

第六周

基督作为那有天上地上 所有权柄的一位

诗歌 :645

读经：太七 29， 二一 24， 路五 24， 罗九 21 ~ 22， 来十三 17

太 7:29 因为祂教训他们，像有权柄的人，不像他们的经学家。
太 21:24 耶稣回答他们说，我也要问你们一句话，你们若告诉我，我就告诉你们，我仗着什么权柄作这些事。
路 5:24 但要叫你们知道人子在地上有赦罪的权柄—就对瘫子说，我吩咐你起来，拿你的小卧榻回家去吧！
罗 9:21 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？
罗 9:22 若是神愿意显示祂的忿怒，彰显祂的能力，就多用恒忍宽容那些可怒、预备遭毁灭的器皿，
来 13:17 你们要信从那些带领你们的，且要服从；因为他们为你们的魂儆醒，好像要交账的人；你们要使他们欢乐地作这事，不至叹息；若叹息，就与你们无益了。

【周一】

壹 我们需要有关于权柄的定义——太七 29：

- 一 权柄最好的定义是“下命令、作决定、并要求顺从的权力或权利，通常源自职位权力或专长”。
- 二 在圣经里，权柄是“行使权力的道德正当性，终极来自并起源于神”。

贰 神是最高的权柄；祂有一切的权柄——罗

Week Six

Christ as the One Who Has All Authority in Heaven and on Earth

Hymns: E892

Scripture Reading: Matt. 7:29; 21:24; Luke 5:24; Rom. 9:21-22; Heb. 13:17

Matt. 7:29 For He taught them as One having authority and not like their scribes.
Matt. 21:24 And Jesus answered and said to them, I also will ask you one thing, which if you tell Me, I also will tell you by what authority I do these things.
Luke 5:24 But that you may know that the Son of Man has authority on the earth to forgive sins—He said to the one paralyzed, To you I say, Rise and take up your cot and go to your house.
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?
Rom. 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,
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.

§ Day 1

I. We need to have the definition of authority—Matt. 7:29:

- A. The best definition of authority is "the power or right to give orders, make decisions, and enforce obedience, often stemming from a position of power or expertise."
- B. In the Bible, authority is "the moral right to exercise power, which is ultimately derived from and originates with God."

II. God is the supreme authority; He has all authority—Rom.

九 21 ~ 22:

- 一 神的权柄代表神自己；神的能力仅代表神的作为——太二一 24，路五 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。
- 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，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

9:21-22:

- A. God's authority represents God Himself; God's power represents only God's works—Matt. 21:24; Luke 5:24.
- 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.
- 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 authorities 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 the 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

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，也受代表权柄的引导——赛三七 16，腓二 12，来十三 17。

【周三】

叁 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，就成了神的对头，并建立他自己的国——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。

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

III. There are two great principles in the universe—God's authority and Satan's rebellion; the unique controversy between God and Satan concerns authority—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 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.

四 背叛的罪比什么罪都厉害——撒上十五 23。

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

【周四】

§ Day 4

肆 以权柄（代表权柄）代表神的人必须有以下的资格：

IV. A person who represents God with authority (a deputy authority) must have the following qualifications:

一 他必须服权柄——太八 8～9。

A. He must submit to authority—Matt. 8:8-9.

二 他必须认识他自己并没有权柄——二八 18，林后十 8，十三 10。

B. He must realize that in himself he has no authority—28:18; 2 Cor. 10:8; 13:10.

三 他必须认识神的旨意——弗一 9，五 17。

C. He must know God's will—Eph. 1:9; 5:17.

四 他必须是否认己的人——太十六 24。

D. He must be one who denies the self—Matt. 16:24.

五 他必须与主是一，时刻活在与祂亲密的交通里——林前六 17，一 9，约壹一 3。

E. He must be one with the Lord and live in constant and intimate fellowship with the Lord—1 Cor. 6:17; 1:9; 1 John 1:3.

六 他必须不主观，不照着自己的感觉行事——林后三 5。

F. He must not be subjective and must not act according to his own feeling—2 Cor. 3:5.

七 他必须对人亲切、有恩典——路六 35，参罗五 15～16，林前二 12。

G. He must be kind and gracious in dealing with others—Luke 6:35; cf. Rom. 5:15-16; 1 Cor. 2:12.

八 他必须是在复活里的人，活在基督复活的生命里——林后一 9，四 14。

H. He must be a person in resurrection, living in the resurrection life of Christ—2 Cor. 1:9; 4:14.

九 他在神面前必须站在卑微的地位上——民十四 5，十六 3～4，22，45，太十一 29，罗十二 16，路十四 7～11，彼前五 5～6。

I. He must take a lowly place before God—Num. 14:5; 16:3-4, 22, 45; Matt. 11:29; Rom. 12:16; Luke 14:7-11; 1 Pet. 5:5-6.

十 他必须是受得起顶撞的——出十六 7，民十四 2，5，9，27，太六 14～15，林前四 6～13。

J. He must be able to bear offenses—Exo. 16:7; Num. 14:2, 5, 9, 27; Matt. 6:14-15; 1 Cor. 4:6-13.

十一 他必须自己觉得不行，自以为不配——出三 11，四 6～7，10，林后三 5，林前十五 10。

K. He must have a consciousness of his inability and unsuitability—Exo. 3:11; 4:6-7, 10; 2 Cor. 3:5; 1 Cor. 15:10.

十二他必须是正确代表神的人——民二十 2 ~ 13, 林后五 18, 20, 弗六 20。

【周五】

伍 最重要、最属灵的祷告，乃是权柄的祷告——太十八 18, 可十一 20 ~ 24:

一 权柄的祷告乃是用权柄来吩咐——赛四五 11, 可十一 20 ~ 24:

- 1 权柄的祷告乃是吩咐的祷告——赛四五 11。
- 2 我们若真要祷告在神面前有分量、有价值，就必须在神面前发出权柄的命令来——可十一 23。

二 权柄的祷告有两方面——捆绑和释放——太十八 18:

- 1 普通的祷告是求神捆绑，求神释放的祷告。
- 2 权柄的祷告是我们用权柄来捆绑，来释放。

三 权柄的祷告就是马可十一章二十至二十四节的祷告——这个祷告不是对神说，乃是对“这座山”说——23 节:

- 1 权柄的祷告，不是求神作什么，乃是用神的权柄，把神的权柄拿来对付难处，对付那该除去的事——23 节。
- 2 权柄的祷告不是直接向神求，乃是直接用神的权柄来对付难处——出十四 15 ~ 27。
- 3 得胜者最要紧的工作，就是把宝座上的权柄带到地上来；我们若要作得胜者，就必须学会权柄的祷告，对山说话——启十一 15，十二 10。

L. He must be one who represents God properly—Num. 20:2-13; 2 Cor. 5:18, 20; Eph. 6:20.

§ Day 5

V. **The most important prayer and the most spiritual prayer is the prayer of authority—Matt. 18:18; Mark 11:20-24:**

A. The prayer of authority is a command based on authority—Isa. 45:11; Mark 11:20-24:

1. The prayer of authority is a commanding prayer—Isa. 45:11.
2. If we wish to have weighty and valuable prayers before God, we need to be able to give out some authoritative commands before God—Mark 11:23.

B. The prayer of authority has two aspects—binding and loosing—Matt. 18:18:

1. Ordinary prayers are prayers that ask God to bind and loose.
2. Prayers with authority are those in which we bind and loose by exercising authority.

C. Praying with authority is praying the prayer of Mark 11:20-24—a prayer that is directed not to God but to "this mountain"—v. 23:

1. A prayer with authority does not ask God to do something; rather, it exercises God's authority and applies this authority to deal with problems and things that ought to be removed—v. 23.
2. A prayer with authority is not asking God directly; rather, it is dealing with problems by directly applying God's authority—Exo. 14:15-27.
3. The most important work of the overcomers is to bring the authority of the throne to earth; if we want to be an overcomer, we must learn to pray with authority and speak to the mountain—Rev. 11:15; 12:10.

四 召会用权柄祷告，就管理阴府——太十六 18:

- 1 召会有权柄能管理一切属乎撒但的。
- 2 召会该用祷告来制服邪灵在各方面的活动，并该借着祷告来掌权——路十 17 ~ 19，太十八 18。

五 我们若要有权柄的祷告，首先必须服在神的权柄之下；除非我们服神地位上的权柄，在日常生活上，并在一切实行的事上，都服神的权柄，我们就不能有权柄的祷告——赛四五 11，彼前五 6，启二二 1。

六 权柄的祷告，乃是以天上为起点，以地上为终点的——歌四 8，六 10，弗一 22 ~ 23，二 6，六 18:

- 1 权柄的祷告，是从天上祷告到地上，乃是站在天上的地位，从天上祷告下来，祷告到地上——二 6。
- 2 祷告下来，就是站在基督所给我们在诸天界里的地位上，在那里用权柄命令撒但，拒绝撒但一切的工作，而用权柄宣告说，神所已经命令的都该成功——太六 9 ~ 10。

七 祷告的地位是升天的地位，祷告的权柄也是升天的权柄；所有在升天里的祷告，都是权柄的祷告——弗二 6，一 22 ~ 23:

- 1 权柄的祷告就是能站在升天的地位上发出命令来——赛四五 11。
- 2 我们若在升天的地位上，我们的祷告就等于神的行政，等于在那里执行祂的命令——启八 3 ~ 5。

八 有了升天的地位，有了升天的权柄，也能发出

D. When the church prays with authority, it rules over Hades—Matt. 16:18:

1. The church has the authority to rule over every satanic thing.
2. The church should subdue all the activities of the evil spirits by means of prayer and should exercise dominion through prayer—Luke 10:17-19; Matt. 18:18.

E. If we would pray the prayer of authority, we must first submit to God's authority ourselves; unless we submit to God's authority with respect to His position and submit to His authority in our daily living and in all practical matters, we cannot pray with authority—Isa. 45:11; 1 Pet. 5:6; Rev. 22:1.

F. The prayer of authority has heaven as its starting point and earth as its destination—S. S. 4:8; 6:10; Eph. 1:22-23; 2:6; 6:18:

1. A prayer with authority is prayed from heaven to earth; it begins from a heavenly position and goes downward from heaven to earth—2:6.
2. To pray downward is to stand in the position that Christ has given us in the heavenlies, to command Satan with authority and reject all his works, and to proclaim with authority that all of God's commands should be accomplished—Matt. 6:9-10.

G. The position of prayer is ascension, and the authority of prayer is also ascension; all prayers in ascension are prayers of authority—Eph. 2:6; 1:22-23:

1. The prayer of authority is the prayer by one who is able to give out commands by standing in the position of ascension—Isa. 45:11.
2. If we are in the position of ascension, our prayer will be equal to God's administration; it will be the executing of His commands—Rev. 8:3-5.

H. When we come to the point where we have the heavenly position and the

权柄的祷告来，一到这个时候，我们这个人就是在宝座上，和主一同掌权——弗二 5～6，启三 21，参结一 26:

- 1 到了这个时候，我们的祷告不光是个权柄的祷告，也是个掌权的祷告；我们的祷告就是执掌神的行政，执行神的命令——罗五 17, 21，太十八 18，启八 3～5。
- 2 我们肯去学的时候，到一个地步，就能发出这样的祷告，叫神永远的定旨得以成就——弗一 10～11，三 9～11。

heavenly authority and are thus able to utter forth authoritative prayers, we are on the throne, reigning with the Lord—Eph. 2:5-6; Rev. 3:21; cf. Ezek. 1:26:

1. At this time, our prayer is not only an authoritative prayer but also a reigning prayer, and our prayer becomes God's administration, the execution of God's rule—Rom. 5:17, 21; Matt. 18:18; Rev. 8:3-5.
2. If we are willing to learn, we will arrive at a place where we can utter such prayers for the fulfillment of God's eternal purpose—Eph. 1:10-11; 3:9-11.

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。”
宝座是权柄的事

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？”

认识权柄

无论什么**权柄**都是出于神的，因为**都是神**定规的。…**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**用权柄的话**托住万有，祂是**用权柄的命令**创造一切。命令就是**权柄**。**摸到神的权柄**就是认识神，也要知道神作事的法则（方法）

认识神的性情（要先认识神的“为人”（为神），这样的工作才是帮助神）。

（马太八章）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（5~10）。碰见**神权柄**的，就是**遇见了神**。…宇宙中**一切的轨道**是祂所建立的，世界中**一切的办法**也是祂所建立的，所以就都在祂的**权柄**底下。无论在哪里，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

看见神，认识自己的渺小（一无所能），全在于怜悯的神。服了（甘心顺服，以至于死），

我们是作主工的，是作神的仆人，第一碰着的**就是权柄**。…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。在与神整个的关系中，就是**我们是否碰着权柄**？若碰着了，到处都会遇

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...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. He upholds everything by the word, which is of His authority. Creation came about through the word of His authority. His word is 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...All the orbits in the universe are established by Him; all the ways in the world are set up by Him. Hence, they are all under His authority. 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...We must be touched and smitten at least once by authority. Only then can we work the work of God. In our relationship with God, nothing is more important than touching authority. Once

到权柄，我们这个人才能受神约束，才起首能被神所使用。

两个源头
两个结果

在于你的选择

宇宙有两个原则：一是神权柄的原则，一是撒但背叛的原则。我们不能一面事奉神，一面又走背叛的路，带着背叛的灵。…事奉的对面就是权柄。到底我们要服或不服神的权柄？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，不独会审判自己，也会审判别人。

关于〔那些背叛的人〕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，〔民十六14，〕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

两条路

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。…只有像是瞎眼的人，专凭信心摸索前进，不看当前的荒凉，因为属灵的道理是凭信心的眼睛看到将来美好的应许，这等人才能进迦南。

死亡的路

祝福的路

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：倪柝声文集第三辑第一册，权柄与顺服上编，第六至八篇；下编，第二至四、六至七篇。

we touch it, 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. We cannot serve God on the one hand, while taking the way of rebellion with a spirit of rebellion on the other hand…Service is ever attendant to authority. Do we want to submit to God’s authority or not? 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. He will be able to discern not only himself, but others as well.

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… 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. 6—8, 13—15, 17—18

第六周■周二

晨兴喂养

主的吩咐

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，好像要交账的人…”。

我们能服主所吩咐的吗？

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。”

看见神按祂心头的愿望，把我们安置在基督的身体中

需要接受 你…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。…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，一九三页）**顺服的结果**

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，一个人从未顺服过。…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，会站住自己的地位。但今天许多基督徒连顺服的意念都没有。…这是作工的人头一个要学习的，也是工作最大的部分。

要身体合一，第一要有元首的生命，第二要有元首的权柄。没有元首的生命，就没有身体；没有元首的权柄，也没有身体的合一。我们必须让元首的生命掌权，叫身体合一。神不只要我们顺服祂自己，也要我们顺服祂一切的代表权柄。

WEEK 6 — 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...

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.

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...God's appointed ministry is His authority. No one should reject it...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)

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.** But there are many Christians today in whom there is not even a thought about submission...**Submission is the first lesson for those who work.** It is actually the major part of their work.

In order to have the **oneness** of the Body, there must first be the **life** of the Head and then **the authority of the Head**. Without the life of the Head, there is no Body. Likewise, without the authority of the Head, there is no oneness of the Body. **We must allow the life of the Head to rule so that the Body can become one.** God requires that we submit not only to Him, but also to all His deputy authorities.

保罗…看见光，也看见权柄。他说，“主啊，我当作什么？”（徒二二 10）这是保罗将自己直接摆在主自己的权柄之下。但这时主却将保罗摆在祂设立的代表权柄之下，主说，“起来，进城去，你所当作的事，必有人告诉你。”（九 6）保罗从此就认识权柄。…主头一次就把保罗摆在代表权柄之下。…我们信主至今，到底曾顺服多少代表的权柄？…从前我们没有光，今天该严重地看见神的代表权柄。…神注重的不是祂自己直接的权柄，乃是祂所设立间接的权柄。一切不顺服神间接权柄的人，都是不服神直接的权柄（倪柝声文集第三辑第一册，一三一至一三三、一八一至一八二页）。

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。

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（李常受文集一九六〇年第二册，二〇五至二〇六页）。

参读：长老治会，第五至六篇。

When Paul saw the light, he saw authority as well. He said, “What shall I do, Lord?” (Acts 22:10). This was Paul putting himself directly under the Lord’s own authority. But then the Lord placed Paul under His appointed deputy authority. The Lord said, “Rise up and enter into the city, and it will be told to you what you must do” (9:6). From that time on Paul knew authority…At that time, the Lord placed Paul under a deputy authority…From the time we have believed in the Lord until now, how many deputy authorities have we submitted to?…Prior to this, we did not have the light, but today we have to see in a serious way God’s deputy authority…What God looks at is not His own direct authority. He looks at His established, indirect authorities. All those who do not submit to God’s indirect authorities cannot submit to God’s direct authority. (CWWN, vol. 47, “Authority and Submission,” pp. 120-122,165)

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.

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

第六周■周三

晨兴喂养

启四 2 “我立刻就在灵里；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…”

天使的堕落和人类的堕落，影响宇宙有多大，给神的难处有多大，你们注意过么？神要受造之物接受祂的权柄，而这两类受造之物却都拒绝了神的权柄。…虽然如此，神却不肯撤退祂的权柄。…所以神一面维持权柄制度，一面建立祂的国。撒但虽然干犯神的权柄，人也天天干犯神的权柄，天天背叛神，神却不让这个背叛继续下去，祂要设立祂自己的国。

主在地上一切所行的，没有一样是不顺服的。…主完全顺服，完全让神的权柄通行，就在那个范围内设立了神的国，通行了神的权柄。照样今天召会也要因着顺服，而有神权柄的通行，有神国度的彰显（倪柝声文集第三辑第一册，一六二至一六三页）。

信息选读

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

WEEK 6 — DAY 3

Morning Nourishment

Rev. 4:2 Immediately I was in spirit; and 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...

Have you ever realized how much the universe was affected by the fall of the angels and man and how big a problem this made for God? God desired that His creatures would accept His authority; however, both kinds of creatures rejected His authority...Nevertheless, God did not call back His authority...On the one hand, God maintains His system of authority, and on the other hand, He establishes His kingdom. Although Satan rebelled against God's authority, and although man daily violates His authority by rebelling against Him, God will not let this rebellion continue. He will establish His own kingdom.

Whatever the Lord did on earth was entirely based on submission ... Everything was in submission, in perfect cooperation with the authority of God. In this realm the Lord set up the kingdom of God and executed His authority. The church today must also allow God's authority to have a free way and manifest His kingdom through submission. (CWWN, vol. 47, "Authority and Submission," pp. 147-148)

Today's Reading

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

耶稣是主，就在大马色城内能顺服亚拿尼亚的指示（徒九10）。

人若未在大马色路上遇见权柄，就不会在大马色城里顺服一个无名的小弟兄。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，乃是顺服他身上神的权柄。

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。…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。二百五十人被审判，不能使全会众受警戒。他们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，竟然说是摩西杀了他们。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，没有认识权柄是出乎神。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。

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，一二〇至一二二、一四七至一四八页）。

参读：倪柝声文集第三辑第一册，权柄与顺服上编，第一至三篇。

energy). He immediately fell down, acknowledged Jesus as Lord, and submitted to the instruction of Ananias in Damascus [Acts 9:10].

Unless a man meets authority on the way to “Damascus,” he cannot submit to an insignificant, small brother in “Damascus.” 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 God’s authority in that person.

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 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 judgment on the two hundred fifty was not enough to warn the whole assembly. They 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. They do not see that all authority is of God. 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.

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

第六周■周四

晨兴喂养

太八9“因为我也是一个在权柄之下的人，有兵在我以下；我对这个说，去，他就去；对那个说，来，他就来；对我的奴仆说，作这事，他就作。”

十六24“于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

一个要作神代表权柄的人，除了他自己必须认识神的权柄，并顺服神的权柄之外，还有三点基本的要求是必须有的：

（首先，）一个作代表权柄的人必须记得，没有权柄不是出于神的。…他身上如果有权柄，乃是出于神的；他自己并不是权柄。没有人可以立自己作权柄。你个人的意见，不能成为别人的律法；你自己的意见、看法或主张，并没有被接受的价值。…只有由神出来，显在你身上的权柄，你才可以叫弟兄姊妹服。作代表权柄的人，只应该代表神的权柄。…所有作代表权柄的人，都必须记得：他只是代表神的权柄，他自己并没有任何的权柄。

一个人是作权柄的人，乃在于他是认识神的旨意，有神的思想，有神的意思（倪柝声文集第三辑第一册，二二九至二三〇页）。

信息选读

一个作代表权柄的人，第二个基本的要求乃是要弃绝自己。当你不认识神的旨意时，就不可开口，不可随便使用权柄。一个作神代表权柄的人，不仅要在积极方面认识何为神的权柄，也要在消极方面

WEEK 6 — DAY 4

Morning Nourishment

Matt. 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

In order to be God's deputy authority, a person must fulfill three fundamental requirements (in addition to knowing God's authority and submitting to His authority).

A deputy authority must [first] remember that all authorities come from God...If there is any authority in a man at all, that authority comes from God. There is no inherent authority in a person, and no one can appoint himself to be an authority. Our personal opinions cannot become others' law, and our own ideas, views, and proposals do not deserve others' esteem...We can only ask the brothers and sisters to submit to the authority in us which comes from God. A deputy authority can only be a deputy to God's authority...All deputy authorities must remember that they are merely God's representative authorities; they have no authority in themselves.

A person becomes an authority because of his knowledge of God's will, God's mind, and God's thoughts. (CWWN, vol. 47, "Authority and Submission," pp. 209-210)

Today's Reading

The second basic requirement of a deputy authority is to deny himself. Before one is clear about God's will, he should not open his mouth and should not exercise any authority. God's deputy authority must not only know His authority on the positive side, but must learn to deny himself on the negative

学习弃绝自己。请你记得，你的意见，神并不宝贝，弟兄姊妹也不宝贝。…你以为你的意见是最好的，你以为你的意见，神宝贝，弟兄姊妹也宝贝。你乃是在梦里。你千万不要愚昧到一个地步，硬将自己的意见压在别人心上。

一个作神代表权柄的人，第三个基本要求，就是必须时刻与神有亲密的交通。不只有来往的交通 (communion)，并且是有东西的交通 (communication)。有些人一天到晚有许多意见，他必须学习丢弃他的意见。他每碰到一个意见，都要带到神面前办交涉，看看这些意见是出于肉体的，还是出于神的。这样，神就能逐渐将祂的心意指教他。

所以我们要作代表权柄，就必须有属灵的条件，加上谦卑的条件。作权柄的条件，乃是根据自以为不配，自己觉得不行。我觉得有一句话不错：在新旧约圣经中我们看见，神所用的人，没有一个是骄傲的人。我顶直地告诉你，人一有骄傲，神立时把他摆在一边。我站作工地位二十余年，从来没有看见一个骄傲的人是神能用的。人在那里偷偷地骄傲，迟早会在话语里显出来，因为话语是走漏里面消息的。就是谦卑的人，将来在神的审判台前还不知要有多少的惊骇！而骄傲人的惊骇也不知要超过谦卑人多少倍！我们必须觉得自己不行，因为神只用无用的仆人。这不是我们客气，乃是真觉得我们是无用的仆人；虽然放了羊、耕了地，但回来时，仍说自己是无用的仆人。我们总要站在仆人的地位上（路十七10）。神绝不把权柄交给自以为是、自以为行的人。我们要拒绝骄傲，学习谦卑温柔（倪柝声文集第三辑第一册，二三三、二三七、三二四页）。

参读：倪柝声文集第三辑第一册，权柄与顺服下编，第一篇。

side. Please remember that neither God nor the brothers and sisters treasure your opinion...If you think your opinion is the best, that God treasures your opinion, and that the brothers and sisters honor your idea, you are living in a dream. Do not be so foolish as to unilaterally impose your opinion upon others.

Those who are God's deputy authorities should possess a third qualification—they must have a constant and intimate fellowship with the Lord. There must not only be a communion, but a communication. Some are loaded with opinions throughout the day. These ones must learn to give up their opinions. Every time one has an opinion, he has to bring it to the Lord and find out if such an opinion is of the flesh or of God. In this way God will gradually reveal His heart's desire to him.

In order to be a deputy authority, we must fulfill the condition of spirituality as well as the condition of humility. The qualification of an authority is based on one's consciousness of his inability and unsuitability. One thing is sure: None of the persons that God used in the Old and New Testaments were proud. I can tell you frankly that as soon as a person becomes proud, God will put him aside. As a worker for over twenty years, I have never seen a proud man who was used by the Lord. Even if a man is just a little proud in private, his words will sooner or later expose him, because a person's words always disclose the hidden state of his heart. Even a humble person will be greatly surprised at the judgment seat. The surprise that awaits the proud, however, will surely be many times more than that of the humble! We must be conscious of our unprofitableness all the time, because God can only use the unprofitable slaves. We are not saying this to be polite. We honestly should feel that we are unprofitable slaves. We may have tended sheep or plowed the field, but when we come in from the field, we should still acknowledge that we are unprofitable slaves. We should always stand in the position of a slave (Luke 17:10). God never entrusts His authority to the self-confident and self-assured. We have to reject pride and learn humility and meekness. (CWWN, vol. 47, "Authority and Submission," pp. 212, 215, 286)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 12

第六周■周五

晨兴喂养

可十一 23 ~ 24 “我实在告诉你们，无论谁对这座山说，你得挪开，投在海里，他若心里不疑惑，只信他所说的成了，就必给他成了。所以我告诉你们，凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。”

在圣经中有一个最高的祷告，有一个最属灵的祷告，可是很少有人有这个祷告，很少有人注意这个祷告。…这个祷告就是“权柄的祷告”。我们知道有赞美的祷告，有感谢的祷告，有祈求的祷告，有哀求的祷告。…权柄的祷告，就是吩咐的祷告。这一种祷告乃是圣经中最紧要，最属灵的祷告。这一种祷告乃是权柄的代表，乃是权柄的命令（倪柝声文集第二辑第二册，二二四页）。

信息选读

权柄的祷告可以分两方面：一方面是捆绑，一方面是释放。在地上所捆绑的，在天上也要捆绑；在地上所释放的，在天上也要释放；地上如何，天上也如何。这是马太十八章十八节所说的。接下去十九节是说到祷告的事。…普通祈求的祷告是求神捆绑，求神释放。权柄的祷告是我们用权柄来捆绑，来释放。神所以如此捆绑，就是因为召会已经先捆绑了；神所以如此释放，就是因为召会已经先释放了。神把权柄赐给召会，召会用这权柄去如何说，神就如何作。

什么是权柄的祷告呢？简单地说，就是马可十一章里的祷告。…二十四节开头说“所以”，“所以”是承上接下之辞。…二十四节是说到祷告的事，可见二十三节也是说到祷告的事。希奇的就

WEEK 6 — DAY 5

Morning Nourishment

Mark 11:23-24 Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. For this reason I say to you, All things that you pray and ask, believe that you have received them, and you will have them.

The Bible contains a most lofty and spiritual prayer. But few people pray this prayer, and few pay attention to it...It is the “prayer of authority.” We know that there are prayers of praise, prayers of thanksgiving, supplicating prayers, and begging prayers...A prayer of authority is a commanding prayer. This is the most crucial and most spiritual prayer in the Bible. This kind of prayer is a sign of authority and a declaration of authority. (CWWN, vol. 22, “The Prayer Ministry of the Church,” p. 191)

Today's Reading

A prayer with authority has two aspects. One is to bind, and the other is to loose. What is bound on earth will be bound in heaven, and what is loosed on earth will be loosed in heaven. Matthew 18:18 tells us that whatever the earth does, heaven will also do. In verse 19 there is the matter of prayer... Ordinary prayers are prayers that ask God to bind and loose. Prayers with authority are those in which we bind and loose by exercising authority. God binds because the church has bound, and God looses because the church has loosed. God has given this authority to the church. When the church exercises this authority to speak something, God does it.

What is praying with authority? Simply put, it is praying the prayer of Mark 11...Verse 24 begins with the words “for this reason.” “For this reason” means that this sentence is a continuation of what has gone before...Verse 24 mentions prayer. This proves that verse 23 must also concern prayer. The

是在这里不像普通的祷告，这里不是对神说，“神啊，求你把这座山挪开此地投在海里。”在这里说什么呢？这里是说，“无论谁对这座山说，你得挪开，投在海里。”…我们想，祷告总是要向神说，“神啊，求你把这座山挪开此地投在海里。”但主在这里所说的是另一方面。…叫我们面向山，对山说。不是对神说，乃是直接对山说，“你得挪开，投在海里。”主恐怕我们以为这不是祷告，所以在二十四节就来解释说，这也是祷告。在这里有一个祷告不是对神说的，但也是祷告。对山说，…这就是权柄的祷告。权柄的祷告，不是求神作什么，乃是用神的权柄，把神的权柄拿来直接对付难处，直接对付那该除去的事。这种祷告，是每一个得胜者所必须学习的。每一个得胜者必须学会如何直接对山说话。

我们有许多软弱的地方，像脾气、污秽的思想或者身体的病痛等等，如果去对神说，好像不容易见效；但你如果把神的权柄拿来，对山说话，它立刻就跑掉了。…把神的权柄拿来直接去对难处说话，说“奉我主的名叫你离开我”，“我不能容让你留在我身上”，这一种的祷告是很少的。权柄的祷告是你要对那拦阻你的说，“离开我！”你要对你的脾气说，“离开我！”你要对你的疾病说，“离开我！我要靠着主复活的生命仍然起来。”

权柄的祷告不是直接向神求，乃是直接用神的权柄来对付难处。这山，我们人人都有，不过不一定是一样大小的就是了，…总之就是在属灵的道路上拦阻你的那个东西，你可以命令它离开你。这就是权柄的祷告（倪柝声文集第二辑第二册，二二六、二三〇至二三二页）。

参读：教会祷告的职事，第四篇。

strange thing is that verse 23 does not sound like an ordinary prayer. The Lord did not tell us to pray, “God, please move the mountain and cast it into the sea.” What does it say? It says, “Whoever says to this mountain, Be taken up and cast into the sea.”…We think that when we pray to God, we have to say, “God, please move this mountain and cast it into the sea.” But the Lord said something else…He told us to turn to the mountain and to speak to the mountain. The speaking is not toward God but directly toward the mountain, telling it to be cast into the sea. Since the Lord was afraid that we would not consider this to be a prayer, He pointed out in the following verse that it is a prayer. This prayer is not directed toward God, but it is a prayer. It is a speaking directed toward the mountain…This is a prayer with authority. A prayer with authority does not ask God to do something. Rather, it exercises God’s authority and applies this authority to deal with problems and things that ought to be removed. Every overcomer has to learn to pray this kind of prayer. Every overcomer has to learn to speak to the mountain.

We have many weaknesses, such as temper, evil thoughts, or physical illnesses. If we plead with God concerning these problems, it seems that there is not much result. However, if we apply God’s authority to the situation and speak to the mountain, these problems will go away…Seldom do we pray by applying God’s authority to the problem or by saying, “I command you in the name of my Lord to go away” or “I cannot tolerate this thing to remain with me anymore.” A prayer with authority is one in which we tell the things that are frustrating us to go away. We can say to our temper, “Go away.” We can say to sickness, “Go away. I will rise up by the resurrection life of the Lord.”

A prayer with authority is not asking God directly. Rather, it is dealing with problems by directly applying God’s authority. All of us have mountains. Of course, these mountains are not the same in size…But whatever is blocking us from going on in the spiritual pathway, we can command to go away. This is to pray with authority. (CWWN, vol. 22, “The Prayer Ministry of the Church,” pp. 200, 195-197)

Further Reading: CWWN, vol. 22, “The Prayer Ministry of the Church,” ch. 4

第六周■周六

晨兴喂养

弗一 22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

二 6 “祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

召会能用权柄的祷告来管理阴府。因为基督已经远超过这一切了，因为基督是召会的头，所以召会能够管理邪灵和一切属乎撒但的。召会如果没有管理邪灵的权柄，主如果没有把这个权柄赐给召会，召会在地面上活都活不成。召会所以能活在地面上，就是因为召会有权柄能管理一切属乎撒但的。…我们可以奉主的名赶鬼，我们也可以祷告管住邪灵在暗中的活动（倪柝声文集第二辑第二册，二三四页）。

信息选读

我们必须服在神的权柄之下。我们若不服在神的权柄之下，我们就不能有权柄的祷告。我们不只要服神地位上的权柄，我们在生活上，在实行的事情上也要服神的权柄。不然，就不能有权柄的祷告。

普通的祷告是从地上祷告到天上去。…权柄的祷告，乃是以天上为起点，以地上为终点的。换句话说，权柄的祷告，就是从天上祷告到地上。…如果一个人没有学习过祷告下来的祷告，就是没有学习过权柄的祷告。但在属灵的争战中，祷告下来的祷告是非常重要的。…就是站在基督所给我们在诸天界里的地位上，在那里用权柄命令撒但，拒绝撒但一切的工

WEEK 6 — DAY 6

Morning Nourishment

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

The church can rule over Hades when it prays with authority. Since Christ has transcended over everything and He is the Head of the church, the church can rule over the demons and everything that belongs to Satan. If the church did not have the authority to rule over the demons and if the Lord had not given this authority to the church, the church could not even survive on earth. The church is able to survive on earth because it has the authority to rule over every satanic thing...We can cast out demons in the name of the Lord, and we can restrain the secret activities of the evil spirits. (CWWN, vol. 22, "The Prayer Ministry of the Church," p. 199)

Today's Reading

We must submit ourselves to God's authority. If we do not submit to God's authority, we cannot pray with authority. Not only must we submit to God's authority with respect to His position, but we also must submit to His authority in our daily living and in all practical matters.

Ordinary prayer is directed from earth to heaven...A prayer with authority has heaven as its starting point and the earth as its destination. In other words, a prayer with authority is prayed from heaven to earth...If a man has never learned the prayer that prays downward, he has never learned to pray with authority. In the spiritual warfare, the kind of prayer that prays downward is very important...It is to stand in the position that Christ has given us in the heavenlies, to command Satan with authority and reject all his works, and to

作，而用权柄宣告说，神所已经命令的都该成功。比方说，我们为着某一件事情求，我们已经真看见神的旨意是什么了，真知道神所定规的是什么了，这时，我们就…说，“神，你无论如何要这样作，这件事必定要这样成就；神，这件事无论如何要这样成功。”（倪柝声文集第二辑第二册，二三九、二二八页）

祷告的地位就是升天的地位。…什么时候你从天的境界里出来，你就失去了祷告的地位。你可以祷告，但那个祷告算不得数。…祷告的地位既是升天的地位，祷告的权柄也就是升天的权柄。有祷告的地位，就有祷告的权柄。基督徒所作的一切事，不光是个能力问题，更是权柄问题。…有的人…不光有能力，也有权柄，因为他是在升天的地位上。

在以赛亚书里面神有一句话说，“你们可以吩咐我。”（四五 11）这个吩咐，有的是直接吩咐神，有的是间接吩咐环境。就像摩西在红海边，吩咐海水分开；主耶稣在船上吩咐风和海平静，或者吩咐疾病离开人。…你若摸着了属天的地位，摸着了那个权柄，你都能在那里说，“我吩咐这个贫穷离开我。”

有了升天的地位，有了升天的权柄，也能发出权柄的祷告来，一到这个时候，你这个人就是在宝座上，和主一同在掌权的地位上。祂如何在神的右边掌权，你也如何与祂一同在升天的境界里掌权。到了这个时候，你的祷告不光是个权柄的祷告，也是个掌权的祷告；你的祷告就是执掌权柄，执行神的命令。所以这个时候，你所有的祷告都变作神的行政，变作神管理的一个执行。…〔当〕大家肯去学的时候，到一个地步，就会摸着这样的祷告（李常受文集一九五九年第四册，二四七、二五〇至二五三、二五五页）。

参读：祷告，第十七篇。

proclaim with authority that all God's commands should be accomplished. If we pray for a realization of God's will and a decision concerning it,...we should say, "God, You have to do this. You have to accomplish this. No matter what happens, You must fulfill this work." (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 203, 194)

The position of prayer is the position of ascension...Whenever you leave the heavenly realm, you lose the position of prayer. You may pray, but that prayer does not count before God. As the position of prayer is ascension, the authority of prayer is also ascension. With the position of prayer there is the authority of prayer. Whatever a Christian does is not only a matter of power but, even more, a matter of authority...[Some] not only have power but also authority, for they are in the heavenly position.

In Isaiah 45:11, God says, "Command Me." Sometimes this commanding is a direct command to God, and sometimes it is an indirect command to the environment. Examples are: Moses standing on the shore of the Red Sea commanding the water to be divided, the Lord Jesus in the boat commanding the wind and the sea to be still, and the Lord commanding sickness to leave men...If you have touched the heavenly position with its authority, you can even say, "I command the poverty to depart from me."

When you come to the point where you have the heavenly position and the heavenly authority and are thus able to utter forth authoritative prayers, you are one who is on the throne, standing in the ruling position together with the Lord. Just as He reigns at the right hand of God, so you also reign together with Him in the heavenly realm. At this time your prayer is not only an authoritative prayer but also a reigning prayer. Your prayer is to rule with authority, executing God's orders. So at this time all your prayers become God's administration, the execution of God's rule...If we are willing to learn, we will arrive at a place where we can utter such prayers. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 182, 185-188)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 17

第六周诗歌

645

属灵的争战 — 借主的权柄

8 8 8 8 (英 892)

G 大调

4/4

5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 2 | 7 6 5 |

一天上地下所 有权柄,都已赐给复活基督;

5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 3 2 | 1 7 1 ||

与祂联合,靠祂生命,所有仇敌都要屈服。

二 你当借主说你必定 胜过魔鬼一切能力!
应当从主支取权柄, 践踏地上蛇头、龙体。

三 管你什么,你这高山! 管你哪里,或天或地!
无论如何我总要铲, 奉主的名,你当快离!

四 信心命你离开此地, 你当顺服投在海里!
我当、我要、我能、我必 成功我神所有目的。

WEEK 6 — HYMN

With all the pow'r in heav'n and earth

Spiritual Warfare — By the Lord's Authority

892

1. With all the pow'r in heav'n and earth Our re - sur - rect - ed Lord's en - dued; If
we u - nite and live by Him, The en - em - y will be sub - dued.

2. In Jesus' name we must declare
That we shall overcome the foe;
We draw authority from Him
The serpent's head to crush below.

3. No matter what, thou mountain high,
In heav'n or earth, where'er thou art,
At any cost we'll level thee,
In Jesus' name thou must depart!

4. Faith orders thee "Remove from here,
And be thou cast into the sea!"
We should, we must, we can, we will,
Fulfill God's purpose faithfully.

