

## 第六周

### 新妇作为团体的战士

诗歌：637

读经：弗六 10 ~ 20

#### 【周一、周二】

壹 以弗所六章十至二十节启示，新妇乃是团体的战士，为神的国与神的仇敌争战：

一 当基督得胜的佳偶与神成为一，作神的居所时，她在神眼中就美丽如得撒，秀美如耶路撒冷；然而对仇敌而言，她却威武如展开旌旗的军队——歌六 4：

1 旌旗指明预备好争战，也是得胜的记号；威武的军队表征主的得胜者使神的仇敌撒但惧怕。

2 这军队在神子民堕落时为神的国争战，成为答应主呼召的得胜者；（启二 7，11，17，26，三 5，12，21；）至终，得胜者要集体地成为新妇，与基督成为婚配；（十九 7 ~ 9；）婚礼之后，这新妇就成为军队随着她的丈夫基督争战，以击败敌基督和他所有的跟从者。（11 ~ 21。）

二 召会作为新妇乃是在神心意中团体的人，这新人将成就双重的目的：彰显神以及对付神的仇

## Week Six

### The Bride as the Corporate Warrior

Hymns: 885

Scripture Reading: Eph. 6:10-20

#### § Day 1 & Day 2

**I. Ephesians 6:10-20 reveals that the bride is a corporate warrior fighting against the enemy of God for God's kingdom:**

A. When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners—S. S. 6:4:

1. Banners indicate a readiness to fight and also are a sign that the victory is won; a terrible army signifies that the overcomers of the Lord terrify God's enemy, Satan.

2. This army fights the battle for God's kingdom in the degradation of God's people to become the overcomers who answer the Lord's call (Rev. 2:7, 11, 17, 26; 3:5, 12, 21); eventually, the overcomers will become a bride collectively to marry Christ (19:7-9); after their wedding, this bride will become an army to fight alongside Christ, her Husband, to defeat Antichrist with all his followers (vv. 11-21).

B. The church as the bride is actually the corporate man in God's intention, who will fulfill the twofold purpose of expressing God and dealing with

敌—创—26。

三 不仅神永远的定旨必须成就，基督的心愿必须满足，神的仇敌也必须被击败；为此，召会必须是一个战士。

四 我们的行事为人乃是为着成就神的定旨，我们的生活是为着满足基督，而我们的争战是为着击败神的仇敌—弗四 1，五 2，8，六 10～11。

贰 在千年国期间耶稣的见证乃是基督的新妇，就是与基督一同作王的得胜者—启十九 7～9，二十四，6：

一 主的恢复乃是为着预备基督的新妇；（十九 7～9，二一 2；）至终，我们都要被模成奇妙的书拉密女；书拉密女作所罗门的复本，乃是那作基督配偶、新妇之新耶路撒冷最大并终极的表号。（歌六 13，启二一 2，9～10，二二 17 上。）

二 书拉密女在神眼中像二营军兵（原文为 mahana'im，玛哈念）跳舞；雅各遇见神的使者，就是神的二营军兵之后，就给那地方起名叫玛哈念，并将他的妻子、孩子、和他所有的分作“二营军兵”—歌六 13，创三二 1～10：

1 这二营军兵的属灵意义，乃是刚强地见证我们借着那爱我们的，照着基督身体的原则，而得胜有余，“超凡的得胜”—罗八 37，十二 5，申三二 30，传四 9～12。

2 神不要那些在自己里面刚强的人，祂只要脆弱的人，较软弱的妇人和孩子；那些被算为配作得胜者的人，将是较软弱、倚靠主的人—林前一 26～28，林后十二 9～10，十三 3～5，歌八 6。

God's enemy—Gen. 1:26.

C. 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.

D. Our walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our warfare is for the defeat of God's enemy—Eph. 4:1; 5:2, 8; 6:10-11.

**II. The testimony of Jesus during the millennium is the bride of Christ—the overcomers who are the co-kings of Christ—Rev. 19:7-9; 20:4, 6:**

A. The Lord's recovery is for the preparation of the bride of Christ (19:7-9; 21:2); ultimately, we will be conformed to be the wonderful Shulammitte, who, as the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem as the counterpart, the bride, of Christ (S. S. 6:13; Rev. 21:2, 9-10; 22:17a).

B. The Shulammitte is likened to the dance of two camps, or two armies (Heb. mahana'im), in the sight of God; after Jacob saw the angels of God, the two armies of God, he named the place where he was Mahanaim and divided his wives, children, and possessions into “two armies”—S. S. 6:13; Gen. 32:1-10:

1. The spiritual significance of the two armies is the strong testimony that we more than conquer, we “super-overcome,” through Him who loved us according to the principle of the Body of Christ—Rom. 8:37; 12:5; Deut. 32:30; Eccl. 4:9-12.

2. God does not want those who are strong in themselves; He wants only the feeble ones, the weaker ones, the women and children; those who are counted worthy to be overcomers will be the weaker ones who depend on the Lord—1 Cor. 1:26-28; 2 Cor. 12:9-10; 13:3-5; S. S. 8:6.

3 神需要一班与祂成为一的人，一班服从祂（由编发所表征——11），并以柔顺的意志顺从祂（由戴上珠串的颈项所表征——10）的人。

4 当我们来看如何达到神圣启示的最高峰时，我们不该信靠自己，乃该倚靠主作为爱、能力和怜悯，使我们被作成蒙怜悯、贵重、荣耀的器皿——罗九 16，21 ~ 23。

### 【周三】

叁 属灵的争战是必需的，因为撒但的意志在对抗神的意志——弗一 5，9，11，太六 10：

一 在神的意愿，神的意志之外，还有第二个意愿，第二个意志，因为撒但的意志是對抗神的意志的——赛十四 12 ~ 14。

二 一切的争战都源自撒但的意志与神的意志之间的冲突。

三 属灵的争战乃是神的国与撒但的国之间的争战；诸天的国要建立，就需要有属灵的争战——太十二 26，28，启十二 11。

四 我们照着真理且凭恩典而行，我们活在爱和光中，并且我们争战以征服撒但的意志——弗四 1，五 2，8，六 12。

### 【周四】

肆 我们要对付神的仇敌，就需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得着加力——10 节，一 19 ~ 22：

一 我们要在主里得着加力，这指明在对付撒但和他

3. God needs a people who are one with Him, a people who are submissive to Him, signified by the plaited hair (1:11), and obedient to Him with a flexible will, signified by the neck with strings of jewels (v. 10).

4. When we consider how to arrive at the highest peak of the divine revelation, we should not trust in ourselves but depend on the Lord as love, power, and mercy to make us vessels of mercy, honor, and glory—Rom. 9:16, 21-23.

### § Day 3

**III. Spiritual warfare is necessary because Satan's will is in conflict with God's will—Eph. 1:5, 9, 11; Matt. 6:10:**

A. In addition to God's intention, God's will, there is a second intention, a second will, for the satanic will is set against the divine will—Isa. 14:12-14.

B. All warfare has its source in the conflict between Satan's will and God's will.

C. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan; in order for the kingdom of the heavens to be established, there is the need of spiritual fighting—Matt. 12:26, 28; Rev. 12:11.

D. We walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will—Eph. 4:1; 5:2, 8; 6:12.

### § Day 4

**IV. To deal with God's enemy, we need to be empowered with the greatness of the power that raised Christ from the dead and seated Him in the heavenlies, far above all the evil spirits in the air—v. 10; 1:19-22:**

A. The fact that we need to be empowered in the Lord indicates that in

邪恶国度的属灵争战中，我们不能在自己里面争战；我们只能在主里面，在祂力量的权能里争战。

二 “要…得着加力，”这吩咐含示需要运用我们的意志；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—歌四4，七4。

伍 召会和撒但之间的争战，乃是我们这些爱主并在祂召会中的人，与诸天界里邪恶势力之间的争战—弗六12：

一 那些执政的、掌权的、和管辖这黑暗世界的，乃是背叛的天使；他们跟从撒但一同背叛、抵挡神，现今在诸天界里管辖世上的列国—西一13，但十20。

二 我们需要领悟，我们的争战不是抵挡人，乃是抵挡邪灵，就是诸天界里的属灵势力。

## 【周五】

陆 属灵的争战不是个人的事，乃是基督的新妇作团体战士的事—弗六13：

一 召会是团体的战士，信徒一起构成这团体的战士；我们团体地形成军队之后，就能与神的仇敌争战。

二 神的战略是使用召会作祂的军队，与仇敌争战；撒但的战略是把我们从召会这神的军队里分离出来。

三 神全副的军装是为着身体，不是为着个人；只有团体的战士才能穿戴神全副的军装。

柒 我们打属灵的仗，需要穿戴神全副的军装—11节：

ourselves we cannot fight the spiritual warfare against Satan and his evil kingdom; we can fight only in the Lord and in the might of His strength.

B. 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—S. S. 4:4; 7:4.

**V. The warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies—Eph. 6:12:**

A. The rulers, the authorities, and the world-rulers of this darkness are the rebellious angels, who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world—Col. 1:13; Dan. 10:20.

B. We need to realize that our warfare is not against human beings but against the evil spirits, the spiritual powers in the heavenlies.

## § Day 5

**VI. Spiritual warfare is not an individual matter; it is a matter of Christ's bride being a corporate warrior—Eph. 6:13:**

A. The church is a corporate warrior, and the believers together make up this corporate warrior; after we have been formed corporately into an army, we will be able to fight against God's enemy.

B. God's strategy is to use the church as His army to fight against the enemy; Satan's strategy is to isolate us from the church as God's army.

C. The whole armor of God is for the Body, not for individuals; only the corporate warrior can wear the whole armor of God.

**VII. To fight the spiritual warfare, we need to put on the whole armor of God—v. 11:**

- 一 神在基督里作我们生活的实际，乃是腰带，为着属灵的争战加强我们全人—14 节上。
- 二 义的胸甲遮盖我们的良心，保护我们不受撒但的控告；这义的胸甲乃是基督作我们的义—14 节下，林前一 30。
- 三 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，使我们能站住抵挡仇敌—弗二 15，六 15。
- 四 信乃是盾牌，抵挡仇敌火烧的箭；基督是这样之信的创始者与成终者—16 节，来十二 2。
- 五 那遮盖我们心思之救恩的头盔，乃是我们日常生活中所经历那拯救的基督—弗六 17 上，约十六 33。
- 六 那灵的剑，（那灵就是神的话，）是我们攻击的武器，用以砍碎仇敌—弗六 17 下。

## 【周六】

- 七 祷告是唯一、具决定性、不可或缺的凭借，叫我们借以应用神全副的军装，使军装的各项实际地供我们使用—18 节。

捌 借着穿上神全副的军装，我们就能站住，抵挡魔鬼的诡计，邪恶的计谋—11，13 ~ 14 节：

- 一 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—二 6，四 1，五 2，8，六 11，13 ~ 14。
- 二 在与仇敌争战中，最重要的事是站住；我们作

- A. God in Christ as the reality in our living is the girdle that strengthens our whole being for the spiritual warfare—v. 14a.
- B. The breastplate of righteousness that covers our conscience and guards us from Satan's accusations is Christ as our righteousness—v. 14b; 1 Cor. 1:30.
- C. Christ is the peace for us to be one with God and with the saints; this peace is the firm foundation that enables us to stand against the enemy—Eph. 2:15; 6:15.
- D. Faith is a shield against the flaming darts of the enemy; Christ is the Author and Perfecter of such faith—v. 16; Heb. 12:2.
- E. The helmet of salvation that covers our mind is the saving Christ whom we experience in our daily life—Eph. 6:17a; John 16:33.
- F. The sword of the Spirit, which Spirit is the word of God, is our offensive weapon with which we cut the enemy to pieces—Eph. 6:17b.

## § Day 6

- G. Prayer is the unique, crucial, and vital means by which we apply the whole armor of God, making every item of the armor available to us in a practical way—v. 18.

**VIII. By putting on the whole armor of God, we are able to stand against the stratagems, the evil plans, of the devil—vv. 11, 13-14:**

- A. 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—2:6; 4:1; 5:2, 8; 6:11, 13-14.
- B. In fighting against the enemy, the most important thing is to stand; having

成了一切，还需要站住到底。

玖 我们都需要看见，今天在主的恢复里，我们是在战场上；我们必须与主合作，与撒但空中的权势争战，使我们得着更多的基督，以建造基督的身体并预备基督的新妇，建立并扩展神的国，使基督能回来承受地。

done all, we need to stand to the end.

**IX. We all need to see that in the Lord's recovery today we are on a battlefield; we must cooperate with the Lord to fight against Satan's aerial forces so that we can gain more of Christ for the building up of the Body of Christ and the preparation of the bride of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth.**

# 第六周■周一

## 晨兴喂养

歌六 4 “我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。”

13 “回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？”

当我们与神成为一，作神的居所时，我们在神眼中就美丽如得撒，秀美如耶路撒冷〔参歌六 4〕。然而，对仇敌而言，这佳偶，这得胜者威武如展开旌旗的军队。旌旗指明预备好争战，也是得了胜利的意思。…当她成为美丽如月亮，皎洁如日头时，她也成了威武如展开旌旗的军队（10）。

她成为园子时，只是园子，但她成为得撒和耶路撒冷时，就有个东西建造起来，表明神的美丽和神的秀美。那时候，神的仇敌战抖，因为这微小的乡村女子成了展开旌旗的军队。…军队在神的子民堕落时为神的国争战，成为答应主呼召的得胜者（启二 7、11、17、26，三 5、12、21）（李常受文集一九九四至一九九七年第三册，四四三至四四四页）。

## 信息选读

看见雅歌里这样高的异象之后，我们也许问：“谁能成为这样的人？”要答复这点，我们需要六章十三节下半附加的解释。…这时候书拉密女在神眼中像二营军兵或军队。这二营军兵在跳舞庆祝他们的得胜。乡村女子至终达到书拉密女的境地。…在这节里，书拉密女被比作二营军兵跳舞。

# WEEK 6 — DAY 1

## Morning Nourishment

S. S. 6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

13 Return, return, O Shulammitte; return, return, that we may gaze at you. Why should you gaze at the Shulammitte, as upon the dance of two camps?

When we become one with God to be God's dwelling place, we are as beautiful as Tirzah and as lovely as Jerusalem in the eyes of God [cf. S. S. 6:4]. However, to the enemy this lover, this overcomer, is as terrible as an army with banners. Banners indicate a readiness to fight and also mean that the victory is won...When she becomes as beautiful as the moon and as clear as the sun, she is also as terrible as an army with banners (v. 10).

When she becomes the garden, she is nothing more than a garden, but when she becomes Tirzah and Jerusalem, something is built up to show God's beauty and God's loveliness. At that time, God's enemy trembles because this little country girl has become an army with banners...An army fights the battle for God's kingdom in the degradation of God's people to be the overcomers answering the Lord's call (Rev. 2:7, 11, 17, 26; 3:5, 12, 21). (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 346-347)

## Today's Reading

After seeing such a high vision in Song of Songs, we may ask, "Who can be such persons?" In order to answer this we need an additional interpretation of 6:13b...By this time the Shulammitte is like two camps, or armies, in the eyes of God. These two armies are dancing in celebration of their victory. The country girl eventually attained the status of the Shulammitte...In this verse the Shulammitte is likened to two armies, or camps, dancing.

“二营军兵”这辞在希伯来文里是玛哈念。这不是普通的辞，乃是来自旧约创世记三十二章二节的历史名称。雅各逃离他哥哥以扫，与他舅父拉班同住，后来，当他无法再留在拉班那里时，就定意回到他列祖之地。那时候他有四个妻子和许多孩子、仆人、羊群和牛群。然而，他的双胞胎哥哥以扫仍活着。雅各回去时，惧怕以扫仍要杀他。他带着家眷前行，同行的没有强壮的人；只有软弱的人，妇女和孩子。雅各非常害怕遇见以扫。在路上“神的众使者遇见他”，雅各说，“这是神的军营，于是给那地方起名叫玛哈念。”（1~2）

雅各看见神的二营军兵之后，作了一件奇妙的事。他将他的妻子、孩子，和他其余所有的分作两队，或“二营军兵”。…这满了属灵的意义。这两队不只是神单数的军兵，乃是“二营军兵”。这就是说，我们得胜有余。这也表征刚强的见证。神不要“大汉”，祂只要脆弱的人，较软弱的人，妇女和孩子。他们能成为祂的军兵，因为争战不在他们手中，乃在祂手中。祂需要一班与祂是一的人，一班服从祂并顺从祂的人；编发表征服从祂（歌一 11），戴上珠串的颈项表征以柔顺的意志顺从祂（10）。

我们来看如何达到雅歌里启示的高峰时，不该信靠自己。我们也许以为使徒保罗是刚强的，所以他能作到。但使徒保罗自己告诉我们，他比众圣徒中最小者还小（弗三 8）。他说，“有谁软弱，我不软弱？”（林后十一 29）…在罗马九章十六节保罗说，“这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”我们也许以为我们能奔跑，但我们不能。能奔跑的乃是基督。保罗也说，“现在活着的，不再是我，乃是基督在我里面活着。”（加二 20 上）（李常受文集一九九四至一九九七年第三册，四四四至四四六页）。

参读：雅歌结晶读经，第七、十二篇。

This phrase two armies in Hebrew is Mahanaim. This is not a common word; it is a historical name from the Old Testament in Genesis 32:2. Jacob decided to go back to his fathers' land when he could no longer stay with his uncle Laban, to whom he had fled from his brother Esau. By that time he had four wives and many children, servants, flocks, and herds. However, his twin brother Esau was still alive. Jacob was returning with the fear that Esau still wanted to kill him. As he journeyed with his family, there were no strong ones with him. There were only feeble ones, women and children. Jacob was very frightened at the prospect of meeting Esau. On the way "the angels of God met him," and Jacob said, "This is God's camp." So he "called the name of that place Mahanaim" (vv. 1-2).

After he saw the two armies of God, Jacob did a marvelous thing. He divided his wives, children, and the rest of his possessions into two groups, or "two armies." ...This is full of spiritual significance. These two groups are not just the singular army of God but "two armies." This means that we are more than conquerors. It also signifies a strong testimony. God does not want "giants." He wants only the feeble ones, the weaker ones, the women and children. They can become His armies because the fighting is not in their hands but in His hands. He needs a people who are one with Him, a people who are submissive to Him, signified by the plaited hair (S. S. 1:11), and obedient to Him with a flexible will, signified by the neck with strings of jewels (v. 10).

When we consider how to arrive at the high peak of the revelation in Song of Songs, we should not trust in ourselves. We may think that because the apostle Paul was strong, he could do it. But the apostle Paul himself says that he was less than the least among the saints (Eph. 3:8). He says, "Who is weak, and I am not weak?" (2 Cor. 11:29)...In Romans 9:16 Paul says, "It is not of him who wills, nor of him who runs, but of God who shows mercy." We may think that we can run, but we cannot. It is Christ who can run. Paul also says, "It is no longer I who live, but it is Christ who lives in me" (Gal. 2:20a). (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 347-348)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 7, 12

## 第六周■周二

### 晨兴喂养

罗八 37 “然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。”

十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

亲爱的圣徒，到那日，凡在自己里面刚强的人都要被淘汰。那些被算为得胜者的人，将是较软弱的人，他们流泪哭泣说，“主，我作不到。感谢你释放这一切高峰的真理，向我们揭示我们该是什么。我们应当是在至圣所里，在幔子内过生活的人。我们该是与你合一的人。你是我们的居所，我们是你的居住者。我要达到这点，但我不能作什么。我只是微小的人，软弱的人。”这样较软弱、倚靠主的人，将被算为配作得胜者。

有二营军兵跳舞，指明这乡村女子不是单独的。军队指明身体的原则。…我们该谦卑自己，并承认我们一无所是。我们不该忧虑，反而该将我们的感觉变为赞美。我们可以说，“主，赞美你。何等喜乐，我不能作什么！何等喜乐，你作一切，并且为我作了一切！”这样我们立刻会有编起的头发，并有珠串环绕我们的颈项，就是对主的服从和顺从。我们会不再硬着颈项（李常受文集一九九四至一九九七年第三册，四四六至四四七页）。

### 信息选读

在启示录三章八节主说，那些在非拉铁非的人“稍有一点能力”。主赞赏他们绝对并忠信的作了他们所能作的。…祂仍在呼召得胜者。我们若说，“主，我无法得胜”，主会说，“我的孩子，你所不能作

## WEEK 6 — DAY 2

### Morning Nourishment

Rom. 8:37 But in all these things we more than conquer through Him who loved us.

12:5 So we who are many are one Body in Christ, and individually members one of another.

Dear saints, when that day comes, all who are strong in themselves will be disqualified. Those who are counted as overcomers will be the weaker ones, the ones who wept with tears, saying, “Lord, I cannot make it. Thank You for releasing all these high-peak truths unveiling to us what we should be. We should be in the Holy of Holies, living within the veil. We should be in oneness with You. You are our dwelling place, and we are Your dweller. I want to attain to this, but I cannot do anything. I am just a little one, a feeble one.” Such weaker ones who depend on the Lord will be counted worthy to be the overcomers.

There being two armies indicates that the country girl was not alone. An army indicates the principle of the Body...We should humble ourselves and admit that we are nothing. Instead of worrying, we should change our feeling to praise. We can say, “Praise You, Lord. What a joy that I cannot do anything! What a joy that You do everything and have done everything for me!” Right away we will have plaited hair and strings of jewels around our neck, that is, submission and obedience to the Lord. We will no longer be stiff-necked. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 348-349)

### Today's Reading

In Revelation 3:8 the Lord said that those in Philadelphia had “a little power.” He admired their absoluteness and faithfulness to do what they could...He is still calling for overcomers. If we say, “Lord, I can't overcome,” the Lord will say, “My child, whatever you cannot do, I will do for you. I

的，我都会为你作。我敌挡狂傲的人，赐恩给谦卑的人。”这是二营军兵（玛哈念）跳舞的原则。请记住，这二营军兵是由雅各的妻子和孩子所组成。至终，他们没有一个是与以扫争战。与以扫争战的乃是神，祂改变了以扫的态度。创世记三十二章是玛哈念的故事。今天我们是神军兵（玛哈念）的实际。

“书拉密女”是“所罗门”的女性写法，指明如今得胜者已成为与基督一样。…书拉密女原是乡村女子；如今她是所罗门的配偶，在生命、性情、彰显和功用上，已成为与所罗门一样，为要完成神的经纶。在这四件事—生命、性情、彰显和功用上，我们成为与神和基督一样，但我们无分于祂们的神格。说我们在神的神格上与祂一样，是极大的亵渎；但我们若说，我们无法在生命、性情、彰显和功用上与神一样，这就是不信。…新约里一再使用“在基督里”和“在主里”这些辞。…在主里我们凡事都能作（腓四13）。当然我们的神比所罗门更有资格。祂能使我们在祂的生命、祂的性情、祂的彰显和祂的功用上与祂一样，以完成祂的经纶。这表征得胜者原是罪人；如今他们在基督的生命上成熟，在生命、性情、彰显和功用上，已成为与基督一样，为要完成神永远的经纶。

圣经在末了二章，向我们陈明一座城。这城是全本圣经的终极完成。在这城里，我们能找着旧约里一切的预表、表号和预言以及新约里一切的实际。这城是神话语中一切异象和启示的集大成。…主要的点乃是：全能的王，全能的“所罗门”，要与乡村女子所表征祂的子民是一。祂这样作，不是借着强迫，乃是借着个人、情深的追求。谁能想像神要接触祂所拣选的人，就像男子追求可爱的女子一样？这是圣经结束的方式，结束于过婚姻生活的一对夫妇—新耶路撒冷（启二一）（李常受文集一九九四至一九九七年第三册，四四七至四四九页）。

参读：歌罗西书生命读经，第六十五篇。

resist the proud, but I give grace to the humble.” This is the principle of two armies (Mahanaim) dancing. Remember that these two armies were composed of Jacob’s wives and children. Eventually, none of them fought against Esau. It was God who fought Esau by changing his attitude. Genesis 32 is a history of Mahanaim. Today we are the reality of God’s armies (Mahanaim).

Shulammitte is the feminine form of Solomon, indicating that now the overcomers have become the same as Christ...The Shulammitte was a country girl. Now, as a counterpart of Solomon, she has become the same as Solomon in life, in nature, in expression, and in function for the carrying out of God’s economy. In these four things—life, nature, expression, and function—we become the same as God and Christ but not in Their Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but if we say that we cannot be the same as God in life, nature, expression, and function, this is unbelief. The phrases in Christ and in the Lord are used repeatedly in the New Testament...In the Lord we are able to do all things (Phil. 4:13). Surely, our God is more qualified than Solomon. He is able to make us the same as He is in His life, in His nature, in His expression, and in His function to carry out His economy. This signifies that the overcomers were sinners. Now, in the maturity of Christ’s life, they have become the same as Christ in life, in nature, in expression, and in function for the accomplishment of God’s eternal economy.

In the last two chapters of the Bible, a city is presented to us. This city is the consummation of the entire Bible. In this city we can find all the types, figures, and prophecies in the Old Testament and all the realities in the New Testament. This city is the aggregate of all the visions and revelations in God’s Word...The primary thing is that the almighty King, the almighty “Solomon,” wants to be one with His people, signified by a country girl. He does this not by coercing but by the personal and affectionate way of courting. Who could imagine that God wanted to contact His chosen people just like a man courting a lovely lady? This is how the Bible ends, with a couple in a marriage life—the New Jerusalem (Rev. 21). (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 349-350)

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

## 第六周■周三

### 晨兴喂养

弗一5“按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

太六10“愿你的国来临，愿你的旨意行在地上，如同行在天上。”

在宇宙中有三个意志：神的意志、撒但的意志以及人的意志。…神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的（以弗所书生命读经，六三四页）。

### 信息选读

一切争战都源自这两个意志的冲突。…宇宙中的冲突起始于天使长对神的背叛。那背叛乃是现今发生在国际之间，以及社会、家庭和个人里面一切争战的起头。…譬如，你也许经历理智与情欲内里的争战。各式各样的争战，其源头都在于神的意志与撒但的意志之间的冲突。

在某个时候，神造了人，并且赋与他自由的意志。因着神的伟大，祂给人自由的意志。一个伟大的人从不强迫别人跟从他。神给人自由的意志，指明祂不勉强人顺从祂。…神是伟大的，祂给人选择的自由。

## WEEK 6 — DAY 3

### Morning Nourishment

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

In the universe there are three wills: the divine will, the satanic will, and the human will...God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (Life-study of Ephesians, p. 515)

### Today's Reading

All warfare has its source in this conflict of wills...The controversy in the universe began with the rebellion of the archangel against God. That rebellion was the beginning of all the fighting that is now taking place among nations, in society, in the family, and in individuals...For example, you may experience an inner warfare between your reason and your lust. All the different kinds of warfare have their source in the controversy between the divine will and the satanic will.

At a particular time, God created man and endowed him with a human will that was free. It is because of God's greatness that He gave man a free will. A great person will never compel anyone to follow him. By giving man a free will, God was indicating that He would not force man to obey Him...In His greatness God gave man freedom of choice.

我们在创世记二章看见，人可以自由地运用他的意志，或吃生命树，或吃善恶知识树。…在园子里有一个三角的局面：生命树代表神的意志，善恶知识树代表撒但的意志，亚当代表人的意志。实际上，生命树是指神自己，善恶知识树是指撒但。所以，有三个人位—神、撒但和人—各有一个意志。

虽然有三个意志，但冲突只牵涉两方—神和撒但。要紧的问题乃是，人是选择神的意志还是选择撒但的意志。人的意志若与神的意志站在一起，神的意志就能成就。但人的意志若站在撒但的意志这一边，撒但的意志至少就会暂时地成功。我们都知道，人的意志是站在撒但意志的那一边。这意思是说，人拣选跟从撒但，与撒但的意志站在同一边。所以撒但暂时得了胜。

然而，借着悔改，人能从撒但的意志转向神的意志，从撒但那一边转到神这一边。福音的第一个吩咐就是悔改，其次两个吩咐乃是信而受浸。任何盼望得救的罪人，必须听从这三个吩咐。他必须向神悔改，相信主耶稣，并在水里受浸。悔改乃是有个转，从撒但的意志转向神的意志。

圣经说，我们必须为着国度悔改（太四 17）。神的国实际上就是神圣意志的行使。当罪人为着神的国悔改时，他们就从撒但那一边转到神这一边，就是转向神的国，神的意志。一个人从撒但的意志转向神的意志之后，就必须相信主耶稣并且受浸。借着受浸，他从黑暗的权势，就是撒但的意志，迁到神爱子的国里（西一 13）。

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（以弗所书生命读经，六三四至六三七页）。

参读：以弗所书生命读经，第六十三至六十六、九十七篇。

In Genesis 2 we see that man was free to exercise his will to eat either of the tree of life or of the tree of the knowledge of good and evil...In the garden there was a triangular situation, with the tree of life representing the divine will, the tree of knowledge representing the satanic will, and Adam representing the human will. Actually, the tree of life denotes God Himself, and the tree of knowledge denotes Satan. Therefore, there were three persons—God, Satan, and man—each one with a will.

Although there were three wills, the controversy involved just two parties—God and Satan. The crucial issue was whether man would choose the divine will or the satanic will. If the human will stood with the divine will, then God's will would be accomplished. But if the human will took sides with the satanic will, Satan's will would be carried out, at least temporarily. As we all know, the human will took sides with the satanic will. This means that man chose to follow Satan and sided with the satanic will. Therefore, Satan was victorious temporarily.

However, through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side. The first commandment in the gospel is to repent. The next two commandments are to believe and to be baptized. Any sinner who desires to be saved must obey these three commandments. He must repent to God, believe in the Lord Jesus, and be baptized in water. To repent is to have a turn from the satanic will to the divine will.

The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of darkness, the satanic will, and is transferred into the kingdom of the Son of God's love (Col. 1:13).

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. (Life-study of Ephesians, pp. 515-517)

Further Reading: Life-study of Ephesians, msgs. 63—66, 97

## 第六周■周四

### 晨兴喂养

弗六 10 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。”

12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

（以弗所六章十节）里“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，这指明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。我们不该像水母一样，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。请看大数的扫罗就是一个例子。当他在往大马色的途中，一心想捉拿凡呼求主耶稣之名的人时，他被主抓住了。因着扫罗有这样强的意志，他就能有厉害的悔改（以弗所书生命读经，六三八页）。

### 信息选读

神除了保守我们的良心之外，在祂主宰的权柄下，祂也保守了我们的意志。…我们也许错误地以为，传福音给一个意志强的人很难。照我的经历，那些因着我传福音得救的人，多半都有刚强的意志

## WEEK 6 — DAY 4

### Morning Nourishment

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

The Greek word in Ephesians 6:10 rendered “empowered” has the same root as the word powers in 1:19. To deal with God’s enemy, to fight against the evil forces of darkness, we need to be empowered with the greatness of the power that raised Christ from the dead and seated Him in the heavenlies, far above all the evil spirits in the air. The fact that we are to be empowered in the 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. Consider Saul of Tarsus as an example. As he was traveling to Damascus with the intention of arresting all those who called on the name of the Lord Jesus, he was apprehended by the Lord. Because Saul had such a strong will, he could have a strong repentance. (Life-study of Ephesians, p. 518)

### Today’s Reading

In addition to preserving our conscience, God has sovereignly preserved our will...We may mistakenly think that it is difficult to preach the gospel to one with a strong will. According to my experience, most of those who were saved through my gospel preaching were those with a strong will and

和确定的意愿。这样的意志能在悔改时发生积极的功用。悔改需要运用意志。照样，得着加力也与我们的意志有关。

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；我们只能在主里并在祂力量的权能里争战。在以弗所六章十节里，保罗提到大能、权能和力量。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。

血肉之人〔12〕是指人说的。在血肉之人背后，乃是魔鬼那抵挡神定旨的邪恶势力。因此，我们的摔跤，我们的争战，必须不是抵挡人，乃是抵挡诸天界里那邪恶的属灵势力。…我们在主的恢复里应当认识，属灵的争战不是与人争战的事。即使人对这恢复造成损害，我们也不该与他们争战。在他们背后，在他们之上，乃是邪恶的势力。…那些执政的、掌权的和管辖这黑暗世界的，乃是背叛的天使。他们跟从撒但一同背叛、抵挡神，现今在诸天界里管辖世上的列国，如但以理十章二十节的波斯魔君和雅完魔君。

保罗在以弗所六章十二节也提到“诸天界里那邪恶的属灵势力”。这里的诸天界，指空中（二2）。撒但和他邪恶的属灵势力是在空中；但我们是坐在第三层天上，超过他们（6）。打仗的时候，凌驾仇敌之上的地位，在战略上是非常重要的。撒但和他邪恶的势力是在我们之下，他们注定是要被击败的。…因此，召会和撒但之间的争战，乃是我们这些爱主并在祂召会中的人，与诸天界里邪恶势力之间的争战。表面看是血肉之人破坏召会，实际上是撒但和他邪恶的天使在那些造成破坏的人背后作工。所以，我们必须争战，抵挡这些属灵的势力（以弗所书生命读经，六三八至六三九、六四一至六四三页）。

参读：出埃及记生命读经，第一百五十六篇。

a definite intention. Such a will is able to function positively in repentance. Repentance requires the exercise of the will. In like manner, to be empowered also involves our will.

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 Ephesians 6:10 Paul refers to power, might, and strength. First, we are empowered by the power that raised Christ from the dead and gave Him to be Head over all things. Then we know God's might and strength.

Blood and flesh [v. 12] refers to men. Behind men of blood and flesh are the evil forces of the devil, fighting against God's purpose. Hence, our wrestling, our fighting, must not be against men but against the evil spiritual forces in the heavenlies. We in the Lord's recovery should realize that spiritual warfare is not a matter of fighting against men. Even if men cause damage to the recovery, we should not fight against them. Behind them and over them is the evil power. The rulers, the authorities, and the world-rulers of this darkness are the rebellious angels, who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world, such as the prince of Persia and the prince of Greece in Daniel 10:20.

In Ephesians 6:12 Paul also speaks of "the spiritual forces of evil in the heavenlies." The heavenlies here refers to the air (2:2). Satan and his spiritual forces of evil are in the air. But we are seated in the third heaven above them (v. 6). In fighting a battle, the position above the enemy is very important strategically. Satan and his evil forces are under us, and they are destined to be defeated by us. Thus, the warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies. Apparently, it is people of flesh and blood who damage the church. Actually, it is Satan and his evil angels working behind them who cause the damage. Therefore, we must fight against these spiritual forces. (Life-study of Ephesians, pp. 518-521)

Further Reading: Life-study of Exodus, msg. 156

## 第六周■周五

### 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。”

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。”

以弗所六章的军装不是为着个别的基督徒，乃是为着召会这团体的身体。六章所启示的不是信徒个别的争战，乃是团体的军队为着神在地上的权益争战。

在现代的军队中，没有一个士兵会单独作战。他乃是作为一支训练精良、装备齐全之军队的一分子来争战。我们团体地形成一支军队之后，就能与神的仇敌争战。神的战略乃是用召会作祂的军队，来与仇敌争战。所以，脱离军队孤立是非常危险的。唯有留在军队里，我们才得着必需的保护（以弗所书生命读经，九八二页）。

### 信息选读

你若与召会分离，就会打败仗。撒但的战略，不过是你把你从作神军队的召会里分离出来。我们要领悟，属灵的争战乃是基督身体的事，这是极其重要的。我们若看见这点，并且留在召会里，就会得胜。这场争战不是为着我们个别的信徒，乃是为着作神军队的召会。

满带权能的主就是我们所穿上作我们保护的军装。这意思是说，我们既是基督的身体，就需要穿上基督自己作我们的军装。要打属灵的仗，我们必

## WEEK 6 — DAY 5

### Morning Nourishment

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

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.

The armor in Ephesians 6 is not for Christians as individuals; it is for the church corporately as the Body. What this chapter reveals is not the believers fighting as individuals but a corporate army fighting the battle for God's interests on earth.

No soldier in a modern army would enter into battle by himself. Rather, he would fight as part of a well-trained and fully equipped army. After we have been formed corporately into an army, we will be able to fight against God's enemy. God's strategy is to use the church as His army to fight against the enemy. Therefore, it is very dangerous to be isolated from the army. Only by remaining in the army will we have the necessary protection. (Life-study of Ephesians, p. 793)

### Today's Reading

If you separate yourself from the church, you will be defeated. Satan's strategy is simply to isolate you from the church as God's army. It is crucial for us to realize that spiritual warfare is a Body matter. If we realize this and stay with the church, we will be victorious. The battle is not for us as individual believers; it is for the church as God's army.

The Lord with His might is the very armor that we put on for our protection. This means that we, as the Body, need to put on Christ Himself as our armor. In order to fight in the spiritual warfare, we must have Christ as

须有基督作神全副的军装。以弗所六章十四至十七节里有基督作为军装的六面：真理（或实际）的腰带、义的胸甲、和平福音的稳固根基（鞋）、信的盾牌、救恩的头盔、以及那灵的剑。所以，神全副的军装包括腰带、胸甲、鞋、盾牌、头盔和剑。盾牌是为着防卫，而剑是为着攻击。事实上，剑是军装中唯一用作攻击的装备。

我们是借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑（17）。事实上，祷告乃是我们接受神全副军装所有六项的凭借。你知道如何应用实际的腰带么？乃是借着在灵里的祷告。祷告也是我们应用胸甲、鞋、盾牌、头盔和剑的路。

在原文里，十七节清楚地指明，那灵是神的话。那灵和话都是基督（林后三 17，启十九 13）。我们需要借着各样的祷告和祈求，接受神的话。

当我们借着各样的祷告和祈求接受话时，我们应当“时时在灵里”祷告。以弗所六章十八节的灵，乃是我们重生、有神的灵内住的灵。因此，这灵乃是调和的灵，就是我们的灵与神的灵调和的灵。每逢我们以祷告作接受话的凭借时，我们都需要在灵里。灵乃是祷告的正确器官。…只要我们从深处呼喊主耶稣的名，我们就在灵里。当我们呼喊：“哦，主耶稣！”我们就从心思的虚妄里转到心思的灵里。在灵里呼喊主耶稣，是何等的甜美、何等的享受！

借着在灵里祷告，我们应用基督作神全副的军装。当我们借着在灵里祷告接受主的话时，我们就自然而然地接触那作赐生命之灵的基督；立刻我们的祷和读就活起来，我们就得着基督的加力，有祂作军装遮盖我们。不仅如此，我们认识我们是在基督的身体里，基督和祂一切的是、所有都是我们的分。我们乃是这样应用祂作我们包罗万有的军装（以弗所书生命读经，九八二至九八六页）。

参读：教师训练，第二章。

the whole armor of God. In Ephesians 6:14-17 there are six aspects of Christ as armor: the girdle of truth, or reality; the breastplate of righteousness; the firm foundation of the gospel of peace (the shoes); the shield of faith; the helmet of salvation; and the sword of the Spirit. Therefore, the whole armor of God consists of the girdle, the breastplate, the shoes, the shield, the helmet, and the sword. The shield is for defense, whereas the sword is for offense. In fact, the sword is the only item of the armor that is for offensive warfare.

We receive the helmet of salvation and the sword of the Spirit by means of all prayer and petition [v. 18]. Actually, prayer is the means by which we receive all the aspects of the whole armor of God. Do you know how to apply the girdle of reality? It is by praying in spirit. Prayer is also the way to apply the breastplate, the shoes, the shield, the helmet, and the sword.

The antecedent of which in verse 17 is the Spirit, not the 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). We need to receive the word of God by means of all prayer and petition.

As we receive the word by means of all prayer and petition, we should pray “at every time in spirit.” The spirit in Ephesians 6:18 is our regenerated spirit indwelt by the Spirit of God. Hence, this spirit is the mingled spirit, our spirit mingled with God’s Spirit. Whenever we pray as a means of taking in the word, we need to be in spirit. The spirit is the proper organ for prayer... We can be in spirit simply by calling on the name of the Lord Jesus from deep within. When we call “O Lord Jesus,” we turn from the vanity of the mind to the spirit of the mind. How sweet and enjoyable it is to call on the Lord Jesus in spirit!

By praying in spirit we apply Christ as the whole armor of God. As we take the word by praying in spirit, we spontaneously contact Christ as the life-giving Spirit. Immediately, our praying and reading become living, and we are empowered by Christ and covered with Him as our armor. Furthermore, we have the realization that we are in the Body and that Christ with all that He is and has is our portion. In this way we apply Him as the all-inclusive armor. (Life-study of Ephesians, pp. 793-796)

Further Reading: CWWL, 1984, vol. 1, “Teachers’ Training,” ch. 2

## 第六周■周六

### 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 “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。”

神的军装是由六项所组成：真理的腰带、义的胸甲、和平福音的稳固根基、信的盾牌、救恩的头盔、以及那灵的剑。当我们有了这样全副军装的装备，我们就能站住抵挡仇敌的攻击，甚至能进攻仇敌。保罗说过神军装的这些项目之后，就转到祷告上。

以弗所六章十七至十八节说，“还要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。”“借着各样的祷告和祈求”这句话，乃是形容下文的“接受”。借着祷告，我们不仅接受救恩的头盔，也接受神的话。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。我们已经看见，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（以弗所书生命读经，六六一页）。

### 信息选读

我们乃是借着各样的祷告和祈求，用真理束腰，穿上义的胸甲，以和平福音的稳固根基当作鞋穿在脚上。不仅如此，借着祷告，我们拿起信的盾牌，并接受救恩的头盔，和那灵的剑，那灵就是神的话。每当我们穿上军装或拿起军装的任何一项

## WEEK 6 — DAY 6

### 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 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 armor of God is composed of six items: the girdle of truth, the breastplate of righteousness, the firm foundation of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. When we are equipped with such a full armor, we can stand against the attack of the enemy and even take the offensive against him. After these items of the armor of God, Paul turns to prayer.

Ephesians 6:18 says, “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.” The phrase 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. 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. (Life-study of Ephesians, p. 537)

### Today's Reading

It is by means of all prayer and petition that we gird our loins with truth, put on the breastplate of righteousness, and have our feet shod with the firm foundation of the gospel of peace. Furthermore, it is by prayer that we take up the shield of faith and receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God. Whenever we are about to put on the

时，都需要祷告。我们不能，也不该没有祷告，就想使用神军装的任何部分。祷告是应用神军装唯一的路。

我们需要穿戴神全副的军装，好使我们“能以站住”（弗六11）。在以弗所六章，“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。…借着穿戴神全副的军装，我们就能以站住，抵挡魔鬼的诡计。这些诡计指明魔鬼邪恶的计谋。魔鬼不仅有邪恶的意志，他还有诡诈的计谋来成功他的意志。甚至现在撒但也在忙着作工，图谋施行他邪恶、诡诈的计谋。

十一节告诉我们，要穿戴神的军装。十三节吩咐我们，要拿起神的军装。…神的军装乃是神为我们预备并提供给我们的。但是我们需要拿起并穿戴；我们需要使用并应用神的供备。…不管我们是穿戴或是拿起神全副的军装，我们都必须厉害地运用我们的意志。…我们要打属灵的仗，需要“神全副的军装”，…这需要基督的身体来拿起，单个的信徒是不行的。

借着拿起神全副的军装，我们在邪恶的日子就能抵挡。抵挡就是站住抵挡。在争战中，站住是非常重要的。保罗在五章十六节说，日子是邪恶的。在这邪恶的世代（加一4），每天都是邪恶的日子，因为那邪恶者撒但每天都在工作。…保罗以“作成了一切，还能站立得住”结束以弗所六章十三节。在争战中，我们需要站住到底。我们作成了一切，还必须站立得住（以弗所书生命读经，六六二、六四〇至六四一、六四三至六四四页）。

参读：生命的经历，第十八篇。

armor or to take up any item of the armor, we need to pray. We cannot and we should not attempt to use any part of God's armor without prayer. Prayer is the unique way to apply the armor of God.

We need to put on the whole armor of God so that we “may be able to stand” (Eph. 6:11). 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. By putting on the whole armor of God, we are able to stand against the stratagems of the devil. These stratagems are the devil's evil plans. Not only does the devil have an evil will, but he also has subtle stratagems to work out his will. Even now Satan is busily working and plotting to carry out his evil, subtle stratagems.

In 6:11 we are told to put on the armor of God, and in verse 13 we are charged to take it up...The armor of God is prepared and provided by God for us. But we need to take it up and put it on; we need to use and apply God's provision...Whether we put on the whole armor of God or take it up, we must exercise our will in a strong way. In order to wage the spiritual warfare, we need the whole armor. This requires the Body of Christ, not only individual believers, to take it up.

By taking up the whole armor of God, we will be able to withstand in the evil day. To withstand is to stand against. In fighting, the most important thing is to stand. In 5:16 Paul says that the days are evil. In this evil age (Gal. 1:4), every day is an evil day because Satan is at work every day. Paul concludes Ephesians 6:13 with the words, “Having done all, to stand.” In fighting we need to stand to the end. Having done all, we still must stand. (Life-study of Ephesians, pp. 537-538, 519-520, 522)

Further Reading: CWWL, 1953, vol. 3, “The Experience of Life,” ch. 18

# 第六周诗歌

# WEEK 6 — HYMN

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 —

(副) 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。

## 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 conqueror,  
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.

