

第二十四周
恩赐的赐与者
与神军装的构成成分

诗歌：诗 658

读经：弗四 7～16，六 10～20

【周一】

壹 以弗所四章七至十六节向我们陈明基督是恩赐的赐与者，为着内在的建造基督生机的身体；这建造乃是借着神圣恩典的赐给、分赐，而恩典是照着基督恩赐的度量赐给的：

一 基督身体的每一个肢体都是身体上不可少的恩赐——7 节，林前十二 14～22，罗十二 4～5：

- 1 基督的恩赐，乃是一个被神圣三一所分赐到他里面基督的生命和元素构成的人——参林后一 15。
- 2 每一个有恩赐的人都有一个度量，而神圣的恩典乃是照着那度量赐给他、分赐到他里面的——弗四 16，参罗十二 3。

二 基督生机身体内在的建造，乃是借着元首基督在祂的升天（包括祂的复活）里，将那些由神圣三一的分赐所构成有恩赐的人，就是使徒、申言者、传福音者、以及牧人和教师，赐给基督的身体——弗四 8～12：

Week Twenty-four
The Giver of Gifts
and the Constituents of God's Armor

Hymns: E914

Scripture Reading: Eph. 4:7-16; 6:10-20

§ Day 1

I. **Ephesians 4:7-16 presents to us Christ as the Giver of gifts for the intrinsic building up of the organic Body of Christ; this building up is by the giving, the dispensing, of the divine grace according to the measure of the gift of Christ:**

A. Every member of the Body of Christ is an indispensable gift to the Body—v. 7; 1 Cor. 12:14-22; Rom. 12:4-5:

1. The gift of Christ is a person constituted with Christ's life and element dispensed into him by the Divine Trinity—cf. 2 Cor. 1:15.
2. Each gifted person has a measure, and the divine grace is given, dispensed, into him according to that measure—Eph. 4:16; cf. Rom. 12:3.

B. The intrinsic building up of the organic Body of Christ is by the giving of the gifted persons, such as apostles, prophets, evangelists, and shepherds and teachers, who are constituted by the dispensing of the Divine Trinity, by Christ as the Head in His ascension (including His resurrection), to the Body of Christ—Eph. 4:8-12:

- 1 以弗所四章八节说，“祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人”：
- a “高处”引自诗篇六十八篇十八节，指锡安山，（15～16，）象征第三层天，神的居所。（王上八 30。）
 - b 诗篇六十八篇含示，在约柜得胜之后，神在约柜中升到锡安山；（民十 35；）这描绘基督如何得了胜，且凯旋地升到诸天之上。
 - c 基督借着祂宇宙的历程并在祂的升天里，把那些撒但的俘虏掳掠过来，并把他们作成恩赐赐给祂的身体——弗四 8～11：
- (一) 被赎的圣徒在还未借着基督的死和复活得救以前，乃是被撒但所掳的——参路四 18。
 - (二) 基督在升天时，掳掠了他们，就是把他们从撒但的掳掠中拯救出来，归给祂自己——诗六八 18。
 - (三) 基督在祂的升天里，帅领了一列被征服的仇敌，把他们带到诸天之上，并将他们作成恩赐，赐给祂的身体。
 - (四) 现今基督在庆祝祂在所征服之仇敌身上的得胜，并在祂那为着建造身体之职事的行动里，在凯旋的行列中帅领他们作俘虏——林后二 14。
- 2 基督越在我们里面上去下来，掳掠并征服我们，祂就越以祂自己充满我们，而将我们构成祂身体的恩赐——参弗四 9～10。

【周二】

三 基督生机身体内在的建造，乃是借着有恩赐的人在神圣的分赐里成全圣徒，使众圣徒都能作新约职事的工作，就是建造基督的身体——11～12 节：

1. Ephesians 4:8 says, "Having ascended to the height, He led captive those taken captive and gave gifts to men":
- a. Height in the quotation from Psalm 68:18 refers to Mount Zion (vv. 15-16), symbolizing the third heaven, where God dwells (1 Kings 8:30).
 - b. Psalm 68 implies that it was in the Ark that God ascended to Mount Zion after the Ark had won the victory (Num. 10:35); this portrays how Christ has won the victory and ascended triumphantly to the heavens.
 - c. Through His universal traffic and in His ascension, Christ led as captives those who had been taken captive by Satan and made them gifts to His Body—Eph. 4:8-11:
- 1) The redeemed saints had been taken captive by Satan before they were saved by Christ's death and resurrection—cf. Luke 4:18.
 - 2) In His ascension Christ led them captive; that is, He rescued them from Satan's captivity and took them to Himself—Psa. 68:18.
 - 3) In His ascension Christ led them to the heavens as His captives in His train of vanquished foes and made them gifts to His Body.
 - 4) Now Christ is celebrating His triumph over them, His vanquished foes, and is leading them as His captives in a triumphal procession in His move for His ministry to build up His Body—2 Cor. 2:14.
2. The more Christ ascends and descends within us, capturing and vanquishing us, the more He fills us with Himself to constitute us as gifts to His Body—cf. Eph. 4:9-10.

§ Day 2

C. The intrinsic building up of the organic Body of Christ is by the gifted persons' perfecting of the saints in the divine dispensing so that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ—vv. 11-12:

- 1 有恩赐的人成全圣徒，是按照生命树，以生命的供应喂养他们，借此使他们在生命上长大——创二 9，林前三 2，6。
- 2 有恩赐的人成全圣徒，使众圣徒都作他们所作的，以直接建造基督的身体——太十六 18，弗四 11～12，参提前一 16，四 12。
- 3 这成全的结果是要使我们众人都达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量——弗四 13，参约十七 23。
- 4 这成全要使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入撒但错谬系统的诡诈作为——弗四 14。
- 5 这成全要使基督身体的每一肢体成为在爱里建造的肢体——长到元首里面，并且本于元首尽功用——15～16 节。

【周三】

贰 以弗所六章十至二十节启示，基督是神军装的构成成分：

- 一 神全副的军装是为着基督的整个身体作团体的战士，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 7，参罗十三 12～14，申三二 30。
- 二 在以弗所二章，我们是与基督一同坐在诸天界里，有分于祂一切所成就的；（6；）在四章和五章，我们是在地上，在基督的身体里行事为人，以成就神永远的定旨；（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，以抵挡神

1. The gifted persons perfect the saints by nourishing them according to the tree of life with the life supply for their growth in life—Gen. 2:9; 1 Cor. 3:2, 6.
2. The gifted persons perfect the saints to do what they do for the direct building of the Body of Christ—Matt. 16:18; Eph. 4:11-12; cf. 1 Tim. 1:16; 4:12.
3. The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ—Eph. 4:13; cf. John 17:23.
4. This perfecting will cause us to be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to the satanic system of error—Eph. 4:14.
5. This perfecting will cause every member of the Body of Christ to be a building member in love—growing up into the Head and functioning out from the Head—vv. 15-16.

§ Day 3

II. Ephesians 6:10-20 reveals that Christ is the constituents of God's armor:

- A. 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. Rom. 13:12-14; Deut. 32:30.
- B. In Ephesians 2 we sit with Christ in the heavenlies to participate in all His accomplishments (v. 6); in chapters 4 and 5 we walk in His Body on the earth to fulfill God's eternal purpose (4:1, 17; 5:2, 8, 15); then in chapter 6 we stand in His power in the heavenlies to fight against God's enemy (vv. 11, 13-14; cf. 1 John 5:4, 18; John 3:6b).

的仇敌。(11, 13~14, 参约壹五4, 18, 约三6下。)

三 “所以要站住，用真理束你们的腰”——弗六14上：

- 1 这里的真理，是指神在基督里作我们生活的实际，就是神在我们的生活中被我们实化并经历；这也就是基督自己从我们活出来——四15, 21, 24~25, 约十四6, 八31~32, 36。
- 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，所以他有力量面对一切的反对和逆境——弗四20~21，腓一19~21上。

【周四】

四 “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。”

五 “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，好像预备好的鞋，给我们穿在脚

C. "Stand therefore, having girded your loins with truth"—Eph. 6:14a:

1. Truth here 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; 8:31-32, 36.
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. 4:20-21; Phil. 1:19-21a.

§ Day 4

D. "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."

E. "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

上——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。

【周五】

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

- 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，销灭这些火燃烧的箭。
- 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——约壹三 8，太十六 22 ~ 23，路四 39 ~ 41，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，创二 17，三 15，加二 20，罗六 3 ~ 6，林前十五 54 ~ 58。
- 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、应时的、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

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.

§ Day 5

F. "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:

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—1 John 3:8; Matt. 16:22-23; Luke 4:39-41; 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; Gen. 2:17; 3:15; Gal. 2:20; Rom. 6:3-6; 1 Cor. 15:54-58.
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.

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 我们必须相信神的大能——弗三 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 我们必须相信神的意愿——一 5，9，11。

12 我们必须相信神的主宰；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——罗九 19 ~ 29。

七 “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思想；这样的头盔，这样的遮盖，乃是神的救恩。

2 撒但把威吓、忧虑、挂虑、恐惧、和其他叫人软弱的思想，注射到我们的心思里；神的救恩乃是我们抵挡这一切所拿起的遮盖；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，腓一 19，罗五 10，十 12 ~ 13。

【周六】

八 接受“那灵的剑，那灵就是神的话”——弗六 17 下：

1 在神军装的六项中，唯有那灵的剑是为着攻击仇敌的；我们用剑砍碎仇敌。

2 基督作那灵与话，能供我们进攻的剑，杀败我们的仇敌。

3 当娄格斯（logos——圣经中常时的话）对我们成了

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. 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.

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

G. "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 threats, worries, anxieties, fears, 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; Phil. 1:19; Rom. 5:10; 10:12-13.

§ Day 6

H. 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 enemy; with the sword we cut the enemy to pieces.

2. Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the enemy.

3. When the logos (the constant word in the Bible) becomes the rhema (the

雷玛 (rhema——那灵现时、即时、活的说话) 时，这雷玛就是砍碎仇敌的剑——参约六 63。

九 “借着各样的祷告和祈求，…时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求”——弗六 17 上，18：

- 1 祷告可视为神军装的第七项，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。

present, instant, living speaking of the Spirit) to us, this rhema is the sword that cuts the enemy to pieces—cf. John 6:63.

I. "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"—Eph. 6:18:

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.

第二十四周■周一

晨兴喂养

弗四 7～8 “但恩典赐给我们各人，是照着基督恩赐的度量。所以经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’”

以弗所四章七至十六节向我们陈明基督是恩赐的赐与者。基督要被构成成为恩赐的赐与者，必须经过宇宙的至高之处与极低之处，借此充满万有。基督成为肉体并受死时，从宇宙的至高之处——天，降到宇宙的极低处——阴间；祂复活并升天时，从阴间升到天上。借着祂的降下并升上，基督成了那充满万有者。…基督经过成为肉体 and 钉十字架，进入复活和升天，征服了宇宙中一切消极的事物，就如罪与死。尤其借着祂的死，基督征服了神的仇敌撒但，摧毁他黑暗的权势，从撒但手中掳掠了神所拣选的人，就是那些在撒但的国里为其所掳的人。基督借着祂的复活，将自己分赐到他们里面作生命，并且在升天里，率领一列被征服的仇敌，作祂凯旋行列中的俘虏。借着祂宇宙的历程，祂的胜过仇敌，以及祂凯旋的行列，祂就够资格成为恩赐的赐与者，将恩赐赐给祂的身体。（新约总论第十一册，一九八页。）

信息选读

这些俘虏原先都是神所拣选的人，却因着堕落，成了神仇敌撒但的俘虏。然而借着基督的降下并升上，祂击败了撒但，重新掳掠了这些撒但的俘虏，用祂复活的生命点活他们，使他们成为祂凯旋行列中的俘虏，在行列中庆祝祂的得胜。基督又将他们

WEEK 24 — DAY 1

Morning Nourishment

Eph. 4:7-8 But to each one of us grace was given according to the measure of the gift of Christ. Therefore the Scripture says, “Having ascended to the height, He led captive those taken captive and gave gifts to men.”

In Ephesians 4:7-16 Christ is presented to us as the Giver of gifts. In order for Christ to be constituted the Giver of gifts, He had to fill all things by passing through the highest and lowest places in the universe. In His incarnation and death, Christ descended from the highest place in the universe, heaven, to the lowest place in the universe, Hades; in His resurrection and ascension, He ascended from Hades to heaven. Through His descending and ascending, Christ became the One who fills all things...Christ passed through incarnation and crucifixion and entered into resurrection and ascension to conquer all the negative things in the universe such as sin and death. In particular, through His death Christ conquered God's enemy Satan, destroyed his power of darkness, and captured from Satan's hand God's chosen people, those who had been taken captive by Satan in his kingdom. Through His resurrection Christ imparted Himself into them as life, and in ascension He led these captives in His train of vanquished foes, His train of the triumphal procession. By His universal traffic, His victory over His enemy, and His triumphal procession He became qualified to be the Giver of gifts to His Body. (The Conclusion of the New Testament, p. 3411)

Today's Reading

Originally these captives were all God's chosen people. Yet through the fall they became the captives of God's enemy, Satan. Through His descending and ascending, however, Christ defeated Satan and recaptured these captives of Satan, enlivened them with His resurrection life, and made them His captives in His triumphal procession, a procession celebrating His victory. Christ then

当作恩赐赐给祂的身体，以建造祂的身体。这些恩赐包括使徒、申言者、传福音者，以及牧人和教师。

基督升上高处，升到三层天上时，还没有结束祂的历程。祂升天后，又降下进入我们的灵里。…今天基督仍在祂的历程中；祂仍然在升上并降下。但如今祂的历程主要是在我们里面。…我们下沉时，基督就下到我们所在之处，把我们往上带到神那里。一天当中，我们可能多次被基督带到天上。我们从经历中能见证，基督在我们里面降下又升上；祂上去又下来。虽然祂总是稳定的，但祂并不是静止不动的；相反的，祂在我们里面有许多许多的历程。我们很难说基督在哪里。祂在天上，还是在地上？…事实上，基督是无所不在的。…祂的降下并升上乃是为了充满万有。（弗四9～10。）…借着降下并升上，基督要以祂自己充满我们。

许多信徒在召会中很少尽功用，因为他们还没有被构成恩赐。…但基督在他们里面降下并升上时，就俘掳他们，征服他们，并把他们构成赐给召会的恩赐。

以弗所四章八节启示一个重要的原则：唯有基督在十字架上击败并掳掠神所拣选的人之后，基督才能将他们领到诸天之上，作祂那被征服之仇敌行列中的俘虏，并使他们成为赐给身体的恩赐。…由于基督在十字架上击败了所有的仇敌，在宇宙中祂是得胜的，得了地位来充满宇宙万有。但因着我们在经历中尚未被祂征服，祂在我们里面也许不是得胜的，也没有得着地位。我们要成为身体的恩赐尽功用，就必须被基督征服，并为基督所击败。…我们愿意被基督击败，并为基督所掳掠时，基督就有立场，将我们建立为赐给身体的恩赐。（新约总论第十一册，一九八至一九九、二〇一至二〇二、二〇五页。）

参读：新约总论，第三百四十篇。

gave them as gifts to the Body for its building up; these gifts include apostles, prophets, evangelists, and shepherds and teachers.

When Christ ascended up on high, to the third heaven, that was not the end of His traveling. After He ascended, He descended into our spirit... Today Christ is still traveling; that is, He is still ascending and descending. However, now His traveling takes place mainly within us... When we are down, Christ comes down to where we are and brings us up to God. Many times during the course of a day we may be brought by Christ into the heavens. From our experience we can testify that within us Christ descends and ascends; He goes up and down. Although He is always steady, He does not stand still. On the contrary, He does a great deal of traveling within us. It is difficult to say where Christ is. Is He in heaven or on earth?... Actually, Christ is everywhere... He descended and ascended in order to fill all things [Eph. 4:9-10]... Through His descending and ascending, Christ will fill us with Himself.

Many believers have very little function in the church because they have not yet been constituted as gifts... But as Christ descends and ascends within them, He captures them, vanquishes them, and constitutes them into gifts to His Body.

Verse 8 reveals an important principle that it was only after Christ on the cross had defeated and captured God's chosen people that Christ led them to the heavens as His captives in His train of vanquished foes and made them gifts to His Body... Because Christ on the cross defeated all His enemies, He is victorious in the universe and has gained the ground to fill all things in the universe. But He may not be victorious in us and may not have ground in us, because we have not been subdued by Him in our experience. In order for us to function as a gift to the Body, we must be conquered and subdued by Christ... When we are willing to be subdued and captured by Christ, we will give Christ the ground to establish us as gifts to His Body. (The Conclusion of the New Testament, pp. 3411-3414, 3416-3417)

Further Reading: The Conclusion of the New Testament, msg. 340

第二十四周■周二

晨兴喂养

弗四 11 ~ 12 “祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

每一位圣徒，无论大小，都是给召会的恩赐。身体的每一个肢体都是给身体的恩赐。…我们绝不可自认为太微小，不能给身体作有益处的恩赐。基督教一人讲众人听的实行，滥用了恩赐，杀死了圣徒的功用。在公会里有些基督徒甚至不知道如何祷告，因为他们的功用被圣品阶级的系统所扼杀了。…然而，按照圣经的启示，所有的信徒都应当是基督身体活的、尽功用的肢体。（李常受文集一九八九年第四册，三八四页。）

信息选读

基督借着祂的降下与上升，将我们作成〔新约的祭司〕。祂是身体的头，将我们当作恩赐赐给了身体。若有人问我们是不是恩赐，我们每一个人都应当宣告：“阿们！阿利路亚！我是恩赐！”

召会内在的建造，是凭着元首所赐的恩赐——使徒、申言者、传福音者、牧人和教师——成全圣徒。（弗四 11 ~ 12。）这些人是特别的恩赐，像保罗、彼得、路德马丁、达秘等等。这些元首所赐的恩赐，在众地方召会里成全圣徒。（林前十二 28，徒十三 1。）当他们在聚会中成全人时，他们是在浇灌基督身体的肢体。（林前三 6 下。）

WEEK 24 — DAY 2

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Every saint, great and small, is a gift to the church. Every member of the Body is a gift to the Body...We should never consider ourselves as too small to be a profitable gift to the Body. The practice of Christianity with one man speaking and the others listening spoils the gifts and kills the functions of the saints. Some Christians in the denominations do not even know how to pray because their function has been annulled by the clergy-laity system... According to the biblical revelation, however, all the believers should be living, functioning members of the Body of Christ. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," pp. 297-298)

Today's Reading

Christ has made us [New Testament priests] by His descension and ascension. He, as the Head of the Body, gave us as gifts to the Body. If someone were to ask us if we are gifts, each of us should declare, "Amen! Hallelujah! I'm a gift!"

The intrinsic building up of the church is by the Head-given gifts—the apostles, prophets, evangelists, and shepherds and teachers—perfecting the saints (Eph. 4:11-12). These are particular gifts such as Paul, Peter, Martin Luther, John Nelson Darby, and so forth. These Head-given gifts perfect the saints in the local churches (1 Cor. 12:28; Acts 13:1). When they are perfecting in the meetings, they are watering the members of the Body of Christ (1 Cor. 3:6b).

这些恩赐成全圣徒，目的是为着职事的工作，就是建造基督生机的身体。（弗四 12。）这个成全应当一直继续，直到基督所有的肢体都达到三件事：达到了信仰上并对神儿子之完全认识上的一；达到了长成的人；达到了基督丰满之身材的度量。（13。）

以弗所四章启示，元首基督建造召会，乃是凭着使圣徒成为恩赐，并凭着将这些恩赐赐给召会，好建造基督的身体。这给我们看见，元首不直接建造召会。不仅如此，得了恩赐的人，就是元首用来成全别人的人，也不直接地建造召会。他们成全圣徒，而圣徒作直接建造的工作。我们在主恢复中的，有许多人多年一直在浇灌、成全之下，已经能在我们所在的地方直接地建造召会。

在十四节，保罗表达他的愿望，他盼望圣徒不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡。我们如果还是小孩子，就不能负什么责任。我们只能成为别人的负担。

我们不要作小孩子，我们必须是在爱里持守着真实的人，得以在一切事上长到元首基督里面。（15。）持守着真实，意思就是持守着真实的事物。按照整卷以弗所书，宇宙中真实的事物乃是元首基督，以及祂的身体——召会。我们必须在爱里持守着这二者，使我们得以在一切事上长到元首基督里。在一切事上长到基督里就是建造。长大就是建造。

我们长到元首基督里面，然后就有一些东西从元首基督流出来。“到…基督里面”是为着我们的长大。“本于基督”是为着我们的功用，我们的用处。一面说，我们是长到基督里面。另一面说，我们所作的都是本于祂这源头，使我们尽功用，有用处。（李常受文集一九八九年第四册，三八五至三八六、三八八至三九〇页。）

参读：李常受文集一九八九年第四册，生机建造的召会作基督的身体成为经过过程并分赐之三一的生机体，第三章。

The perfecting of the saints by the gifts is unto the work of the ministry—the building up of the organic Body of Christ (Eph. 4:12). This perfecting should go on and on until all the members of Christ arrive at three things: at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ (v. 13).

Ephesians 4 reveals that the Head, Christ, builds up the church by making the saints gifts, and by giving these gifts to the church for the building up of the Body of Christ. This shows that the Head does not build up the church directly. Furthermore, the gifted persons, who are used by the Head to perfect others, do not build up the church directly either. They perfect the saints, and the saints do the direct building work. Many of us in the Lord's recovery who have been under the watering, the perfecting, for a number of years have been enabled to build up the church in our locality directly.

In Ephesians 4:14 Paul expresses his desire that the saints would be no longer little children tossed by waves and carried about by every wind of teaching. If we remain as little children, we cannot bear any responsibility. We can only burden others.

Rather than being little children, we must be those holding to truth in love to grow up into the Head, Christ, in all things (v. 15). Holding to truth means holding to what is real. According to the entire book of Ephesians, the real things in the universe are Christ as the Head and the church as His Body. We have to hold to these two things in love so that we may grow up into the Head, Christ, in all things. To grow up into Christ in all things is to build up. The growing up is the building up.

We grow up into Christ, the Head, and then something issues out from Christ, the Head. "Into Christ" is for our growth. "Out from Christ" is for our function, our usefulness. On the one hand, we are growing up into Christ. On the other hand, what we do is out from Him as the source for our function, our usefulness. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," pp. 298-301)

Further Reading: CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," ch. 3

第二十四周■周三

晨兴喂养

弗六 11 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

13 ~ 14 “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。所以要站住，用真理束你们的腰，穿上义的胸甲。”

以弗所六章十至二十节启示，基督是神军装的构成成分。这段话启示，召会是战士，要击败神的仇敌。召会作为战士，需要权能和神全副的军装。

召会是一个团体的战士，所有的信徒一同构成这个唯一的战士。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。（新约总论第十一册，二五八页。）

信息选读

“要穿戴神全副的军装，”这吩咐是个命令。…我们必须运用我们的意志，与祂的命令合作，穿戴神的军装。…主同祂的权能，是我们所穿戴的军装，使我们得着保护。我们作为身体，需要穿戴基督自己作我们的军装。我们要打属灵的仗，就必须取用基督作神全副的军装。

束腰〔弗六 14〕乃是加强我们全人。我们全人需要用真理加强。这加强不是为着坐下，乃是为着站立。…照着“真理”这辞在以弗所四章的用法，（15，21，24 ~ 25，）这里的“真理”，是指神在基督里作我们生活的实际，就是神被我们实化并经历，而成了我们的

WEEK 24 — DAY 3

Morning Nourishment

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

13-14 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. Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness.

Ephesians 6:10-20 reveals that Christ is the constituents of God's armor. In this portion of the Word, the church is revealed as the warrior to defeat God's enemy. As the warrior, the church needs might and the whole armor of God.

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. (The Conclusion of the New Testament, p. 3459)

Today's Reading

The charge to put on the whole armor of God is an imperative, a command...We must exercise our will to cooperate with God's command to put on the armor. The Lord with His might is the armor that we put on for our protection. We as the Body need to put on Christ Himself as our armor. In order to fight the spiritual warfare, we must have Christ as the whole armor of God.

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 chapter 4 (vv. 15, 21, 24-25), truth here refers to God in Christ as reality in our living, that is, God realized and experienced by us as our living. This is

生活。这也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。我们的生活必须有原则和标准。这一点不差就是神自己实际彰显在我们的生活中。

我们日常的生活若是松散的，我们就无法站住抵挡黑暗的权势。我们要站住，我们日常的生活就必须照着真理的原则，并且达到真理的标准，也就是神自己彰显出来，作我们日常行事为人的原则，作我们日常生活的标准，并作我们生活的模型。

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。…但神若没有彰显在我们日常的生活和行事为人里，我们的腰就没有束上，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。”保罗所活出的基督，是他真理的腰带。这基督就是神在保罗日常的行事为人中，得着彰显和启示。因着保罗的日常生活模成基督的模型，他就有力量面对一切的反对和逆境。因为保罗用真理束腰，他就有力量站立。

〔以弗所六章十四节里〕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，需要有无亏的良心。（徒二四 16。）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。）（新约总论第十一册，二五八至二六一页。）

参读：新约总论，第三百四十四篇。

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. Our living must have a principle and a standard. This is nothing less than God Himself expressed in our living in a practical way.

If our daily living is loose, we are not able to stand against the powers of darkness. In order for us to stand, our daily living must be according to the principle of the truth and up to the standard of the truth—that is, God Himself expressed as the principle of our daily walk, as the standard of our daily living, and as the pattern of our life.

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...But if God is not expressed in our daily life and walk, we will not have a girdle about our loins, and we will have no strength to stand against the enemy. We will not have the power to face opposition or controversy. The truth with which we are girded for spiritual warfare is actually the Christ whom 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 with truth, he had the strength to stand.

The breastplate of righteousness [in Ephesians 6:14] covers our conscience, signified by the breast. Satan is our accuser. In fighting against him we need a conscience void of offense (Acts 24:16), 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 accusations. Such righteousness is Christ (1 Cor. 1:30). (The Conclusion of the New Testament, pp. 3459-3461)

Further Reading: The Conclusion of the New Testament, msg. 344

第二十四周■周四

晨兴喂养

来九 14 “何况基督借着永远的灵，将自己无瑕无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”

弗六 15 “且以和平福音的稳固根基，当作鞋穿在脚上。”

我们若要从属灵的争战，就必须有无亏的良心，就是没有漏洞的良心。…因此，我们需要对付我们的良心，使我们的良心无亏，就是良心没有亏欠。此外，我们还需要穿上义的胸甲，来遮盖我们的良心。…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。…每当我们想要争战抵挡黑暗的权势，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。我们对这样的控告应立即回应说，“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。”（新约总论第十一册，二六一页。）

信息选读

遮盖我们良心，并保守我们脱离撒但控告的义，乃是基督自己。…在经历上，我们不能把血与基督分开。…在祂血的洁净下，祂成了我们的义。每当我们要有分于属灵的争战，我们需要祷告说，“主，以你自己作我的义遮盖我。主，我藏身在你的血底下。”

WEEK 24 — DAY 4

Morning Nourishment

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace.

If we are to engage in spiritual warfare, we must have a conscience void of offense, a conscience without holes...Therefore, we need to deal with our conscience in order to have a good conscience, a conscience void of offense. In addition, we need to put on the breastplate of righteousness to cover our conscience. 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...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 to such 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.” (The Conclusion of the New Testament, p. 3461)

Today's Reading

The righteousness that covers our conscience and that guards us from Satan’s accusations is Christ Himself...In experience we cannot separate the blood from Christ...Under the cleansing of His blood, He becomes our righteousness. Whenever we are about to take part in the spiritual warfare, we need to pray, “Lord, cover me with Yourself as my righteousness. Lord,

不仅如此，我们必须告诉那控告者：“撒但，我胜过你，不是凭我的功绩，而是凭着羔羊得胜的血。”

我们的脚必须穿上鞋，好有稳固的立足点和力量，使我们在争战中站住。（弗六 15。）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”一辞，意指和平福音的建立。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，好像预备好的鞋，给我们穿在脚上。…为着这样稳固根基的和平，也是基督。（14。）

我们要明白保罗在（以弗所六章十五节）里的思想，就需要看见，这里的福音是和平的福音。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，也使所有的信徒都能接触神。这个和平是喜信，佳音；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。

六章十五节所说和平的福音，乃是基督在十字架上所成就的和平，使所有的信徒与神成为一，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，就有稳固的根基，是给我们站住的稳固立足点。…属灵的争战是一场摔跤。…我们若以和平福音的稳固根基，当作鞋穿在脚上，就能抵挡仇敌任何的攻击。…不管发生什么事情，我们都能在邪恶的日子站住抵挡。

通常和平是与争战相对。我们有和平时，就不争战；我们争战时，就没有和平。但在这里，我们是凭着和平并在和平里争战。…我们若失去我们与神之间，或与别的信徒之间的和平，（西三 15，）就失去了争战的立足点。基督是使我们与神是一，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。（新约总论第十一册，二六一至二六四页。）

参读：以弗所书生命读经，第三十八、四十一至四十二、六十三篇。

I hide under Your blood.” Furthermore, we must tell the accuser, “Satan, I overcome you, not by my merit but by the prevailing blood of the Lamb.”

Our feet must be shod in order to have a firm footing and the strength to stand in the battle [Eph. 6:15]. This is not for walking a way or running a course but for fighting the battle. The expression 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 gospel of peace has been established as a firm foundation, as a readiness with which our feet may be shod...The peace for such a firm foundation also is Christ (v. 14).

In order to understand Paul's thought in this verse, we need to see that here the gospel is the gospel of peace. According to verses 15 and 16, on the cross Christ accomplished peace so that the Gentiles could contact the Jewish believers and so that all the believers could contact God. This peace is the glad tidings, the good news; in other words, it is the gospel. For this reason, verse 17 says that Christ preached the gospel of peace.

The gospel of peace spoken of in 6:15 is the peace accomplished by Christ on the cross for all the believers 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 a firm foundation, which is a secure footing for our standing. Spiritual warfare is a wrestling match...If we have our feet shod with the firm foundation of the gospel of peace, we can withstand any attack of the enemy...No matter what happens, we can stand and withstand in the evil day.

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...If we lose the peace between us and God or between us and other believers (Col. 3:15), we lose the standing to fight. 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. (The Conclusion of the New Testament, pp. 3462-3463)

Further Reading: Life-study of Ephesians, msgs. 38, 41—42, 63

第二十四周■周五

晨兴喂养

弗六 16 “此外，拿起信的盾牌，借此就能销灭那恶者一切火烧的箭。”

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

我们需要真理束腰，义遮盖良心，和平作脚的立足点，信作盾牌保护我们全人。…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、应时的、且便利的；我们需要相信祂。

我们也应当相信神的心。每个基督徒都需要认识并信靠神和神的心。神对我们的心总是好的；不管我们身上发生什么事，或经历什么苦难，我们总要相信神的心是好的。（罗八 31～39。）神没有意思要惩罚我们、伤害我们、或叫我们受亏损。（新约总论第十一册，二六四至二六五页。）

信息选读

我们该相信神的心，也该相信神的信实。…我们会改变，但神不改变。正如雅各书一章十七节所说，在神并没有变动，或转动的影儿。不仅如此，神也不能说谎，（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。（弗三 20。）

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：“神，你已经说

WEEK 24 — DAY 5

Morning Nourishment

Eph. 6:16 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.

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

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. 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 needs to know and trust both God and the heart of God. God's heart toward us is always good. No matter what may happen to us or what kind of suffering we may experience, we should always believe in the goodness of God's heart (Rom. 8:31-39). God has no intention to punish us, to injure us, or to cause us to suffer loss. (The Conclusion of the New Testament, pp. 3463-3464)

Today's Reading

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, with God there is no variation or shadow cast by turning. Furthermore, God 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 [Eph. 3:20]

...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

了，你写成的话已经在我們手中。主，你受了约束，要成就你的话。”我们该为着神信实的话赞美祂。

我们也需要相信神的旨意。因着神是有定旨的神，祂有一个旨意。（一 9，11。）祂对我们的旨意总是积极的。因此，不论何事临到我们，我们都不该怀疑神的旨意，我们不该在意我们的快乐或我们的环境。…我们的环境会改变，但神的旨意绝不改变。

不仅如此，我们必须相信神的主宰。（罗九 19～29。）…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。…当我们有错时，我们需要悔改。但是我们不需要懊悔，…我们为了错误或缺失悔改后，应当仍然运用信心相信神的主宰权柄。若不是祂的主宰权柄允许我们这么作，我们不可能犯错。

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。撒但常常向我们提议，因此我们需要进到主的话里。我们若不在主的话里，就没有遮盖以抵挡魔鬼的提议。…许多时候撒但用谎言攻击我们，但是信的盾牌保护我们，抵挡这些火燃烧的箭。

我们若要叫信心得保卫，抵挡撒但火燃烧的箭，就需要一个正确的灵，同着无亏的良心。…按照我们的经历，这在我们心里的信，（罗十 10，）主要与我们运用意志有关。…因此，我们若要有信心，就需要运用我们的意志。

在以弗所六章十七节前半保罗继续说，“接受救恩的头盔。”这是为着遮盖我们的心思，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。神的救恩乃是我们抵挡这一切所拿起的遮盖。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。）（新约总论第十一册，二六五至二六八页。）

参读：以弗所书生命读经，第六十四至六十六篇。

Your written Word is in our hand. Lord, You are bound to fulfill Your word." We should praise God for His faithful word.

We also need to have faith in God's will. Because God is a God of purpose, He has a will (1:9, 11). His will with respect to us is always positive. Hence, no matter what befalls us, we should not doubt God's will, and we should not care for our happiness or our environment...Our environment may change, but God's will never changes.

Furthermore, we must have faith in God's sovereignty (Rom. 9:19-29)...Under His sovereignty, even our mistakes work for good...When we are wrong, we need to repent. Yet there is no need for us to regret...After we repent for a mistake or shortcoming, we should exercise faith in God's sovereignty. We could not have made that mistake if He had not sovereignly allowed us to do so.

The flaming darts are Satan's temptations, proposals, doubts, questions, lies, and attacks. Every temptation is a deceit, a false promise. Satan often makes proposals to us. For this reason, we need to get into the Word. If we are not in the Word, we will have no covering against the devil's proposals... Many times Satan attacks us with lies, but the shield of faith guards us against these flaming darts.

If we would have the faith to be defended against Satan's flaming darts, we need a proper spirit with a conscience void of offense...According to our experience, this faith in our heart [Rom. 10:10] is related mainly to the exercise of our will...Hence, if we would have faith, we need to exercise our will.

In the first part of Ephesians 6:17 Paul goes on to say, "Receive the helmet of salvation." This is for covering our mind against the negative thoughts directed at us by the evil one. Such a helmet, such a covering, is God's salvation. Satan injects threats, worries, anxieties, and other weakening thoughts into our mind. God's salvation is the covering that we take up against all these. Such a salvation is the saving Christ whom we experience in our daily life (John 16:33). (The Conclusion of the New Testament, pp. 3464-3466)

Further Reading: Life-study of Ephesians, msgs. 64—66

第二十四周■周六

晨兴喂养

弗六 17～18 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，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。”

在神军装的六项中，唯有那灵的剑是为着攻击仇敌的。（弗六 17。）我们用剑砍碎仇敌。…然而，我们不是先拿剑。我们必须先束上腰带，穿上胸甲和鞋，然后拿起信的盾牌和救恩的头盔。当我们完全受到保护，并有救恩作我们的分时，我们才能接受那灵的剑。

以弗所六章十七节的文法指明那灵就是神的话。那灵和话都是基督。（林后三 17，启十九 13。）基督作那灵与话，能供我们进攻的剑，杀败我们的仇敌。（新约总论第十一册，二六八页。）

信息选读

话就是圣经。但这话若只是印出来的字句，就不是那灵，也不是剑。以弗所六章十七节的“话”，原文是 **rhema**，雷玛，就是那灵在一切情况下，所说即时的话。当 **logos**，娄格斯，圣经中常时的话，成了 **rhema**，雷玛，即时的话时，这“雷玛”就成了那灵。…譬如，我们也许一再读某一经节，它仍然只是“娄格斯”，就是字句的话。这样的话不能杀死任何东西。但有一天圣灵向我们说了这节经文，这话对我们成了“雷玛”，就是那灵现时、即时，活的说话。…因此，主耶稣在约翰六章六十三节说，“我对你们所说的话，就是灵，就是生命。”这里的话原文也是“雷

WEEK 24 — DAY 6

Morning Nourishment

Eph. 6:17-18 And receive the helmet of salvation and 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.

Among the six items of God's armor, the sword of the Spirit is the only one for attacking the enemy [Eph. 6:17]. With the sword we cut the enemy to pieces. However, we do not take up the sword first. Rather, we must first put on the girdle, the breastplate, and the shoes, and then take up the shield of faith and the helmet of salvation. When we are entirely protected and have salvation as our portion, we may receive the sword of the Spirit.

The antecedent of the word which in verse 17 is Spirit, not sword. This indicates that the Spirit is the word of God. Both the Spirit and the word are Christ (2 Cor. 3:17; Rev. 19:13). Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the enemy. (The Conclusion of the New Testament, pp. 3466-3467)

Today's Reading

The Word is the Bible. But if this Word is only the printed letters, it is neither the Spirit nor the sword. The Greek word for word in Ephesians 6:17 is **rhema**, the instant word spoken at any moment by the Spirit in any situation. When the **logos**, the constant word in the Bible, becomes the **rhema**, the instant word, this **rhema** will be the Spirit...For example, we may read a particular verse again and again, only to have it remain the **logos**, a word in letters. Such a word cannot kill anything, but one day the Spirit speaks this verse to us, and it becomes the **rhema** to us, the present, instant, living speaking of the Spirit...For this reason, in John 6:63 the Lord Jesus said, "The words which I have spoken to you are spirit and are life." Here also the Greek text for words is **rhema**. The instant, present word is the

玛”。即时、现时的话乃是那灵；这样的话就是剑。因此，剑、那灵和话，三者乃是一。

〔在以弗所六章十八节，〕“借着各样的祷告和祈求”形容十七节的“接受”一辞。我们借着祷告接受救恩的头盔和神的话。这指明我们需要借着各样的祷告和祈求，接受神的话。我们接受神的话时，需要祷告。我们已经看过，神全副的军装有六项，祷告可视为第七项。…祷告是应用神军装唯一的路，祷告使军装对我们成为实际可用的。

总结来说，神那遮盖我们的军装就是基督，给我们实化为我们的真理、义、和平、信和救恩。真理作腰带，义作胸甲，和平福音作稳固根基，信作盾牌，救恩作头盔，作为神的话的那灵作剑——这些都是基督在我们经历中不同的方面。我们应当经历基督作我们真理的腰带；我们应当经历基督作义，遮盖我们的良心；我们应当经历基督作和平的福音，加强我们的立场，好打属灵的仗；我们应当经历基督作信，保护我们的全人，抵挡仇敌的攻击；我们应当经历基督作救恩，遮盖我们的心思，抵挡撒但想要注射到我们心思里的消极思想；我们应当经历基督作那灵之剑，击杀仇敌。基督这一切方面都是借着祷告得以应用在我们身上。我们要打属灵的仗，就应当经历基督作神圣军装的构成成分，在基督里，靠着祂力量的权能，得着加力。我们作为团体的战士，应当在里面经历基督作属天的发电机而得着加力，并在外面穿上基督作神军装的构成成分；换句话说，我们该与基督调和。愿我们都竭力经历并享受祂作神军装的构成成分，好打属灵的仗，并击败神的仇敌。（新约总论第十一册，二六八至二七三页。）

参读：以弗所书生命读经，第九十二、九十七篇。

Spirit; this kind of word is the sword. Therefore, the sword, the Spirit, and the word are one.

[In Ephesians 6:18] the expression by means of all prayer and petition modifies the word receive in verse 17. By prayer we receive both the helmet of salvation and the word of God. This indicates that we need to receive the word of God by means of all prayer and petition. We need to pray as we are receiving the word of God. We have seen that the whole armor of God is composed of six items. Prayer may be considered the seventh. Prayer is the unique way to apply the armor of God. It is prayer that makes the armor available to us in a practical way.

In summary, the armor of God that covers us is Christ realized by us as our truth, righteousness, peace, faith, and salvation. Truth as the girdle, righteousness as the breastplate, the gospel of peace as the firm foundation, faith as the shield, salvation as the helmet, the Spirit, the word of God, as the sword—all these are the various aspects of Christ in our experience. We should experience Christ as our girdle of truth; we should experience Christ as righteousness that covers our conscience; we should experience Christ as the gospel of peace to strengthen our stand to fight the spiritual warfare; we should experience Christ as the faith to shield our entire being from the attacks of the enemy; we should experience Christ as salvation to cover our mind against the negative thoughts Satan seeks to inject into our mind; and we should experience Christ as the sword of the Spirit to slay the enemy. All these aspects of Christ are applied to us by prayer. In order to fight the spiritual warfare, we should experience Christ as the constituents of the divine armor and be empowered in Christ and in the might of His strength. As the corporate warrior, we should be inwardly empowered with Christ as the heavenly dynamo and outwardly clothed with Christ as the constituents of God's armor; in other words, we should be mingled with Christ. May we endeavor to experience and enjoy Him as the constituents of God's armor in order to fight the spiritual warfare and defeat God's enemy. (The Conclusion of the New Testament, pp. 3467-3470)

Further Reading: Life-study of Ephesians, msgs. 92, 97

第十二周诗歌

658

事 奉 — 为教会

8 7 8 7 副 (英 914)

D 大调

3/4

一 我们事奉须为教会, 神的美意如此定;
 这是工作唯一途径, 使徒都曾如此行。
 (副) 我们事奉须为教会, 不该为着别事情;
 这是神的完全旨意, 我们必须如此行。

- 二 教会要作神的器皿, 是神永远的计划;
 神要我们所有事奉, 都为建造祂的家。
- 三 元首所赐恩赐的人, 全都为着祂身体;
 他们都该建造教会, 使主丰满得建起。
- 四 所有恩赐、一切功用、 圣灵所显的能力,
 以及所有不同职事, 都该只为主身体。
- 五 传扬福音、拯救罪人、 教导、牧养并治理,
 以及各样别的工作, 也该只为主身体。
- 六 职事乃是为着教会, 教会不是为职事;
 所有灯台都是教会, 任何职事都不是。
- 七 这能保守教会合一, 拯救我们脱宗派;
 这将试验我的动机, 予我目的以更改。
- 八 求主救我脱离工作, 脱离宗派的工作;
 使我只为教会劳苦, 只为教会而活着。

WEEK 12 — HYMN

For the Church should be our service

Service — For the Church

914

1. For the Church should be our serv - ice, 'Tis the per - fect will of
 God; 'Tis the on - ly way of work - ing Which the Lord's a - pos - tles
 trod. (C) For the Church should be our serv - ice, Not our aims to sat - is -
 fy; This, the per - fect will of God is, And with it we must com - ply.

2. For 'tis God's eternal purpose
 That the Church His vessel be;
 He intends that all our service
 Build His Church continually.
3. All the gifted persons given
 To the Body by the Head
 Are to aid the Church's building,
 That to fulness she be led.
4. All the gifts and all the functions,
 All the spirit's power shown,
 All the ministries are given
 For the Church and that alone.
5. All the preaching of the Gospel,
 All the teaching ministry,
 Every other kind of service
 For the church alone should be.
6. Ministry is for the Churches,
 Not the Church for ministry;
 All the lampstands are the Churches,
 Not a form of ministry.
7. This will keep the Church's oneness,
 Saving us from every sect;
 This will ever test our motives,
 And our aim will thus correct.
8. Lord, deliver us from our work,
 From the work of any sect;
 For Thy Church alone we'd labor
 And its building up effect.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

[illegible]