

第二篇

新人作为神团体的战士，
以基督为全副军装的构成成分

纲要

读经：弗六 10～20

周一

壹 以弗所五章启示，召会是满足基督渴望的新妇，有祂的形像作祂的彰显；以弗所六章启示，召会作为新人是团体的战士，为着神的管治权，为祂在地上的权益争战（因而完成创世记一章二十六节里神永远的定旨）：

- 一 在以弗所五章和六章，我们看见召会是新妇也是战士；在启示录十九章，也有召会的这两面。
- 二 在启示录十九章七至八节，我们看见新妇穿着“明亮洁净的细麻衣”；然后在十四节，我们看见跟随主争战的众军乃是“穿着细麻衣，又白又洁”；这两处经文指明，新妇的结婚礼服，也是她作神军队与仇敌争战时所穿的制服。
- 三 召会是新妇，需要爱和光；召会是战士，需要权能和神全副的军装。

Message Two

The New Man as the Corporate Warrior of God
with Christ as the Constituents of the Whole Armor of God

Outline

Scripture Reading: Eph. 6:10-20

Day 1

- I. Ephesians 5 reveals that the church is the bride to satisfy the desire of Christ for His expression with His image, and Ephesians 6 reveals that the church as the new man is a corporate warrior fighting the battle for God's interests on earth for His dominion (thus fulfilling God's eternal purpose in Genesis 1:26):
 - A. In Ephesians 5 and 6 we see the church as the bride and as the warrior; in Revelation 19 we also have these two aspects of the church.
 - B. In Revelation 19:7 and 8 we see that the bride is clothed in "fine linen, bright and clean"; then in verse 14 we see that the armies that follow the Lord into battle are "dressed in fine linen, white and clean"; these verses indicate that the bride's wedding garment will also be the uniform that she wears as God's army to fight against His enemy.
 - C. As the bride, the church needs love and light; as the warrior, the church needs might and the whole armor of God.

周二

贰 以弗所六章十至二十节启示，基督是神军装的构成成分，为着召会，一个新人，作神团体的战士：

一 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计”——10～11节：

- 1 我们需要在主里得着加力，这指明我们不能在自己里面打属灵的仗；我们只能在主里，并靠着祂力量的权能争战。
- 2 神全副的军装是为着基督的整个身体这团体战士，不是为着基督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——10～13节，雅四7，参腓一19，罗十三12～14，十六20。
- 3 在以弗所二章，我们是与基督一同坐在诸天界里；在四章和五章，我们是在地上，在基督的身体里行事为人；然后在六章，我们是在诸天界里，在基督的大能里站住。
- 4 与基督同坐，是有分于祂一切所成就的；在基督的身体里行事为人，是成就神永远的定旨；在基督的大能里站住，乃是抵挡神的仇敌。

周三

二 “所以要站住，用真理束你们的腰”——14节上：

- 1 以弗所六章十四节里的“真理”是指神在基督里作我们生活中的实际，就是神在我们生活中被我们实化并经历；这实际上就是基督自己从我们活出来一

Day 2

II. Ephesians 6:10-20 reveals that Christ is the constituents of God's armor for the church, the one new man, as the corporate warrior of God:

A. “Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil”——vv. 10-11:

1. The fact that we need to be empowered in the Lord indicates that we cannot fight the spiritual warfare in ourselves; we can fight only in the Lord and in the might of His strength.
2. The whole armor of God is for the entire Body of Christ as the corporate warrior, not for any individual member of the Body; we must fight the spiritual warfare in the Body, not as individuals——vv. 10-13; James 4:7; cf. Phil. 1:19; Rom. 13:12-14; 16:20.
3. In Ephesians 2 we sit with Christ in the heavenlies; in chapters 4 and 5 we walk in His Body on the earth; then in chapter 6 we stand in His power in the heavenlies.
4. To sit with Christ is to participate in all His accomplishments, to walk in His Body is to fulfill God's eternal purpose, and to stand in His power is to fight against God's enemy.

Day 3

B. “Stand therefore, having girded your loins with truth”——v. 14a:

1. Truth in Ephesians 6:14 refers to God in Christ as the reality in our living, that is, God realized and experienced by us in our living; this is actually Christ Himself lived out by us——4:15, 21, 24-25; John 14:6.

四 15、21、24 ~ 25，约十四 6。

2 我们所用以束腰的真理，实际上就是我们所经历的基督；因为保罗的生活模成了基督的模型，所以他有能力面对一切的反对和逆境—弗四 20，腓一 19 ~ 21 上。

三 “穿上义的胸甲”—弗六 14 下，林前一 30，耶二三 6:

1 基督作为义的胸甲，遮盖我们的良心，就是胸所表征的；撒但是控告我们的，我们在与他争战时，需要有被血洁净的良心，就是无亏的良心—来九 14，十 22，徒二四 16。

2 “弟兄们胜过他，是因羔羊的血”（启十二 11）；对撒但的控告，我们应该回应说，“我胜过那控告者撒但，不是靠着我的完全，甚至也不是靠着无亏的良心，乃是靠着羔羊的血；我靠义的胸甲，抵挡他的控告。”

周 四

四 “以和平福音的稳固根基，当作鞋穿在脚上”—弗六 15:

1 基督已经在十字架上，为我们与神并与人成就了和平，这和平成了我们的福音；这和平的福音已经建立成稳固的根基，好象预备好的鞋，给我们穿在脚上一二 13 ~ 17。

2 我们借着在和平里站住而打属灵的仗；我们若失去我们与神之间，或与别的信徒之间的和平，我们就失去了争战的立足点—西三 15，腓四 6 ~ 7。

2. The truth with which we are girded is actually the Christ whom we experience; because Paul's living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances—Eph. 4:20; Phil. 1:19-21a.

C. “Having put on the breastplate of righteousness”—Eph. 6:14b; 1 Cor. 1:30; Jer. 23:6:

1. Christ as the breastplate of righteousness covers our conscience, signified by the breast; in fighting against Satan, our accuser, we need a blood-purified conscience, a conscience void of offense—Heb. 9:14; 10:22; Acts 24:16.

2. “They overcame him because of the blood of the Lamb” (Rev. 12:11); our response to Satan's accusations should be, “I overcome Satan, the accuser, not by my perfection and not even by a conscience void of offense but by the blood of the Lamb; I am defended against his accusations by the breastplate of righteousness.”

Day 4

D. “Having shod your feet with the firm foundation of the gospel of peace”—Eph. 6:15:

1. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel; the gospel of peace has been established as a firm foundation, as a readiness with which our feet may be shod—2:13-17.

2. We fight the spiritual warfare by standing in peace; if we lose the peace between us and God or between us and other believers, we lose the standing to fight—Col. 3:15; Phil. 4:6-7.

五 “此外，拿起信的盾牌，借此就能消灭那恶者一切火燃烧的箭”——弗六 16，林后四 13，来十二 2，参腓二 13：

周 五

- 1 火燃烧的箭就是撒但的试诱、提议、怀疑、问题、谎言和攻击；我们需要拿起信的盾牌，消灭这些火燃烧的箭。
- 2 我们需要操练我们信心的灵，连同降服且复活的意志，相信主的显现是要消除魔鬼的作为——林后四 13，约壹三 8，太十六 22～23，路四 39，太十二 28，路十 17、19。
- 3 我们需要操练我们信心的灵，相信主的死已废除撒但——来二 14，林前十五 54～58，加二 20，罗六 3～6。
- 4 我们需要操练我们信心的灵，相信主的复活已叫撒但蒙羞——西二 12～15、20，三 1，约十四 30，腓三 10，赛六一 10，亚三 4～5。
- 5 我们需要操练我们信心的灵，相信主的升天远超过撒但的权势——弗一 19～23，二 6，六 11、13。
- 6 我们必须相信神；祂是真的、活的、应时且便利的——可十一 22，后一 18。
- 7 我们必须相信神的心；神对我们的心总是好的；祂没有意思要惩罚我们、伤害我们或叫我们受亏损——罗八 28～39。
- 8 我们必须相信神的信实；神不能说谎，祂对自己的话总是信实的——林前一 9，约壹一 9，多一 2。
- 9 我们必须相信神的能力——弗三 20。

E. “Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one”——Eph. 6:16; 2 Cor. 4:13; Heb. 12:2; cf. Phil. 2:13:

Day 5

1. The flaming darts are Satan's temptations, proposals, doubts, questions, lies, and attacks; we need to take up the shield of faith to quench these flaming darts.
2. We need to exercise our spirit of faith with our subdued and resurrected will to believe that the Lord's manifestation is to destroy the works of the devil——2 Cor. 4:13; 1 John 3:8; Matt. 16:22-23; Luke 4:39; Matt. 12:28; Luke 10:17, 19.
3. We need to exercise our spirit of faith to believe that the Lord's death has destroyed Satan——Heb. 2:14; 1 Cor. 15:54-58; Gal. 2:20; Rom. 6:3-6.
4. We need to exercise our spirit of faith to believe that the Lord's resurrection has put Satan to shame——Col. 2:12-15, 20; 3:1; John 14:30; Phil. 3:10; Isa. 61:10; Zech. 3:4-5.
5. We need to exercise our spirit of faith to believe that the ascension of the Lord is far above Satan's power——Eph. 1:19-23; 2:6; 6:11, 13.
6. We must have faith in God, who is real, living, present, and available——Mark 11:22; Rev. 1:18.
7. We must have faith in God's heart; God's heart toward us is always good; He has no intention to punish us, to injure us, or to cause us to suffer loss——Rom. 8:28-39.
8. We must have faith in God's faithfulness; God cannot lie but is always faithful to His word——1 Cor. 1:9; 1 John 1:9; Titus 1:2.
9. We must have faith in God's ability——Eph. 3:20.

10 我们必须相信神的话；神受了约束，要成就祂所说的一切——参帖前五 24，弗六 17 ~ 18。

11 我们必须相信神的旨意——1:5、9、11，罗十二 1 ~ 2，来十 5 ~ 10。

12 我们必须相信神的主宰；在祂的主宰下，连我们的错误也互相效力，叫我们得益处——罗九 19 ~ 29。

六 “接受救恩的头盔”——弗六 17 上：

1 救恩的头盔是为着遮盖我们的心思、思想，抵挡那恶者射到我们里面的消极意念；这样的头盔，这样的遮盖，乃是神的救恩。

2 撒但把恐惧、威吓、忧虑、挂虑和其他叫人软弱的意念，注射到我们的心思里；神的救恩乃是我们所拿起以抵挡这一切的遮盖；这样的救恩，就是我们在日常生活中所经历那拯救的基督——约十六 33。

周 六

七 接受“那灵的剑，那灵就是神的话”——弗六 17 下：

1 在神六项的军装中，唯有那灵的剑是为着攻击外面的仇敌和里面的对头；我们用剑砍碎外面的仇敌和里面主观的对头。

2 基督作为那灵与话，供给我们进攻的剑，击败并杀死我们这人里面消极的元素；当我们祷读主话时，至终，最厉害的敌人——己——就要被治死。

3 当娄格斯 (logos——圣经中常时的话) 对我们成了雷玛 (rhema——那灵现时、即时、活的、个人的说话) 时，这雷玛就是砍碎对头的剑：

10. We must have faith in God's word; God is bound to fulfill all that He has spoken—cf. 1 Thes. 5:24; Eph. 6:17-18.

11. We must have faith in God's will—1:5, 9, 11; Rom. 12:1-2; Heb. 10:5-10.

12. We must have faith in God's sovereignty; under His sovereignty even our mistakes work for good—Rom. 9:19-29.

F. “Receive the helmet of salvation”——Eph. 6:17a:

1. The helmet of salvation is for covering our mind, our mentality, against the negative thoughts shot in by the evil one; such a helmet, such a covering, is God's salvation.

2. Satan injects fear, threats, worries, anxieties, and other weakening thoughts into our mind; God's salvation is the covering that we take up against all of these, and this salvation is the saving Christ whom we experience in our daily life—John 16:33.

Day 6

G. Receive “the sword of the Spirit, which Spirit is the word of God”——Eph. 6:17b:

1. Among the six items of God's armor, the sword of the Spirit is the only one for attacking the outward enemy and the inward adversary; with the sword we cut the outward enemy and the subjective, inward adversary to pieces.

2. Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the negative elements in our being; as we pray-read the Word, eventually the self, the worst foe of all, will be put to death.

3. When the logos (the constant word in the Bible) becomes the rhema (the present, instant, living, and personal speaking of the Spirit) to us, this rhema is the sword that cuts the adversary to pieces:

- a 我们越接受主的话连同其杀死的能力，我们的骄傲以及我们里面一切消极的元素就越被治死；借着祷告，我们里面的对头就被击杀。
 - b 在以弗所五章，话是为着滋养，使新妇美丽（26～27）；但在六章，话是为着杀死，使召会能从事属灵的争战（17～18）。
- 八 “借着各样的祷告和祈求，…时时在灵里祷告，并尽力坚持，在这事上做醒，且为众圣徒祈求” —17～18节：
- 1 祷告可视为神的第七项军装，因为这一项是凭借，叫我们借以应用其他各项。
 - 2 祷告是应用基督作神军装唯一的路；祷告使军装对我们成为实际可用的。
 - 3 我们必须坚定持续地祷告，因为祷告与争战有关；神与撒但双方彼此敌对；第三方包括神所拣选并救赎的人—西四2，弗六18，太二六41，参弗五14，罗十三11～14。
 - 4 我们为了要在神这一边与撒但争战，就必须坚定持续地祷告；这种的坚定持续是必需的，因为整个世界的趋向都是远离神的一约壹五19，参约十四30，十六33。
 - 5 在我们想要坚定持续地祷告以前，首先该为我们的祷告生活向主许愿；我们要对祂说，“主，我要在这事上拼上去；我把自己献给你，好叫我有祷告的生活；主，保守我在祷告的灵里；如果我忘记了，忽略了，我知道你不会忘记，求你一再提醒我要祷告。”
 - 6 坚定持续的祷告有许多益处：

- a. The more we take in the word with its killing power, the more our pride and all the negative elements within us are put to death; by pray-reading, the inward adversary is slain.
 - b. In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride (vv. 26-27), but in Ephesians 6 the word is for killing that enables the church to engage in spiritual warfare (vv. 17-18).
- H. “By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints”—v. 17-18:
- 1. Prayer may be considered the seventh item of the armor of God because it is the means by which we apply the other items.
 - 2. Prayer is the unique way to apply Christ as the armor of God; it is prayer that makes the armor available to us in a practical way.
 - 3. We need to persevere in prayer because prayer involves a battle, a fight; two parties, God and Satan, are hostile to each other; the third party consists of God’s chosen and redeemed people—Col. 4:2; Eph. 6:18; Matt. 26:41; cf. Eph. 5:14; Rom. 13:11-14.
 - 4. In order to fight on God’s side against Satan, we need to persevere in prayer; this perseverance is needed because the course of the whole world is away from God—1 John 5:19; cf. John 14:30; 16:33.
 - 5. Before we try to persevere in prayer, we should first make a vow to the Lord concerning our prayer life; we need to say to Him, “Lord, I am desperate about this; I offer myself to You so that I may have a prayer life; Lord, keep me in the spirit of prayer; if I forget this or neglect this, I know that You will not forget it; remind me again and again about prayer.”
 - 6. Persevering in prayer has many benefits:

- a 祷告是我们能思念在上面的事唯一的路—西三 2，来七 25，八 2，参徒六 4。
- b 祷告乃是进入至圣所，来到施恩的宝座前的路，好使我们受怜悯，得恩典，作应时的帮助（来四 16）；我们来到施恩宝座前祷告的时候，恩典就如同江河，在我们里面涌流并供应我们—诗歌五五七首。
- c 我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通；这是何等美妙的赏赐！

- a. Prayer is the only way that we can set our mind on the things above—Col. 3:2; Heb. 7:25; 8:2; cf. Acts 6:4.
- b. Prayer is the way to enter into the Holy of Holies and come forward to the throne of grace so that we may receive mercy and find grace to meet our timely need (Heb. 4:16); when we pray, approaching the throne of grace, grace will become a river flowing in us and supplying us—Hymns, #770.
- c. The more we pray, the more we experience being one with the Lord, enjoy His presence, and have fellowship with Him; what a marvelous reward!

第二周●周一

晨兴喂养

启十九 7~8 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

14 “在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

在以弗所五章和六章，我们看见召会的…两方面：满足基督渴望的新妇，和击败神仇敌的战士。召会是新妇，需要爱和光。召会是战士，需要权能和神全副的军装。

以弗所书说到召会的十二方面，其中主要的几方面是新入、新妇和战士。新入包括身体的一面，而身体包括丰满和居所。因此，召会的头十方面都包括在完成神永远定旨并成功祂经纶的新入里。三一神在已过的永远里为着将来的永远所计划的，乃是用这新入来完成。虽然神的计划是由新入来完成，但基督的渴望仍需得着满足，神的仇敌尚待被打败。因此，召会需要成为新妇和战士（以弗所书生命读经，六三三至六三四页）。

信息选读

就一面的意义说，召会是新入，需要长大、尽功用、并过正当的日常生活。就另一面意义说，召会是新妇，必须成为美丽的，好在基督回来时献给祂。就召会是新妇来说，难处不在于规条、道理或旧人，难处乃在于斑点和皱纹；这是生机上的缺陷，损害了召会的美丽。召会要除去这样的缺陷，就必须得着基督的元素，

<< WEEK 2 — DAY 1 >>

Morning Nourishment

Rev. 19:7-8 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

In Ephesians 5 and 6 we see two...aspects of the church: the bride to satisfy the desire of Christ and the warrior to defeat God's enemy. As the bride, the church needs love and light. As the warrior, the church needs might and the whole armor of God.

Of the twelve aspects of the church covered in Ephesians, the main aspects are the new man, the bride, and the warrior. The new man includes the aspect of the Body, and the Body includes the fullness and the dwelling place. Therefore, the first ten aspects of the church are all included in the new man who fulfills God's eternal purpose and carries out His economy. This new man is used by the Triune God to accomplish what He planned in eternity past for eternity future. Nevertheless, although God's plan is fulfilled with the new man, Christ's desire still needs to be satisfied, and God's enemy still must be defeated. (Life-study of Ephesians, p. 526)

Today's Reading

In one sense, the church is the new man who needs growth, function, and a proper daily living. In another sense, the church is the bride who must be beautified in order to be presented to Christ at His coming. With the church as the bride, the problem is not with ordinances, doctrine, or the old man. The problem is with the spots and wrinkles, defects that are organic and that ruin the beauty of the church. In order to be free from such defects, the church must be sanctified,

新陈代谢地作到召会里面，好得着圣化、洁净、保养和顾惜。这个元素会使斑点和皱纹消失，并且能使新妇美丽，使她能献给基督。最终，借着这新陈代谢变化的过程，召会就成为荣耀的。

〔在以弗所六章，〕召会乃是神的战士。召会不仅是彰显基督的身体、神居住的所在以及成就神经纶的新人；召会还必须是击败神仇敌的战士、军兵。

按照启示录十九章，召会是献给基督的新妇，也是与祂一同争战，抵挡神仇敌的战士。主耶稣再来的时候，祂首先要迎娶祂的新妇。基督迎娶新妇之后，祂与得胜者就要争战对付仇敌。按照十一节，主骑着白马，天上的众军也骑着白马，穿着细麻衣，又白又洁，跟随着祂（14）。十七章十四节也指着这事说，“他们〔仇敌及其跟随者〕要与羔羊争战，羔羊必胜过他们，因为羔羊是万主之主，万王之王。同着羔羊的，就是蒙召被选忠信的人，也必得胜。”

在十九章七至八节，我们看见新妇穿着“明亮洁净的细麻衣”。然后在十四节，我们看见跟随主争战的众军乃是“穿着细麻衣，又白又洁”。这两处经文指明，新妇的结婚礼服，也是她作神军队与神仇敌争战时所穿的制服。所以，有结婚礼服，也就有制服。

在以弗所五章和六章，我们看见召会是新妇也是战士。在启示录十九章，我们也有召会的这两方面。作为召会，我们不仅是基督的身体、神的居所、神的国、神的家和新人；我们也是新妇和战士。作为新妇，我们必须是美丽的，毫无斑点和皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战（以弗所书生命读经，九八〇至九八一页）。

参读：以弗所书生命读经，第六十三篇。

purified, nourished, and cherished by having the element of Christ wrought into her metabolically. This element will cause the spots and wrinkles to disappear, and it will beautify the bride for her presentation to Christ. Eventually, through this process of metabolic transformation the church will become glorious.

[In Ephesians 6] the church is God's warrior. The church should be not only the Body to express Christ, the dwelling place for God's habitation, and the new man for the fulfillment of God's economy; the church must also be a warrior, a soldier, to defeat God's enemy.

According to Revelation 19, the church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. At His coming again, the Lord Jesus first will meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy. According to Revelation 19:11, the Lord will ride on a white horse, and the armies which are in heaven will follow Him on white horses, dressed in fine linen, white and clean (v. 14). Revelation 17:14 also refers to this: "These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them."

In Revelation 19:7 and 8 we see that the bride is clothed in "fine linen, bright and clean." Then in verse 14 we see that the armies which follow the Lord into battle are "dressed in fine linen, white and clean." These verses indicate that the bride's wedding garment will also be the uniform she wears as God's army to fight against His enemy. Therefore, to have the wedding garment is also to have the uniform.

In Ephesians 5 and 6 we see the church as the bride and as the warrior. In Revelation 19 we also have these two aspects of the church. As the church, we are not only the Body, the dwelling place of God, the kingdom of God, the family of God, and the new man; we are also the bride and the warrior. As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy. (Life-study of Ephesians, pp. 813-815)

Further Reading: Life-study of Ephesians, msg. 97

第二周●周二

晨兴喂养

弗六 10 ~ 11 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

13 “所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。”

以弗所一章一节至六章九节把关于召会的积极一面，就是召会成就神永远定旨的启示，全讲过了。但在消极一面，就是召会对付神的仇敌，还有一些事要说到。前五章在多方面描绘召会在积极一面成就神永远的定旨。在六章可以看见召会在消极一面是战士，击败神的仇敌—魔鬼。要作这事，召会必须穿戴神全副的军装。

不仅神永远的定旨必须成就，基督的心愿必须得到满足，神的仇敌也必须被击败。为此，召会必须是战士。甚至在雅歌中我们也看见，当寻求者享受主的同在时，争战也在进行着。因此，我们是照着实际、凭着恩典行事，我们是活在爱和光中，并且我们也争战，为要征服撒但的意志。我们的行事为人是为着完成神的定旨，我们的生活是为着基督的满足，并且我们的争战是为着击败神的仇敌。因此，为着这三件事，召会必须是新人、新妇和战士（以弗所书生命读经，六三四、六三七页）。

信息选读

以弗所六章十节“得着加力”这辞，原文与一章十九节的能力同字根。要对付神的仇敌，抵挡黑暗的邪恶势力，我们需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超过空中一切邪灵的浩大能力，使我们得着加力。我们要在主里得着加力，这事实指明，

<< WEEK 2 — DAY 2 >>

Morning Nourishment

Eph. 6:10-11 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

The passage from Ephesians 1:1 to 6:9 completes the revelation on the positive side concerning the church for the fulfilling of God's eternal purpose. Yet on the negative side, that is, for dealing with God's enemy, something still remains to be covered. In the first five chapters the church is portrayed in many ways, on the positive side, to fulfill God's eternal purpose. On the negative side, the church is seen in chapter 6 as a warrior to defeat God's enemy, the devil. To do this, the church must put on the whole armor of God.

Not only must God's eternal purpose be fulfilled and the desire of Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior. Even in the Song of Songs we see that as the seeking one enjoys the Lord's presence, the fighting is going on. Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. Our walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our fighting is for the defeat of God's enemy. Hence, for these three things the church must be the new man, the bride, and the warrior. (Life-study of Ephesians, pp. 526-527, 529-530)

Today's Reading

The Greek word rendered “empowered” in Ephesians 6:10 has the same root as the word power in 1:19. To deal with God's enemy, to fight against the evil force of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. The fact that we are to be empowered in the

在对付撒但和他邪恶国度的属灵争战中，我们只能在主里面争战，不能在自己里面争战。何时我们在自己里面，我们就失败了。

“要…得着加力”，这吩咐含示需要很强地运用我们的意志。我们若要得着加力来应付属灵的争战，我们的意志就必须刚强且有操练。我们不该象水母一样，意志软弱，游移不定。事实上，那些有刚强意志的人最容易悔改。…我们需要在主里得着加力，这事实指明我们不能在自己里面打属灵的仗；我们只能在主里，并靠着祂力量的权能争战。在六章十节里，保罗提到力量、权能和加力。首先，我们借着那叫基督从死人中复活，使祂作万有之首的大能，得着加力。然后，我们就知道神的权能和力量。

我们打属灵的仗，不仅需要主的大能，也需要神的军装〔11〕。我们的兵器没有效力，只有神的军装，甚至神全副的军装，才有效力。…神全副的军装是为着基督的整个身体，不是为着基督身体上任何单个的肢体。召会是一个团体的战士，信徒是这唯一战士的一分子。只有团体的战士才能穿戴神全副的军装，单个的信徒不能。我们必须在基督的身体里打属灵的仗，绝不能单独作战。

我们需要穿戴神全副的军装，好使我们“能以站住”（11）。在六章，“站住”这辞非常紧要。在二章，我们是与基督一同坐在诸天界里（6）；在四章和五章，我们是在地上，在基督的身体里行事为人（四1、17，五2、8、15）。然后在六章，我们是在诸天界里，在基督的大能里站住。与基督同坐，是有分于祂一切所成就的；在基督的身体里行事为人，是成就神永远的定旨；在基督的大能里站住，乃是抵挡神的仇敌，…〔就是〕抵挡魔鬼的诡计，…魔鬼邪恶的计谋（以弗所书生命读经，六三八至六四一页）。

参读：以弗所书生命读经，第六十三篇。

Lord indicates that in the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated.

The charge to be empowered implies the need to exercise our will. If we would be empowered for spiritual warfare, our will must be strong and exercised. We should not be like jellyfish, those who are weak-willed and vacillating. Actually, it is those with a strong will who are most able to repent. The fact that we need to be empowered in the Lord indicates that we cannot fight the spiritual warfare in ourselves; we can fight only in the Lord and in the might of His strength. In 6:10 Paul refers to power, might, and strength. First, we are empowered by the power that raised Christ from among the dead and made Him to be the Head over all things. Then we know God's might and strength.

To fight the spiritual warfare, we need not only the power of the Lord, but also the armor of God [v. 11]. Our weapons do not avail, but God's armor, even the whole armor of God, does. The whole armor of God is for the entire Body, not for any individual member of the Body. The church is a corporate warrior, and the believers together make up this unique warrior. Only the corporate warrior can wear the whole armor of God; no individual believer can. We must fight the spiritual warfare in the Body, not individually.

We need to put on the whole armor of God so that we “may be able to stand” (v. 11). In chapter 6 the word stand is crucial. In chapter 2 we sit with Christ in the heavenlies (v. 6), and in chapters 4 and 5 we walk in His Body on the earth (4:1, 17; 5:2, 8, 15). Then in chapter 6 we stand in His power in the heavenlies. To sit with Christ is to participate in all His accomplishments; to walk in His Body is to fulfill God's eternal purpose; and to stand in His power is to fight against God's enemy...[and] to stand against the stratagems of the devil,...the devil's evil plans. (Life-study of Ephesians, pp. 530-532)

Further Reading: Life-study of Ephesians, msg. 63

第二周●周三

晨兴喂养

弗六 14 “所以要站住，用真理束你们的腰，穿上义的胸甲。”

启十二 11 “弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。”

我们要来看构成神全副军装的项目。〔借着〕头三项—腰带、胸甲和鞋—〔我们〕就能站住。在这三项之外，我们还需要拿起信的盾牌，接受救恩的头盔并那灵的剑（弗六 16～17）。…只有剑是攻击的武器。军装的其他各面都是防卫用的。首先我们来看腰带、胸甲和鞋（以弗所书生命读经，六四五页）。

信息选读

束腰〔弗六 14〕是加强我们全人。我们全人需要用真理加强。这加强不是为着坐，乃是为着站。

照着真理（实际）这辞在以弗所四章的用法（15、21、24），六章十四节的真理，是指神在基督里作我们生活中的实际，就是神在我们生活中被我们实化并经历。这实际上就是基督自己从我们活出来（约十四 6）。这样的真理，这样的实际，乃是我们的腰带，为着属灵的争战加强我们全人。…当这样的真理束我们的腰时，我们就得加强，能以站立得住。

那些有这样生活的人，必定是用真理束腰的。这些乃是能面对攻击与反对的人。因为他们用真理束腰，所以他们能在反对者跟前站立得住。但如果神没有彰显在我们日常的生活和行动中，我们的腰就没有束

<< WEEK 2 — DAY 3 >>

Morning Nourishment

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness.

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

[Let us] consider the items that make up the whole armor of God...[By means of] the first three items—the girdle, the breastplate, and the shoes—...we are able to stand. Along with these three items, we need to take up the shield of faith and receive the helmet of salvation and the sword of the Spirit (Eph. 6:16-17)...Only the sword is an offensive weapon. All the other aspects of the armor are for defense. Let us first consider the girdle, the breastplate, and the shoes. (Life-study of Ephesians, p. 537)

Today's Reading

For us to gird our loins [Eph. 6:14] is to strengthen our entire being. Our whole being needs to be strengthened with truth. This strengthening is not for sitting, but for standing.

According to the way the word truth is used in Ephesians 4 (vv. 15, 21, 24, 25), truth in 6:14 refers to God in Christ as reality in our living, that is, God realized and experienced by us as our living. This is actually Christ Himself lived out by us (John 14:6). Such truth, such reality, is the girdle that strengthens our whole being for spiritual warfare...When such a truth girds our loins, we are made strong for the purpose of standing.

Those who have such a living certainly have their loins girded with truth. These are the ones who are able to face attack and opposition. Because they are girded with truth, they can stand before the opposers. But if God is not expressed in our daily life and walk, we shall not have a girdle about our loins, and we shall

上，我们也就没有力量站住抵挡仇敌。我们不会有能力面对反对或冲突。

我们为着属灵的争战所用以束腰的真理，实际上就是我们所经历的基督。保罗在腓立比一章二十一节说，“在我，活着就是基督。”保罗所活出的这位基督，就是他真理的腰带。这位基督就是神，彰显并显示在保罗的日常行动中。因为保罗的日常生活模成了基督的模式，所以他有力量面对一切的反和逆境。因为保罗用真理束了腰，所以他有力量站住。

义的胸甲〔弗六14〕是要遮盖我们的良心，就是胸所表征的。撒但是控告我们的，我们在与他争战时，需要有无亏的良心。不论我们觉得良心多无亏，我们的良心仍需要用义的胸甲遮盖。义是与神与人都是对的。我们若是与神或与人出了一点问题，撒但就要控告我们，使我们的良心有漏洞，漏去我们所有的信心和胆量。因此，我们需要义的遮盖，保护我们不受仇敌的控告。这样的义就是基督（林前一30）。

启示录十二章十一节说，“弟兄们胜过他，是因羔羊的血。”有羔羊的血遮盖，主要的就是我们身上有义的胸甲。义是在血里，血的遮盖就是胸甲。虽然在道理上这不容易解释，但在经历上我们却能明白。每当我们想要争战抵挡黑暗的权势时，撒但就借着控告，使我们的良心变得十分敏感。这些感觉实际上不是良心的敏锐，乃是撒但控告的结果。我们该立即反应说，“我胜过那控告者撒但，不是靠着我的完全，甚至也不是靠着无亏的良心，乃是靠着羔羊的血。我靠义的胸甲，抵挡他的控告。”…我们不是被自己的义所遮盖，乃是被基督作我们的义所遮盖。…在经历上，我们不能把血与基督分开。基督若没有祂的血，就不能遮盖我们。在祂血的洁净下，祂成了我们的义（以弗所书生命读经，六四五至六四八页）。

参读：以弗所书生命读经，第六十四篇。

have no strength to stand against the enemy. We shall not have the power to face opposition or controversy.

The truth with which we are girded for spiritual warfare is actually the very Christ we experience. In Philippians 1:21 Paul says, "To me, to live is Christ." This Christ whom Paul lived was his girdle of truth. This Christ was God expressed and revealed in Paul's daily walk. Because Paul's daily living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances. Because Paul had been girded about with truth, he had the strength to stand.

The breastplate of righteousness [Eph. 6:14] covers our conscience, signified by the breast. Satan is our accuser. In fighting against him we need a conscience void of offense. But no matter how good we may feel our conscience is, we need to have it covered with the breastplate of righteousness. Righteousness is to be right with both God and man. If we have just a little problem with either God or man, Satan will accuse us, and there will be holes in our conscience through which all of our faith and boldness will leak out. Hence, we need the covering of righteousness to protect us from the enemy's accusation. Such righteousness is Christ (1 Cor. 1:30).

Revelation 12:11 says, "They overcame him because of the blood of the Lamb." To be covered by the blood of the Lamb is mainly to have upon us the breastplate of righteousness. Righteousness is in the blood, and the covering of the blood is the breastplate. Although this may be difficult to explain doctrinally, we can understand it experientially. Whenever we intend to fight against the powers of darkness, Satan, through his accusations, causes our conscience to become very sensitive. These feelings actually are not the sensitivity of the conscience, but the result of Satan's accusations. Immediately our response should be, "I overcome Satan, the accuser, not by my perfection and not even by a conscience void of offense, but by the blood of the Lamb. I am defended against his accusations by the breastplate of righteousness." We are covered not by our own righteousness, but by Christ as our righteousness....In experience we cannot separate the blood from Christ. Apart from His blood, Christ could not cover us. Under the cleansing of His blood, He becomes our righteousness. (Life-study of Ephesians, pp. 537-540)

Further Reading: Life-study of Ephesians, msg. 64

第二周●周四

晨兴喂养

弗六 15 ~ 16 “且以和平福音的稳固根基，当作鞋穿在脚上；此外，拿起信的盾牌，借此就能销灭那恶者一切火烧的箭。”

以弗所六章十五节说，“且以和平福音的稳固根基，当作鞋穿在脚上。”我们的脚必须穿上鞋，好加强我们，使我们在争战中站住。这不是为走路，也不是为赛跑，乃是为争战。

“和平福音的稳固根基”，意思是指和平福音的建立。基督已经在十字架上，为我们与神并与人成就了和平，这和平成了我们的福音（二 13 ~ 17）。这已经建立成稳固的根基，好象预备好的鞋，给我们穿在脚上。这样，我们就有稳固的立足点，使我们站立得住，打属灵的仗。为着这样稳固根基的和平，也是基督（14）。…六章十五节的福音不是恩典的福音，也不是赦罪的福音，甚至也不是基督那追测不尽之丰富的福音。这里的福音乃是和平的福音。按照二章十五至十六节，基督在十字架上成就了和平，使外邦人能接触犹太信徒，也使我们都接触神。这和平乃是佳音，好消息。换句话说，这就是福音。为这缘故，十七节说，基督传和平为福音（以弗所书生命读经，六四九至六五〇页）。

信息选读

我们也必须传这和平为福音。以弗所六章十五节所说的和平福音，乃是基督在十字架上所成就的和平，使我们与神成为一，也使外邦信徒与犹太信徒成为一。这和平乃是我们的福音。有了这和平，就有准备、有预备。实际上原文的意思乃是稳固的根基。这稳固的根基，乃是给我们站住的安全立足点。所以，

<< WEEK 2 — DAY 4 >>

Morning Nourishment

Eph. 6:15-16 And having shod your feet with the firm foundation of the gospel of peace; besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Ephesians 6:15 says, “And having shod your feet with the firm foundation of the gospel of peace.” Our feet must be shod in order to strengthen our stand in the battle. This is not for walking a way or running a course, but for fighting the battle.

The phrase the firm foundation of the gospel of peace means the establishment of the gospel of peace. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel (2:13-17). This has been established as a firm foundation, as a readiness for our feet to be shod with. Thus, we shall have a firm footing that we may stand to fight the spiritual warfare. The peace for such a firm foundation is also Christ (2:14). In 6:15 the gospel is not the gospel of grace, nor the gospel of the forgiveness of sins, nor even the gospel of the unsearchable riches of Christ. Here the gospel is the gospel of peace. According to 2:15 and 16, on the cross Christ accomplished peace so that the Gentiles can contact the Jewish believers and so that we all can contact God. This peace is glad tidings, good news. In other words, it is the gospel. For this reason, 2:17 says that Christ preached the gospel of peace. (Life-study of Ephesians, pp. 540-541)

Today's Reading

We also must preach this peace as the gospel. The gospel of peace spoken of in Ephesians 6:15 is the peace accomplished by Christ on the cross for us to be one with God and for the Gentile believers to be one with the Jewish believers. This peace is our gospel. With this peace there is preparation, readiness. The Greek word actually means a firm foundation. This firm foundation is a secure footing for our standing. Therefore, the peace accomplished by Christ on the cross is a

基督在十字架上所成就的和平，乃是稳固的立足点，稳固的根基。当我们与邪恶的势力争战时，基督所成就的和平乃是我们脚的稳固根基。要投身在属灵的争战中，我们的脚必须穿上这稳固的根基。

在争战中，站住是极其要紧的。我们必须能站住，并能抵挡仇敌的攻击。打败的人会逃跑，但是得胜的人会站住。当我们与仇敌摔跤时，我们会发现撒但不会跑开。甚至当我们胜过了他，他还是一直与我们摔跤。因此，我们必须能以站住。属灵的争战不是一场拳赛，乃是一场摔跤。我们若要与仇敌摔跤，就需要稳固的立足点。

通常争战的反面就是和平。当我们有和平时，我们就不争战；当我们争战时，我们就没有和平。但在这里，我们是凭着和平并在和平里争战。我们借着在和平里站住而争战。我们若失去我们与神之间，或与别的信徒之间的和平，我们就失去了立足点。基督乃是使我们与神是一，并与圣徒是一的和平。这和平是稳固的根基，使我们能站立得稳，抵挡仇敌。

十六节说，“此外，拿起信的盾牌，借此就能销灭那恶者一切火燃烧的箭。”我们需要真理束腰，义遮盖良心，和平覆脚如鞋，并需要信保护我们全人如盾牌。我们若凭那是实际（真理）的神而活，我们就有义（四24），义又产生和平（来十二11，赛三二17）。有了这些，我们就很容易有信作盾牌，抵挡那恶者火燃烧的箭。基督是这样之信的创始者与成终者（来十二2）。我们若要在争战中站立得稳，就需要神的军装这四项目的装备。…信的盾牌不是给我们穿上的，乃是给我们拿起的，为着保护我们，抵挡仇敌的攻击。信是在真理、义与和平之后。…这信是安全的保护，可以抵挡仇敌火燃烧的箭，凶猛的攻击（以弗所书生命读经，六五〇至六五三页）。

参读：以弗所书生命读经，第六十五篇。

firm footing, a firm foundation. As we fight against the evil powers, the peace Christ has accomplished is a firm foundation for our feet. To take part in the spiritual warfare, our feet must be shod with this firm foundation.

In fighting, the crucial thing is to stand. We must be able to stand and to withstand the attacks of the enemy. Those who are defeated will run, but those who are victorious will stand. As we wrestle against the enemy, we shall find that Satan does not run away. Even when we are victorious over him, he keeps on wrestling with us. Therefore we need to be able to stand. Spiritual warfare is not a boxing match, but a wrestling match. If we would wrestle against the enemy, we need a firm footing.

Usually peace is the opposite of warfare. When we have peace, we do not fight, and when we fight, we do not have peace. But here we fight with peace and in peace. We fight by standing in peace. If we lose the peace between us and God or between us and other believers, we lose the standing. Christ is the peace for us to be one with God and to be one with the saints. This peace is the firm foundation that enables us to stand fast against the enemy.

Ephesians 6:16 says, “Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.” We need truth to gird our loins, righteousness to cover our conscience, peace as the standing for our feet, and faith to shield our entire being. If we live by God as truth, we have righteousness (4:24), and righteousness issues in peace (Heb. 12:11; Isa. 32:17). With all these, we can easily have faith as a shield against the flaming darts of the evil one. Christ is the Author and Perfecter of such faith (Heb. 12:2). For us to stand firmly in the battle we need to be equipped with these four items of God’s armor. The shield of faith is not something that we put on, but something that we take up in order to protect ourselves against the attacks of the enemy. Faith comes after truth, righteousness, and peace....This faith is a safeguard against the fiery darts, the attacks, of the enemy. (Life-study of Ephesians, pp. 541-544)

Further Reading: Life-study of Ephesians, msg. 65

第二周●周五

晨兴喂养

弗六 16～17 “此外，拿起信的盾牌，…还要…接受救恩的头盔…”

可十一 22 “耶稣回答说，你们要信神。”

现在我们要仔细来看信的盾牌。我们的信，当然不是相信自己的能力、力量、功绩或美德；我们的信必须是相信神（可十一 22）。神是真的、活的、应时且便利的，我们需要相信祂。

我们也应该相信神的心。每个基督徒都必须认识神和神的心。…不管我们身上发生什么事，或有什么苦难，我们总要相信神的心是好的。神没有意思要惩罚我们、伤害我们或叫我们受亏损。

我们该相信神的心，也该相信神的信实。我们会改变，但神永不改变。正如雅各书一章十七节所说，“在祂并没有…转动的影儿。”不仅如此，祂也不能说谎（多一 2），祂对自己的话总是信实的。

神不仅是信实的，也是有能力的。所以，我们需要信神的能力。保罗在以弗所三章二十节宣告，“神能…极其充盈地成就一切，超过我们所求所想的。”

我们的信还有一面，就是相信神的话。神受了约束，要成就祂所说的一切。祂越说话，就越要负责成就祂自己的话。我们能告诉祂说，“神，你已经说了，你写出的话已经在我们手中。主，你受了约束，要成就你的话。”为着神信实的话，阿利路亚！（以弗所书生命读经，六五三至六五四页）。

信息选读

我们也必须相信神的旨意。神是有计划的神，所以祂有一个旨意。祂对我们的旨意总是积极的。因此，不论何事

<< WEEK 2 — DAY 5 >>

Morning Nourishment

Eph. 6:16-17 Besides all these, having taken up the shield of faith....And receive the helmet of salvation...

Mark 11:22 And Jesus answered and said to them, Have faith in God.

We need now to consider the shield of faith in detail. We certainly are not to have faith in our own ability, strength, merit, or virtue. Our faith must be in God (Mark 11:22). God is real, living, present, and available. We need to have faith in Him.

We also should have faith in God's heart. Every Christian must know both God and the heart of God....No matter what may happen to us or what kind of sufferings we may undergo, we must always believe in the goodness of God's heart. God has no intention to punish us, to injure us, or to cause us to suffer loss.

Along with faith in God's heart, we should have faith in God's faithfulness. We may change, but God does not change. As James 1:17 says, there is no shadow of turning with Him. Furthermore, He cannot lie (Titus 1:2), but is always faithful to His word.

God is not only faithful, but also able. Therefore, we need to have faith in God's ability. In Ephesians 3:20 Paul declares that God "is able to do superabundantly above all that we ask or think."

Still another aspect of our faith is faith in God's word. God is bound to fulfill all that He has spoken. The more He speaks, the more responsible He becomes to fulfill His own word. We can tell Him, "God, You have spoken, and Your written Word is in our hand. Lord, You are bound to fulfill Your word." Hallelujah for God's faithful word! (Life-study of Ephesians, p. 544)

Today's Reading

We also need to have faith in God's will. Because God is a God of purpose, He has a will. His will with respect to us is always positive. Hence, no matter what

临到我们，我们都该不顾到我们的快乐或我们的环境，只顾到神的旨意。我们的环境会改变，但神的旨意永不改变。

不仅如此，我们必须相信神的主宰。因为神是主宰一切的，祂绝不会错。在祂的主宰权柄下，连我们的错误也互相效力，叫我们得益处。若不是神的主宰权柄允许我们犯错，我们就不可能犯错（然而，这并不是说，我们可以故意犯错）。当我们有错的时候，我们需要悔改。…我们为了过犯或错误悔改后，必须仍然运用信心相信神的主宰权柄。

我们都需要完全相信神，相信神的心，相信神的信实，相信神的能力，相信神的话，相信神的旨意，并相信神的主宰权柄。我们若有这样的信，撒但火燃烧的箭就不能伤害我们。…火燃烧的箭就是撒但的试诱、提议、怀疑、问题、谎言和攻击。…每一个试诱都是欺骗，都是虚假的应许。…我们早上醒来时，撒但常向我们提议。因这缘故，我们早晨头一件事就是需要进到主的话里。我们若不在主的话里，就没有遮盖以抵挡魔鬼的提议。

保罗在以弗所六章十七节上半…说，“还要…接受救恩的头盔。”这是为着遮盖我们的心思、思想，抵挡那恶者射到我们里面的消极思想。这样的头盔，这样的遮盖，乃是神的救恩。撒但把威吓、忧虑、挂虑和其他叫人软弱的思想，注射到我们的心思里。神的救恩就是我们所拿起以抵挡这一切的遮盖。这样的救恩，就是我们在日常生活中所经历那拯救的基督（约十六 33）。

撒但火燃烧的箭乃是透过我们的心思临到我们的。因此，正如我们的良心需要义的胸甲，我们的意志需要信的盾牌，照样我们的心思也需要救恩的头盔。我们需要真理、义、和平、信，然后是救恩。义产生和平，和平给我们立场得着信，然后信带进救恩。不要把救恩的头盔和信的盾牌分开。盾牌保护我们的前面，头盔保护我们的头部。盾牌和头盔是一起作用的（以弗所书生命读经，六五四至六五七页）。

参读：以弗所书生命读经，第六十五篇。

befalls us, we should care not for our happiness or our environment, but for God's will. Our environment may change, but God's will never changes.

Furthermore, we must have faith in God's sovereignty. Because God is sovereign, God could never make a mistake. Under His sovereignty, even our mistakes work for good. If God did not sovereignly allow us to make mistakes, we could not possibly make them. (However, this does not mean that we should deliberately make mistakes.) When we are wrong, we need to repent...After we repent for a mistake or shortcoming, we must still exercise faith in God's sovereignty.

We all need to have a full faith in God, in God's heart, in God's faithfulness, in God's ability, in God's word, in God's will, and in God's sovereignty. If we have such a faith, Satan's flaming darts will not be able to damage us. The flaming darts are Satan's temptations, proposals, doubts, questions, lies, and attacks...Every temptation is a deceit, a false promise...As we are waking up in the morning, often Satan will make proposals to us. For this reason, we need to get into the Word the first thing in the morning. If we are not in the Word, we shall have no covering against the devil's proposals.

In the first part of Ephesians 6:17 Paul goes on to say, "And receive the helmet of salvation." This is for covering our mind, our mentality, against the negative thoughts directed at us by the evil one. Such a helmet, such a covering, is God's salvation. Satan injects into our mind threats, worries, anxieties, and other weakening thoughts. God's salvation is the covering we take up against all these. Such a salvation is the saving Christ we experience in our daily life (John 16:33).

Satan's darts come to us through our mind. Therefore, just as our conscience needs the breastplate of righteousness and our will needs the shield of faith, so our mind needs the helmet of salvation. We need truth, righteousness, peace, faith, and then salvation. Righteousness issues in peace, and peace gives us the ground to have faith. Then faith brings in salvation. Do not separate the helmet of salvation from the shield of faith. The shield protects the front of our being, but the helmet protects our head. The shield and the helmet work together. (Life-study of Ephesians, pp. 544-547)

Further Reading: Life-study of Ephesians, msg. 65

第二周●周六

晨兴喂养

弗六 17 ~ 18 “…借着各样的祷告和祈求，接受…那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

西四 2 “你们要坚定持续地祷告，在此儆醒感恩。”

基督作那灵与话，供给我们进攻的剑，杀败我们的仇敌（圣经恢复本，弗六 17 注 5）。

在属灵的争战里，我们不仅需要对付客观的仇敌，更需要对付主观的对头。撒但不只是我们外面的仇敌，也是我们里面的对头。…仇敌从外面来的攻击，不如对头从里面来的攻击严重。要对付这个里面的对头，我们需要经历话的杀死能力。不错，仇敌是在我们外面，但他的元素是在我们这人的所是里面。…最棘手的敌人乃是己。己是我们最厉害的仇敌。我们许多次受试诱，都不是由于客观的仇敌，乃是由于己，就是我们自己内里的所是（以弗所书生命读经，九八七至九八八页）。

信息选读

因着己是最大的仇敌，所以我们需要经历神话语的杀死能力。当我们祷读时，我们一面得着滋养，一面某些元素就被杀死。…〔例如，〕疑惑、忌恨、嫉妒、骄傲以及自私…能借着祷读主话而杀死。…我们越接受主的话连同其杀死的能力，我们的骄傲以及里面一切消极的元素就越被治死。借着祷读，里面的对头就被击杀。我们祷读主话一段时间后，就会发觉攻击我们的对头消失了。…属灵争战的战场…乃是在我们里面；特别是在我们的心思里。

<< WEEK 2 — DAY 6 >>

Morning Nourishment

Eph. 6:17-18 ...Receive...the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the enemy. (Eph. 6:17, footnote 3)

In spiritual warfare we must deal not only with the objective enemy, but even the more with the subjective adversary. Satan is not only the enemy outside us; he is also the adversary inside us....The attacks of the enemy from without are not as serious as those of the adversary from within. To deal with this inward adversary we need to experience the killing power of the word. Yes, the enemy is outside us, but his elements are within our very being....The most difficult foe is the self,...our worst enemy. Many times we are tempted, not by an objective enemy, but by the self, our own inner being. (Life-study of Ephesians, pp. 819-820)

Today's Reading

Because the self is the greatest enemy, we need to experience the killing power of God's word. As we pray-read, we are nourished on the one hand, but certain elements are killed on the other hand....[For example], doubts, hatred, jealousy, pride, or selfishness...can be killed through pray-reading the word....The more we take in the word with its killing power, the more our pride and all the negative elements within us are put to death. By pray-reading, the inward adversary is slain. After a time of pray-reading the word, we may discover that the adversary who was attacking us has disappeared....The battlefield for the spiritual warfare...is within us; in particular it is in our mind.

在以弗所五章，话是为着滋养，使新妇美丽。但在六章，话是为着杀死，使召会能作团体的战士，从事属灵的争战。…当“娄格斯”（logos），圣经中常时的话，成了即时的“雷玛”（rhema）时，这“雷玛”就是那灵。成为那灵的“雷玛”，就是砍碎仇敌的剑〔17〕（以弗所书生命读经，九八八至九九〇、六五八页）。

神全副的军装有六项，祷告可视为第七项。这一项是唯一、具决定性、不可或缺的凭借，叫我们借以应用其他各项，使军装实际地供我们使用（圣经恢复本，弗六17注2）。

根据保罗在歌罗西四章二节的话，…我们必须坚定持续地祷告，因为祷告与争战有关。神与撒但双方彼此敌对。…虽然在宇宙中激烈进行的争战是在神与撒但之间，但与另一方也有牵连。这第三方包括神所拣选并救赎的人，他们是真正决定这场争战胜负的人。

为了要在神这一边与撒但争战，我们就必须坚定持续地祷告。这种的坚定持续是必需的，因为整个世界的趋向都是远离神的。祷告乃是在堕落的宇宙中抵挡潮流。…我们要对主说，“主，我要在这事上拚上去；我把自己献给你，好叫我有祷告的生活。主，保守我在祷告的灵里。如果我忘记了，忽略了，我知道你不会忘记。求你一再提醒我要祷告。”这样的祷告可以当作向主所许的愿。

坚定持续地祷告有许多的益处。借着祷告，我们就思念在上面的事。…我们祷告的时候，就进入至圣所，来到施恩的宝座前〔来四16〕。…我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通。这是何等奇妙的赏赐！（歌罗西书生命读经，七一八至七二〇、七二二至七二四页）。

参读：以弗所书生命读经，第六十六、九十七篇；歌罗西书生命读经，第六十五篇。

In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride. But in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare. When the logos, the constant word in the Bible, becomes the instant rhema, this rhema will be the Spirit. This rhema, which becomes the Spirit, is the sword that cuts the enemy to pieces [Eph. 6:17]. (Life-study of Ephesians, pp. 820-821, 548)

The whole armor of God is composed of six items. Prayer may be considered the seventh. It is the unique, crucial, and vital means by which we apply the other items, making the armor available to us in a practical way. (Eph. 6:18, footnote 1)

According to Paul's word in Colossians 4:2,...we need to persevere in prayer because prayer involves a battle, a fight. Two parties, God and Satan, are hostile to each other. Although the battle raging in the universe is between God and Satan, another party is involved. This third party consists of God's chosen and redeemed people, the ones who will actually decide the outcome of the battle.

In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God. To pray is to go against the current, the trend, in the fallen universe. We need to say to Him, "Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer." This kind of prayer may be regarded as a vow made to the Lord.

Persevering in prayer has many benefits. By prayer we set our mind on the things above. When we pray, we enter into the Holy of Holies and approach the throne of grace [Heb. 4:16]....The more we pray, the more we experience being one with the Lord, and the more we enjoy His presence and have fellowship with Him. What a marvelous reward! (Life-study of Colossians, pp. 577-578, 580-582)

Further Reading: Life-study of Ephesians, msgs. 66, 97; Life-study of Colossians, msg. 65

第二周诗歌

637

属灵的争战 — 在身体里

8 7 8 7 副 (英 885)

降 B 大调

3/4

5̣ · 6̣ | 5̣ · 3̣ 2̣ 1̣ | 7̣ 6̣ · 6̣ · 6̣ | 2̣ · 1̣ 7̣ 1̣ | 2 -
 一 争 战 要 在 身 体 里 面, 永 勿 单 独 去 迎 敌;
 5̣ · 6̣ | 5̣ · 1̣ 2̣ 3̣ | 4̣ 6̣ · 1̣ · 2̣ | 3̣ 1̣ 2̣ · 7̣ | 1 -
 同 着 身 体 联 于 元 首, 宝 座 之 上 将 敌 袭。
 1̣ · 1̣ | 4̣ · 4̣ 4̣ · 4̣ | 4̣ 3̣ · 3̣ · 3̣ | 3̣ · 2̣ 6̣ · 2̣ | 2 -
 争 战 要 在 身 体 里 面, 借 着 元 首 的 功 绩;
 5̣ · 6̣ | 5̣ · 1̣ 2̣ 3̣ | 4̣ 6̣ · 1̣ · 2̣ | 3̣ 1̣ 2̣ · 7̣ | 1 - ||
 同 着 身 体 站 得 稳 坚, 你 就 必 定 得 胜 利。

二 神的军装乃为身体, 非为任何的个人;
 当你凭着身体争战, 所有益处是你分。
 三 教会建在基督身上, 阴府权势难胜过;
 乃是身体得被建造, 才能抵挡众恶魔。
 四 凭着身体, 靠着元首, 坐在诸天的境界,
 与执政者并众恶魔, 摔跤奋斗不松懈。
 五 同众弟兄为神站住, 作主身上一肢体;
 灵中随时多方祷告, 靠着宝血取胜利。
 六 坐在天上得胜有余, 借主力量的大能,
 在主里面, 同众作战, 如同军队一兵丁。
 七 凭着身体向前进攻, 恶者必由你征服;
 照神旨意捆绑、释放, 仇敌必作你食物。

WEEK 2 — HYMN

Fight the battle in the Body

Spiritual Warfare — In the Body

885

1. Fight the bat - tle in the Bo - dy, Nev - er fight it on your
 own; With the Bo - dy to the Headjoined, Fight the bat - tle on the
 throne. (C) Fight the bat - tle in the Bo - dy! By the vir - tue of the
 Head; Stand - ing firm - ly with the Bo - dy, In - to vic - t'ry you'll be led.

2. For the Body is God's armor,
 Not for anyone alone;
 When you wrestle in the Body,
 All its benefits you own.
3. 'Tis the Church on Christ established
 Satan shall not overpower;
 'Tis the Body built together
 Which resists the evil pow'r.
4. In the Body, by the Headship,
 Sitting in the heavenlies,
 Struggle with the wicked spirits
 And the principalities.
5. As a member of the Body,
 With the brethren stand for God;
 Praying always in the Spirit,
 Claim the vict'ry through the Blood.
6. In the heav'nlies more than conqu'ror,
 In the power of His might,
 As a soldier in the army,
 In the Lord the battle fight.
7. Keep on wrestling in the Body,
 Mighty vict'ry you will see,
 Bind and loose, God's will fulfilling,
 And the foes your food will be.

