第三周

以利沙预表基督在生命里尽恩典的职事，并且作为神人，行事如同神的代表，如同代理的神

诗歌：356

读经：王下二 19 ～ 22，四 1 ～六 7

【周一】

壹 以利沙预表基督，在生命里行恩典的神迹—王下四 9，路四 27：

一 在旧约的预表和表号的应验里，基督是真以利沙；主耶稣作为真以利沙，乃是甜美、可爱的申言者，祝福的申言者—王下四 9，路四 27，七 11 ～ 17。

二 以利沙是旧约里的预表，他代表神在恩典里新约的经纶：

1 恩典是神借着将祂自己赐给我们，作我们的享受，而为我们作一切—约一 1、14 ～ 17。

2 这恩典的结果乃是神圣的生命；这生命丰富高超到一个地步，甚至使我们与基督一同作王—罗五 17。

三 以利沙所行将耶利哥的水治好的神迹，与主耶稣所行变水为酒的神迹，意义是一样的，

Week Three

Elisha Being a Type of Christ in His Ministry of Grace in Life and as a Man of God Behaving Himself as God's Representative, as the Acting God

Hymns: 475

Scripture Reading: 2 Kings 2:19-22; 4:1—6:7

§Day 1

I. Elisha is a type of Christ in doing miracles of grace in life—2 Kings 4:9; Luke 4:27:

A. In the fulfillment of the types and figures in the Old Testament, Christ is the real Elisha; as the real Elisha, the Lord Jesus is a sweet and pleasant prophet, a prophet of blessing—2 Kings 4:9; Luke 4:27; 7:11-17.

B. Elisha is a type in the Old Testament who represented God's New Testament economy in grace:

1. Grace is God doing everything for us by giving Himself to us as our enjoyment—John 1:1, 14-17.

2. This grace issues in the divine life, which is rich and high, even unto making us co-kings with Christ—Rom. 5:17.

C. The significance of the miracle performed by Elisha in healing the water at Jericho and of the miracle performed by the Lord Jesus in changing

就是变死亡为生命—王下二 4、19 ～ 22，约二 3 ～ 11。

四 以利沙称无为有，与主耶稣食饱群众所作的，在原则上是同样的事—王下四 1 ～ 7、8 ～ 17、42 ～ 44，太十四 14 ～ 21，十五 32 ～ 39。

【周二】

五 以利沙叫死人从死里复活，赐生命给死人，与主耶稣在肉身一面和属灵一面所作的相同—王下四 18 ～ 37，路七 11 ～ 17，约十一 41 ～ 44，五 25。

六 以利沙用面去除野瓜的毒，与主耶稣用祂自己作细面，医治祂的门徒脱离法利赛人的酵，在原则上是一样的—王下四 41，太十六 12。

七 以利沙用一根木头，使掉在水里的斧头浮上来；这表征基督在复活里，借祂的十字架恢复堕落在死水里之罪人所失去的能力—王下六 6，弗二 1 ～ 6。

【周三】

八 以利沙为别人行神奇医治的神迹，但照着神的旨意，他自己却没有借神迹得医治；这是保罗和他同工们的经历—王下十三 14：

1 保罗把病了的特罗非摩留在米利都，而没有为他得医治祷告；他也没有运用他医病的恩赐，治好提摩太的胃病—提后四 20，提前五 23，徒十九 11 ～ 12。

2 保罗及其同工们在这段受苦的时期，是在里面生命的管治之下，不是在外面恩赐的能力之下：

a 前者属于生命里的恩典，后者属于神奇能力中的

water into wine is the same—the changing of death into life—2 Kings 2:4, 19-22; John 2:3-11.

D. Elisha's calling things not being as being was the same thing in principle that the Lord Jesus did when He fed the multitudes—2 Kings 4:1-7, 8-17, 42-44; Matt. 14:14-21; 15:32-39.

§Day 2

E. Elisha's resurrecting the dead from death, giving life to the dead, is the same as what the Lord Jesus did, both physically and spiritually—2 Kings 4:18-37; Luke 7:11-17; John 11:41-44; 5:25.

F. Elisha's nullifying the poison of the wild gourds with flour is the same in principle as the Lord Jesus' healing His disciples of the leaven of the Pharisees with Himself as the fine flour—2 Kings 4:41; Matt. 16:12.

G. Elisha's causing an axe head that had fallen into the water to float by means of a wooden stick signifies Christ's recovering through His cross in resurrection the lost power of sinners that had fallen into the death water—2 Kings 6:6; Eph. 2:1-6.

§Day 3

H. Elisha performed miracles of divine healing for others, but, in the will of God, he himself was not healed by a miracle; this was the experience of Paul and his fellow workers—2 Kings 13:14:

1. Paul left Trophimus at Miletus in sickness without exercising healing prayer for him and did not exercise his healing gift to cure Timothy of his stomach sickness—2 Tim. 4:20; 1 Tim. 5:23; Acts 19:11-12.

2. Paul and his co-workers were under the discipline of the inner life in that time of suffering rather than under the power of the outward gift:

a. The former is a matter of grace in life; the latter is a matter of gift in

恩赐。

b 在召会败落中，当人在为召会受苦时，能力的恩赐不像生命里的恩典那样需要一提后四 22。

九 以利沙身体虽然死了，却仍在灵里尽职，使一个死人活过来—王下十三 21：

1 甚至死了的以利沙也能使人活过来。

2 这是基督在复活里的图画—约十一 25，徒二 24，腓三 10：

a 无论谁碰着祂，就活过来。

b 重生就是灵里死了的人碰着死而复活的基督，就活过来—参约五 25，弗二 1 ～ 6 上。

power—miraculous power.

b. In the decline of the church and in one's suffering for the church, the gift of power is not needed as much as the grace in life—2 Tim. 4:22.

I. Elisha was deceased in his body yet still ministered in the spirit to enliven one of the dead—2 Kings 13:21:

1. Even the dead Elisha could enliven people.

2. This is a picture of Christ in resurrection—John 11:25; Acts 2:24; Phil. 3:10:

a. Whoever touches Him is enlivened.

b. Regeneration involves a spiritually dead person touching the dead and resurrected Christ and being enlivened—cf. John 5:25; Eph. 2:1-6a.

【周四】

§Day 4

贰 就如摩西、撒母耳和保罗，以利沙是神人（直译，属神的人），行事如同神在地上的代表，如同代理的神—王下四 9：

II. Like Moses, Samuel, and Paul, Elisha, a man of God, behaved as God's representative, as the acting God, on the earth—2 Kings 4:9:

一 耶和华对摩西说，祂使摩西在法老面前作神—出七 1 上：

A. Jehovah told Moses that He had made him God to Pharaoh—Exo. 7:1a:

1 在摩西身上，神得着一个代表祂并执行祂旨意的人；摩西绝不凭自己对法老说话，他总是说神所吩咐他说的—三 16 ～ 18，五 1。

1. In Moses God had one to represent Him and to execute His will; Moses never spoke to Pharaoh on his own but always spoke what the Lord had told him to say—3:16-18; 5:1.

2 事实上法老不是听神的大使摩西说话，与摩西办交涉；他乃是听神说话，与神办交涉。

2. Actually, Pharaoh was not listening to Moses, God's ambassador, and dealing with him; he was listening to God and dealing with God.

二 撒母耳代表神在地上治理祂的百姓；这样，撒母耳乃是代理的神—撒上一 11，二 35，七 3，八 22：

B. Samuel was the representative of God to rule over His people on earth; as such, Samuel was the acting God—1 Sam. 1:11; 2:35; 7:3; 8:22:

1 撒母耳能作代理的神，因为他的所是和神的心乃是一—二 35：

1. Samuel could be the acting God because his being and God's heart were one—2:35:

a 他是一个合乎神心的人；这就是说，他是神心的复制、翻版。

b 撒母耳的生活和工作乃是为着完成一切在神心中的事。

2 撒母耳是神的出口，也是神的行政；如此，他乃是代理的神。

【周五】

三 保罗在他的职事里，是属神的人，就是代理的神，安慰信徒，凭着神的单纯行事为人，表达神的妒忌，并且作基督的大使，完成和好的职事—林后一 3～4、12，十一 2，五 20：

1 在使徒保罗漫长、不幸且受监禁的航程中，主保守他在祂的超越里，使他能活出一种生活，远超忧虑的境域—徒二七 13～二八 9：

a 这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主耶稣在地上所过的生活相似。

b 这是耶稣在祂被神性所丰富的人性里，再次活在地上。

c 这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着。

2 新约的信徒能够像保罗一样，尽功用作代理的神—提前一 16。

【周六】

叁 我们是神所拣选、救赎并重生的人，与神是一，被神构成，活神，彰显神，与神一

a. He was a man according to God's heart; that is, he was a copy, a duplicate, of God's heart.

b. Samuel's living and working were for the carrying out of whatever was in God's heart.

2. Samuel was God's oracle and God's administration, and thus, he was the acting God.

§Day 5

C. In his ministry Paul, a man of God, was the acting God in comforting the believers, in conducting himself in the simplicity of God, in expressing the jealousy of God, and in being an ambassador of Christ to carry out the ministry of reconciliation—2 Cor. 1:3-4, 12; 11:2; 5:20:

1. All during the apostle Paul's long and unfortunate imprisonment-voyage, the Lord kept him in His ascendancy and enabled him to live a life far beyond the realm of anxiety—Acts 27:13—28:9:

a. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Jesus Himself had lived on the earth years before.

b. This was Jesus living again on earth in His divinely enriched humanity.

c. This was the wonderful, excellent, and mysterious Godman, who lived in the Gospels, continuing to live in the Acts through one of His many members.

2. The New Testament believers can be the same as Paul in functioning as the acting God—1 Tim. 1:16.

§Day 6

III. As God's chosen, redeemed, and regenerated people who are one with God, who are constituted with God, who live God,

同行动，代表神，就能尽功用作代理的神—弗一 4 ～ 5：

一 我们是神所拣选、救赎并重生的人，应当与神是一—林前六 17：

1 圣经的基本原则是，神在祂的经纶里，要使祂自己与人成为一，并使人与祂成为一—约十五 4。

2 神渴望神圣的生命与属人的生命联结一起，成为一个生命，同过一个生活—林前六 17。

二 我们需要被神构成—弗三 17 上，西三 10 ～ 11：

1 神的经纶是要将祂自己分赐到我们里面，使我们的所是由祂的所是构成，以致与祂的所是成为一个构成—弗三 17 上，四 4 ～ 6。

2 在神圣的生命里，并凭着神圣生命之律的工作，神要作到我们里面，我们也要在祂的生命和性情上被祂构成—罗八 2、6、10 ～ 11、29。

三 我们作为与神是一并被神构成的人，应当活神—腓一 21 上：

1 照着神的经纶，祂的心意是要将祂的元素、祂的本质和祂性情的成分，分赐到我们的所是里，使我们活祂—罗八 2、6、10 ～ 11。

2 我们的日常生活实际上应当是神自己，因而是一种一直活神的生活—帖前二 12，林前十 31。

四 我们应当彰显神—创一 26，林后三 18，罗八 29，西三 10：

1 神永远的定旨是要把祂自己作到我们里面，作我们的生命，使我们能彰显祂—弗一 11，三 11，提后一 9。

2 神在祂经纶里的目的，乃是要我们与祂是一并活

who express God, who move with God, and who represent God, we may function as the acting God—Eph. 1:4-5:

A. As God's chosen, redeemed, and regenerated people, we should be one with God—1 Cor. 6:17:

1. The basic principle of the Bible is that in His economy God is making Himself one with man and is making man one with Him—John 15:4.

2. God desires that the divine life and the human life be joined together to become one life that has one living—1 Cor. 6:17.

B. We need to be constituted with God—Eph. 3:17a; Col. 3:10-11:

1. God's economy is to dispense Himself into our being so that our being may be constituted with His being to be one constitution with His being—Eph. 3:17a; 4:4-6.

2. In the divine life and by the working of the law of the divine life, God will be wrought into us, and we will be constituted with Him in His life and nature—Rom. 8:2, 6, 10-11, 29.

C. As those who are one with God and constituted with God, we should live God—Phil. 1:21a:

1. According to His economy, God's intention is to impart His element, His substance, and the ingredients of His nature into our being so that we may live Him—Rom. 8:2, 6, 10-11.

2. Our daily life should actually be God Himself and thus be a life of constantly living God—1 Thes. 2:12; 1 Cor. 10:31.

D. We should express God—Gen. 1:26; 2 Cor. 3:18; Rom. 8:29; Col. 3:10:

1. God's eternal purpose is to work Himself into us as our life so that we may express Him—Eph. 1:11; 3:11; 2 Tim. 1:9.

2. God's aim in His economy is that we would be one with Him and live Him for

祂，作祂团体的彰显—林前六 17，腓一 21 上，弗一 22 ～ 23。

五 我们作为彰显神的人，应当与神一同行动—书一 1 ～ 9，六 1 ～ 16：

1 神需要以色列人在祂经纶的大轮行动里与祂合作—一 1 ～ 9，六 1 ～ 16。

2 我们需要在神的心头愿望里，并在祂地上的行动里，与祂成为一—弗一 5、9，启十四 1 ～ 4。

六 我们与神一同行动时，应当代表神—创一 26 ～ 28：

1 我们若要用权柄代表神，就需要在生命里彰显神；亚伦有复活的生命彰显神，因此，他有权柄代表神—26 节，二 9，民十七 1 ～ 8。

2 为神作工正确的路，乃是代表祂—出七 1 ～ 2。

七 我们若与神是一，被神构成，活神，彰显神，与神一同行动，并代表神，就能尽功用作代理的神：

1 神能使我们在生命、性情、彰显和功用上与祂一样，以完成祂的经纶—西三 4，彼后一 4，弗三 9。

2 申言者以利沙在他的职事里，作为神人（属神的人），行事如同神的代表，如同代理的神；今天我们这些在基督里的信徒，也能如此在神的经纶里尽功用作代理的神—王下四 9，提前六 11，提后三 17。

His corporate expression—1 Cor. 6:17; Phil. 1:21a; Eph. 1:22-23.

E. As those who express God, we should move with God—Josh. 1:1-9; 6:1-16:

1. God needed the children of Israel to cooperate with Him in His move in His economy as the great wheel—1:1-9; 6:1-16.

2. We need to be one with God in His heart's desire and in His move on earth—Eph. 1:5, 9; Rev. 14:1-4.

F. As we move with God, we should represent God—Gen. 1:26-28:

1 In order to represent God with authority, we must express God in life; because Aaron had the resurrection life to express God, he had the authority to represent God—v. 26; 2:9; Num. 17:1-8.

2. The proper way to work for God is to represent God—Exo. 7:1-2.

G. If we are one with God, constituted with God, live God, express God, move with God, and represent God, we can function as the acting God:

1. God is able to make us the same as He is in life, nature, expression, and function to carry out His economy—Col. 3:4; 2 Pet. 1:4; Eph. 3:9.

2. In his ministry Elisha the prophet, as a man of God, behaved himself as God's representative, as the acting God; today we, the believers in Christ, can be the same, functioning in His economy as the acting God—2 Kings 4:9; 1 Tim. 6:11; 2 Tim. 3:17.

第三周▪周一

晨兴喂养

王下二 21 “他〔以利沙〕出到水源，将盐倒在那里，说，耶和华如此说，我治好了这水，这里必不再有死亡或不出产的事。”

罗五 17 “…那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

在旧约的预表和表号的应验里，基督也是真以利沙（王下五 9，路四 27）。以利沙是比以利亚更可爱的申言者。…以利沙所行最显著的事，其中一件就是用盐医治死水（王下二 19 ～ 21）。这医治指明以利沙对人是甜美、祝福的申言者。以利亚是定罪的申言者，预表施浸者约翰；约翰责备法利赛人和撒都该人，甚至称他们为“毒蛇之种”（太三 7）。正如以利沙在以利亚之后来临，是以利亚的延续；照样，耶稣也在施浸者约翰之后来临，作他的延续。主耶稣作为真以利沙，乃是甜美、可爱的申言者，祝福的申言者（新约总论第二册，二九〇页）。

信息选读

以利沙预表基督，在生命里行恩典的神迹。以利亚曾行一些大神迹，就如叫天闭塞不下雨，并吩咐火从天降下，烧尽燔祭和倒在其上的水。然而，以利沙进来顶替他时，没有行奇事；反之，以利沙乃是在生命里行恩典的神迹。

许多基督徒留意神迹，却忽略恩典和生命的事，或是非常肤浅地说到这两件事。保罗在罗马书里非常强调恩典。在罗马书里，因着恩典得称义，结果是在生命中作王（三 24，五 17 ～ 18）。

WEEK 3 — DAY 1

Morning Nourishment

2 Kings 2:21 And he went out to the source of the water and threw salt there; and he said, Thus says Jehovah, I have healed this water; there will not be any more death or barrenness from there.

Rom. 5:17 ...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

In the fulfillment of the types and figures in the Old Testament, Christ is also the real Elisha (2 Kings 5:9; Luke 4:27). Elisha was more pleasant as a prophet than Elijah was... One of the most striking things Elisha did was to heal the death waters with salt (2 Kings 2:19-21). This healing indicates that Elisha was a sweet prophet of blessing to the people. As a prophet of condemnation, Elijah was a type of John the Baptist, who rebuked the Pharisees and Sadducees, even calling them “offspring of vipers” (Matt. 3:7). Just as Elisha came after Elijah and was the continuation of Elijah, so Jesus came after John the Baptist as his continuation. As the real Elisha, the Lord Jesus is a sweet and pleasant prophet, a prophet of blessing. (The Conclusion of the New Testament, p. 472)

Today’s Reading

Elisha was a type of Christ in doing miracles of grace in life. Elijah did some great miracles, such as closing up the heavens so that it might not rain and calling down fire from heaven to consume the burnt offering and the water that had been poured upon it. However, when Elisha came in to replace him, he did not perform wonders. Instead, Elisha did miracles of grace in life.

Many Christians pay attention to miracles, but they neglect the matters of grace and life or speak of them in a very shallow way. Paul emphasized grace very much in the book of Romans. In Romans justification by grace is unto the reigning in life (3:24; 5:17-18).

恩典是神借着将祂自己赐给我们，作我们的享受，而为我们作一切。这恩典的结果乃是神圣的生命；这生命丰富高超到一个一个地步，甚至使我们与基督一同作王。然而，在今天的基督徒中间，不太可能听见一篇信息告诉信徒，神恩典的结果乃是神圣的生命，使我们得以作王掌权。

当耶利哥城的人告诉以利沙，因水恶劣，以致地不出产，他就出到水源，将盐倒在那里，说，“耶和华如此说，我治好了这水，这里必不再有死亡或不出产的事。”（王下二 21）耶利哥表征撒但；同着撒但一切都是死亡，包括水在内。但耶利哥恶劣的水照着以利沙的话被治好，成为美好的水，赐生命的水。…在约翰福音里，主耶稣所行的头一件神迹是变水为酒（二 3 ～ 11）。这神迹的意义是变死亡为生命。变死亡为生命，是约翰福音里主所行的一切神迹，并三至十一章里祂所对付的一切事例的管治原则。王下二章里以利沙所行的神迹，与约翰二章里主耶稣所行的神迹，意义是一样的，就是变死亡为生命。

其次，以利沙称无为有（王下四 1 ～ 7、8 ～ 17、42 ～ 44，参太十四 14 ～ 21，十五 32 ～ 39，罗四 17 上）。以利沙从一个器皿的油产生许多器皿的油，特别显出他称无为有。主耶稣在原则上作同样的事。在马太十四和十五章，祂用几个饼和几条鱼食饱群众。

在这事上，以利沙也是新约时代主耶稣的预表。以利沙在预表里所作的事，与主耶稣在实际里所作的相同；在这点上，他胜于任何其他的申言者。以利沙和主耶稣所作的，在原则上是同样的事，就是在生命里行恩典的神迹（列王纪生命读经，一〇二至一〇四页）。

参读：新约总论，第四十四篇。

Grace is God doing everything for us by giving Himself to us as our enjoyment. This grace issues in the divine life, which is rich and high, even unto making us co-kings with Christ. However, among today’s Christians it is not likely that one will hear a message telling the believers that God’s grace issues in the divine life for us to reign as kings.

When the men of the city [of Jericho] told Elisha that the water was bad and that the land was barren, he went out to the source of the water and threw salt there, saying, “Thus says Jehovah, I have healed this water; there will not be any more death or barrenness from there” (2 Kings 2:21). Jericho signifies Satan, and with Satan everything is death, including the water. But the bad water of Jericho was healed according to the word of Elisha and became good water, water that gave life. The first miracle the Lord Jesus performed in the Gospel of John was the changing of water into wine (2:3-11). The significance of this miracle is the changing of death into life. Changing death into life is the governing principle of all the Lord’s miracles in the Gospel of John and of all the cases dealt with by Him in chapters 3 through 11 of John. The significance of the miracle performed by Elisha in 2 Kings 2 and of the miracle performed by the Lord Jesus in John 2 is the same—the changing of death into life.

Next, Elisha called the things not being as being (2 Kings 4:1-7, 8-17, 42-44; cf. Matt. 14:14-21; 15:32-39; Rom. 4:17b). In particular, Elisha called things not being as being when he produced many vessels of oil from one vessel. The Lord Jesus did the same thing in principle. In Matthew 14 and 15 He fed multitudes with a few loaves and fishes.

In this matter also Elisha was a type of the Lord Jesus in the New Testament age. More than any other prophet, Elisha did things that, in type, were the same as what the Lord Jesus did in reality. In principle, Elisha and the Lord Jesus did the same thing, performing miracles of grace in life. (Life-study of 1 & 2 Kings, pp. 85-86)

Further Reading: The Conclusion of the New Testament, msg. 44

第三周▪周二

晨兴喂养

王下四 40 ～ 41“他们把汤倒出来给众人吃；众人吃汤的时候，都喊叫说，神人哪，锅中有致死的毒物。众人就不能吃了。以利沙说，拿点面来。他把面撒在锅中，说，倒出来，给众人吃吧。锅中就没有什么有害之物了。”

以利沙也叫死人从死里复活（王下四 18 ～ 37，参来十一 35，路七 11 ～ 17，约十一 41 ～ 44，罗四 17 上）。主耶稣已叫千千万万的人复活，包括我们在内（约五 25）。…称无为有和赐生命给死人，不仅仅是神迹，乃是恩典带进生命，结果是在生命中作王。

以利沙的门徒缺少粮食时，用了有毒的瓜熬汤。以利沙用面去除野瓜的毒（王下四 38 ～ 41）。主耶稣为祂的门徒所作的，在原则上是同样的。祂警告他们说，“你们要当心，提防法利赛人和撒都该人的酵。”（太十六 6 ～ 12）主耶稣用祂自己作细面，医治门徒（列王纪生命读经，一〇四至一〇五页）。

信息选读

在今天的基督教里有许多教训是“有毒的瓜”。有些基督教的著作很好，但很多是不纯净的。我们曾推荐慕安得烈（Andrew Murray）…和其他人的一些著作。我们曾特别推荐慕安得烈的杰作《基督的灵》，以及麦敦诺师母（Mary E. McDonough）所著《神救赎的计划》，和安汝慈（Ruth Paxson）所著《最高层面的生命》（Life on the Highest Plane）。我们中间也有倪弟兄的职事。倪弟兄年轻时，他的职事为西教士所拒绝，但今天全世界有心寻求的基督徒，都知道他的职事。因着主的怜悯和

WEEK 3 — DAY 2

Morning Nourishment

2 Kings 4:40-41 And they poured out the stew for the men to eat. And while they were eating some of the stew, they cried out and said, O man of God, there is death in the pot. And they were not able to eat it. And he said, Then bring some flour. And he threw it into the pot and said, Pour it out for the people that they may eat. And there was nothing harmful in the pot.

Elisha also resurrected the dead from death (2 Kings 4:18-37; cf. Heb. 11:35; Luke 7:11-17; John 11:41-44; Rom. 4:17b). The Lord Jesus has resurrected millions of persons, including us (John 5:25). Calling things not being as being and giving life to the dead are not merely miracles. They are grace resulting in life unto the reigning in life as kings.

When the disciples of Elisha were short of food, they cooked a stew with poisonous gourds. Elisha nullified the poison of the wild gourds with flour (2 Kings 4:38-41). In principle, the Lord Jesus did the same thing for His disciples. He warned them, saying, “Watch and beware of the leaven of the Pharisees and Sadducees” (Matt. 16:6-12), and He healed the disciples with Himself as the fine flour. (Life-study of 1 & 2 Kings, p. 87)

Today’s Reading

Many of the teachings in today’s Christianity are “poisonous gourds.” Some Christian books are good, but many are not pure. We have recommended certain writings by Andrew Murray... and others. We have especially recommended Andrew Murray’s masterpiece The Spirit of Christ, as well as God’s Plan of Redemption by Mary E. McDonough and Life on the Highest Plane by Ruth Paxson. Among us we also have the ministry of Brother Nee. Brother Nee’s ministry was rejected by the Western missionaries in his youth, but today his ministry is known by seeking Christians throughout the world. By the Lord’s mercy and grace, in the last seventy years nearly all the crucial, important revelations of the Bible have been covered in Watchman

恩典，在已过七十年，圣经中几乎所有重大、要紧的启示，都已包括在倪柝声弟兄和我的职事里。我劝你们要留意这些纯正、健康的事物，不要浪费时间去收集“有毒的瓜”。

在王下五章，以利沙医治患麻风者（路四 27）。主耶稣在尽职时作了同样的事（太十一 5，八 1 ～ 4，路十七 11 ～ 19）。…在王下六章一至七节，以利沙用一根木头，使掉在水里的斧头浮上来；这表征基督在复活里，借祂的十字架恢复堕落在死水里之罪人的能力。我们罪人失去了我们的“斧头”，就是我们的能力；但基督在复活里，借祂十字架的“木头”，已恢复这失去的能力。

借着前述的一切，我们能看见，以利沙是基督非常精确的预表。在预表上，以利沙转换了时代；在应验里，主耶稣也作了同样的事。今天我们乃是在已转换的时代里，就是在神新约经纶应验的时代里（列王纪生命读经，一〇五至一〇七页）。

在路加七章十一至十七节，我们看见人救主怜悯哀哭的寡妇，使其独子复活。…这光景非常悲惨，…她先失去了丈夫，现在又失去了独生的儿子。…救主的慈心显于祂爱心的同情也是独特的—没有人要求祂这样作，但祂在慈怜中，自愿用祂复活的大能，叫寡妇的儿子从死里复活。这指明祂唯一的使命，就是来拯救失丧的罪人（十九 10），并表明这位人救主在拯救罪人上的崇高道德标准。

七章十三至十五节说，“主看见那寡妇，就对她动了慈心，说，不要哭。于是上前按着棺杠，抬的人就站住了。耶稣说，青年人，我吩咐你，起来。那死人就坐起来，并且说起话来，耶稣便把他交给他母亲。”这里我们看见人救主的慈心，显在祂对寡妇的说话与手按棺杠的行动上。…然后主吩咐寡妇那已死的儿子起来（路加福音生命读经，一五九至一六〇页）。

参读：路加福音生命读经，第十六篇。

Nee’s ministry and my ministry. I would urge you to pay attention to these pure and healthy things and not waste your time collecting “poisonous gourds.”

In 2 Kings 5 Elisha healed a case of leprosy (Luke 4:27). The Lord Jesus did the same thing in His ministry (Matt. 11:5; 8:1-4; Luke 17:11-19). In 2 Kings 6:1-7 Elisha floated with a wooden stick an axe head that had fallen into the waters. This signifies Christ recovering with His cross, in resurrection, the power of sinners that had fallen into the death water. As sinners, we lost our “axe head,” our power, but Christ has recovered this lost power in resurrection with the “wooden stick” of His cross.

By all of the foregoing we can see that Elisha was a very accurate type of Christ. Elisha changed the age in type, and the Lord Jesus did the same thing in fulfillment. Today we are in the changed age, the age of the fulfillment of God’s New Testament economy. (Life-study of 1 & 2 Kings, pp. 87-88)

In Luke 7:11-17 we see the Man-Savior showing pity to the weeping mother by raising up her dead son... This situation was very sad... First she had lost her husband, and now she had lost her only son. The Savior’s compassion was also unique in His loving sympathy. He volunteered, in His tender mercy, His power of resurrection to raise the widow’s son from death, without being asked to do so. This indicates His unique commission, coming to save lost sinners (19:10), and shows the high standard of His morality, as a Man-Savior, in saving sinners.

Luke 7:13-15 says, “When the Lord saw her, He was moved with compassion for her and said to her, Do not weep. And He came near and touched the bier, and those carrying it stood still. And He said, Young man, to you I say, Arise. And the dead man sat up and began to speak. And He gave him to his mother.” Here we see the Man-Savior’s compassion in speaking to the widow and in touching the bier... Then the Lord commanded the dead son of the widow to arise. (Life-study of Luke, pp. 137-138)

Further Reading: Life-study of Luke, msg. 16

第三周▪周三

晨兴喂养

王下十三 14“以利沙得了必死的病，以色列王约阿施下来看他，在他面前哭泣，说，我父啊！我父啊！…”

21“有人正葬死人，…就把死人抛在以利沙的坟墓里；一碰着以利沙的骸骨，那死人就复活，站起来了。”

以利沙为别人行神奇医治的神迹，但照着神的旨意，他自己却没有借神迹得医治（参提后四 20 注 1）（圣经恢复本，王下十三 14 注 1）。

以利沙身体虽然死了，却仍在灵里尽职，使一个死人活过来。甚至死了的以利沙也能使人活过来。这是基督在复活里的图画。无论谁碰着祂，就活过来。重生就是灵里死了的人碰着死而复活的基督，而活过来（参约五 25，弗二 1～6 上）（王下十三 21 注 1）。

信息选读

保罗问百基拉、亚居拉和阿尼色弗一家的人安以后（提后四 19），就说，“以拉都在哥林多住下了。特罗非摩病了，我就留他在米利都。”〔20〕…使徒为什么让这样亲密的人生病，而没有为他得医治祷告？他为什么不施行他医病的恩赐（徒十九 11～12），治好提摩太的胃病，反倒教导他用自然的方法得医治？（提前五 23）这两个问题的答案乃是：保罗及其同工们在这段受苦的时期，是在里面生命的管治之下，不是在外面恩赐的能力之下。前者属于生命里的恩典，后者属于神奇能力中的恩赐。在

WEEK 3 — DAY 3

Morning Nourishment

2 Kings 13:14 Now when Elisha was ill with his illness by which he eventually died, Joash the king of Israel went down to him and wept over him and said, My father! My father!...

21... The people were burying a man... ; and they cast the man into the grave of Elisha. And as soon as the man touched the bones of Elisha, he came to life and stood up on his feet.

Elisha performed miracles of divine healing for others, but, in the will of God, he himself was not healed by a miracle (cf. 2 Tim. 4:20, footnote 2). (2 Kings 13:14, footnote 1)

Elisha was deceased in his body yet still ministered in the spirit to enliven one of the dead. Even the dead Elisha could enliven people. This is a picture of Christ in resurrection. Whoever touches Him is enlivened. Regeneration involves a spiritually dead person touching the dead and resurrected Christ and being enlivened (cf. John 5:25; Eph. 2:1-6a). (2 Kings 13:21, footnote 1)

Today's Reading

After greeting Prisca and Aquila and the household of Onesiphorus (2 Tim. 4:19), Paul says, “Erastus remained in Corinth, and Trophimus I left at Miletus sick” [v. 20]... Why did the apostle leave such an intimate one in sickness without exercising healing prayer for him? Why did he not also execute his healing gift (Acts 19:11-12) to cure Timothy of his stomach illness rather than instruct him to take the natural way for healing (1 Tim. 5:23)? The answer to both questions is that both Paul and his co-workers were under the discipline of the inner life in this time of suffering rather than under the power of the outward gift. The former is of grace in life; the latter of gift in power—miraculous power. In the decline of the church and in

召会败落中，当人在为召会受苦时，能力的恩赐不像生命里的恩典那样需要。

照着新约，召会刚兴起时，神奇的恩赐也许有地位。但召会要抵挡败落或逼迫，神奇的恩赐或能力就不是非常有帮助。唯有我们要持定的永远生命是得胜的。借这生命我们才能抵挡败落和逼迫。

有些人也许认为保罗以常人的作法顾到提摩太和特罗非摩的疾病，仿佛是个不信者。圣经没有记载他祷告求医治，他也的确没有运用医病的恩赐。反之，他鼓励提摩太稍微用点酒，并且留特罗非摩在米利都。保罗以常人的作法照顾他的同工们。他没有作什么炫耀的事表演给人看。照样，在主的恢复里我们不该想要表演。我们必须强调永远的生命，借此我们就能抵挡试验、试炼、逼迫、攻击和反对。坚固的根基立住了。这样立住不在于神迹，乃在于那在我们里面作恩典的永远生命。

保罗嘱咐提摩太要赶紧在冬天以前来，并转达与他同在的众弟兄的问安以后，就总结说，“愿主与你的灵同在。愿恩典与你们同在。”（提后四 22）这里我们看见，保罗用他写提摩太后书的两个主要元素作总结：刚强的灵和神的恩典。提摩太后书这卷教导如何对抗召会堕落的书，有力地强调我们的灵。本书一开始就强调能力、爱并清明自守的灵已经赐给我们，借此我们能将神的恩赐，如火挑旺起来，并且按神的能力以及主分赐生命的恩典，与福音同受苦难（一 6 ～ 10）。到了结语，本书强调主与我们的灵同在，且以此祝福我们，使我们享受祂作恩典，以站住抵挡召会败落中那下坡的流，并借着祂内住的灵（14）和装备的话（三 16 ～ 17），完成神的经纶（提摩太后书生命读经，八三至八五页）。

参读：列王纪生命读经，第十三篇。

suffering for the church, the gift of power is not as much needed as the grace in life.

According to the New Testament, miraculous gifts may have a place when the church is first raised up. But for the church to withstand decline or persecution, miraculous gifts or powers are not very helpful. Only the eternal life on which we are to lay hold is prevailing. By this life we can withstand decline and persecution.

It may appear to some that in caring for Timothy’s ailment and Trophimus’s sickness in a human way Paul acted as if he were an unbeliever. There is no record that he prayed for healing, and he certainly did not exercise the gift of healing. Instead, he encouraged Timothy to take a little wine, and he left Trophimus at Miletus. Paul cared for his co-workers in a very human way. He did not do anything spectacular to make a display. In like manner, in the Lord’s recovery we should not seek to make a show. Our emphasis must be on the eternal life by which we can withstand tests, trials, persecution, attack, and opposition. The firm foundation stands. This standing depends not on miracles, but on the eternal life which is the grace within us.

After charging Timothy to be diligent to come before winter and after sending him the greetings of all the brothers with him, Paul concludes, “The Lord be with your spirit. Grace be with you” (2 Tim. 4:22). Here we see that Paul concludes with two of the main elements of his composition of 2 Timothy: a strong spirit and the grace of God. The book of 2 Timothy, which gives instructions concerning how to confront the degradation of the church, strongly stresses our spirit. In the beginning it emphasizes that a strong, loving, and sound spirit has been given to us by which we can fan the gift of God into flame and suffer evil with the gospel according to the power of God and the Lord’s life-imparting grace (1:6-10). In the conclusion this book blesses us with the emphasis on the Lord’s being with our spirit that we may enjoy Him as grace to stand against the down current of the church’s decline and carry out God’s economy through His indwelling Spirit (1:14) and equipping word (3:16-17). (Life-study of 2 Timothy, pp. 71-72)

Further Reading: Life-study of 1 & 2 Kings, msg. 13

第三周▪周四

晨兴喂养

出七 1 “耶和华对摩西说，你看，我使你在法老面前作神…。”

撒上二 35 “我要为自己立一个忠信的祭司；他必照我的心意而行。我要为他建立稳固的家；他必永远行在我的受膏者面前。”

耶十五 1 “…虽有摩西和撒母耳站在我面前代求，我也不转向这百姓。…”

在神与法老之间的冲突里，我们也能学到为神作工正确的路。正确的路不是劳苦努力，乃是代表祂。正如摩西为神所差，照样我们也都必须为神所差。

出埃及十一章三节说，“摩西这人在埃及地，在法老臣仆和百姓的眼中看为极大。”摩西没有争战，甚至没有努力工作。作为神的代表，他只是一再地来见法老。摩西不是凭自己来的。他每次来，都是作为奉神差遣者而来。不仅如此，他不凭自己对法老说话。他总是说神所吩咐他说的，让法老知道神对他的要求。因此，法老事实上不是听摩西说话，与摩西办交涉；他乃是听神说话，与神办交涉。摩西是神的大使，神所差遣的人。为神作工的路，乃是作神这样的代表（出埃及记生命读经，二八六至二八七页）。

信息选读

我愿提醒同工们，我们不需要这样努力。这不是说我们应该闲懒，乃是说我们该花更多时间接触主。在我们的祷告中，不该这样多为工作祈求。反之，我们该祈求碰着主，认识祂的心意，摸着祂的感觉。我们需要停留在神面前，直到祂浸透我们全人。然

WEEK 3 — DAY 4

Morning Nourishment

Exo. 7:1 And Jehovah said to Moses, See, I have made you God to Pharaoh...

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

Jer. 15:1 ...Even if Moses and Samuel were to stand before Me, My soul would not turn toward this people...

In the conflicts between God and Pharaoh we also can learn the proper way to work for God. The proper way is not to labor or to endeavor, but to represent Him. Just as Moses was sent by God, so we also must be sent by Him.

Exodus 11:3 says, “The man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants and in the sight of the people.” Moses did not fight or even work hard. As God’s representative, he simply came to see Pharaoh again and again. Moses did not come on his own. Every time he came, he came as one sent by God. Furthermore, he did not speak to Pharaoh on his own. He always spoke what the Lord had told him to say, letting Pharaoh know what God required of him. Therefore, Pharaoh was actually not listening to Moses and dealing with him; he was listening to God and dealing with God. Moses was God’s ambassador, God’s sent one. The way to work for God is to be such a representative of God. (Life-study of Exodus, p. 245)

Today’s Reading

I would remind the co-workers that there is no need for us to endeavor so much. This does not mean that we should be idle or lazy. It means that we should spend more time to contact the Lord. In our prayer, we should not pray so much for our work. Instead, we should pray to touch the Lord, to know His heart, and to sense His feeling. We need to stay in His presence

后我们将代表祂，祂要差遣我们。请记得，不在于那奔跑的，也不在于那定意的，只在于那施怜悯的神（罗九 16）。我们无须奔跑或定意。我们所需要的就是代表神，并作神所差遣的人。

使徒就是奉差遣的人，受他所代表之人的差遣。作为神所差遣的人，我们需要有把握，无论我们在哪里，我们都是神的代表。我们微不足道又极其软弱。事实上，我们什么都不是。然而我们代表神。作为神的代表，我们不说自己的话，也不作自己的工。我们是荆棘，而主是在荆棘中焚烧的火。火与荆棘是一。当我们在这实际里，很难区别是荆棘还是火。这使我们想起保罗在林前六章十七节的话：“与主联合的，便是与主成为一灵。”为神作工正确的路，乃是我们有把握代表我们所爱、所事奉的那位。无论我们往哪里去，我们不是凭自己去，乃是与祂同去，并在祂里面去。

在出埃及记…我们看见顽梗的法老和神的代表摩西。借着法老，神使祂自己显为主宰的神；但在摩西身上，神得着一个代表祂并实行祂旨意的人。赞美主，我们没有一个人是法老，我们都是摩西，就是与主是一的人！在祂主宰的权柄和怜悯里，无论我们往哪里去，我们都与主同去，我们代表祂，并且我们执行祂的旨意。愿我们都为着神的主宰权柄敬拜祂，并为着祂的怜悯感谢祂！（出埃及记生命读经，二八七至二八八页）。

在撒母耳职事的末了，扫罗被兴起作以色列王时（撒上九 3 ～十 27），撒母耳达到了最高的地位；可以说，在全宇宙中只有一位在他之上，而这一位乃是神。甚至可以说，作为神的代表，撒母耳乃是代理的神。神定意要行动、作事，但祂需要一个代表。因此，撒母耳就成为申言者、祭司和士师。他是神的出口，也是神的行政。如此，他乃是在地上代理的神（撒母耳记生命读经，五四页）。

参读：列王纪生命读经，第十四篇；撒母耳记生命读经，第七篇。

until He saturates our being. Then we shall represent Him, and He will send us forth. Remember, it is not of him who runs nor of him who wills, but of God, the One who shows mercy (Rom. 9:16). There is no need for us to run or to will. Our need is to represent God and to be His sent ones.

An apostle is a sent one. He is sent by the person he represents. As God’s sent ones, we need to have the assurance that wherever we may be, we are there as God’s representatives. We are insignificant and very weak. Actually, we are nothing. But we represent God. As God’s representatives, we do not speak our own words or carry out our own work. We are the bush, and the Lord is the fire burning in the midst of the bush. The fire and the bush are one. When we are in this reality, it is difficult to distinguish the bush from the fire. This reminds us of Paul’s word in 1 Corinthians 6:17: “He who is joined to the Lord is one spirit.” The proper way to work for God is to have the assurance that we represent the One whom we love and serve. Wherever we go, we go not by ourselves, but with Him and in Him.

In Exodus we see both the stubborn Pharaoh and Moses, God’s representative. By Pharaoh God made Himself manifest as the sovereign God, but in Moses God had one to represent Him and to execute His will. Praise the Lord that none of us are Pharaoh but we all are Moses, those who are one with the Lord! In His sovereignty and mercy, wherever we go, we go with the Lord, we represent Him, and we execute His will. May we all worship the Lord for His sovereignty and thank Him for His mercy! (Life-study of Exodus, pp. 245-246)

At the end of his ministry, by the time that Saul was raised up to be the king in Israel (1 Sam. 9:3—10:27), Samuel had reached the highest position. We may say that in the whole universe, there was only one who was above him, and that one was God. We may even say that, as God’s representative, Samuel was the acting God. God intended to move, to act, yet He needed a representative. Samuel thus became a prophet, a priest, and a judge. He was God’s oracle and God’s administration. As such, he was the acting God on earth. (Life-study of 1 & 2 Samuel, p. 43)

Further Reading: Life-study of 1 & 2 Kings, msg. 14; Life-study of 1 & 2 Samuel, msg. 7

第三周▪周五

晨兴喂养

林后十一 2“我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

徒二七 24“保罗，不要害怕，你必站在该撒面前，看哪，与你同船的人，神都赐给你了。”

在〔往罗马的〕整个航程中，并…在米利大岛上〔参徒二七～二八〕，保罗的确是在灵里生活行事。他所过的生活，的确是那成为肉体、钉死十架、复活、升天的基督。保罗的生活实际上就是赐生命之灵的彰显。在他日常生活的每个景况中，保罗都是他所传扬这位基督的彰显。他传扬那成为肉体、钉十字架、复活、升天而成为赐生命之灵的基督；在米利大岛上，他就是活这样一位成为包罗万有之灵的基督。保罗后来在腓立比一章二十至二十一节上半所写的话指明了这一点：“这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督。”保罗只关心活基督并显大基督。…保罗活基督并显大这位成为赐生命之灵的基督。我们读路加对保罗生活的记载，就看见他所活的，乃是包罗万有的灵，就是那成为肉体、钉死十架、复活、升天、被神高举之基督的终极完成（使徒行传生命读经，七〇八至七〇九页）。

信息选读

在风暴的海上，主已经使保罗成为与他同船之人的主人（徒二七 24），也成为他们生命的保证人和安慰者（22 ～ 25）。〔然后〕在平安的陆地上，主进

WEEK 3 — DAY 5

Morning Nourishment

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Acts 27:24 ...Do not fear, Paul; you must stand before Caesar. And behold, God has granted you all those who are sailing with you.

Throughout the voyage and now on the island of Malta [cf. Acts 27—28] Paul certainly was walking in the Spirit. He surely lived a life that was the incarnated, crucified, resurrected, and ascended Christ. Paul's living was actually the expression of the life-giving Spirit. In every situation of his daily living, Paul was the expression of the very Christ he preached. He preached the incarnated, crucified, resurrected, and ascended Christ as the life-giving Spirit, and on the island of Malta he lived such a Christ as the all-inclusive Spirit. This is indicated by Paul's word, written later, in Philippians 1:20 and 21a: "According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ... "Paul cared only to live Christ and to magnify Him... Paul lived Christ and magnified Him as the life-giving Spirit. As we read Luke's account of Paul's living, we see that his living was the all-inclusive Spirit as the consummation of the incarnated, crucified, resurrected, and God-exalted Christ. (Life-study of Acts, p. 616)

Today's Reading

On the sea in the storm, the Lord had already made the apostle not only the owner of his fellow voyagers (Acts 27:24), but also their life-guarantee and comforter (vv. 22-25). Now on the land in peace, the Lord made him

一步使他不仅在迷信的人眼中成为神奇的吸引（二八3～6），也成为土人的医治者和喜乐（8～9）。

在使徒保罗漫长、不幸且受监禁的航程中，主保守他在祂的超越里，使他活出一种生活，远超忧虑的境域。这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似。这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十架、复活、被神高举之基督的活见证人！保罗在他的航程里活基督，并显大基督。

从罗马来的弟兄们热烈的欢迎，和在部丢利弟兄们爱心的关切（二八13～14），显出早期召会和使徒之间美丽的身体生活。这是在撒但所蒙蔽、人所居住的地上，属天国度生活的一部分。表面上，使徒是个在捆锁中的囚犯，进入撒但所霸占之帝国的黑暗首都；实际上，他是基督的大使，带着基督的权柄（弗六20，太二八18～19），在地上神的国中，有分于祂召会之身体生活里的另一部分。当他在撒但的帝国受到宗教的逼迫时，他在神的国中享受着召会生活。这对他是安慰，也是鼓励（使徒行传生命读经，七〇九至七一二页）。

保罗不但绝对为着主，他也完全与神是一。因为保罗与神是一，他答复问题的方式，是要叫哥林多人得着帮助，在每一种环境、光景和情况中与神是一。…保罗答复某些〔关于婚姻的〕问题时，遵守不发起任何事情或改变任何事情的原则。…我们若喜欢与神是一，并且实际的与祂是一，我们就不会发起任何改变，尤其是与婚姻生活有关的改变（哥林多前书生命读经，四四二页）。

参读：使徒行传生命读经，第七十一篇；哥林多前书生命读经，第四十三篇。

further not only a magical attraction in the eyes of the superstitious people (28:3-6), but also a healer and joy to the native people (vv. 8-9).

All during his long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety, but fully dignified with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that He Himself had lived on earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ. Paul in his voyage lived and magnified Christ.

The warm welcome of the brothers from Rome and the loving care of those in Puteoli (vv. 13-14) show the beautiful Body life in the early days among the churches and the apostles. This life was a part of the heavenly kingdom life on the Satan-darkened and man-inhabited earth. Apparently, the apostle, as a prisoner in bonds, had entered the area of the dark capital of the Satan-usurped empire. Actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in His church's Body life in the kingdom of God on earth. While he was suffering the persecution of religion in the empire of Satan, he was enjoying the church life in the kingdom of God, which was a comfort and an encouragement to him. (Life-study of Acts, pp. 617-619)

Paul was not only absolute for the Lord, but he was also absolutely one with God. Because Paul was one with God, he answered the questions in such a way that the Corinthians would be helped to be one with Him in every circumstance, condition, and situation... In answering certain questions [related to marriage], Paul followed the principle of not initiating anything or changing anything. If we like to be one with God and are actually one with Him, we shall not initiate any change, especially change related to married life. (Life-study of 1 Corinthians, p. 371)

Further Reading: Life-study of Acts, msg. 71; Life-study of 1 Corinthians, msg. 43

第三周▪周六

晨兴喂养

林前六17“但与主联合的，便是与主成为一灵。”

腓一21“因为在我，活着就是基督，死了就有益处。”

林后一21～22“然而那把我们同你们，坚固地联于基督，并且膏了我们的，就是神；祂既印了我们，又赐那灵在我们心里作质。”

申言者以利沙在他的职事里，作为神人（属神的人），行事如同神在地上的代表，如同代理的神。我们这些在基督里的信徒，也能如此（列王纪生命读经，一一四页）。

神一直在寻求一班活基督并与祂是一的人。这班人最终乃是召会。…召会乃是一个活基督，并与神是一的团体人。得着这班人，是神心头的愿望，也是祂在永远里定意要得着的。…在哥林多后书，保罗〔表明〕他自己和他的同工就是这样的人。所有的使徒都是与神是一并且活基督的人。因此，甚至在定意要到某地去这样微不足道的事上，保罗也不凭自己定意，而是凭基督并与基督一同定意。他没有一个意念是离开神，或是在神以外的。

因着神把他联于基督而膏了他，他就能与基督是一，与信实的神是一。…现今我们因着联于那受膏者，就能与复活的神是一，而过复活的生活（哥林多后书生命读经，二二至二三、二六页）。

信息选读

保罗在林前六章说到成为基督的肢体。成为基督的肢体是什么意思？这意思是说，我们是受膏者的

WEEK 3 — DAY 6

Morning Nourishment

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Phil. 1:21 For to me, to live is Christ and to die is gain.

2 Cor. 1:21-22 But the One who firmly attaches us with you unto Christ and has anointed us is God, He who has also sealed us and given the Spirit in our hearts as a pledge.

In his ministry Elisha the prophet, as the man of God, behaved himself as God's representative, as the acting God, on the earth. As believers in Christ, we can be the same. (Life-study of 1 & 2 Kings, pp. 93-94)

God is seeking a people who live Christ and who are one with Him. Such a people eventually become the church... The church is a collective people who live Christ and who are one with God. To have such a people is the desire of God's heart, and it is what He purposed to have in eternity... In 2 Corinthians Paul shows them that he himself and his co-workers were such persons. All the apostles were people who were one with God and were living Christ. Therefore, even in the insignificant matter of resolving to go to a certain place, Paul resolved not in himself, but in Christ and with Christ. He did not have any intention which was apart from God or separate from Him.

Because God anointed him by attaching him to Christ, he could be one with Christ and one with the faithful God... Now because we have been attached to the anointed One, we can be one with the God of resurrection and live a life of resurrection. (Life-study of 2 Corinthians, pp. 20-21, 23)

Today's Reading

In 1 Corinthians 6 Paul speaks of being members of Christ. What does it mean to be a member of Christ? It means that we are part of the

一部分。膏含示印的意思。我们受膏的时候，这个膏就成了印。这样，我们便和别人有所分别。不仅如此，印也使我们有神的形像。…印记就是形像。…神膏我们，就是印我们。膏把神圣的素质带到我们里面，正如橡皮图章把墨水的成分印在纸上一样。首先，神膏我们，把祂自己的素质加给我们，然后这膏就用神的素质印我们，使我们成为神的形像。

神把我们联于基督，产生三件事：（一）施膏，将神的元素分赐到我们里面；（二）盖印，使神圣的元素形成一种印记，彰显神的形像；（三）作质，给我们预尝，作我们对神全享的样品和保证。…因着我们已经受了膏，盖了印，并得着质，我们就能与信实的神是一，并且活基督（哥林多后书生命读经，二六至二八页）。

〔以色列人〕要取得美地，就必须在神的行动里与神完全配合。以色列人若看自己，就会说这是不可能的。但他们的能，乃在于独一的神；神需要祂的选民在祂执行祂经纶的行动上、在祂经纶大轮里行动的愿望上与祂合作。

这是成为肉体的原则，特别是为着毁灭撒但篡夺这地的权势。这就是说，为了让神从仇敌篡夺的手中重新得着这地，我们需要在成为肉体的原则里，与神完全合作、配合。我们需要在神的心愿和祂在地上的行动上与祂是一。今天神要拯救人，但要作这事，祂需要我们照着成为肉体的原则与祂是一（约书亚记生命读经，一二页）。

参读：约书亚记生命读经，第二篇；哥林多后书生命读经，第三篇。

anointed One. Anointing implies sealing. As we are under the anointing, the anointing becomes a sealing. In this way we become different from others. Furthermore, the seal causes us to bear the appearance of God... The seal is the image... When God anoints us, the anointing is the sealing. The anointing brings the divine essence into us, just as the rubber stamp applies the element of the ink to the paper. First God through the anointing adds the essence of Himself to us. Then this anointing seals us with the essence of God and makes us the image of God.

God's attaching us to Christ issues in three things: first, an anointing that imparts God's element into us; second, a sealing that forms the divine element into an impression to express God's image; and third, a pledging that gives us a foretaste as a sample and guarantee of the full taste of God... Because we have been anointed and sealed and have received the pledge, we can be one with the faithful God and live Christ. Now we are qualified and equipped to live the unchanging Christ. (Life-study of 2 Corinthians, pp. 23-25)

In order to take the good land, [the children of Israel] had to enter into a full coordination with God in His move. If the children of Israel had looked at themselves, they would have said that there was no possibility. But their possibility was the unique God, who needed His elect people to cooperate with Him in His move to carry out His economy, in His desire to move in His economy as the great wheel.

This is the principle of incarnation. In particular, this is the principle of incarnation for the destruction of the satanic power in its usurpation of the earth. This means that in order for God to regain the earth from the usurping hand of the enemy, we need to be in full cooperation and coordination with Him in the principle of incarnation. We need to be one with God in His heart's desire and in His move on earth. Today God wants to save people, but in order to do this, He needs us to be one with Him according to the principle of incarnation. (Life-study of Joshua, pp. 8-9)

Further Reading: Life-study of Joshua, msg. 2; Life-study of 2 Corinthians, msg. 3

第三周诗歌

356

与基督的联合 – 与祂合一

8 7 8 7 双（英475）

A大调 4/4

1·1 1 1 | 3·2 2 1 1 | 2·2 2 2 | 4·3 3 2 |
一 与 你 合 一，永 远 之 子，因 信 与 你 成 一 灵，
1·1 1 1 | 3·2 2 1 1 | 2·2 2 4 3 2 | 1 7 1 – |
得 你 包 罗 万 有 的 死，和 非 受 造 的 生 命。
2·2 2 2 | 2·1 1 7 7 | 3·3 3 3 | 4·3 3 2 |
与 你 合 一，蒙 爱 之 子，借 恩 成 为 你 一 部，
1·1 1 1 | 3·2 2 1 1 | 2·2 2 4 3 2 | 1 7 1 – ‖
与 你 同 为 父 的 后 嗣，并 作 圣 灵 的 房 屋。

二 与你合一,化身之子, 作你奥秘的肢体,
因你诞生与你连枝, 与你一同客此地。
与你合一,受膏之子, 同得圣灵的能力,
日复一日,时复一时, 与你合作不稍离。

三 与你合一,被弃之子, 经过审判和咒诅,
永远同你向罪而死, 并胜凶恶的阴府。
与你合一,复活之子, 脱离坟墓的埋没,
因你更生,同你更始, 靠你逐日结义果。

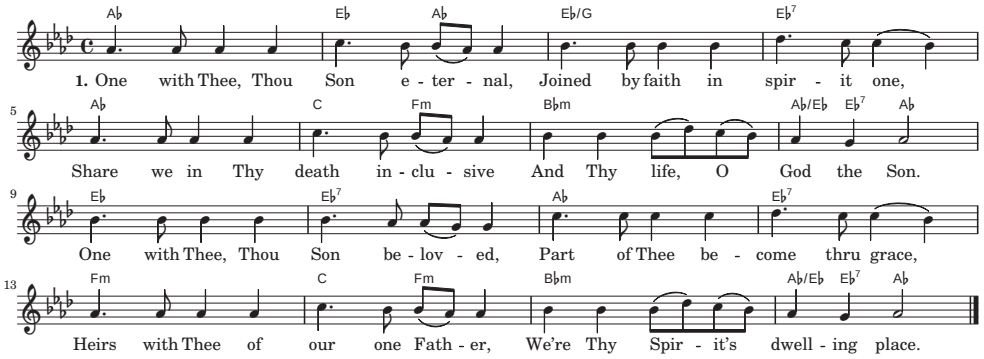
四 与你合一,升天之子, 同登宝座来管治,
你的权柄我也掌执, 因我和你同位置。
与你合一,再来之子, 同得荣耀同临世,
那时都要显你殊姿, 与你合一无已时。

WEEK 3 — HYMN

One with Thee, Thou Son eternal

Union with Christ — One with Him

475



2. One with Thee, Thou Son incarnate,
Born with Thee, the Man of worth,
We, the members of Thy body,
Sojourn with Thee here on earth.
One with Thee, Thou Son anointed,
Sharing too the Spirit's power,
We in full cooperation
Labor with Thee hour by hour.

3. One with Thee, Thou Son forsaken,
Judgment and the curse we've passed;
We to sin are dead forever,
Hell beneath our feet is cast.
One with Thee in resurrection,
Death can never us oppress;
Live we in Thy new creation,
Bearing fruits of righteousness.

4. One with Thee, Thou Son ascended,
Seated with Thee on the throne,
Thine authority we share and
Rule with Thee, Thy rank our own.
One with Thee, Thou Son returning,
Glorified with Thee we'll be,
E'er to manifest Thy beauty,
One with Thee eternally.

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: