

Monday 11/17

Related VersesS.S. 6:4, 13

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?

Rev. 2:7, 11, 17, 26

7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

Rev. 3:5, 12, 21

5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Related Reading

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)

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.

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

Tuesday 11/18

Related VersesRom. 8:37

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

Rom. 12:5

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

Rev. 19:7-9

7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Gen. 1:26

26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Eph. 4:1

1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,

Eph. 5:2, 8

2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

8 For you were once darkness but are now light in the Lord; walk as children of light

Related Reading

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)

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 resist the proud, but I give grace to the humble." This is the principle of two armies (Mahanim) 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 Mahanim. Today we are the reality of God's armies (Mahanim).

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

Wednesday 11/19

Related Verses**Eph. 1:5, 9, 11**

5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Matt. 6:10

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

Matt. 12:26, 28

26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Rev. 12:11

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

Rev. 20:4, 6

4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.
6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Rev. 21:2

2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Related Reading

“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)

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.

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

Thursday 11/20**Related Verses****Eph. 6:10**

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

Eph. 1:19-22

19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

S.S. 4:4

4 Your neck is like the tower of David, Built for an armory: A thousand bucklers hang on it, All the shields of the mighty men.

S.S. 7:4

4 Your neck is like a tower of ivory; Your eyes, like the pools in Heshbon By the gate of Bath-rabbim; Your nose is like the tower of Lebanon, Which faces Damascus.

Col. 1:13

13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

Dan. 10:20

20 Then he said, Do you know why I have come to you? And now I will return to fight with the prince of Persia; so I go forth, and the prince of Javan is now about to come.

Related Reading

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

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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)

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 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

Friday 11/21

*Related Verses***1 Cor. 1:26-30**

26 For consider your calling, brothers, that there are not many wise according to flesh, not many powerful, not many wellborn.

27 But God has chosen the foolish things of the world that He might shame those who are wise, and God has chosen the weak things of the world that He might shame the things that are strong,

28 And the lowborn things of the world and the despised things God has chosen, things which are not, that He might bring to nought the things which are,

29 So that no flesh may boast before God.

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Eph. 2:15

15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Heb. 12:2

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.

Rom. 8:37

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

Rom. 12:5

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

Deut. 32:30

30 How shall one chase a thousand, And two put ten thousand to flight, Were it not that their Rock sold them, And Jehovah delivered them up?

Related Reading

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)

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

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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 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

Saturday 11/22

Related Verses**Eph. 6:11-20 (11-13, 18-20)**

11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

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.

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.

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

15 And having shod your feet with the firm foundation of the gospel of peace;

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.

17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

18 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,

19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,

20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

Related Reading

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)

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 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

Churchwide Truth Pursuit of Genesis

Level 1—Sequential Life-study Reading

Scripture Reading and Copying: Gen. 30:1-24

Assigned Reading: *Life-study of Genesis*, msg(s). 69-70

Level 2—Topical Study

Crucial Point: Sarah and Hagar, Ishmael and Isaac

Scripture: Gen. 16-21, 26

Assigned Reading: *LS of Genesis*, msg(s). 46, 56, 63-65

Supplemental Reading: *The History of God in His Union with Man*, ch. 8; *Truth Lessons, Level Two, Vol. 2*, ch. 21; *Truth Lessons, Level Three, Vol. 1*, ch. 6; *Revelations in Genesis: Seeing God's Calling in the Experiences of Abraham, Isaac, and Jacob*, ch. 10

Study Questions: See the church website at

churchinnyc.org/bible-study

Lord's Day 11/23

Related Verses

Acts 4:9-12

9 If we today are being examined regarding a good deed done to a sick man, by what means this man has been healed,

10 Let it be known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified and whom God has raised from the dead, in this name this man stands before you in good health.

11 This is the stone which was considered as nothing by you, the builders, which has become the head of the corner.

12 And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.

2 Cor. 12:9-10

9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

2 Cor. 13:3-5

3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.

4 For indeed He was crucified out of weakness, but He lives by the power of God. For indeed we are weak in Him, but we will live together with Him by the power of God directed toward you.

5 Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?

Further Reading:

Further Reading: *The Experience of Life*, ch. 18

Hymn: #885

1 Fight the battle in the Body,
 Never fight it on your own;
 With the Body to the Head joined,
 Fight the battle on the throne.

Fight the battle in the Body!
 By the virtue of the Head;
 Standing firmly with the Body,
 Into vict'ry you'll be led.

2 For the Body is God's armor,
 Not for anyone alone;
 When you wrestle in the Body,
 All its benefits you own.

3 'Tis the Church on Christ established
 Satan shall not overpower;
 'Tis the Body built together
 Which resists the evil pow'r.

4 In the Body, by the Headship,
 Sitting in the heavenlies,
 Struggle with the wicked spirits
 And the principalities.

5 As a member of the Body,
 With the brethren stand for God;
 Praying always in the Spirit,
 Claim the vict'ry through the Blood.

6 In the heav'nlies more than conqu'ror,
 In the power of His might,
 As a soldier in the army,
 In the Lord the battle fight.

7 Keep on wrestling in the Body,
 Mighty vict'ry you will see,
 Bind and loose, God's will fulfilling,
 And the foes your food will be.