二〇一三年春季長老及負責弟兄訓練

爲着基督身體之生命的經歷、長大與職事

第四篇

藉着對付靈而在生命裏長大

讀經：詩五一 10 下，12，17 上，箴十六 18 ～ 19，賽五七 15，六六 1 ～ 2，彼前三 4，加六 1，林前四 21，太五 3，路九 54 ～ 56

綱　　目

壹 對付靈並不是對付靈的本身，乃是對付靈的經過—路九 54 ～ 56，彼前三 4：

一 重生的靈在我們這人的最深處，是純潔無污的；但在靈的外圍，乃是魂和體；這魂和體已經攙進了撒但邪惡的成分，變爲污穢、敗壞的。

二 所以當靈經過這魂和體，往外出來的時候，也就沾染了其中的污穢、敗壞，因此顯在外面的時候，就帶着污穢、敗壞、不純、不正，以及各種不該有的光景。

三 靈的性質如何，就看它所附於之東西的性質是如何；我們是怎樣的人，就使我們的靈生出怎樣的性質來；當我們的靈出來，就代表

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Four

Growing in Life by Dealing with the Spirit

Scripture Reading: Psa. 51:10b, 12, 17a; Prov. 16:18-19; Isa. 57:15; 66:1-2; 1 Pet. 3:4; Gal. 6:1; 1 Cor. 4:21; Matt. 5:3; Luke 9:54-56

Outline

I. To deal with the spirit is not to deal with the spirit itself but to deal with the passage of the spirit—Luke 9:54-56; 1 Pet. 3:4:

A. The regenerated spirit, the innermost part of our being, is pure and undefiled; however, surrounding the spirit are the soul and the body, both of which have been mixed with the wicked elements of Satan and are thus filthy and corrupt.

B. Therefore, when the spirit comes forth and passes through the soul and body, it becomes contaminated by this filthiness and corruption; hence, when being manifested, the spirit bears certain filthiness, corruption, impurity, impropriety, and various other undesirable conditions.

C. We judge the characteristics of the spirit by the characteristics of the things that are attached to it; the kind of person we are produces the kind of characteristics our spirit carries; when our spirit is released,

我們這個人的味道、色彩；所以一個人的品質如何，他靈的品質也如何。

四 如果一個人魂裏驕傲，他的靈出來也是驕傲的；一個人肉體裏動了血氣，他的靈出來也是帶着血氣。

五 我們常碰到急躁的靈、妒忌的靈、背叛的靈、粗野的靈、彎曲的靈、誇耀的靈、管轄的靈、傲慢的靈等等，這些都不是靈的本身有問題，乃是靈所經過的魂和體，其中那些不好的成分，染到靈上面來了；所染上的是甚麼成分，出來的也就是甚麼靈；所以甚麼樣的人，就有甚麼樣的靈。

六 我們的動機若不純潔，靈出來也不會純潔；我們的存心若不乾淨，靈出來也不會乾淨；有顯揚的存心，出來的就是顯揚、誇耀的靈；有比賽的動機，叫人碰着的也就是比賽、競爭的靈。

七 我們每有一個行動，或者要說一句話，不只要問對不對，好不好，還要追查裏面的存心清潔麼？動機單純麼？目的專爲着神麼？

八 我們必須查看，我們的行動背後有甚麼自私的用意麼？有我們自己的傾向麼？這樣的對付，就是對付靈。

it expresses the tastes and colors of our very person; thus, the quality of a man determines the quality of his spirit.

D. If a person is proud in his soul, the spirit also manifests itself in pride; if a person is angry in the flesh, his spirit also reveals the anger.

E. We often encounter the spirit of anxiety, the spirit of jealousy, a rebellious spirit, a coarse spirit, a crooked spirit, a boastful spirit, a dominating spirit, or a rude spirit, all of which are not the problems of the spirit itself but the defiling influence of the undesirable elements of the soul and body upon the spirit as it passes through them; we can tell the kind of defilement from the kind of spirit, and the kind of spirit reveals the kind of man.

F. If our motive is impure, the spirit is also impure when released; if our intention is not clean, the spirit coming forth is also not clean; with the purpose of heart for self-glory, the result is a showy and boastful spirit; a competitive motive causes others to touch a competing and striving spirit.

G. Whenever we are about to act or speak, not only do we need to inquire whether what we are about to do is right or wrong, good or bad, but we must also discern whether or not our inner intention is clean, our motive is pure, and our aim is wholly for God.

H. We need to check if there is any selfish purpose behind our action or any selfinclination; this kind of dealing is dealing with the spirit.

九 因此，我們不只要把肉體、己、和天然都破碎了，讓靈能出來，還要進一步的，把一切不好的存心，不該有的用意，不單純的傾向，不正當的意志，有攙雜的情感等等，也都對付乾淨，然後靈纔不只能出來，並且出來了，還能是正直的、清潔的、純淨的。

十 對付靈具體的路，是定罪所有的攙雜，靠聖靈的能力除掉它們，以及主動的應用十字架來釘死我們的肉體、己、天然，以及存心、用意、目的、傾向、動機等等這些靈的經過一羅八 13，加五 24。

十一 神安排我們周遭的一切環境、事情，爲要對付、拆毀我們的己，叫我們靈的品質，藉着聖靈的管治，能彀美好、能彀純淨—太十 29 ～ 31，羅八 28 ～ 29。

十二 如果每位弟兄姊妹靈的品質都是美好、純正、清潔、有分量和高超的，那麼每一個人就能彼此供應，召會就會豐富—參但五 12，六 3。

貳 我們若要在基督身體的建造上有用，就需要有正確的靈：

一 在路加九章，雅各和約翰問主要不要他們吩咐火從天上降下來，燒滅那些撒瑪利亞村莊裏不接待主的人；（54;）但主責備他們說，『你們的靈如何，你們並不知道。人子來不是要滅人的性命，乃是要救人的性命』（55 ～ 56）:

I. For this reason we need not only to have our flesh, self, and natural constitution broken so that the spirit can come forth, but we must go one step further and deal with all the negative purposes of the heart, undesirable intentions, impure inclinations, improper will, and mixed emotion to the end not only that the spirit can come forth but also that it may come forth in an upright, clean, and pure manner.

J. The practical way to deal with the spirit is to condemn all the mixtures, to remove them by the power of the Holy Spirit, and to take the initiative to apply the cross and crucify the passages of the spirit, including our flesh, our self, our natural constitution, our purpose of heart, aim, intention, inclination, motive, etc.—Rom. 8:13; Gal. 5:24.

K. God arranges all circumstances and things in our environment for the purpose of dealing with the self and destroying it; in this way, by the discipline of the Holy Spirit, the quality of our spirit is enhanced and purified—Matt. 10:29-31; Rom. 8:28-29.

L. If all the brothers and sisters have an excellent, sterling, pure, weighty, and noble spirit in its quality, they will mutually supply one another, and the church will be rich—cf. Dan. 5:12; 6:3.

II. To be useful in building up the Body of Christ, we need to have a proper spirit:

A. In Luke 9 James and John asked the Lord whether they should command fire to come down from heaven and consume the village of the Samaritans who had rejected Him (v. 54); but the Lord rebuked James and John, saying, "You do not know of what kind of spirit you are. The Son of Man has not come to destroy men's lives but to save them" (vv. 55-56):

1 門徒的靈錯了，因爲他們的存心是恨；主的靈是要救人的性命，不是要滅人的性命。

2 倪柝聲弟兄曾說，一個人不只應該作對的事，也應該用對的方法，在對的靈裏，作對的事。

3 在基督身體的建造上，我們的行爲若要有建設性、能造就人並有益處，我們必須在所作的事上是對的，在所用的方法上是對的，並且靈也必須是對的；每當我們要作任何事以前，該先問問自己有甚麼樣的靈。

二 尋求的聖徒應該靈裏貧窮並清心—太五 3，8，賽六六 2:

1 靈裏貧窮，意思就是我們是謙卑的，承認自己一無所有，一無所知，一無所能，一無所是；沒有基督這賜生命的靈，我們就一無所是—參加六 3。

2 靈裏貧窮乃是在我們的靈裏是倒空的，沒有甚麼豫先霸佔我們全人的最深處；清心是關乎動機，是目的專一，只有一個目標，要完成神的旨意榮耀神—林前十 31。

三 我們必須有正直的靈—詩五一 10 下：

1 正直的靈就是靈不搖動、不搖擺，恆常站住，如同穩固、牢靠之物—參林前十五 58。

2 在大衛的悔改以及爲着復興的禱告裏，他求主在他裏面更新這樣的靈。

1. The disciples were wrong in their spirit because their motive was one of hatred; the Lord's spirit is a spirit of saving men's lives, not destroying them.

2. Brother Watchman Nee said that a person should not only do the right thing but also do the right thing in the right way and in the right spirit.

3. For our conduct to be constructive, edifying, and useful in building up the Body of Christ, we must be right in the thing that we do, right in our way, and right in our spirit; whenever we are about to do anything, we should ask ourselves what kind of spirit we have.

B. A seeking saint should be poor in spirit and pure in heart—Matt. 5:3, 8; Isa. 66:2:

1. To be poor in spirit means that we are humble, acknowledging that we have nothing, know nothing, can do nothing, and are nothing; without Christ as the life-giving Spirit, we are nothing—cf. Gal. 6:3.

2. To be poor in spirit is to be emptied in our spirit, having nothing preoccupying us in the depth of our being; to be pure in heart is a matter of motive; it is to be single in purpose, to have the single goal of accomplishing God's will for God's glory—1 Cor. 10:31.

C. We must have a steadfast spirit—Psa. 51:10b:

1. A steadfast spirit is a spirit that is immovable, unshakable, standing constantly as something firm and steady—cf. 1 Cor. 15:58.

2. In his repentance and prayer for restoration, David prayed that the Lord would renew such a spirit within him.

3 我們需要正直的靈，總是穩固、堅定、不搖動、且不搖擺的，使我們絕不會受試探、受試誘、或受誤引。

四 悔改的信徒有樂意的靈—『求你使我復得你救恩之樂，賜我樂意的靈扶持我』—詩五一 12:

1 作爲信徒，我們對主的事和召會的事，應當常常有樂意的靈。

2 在關係到主權益的事上有樂意的靈，乃在於救恩之樂；我們有救恩之樂，自然而然會有樂意的靈隨主往前；主所要的，主所願的，主所要求於我們的，我們會有樂意的靈答應、順從。

3 我們在神的靈裏有喜樂，我們就會樂意作任何能討主喜悅的事—羅十四 17。

五 在詩篇五十一篇十七節上半大衛說，神所要的祭，就是憂傷的靈：

1 憂傷的靈就是悔改的靈，對於任何罪惡都覺得非常憂傷；換句話說，憂傷的靈乃是真正悔改的靈。

2 憂傷的靈，直譯，破碎的靈，破碎的意思就是不完整；這就是說，你不認爲自己是那樣完全或完整的；你的靈在悔改時，就是破碎的、痛悔的、憂傷的。

六 我們需要有溫柔安靜的靈：

3. We need a steadfast spirit, which is always firm, constant, immovable, and unshakable, so that we can never be tempted, seduced, or misled.

D. A repentant believer has a willing spirit—"Restore to me the gladness of Your salvation, / And sustain me with a willing spirit"—Psa. 51:12:

1. As a believer, we should always have a willing spirit for the things of the Lord and for the things of the church.

2. A willing spirit in the things of the Lord's interest depends upon the joy of salvation; when we have the joy of salvation, we spontaneously will have a willing spirit to go along with the Lord; what the Lord wants, what the Lord desires, what the Lord asks of us, we will have a willing spirit to answer, to obey.

3. When we have joy in God's Spirit, we will be happy to do whatever can please the Lord—Rom. 14:17.

E. In Psalm 51:17a David said that the sacrifices of God are a broken spirit:

1. A broken spirit is a spirit that repents, that feels very sorrowful for any sinfulness; in other words, a broken spirit is a real repenting spirit.

2. To be broken means not to be whole; it means that you do not consider yourself as being whole, perfect, and complete; when your spirit is repenting, your spirit is broken, contrite, and sorrowful.

F. We need to have a meek and quiet spirit:

1 彼前三章四節說，我們心中隱藏的人是溫柔安靜的靈；加拉太六章一節說，我們需要用溫柔的靈挽回墮落的弟兄；在林前四章二十一節保羅問哥林多人，他們是要他帶着刑杖或在溫柔的靈裏，到他們那裏去。

2 『溫柔的人有福了，因爲他們必承受地土』—太五 5:

a 溫柔的意思是不抵抗世人的反對，甘心忍受；世界的路是抗爭、奮鬪、並擊敗別人，以得着一些產業，一些基業。

b 無論情況如何，我們都該溫柔，不與別人相爭；溫柔的意思是不爲自己爭。

七 神渴望與那有痛悔卑微之靈的人同住—賽五七 15，六六 2，參箴十六 18 ～ 19:

1 我們若靈裏痛悔卑微，我們就靈裏憂傷，並且能享受神的同在；神就與我們同在，甚至與我們同住。

2 『因爲那至高至上、住在永遠、名爲聖者的如此說，我必住在至高至聖的所在，也與靈裏痛悔卑微的人同居，要使卑微之人的靈甦醒，也使痛悔之人的心甦醒』—賽五七 15。

3 『耶和華如此說，天是我的座位，地是我的腳凳；你們要在那裏爲我建造殿宇？那裏是我安息的地方？耶和華說，這一切都是我手所造的，所以就都有了；但我所看顧的，就是靈裏貧窮痛悔、因我話戰兢的人』—六六 1 ～ 2。

1. First Peter 3:4 says that the hidden man of our heart is a meek and quiet spirit; Galatians 6:1 says that we need to restore a fallen brother in a spirit of meekness; in 1 Corinthians 4:21 Paul asked the Corinthians if they wanted him to come to them with a rod or in a spirit of meekness.

2. "Blessed are the meek, for they shall inherit the earth"—Matt. 5:5:

a. To be meek means not to resist the world's opposition but to suffer it willingly; the world's way is to fight, to strive, and to defeat others to gain some possession, some inheritance.

b. Regardless of the situation, we should be meek, not fighting against others; meekness means not fighting for ourselves.

G. God desires to dwell with people who have a contrite and lowly spirit—Isa. 57:15; 66:2; cf. Prov. 16:18-19:

1. If we are contrite and lowly in our spirit, we are broken in our spirit, and we can enjoy God's presence; God is then with us and even dwells with us.

2. "Thus says the high and exalted One, / Who inhabits eternity, whose name is Holy: / I will dwell in the high and holy place, / And with the contrite and lowly of spirit, / To revive the spirit of the lowly / And to revive the heart of the contrite"—Isa. 57:15.

3. "Thus says Jehovah, / Heaven is My throne, / And the earth the footstool for My feet. / Where then is the house that you will build for Me, / And where is the place of My rest? / For all these things My hand has made, / And so all these things have come into being, declares Jehovah. / But to this kind of man will I look, to him who is poor / And of a contrite spirit, and who trembles at My word"—66:1-2.

4 神渴望得着的住處，乃是一班可以讓祂進入的人，就是一班有痛悔卑微之靈的人：

a 神要在宇宙中得着一個住處，是神與人的調和，在其中神被建造到人裏面，人被建造到神裏面，使神與人，人與神，能成爲相互的住處；（約十四 2，20，23，十五 4，約壹四13；）在新約裏，這個住處，這個殿（家），乃是召會，就是神在信徒靈裏的居所。（弗二 22。）

b 這個宇宙建造，這個宇宙的殿終極的顯出，就是新耶路撒冷；在這城裏，神在人裏面，以人作祂的居所；人也在神裏面，以神作他的居所—啓二一 3，22。

4. The dwelling place that God desires to have is a group of people into whom He can enter, a group of people with a contrite and lowly spirit:

a. God intends to have a dwelling place in the universe that is the mingling of God and man, in which God is built into man and man is built into God, so that God and man, man and God, can be a mutual abode to each other (John 14:2, 20, 23; 15:4; 1 John 4:13); in the New Testament this dwelling place, this house, is the church, which is God's habitation in the believers' spirit (Eph. 2:22).

b. The ultimate manifestation of this universal building, this universal house, is the New Jerusalem; in this city God is in man, taking man as His dwelling place, and man is in God, taking God as his habitation— Rev. 21:3, 22.