

第六週

新婦作為團體的戰士

詩歌：637

讀經：弗六 10～20

【週一、週二】

壹 以弗所六章十至二十節 啓示，新婦乃是團體的戰士，為神的國與神的仇敵爭戰：

一 當基督得勝的佳偶與神成為一，作神的居所時，她在神眼中就美麗如得撒，秀美如耶路撒冷；然而對仇敵而言，她卻威武如展開旌旗的軍隊——歌六 4：

1 旌旗指明豫備好爭戰，也是得勝的記號；威武的軍隊表徵主的得勝者使神的仇敵撒但懼怕。

2 這軍隊在神子民墮落時為神的國爭戰，成為答應主呼召的得勝者；（啓二 7，11，17，26，三 5，12，21；）至終，得勝者要集體的成為新婦，與基督成為婚配；（十九 7～9；）婚禮之後，這新婦就成為軍隊隨着她的丈夫基督爭戰，以擊敗敵基督和他所有的跟從者。（11～21。）

二 召會作為新婦乃是在神心意中團體的人，這新人將成就雙重的目的：彰顯神以及對付神的仇

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

敵—創一 26。

三 不僅神永遠的定旨必須成就，基督的心願必須滿足，神的仇敵也必須被擊敗；為此，召會必須是一個戰士。

四 我們的行事為人乃是為着成就神的定旨，我們的生活是為着滿足基督，而我們的爭戰是為着擊敗神的仇敵—弗四 1，五 2，8，六 10～11。

貳 在千年國期間耶穌的見證乃是基督的新婦，就是與基督一同作王的得勝者—啓十九 7～9，二十 4，6：

一 主的恢復乃是為着豫備基督的新婦；（十九 7～9，二一 2；）至終，我們都要被模成奇妙的書拉密女；書拉密女作所羅門的複本，乃是那作基督配偶、新婦之新耶路撒冷最大並終極的表號。（歌六 13，啓二一 2，9～10，二二 17 上。）

二 書拉密女在神眼中像二營軍兵（原文為 mahanai m，瑪哈念）跳舞；雅各遇見神的使者，就是神的二營軍兵之後，就給那地方起名叫瑪哈念，並將他的妻子、孩子、和他所有的分作『二營軍兵』—歌六 13，創三二 1～10：

1 這二營軍兵的屬靈意義，乃是剛強的見證我們藉着那愛我們的，照着基督身體的原則，而得勝有餘，『超凡的得勝』—羅八 37，十二 5，申三二 30，傳四 9～12。

2 神不要那些在自己裏面剛強的人，祂只要脆弱的人，較軟弱的婦人和孩子；那些被算為配作得勝者的人，將是較軟弱、倚靠主的人—林前一 26～28，林後十二 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 Shulammite, 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 Shulammite is likened to the dance of two camps, or two armies (Heb. mahanaim), 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 神需要一班與祂成爲一的人，一班服從祂（由編髮所表徵——11），並以柔順的意志順從祂（由戴上珠串的頸項所表徵——10）的人。
- 4 當我們來看如何達到神聖啓示的最高峯時，我們不該信靠自己，乃該倚靠主作爲愛、能力和憐憫，使我們被作成蒙憐憫、貴重、榮耀的器皿——羅九 16，21 ~ 23。

【週三】

叁 屬靈的爭戰是必需的，因爲撒但的意志在對抗神的意志——弗一 5，9，11，太六 10：

- 一 在神的意願，神的意志之外，還有第二個意願，第二個意志，因爲撒但的意志是對抗神的意志的——賽十四 12 ~ 14。
- 二 一切的爭戰都源自撒但的意志與神的意志之間的衝突。
- 三 屬靈的爭戰乃是神的國與撒但的國之間的爭戰，諸天的國要建立，就需要有屬靈的爭戰——太十二 26，28，啓十二 11。
- 四 我們照着真理且憑恩典而行，我們活在愛和光中，並且我們爭戰以征服撒但的意志——弗四 1，五 2，8，六 12。

【週四】

肆 我們要對付神的仇敵，就需要那叫基督從死人中復活，並叫祂坐在諸天界裏，遠超空中一切邪靈的浩大能力，使我們得着加力——10 節，一 19 ~ 22：

- 一 我們要在主裏得着加力，這指明在對付撒但和他

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

邪惡國度的屬靈爭戰中，我們不能在自己裏面爭戰，我們只能在主裏面，在祂力量的權能裏爭戰。

二『要…得着加力，』這吩咐含示需要運用我們的意志；我們若要得着加力來應付屬靈的爭戰，我們的意志就必須剛強且有操練——歌四 4，七 4。

伍 召會和撒但之間的爭戰，乃是我們這些愛主並在祂召會中的人，與諸天界裏邪惡勢力之間的爭戰——弗六 12：

一 那些執政的、掌權的、和管轄這黑暗世界的，乃是背叛的天使；他們跟從撒但一同背叛、抵擋神，現今在諸天界裏管轄世上的列國——西一 13，但十 20。

二 我們需要領悟，我們的爭戰不是抵擋人，乃是抵擋邪靈，就是諸天界裏的屬靈勢力。

【週五】

陸 屬靈的爭戰不是個人的事，乃是基督的新婦作團體戰士的事——弗六 13：

一 召會是團體的戰士，信徒一起構成這團體的戰士；我們團體的形成軍隊之後，就能與神的仇敵爭戰。

二 神的戰畧是使用召會作祂的軍隊，與仇敵爭戰；撒但的戰畧是把我們從召會這神的軍隊裏分離出來。

三 神全副的軍裝是為着身體，不是為着個人；只有團體的戰士纔能穿戴神全副的軍裝。

柒 我們打屬靈的仗，需要穿戴神全副的軍裝——11 節：

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 神在基督裏作我們生活的實際，乃是腰帶，爲着屬靈的爭戰加強我們全人—14節上。
- 二 義的胸甲遮蓋我們的良心，保護我們不受撒但的控告；這義的胸甲乃是基督作我們的義—14節下，林前一30。
- 三 基督乃是使我們與神是一，並與聖徒是一的和平；這和平是穩固的根基，使我們能站住抵擋仇敵—弗二15，六15。
- 四 信乃是盾牌，抵擋仇敵火燒的箭；基督是這樣之信的創始者與成終者—16節，來十二2。
- 五 那遮蓋我們心思之救恩的頭盔，乃是我們在日常生活所經歷那拯救的基督—弗六17上，約十六33。
- 六 那靈的劍，（那靈就是神的話，）是我們攻擊的武器，用以砍碎仇敵—弗六17下。

【週六】

- 七 禱告是惟一、具決定性、不可或缺的憑藉，叫我們藉以應用神全副的軍裝，使軍裝的各項實際的供我們使用—18節。
- 捌 藉着穿上神全副的軍裝，我們就能站住，抵擋魔鬼的詭計，邪惡的計謀—11，13～14節：
- 一 與基督同坐，是有分於祂一切所成就的；在基督的身體裏行事爲人，是成就神永遠的定旨；在基督的大能裏站住，乃是抵擋神的仇敵—二6，四1，五2，8，六11，13～14。
 - 二 在與仇敵爭戰中，最重要的事是站住；我們作

- 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，還需要站住到底。

玖 我們都需要看見，今天在主的恢復裏，我們是在戰場上；我們必須與主合作，與撒但空中的權勢爭戰，使我們得着更多的基督，以建造基督的身體並豫備基督的新婦，建立並擴展神的國，使基督能回來承受地。

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.

第六週■週一

晨興餽養

歌六 4『我的佳偶阿，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊。』

13『回來，回來，書拉密女阿；回來，回來，使我們得觀看你。你們為何要觀看書拉密女，像觀看二營軍兵跳舞呢？』

當我們與神成爲一，作神的居所時，我們在神眼中就美麗如得撒，秀美如耶路撒冷（參歌六 4）。然而，對仇敵而言，這佳偶，這得勝者威武如展開旌旗的軍隊。旌旗指明豫備好爭戰，也是得了勝利的意思。…當她成爲美麗如月亮，皎潔如日頭時，她也成了威武如展開旌旗的軍隊（10）。

她成爲園子時，只是園子，但她成爲得撒和耶路撒冷時，就有個東西建造起來，表明神的美麗和神的秀美。那時候，神的仇敵戰抖，因爲這微小的鄉村女子成了展開旌旗的軍隊。…軍隊在神的子民墮落時爲神的國爭戰，成爲答應主呼召的得勝者（啓二 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冊，四四三至四四四頁）。

信息選讀

看見雅歌裏這樣高的異象之後，我們也許問：『誰能成爲這樣的人？』要答覆這點，我們需要六章十三節下半附加的解釋。…這時候書拉密女在神眼中像二營軍兵或軍隊。這二營軍兵在跳舞慶祝他們的得勝。鄉村女子至終達到書拉密女的境地。…在這節裏，書拉密女被比作二營軍兵跳舞。

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 Shulammite; return, return, that we may gaze at you. Why should you gaze at the Shulammite, 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 Shulammite 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 Shulammite...In this verse the Shulammite is likened to two armies, or camps, dancing.

『二營軍兵』這辭在希伯來文裏是瑪哈念。這不是普通的辭，乃是來自舊約創世記三十二章二節的歷史名稱。雅各逃離他哥哥以掃，與他舅父拉班同住，後來，當他無法再留在拉班那裏時，就定意回到他列祖之地。那時候他有四個妻子和許多孩子、僕人、羊羣和牛羣。然而，他的雙胞胎哥哥以掃仍活着。雅各回去時，懼怕以掃仍要殺他。他帶着家眷前行，同行的沒有強壯的人；只有軟弱的人，婦女和孩子。雅各非常害怕遇見以掃。在路上『神的眾使者遇見他』，雅各說，『這是神的軍營，於是給那地方起名叫瑪哈念。』（1～2）

雅各看見神的二營軍兵之後，作了一件奇妙的事。他將他的妻子、孩子，和他其餘所有的分作兩隊，或『二營軍兵』。…這滿了屬靈的意義。這兩隊不只是神單數的軍兵，乃是『二營軍兵』。這就是說，我們得勝有餘。這也表徵剛強的見證。神不要『大漢』，祂只要脆弱的人，較軟弱的人，婦女和孩子。他們能成為祂的軍兵，因為爭戰不在他們手中，乃在祂手中。祂需要一班與祂是一的人，一班服從祂並順從祂的人；編髮表徵服從祂（歌一11），戴上珠串的頸項表徵以柔順的意志順從祂（10）。

我們來看如何達到雅歌裏啓示的高峯時，不該信靠自己。我們也許以為使徒保羅是剛強的，所以他能作到。但使徒保羅自己告訴我們，他比眾聖徒中最小者還小（弗三8）。他說，『有誰軟弱，我不軟弱？』（林後十一29）…在羅馬九章十六節保羅說，『這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。』我們也許以為我們能奔跑，但我們不能。能奔跑的乃是基督。保羅也說，『現在活着的，不再是我，乃是基督在我裏面活着。』（加二20上）（李常受文集一九九四至一九九七年第三冊，四四四至四四六頁）。

參讀：雅歌結晶讀經，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

第六週■週二

晨興餽養

羅八 37『然而藉着那愛我們的，在这一切的事上，我們已經得勝有餘了。』

十二 5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

親愛的聖徒，到那日，凡在自己裏面剛強的人都要被淘汰。那些被算為得勝者的人，將是較軟弱的人，他們流淚哭泣說，『主，我作不到。感謝你釋放這一切高峯的真理，向我們揭示我們該是甚麼。我們應當是在至聖所裏，在幔子內過生活的人。我們該是與你合一的人。你是我們的居所，我們是你的居住者。我要達到這點，但我不能作甚麼。我只是微小的人，軟弱的人。』這樣較軟弱、倚靠主的人，將被算為配作得勝者。

有二營軍兵跳舞，指明這鄉村女子不是單獨的。軍隊指明身體的原則。…我們該謙卑自己，並承認我們一無所是。我們不該憂慮，反而該將我們的感覺變為讚美。我們可以說，『主，讚美你。何等喜樂，我不能作甚麼！何等喜樂，你作一切，並且為我作了一切！』這樣我們立刻會有編起的頭髮，並有珠串環繞我們的頸項，就是對主的服從和順從。我們會不再硬着頸項（李常受文集一九九四至一九九七年第三冊，四四六至四四七頁）。

信息選讀

在啟示錄三章八節主說，那些在非拉鐵非的人『稍微有一點能力』。主讚賞他們絕對並忠信的作了他們所能作的。…祂仍在呼召得勝者。我們若說，『主，我無法得勝』，主會說，『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，我都會為你作。我敵擋狂傲的人，賜恩給謙卑的人。』這是二營軍兵（瑪哈念）跳舞的原則。請記得，這二營軍兵是由雅各的妻子和孩子所組成。至終，他們沒有一個與以掃爭戰。與以掃爭戰的乃是神，祂改變了以掃的態度。創世記三十二章是瑪哈念的故事。今天我們是神軍兵（瑪哈念）的實際。

『書拉密女』是『所羅門』的女性寫法，指明如今得勝者已成為與基督一樣。…書拉密女原是鄉村女子；如今她是所羅門的配偶，在生命、性情、彰顯和功用上，已成為與所羅門一樣，為要完成神的經綸。在這四件事—生命、性情、彰顯和功用上，我們成為與神和基督一樣，但我們無分於祂們的神格。說我們在神的神格上與祂一樣，是極大的褻瀆；但我們若說，我們無法在生命、性情、彰顯和功用上與神一樣，這就是不信。…新約裏一再使用『在基督裏』和『在主裏』這些辭。…在主裏我們凡事都能作（腓四 13）。當然我們的神比所羅門更有資格。祂能使我們在祂的生命、祂的性情、祂的彰顯和祂的功用上與祂一樣，以完成祂的經綸。這表徵得勝者原是罪人；如今他們在基督的生命上成熟，在生命、性情、彰顯和功用上，已成為與基督一樣，為要完成神永遠的經綸。

聖經在末了二章，向我們陳明一座城。這城是全本聖經的終極完成。在這城裏，我們能找着舊約裏一切的豫表、表號和豫言以及新約裏一切的實際。這城是神話語中一切異象和啓示的集大成。…主要的點乃是：全能的王，全能的『所羅門』，要與鄉村女子所表徵祂的子民是一。祂這樣作，不是藉着強迫，乃是藉着個人、情深的追求。誰能想像神要接觸祂所揀選的人，就像男子追求可愛的女子一樣？這是聖經結束的方式，結束於過婚姻生活的一對夫婦—新耶路撒冷（啓二一）（李常受文集一九九四至一九九七年第三冊，四四七至四四九頁）。

參讀：歌羅西書生命讀經，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).

Shulammite is the feminine form of Solomon, indicating that now the overcomers have become the same as Christ...The Shulammite 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

第六週■週三

晨興餽養

弗一5『按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

太六10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

在宇宙中有三個意志：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，是永遠的、非受造的。作為受造之物的天使也有意志。眾天使中的一位，就是天使長，受神指派管理亞當被造之前的宇宙。這天使長因着自己的高位和美麗，就變得驕傲起來。這驕傲使他興起邪惡的意願，這就成了撒但的意志。因此，在神的意願，神的意志之外，還有第二個意願，第二個意志；因為撒但的意志如今是對抗神的意志的（以弗所書生命讀經，六三四頁）。

信息選讀

一切爭戰都源自這兩個意志的衝突。…宇宙中的衝突起始於天使長對神的背叛。那背叛乃是現今發生在國際之間，以及社會、家庭和個人裏面一切爭戰的起頭。…譬如，你也許經歷理智與情慾內裏的爭戰。各式各樣的爭戰，其源頭都在於神的意志與撒但的意志之間的衝突。

在某個時候，神造了人，並且賦與他自由的意志。因着神的偉大，祂給人自由的意志。一個偉大的人從不強迫別人跟從祂。神給人自由的意志，指明祂不勉強人順從祂。…神是偉大的，祂給人選擇的自由。

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.

我們在創世記二章看見，人可以自由的運用他的意志，或喫生命樹，或喫善惡知識樹。…在園子裏有一個三角的局面：生命樹代表神的意志，善惡知識樹代表撒但的意志，亞當代表人的意志。實際上，生命樹是指神自己，善惡知識樹是指撒但。所以，有三個人位一神、撒但和人—各有一個意志。

雖然有三個意志，但衝突只牽涉兩方—神和撒但。要緊的問題乃是，人是選擇神的意志還是選擇撒但的意志。人的意志若與神的意志站在一起，神的意志就能成就。但人的意志若站在撒但的意志這一邊，撒但的意志至少就會暫時的成功。我們都知道，人的意志是站在撒但意志的那一邊。這意思是說，人揀選跟從撒但，與撒但的意志站在同一邊。所以撒但暫時得了勝。

然而，藉着悔改，人能從撒但的意志轉向神的意志，從撒但那一邊轉到神這一邊。福音的第一個吩咐就是悔改，其次兩個吩咐乃是信而受浸。任何盼望得救的罪人，必須聽從這三個吩咐。他必須向神悔改，相信主耶穌，並在水裏受浸。悔改乃是有一個轉，從撒但的意志轉向神的意志。

聖經說，我們必須為着國度悔改（太四 17）。神的國實際上就是神聖意志的行使。當罪人為着神的國悔改時，他們就從撒但那一邊轉到神這一邊，就是轉向神的國，神的意志。一個人從撒但的意志轉向神的意志之後，就必須相信主耶穌並且受浸。藉着受浸，他從黑暗的權勢，就是撒但的意志，遷到神愛子的國裏（西一 13）。

我們的行事為人為着完成神的定旨，我們的生活是為着基督的滿足，並且我們的爭戰是為着擊敗神的仇敵（以弗所書生命讀經，六三四至六三七頁）。

參讀：以弗所書生命讀經，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

第六週■週四

晨興餽養

弗六 10『 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。』

12『 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

〔以弗所六章十節〕裏『得着加力』這辭，原文與一章十九節的『能力』同字根。要對付神的仇敵，抵擋黑暗的邪惡勢力，我們需要那叫基督從死人中復活，並叫祂坐在諸天界裏，遠超空中一切邪靈的浩大能力，使我們得着加力。我們要在主裏得着加力，這指明在對付撒但和他邪惡國度的屬靈爭戰中，我們只能在主裏面爭戰，不能在自己裏面爭戰。何時我們在自己裏面，我們就失敗了。

『要…得着加力』，這吩咐含示需要很強的運用我們的意志。我們若要得着加力來應付屬靈的爭戰，我們的意志就必須剛強且有操練。我們不該像水母一樣，意志軟弱，游移不定。事實上，那些有剛強意志的人最容易悔改。請看大數的掃羅就是一個例子。當他在往大馬色的途中，一心想要捉拿凡呼求主耶穌之名的人時，他被主抓住了。因着掃羅有這樣強的意志，他就能有厲害的悔改（以弗所書生命讀經，六三八頁）。

信息選讀

神除了保守我們的良心之外，在祂主宰的權柄下，祂也保守了我們的意志。…我們也許錯誤的以為，傳福音給一個意志強的人很難。照我的經歷，那些因着我傳福音得救的人，多半都有剛強的意志

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

和確定的意願。這樣的意志能在悔改時發生積極的功用。悔改需要運用意志。照樣，得着加力也與我們的意志有關。

我們需要在主裏得着加力，這指明我們不能在自己裏面打屬靈的仗；我們只能在主裏並在祂力量的權能裏爭戰。在以弗所六章十節裏，保羅題到大能、權能和力量。首先，我們藉着那叫基督從死人中復活，使祂作萬有之首的大能，得着加力。然後，我們就知道神的權能和力量。

血肉之人(12) 是指人說的。在血肉之人背後，乃是魔鬼那抵擋神定旨的邪惡勢力。因此，我們的摔跤，我們的爭戰，必須不是抵擋人，乃是抵擋諸天界裏那邪惡的屬靈勢力。…我們在主的恢復裏應當認識，屬靈的爭戰不是與人爭戰的事。即使人對這恢復造成損害，我們也不該與他們爭戰。在他們背後，在他們之上，乃是邪惡的勢力。…那些執政的、掌權的和管轄這黑暗世界的，乃是背叛的天使。他們跟從撒但一同背叛、抵擋神，現今在諸天界裏管轄世上的列國，如但以理十章二十節的波斯魔君和雅完魔君。

保羅在以弗所六章十二節也題到『諸天界裏那邪惡的屬靈勢力』。這裏的諸天界，指空中(二 2) 。撒但和他邪惡的屬靈勢力是在空中；但我們是坐在第三層天上，超過他們(6) 。打仗的時候，凌駕仇敵之上的地位，在戰畧上是非常重要的。撒但和他邪惡的勢力是在我們之下，他們註定是要被擊敗的。…因此，召會和撒但之間的爭戰，乃是我們這些愛主並在祂召會中的人，與諸天界裏邪惡勢力之間的爭戰。表面看是血肉之人破壞召會，實際上是撒但和他邪惡的天使在那些造成破壞的人背後作工。所以，我們必須爭戰，抵擋這些屬靈的勢力(以弗所書生命讀經，六三八至六三九、六四一至六四三頁) 。

參讀：出埃及記生命讀經，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

第六週■週五

晨興餽養

弗六 14『所以要站住，用真理束你們的腰，穿上義的胸甲。』

17～18『還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求。』

以弗所六章的軍裝不是為着個別的基督徒，乃是為着召會這團體的身體。六章所啟示的不是信徒個別的爭戰，乃是團體的軍隊為着神在地上的權益爭戰。

在現代的軍隊中，沒有一個士兵會單獨作戰。他乃是作為一支訓練精良、裝備齊全之軍隊的一分子來爭戰。我們團體的形成一支軍隊之後，就能與神的仇敵爭戰。神的戰畧乃是用召會作祂的軍隊，來與仇敵爭戰。所以，脫離軍隊孤立是非常危險的。惟有留在軍隊裏，我們纔得着必需的保護（以弗所書生命讀經，九八二頁）。

信息選讀

你若與召會分離，就會打敗仗。撒但的戰畧，不過是把你從作神軍隊的召會裏分離出來。我們要領悟，屬靈的爭戰乃是基督身體的事，這是極其重要的。我們若看見這點，並且留在召會裏，就會得勝。這場爭戰不是為着我們個別的信徒，乃是為着作神軍隊的召會。

滿帶權能的主就是我們所穿上作我們保護的軍裝。這意思是說，我們既是基督的身體，就需要穿上基督自己作我們的軍裝。要打屬靈的仗，我們必

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

須有基督作神全副的軍裝。以弗所六章十四至十七節裏有基督作為軍裝的六面：真理（或實際）的腰帶、義的胸甲、和平福音的穩固根基（鞋）、信的盾牌、救恩的頭盔、以及那靈的劍。所以，神全副的軍裝包括腰帶、胸甲、鞋、盾牌、頭盔和劍。盾牌是為着防衛，而劍是為着攻擊。事實上，劍是軍裝中惟一用作攻擊的裝備。

我們是藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍（17）。事實上，禱告乃是我們接受神全副軍裝所有六項的憑藉。你知道如何應用實際的腰帶麼？乃是藉着在靈裏的禱告。禱告也是我們應用胸甲、鞋、盾牌、頭盔和劍的路。

在原文裏，十七節清楚的指明，那靈是神的話。那靈和話都是基督（林後三 17，啓十九 13）。我們需要藉着各樣的禱告和祈求，接受神的話。

當我們藉着各樣的禱告和祈求接受話時，我們應當『時時在靈裏』禱告。以弗所六章十八節的靈，乃是我們重生、有神的靈內住的靈。因此，這靈乃是調和的靈，就是我們的靈與神的靈調和的靈。每逢我們以禱告作接受話的憑藉時，我們都需要在靈裏。靈乃是禱告的正確器官。…只要我們從深處呼喊主耶穌的名，我們就能在靈裏。當我們呼喊：『哦，主耶穌！』我們就從心思的虛妄裏轉到心思的靈裏。在靈裏呼喊主耶穌，是何等的甜美、何等的享受！

藉着在靈裏禱告，我們應用基督作神全副的軍裝。當我們藉着在靈裏禱告接受主的話時，我們就自然而然的接觸那作賜生命之靈的基督；立刻我們的禱和讀就活起來，我們就得着基督的加力，有祂作軍裝遮蓋我們。不僅如此，我們認識我們是在基督的身體裏，基督和祂一切的所是、所有都是我們的分。我們乃是這樣應用祂作我們包羅萬有的軍裝（以弗所書生命讀經，九八二至九八六頁）。

參讀：教師訓練，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

第六週■週六

晨興餽養

弗六 11『要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計。』

13『所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。』

神的軍裝是由六項所組成：真理的腰帶、義的胸甲、和平福音的穩固根基、信的盾牌、救恩的頭盔、以及那靈的劍。當我們有了這樣全副軍裝的裝備，我們就能站住抵擋仇敵的攻擊，甚至能進攻仇敵。保羅說過神軍裝的這些項目之後，就轉到禱告上。

以弗所六章十七至十八節說，『還要藉着各樣的禱告和祈求，…時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求。』『藉着各樣的禱告和祈求』這句話，乃是形容下文的『接受』。藉着禱告，我們不僅接受救恩的頭盔，也接受神的話。這指明我們需要藉着各樣的禱告和祈求，接受神的話。我們接受神的話時，需要禱告。我們已經看見，神全副的軍裝有六項，禱告可視為第七項。這一項是惟一、具決定性、不可或缺的憑藉，叫我們藉以應用其他各項，使軍裝實際的供我們使用（以弗所書生命讀經，六六一頁）。

信息選讀

我們乃是藉着各樣的禱告和祈求，用真理束腰，穿上義的胸甲，以和平福音的穩固根基當作鞋穿在腳上。不僅如此，藉着禱告，我們拿起信的盾牌，並接受救恩的頭盔，和那靈的劍，那靈就是神的話。每當我們要穿上軍裝或拿起軍裝的任何一項

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

時，都需要禱告。我們不能，也不該沒有禱告，就想使用神軍裝的任何部分。禱告是應用神軍裝惟一路。

我們需要穿戴神全副的軍裝，好使我們『能以站住』（弗六11）。在以弗所六章，『站住』這辭非常緊要。在二章，我們是與基督一同坐在諸天界裏（6）；在四章和五章，我們是在地上，在基督的身體裏行事為人（四1、17，五2、8、15）。然後在六章，我們是在諸天界裏，在基督的大能裏站住。與基督同坐，是有分於祂一切所成就的；在基督的身體裏行事為人，是成就神永遠的定旨；在基督的大能裏站住，乃是抵擋神的仇敵。…藉着穿戴神全副的軍裝，我們就能以站住，抵擋魔鬼的詭計。這些詭計指明魔鬼邪惡的計謀。魔鬼不僅有邪惡的意志，他還有詭詐的計謀來成功他的意志。甚至現在撒但也在忙着作工，圖謀施行他邪惡、詭詐的計謀。

十一節告訴我們，要穿戴神的軍裝。十三節吩咐我們，要拿起神的軍裝。…神的軍裝乃是神為我們豫備並提供給我們的。但是我們需要拿起並穿戴；我們需要使用並應用神的供備。…不管我們是穿戴或是拿起神全副的軍裝，我們都必須厲害的運用我們的意志。…我們要打屬靈的仗，需要『神全副的軍裝』，…這需要基督的身體來拿起，單個的信徒是不行的。

藉着拿起神全副的軍裝，我們在邪惡的日子就能抵擋。抵擋就是站住抵擋。在爭戰中，站住是非常重要的。保羅在五章十六節說，日子是邪惡的。在這邪惡的世代（加一4），每天都是邪惡的日子，因為那邪惡者撒但每天都在工作。…保羅以『作成了一切，還能站立得住』結束以弗所六章十三節。在爭戰中，我們需要站住到底。我們作成了一切，還必須站立得住（以弗所書生命讀經，六六二、六四〇至六四一、六四三至六四四頁）。

參讀：生命的經歷，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

第六週詩歌

637

[illegible]

WEEK 6 — 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.

- | | |
|--|---|
| <p>2. For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own.</p> | <p>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.</p> |
| <p>3. 'Tis the Church on Christ established
Satan shall not overpower;
'Tis the Body built together
Which resists the evil power.</p> | <p>6. In the heav'n lies more than conqueror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight.</p> |
| <p>4. In the Body, by the Headship,
Sitting in the heavenlies,
Struggle with the wicked spirits
And the principalities.</p> | <p>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.</p> |

週

申言稿：_____

Composition for prophecy with main point and sub-points:
