第八周

权柄、背叛、对代表权柄的表白、以及神正确的代表

诗歌：204

读经：民十二 1 ～ 15，十六 1 ～十七 13，二十 2 ～ 13、24，二七 12 ～ 14，林后十 8，十三 10

纲要

周一

壹 神是最高的权柄；祂有一切的权柄—罗九 21 ～ 22：

一 神的权柄代表神自己，神的能力仅代表神的作为—徒十七 24。

二 神的权柄实际上就是神自己；权柄是出于神自己的所是—启二二 1。

三 无论什么权柄—属灵的、地位的、行政的—都是出于神—林后十 8，十三 10，约十九 10 ～ 11，创九 6。

四 我们摸到神的权柄，就是摸到神自己—赛六 1 ～ 5：

1 碰见神权柄的，就是遇见了神—摩四 12。

2 得罪神的权柄，就是得罪神自己。

Week Eight

Authority, Rebellion, the Vindication of Delegated Authority, and a Proper Representative of God

RK Hymns: 984

Scripture Reading: Num. 12:1-15; 16:1—17:13; 20:2-13, 24; 27:12-14; 2 Cor. 10:8; 13:10

Outline

Day 1

I. God is the supreme authority; He has all authority—Rom. 9:21-22:

A. God's authority represents God Himself; God's power only represents God's works—Acts 17:24.

B. God's authority is actually God Himself; authority issues out from God's own being—Rev. 22:1.

C. All authority—spiritual, positional, and governmental—derives from God—2 Cor. 10:8; 13:10; John 19:10-11; Gen. 9:6.

D. When we touch God's authority, we touch God Himself—Isa. 6:1-5:

1. Meeting God's authority is the same as meeting God—Amos 4:12.

2. Offending God's authority is the same as offending God Himself.

五 在我们与神的关系中，没有什么比碰着权柄更重要—徒九 5，太十一 25。

六 认识权柄是里面的开启，不是外面的教导—徒二二 6 ～ 16。

周二

七 只有神是人直接的权柄；其他一切的权柄都是间接的权柄—神设立的代表权柄—但四 32、34 ～ 37：

1 唯有我们碰着神的权柄，我们才能顺服神所设立的代表权柄—太二八 18，来十三 17，彼前五 5。

2 神不只要我们顺服祂自己，神也要我们顺服祂一切的代表权柄—罗十三 1 ～ 7，林后十 8，十三 10，来十三 17。

3 一切不顺服神间接权柄的人，都是不服神直接的权柄。

4 神要我们顺服间接的权柄（即代表权柄），而得到属灵的供应。

八 我们总得碰着权柄，受神约束，也受代表权柄的引领—赛三七 16，腓二 12，来十三 17。

周三

贰 宇宙中有两个大原则—神的权柄和撒但的背叛；神和撒但之间所争执的唯一问题，与权柄和背叛有关—徒二六 18，西一 13：

一 背叛乃是否认神的权柄，也是拒绝神的管治：

1 撒但原是神所造的天使长，但由于他的骄傲，他高举自己、干犯神的主宰、背叛神，就成了神的对

E. In our relationship with God, nothing is more important than touching authority—Acts 9:5; Matt. 11:25.

F. Knowing authority is an inward revelation rather than an outward teaching—Acts 22:6-16.

Day 2

G. Only God is the direct authority to man; all other authorities are indirect authorities—delegated authorities, deputy authorities, appointed by God—Dan. 4:32, 34-37:

1. Only when we meet God's authority can we submit to the delegated authority whom God appoints—Matt. 28:18; Heb. 13:17; 1 Pet. 5:5.

2. God requires that we submit not only to Him but to all delegated authorities—Rom. 13:1-7; 2 Cor. 10:8; 13:10; Heb. 13:17.

3. Those who do not submit to God's indirect authority cannot submit to God's direct authority.

4. God wants us to submit to indirect authority—delegated authorities—so that we may receive spiritual supply.

H. We all must meet authority, be restricted by God, and be led by His delegated authority—Isa. 37:16; Phil. 2:12; Heb. 13:17.

Day 3

II. There are two great principles in the universe—God's authority and Satan's rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18; Col. 1:13:

A. Rebellion is the denial of God's authority and the rejection of God's rule:

1. Satan was originally an archangel created by God, but due to his pride he uplifted himself, violated God's sovereignty, rebelled against God, became

头，建立他自己的国—赛十四 12 ～ 14，结二八 2 ～ 19，太十二 26。

2 当人犯罪时，就背叛神，否认神的权柄，并拒绝神的管治；在巴别那里，人集体背叛神，要从地上废除神的权柄—创三 1 ～ 6，十一 1 ～ 9。

二 撒但虽然干犯神的权柄，人也干犯神的权柄，背叛神，神却不让这个背叛继续下去，祂要在地上建立祂的国—启十一 15。

三 宇宙中争执的中心，乃是谁该得着权柄—四 2 ～ 3：

1 我们要和撒但争执，肯定权柄是属于神的—徒十七 24、30。

2 我们要存心顺服神的权柄，维持神的权柄—太十一 25。

四 背叛的罪比什么罪都厉害—撒上十五 23。

God's adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.

2. When man sinned, he rebelled against God, denied God's authority, and rejected God's rule; at Babel men rebelled collectively against God to abolish God's authority from the earth—Gen. 3:1-6; 11:1-9.

B. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.

C. The center of dispute in the universe relates to who has authority—4:2-3:

1. We must contend with Satan by asserting that authority is with God—Acts 17:24, 30.

2. We need to set ourselves to submit to God's authority and uphold God's authority—Matt. 11:25.

D. The sin of rebellion is more serious than any other kind of sin—1 Sam. 15:23.

周四

Day 4

叁 民数记十二和十六章说到背叛神的代表权柄：

III. Chapters 12 and 16 of Numbers speak of rebellion against God's delegated authority:

一 米利暗和亚伦毁谤摩西，乃是毁谤神的代表权柄—十二 1 ～ 15：

1 神指派摩西作祂在地上代理、代表的权柄；摩西所代表的乃是神的权柄—出三 10 ～ 18 上，七 1。

2 按照神行政的管理，米利暗和亚伦都该服从摩西；他们却背叛了—民十二 1 ～ 2。

3 亚伦和米利暗不认识权柄，反而起了背叛的心—1 ～ 2 节。

A. In speaking against Moses, Miriam and Aaron were speaking against the deputy authority of God—12:1-15:

1. God had appointed Moses to be His deputy authority, His representative authority on earth; the authority that Moses represented was the authority of God—Exo. 3:10-18a; 7:1.

2. According to God's governmental administration, Miriam and Aaron should have submitted themselves to Moses, but they rebelled—Num. 12:1-2.

3. Neither Aaron nor Miriam knew authority; instead, they fostered a rebellious heart—vv. 1-2.

4 背叛的话往上升，被神听见了—2 节下：

a 亚伦、米利暗得罪摩西时，就是得罪摩西身上的神，所以神发怒了。

b 人一碰着代表的权柄，就是碰着那代表权柄身上的神。

c 得罪代表权柄，就是得罪神—4 ～ 10 节。

5 米利暗患了麻风，这是神行政的对付—10 节。

二 十六章所记载的背叛是团体的背叛：

1 本章的背叛，是神百姓中间广泛、普遍的背叛—19 节上。

2 民数记十六章三节、九至十节的话，表明这次背叛的根乃是野心，要争夺权力和更高的地位：

a 野心暗中破坏神的计划，并败坏神的子民。

b 历世纪以来，基督徒中间的许多难处都是由野心引起的—参太二十 20 ～ 28，约叁 9 ～ 11。

3 摩西虽然谦卑地面伏于地（民十六 4），却没有放弃他蒙神所赐，作神代表权柄的地位（3 ～ 11、16 ～ 18）：

a 摩西没有反击，反倒将背叛者和他们所背叛的人带到神面前—5 节。

b 摩西是神代表的权柄，是神所委派的权柄，他将这案件交给神这最高的权柄，让神说话、暴露并审判—6 ～ 35 节。

c 在争夺权力的事上，唯一能审判并暴露真实光景的，乃是神自己—30 ～ 33 节。

4 百姓向摩西、亚伦发怨言，证明他们背叛的天性还没有被征服—41 节。

4. The words of rebellion ascended upward and were heard by God—v. 2b:

a. When Miriam and Aaron offended Moses, they offended God in Moses; therefore, God became angry.

b. Once a person touches delegated authority, he touches God in that delegated authority.

c. To offend the delegated authority is to offend God—vv. 4-10.

5. Miriam's becoming leprous was God's governmental dealing—v. 10.

B. The rebellion recorded in chapter 16 was a corporate rebellion:

1. The rebellion in this chapter was a widespread, universal rebellion among God's people—v. 19a.

2. Numbers 16:3, 9, and 10 show that the root of this rebellion was ambition, the struggle for power and for a higher position:

a. Ambition undermines God's plan and damages His people.

b. Throughout the centuries many problems among Christians have been caused by ambition—cf. Matt. 20:20-28; 3 John 9-11.

3. Although Moses was humble in falling on his face (Num. 16:4), he did not give up his God-given position as God's deputy authority (vv. 3-11, 16-18):

a. Moses did not fight back; rather, he brought the rebels and the ones against whom they rebelled to God—v. 5.

b. As God's deputy, or delegated, authority, Moses referred this case to God as the highest authority, for His speaking, exposing, and judging—vv. 6-35.

c. In a struggle for power, the only One who can judge and expose the real situation is God Himself—vv. 30-33.

4. The murmuring of the people against Moses and Aaron proves that their rebellious nature had not been subdued—v. 41.

周五

肆 民数记十六章说到人背叛神的代表权柄，以及人如何抵挡神的代表权柄；十七章说到神表白祂所设立的权柄：

一 神向每个人表白：祂的代表权柄是出乎祂的设立—5 节。

二 可拉和他一党的背叛，与祭司职分有关（十六 3、8 ～ 10），所以亚伦的杖发芽乃是个表白，指明亚伦蒙神悦纳，在神所赐的祭司职分上有权柄（十七 2 ～ 10）。

三 亚伦发芽的杖预表复活的基督，就是发芽、开花、结果的基督，把生命分赐给人—8 节：

1 基督是宇宙中最大的发芽的杖，将生命分赐给人；祂总是流出生命来点活人—约十二 24，彼前一 3。

2 今天基督仍在发芽，我们就是祂发芽所产生的果子—熟杏。

四 在预表里，杖表征权柄—参林前四 21：

1 在民数记十七章，杖代表十二支派的首领（2），亚伦的杖代表利未支派（3）。

2 神的心意是要借这根枯杖的发芽，使百姓的怨言止息。

3 神借着杖的发芽向以色列人和亚伦说话—8 节。

五 发芽的杖表征我们经历复活的基督，使我们在神所赐的职事上有权柄—来九 4，民十七 1 ～ 10：

1 发芽、开花、结果的杖表征基督复活的生命及其权

Day 5

IV. Numbers 16 speaks of man's rebellion against God's deputy authority and how man opposed God's deputy authority; chapter 17 speaks of God's vindication of His appointed authority:

A. God vindicated to everyone that deputy authority is according to His appointment—v. 5.

B. Since the rebellion of Korah and his company was related to the priesthood (16:3, 8-10), the budding of Aaron's rod was a vindication indicating that Aaron was the one accepted by God as having authority in the God-given ministry of the priesthood (17:2-10).

C. The budding rod of Aaron typifies the resurrected Christ—the budding, blossoming, and fruit-bearing Christ—who imparts life to others—v. 8:

1. Christ, the greatest budding rod in the universe, imparts life to others; He always flows out life to enliven others—John 12:24; 1 Pet. 1:3.

2. Today Christ is still budding, and we are the fruit, the almonds, of His budding.

D. In typology a rod signifies authority—cf. 1 Cor. 4:21:

1. In Numbers 17 the rods represented the leaders of the twelve tribes (v. 2), and Aaron's rod represented the tribe of Levi (v. 3).

2. It was God's intention that the budding of a dead rod would cause the murmurings of the people to cease.

3. Through the budding of the rod, God spoke to the Israelites and also to Aaron—v. 8.

E. The budding rod signifies our experience of Christ in His resurrection as our authority in the God-given ministry—Heb. 9:4; Num. 17:1-10:

1. The budding, blossoming, fruit-yielding rod signifies the resurrection life of

柄—8 节，约十一 25。

2 复活乃是权柄的根据—林后一 8 ～ 9，十 8，十三 4、10：

a 发芽的杖指明权柄是根据复活—民十七 8。

b 神设立权柄的根据是复活—林后一 8 ～ 9，十 8，十三 10。

c 神对祂所设立之权柄的表白，乃是根据复活—民十七 5、8。

周六

伍 被神设立为代表权柄的人，必须是神正确的代表—十二 3 ～ 8，十六 1 ～ 5、28，林后五 20：

一 在出埃及记和民数记十二与十六章，摩西正确地代表神。

二 我们需要从摩西在代表神的事上一次的失败学习严肃的功课—二十 2 ～ 13：

1 摩西击打磐石两下并称百姓为背叛的人，没有在以色列人眼前尊神为圣—10 ～ 12 节：

a 尊神为圣，就是使祂成为圣别的，也就是使祂从一切假神分别出来；没有尊神为圣，就是使祂成为凡俗的—12 节。

b 摩西向百姓动怒，又错误地击打磐石两下，就是没有尊神为圣—10 ～ 11 节。

c 神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话—10 ～ 12 节。

Christ with its authority—v. 8; John 11:25.

2. Resurrection is the basis of authority—2 Cor. 1:8-9; 10:8; 13:4, 10:

a. The budding rod indicates that authority is based on resurrection—Num. 17:8.

b. The basis of God's appointment of authority is resurrection—2 Cor. 1:8-9; 10:8; 13:10.

c. The basis of God's vindication of His appointed authority is resurrection—Num. 17:5, 8.

Day 6

V. One who has been appointed by God to be a deputy authority must be a proper representative of God—12:3-8; 16:1-5, 28; 2 Cor. 5:20:

A. In Exodus and in Numbers 12 and 16, Moses represented God in a proper way.

B. We need to learn a serious lesson from the one time that Moses failed to represent God—20:2-13:

1. In striking the rock twice and in calling the people rebels, Moses did not sanctify God in the sight of the people of Israel—vv. 10-12:

a. To sanctify God is to make Him holy, that is, separate from all the false gods; to fail to sanctify God is to make Him common—v. 12.

b. In being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God—vv. 10-11.

c. In being angry when God was not angry, Moses failed to represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy—vv. 10-12.

d 摩西违犯了神的圣别性情和祂神圣的经纶；他定罪百姓是背叛的人，其实他才是违背了神的话的人—10、24节，二七12～14。

2 在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶。

三 使徒保罗是基督的大使，代表神—林后五20：

1 新约的执事是经授权得着属天权柄的人，代表最高的权柄—三6，五20。

2 保罗运用他使徒的权柄，不是为辖管信徒，乃是为建造信徒—十8，十三10，一24。

3 保罗在教导上，在从事属灵争战上，在神度量之尺度内的行动上，并在他为基督对信徒的妒忌上，运用他使徒职分所含的权柄—林前四17，林后十3～4、13，十一2。

四 正确代表神的人必须顺服权柄（太八8～9），领悟他在自己里面没有权柄（二八18，林后十8，十三10），并且是在复活里，活在基督复活生命里的人（一9，四14，民十七1～10）。

d. Moses offended both God's holy nature and His divine economy; he condemned the people as rebels, but he was the one who rebelled against God's word—vv. 10, 24; 27:12-14.

2. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy.

C. The apostle Paul was an ambassador of Christ, representing God—2 Cor. 5:20:

1. A new covenant minister is one who has been authorized with the heavenly authority to represent the highest authority—3:6; 5:20.

2. Paul exercised his apostolic authority not for ruling over the believers but for building them up—10:8; 13:10; 1:24.

3. Paul exercised the authority inherent in his apostleship by teaching, by engaging in spiritual warfare, by moving within the measure of God's rule, and by his jealousy for Christ over the believers—1 Cor. 4:17; 2 Cor. 10:3-4, 13; 11:2.

D. A person who represents God rightly must submit to authority (Matt. 8:8-9), realize that in himself he has no authority (28:18; 2 Cor. 10:8; 13:10), and be a person in resurrection, living in the resurrection life of Christ (1:9; 4:14; Num. 17:1-10).

第八周　周一

晨兴喂养

启二二1“天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

罗九21“窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”

无论什么权柄都是出于神的，因为都是神定规的。一切在上的权柄，如果往上推，推到最后就遇到神了。神在一切权柄之上，所有的权柄都在神之下。你摸到神的权柄，就是摸到神自己。神的工作基本的不是用能力，乃是用权柄。…祂是用权柄的命令创造一切。命令就是权柄。神的权柄如何发生功效，我们不知道，但神所成就的，乃是在于祂的权柄。…那个百夫长的仆人病了，他知道他顺服在上掌权的，也有在下的顺服他。因此他只要主说一句话，相信事就那样成了，因为一切的权柄都在主的手里，他信主的权柄。所以主说，没有信心比这个再大。（见太八5～10。）碰见神权柄的，就是遇见了神。今天神所设立的权柄充满了宇宙。…得罪神的权柄，就是得罪神自己。基督徒应该顺服权柄。（倪柝声文集第三辑第一册，一三〇至一三一页。）

信息选读

我们是作主工的，是作神的仆人，第一碰着的就是权柄。人碰着权柄，会像碰着救恩一样的实际，这乃是更深的功课。我们必须有一次碰着权柄，被权柄打倒了，这时才能作神的工。在与神整个的关

WEEK 8 — DAY 1

Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

All authority is from God because everything is ordered by God. If we trace any authority upward, we eventually will come to God. God is above all authorities, and every authority is under Him. Once we touch God's authority, we touch God Himself Basically, God's work is not carried out by power, but by authority.... Creation came about through the word of His authority. His word is His authority. We do not know how God's authority works. But we know that God accomplishes everything through His authority. The centurion whose servant was sick knew that there was an authority above him to which he should submit, inasmuch as there were those under him who submitted to him. Therefore, he only needed the Lord to say one word, and he believed that the matter would then be taken care of. He knew that all authority was in the Lord's hand; he believed in the Lord's authority. This is why the Lord said that He had found no faith greater than this. Meeting God's authority is the same as meeting God. Today God appoints authorities everywhere in the universe....Offending God's authority is the same as offending God Himself. A Christian should submit to authority. (CWWN, vol. 47, "Authority and Submission," pp. 119-120)

Today's Reading

We who are involved in the Lord's work are the servants of God. As such, the first thing we touch is the matter of authority. Touching authority is as real as the matter of touching salvation. For us this is a deeper lesson. We must be touched and smitten at least once by authority. Only then can we work the

系中，就是我们是否碰着权柄？若碰着了，到处都会遇到权柄，我们这个人才会受神约束，才起首能被神所使用。

宇宙有两个原则：一是神权柄的原则，一是撒但背叛的原则。…背叛的人虽能讲道，撒但在那里笑，因他里头有撒但的原则。事奉的对面就是权柄。…我们这班事奉神的人，必须要有一次基本的认识。比方人一次碰着了电，以后就晓得不能随便了。同样，人若一次碰着神的权柄，给神打倒，以后眼睛就越过越会明亮。

关于〔民数记十六章背叛者〕所说，摩西没有把他们领到流奶与蜜之地，没有把田地和葡萄园分给他们为产业，这些话也是有道理的。…但是请注意，人凭道理、凭肉眼所见，就走道理的路，但服权柄的人是凭信心走到迦南地。属灵的路绝非讲理由、讲道理的人所能走得上的。凡凭信心，接受云柱、火柱、以及代表的权柄—摩西—率领的人，必定能享受属灵的丰满。地开口就是为那些不服权柄的人开了速速下到阴间的路，死亡的路。那些不服权柄的人，眼睛相当明亮，可惜只看见旷野的荒凉。只有象是瞎眼的人，专凭信心摸索前进，不看当前的荒凉，因为属灵的道路是凭信心的眼睛看到将来美好的应许，这等人才能进迦南。所以人总得碰着权柄，受神的约束，也受代表权柄的引领。人若只碰着父亲、哥哥、姐姐，他尚不认识何谓权柄，所以也就碰不到神。总之，权柄问题是里面的开启，不是外面的教导。（倪柝声文集第三辑第一册，一二四、一二六、一四六至一四七页。）

参读：权柄与顺服，第一至三、六至八篇；如何作神代表的权柄，第一至四、六至七篇；国度之于信徒，第二至三篇。

work of God. In our relationship with God, nothing is more important….Once we touch [authority], we will see it wherever we turn. Only then can we be restricted by God, and only then can we begin to be used by God.

There are two principles in the universe—God's authority and Satan's rebellion….Although a rebellious person can preach, Satan will laugh, because the principle of Satan is there in the preaching. Service is ever attendant to authority….We who serve God must gain this basic understanding at some time. It is like touching electricity. Once one touches it, he will never be careless with it. In the same way, once a man meets God's authority and is smitten by it, his eyes will be enlightened.

When the rebellious ones spoke against Moses for not leading them into the land flowing with milk and honey, and for not giving them the inheritance of fields and vineyards, their words were somewhat true….Please note that whenever men act and judge according to doctrine or according to what they see with their physical eyes, they are taking the way of reason. But those who submit to authority will enter Canaan by faith. The way of the spirit can never be taken by those who argue and reason. Those who by faith take the leading of the pillars of cloud and of fire and take the leading of Moses, the deputy authority, will enjoy the fullness of the Spirit. The earth opens its mouth for the rebellious ones. This is the way of death leading them quickly to Hades. Those who do not submit to authority have clear eyes, but they only see the desolation in the wilderness. Only those who are apparently blind, who probe forward by faith, ignoring the present desolation, can enter into Canaan. Those on the spiritual pathway see the future promise of blessing by the eyes of faith. Therefore, one must meet authority, be restricted by God, and be led by His deputy authority. If a man sees only his father, brothers, or sisters, he does not know what authority is, and has not yet met God. In any case, the matter of authority is an inward revelation rather than an outward teaching. (CWWN, vol. 47, "Authority and Submission," pp. 114-115, 133-134)

Further Reading: CWWN, vol. 47, "Authority and Submission," chs. 1-3, 6-8, 12-15, 17-18; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 2-3

第八周　周二

晨兴喂养

来十三17“你们要信从那些带领你们的，且要服从；因他们为你们的魂儆醒，好象要交账的人；你们要使他们欢乐的作这事，不至叹息；若叹息，就与你们无益了。”

彼前五5“照样，年幼的，要服从年长的；你们众人彼此相待，也都要以谦卑束腰，因为神敌挡狂傲的人，赐恩给谦卑的人。”

谁也不敢说不听主的权柄，但神所配搭之肢体的权柄也应听从。应知道许多肢体是连在一起的。…有时主直接使用一个肢体，有时主用另一个肢体供应另一个肢体。当元首指挥眼睛去看时，全身都接受眼睛的看作为他的看见，因眼看见就是全身的看见。这个代表的功用，亦即代表的权柄，也就是元首的权柄。若其他肢体自以为能看，便是悖逆。我们总不能愚昧到一个地步，以为我是全能的。

永不要忘记，你只是一个肢体，需要接受别的肢体的功用。当我们服在看见的权柄底下，我们和元首即毫无间隔，因为供应即是权柄。谁有恩赐，谁就是那个职事；谁是职事，谁就是权柄。非眼不能看见，你要看就非服眼的权柄，接受其供应不可。神所派的职事，就是权柄，别人不该不接受他。人都愿意直接接受神的权柄，但神有更多的间接权柄（即代表权柄）要我们顺服，而得到属灵的供应。（倪柝声文集第三辑第一册，一九二至一九三页。）

WEEK 8 — DAY 2

Morning Nourishment

Heb. 13:17 Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

No one dares to say that he would not submit to the Lord's authority. But there is also the authority of the members in coordination that we have to submit to. We have to realize that all the members are joined together....Sometimes the Lord uses one member directly. At other times, the Lord uses a member to supply another member. When the head directs the eyes to see, the whole body takes the seeing of the eyes as its own seeing because when the eyes see, the whole body sees. This delegated function, which is deputy authority, is also the authority of the Head. If any other members think that they can see for themselves, they are in rebellion. We cannot be so foolish as to think that we are almighty.

Never forget that we are just members. We need to receive the function of the other members. When we submit to the authority of the seeing function, we will have no barrier with the Head, because the supply is in the authority. Whoever has the gift has that ministry; and whoever has the ministry has the authority. No one else can see except the eyes. If we want to see, we have to submit to the authority of the eyes and receive their supply. God's appointed ministry is His authority. No one should reject it. Everyone wants to receive God's direct authority. But God wants us to submit to indirect authorities (i.e., deputy authorities) so that we may receive spiritual supply. (CWWN, vol. 47, "Authority and Submission," p. 175)

信息选读

除了神自己，连主耶稣在地上都得服权柄。我们该到处看到权柄，…有的人从来不认识谁是他的权柄，一个人都未顺服过。…你若知道该顺服的是谁，你就自然而然地知道在身体里该站的地位，也会站住自己的地位。…〔顺服〕是作工的人头一个要学习的，也是工作最大的部分。（倪柝声文集第三辑第一册，一三一至一三二页。）

在宇宙当中，只有神是人直接的权柄；除祂以外，一切的权柄都是代表的。父母作儿女的权柄，是代表神作权柄；丈夫作妻子的权柄，是代表神作权柄；政府的首长作百姓的权柄，是代表神作权柄；连学校里的师长，店铺里的经理，马路上的警察，都是我们的代表权柄。召会中的长老也是代表神作权柄。我们今天活在地上，很少是直接活在神的权柄底下。我们所服的那一切权柄，差不多都是代表的权柄。…神直接作权柄的场合并不多，差不多的场合，神的权柄都是代表的。

今天人服神直接的权柄容易，服神所设立的代表权柄不容易，因为你看那些代表权柄不一定比你好，不一定比你强。…你到了一个地方召会中，可能那里的长老得救不如你早，属灵不如你高，教育程度不如你好，干才也不如你大，但是你到了那里，你就得服那个代表的权柄，接受那个代表的权柄。（长老治会，一七至一八页。）

参读：长老治会，第五至六篇；使徒的教训与新约中的领导，第二章；召会的组织，第二至九篇。

Today's Reading

Other than God Himself, everyone, including the Lord Jesus, has to submit to authority on earth. We should see authority everywhere….Some never realize who their authority is. They have never submitted to anyone…. If you know who you have to submit to, you will spontaneously know what position you should occupy in the Body, and you will stand in your proper position…. Submission is the first lesson for those who work. It is actually the major part of their work. (CWWN, vol. 47, "Authority and Submission," p. 120)

In the universe, only God is the direct authority to man. Other than God, all authorities are delegated. The parents represent God as the children's authority, and the husbands represent God as the wives' authority. The civil officers represent God as the citizens' authority, and even the teachers in the schools, the managers in the offices, and the policemen on the streets are all delegated authorities. The elders in the church also represent God as authority. Today while living on earth, seldom do we live under God's direct authority. Almost all the authorities that we submit to are delegated authorities….There are not many cases where God acts directly as authority. In almost all circumstances, God's authority is delegated.

It is easy today for man to submit to God's direct authority, but it is not easy to submit to the delegated authority God has appointed. The reason for this is that you may not consider the delegated authority better or stronger than you are….When you come to a local church, the elders there may not have been saved as long ago as you were. They may not be as spiritual as you are, may not have received as much education as you have received, and may not be as capable as you are. But when you are there, you have to accept that delegated authority and submit to it. (CWWL, 1960, vol. 2, "The Elders' Management of the Church," p. 141)

Further Reading: CWWL, 1960, vol. 2, "The Elders' Management of the Church," chs. 5-6; CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," ch. 2; CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 3: The Organization of the Church," chs. 2-9

第八周　周三

晨兴喂养

启四 2 “…看哪，有一个宝座安置在天上，又有一位坐在宝座上。”

太十一 25 “那时，耶稣回答说，父啊，天地的主，我颂扬你…。”

撒上十五 23 “悖逆与行邪术的罪相等；顽梗与拜虚神和家神相同。…”

宇宙中争执的中心，乃是谁该得着权柄；我们要和撒但争执，肯定权柄是属于神的。我们要存心顺服神的权柄，维持神的权柄。

保罗在未认识权柄之先，想要从地上铲除召会，但在大马色路上遇见主以后，看见用脚（人的能力）踢犁棒（神的权柄）是难的，他立刻倒下来，承认耶稣是主，就在大马色城内能顺服亚拿尼亚的指示。（见徒九 3 ～ 19。）在这里保罗碰着了神的权柄。所以当保罗得救的时候，不仅认识了神的救恩，也认识了神的权柄。（倪柝声文集第三辑第一册，一二〇至一二一页。）

信息选读

保罗是一个有聪明、有才能的人，而亚拿尼亚是一个无名的小弟兄，（圣经中只有这一次提过他的名，）如果保罗未遇见神的权柄，怎么会听亚拿尼亚的话呢？…这给我们看见，凡遇见权柄的人就只和权柄发生关系，不和人发生关系。我们应该只想到权柄而不想到人，因为不是顺服那个人，乃是顺服他身上

WEEK 8 — DAY 3

Morning Nourishment

Rev. 4:2 ...Behold, there was a throne set in heaven, and upon the throne there was One sitting.

Matt. 11:25 At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth...

1 Sam. 15:23 For rebellion is like the sin of divination, and insubordination is like idolatry...

The center of dispute in the whole universe relates to who has the authority. We have to contend with Satan by asserting that authority is with God. We have to set ourselves to submit to God’s authority and to uphold God’s authority.

Before Paul realized authority, he wanted to eradicate the church from the earth. But after he met the Lord on the way to Damascus, he realized that it was difficult to kick against the goads (God’s authority) with his feet (man’s energy). He immediately fell down, acknowledged Jesus as Lord, and submitted to the instruction of Ananias in Damascus. Paul met God’s authority. At his conversion, Paul was brought not only into a realization of God’s salvation, but also into a realization of God’s authority. (CWWN, vol. 47, “Authority and Submission,” p. 111)

Today’s Reading

Paul was an intelligent and capable man, while Ananias was a very insignificant, small brother. The Bible refers to him only once. If Paul had not met God’s authority, how could he possibly have listened to the words of Ananias?... This shows us that anyone who has met authority will deal with the authority alone; he will not deal with the person involved. We should only think of the authority, not of the person, because our submission is not to a person but to

神的权柄，否则根本不认识何为权柄。…若先碰着权柄而后去顺服，不管那人是谁，这就对了。

神在召会中有一个目的，就是要借召会在宇宙中彰显神的权柄。我们可以从召会的配搭中看见神的权柄。…神乃是用最大的力量维持祂的权柄，神的权柄比什么都硬。我们这些自以为是（实在是瞎眼）的人总要有一次碰着神的权柄，碰破了才能顺服下来。…人必须遇见了神的权柄，然后才能顺服神所设立的代表权柄。

在民数记十六章里有两个背叛：从一至四十节是首领们的背叛，从四十一至五十节是全会众的背叛。背叛的灵是会传染的。…〔全会众〕亲眼看见有火从神那里出来，烧灭了那献香的二百五十人，还是背叛，竟然说是摩西害死他们。摩西、亚伦不能叫地开口，是神开的；摩西不能叫火烧人，是从耶和华神那里出来了火，施行审判。人的眼睛只看见人。…这样的人胆量很大，看见审判也不知害怕，因为他没有认识权柄的知识，这是很危险的。所以全会众攻击摩西、亚伦时，神的荣光显现，证明权柄是出于神。神出来施行审判，瘟疫发作，会众死了一万四千七百人。摩西属灵的感觉非常快，即刻通知亚伦拿香炉，盛上火，加上香，到会众那里为他们遮罪；他站在死人与活人中间，瘟疫就止住了。

神能经得起他们在旷野十次的发怨言，神经不起人来顶撞祂的权柄。有许多罪是神受得住，且是可原谅的；但一背叛，神就不能容忍，因为背叛是死亡的原则，是撒但的原则。所以背叛的罪比什么罪都厉害。每当有人抵挡权柄，神立刻审判，这是何等严肃的事！（倪柝声文集第三辑第一册，一二一至一二二、一四七至一四八页。）

参读：权柄与顺服，第一至三篇。

God's authority in that person…. If we touch the matter of authority first and then submit to the person, irrespective of who he is, we are on the right path.

God has only one goal in the church, which is to manifest His authority in the universe. We can see God's authority from the coordination in the church. God exercises the utmost of His strength to uphold His authority. His authority is stronger than anything else. We who are so self-confident, but who are in reality so blind, have to come face-to-face at least once with God's authority. Only when we are broken can we come into submission….Only when a man meets God's authority will he submit to the deputy authority whom God appoints.

In Numbers 16 there are two rebellions. In verses 1 through 40 we have the rebellion of the leaders, whereas in verses 41 through 50 we have the rebellion of the whole assembly. A spirit of rebellion is contagious…. [The whole assembly] saw with their own eyes fire coming forth from God to consume the two hundred fifty incense burners. Yet they still rebelled. They even accused Moses of killing them. Moses and Aaron could not open the earth; it was God who opened it. Moses could not consume people with fire; it was the fire that proceeded from Jehovah God that judged the people. Some men only see through their own eyes…. Such people are very bold; they are not afraid even when they see judgment, because they do not have the knowledge of authority. This is a very dangerous matter. When the whole assembly attacked Moses and Aaron, the glory of God appeared, proving that authority is from God. God came forth to judge. A plague broke out, and 14,700 died. Moses was quick in his spiritual sensation; he immediately ordered Aaron to take the censer, put fire in it, and place incense on it to make propitiation for the assembly. Aaron stood between the dead and the living, and the plague was stopped.

God can bear His people's ten murmurings in the wilderness. But He cannot bear His authority being offended. God can bear many sins and can even pardon them. Once rebellion appears, however, God cannot tolerate it, for rebellion is according to the principle of death. It is according to the principle of Satan. For this reason, the sin of rebellion is more serious than any other kind of sin. Whenever someone opposes authority, God immediately comes in to judge. How solemn a matter this is! (CWWN, vol. 47, "Authority and Submission," pp. 111-112, 134-135)

Further Reading: CWWN, vol. 47, "Authority and Submission," chs. 1-3

第八周　周四

晨兴喂养

民十六 5 “…到了早晨，耶和华必指示谁是属祂的，谁是圣别的，…祂所拣选的是谁，必叫谁亲近祂。”

太二十 25 ～ 27 “…外邦人有君王为主治理他们，也有大臣操权管辖他们。但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；你们中间无论谁想要为首，就必作你们的奴仆。”

求地位和权力的野心，对神的子民总是个难处。野心是个“地鼠”，暗中破坏神的计划，并败坏神的子民。…我〔李常受弟兄〕和倪柝声弟兄同在中国大陆的时候，看到他多次受攻击。他绝不作什么或说什么来表白自己，也绝不抱怨人。他曾告诉我，因为他是受攻击的目标，他很难说到自己而不表白，也很难说到别人而不定罪。所以他说最好的方法，就是不说什么。（民数记生命读经，一八八页。）

信息选读

对权力的野心和争夺权力乃是在我们的血轮里。这野心和争斗不仅在男人中间，在女人中间也有。米利暗和亚伦对摩西的背叛就证明这点。我相信这背叛是由米利暗鼓动的。…我们都要小心防备我们里面这只野心的“地鼠”。

头一代跟随基督的人，就受到争夺权力的困扰。在极重要的时刻，当主耶稣要往耶路撒冷被钉十字架的时候，祂告诉跟随祂的人将要发生在祂身上的事。（太二十 17 ～ 19。）他们听了，却没听见，也不在乎祂所说的。祂对他们说到祂的死，他们却在

WEEK 8 — DAY 4

Morning Nourishment

Num. 16:5 ...In the morning Jehovah will make known who is His and who is holy;...the one whom He will choose He will bring near to Himself.

Matt. 20:25-27 ...The rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave.

Ambition for position and power is always a problem to God's people. Ambition is a "gopher" that undermines God's plan and damages His people. When I was with Watchman Nee on the mainland of China, I saw him attacked a number of times. He never did anything or said anything to vindicate himself, and he never complained against others. As he told me, because he was the target, it was difficult for him to say anything concerning himself without vindicating, and it was difficult to say anything about others without condemning. So the best way, he said, was not to say anything. (Life-study of Numbers, p. 172)

Today's Reading

The ambition for power and the struggle for power are in our blood. This ambition and struggle can be found not only among males but also among females. The rebellion of Miriam and Aaron against Moses proves this. I believe that this rebellion was instigated by Miriam....We all need to be careful to guard against the "gopher" of ambition within us.

The first generation of Christ's followers was troubled by the struggle for power. At a very crucial time, when the Lord Jesus was going to Jerusalem to be crucified, He told His followers what would happen to Him (Matt. 20:17-19). They heard Him, but they neither listened to what He said nor cared about it. While He was telling them about His death, they were struggling

争夺权力。雅各和约翰的母亲（耶稣的姨母）甚至把她两个儿子带到主跟前，求祂在国度里，叫一个在祂右边，一个在祂左边。（20～28。）其他的门徒就恼怒这两个兄弟。这指明门徒中间有争夺权力的事。

你若把使徒行传和书信读一遍，就看见召会生活从开始就有这种争权。亚拿尼亚和撒非喇（徒五1～4）这对夫妇欺骗神，实际上也是争权。他们想要在别人眼中更形重要，得以居高。在书信的末了，约翰提到一个争权的人—丢特腓。（约叁9～11。）…基督教的历史就是一部争权的历史。这种争斗在我们每一个人里面。你可能不晓得，但它却隐藏在你里面。至终，召会生活会把我们真实的光景试验出来。只要我们在召会生活中，迟早我们会被试验并暴露出来。

请想想民数记里，以色列人中间的背叛者。有些背叛者是在营边界的人，有些是闲杂人，有些是与带头的摩西非常亲近的人。…在十六章，二百五十个首领背叛了。看到这一切，我们必须相信，每一个以色列人里面都有争权。

在十六章，摩西在面对二百五十个首领这么大规模的背叛时，乃是勇敢且忠信的。虽然他面伏于地，却仍然作了些事。他将这事公开地带到神那里，让神进来说话、审判并表白。

在这种背叛的情况下，最好什么也不作。主仍然活着。祂仍在宝座上，仍是主宰一切的。祂是主宰的主，也是最高的权柄。今天祂是基督身体的头。因此，我们必须一直把这些事交给祂，让祂作祂所是的。这是我们所能作的，也是我们必须作的。（民数记生命读经，一八八至一九一页。）

参读：民数记生命读经，第十九、二十三至二十四篇；民数记概论下册，第二十一至二十二篇。

for power. The mother of James and John (Jesus' aunt) even brought her two sons to the Lord, begging Him to put one on His right and one on His left in the kingdom (Matt. 20:20-28). The other disciples were indignant toward these two brothers. This indicates that there was a power struggle among the disciples.

If you read through the Acts and the Epistles, you will see that this struggle for power was there from the beginning of the church life. Ananias and Sapphira (Acts 5:1-4) were a couple who lied to God. Actually, their lying was a struggle for power. They wanted to be more important, to elevate themselves in the eyes of others. At the end of the Epistles, John mentioned one who was struggling for power, Diotrephes (3 John 9-11). The history of Christianity is a history of the struggle for power. This struggle is within each one of us. You may not realize it, but it is hidden inside you. Eventually, the church life will be a test to our real situation. As long as we are in the church life, sooner or later we will be tested and exposed.

Consider the rebels among the children of Israel in Numbers. Some rebels were on the border of the camp, some were with the mixed multitude, and some were very close to Moses, the leading one. Now, in Numbers 16, two hundred fifty leaders rebelled. In view of all this, we must believe that the struggle for power was in every one of the sons of Israel.

In chapter 16, Moses was bold and faithful in confronting a large-scale rebellion, a rebellion of two hundred fifty leaders. Although he fell on his face, he still did something. He brought this matter openly to God, to let God come in to speak, to judge, and to vindicate.

In such a rebellious situation, it is better not to do anything. The Lord is still living. He is still on the throne and is still sovereign. He is the sovereign Lord and the highest authority. He is the Head of the Body today. Thus, we must always refer these things to Him and let Him be what He is. This is all we can do, and this is what we must do. (Life-study of Numbers, pp. 172-174)

Further Reading: Life-study of Numbers, msgs. 19, 23-24; CWWL, 1960, vol. 1, "Synopsis of Numbers," chs. 21-22

第八周　周五

晨兴喂养

民十七 8 “第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。”

约十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

神吩咐十二个首领按着支派，共取十二根杖，放在会幕内见证的柜前。神说，“我拣选的那人，他的杖必发芽。”（民十七 5。）杖是一根木头，是一根树枝，上下都砍断了，上离叶，下离根。曾有一次它是活的，现在是死了；原来能从树上得汁液，能开花结果，现在是死了。十二根杖都没有叶子、没有根，都是死枯的。神说，若有哪一根能发芽，那一根就是神所拣选的。在这里，就说明复活乃是神拣选的根据；复活乃是权柄的根据。（倪柝声文集第三辑第一册，二六八至二六九页。）

信息选读

民数记十六章说到人背叛神的代表权柄，以及人如何抵挡神所设立的权柄。十七章说到神表白祂所设立的权柄。神表白祂设立人作权柄的根据乃是复活，祂用此来止息人的怨言。人本来没有权柄向神问理由，神在这里乃是降卑祂自己，来告诉人，祂设立权柄的理由和根据。神说，祂设立权柄的根据就是复活，为要叫以色列人无可非议。

亚伦和以色列人，同样是属乎亚当的，属乎血气的。在天然上、在天性上都是可怒之子，没有分

WEEK 8 — DAY 5

Morning Nourishment

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the Tent of Meeting before the Ark. Then He said, “And the rod of the man whom I choose shall bud” (Num. 17:5). Arod is a piece of wood. It is a branch that has been stripped of its leaves and roots. It once was living but now has become dead. It once derived its sap from the tree, being able to blossom and bear fruit, but now has become dead. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God’s selection. It is also the basis of authority. (CWWN, vol. 47, “Authority and Submission,” p. 243)

Today’s Reading

Numbers 16 speaks of man’s rebellion against God’s deputy authority and how man opposed God’s appointed authority. Chapter 17 speaks of God’s vindication of His appointed authority. The basis of God’s vindication of His appointed authority is resurrection. By resurrection He stopped man’s murmuring. Man, of course, has no right to question God in the first place, but God condescended Himself to tell man the reason and basis for His appointment of authority. The basis for His appointment of authority is resurrection. This shut the mouth of the Israelites.

Both Aaron and the Israelites were descendants of Adam and both were fleshly. By nature and according to their natural disposition, they were both

别。十二根杖都是一样的，同样是没有叶、没有根的杖，同样是死的，是没有生命的。这给我们看见，事奉的根据，乃是在我们的天然之外的。乃是神另给我们复活的生命，我们才能有权柄。权柄不在于人如何，乃在于他身上有复活。亚伦和其他人本来没有任何分别；他与别人有分别，乃在于神肯挑选他，肯把复活的生命赐给他。所以权柄的根据乃是复活。

杖乃是指人的地位，而发芽是指复活的生命。论到地位，十二支派的那十二个人都有首领的地位；亚伦只代表利未支派，与其他人代表其他支派无异。亚伦不能根据他的地位事奉神，因他的地位和其他人的地位一样，这就是其他支派表示异议的。…死而复活才是神所承认的，神只承认那些经过死而进入复活的人，作为事奉祂的仆人。所以职事的标记乃是复活。人不能凭他自己的地位来事奉神，必须靠神的拣选。神叫亚伦的杖发芽、开花、结果子以后，其他支派的人有目共睹，就无话可说了。

我们身上若有权柄，乃是神的，不是我们的。…何时我们靠主，何时就看见权柄；何时我们一有天然，就立刻和任何其他人一样，没有丝毫的权柄。一切出于复活的才有权柄，权柄是在复活的上面，不是在你自己身上。不是任何的杖都摆在神面前，乃是复活的杖才摆在神面前。并且，复活在发芽的杖上，不是随便的，乃是完全的复活；不只是一点复活生命的彰显即了，乃是发了芽、开了花、结了果，这乃是成熟的复活生命。只有成熟的复活生命，才能作神代表的权柄。你身上复活的生命越彰显，你的权柄就越大。（倪柝声文集第三辑第一册，二六九、二七一、二七八至二七九页。）

参读：如何作神代表的权柄，第四篇。

sons of wrath; there was no difference between them. All twelve rods were the same. They were all leafless and rootless rods, dead and lifeless. This shows us that the basis of service is something apart from our natural life. It is the resurrection life we receive from God that gives us authority. Authority has nothing to do with man but with the resurrection that is manifested through man. Aaron was no different than all the other persons. His distinction was in God's choosing and the resurrection life which God granted him. From this we see that the basis of authority is resurrection.

Arod signifies human position, while budding signifies the resurrection life. As far as position is concerned, the twelve leaders of the twelve tribes occupied a position of leadership. Aaron represented the tribe of Levi and was no different than the others in his representation of his own tribe. Aaron could not serve God based on his position, because his position was the same as all the others. In fact, this was why the other tribes objected to his leadership.... Resurrection is the mark that God recognizes. He only recognizes those who have passed through death and resurrection as His servants. Hence, the mark of ministry is resurrection. A man cannot base his service to God on his position. He must base it on God's selection. After God caused Aaron's rod to bud, blossom, and bear fruit, the tribes saw it, and they had nothing more to say.

If there is any authority in us, this authority comes from God, not from us.... Whenever we trust in the Lord, we see authority. Whenever we express the natural life, we become the same as everyone else, and there is no authority in us whatsoever. Only that which issues from resurrection results in authority. Authority is based on resurrection, not on ourselves. No ordinary rod can be placed before God. Only a rod of resurrection can be placed before Him. Furthermore, resurrection is found in the budding rod. It is not a general resurrection but a full resurrection. It is not just a faint expression of the resurrection life but a life that has budded, blossomed, and brought forth fruit. This is resurrection life in maturity. Only one matured in resurrection life can act as God's deputy authority. The more resurrection life is expressed through us, the more authority we will have. (CWWN, vol. 47, "Authority and Submission," pp. 243-245, 251-252)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 15

第八周　周六

晨兴喂养

林后五 20 “所以我们为基督作了大使，就好象神借我们劝你们一样；我们替基督求你们：要与神和好。”

十 13 “我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。”

使徒保罗乃是基督的大使。大使是代表最高权柄的人。…宇宙中最高的权柄乃是神，神已将天上和地上所有的权柄，都赐给了基督。（太二八 18。）神设立基督作万王之王，万主之主。（提前六 15，启十七 14。）今天耶稣乃是基督，万有之主，最高的权柄。这个最高的权柄，需要一些够资格在地上代表祂的大使。主的职事不是仅仅作传道人或教师，乃是由属天权柄授权，作代表全宇宙最高权柄的人。首先，我们需要被基督俘掳；至终，我们需要成为基督在地上的代表，作大使对付属地的国家。（李常受文集一九六七年第二册，二一二至二一三页。）

信息选读

林后十章八节指明保罗从前曾向哥林多的信徒提到他使徒的权柄。使徒的权柄不是为辖管信徒，如人天然的观念所以为的，乃是为建造信徒。

〔按照十三节，〕使徒是勇敢的，但不是没有界限的。这表明他是在主的限制之下。他的夸口是照着度量的神，管治的神，所分给他的度量夸口。保罗向外邦世界（包括哥林多）的职事，是照着神的

WEEK 8 — DAY 6

Morning Nourishment

2 Cor. 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

10:13 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you.

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority....The highest authority in this universe is God, and God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. First, we need to be captured by Christ, and eventually, we need to become a representative of Christ on this earth to deal with the earthly nations as an ambassador. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 171)

Today's Reading

Second Corinthians 10:8 indicates that in the past Paul did say something to the Corinthians concerning his apostolic authority. Apostolic authority is not for ruling over the believers, as in the natural sense, but for building them up.

[In verse 13], the apostle is bold, but he is not bold without limit. This shows that he is under the restriction of the Lord. His boasting is according to the measure of the rule which the God of measure, the ruling God, has apportioned to him. Paul's ministry to the Gentile world, including Corinth,

度量。（弗三1～2，8，加二8。）因此，他的夸口也是在这界限之内，不是过了度量。

我们不该以为，保罗这么属灵，必定与我们完全不同。甚至他也必须学习受主的限制。比如，保罗想去罗马，却没有料到他是带着锁链去的。不仅如此，他告诉罗马的信徒，他想从罗马经过，往西班牙去。（罗十五24。）保罗从未去到西班牙，而是带着锁链到了罗马。这锁链就是主的度量、主的约束。…〔神〕乃是带他去罗马作囚犯。…神是主宰一切的，任何发生在保罗身上的事，都在神的主宰之下。这意思是说，保罗所受的捆锁和监禁，都是神主宰的约束。保罗愿意服在神的度量之下。他不挣扎，也不反抗这约束。

在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己。我们必须知道自己的限度，自己的属区，而不越过到别人的区域。象保罗一样，我们该照着我们的尺度行动、行事；也就是说，只照着神量给我们的度量行动、行事。

保罗从他所领受马其顿人的呼声中，知道哥林多是在他的尺度和度量之下。我们从行传十六章知道，保罗非常清楚神呼召他去欧洲。他是照着神的尺度，把基督的福音带到亚该亚。马其顿和亚该亚都在保罗的尺度之下。因此，热中犹太教的人不应该进入这地界而引起纠纷。这是保罗写这几节经文时，深处的感觉。

在林后〔十章〕，保罗表白他使徒的权柄。这权柄与属区有关。保罗若没有一个属区，他就没有权柄。他表白自己使徒的权柄时，并没有越过他度量的界限来行事。他是一个完全在神约束下之人的好榜样。（哥林多后书生命读经，五二四至五二六、五三一、五三三至五三四页。）

参读：哥林多后书生命读经，第五十至五十七篇；一个在灵里之人的自传，第六章。

was according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8). Hence, his boast is also within this limit, not without measure.

We should not think that Paul was so spiritual that he was altogether different from us. Even he had to learn to take the Lord's restriction. For example, Paul wanted to go to Rome, but he did not expect to go there in bonds. Furthermore, he told the believers at Rome that he expected to go to Spain by way of them (Rom. 15:24). Paul never went to Spain, and he arrived in Rome in bonds. Those bonds were the Lord's measure, His limitation…. God led him there as a prisoner….God is sovereign, and whatever happened to Paul was under God's sovereignty. This means that Paul's bonds and imprisonment were God's sovereign restriction. Paul was willing to be subject to God's measuring. He neither transgressed this restriction nor rebelled against it.

In the church service we need to realize that God has only measured out so much to us, and we should not overstretch ourselves. We need to know our limitation, our jurisdiction, and not go beyond it into others' territory. Like Paul, we should move and act according to our rule, that is, according to how much God has measured to us.

Paul knew from the Macedonian call he received that Corinth was under his rule, his measure. We know from Acts 16 that Paul became clear that God had called him to Europe. He came to Achaia with the gospel of Christ according to God's ruling. Both Macedonia and Achaia were under Paul's rule. Thus, the Judaizers should not have come into this territory to cause trouble. This was the feeling deep within Paul as he was writing these verses.

In this section of 2 Corinthians Paul is vindicating his apostolic authority. This authority is related to jurisdiction. If Paul did not have any jurisdiction, what would be his authority? In his vindication of his apostolic authority, Paul conducted himself so as not to overstep the boundary of his measure. He is a good example of a person fully under God's restriction. (Life-study of 2 Corinthians, pp. 445-447, 451-453)

Further Reading: Life-study of 2 Corinthians, msgs. 50-57; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 6

第八周诗歌

746

国　度 — 里面的统治

8 8 8 8（英 942）

降 B 大调　　3/4



二 基督生命同祂权柄，　使祂登极在我心中，
管理全人每一部分，　规律一切言语行动。

三 基督在我心中登极，　就在我心建祂国度，
稳定祂的全权统治，　为着神旨各方铺路。

四 借着祂在我心执政，　祂将生命向我供应；
当我让祂作主作王，　我就得享祂的丰盛。

五 借着祂在里面管治，　祂的丰满在我建起；
当祂里面国度掌权，　祂的身体就得建立。

六 借祂里面属天管治，　我象天上国民活着；
借着我肯服祂权柄，　祂的国度实现于我。

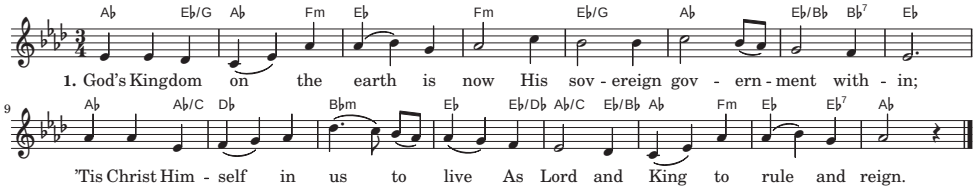
七 在这属天范围活着，　带着祂这属天王权，
属天光中行动、争战，　直到国度在地实现。

WEEK 8 — HYMN

God's Kingdom on the earth is now

The Kingdom — Its Inner Reign

942



2. His life with His authority
Enthrones Him now within our hearts
To govern all our words and deeds
And regulate our inward parts.

3. The Lord enthroned within our hearts
His Kingdom doth establish there,
Assuring His full right to reign
And for God's purpose to prepare.

4. 'Tis by His reign within our hearts
That life to us He e'er supplies;
When taking Him as Lord and King,
His wealth our being satisfies.

5. 'Tis by His ruling from within
His fulness vast is testified;
'Tis when His inner kingdom rules
His Body's blessed and edified.

6. 'Tis by His heav'nly rule within
As heav'nly citizens we live;
'Tis by submission to His rule
Expression of His reign we give.

7. Here in this heav'nly realm we live,
And with this heav'nly pow'r possessed
We walk and fight in heav'nly light
Until the Kingdom's manifest.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: