后有微小柔细的声音。”

雅各书五章十七节的“恳切祷告”，直译，在祷告里祷告。这指明有从主来的祷告赐给了以利亚，他就在这祷告里祷告。他不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告，乃是在主所赐给他的祷告里，为了成就主的旨意而祷告（圣经恢复本，雅五 17 注 1）。

请看以利亚，他和我们是一样性情的人，他也受不住神这个自隐的试炼。在迦密山顶，神是明显的与他同在（王上十八 17 ～ 46）。过了那个时候，神以祂的自隐试验他。神一隐退，他就受不了，跑到山洞里去了。神就来问他说，“你在这里作什么？”他说，“我为耶和华万军之神大发妒忌；因为以色列人背弃了你的约，拆毁了你的坛，用刀杀了你的申言者，只剩下我一个人，他们还寻索要夺我的命。”（十九 1 ～ 10）神知道在以利亚身上有一个难处—他愿意神是一位显明的神。他不知道神是愿意自隐的，所以神就给他认识这件事（自隐的神，三三页）。

信息选读

神嘱咐以利亚出来站在山上，在耶和华面前（11 上）。以利亚等候托付的话，以为这话必在烈风中、

WEEK 2 — DAY 3

Morning Nourishment

James 5:17 Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months.

1 Kings 19:11-12 ... Jehovah was not in the wind... Jehovah was not in the earthquake...Jehovah was not in the fire. And after the fire, a gentle, quiet voice.

["Earnestly prayed" in James 5:17 means literally] "prayed in prayer." This indicates that a prayer from the Lord was given to Elijah, in which he prayed. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose. He prayed in the prayer given to him by the Lord for the accomplishing of His will. (James 5:17, footnote 1)

"Elijah was a man of like feeling with us" (James 5:17), and he also could not stand the test of God's hiddenness. On Mount Carmel God was obviously with him. After that time, however, God tested him. When God withdrew and hid Himself, Elijah could not bear it and went into a cave. When God asked him, "What are you doing here?" he answered, "I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life" (1 Kings 19:9-10). God knew that Elijah wanted God to be a manifest God; he did not realize that God likes to hide Himself. (CWWL, 1956, vol. 3, p. 33)

Today's Reading

God charged Elijah to go out and stand upon the mountain before Jehovah (1 Kings 19:11a). Elijah waited for the word of commission, thinking that it must

地震中或火中，但耶和华不在风中，也不在地震或火中（11下～12上）。以利亚完全失望时，有微小柔细的声音（12下）。…神以微小柔细的声音对以利亚说话，指明神将以利亚引进新约时代。今天神对我们说话不是发声如雷；神总是微小柔细地对我们说话（列王纪生命读经，八七页）。

神不喜欢威赫显扬。…以利亚对神说，“只剩下我一个人。”（14）…神在明处好像没有作什么，但神在暗中却为祂自己留下七千人〔18〕。这是神隐藏的工作。

神是自隐的神，祂的工作常是隐藏的。你不要一直盼望一个大的感动、大的异象、大的看见；这些不一定是出乎神的。我愿意告诉神的儿女：神最真实的工作，就是祂在我们里面隐藏着所作的。就是那样一点点的声音、一点点的感觉、一点点的念头，好像是神的感动，又好像是我们自己的感想；并且常是…微弱到一个地步，好像没有一样。…这就是神最宝贵、最真实的工作。有时你会觉得…最深处…隐隐约约有一个很小的意念，或者是一个感觉，或者是一个声音，又好像是一句话语，在里面对你说，“这个是血气，这个没有经过十字架，这个不是从主出来的。”…这就是神在你里面所作最厉害的工作。神在我们里面，是没有一天、没有一时不作工的。…就是我们最冷淡、最退后，甚至…都不来聚会了，或者还作了最不讨神喜悦的事，这时在我们里面还有这一个实际跟着我们。我们蒙恩的一个铁证，就在这里。…当你要犯罪的时候，好像祂在你里面对你说，“够了，不要再犯了，到此为止吧，回转吧。”当你两个月不来聚会的时候，里面好像有一个很小的声音说，“聚会吧，你要等到什么时候呢？”…对于类似这样的声音，也许你会疑惑说，“这些是神说的话么？这些不是出乎我自己的么？”但…这才是神最真实的话语，这才是神最宝贝的工作（自隐的神，三四至三六页）。

参读：自隐的神，第二篇；列王纪生命读经，第十至十二篇。

be in the big windstorm or in the earthquake or in the fire, but Jehovah was not in the wind, the earthquake, or the fire (vv. 11b-12a). When Elijah became fully disappointed, a gentle, quiet voice came (v. 12b)...The fact that God spoke to Elijah in a gentle, quiet voice indicates that God was ushering Elijah into the New Testament age. Today God does not speak to us by thundering. God always speaks to us gently and quietly. (Life-study of 1 & 2 Kings, p. 71)

God does not like an intimidating display... Elijah told God, “I alone am left” (1 Kings 19:14)...Outwardly, it seemed that God had not done anything, but secretly He had left Himself seven thousand men. This was God’s hidden work.

God is a God who hides Himself, and His work is always hidden. Do not keep hoping for a great touch, a great vision, or a great seeing. These are not necessarily of God. I would like to tell all of God’s children that the truest work of God is His hidden work in us—just a little voice, a little feeling, or a little thought, which seems to be both God’s moving as well as our own impression. Moreover, it is often so faint that it seems as if it is not there. This is God’s most precious and truest work. Sometimes in the deepest part of our being there is a small thought, feeling, voice, or word, telling us, “This is your flesh. This has not passed through the cross. This is not of the Lord.” This is the mightiest, greatest work of God in us. There is not one day or one moment in which God is not working in us ...We may become cold or backslidden, even to the point of not coming to the meetings or of doing what is most displeasing to Him, but at this point, this reality is still present within us. This is the irrefutable proof of our salvation. When we are committing sins, it seems that He is saying, “This is enough. Do not do this anymore. Stop at this point and repent.” When we have not gone to the meetings for two months, it seems as if a tiny voice within us is saying, “Go to the meetings. For how much longer will you wait?...” We may doubt such a voice and say, “Is this God’s speaking? Isn’t this coming from myself?” But ...this is God’s truest speaking, and this is His most precious work. (CWWL, 1956, vol. 3, pp. 33-34)

Further Reading: CWWL, 1956, vol. 2, “A God Who Hides Himself,” pp. 3-11; Life-study of 1 & 2 Kings, msgs. 10-12

第二周▪周四

晨兴喂养

王下二1“耶和华要用旋风接以利亚升天的时候，以利亚与以利沙从吉甲前行。”

腓三3“真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”

以利亚是旧约时代连同旧约经纶的预表，以利沙是新约时代连同新约经纶的预表。借着经过吉甲、伯特利、耶利哥和约但河这四个地方（王下二1～8），时代转换了。吉甲是神的百姓受割礼以对付肉体的地方（书五2～9）（圣经恢复本，王下二1注1）。

信息选读

圣经启示，神最强硬、最邪恶的仇敌乃是我们的肉体〔罗七～八〕。肉体是彻底并绝对地为神所恨恶。神绝不容忍肉体。在某种意义上，神可以容忍我们的错误和过犯，但祂绝不容忍肉体。…在第三次堕落的时候，整个人类成了肉体。因此，神进来告诉祂的仆人挪亚说，祂要毁灭整个世代（创世记生命读经，四五〇页）。

〔王下二章一至十四节里，〕有四段路程，就是从吉甲动身，到伯特利，到耶利哥，到过约但河。当以利亚快要被提上天和以利沙快得着加倍的圣灵时，他们俩就是经过了这四个地方。所以这里要紧的教训是：若要像（一）以利亚被提上天，或者像（二）以利沙得着外衣的圣灵（即圣灵降在他身上，如同外衣穿在他身上），就必须走这四段的路程。无论我们是要被提，是要得圣灵的能力，都得从吉

WEEK 2 — DAY 4

Morning Nourishment

2 Kings 2:1 And when Jehovah was about to take up Elijah by a whirlwind into heaven, Elijah went with Elisha from Gilgal.

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

Elijah is a type of the Old Testament age with the Old Testament economy, and Elisha is a type of the New Testament age with the New Testament economy. The age was changed by passing through four places—Gilgal, Bethel, Jericho, and the river Jordan (2 Kings 2:1-8). Gilgal was a place where God's people were circumcised to deal with their flesh (Josh. 5:2-9). (2 Kings 2:1, footnote 1)

Today's Reading

The Bible reveals that the strongest and most evil enemy of God is our flesh [cf. Rom. 7—8] ...The flesh is thoroughly and absolutely hated by God. God will not tolerate it. In a sense, God may tolerate our mistakes and transgressions, but He will never tolerate the flesh... At the time of the third fall, the entire human race became flesh. Thus, God stepped in and told His servant Noah that He was going to destroy that whole generation. (Life-study of Genesis, p. 369)

In [2 Kings 2:1-14] there are four journeys. These include setting out from Gilgal, the journey to Bethel, the journey to Jericho, and the crossing of the Jordan River. Before Elijah was taken into heaven and Elisha received a double portion of the Holy Spirit, they passed through these four places. If we want to be like Elijah, who was taken into heaven, or like Elisha, who received the outer clothing of the Holy Spirit (that is, the Holy Spirit descending upon him like an outer garment), the crucial lesson is that we must travel on these four journeys. Whether we are raptured or receive the power of the Holy

甲动身，直到过约但河。

吉甲是“辊”的意思。若读约书亚五章二至九节的话，就知道出埃及那一代的以色列人，曾受过割礼，在旷野生的第二代人没有受割礼。此时他们立刻要进迦南，立刻要得产业了，所以当把旧的肉体辊去，把埃及的羞辱辊去，换一个新的生活。割礼的意思，就是脱去肉体的情欲（西二 11）。

肉体在圣经中，是神所定罪、所最不喜悦的。肉体就是我们从生下来而有的一切。“从肉体生的，就是肉体。”（约三 6）…所以其中不只有罪恶、有污秽、有败坏，并且也有天然的良善、才干、热心、智慧和能力。信徒一生最难学的功课，就是认识自己的肉体。神必须把他带过各样的失败和剥夺，他才能知道他自己（肉体）是如何的。

神说肉体是当脱去的，我们就必须与神表同情。神说当割，我们就要割。无论如何，必须从吉甲动身，必须拒绝肉体。这不是说当割到什么程度，乃是说，当审判肉体。现在的错误，就是人所注意的乃是如何热心、行善、工作，而忘记了拒绝肉体；但是最要紧的是，当审判肉体—像神一样的审判肉体。按着我个人在神面前所学习的，重生、圣洁、完全、胜罪、能力，都不是属灵生活最高的表示。拒绝肉体乃是属灵的途径，拒绝肉体也是属灵生活的目标。凡不从吉甲动身的，都是在属灵途程中没有动过身的人。凡没有学习拒绝肉体的，必定不知道什么是真实属灵的生命。这样的人可以热心，可以作工，可以快乐，但是真实属灵的生活是他所不知道的（倪柝声文集第一辑第九册，二三八至二四〇页）。

参读：倪柝声文集第一辑第九册，四段要紧的路程；创世记生命读经，第二十七篇；事奉的基本功课，第十七至十八课。

Spirit, we all must set out from Gilgal and journey until we cross the Jordan.

Gilgal means “to roll away.” Joshua 5:2-9 tells us that the generation of Israelites who came out of Egypt were circumcised; however, those of the second generation, who were born in the wilderness, were not. At that point, they were about to enter Canaan and to receive the inheritance; they needed to have the old flesh and shame of Egypt rolled away so that they could begin a new living. Therefore, the meaning of circumcision is to put off the body of the flesh (Col. 2:11).

In the Bible the flesh is condemned by God and is very displeasing to God. The flesh is everything we possess from our birth. “That which is born of the flesh is flesh” (John 3:6)... In the flesh there is not only sin, uncleanness, and corruption, but also natural kindness, talent, zeal, wisdom, and ability. The most difficult lesson for a believer to learn in his life is recognizing his flesh. God must bring him through every kind of failure and exposure before he will know the flesh.

God says the flesh must be put off; we must, therefore, agree with Him. When God says it must be cut off, we have to cut it off. We must start from Gilgal, and we must reject the flesh. It is not a matter of how much cutting should be done, but a matter of judging the flesh. The present error is that men pay attention to being zealous, doing good, and working, while forgetting to reject their flesh. But it is very important to judge the flesh the way God judges it. According to what I have learned before God, regeneration, sanctification, perfection, the overcoming of sin, and the acquisition of power are not the highest expressions of spiritual life. Rejecting the flesh is the proper spiritual path and goal of spiritual living. All those who have not set out from Gilgal have not started on the spiritual pathway. All those who have not learned to reject the flesh do not truly know the spiritual life. They can be zealous, work, and rejoice, but they do not truly know the spiritual life. (CWWN, vol. 9, pp. 307-309)

!Further Reading: CWWN, vol. 9, pp. 307-314; Life-study of Genesis, msg. 27; CWWL, 1979, vol. 2, “Basic Lessons on Service,” lsns. 17-18

第二周▪周五

晨兴喂养

王下二2“以利亚对以利沙说，你留在这里，因耶和华已差遣我到伯特利去。以利沙说，我指着永活的耶和华和你的性命起誓，我必不离开你。于是二人下到伯特利。”

创十二8“从那里他〔亚伯拉罕〕又迁到伯特利东边的山，支搭帐棚；…他在那里又为耶和华筑了一座坛，并且呼求耶和华的名。”

伯特利是舍弃世界，完全转向神，以神为一切的地方（创十二8）；耶利哥是约书亚和以色列人进入美地时，必须击败的第一座城，表征神仇敌的领头者—撒但（书六1～27）（圣经恢复本，王下二1注1）。

伯特利是亚伯拉罕建筑祭坛的地方〔创十二8〕。祭坛乃是与神交通，与神来往的地方，乃是奉献给神，完全归神的地方（倪柝声文集第一辑第九册，二四〇页）。

信息选读

吉甲，是说胜过肉体；伯特利，是说胜过世界，因为埃及是世界的代表。胜过世界乃是被提和得着圣灵能力的条件。…我们的心若没有完全胜过世界，世界的人、事、物，若不是在我们的心里失去了地位，就我们不能达到前面的目标。一个信徒如果真盼望充满圣灵，真盼望被提，就当出代价，来走主的道路，到一个主可以把祂的灵给他的地方。我们必须舍弃世界，在奉献一切的祭坛上，学习与神交通，这样的奉献与交通是不可少的。

WEEK 2 — DAY 5

Morning Nourishment

2 Kings 2:2 And Elijah said to Elisha, Stay here, for Jehovah has sent me as far as Bethel. And Elisha said, As Jehovah lives and as your soul lives, I will not leave you. So they went down to Bethel.

Gen. 12:8 And [Abram] proceeded from there to the mountain on the east of Bethel and pitched his tent,... and there he built an altar to Jehovah and called upon the name of Jehovah.

Bethel is the place to give up the world and turn to God absolutely, taking God as everything (Gen. 12:8); Jericho, the first city that Joshua and the people of Israel had to defeat when they entered into the good land, signifies the head of God's enemy, Satan (Josh. 6:1-27). (2 Kings 2:1, footnote 1)

Bethel is the place where Abram built an altar [Gen. 12:8]. The altar is a place of fellowship and communication with God. It is the place where we consecrate ourselves to God, the place where we are totally given to Him. (CWWN, vol. 9, p. 309)

Today's Reading

While Gilgal refers to the victory over the flesh, Bethel refers to the victory over the world, because Egypt signifies the world. Victory over the world is a condition for being raptured and receiving the power of the Holy Spirit. If our heart has not completely overcome the world and the people, affairs, and things of this world, and if these things have not lost their place in our heart, we will not be able to arrive at the goal before us. If a believer truly desires to be filled with the Holy Spirit and be raptured, he must pay the price to take the way of the Lord, which is to journey to a place where the Lord can give him His Spirit. We must forsake the world and learn to fellowship with God on the altar of total consecration.

世界是没有饥荒的；在顺服神的道路中，就难免有饥荒之时。因为在世界里是没有试炼的，在顺服神的道路里是充满试炼的。但是，这是得着被提和能力所必经的途径。…长久住在埃及，虽然可以免去试炼，但是在埃及是没有祭坛的。

约书亚六章二十六节：“…那起来重建这耶利哥城的人，当在耶和华面前受咒诅…。”所以，〔耶利哥〕这名称是被咒诅的意思。此段的历史，是说以色列人首次在迦南胜过仇敌。迦南的人是代表邪灵，就是属乎魔鬼的，就是以弗所六章十二节所说诸天界里那邪恶的属灵势力。

我们胜过了肉体，胜过了世界，还应当胜过仇敌。胜过仇敌，没有第二个法子，就是相信神的话，而按着祂的话去行，相信我们要得着行祂话的结果。神说了，就够了。耶利哥人是说，我们有城；我们说，我们有神的话。耶利哥人是说，我们的城高得到天；我们说，我们的神在天上。耶利哥人是说，凡城所围的地方，是属乎我们的；我们说，神应许我们，凡我们脚掌所踏之地，都赐给我们了。

实在的属灵的争战，乃是我们与撒但和他的邪灵争战，这个是一切成熟的信徒们所必须加入的。神的儿女们在地上常受邪灵的攻击，有的是在环境里，有的是在身体里，有的是在思想里，有的是在感觉里，有的是在灵里。…耶利哥的陷落，不是靠着能力，乃是靠着（一）神的话，（二）他们所站的地位。胜过邪灵的攻击，就是（三）不顾一切的光景和感觉，而相信神应许的话，以置仇敌于失败；（四）站在基督所给你的地位，就是在诸天之上的地位，而监守撒但和他的邪灵在他们较低的地位上。…没有神的话，没有用信心拣选神所赐的地位，就不能胜过仇敌（倪柝声文集第一辑第九册，二四一至二四四页）。

参读：初信造就，第四十三篇；但以理书生命读经，第十五篇。

In the world there are no trials; but the pathway of obedience to God is full of trials. This is the road that must be traveled in order to be raptured and receive power... Even though we can avoid trials in Egypt, there is no altar there.

Joshua 6:26 says, “...Cursed be the man before Jehovah who rises up to rebuild this city Jericho!” Thus, the name of this city means “cursed.” This portion of history speaks of the Israelites’ first victory over the enemies in Canaan. The Canaanites signify evil spirits, which are of the devil. They are the spiritual forces of evil in the heavenlies mentioned in Ephesians 6:12.

We have overcome the flesh and the world; now we still must overcome the enemy. The only way to overcome the enemy is to believe in God’s Word, act according to His Word, and believe that we will receive the results of carrying out His Word. God has spoken, and it is sufficient. The men of Jericho said that they had a city; we say that we have God’s Word. The men of Jericho said that their city was as tall as heaven; we say that our God is in heaven. The men of Jericho said that every place surrounded by their city belonged to them; we say that God has promised us every place that the soles of our feet will tread upon.

The real spiritual warfare is the warfare between us and Satan with his evil spirits. Every mature believer should join in this warfare. God’s children on earth are often attacked by evil spirits. Some of these attacks are in the environment, some are in the physical body, mind, emotion, or spirit. It is not by power that Jericho fell, but by the Israelites’ relying on God’s Word and standing firm in their position. In order to overcome the attack of evil spirits, we first must disregard every situation and feeling and believe in God’s Word of promise. This will defeat the enemy. Second, we must stand in the position that Christ has given us, which is in the heavens, and must put down Satan and his evil spirits to their inferior position. Without God’s Word and without exercising our faith to choose the position God has given, we cannot overcome the enemy. (CWWN, vol. 9, pp. 309-312)

Further Reading: CWWN, vol. 50, “Messages for Building Up New Believers (3),” ch. 43; Life-study of Daniel, msg. 15

第二周▪周六

晨兴喂养

王下二8“以利亚将自己的外衣卷起来击打河水，水就左右分开，二人走干地而过。”

14“〔以利沙〕拿着以利亚身上掉下来的外衣击打河水，…击打河水之后，水也左右分开，以利沙就过去了。”

约但河是新约之浸开始的地方，表征死（太三5～6与6注2）。为要过约但河，以利亚用自己的外衣击打河水，他的外衣预表浇灌的灵，能力的灵（王下二8）。能力的灵对付死河，好为以利亚和以利沙开路，让他们过河。这一切乃是表征，我们要经历从旧约时代转换到新约时代，就必须对付我们的肉体（加五24），舍弃世界转向神（约壹二15～17），击败撒但（启十二11），并经过死（罗六3～4，加二20）（圣经恢复本，王下二1注1）。

信息选读

约但河，是指着死的能力。过约但河，就是胜过死。这就是被提。

主是在约但河里受浸的。主受浸是表明死；从水里上来，是表明复活。主是借着复活的能力而胜过死亡。撒但顶大的能力是死，主好像是对仇敌说，“尽你所能地作在我的身上吧！”（来二14）撒但作尽了他所能作的。但是，神所能作的是复活。撒但要主完全死；但是主有一个生命，是死所摸不着、抓不牢的。主是走干地而过了！…胜过死，除了主的复活以外，没有别的能力。我们在重生时所得着

WEEK 2 — DAY 6

Morning Nourishment

2 Kings 2:8 And Elijah took his mantle and wrapped it together and struck the water; and it parted to this side and that, so that the two of them crossed over on dry ground.

14 ...[Elisha] took Elijah's mantle, which had fallen from him... When he...struck the water, it parted to this side and that, and Elisha crossed over.

The river Jordan, where the New Testament baptism began, signifies death (Matt. 3:5-6 and footnote 2 on v. 6). To cross the river Jordan, Elijah struck the water with his mantle, which typifies the outpoured Spirit, the Spirit of power (2 Kings 2:8). The Spirit of power dealt with the river of death so that the way was opened for Elijah and Elisha to cross over. All this signifies that in order for the age to be changed from the Old Testament to the New Testament in our experience, we must deal with our flesh (Gal. 5:24), give up the world and turn to God (1 John 2:15-17), defeat Satan (Rev. 12:11), and pass through death (Rom. 6:3-4; Gal. 2:20). (2 Kings 2:1, footnote 1)

Today's Reading

The Jordan signifies the power of death. Crossing the Jordan is overcoming death. This is to be raptured.

The Lord's baptism [in the river Jordan] signifies death, and coming out of the water signifies resurrection. By the power of resurrection, the Lord overcomes death. The greatest power of Satan is death. The Lord seems to have said to the enemy, "Try your best to do what you can to Me." Satan exhausted what he could do; but God resurrected Him. Satan wanted the Lord to die, but the Lord has a life which death cannot touch or hold down. The Lord passed through it on dry land! There is no power other than the Lord's resurrection which can overcome death. We obtained this resurrection

的，就是这复活的生命。

过红海与过约但河是有分别的。过红海，是…不得不过；因为有仇敌的追逼，不过去就不能得救。过约但河，却是要出乎人的甘愿，是在乎人自己的拣选。有的人不肯过约但河，许多人并没有要复活的大能。保罗看重复活的大能，所以他竭力地追求（腓三 10 ～ 12）。许多人已经与主同复活了，可是他们还不知道什么是主复活的大能。所以他们并没有胜过死亡的经历。

在这被提紧近的当儿，信徒最末了应当胜过的一个仇敌，就是死亡。无论是在身体上的死，或是心思上的死，或是灵性上的死，都当胜过。现在的世界真是布满了死的空气。一面，许多为主所用的人，常感受到身体的软弱和疾病。一面，许多人的脑力好像麻木了许多，思想、记忆、集中力，都不像从前那样的敏捷。一面，许多人的灵好像受了死的包围，不活泼，没有能力，痿痹得很，好像瘫痪似的，不能支配并应付环境对于他灵的要求。信徒在预备被提的日子中，必须学习如何过约但河，胜过死亡。学习与在自己身上，并环境中死的势力抵抗，在许多的事上显出复活的大能来。我们必须越过越证明我们的主已经是复活了的，同时也表明我们这些与祂联合的人也是已经复活了的。

我们若要得以利亚的被提，若要得以利沙外衣的圣灵，无论如何，总得从吉甲动身，直到过了约但河。圣灵只能降在一个充满复活生命的人身上。…吉甲、伯特利、耶利哥、约但河，都是我们所当经过的—在被提之前经过，像以利亚当日一样。神告诉你要被提，请你走当走的路—从吉甲动身，直到过约但河。神是在那里等着你！（倪柝声文集第一辑第九册，二四五至二四六页）

参读：雅歌结晶读经，第五至六篇；雅歌生命读经，第三、九篇。

life at regeneration.

There is a difference between crossing the Red Sea and crossing the river Jordan. The crossing of the Red Sea was forced upon the Israelites at that time. They had no alternative but to cross over because there were enemies pursuing. But crossing the river Jordan comes out of man's willingness and is man's own choice. There are some who will not cross the river Jordan. Many do not want the power of resurrection. Paul regarded the power of resurrection as important, and he pursued it (Phil. 3:10-12). Many people have already resurrected with the Lord, yet they still do not know the power of the Lord's resurrection. Therefore, they do not have the experience of overcoming death.

At this hour when the rapture is imminent, the last enemy that believers should overcome is death. Whether it is the death of the body, the death of the mind, or the death of the spiritual life, everything should be overcome. The present world is truly filled with the atmosphere of death ...While preparing to be raptured, the believers must learn how to cross the Jordan and overcome death. They must learn to resist the power of death that exists in them and in their environment and must manifest the power of resurrection in all things. We should prove more and more that our Lord is resurrected. At the same time, we should demonstrate that we are joined to Him and have also been resurrected.

If we want to receive the rapture of Elijah and the outer garment of Elisha (the Holy Spirit), we must start from Gilgal and continue until we cross the river Jordan. The Holy Spirit can only descend upon those who are full of the resurrection life...We must pass through Gilgal, Bethel, Jericho, and the river Jordan. We must pass through all these places before we can be raptured, just as Elijah did in that day. God has told us that we will be raptured. Now we need to follow our course. We should... go on until we cross the Jordan. God is waiting for us there! (CWWN, vol. 9, pp. 312-314)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 5-6; Life-study of Song of Songs, msgs. 3, 9

第二周诗歌

366 与基督的联合 — 联于祂死与复活

6 6 6 6 双副（英 477）

降 A 大调　　6/8

3 2 1 3 1 | 1 · 7 · | 4 3 2 5 2 | 2 · 1 · |
一 基 督 虽 能 千 回　　降 生 于 伯 利 恒，

3 2 1 3 2 | 1 · 7 1 | 2 4 3 2 | 1 · 0 1 |
若 未 活 你 心 内，　救 恩 仍 是 无 成。 各

7 1 2 ♯2 | 3 · 1 3 | 5 3 2 6 | 2 · 2 5 |
各 他 的 十 架，　还 不 会 拯 救 你； 在

6 7 1 4 | 3 · 1 3 | 2 6 7 2 | 1 · 1 1 |
你 里 的 十 架，　才 有 能 医 治 你。副 哦!

7 7 7 1 2 | 2 1 1 3 | 5 3 2 6 | 7 1 2 5 |
基 督 的　十 字 架，　我 接 你 进 我 心，　使

3 3 1 2 3 | 4 ♯4 5 ♮4 | 3 1 5 6 2 | 1 · 1 · ‖
我 脱 自 己 管 辖，　完 全 凭 主 而 生 存。

二 人哪!你爱何物，　你就变成该物:
成神,你若爱神;　成尘,你若爱尘;
你出,神就进入;　你死,神就生苏;
无你,就有基督;　无物,就得万物。

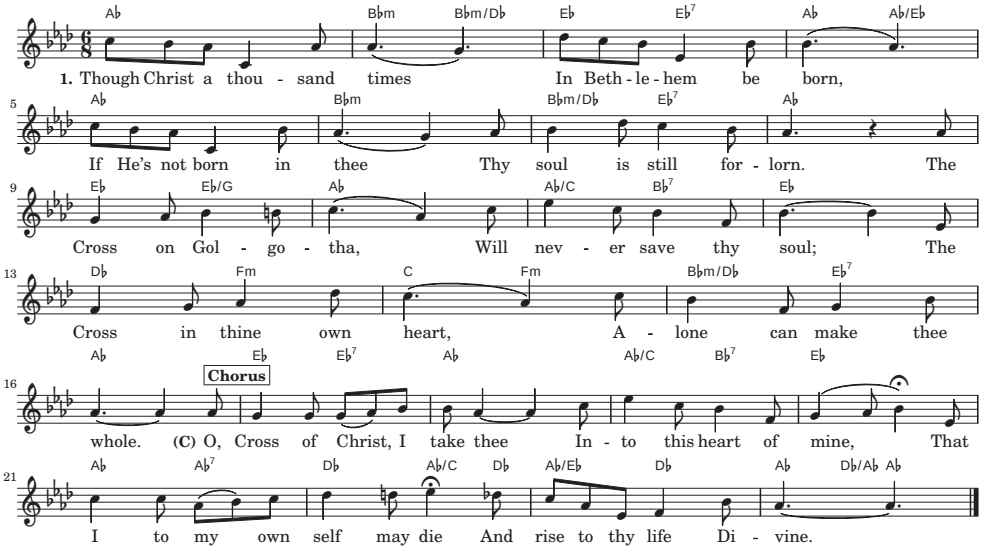
三 你若要得着神，　切勿跟从智慧;
“爱”是最短路径，　使你免去纡回。
你若不为自己　寻求什么利益，
神的荣耀自己，　就要充满了你。

WEEK 2 — HYMN

Though Christ a thousand times

Union with Christ — One with Him

477



2. What e'er thou lovest, man,
That too become thou must;
God, if thou lovest God,
Dust, if thou lovest dust.
Go out, God will come in;
Die thou and let Him live;
Be not and He will be;
Wait and He'll all things give.

3. To bring thee to thy God,
Love takes the shortest route;
The way which knowledge leads,
Is but a roundabout.
Drive out from thee the world,
And then thy heart shall be
Filled with the love of God,
And holy like as He.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: