

**CRYSTALLIZAITON –STUDY OF 1 AND 2 KINGS, Week 2****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**

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

- 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. And the people did not answer him a word.
- 1 Kings 18:22 And Elijah said to the people, I alone am left as a prophet of Jehovah, but Baal's prophets are four hundred and fifty men.
- 1 Kings 18:23 Let them therefore give us two bulls. And let them choose one bull for themselves and cut it in pieces and put it on the wood, but let them apply no fire; and I will prepare the other bull and put it on the wood, and I will apply no fire.
- 1 Kings 18:24 Then call on the name of your god, and I will call on the name of Jehovah; and the God who answers by fire, He will be God. And all the people answered and said, The word seems good.
- 1 Kings 18:25 And Elijah said to the prophets of Baal, Choose one bull for yourselves, and prepare it first, for there are many of you. And call on the name of your god, but apply no fire.
- 1 Kings 18:26 So they took the bull which had been given them and prepared it; and they called on the name of Baal from morning until noon, saying, O Baal, answer us! But there was no voice, and no one answered. And they leaped around the altar that had been made.
- 1 Kings 18:27 Then at noon Elijah mocked them and said, Cry out with a loud voice, for he is a god; for he is meditating or has wandered off or is on a journey. Perhaps he is asleep and will awake.
- 1 Kings 18:28 And they cried out with a loud voice and cut themselves, according to their custom, with swords and spears until blood gushed out all over them.
- 1 Kings 18:29 And when noon had passed, they prophesied until the time of the offering up of the meal offering; but there was no voice nor any that answered nor any attention paid.
- 1 Kings 18:30 Then Elijah said to all the people, Come near to me. And all the people came near to him. And he repaired the altar of Jehovah which was broken down.
- 1 Kings 18:31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob (to whom the word of Jehovah came, saying, Israel shall be your name);
- 1 Kings 18:32 And with the stones he built an altar in the name of Jehovah, and he made a trench around the altar, with a capacity of two measures of seed.
- 1 Kings 18:33 And he arranged the wood and cut the bull in pieces and laid it on the wood. And he said, Fill four jars with water, and pour the water on the burnt offering and on the wood.
- 1 Kings 18:34 And he said, Do it a second time. And they did it a second time. And he said, Do it a third time. And they did it a third time.
- 1 Kings 18:35 And the water went around the altar, and he filled the trench also with water.
- 1 Kings 18:36 Then at the time of the offering up of the meal offering, Elijah the prophet came near and said, O Jehovah, God of Abraham, Isaac, and Israel, let it be known today that You are God in Israel and that I am Your servant and that I have done all these things by Your word.
- 1 Kings 18:37 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.
- 1 Kings 18:38 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.
- 1 Kings 18:39 And when all the people saw this, they fell on their faces and said, Jehovah — He is God! Jehovah — He is God!
- 1 Kings 18:40 And Elijah said to them, Seize the prophets of Baal; let not one of them escape! And they seized them, and Elijah brought them down to the brook Kishon and slaughtered them there.
- 1 Kings 19:2 And Jezebel sent a messenger to Elijah, saying, The gods do so to me and even more, if by this time tomorrow I do not make your life like the life of one of them!
- 1 Kings 19:3 And because he was afraid, he rose up and went away for his life; and he came to Beer-sheba, which belongs to Judah, and left his attendant there.
- 1 Kings 19:4 And he himself went a day's journey into the wilderness and came and sat down under a certain broom shrub; and he requested for himself that he might die and said, It is enough; now, O

- Jehovah, take my life, for I am no better than my fathers.
- 1 Kings 19:5 And he lay down and slept under the broom shrub. And suddenly an angel touched him and said to him, Rise up and eat.
- 1 Kings 19:6 And he looked, and there at his head was a cake, baked on hot stones, and a jar of water. And he ate and drank, and lay down again.
- 1 Kings 19:7 And the angel of Jehovah came again the second time and touched him and said, Rise up and eat; for the journey is too great for you.
- 1 Kings 19:8 And he rose up and ate and drank, and he went in the strength of that food forty days and forty nights to Horeb the mount of God.
- 1 Kings 19:9 And there he went into a cave and lodged there. And at that time the word of Jehovah came to him; and He said to him, What are you doing here, Elijah?
- 1 Kings 19:10 And he said, 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 19:11 And He said, Go out, and stand upon the mountain before Jehovah. And suddenly Jehovah passed by, and a great, strong wind rent the mountains and broke the rocks in pieces before Jehovah — Jehovah was not in the wind. And after the wind, an earthquake — Jehovah was not in the earthquake.
- 1 Kings 19:12 And after the earthquake, a fire — Jehovah was not in the fire. And after the fire, a gentle, quiet voice.
- 2 Kings 2:1 And when Jehovah was about to take up Elijah by a whirlwind into heaven, Elijah went with Elisha from Gilgal.
- 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.
- 2 Kings 2:3 Then the sons of the prophets who were in Bethel came out to Elisha and said to him, Do you know that Jehovah will take away your master from over your head today? And he said, I too know it; be silent.
- 2 Kings 2:4 And Elijah said to him, Elisha, stay here, for Jehovah has sent me to Jericho. And he said, As Jehovah lives and as your soul lives, I will not leave you. And they came to Jericho.
- 2 Kings 2:5 And the sons of the prophets who were at Jericho approached Elisha and said to him, Do you know that Jehovah will take away your master from over your head today? And he said, I too know it; be silent.
- 2 Kings 2:6 And Elijah said to him, Stay here, for Jehovah has sent me to the Jordan. And he said, As Jehovah lives and as your soul lives, I will not leave you. So the two of them went on.
- 2 Kings 2:7 And fifty men from the sons of the prophets went and stood opposite them at a distance, while the two of them stood by the Jordan.
- 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.
- 2 Kings 2:9 And when they had crossed over, Elijah said to Elisha, Ask what I should do for you before I am taken from you. And Elisha said, Let a double portion of your spirit be upon me.
- 2 Kings 2:10 And he said, You have asked a hard thing. If you see me when I am taken from you, so will it be to you; but if not, it will not be so.
- 2 Kings 2:11 And as they went on and talked, suddenly a chariot of fire and horses of fire appeared; and they separated the two of them. And Elijah went up by a whirlwind into heaven.
- 2 Kings 2:12 And Elisha saw it and cried, My father, my father, the chariot of Israel and its horsemen! And he did not see him anymore. And he grasped his clothes and tore them in two pieces.
- 2 Kings 2:13 And he picked up Elijah's mantle, which had fallen from him, and returned and stood by the bank of the Jordan.
- 2 Kings 2:14 And he took Elijah's mantle, which had fallen from him, and struck the water and said, Where is Jehovah, the God of Elijah? And when he also struck the water, it parted to this side and that, and Elisha crossed over.

## Day 1 &amp; Day 2

- 1 Kings 18:18** And he said, I have not troubled Israel, but you and your father's house have, in that you have forsaken the commandments of Jehovah and have gone after the Baals.
- Philippians 3:7-8** But what things were gains to me, these I have counted as loss on account of Christ. But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

- 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 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 Baalzebub; 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. 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.

On the one hand, traditional theology may deny certain aspects of what Christ is. On the other hand, this theology may make the Triune God mostly a doctrine that is not related to our daily Christian life. Therefore, this theology may be according to the principle of antichrist in that it either denies something of what Christ is or replaces Christ with something else. **Christ may be replaced with religion, culture, improved character, or good behavior.** Those who hold to traditional theological teaching may not even believe that Christ dwells in the believers. They may believe only that the Holy Spirit is a power to inspire us that we may do good. But this kind of theology has nothing to do with God's essence wrought into our being to become our daily enjoyment and experience. By this we can see that **much of today's theology is in the principle of antichrist.**

But what is the situation with us? Perhaps doctrinally we do not deny anything of Christ's Person. But in our daily life **we may replace Christ with many natural, religious, cultural, and ethical things.** We may replace Christ with our **thinking** and **habits**, with our **cultural standards**, with our **religious tradition**, and with our ethical concepts, none of which has anything to do with the anointing. In this sense, we may be according to the principle of antichrist. Although we are not against Christ, we may be anti Christ in the sense of replacing Christ with other things, **even the good things** of religion, culture, and ethics.

We need to **repent** for replacing Christ with other things. We need to **repent** for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ. We need to **pray**, **"Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don't want to be anti Christ in any way. We don't want to be anti the anointing. Lord, we want to live and walk in, with, through, and by the anointing. We want to live and walk by the moving, working, and saturating of the Triune God within us."** This is the revelation of the Bible, and this is also our burden in the Lord's recovery today. (*Life-Study of 1 John, chapter 33*)

### Day 3

<b>James 5:17</b>	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.
<b>1 Kings 19:11-12</b>	And He said, Go out, and stand upon the mountain before Jehovah. And suddenly Jehovah passed by, and a great, strong wind rent the mountains and broke the rocks in pieces before Jehovah — Jehovah was not in the wind. And after the wind, an earthquake — Jehovah was not in the earthquake. And after the earthquake, a fire — Jehovah was not in the fire. And after the fire, a gentle, quiet voice.

#### 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. Psalms 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 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).

The Israelites failed in this matter. I believe that God sympathized with their weakness and gave them a Moses who was visible. We all know that it was not Moses who saved them out of Egypt but the **God who hides Himself**. However, the Israelites only knew and paid attention to this manifest, visible Moses and **neglected** the God who hides Himself. Therefore, God came to test them by bringing Moses up to the mountain and keeping him there for forty days. When Moses delayed in coming down from the mountain, the Israelites who relied on what they could see with their eyes could no longer endure. They said, “We do not know what has become of him” (Exo. 32:1), and they said to Aaron, “Make a god for us” (v. 1). They actually requested Aaron to make a god for them, as if God is something that man could make. In the so-called Christianity or among the so-called churches, there is a similar situation; that is, **man is manufacturing the things of God and manufacturing a spiritual atmosphere**. Because man cannot stand the test of God’s hiddenness, he uses his own way to manufacture a substitute.

At that time Aaron made a god for them, and they said, “This is your god, O Israel, who brought you up out of the land of Egypt!” (v. 4). They had the molten calf, the idol, because they were seeking a god who could be seen outwardly. They did not know or realize that God is a hidden God. God was truly living among them and was truly with them, and they did not need to find proof, but they either did not realize this or could not believe this, and thus they wanted something that could be seen outwardly. As a result, **what they gained was not the hidden God, but a man-made idol, which provoked God to anger**.

We need to see a principle here: **God is a God who hides Himself, and all His work is carried out within us in a hidden way**. What about us? We like to make a display, and we like the outward things. This is the exact opposite of God’s way. Therefore, whenever God hides, we experience a trial and use our work to manufacture idols, to produce something visible, palpable, and tangible. It is very dangerous if the church or the brothers and sisters are pursuing to serve the Lord yet always rely on visible, palpable, and tangible things. **May God have mercy on us to show us that His truest work is a silent work, and that His most enduring work is the most hidden.** (*A God Who Hides Himself*, chapter 2)

#### Day 4

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

**Philippians 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,

### 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 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

**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.

**Genesis 12:8** And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.

- 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 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.

**Satan attacks our mind mainly through deception.** He makes us think that his thoughts are ours when in reality they are from him. Once we expose his lies, we will reject the thought from him. **To withstand means to refuse.** When Satan gives us a thought, we should say, “I do not want it.” This is what it means to withstand. When he injects one thought into us, we should say, “I do not take this.” When he injects another thought into us, we should repeat, “I do not accept this.” If we do this, he will not be able to do anything with us. One servant of God in the Middle Ages said, “You cannot stop birds from flying over your head, but you can at least stop them from nesting in your hair.” This is a good word. We cannot stop Satan from tempting us. However, **we can stop him from nesting, from gaining a beachhead in us. This power is ours.** If we ignore the thoughts that enter our mind, these thoughts will stop.

On the positive side, we need to **exercise our mind.** Many people have lazy minds. This makes it easy for Satan’s thoughts to lodge in them. Philippians 4:8 says, “*What things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.*” We can take account of spiritual matters. **We need to exercise our mind concerning spiritual matters.** If a person always sets his mind on sinful things, Satan can easily inject his thoughts into him, because his thoughts and Satan’s thoughts are not much different. But if we always set our mind on spiritual things, Satan will not be able to inject his thoughts into us easily. Satan is able to inject his thoughts into many people because they are passive, because they have too much spare time, or because their thoughts are unclean in the first place. (*Messages for Building Up New Believers (3), chapter 43*)

## Day 6

**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.

**2 Kings 2:14** And he took Elijah’s mantle, which had fallen from him, and struck the water and said, Where is Jehovah, the God of Elijah? And when he also struck the water, it parted to this side and that, and Elisha crossed over.

- 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. 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 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).

**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.**

In order to experience the life-giving Spirit as the reality of resurrection in our spirit, we have to discern our spirit from our soul. In our **soul** we are the **old man**, the **soulish man**, the **natural man** (1 Cor. 2:14). In our **spirit** we are the **new man**, the **spiritual man**, that **lives and walks in our spirit** as God's Holiest of all, indwelt by and mingled with the life-giving Spirit, the pneumatic Christ. It is in such a mingled spirit that we participate in and experience the resurrection of Christ, the reality of which is the all-inclusive, life-giving, compound Spirit, the consummation of the processed and consummated Triune God.

By this we can see that resurrection has a base, and this base is the death of Christ. This resurrection today is realized in the Spirit. The Spirit is the reality of the resurrection. Thus, these three things—the **death of Christ**, the **resurrection of Christ**, and the **Spirit of Christ**—are the **means for us to enjoy Christ, experience Christ, and gain Christ in our spirit**. The death, resurrection, and Spirit of Christ are one in our spirit as a living person, and this living person is the compound Spirit, the all-inclusive Spirit, as the consummation of the processed and consummated Triune God. We can enjoy, experience, and gain this wonderful One day by day **as the resurrection to empower and encourage us to take the way of the cross**. (*Crystallization-study of Song of Songs, chapter 6*)