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

週　一

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

Day 1

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。

週　二

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.

Day 2

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。

週　三

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—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。

週　四

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

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.

Day 3

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.

Day 4

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

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）:

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。

週　五

三 我們必須有正直的靈—詩五一 10 下：

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. 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.

Day 5

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

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。

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。

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. 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.

六 我們需要有溫柔安靜的靈：

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

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

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

是靈裏貧窮痛悔、因我話戰兢的人』一六六1～2。

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。

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. 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.

第四週 • 週一

晨興餧養

路九 54~55『祂的門徒雅各、約翰看見了，就說，主阿，你要我們吩咐火從天上降下來，燒滅他們麼？耶穌卻轉身責備他們，說，你們的靈如何，你們並不知道。』

神當初對人的安排，乃是把人的靈擺在人的魂和體之上，要人憑靈而活，一面用靈接觸神，受神管理，一面用靈管制全人。但是當人墮落之後，體和魂就奪取了靈的地位，人就不憑靈活着，而憑肉體、憑魂活着了。...等到神來拯救人的時候，祂的靈進到人的靈裏，就是要叫人的靈復甦、壯大起來，好使人重新憑靈而活。但人的靈既被包圍在肉體、己意和天然裏面，並且人又是憑這些活慣了，所以神就要人藉着主十字架殺死的功效，治死這些，對付這些，破碎這些，叫這些有了裂口，然後靈才得以出來。人的靈出來了，神的靈也就被帶出來，人就可以憑靈活着，憑靈使用魂，憑靈支配體，憑靈作真人，憑靈生活行動，憑靈敬拜事奉（生命的經歷下冊，三四三頁）。

信息選讀

靈的本身既不汙穢，爲何靈出來還有不清潔、不正當的光景？這是因爲靈出來的時候，還要經過我們裏面許多部分。這些部分裏面有汙穢，靈從其中經過，就受到玷汙，而將這些汙穢帶了出來。所以靈出來顯在外面，就有那些汙穢、不正當的光景。

靈在我們的深處，也是純潔無汙的。但在靈的外圍，乃是魂和體。這魂和體已經攙進了撒但邪

WEEK 4 — DAY 1

Morning Nourishment

Luke 9:54-55 "And seeing this, the disciples James and John said, Lord, do You want us to command fire to come down from heaven and consume them? But turning, He rebuked them and said, You do not know of what kind of spirit you are."

In God's original arrangement for man, He placed the spirit of man above his soul and body in order that man might live by the spirit, on one hand exercising the spirit to contact God and be ruled by Him, and on the other hand exercising the spirit to control his whole being. But after the fall, the body and the soul usurped the position of the spirit so that man no longer lived by the spirit but by the flesh and the soul....When God comes to save man, His Spirit enters into man's spirit so that it might be revived and strengthened, enabling man to live again by the spirit. Nevertheless, the spirit of man is surrounded by the flesh, self-opinion, and the natural constitution, plus the fact that man is so accustomed to live by these; therefore, God requires that man, through the killing effect of the Lord's cross, put all these to death, dealing with them and breaking them, so that there will be some crack or opening for the spirit to come forth. When man's spirit comes forth, it brings forth also the Spirit of God. Thus, man can live by the spirit, directing his soul, controlling his body, being a genuine man, living and acting, worshipping, and serving God by the spirit. (The Experience of Life, pp. 281-282)

Today's Reading

If the spirit itself is not filthy, why does it sometimes manifest itself in an unclean and improper manner? It is because the spirit must pass through many of our inward parts when it comes forth. Within the inward parts is filthiness so that when the spirit passes through them, it is defiled, and thus the filthiness is brought forth also. Therefore when the spirit is released and manifested, it exhibits certain defiled and improper conditions.

The spirit in our innermost part is pure and undefiled. However, surrounding the spirit are the soul and body, both of which have been

惡的成分，變爲汙穢、敗壞的，所以當靈經過這魂和體，往外出來的時候，也就沾染了其中的汙穢、敗壞，因此顯在外面的時候，就帶着汙穢、敗壞、不純、不正，各種不該有的光景。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。我們常碰到急躁的靈、妒忌的靈、彎曲的靈、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。所染上的是什麼成分，出來的也就是什麼靈。所以什麼樣的人，就有什麼樣的靈（生命的經歷下冊，三四六至三四七頁）。

在聖經裏，人的靈本身乃是沒有性質的。靈是根據我們外面的人，根據我們魂的性質而定性質的。靈本身是超越好壞、對錯、是非、善惡的，靈乃是神所給信徒的新本能。靈的特點乃是它本身沒有性質，它的性質是取於別的作爲它的性質。...你說它沒有性質，它本身的確是沒有性質；你說它有性質，它的確也是有性質，它的性質乃是我們外面魂的性質。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。許多時候，弟兄姊妹的話語、行爲是對的，但靈不對，因爲他這個人不對。

怎麼樣才能有對的靈呢？一個人的靈乃是將那個人的味道、色彩帶出來，作它自己的味道、色彩。當你的靈出來，就代表你這個人的味道、色彩。所以一個人的靈要對，那個人就得受對付。一個人的品質如何，他靈的品質也如何（倪柝聲文集第三輯第十六冊，二一九至二二〇、二三〇至二三一頁）。

參讀：倪柝聲文集第三輯第十六冊，第四十一篇。

mixed with the wicked elements of Satan and are thus filthy and corrupt. 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. 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. We often encounter the spirit of anxiety, the spirit of jealousy, a crooked spirit, or a rude spirit, all of which are not the problem 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. (The Experience of Life, p. 284)

In the Bible man's spirit is neutral. Its characteristics take on that of the outer man, that is, the characteristics of the soul. The spirit itself transcends good and bad, right and wrong, yes and no, and good and evil. The spirit is the new capacity that God gives to the believers. It is special in the sense that it bears no characteristics of its own. It takes its characteristics from other things....In one sense it does not have any characteristics of its own, but in another sense it does have its characteristics. Its characteristics are the characteristics of our soul. 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. Many times the brothers and sisters are right in their words and conduct, but their spirit is wrong because their very person is wrong.

How can we have a right spirit? A man's spirit carries his own taste and color. When our spirit is released, it expresses the tastes and color of our very person. In order to be right in our spirit, we have to go through dealings. The quality of a man determines the quality of his spirit. (CWWN, vol. 62, pp. 445, 455)

Further Reading: CWWN, vol. 62, ch. 41

第四週 • 週二

晨興餧養

彼前三 4『乃要重於那以溫柔安靜的靈爲不朽壞之妝飾的心中隱藏的人，這在神面前是極有價值的。』

太十五 18~19『惟獨出口的，是從心裏發出來的，那才汙穢人。因爲從心裏發出惡念、凶殺、奸淫、淫亂、偷竊、假見證和謗讟。』

靈的經過，總括的說，是魂和體，但細分起來，乃是存心、動機、目的、用意、...心情、心志和肉體等等。存心是心的問題。動機、用意等等，不是在心裏，就是在魂裏。而肉體乃是體的問題。這些靈的經過，都包圍在靈的外面，靈要經過它們出來，就不能不受到它們的影響，帶着它們的成分和光景。...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。

講道想顯揚，又想比賽的例子，就是這樣。一位弟兄講道，靈是出來了，卻帶着顯揚、比賽的味道。那就是因爲他的存心、動機裏，有顯揚、有比賽。他有顯揚的存心，出來的就是顯揚、誇耀的靈。他有比賽的動機，叫人碰着的也就是比賽、競爭的靈（生命的經歷下冊，三四八頁）。

信息選讀

靈的汙穢既在於靈的經過，而靈的經過就是存心、動機、目的、用意等等，所以對付靈並不是對付靈的本身，乃是對付靈的經過。...我

WEEK 4 — DAY 2

Morning Nourishment

1 Pet. 3:4 "But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God."

Matt. 15:18-19 "But the things which proceed out of the mouth come out of the heart, and those defile the man. For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false witnessings, blasphemies."

The passage of the spirit can be summed up as the soul and the body, but when studied minutely it can be divided into the purpose of the heart, the motive, the aim, the intention,...the mood of the heart, the will, and the flesh. The purpose of the heart has something to do with the heart, whereas the motive and intention can be either in the heart or in the soul. The flesh has to do with the physical body. Since all these passages of the spirit surround our spirit, they naturally affect the spirit, which must pass through them in order to be released, and which also brings forth their elements and conditions....If our motive is not pure, the spirit also is not pure when released; if our intention is not clean, the spirit coming forth is also not clean.

We can see this...from the illustration [of] preaching when it is used for showing off and for competition. When the brother is preaching, his spirit is released, but with the air of display and competition. This is because there are the elements of display and competition in the purpose of his heart and in his motive. With the purpose of heart for self-glory, the result is a showy and boastful spirit. His competitive motive, moreover, causes others to touch a competing and striving spirit. (The Experience of Life, pp. 285-286)

Today's Reading

Since the defilement of the spirit is due to the passage of the spirit (which includes the purpose of the heart, motive, aim, intention), then dealing with the spirit is not dealing with the spirit itself but with the passage of the

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？有什麼自私的用意麼？有我們自己的傾向麼？這樣的對付，就是對付靈。

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，然後靈才不只能出來，並且出來了，還能是正直的、純淨的。...我們需要有兩層的對付：一層是破碎的對付，爲着叫靈能出來；一層是成分的對付，爲着叫靈出來而能清潔。...靈的經過既包括我們全人的各部分，所以要對付靈，也就需要對付我們全人的各部分。這比以前各種對付，都深入多了，細密多了。如果說對付罪和對付世界，如同洗衣服，對付良心好像洗澡，對付肉體是刮毛，對付己是剝皮，對付天然是切肉，那麼對付靈就是把血輪都拿出來檢點檢點，清除清除。從對付罪起，一層一層的對付，都是越對付越深，越對付越細。到了對付天然，裏裏外外就都對付了。所剩下的一部分，就是靈出來的時候，所帶出的一些雜質。等到把靈也對付乾淨了，雜質都沒有了，不只靈能出來，並且出來的還是清潔、單純、正直的靈。這樣，就是把全人都對付盡了，再沒有什麼可對付了。所以接下去，就是聖靈充滿。我們舊造的成分都對付光了，聖靈就能整個的佔有我們，充滿我們（生命的經歷下冊，三五〇至三五二頁）。

參讀：生命的經歷，第十三篇。

spirit....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 pure, and our aim wholly for God. Is there any selfish purpose behind our action? Is there any self-inclination? This kind of dealing is dealing with the spirit.

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 that it may come forth in an upright, clean, and pure manner....We need these two steps of dealing. The first step is the dealing of breaking in order to release the spirit; the second step is dealing with all the elements in the passage of the spirit so that the spirit can come forth in a clean way....Since the passage of the spirit includes every part of our being, we need to deal with every part of our being when dealing with the spirit. This kind of dealing is deeper and more delicate....If we compare dealing with sin and dealing with the world to our washing clothes, dealing with the conscience to taking a bath, dealing with the flesh to shaving, dealing with self to the flaying, and dealing with the natural constitution to cutting, then dealing with the spirit is comparable to taking out all the blood cells in order to examine and clean each one. Beginning with dealing with sin, every step of the dealings becomes deeper and finer as we go on. When we come to dealing with the natural constitution, we are being dealt with completely within and without. The only part remaining is the mixture coming forth with the spirit. When we have the spirit dealt with and cleansed from all mixtures so that not only does the spirit come forth but it comes forth as a clean, pure, and upright spirit, then our whole being is completely and thoroughly dealt with. Therefore, following this, we obtain the filling of the Spirit. When all the elements of our old creation have been completely dealt with, then the Holy Spirit can possess and fill our whole being. (The Experience of Life, pp. 287-289)

Further Reading: The Experience of Life, ch. 13

第四週 • 週三

晨興餧養

羅八 13『因爲你們若照肉體活着，必要死；但你們若靠着那靈治死身體的行爲，必要活着。』

加五 24『但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。』

對付靈具體的路，...第一是定罪，第二是靠聖靈的能力除掉。比方我們有彎曲的靈，第一要定這彎曲爲罪，第二要靠聖靈的能力，把彎曲這個東西，從我們裏面除掉。但這定罪和除掉，雖是靠聖靈的能力，卻是我們主動的。我們肯，我們要，我們就能取用聖靈的能力。聖靈必須得着我們的意志和祂合作，祂才能叫我們有能力對付。這是生命對付一個最基本的原則（生命的經歷下冊，三五四頁）。

信息選讀

羅馬八章十三節所說的『治死』，就是我們主動的來治死，並不是聖靈替我們來治死。...〔憑藉和〕供應能力的是聖靈，主動而憑藉着聖靈來治死的乃是我們。...加拉太五章二十四節說，...〔把肉體釘了十字架。〕那個『釘』也是我們主動的，不是主主動的。不錯，十字架是主釘的，但那只是一個客觀的根據；我們主動的釘，才是主觀的應用。我們的肉體、自己、天然，以及存心、用意、目的、傾向、動機等等，這些靈的經過，都必須我們自己主動的應用十字架來釘死（生命的經歷下冊，三五四頁）。

神安排各個環境、事情，來叫每一個人的己受

WEEK 4 — DAY 3

Morning Nourishment

Rom. 8:13 "For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live."

Gal. 5:24 "But they who are of Christ Jesus have crucified the flesh with its passions and its lusts."

The practical way to deal with the spirit is...to condemn the mixtures, and...remove them by the power of the Holy Spirit. For example, if we have a crooked spirit, we must first condemn this crookedness as sin. Second, we must purge out this crookedness from within us by the power of the Holy Spirit. Although the condemning and the removal are through the power of the Holy Spirit, yet they are of our own initiative. We must be willing to have such dealings and desire them; then we can draw from the power of the Holy Spirit. The Holy Spirit requires the cooperation of our will; when He has this, He will supply us with the power for dealing. This is the most basic principle of our dealing in life. (The Experience of Life, pp. 290-291)

Today's Reading

The putting to death mentioned in Romans 8:13 means that we take the initiative to put to death; it does not mean that the Holy Spirit does it for us....The Holy Spirit [is the means and] supplies the strength, but we must take the initiative to put to death the deeds of the body by the Holy Spirit....Crucifying [the flesh in Galatians 5:24] is also of our initiating, not of the Lord's. No doubt the crucifixion was accomplished by the Lord, but that is only an objective basis; our taking the initiative to crucify the flesh is our subjective application. We need 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, and motive. (The Experience of Life, p. 291)

God arranges all circumstances and things with the goal of dealing with

對付，叫你的靈有學習。所以我們需要更多接受聖靈的管治。

在此我們就要說到聖靈的管治。聖靈不但在我們裏面作我們的生命，並且也安排我們周遭的環境，叫我們有學習。聖靈最知道怎樣的環境是最適合我們的。這就是聖靈的管治。我們沒有任何的遭遇不是出於神的安排的。外邦人有碰巧的遭遇，但基督徒沒有碰巧的事。主耶穌告訴我們，連我們身上的每一根頭髮，我們的天父都編過號了。就是像雀鳥那樣不值錢，買四隻就送一隻的，若沒有父的允許，也沒有一隻會掉落在地；何況我們比雀鳥還貴重得多（太十 29~31）。所以我們所遭遇的一切環境，甚至一根頭髮掉落，一隻雀鳥掉下來，都有神主宰的安排，目的是爲了造就我們。聖靈的管治乃是要天天對付、拆毀你的自己，叫你靈的品質能彀好、能彀純淨。如果你因着想要生活舒服，就逃避聖靈安排的環境，那麼你難處雖然減了，但你的靈的品質就不豐富、不純淨。

靈的品質如果好了，有什麼功用呢？如果在召會中，每位弟兄姊妹的靈都是清潔的、高超的，那麼每一個人就能彼此得供應，召會就會很豐富。

我在一九一九年底信主，至一九二〇年初我就遇見一位姊妹，就是和受恩教士（Miss Barber），我很得她的益處，不一定是從她的話語，乃是只要與她見面，與她同在或散步，就覺得很有靈的供應。有的人必須有話語出來，你才能得他靈的供應；但和受恩教士不是這樣，她只要坐在那裏，你在那裏就覺得滋潤、有膏油。這乃是真正靈的供應，不是作什麼的問題，不是說什麼的問題。今天誰多有學習，就多有靈的積蓄，也就能彀多有靈的供應（倪柝聲文集第三輯第十六冊，二三二至二三五頁）。

參讀：倪柝聲文集第三輯第十六冊，第四十二篇。

ourselves and training our spirit. For this reason, we have to give in more to the discipline of the Holy Spirit.

Here we need to speak about the discipline of the Holy Spirit. The Holy Spirit is not only in us as our life; He is ordering our circumstances for the purpose of training us. He knows the kind of environment that is best for us. This is the discipline of the Holy Spirit. Every environment that comes upon us has been measured by our God. The unbelievers have accidents and coincidences, but not a Christian. The Lord Jesus tells us that every hair on our head is numbered by the Father. A sparrow may not be worth much. If a man buys four, he gets one extra for free. But without the Father's permission, not one will fall to the ground. We are more precious than the birds (Matt. 10:29-31). Everything that is happening to us in our environment, even the falling of a hair and the grounding of a bird, is under God's sovereignty. The purpose of this sovereignty is to perfect us. The daily discipline of the Holy Spirit is for the purpose of dealing with the self and destroying it. In this way the quality of the spirit is enhanced and purified. If we seek for ease and comfort and run away from the Spirit-ordered environments, we may reduce our troubles, but the quality of our spirit will not be enriched and purified.

What is the result of having a sterling spirit? If all the brothers and sisters in the church have a pure and noble spirit, they will mutually supply one another, and the church will be rich.

I became a Christian at the end of 1919. At the beginning of 1920 I met a sister, Miss M. E. Barber, from whom I received much help. This help did not come merely from her words. Through meeting with her, staying or walking with her, my spirit was nourished. With some people one receives the supply only when they speak. With Miss Barber this was not the case. She only needed to sit in front of you, and you would receive nourishment and the anointing. This is the genuine spiritual supply. It is not a matter of doing something or saying something. Whoever learns more lessons has more spiritual deposit and can render more supply to others. (CWWN, vol. 62, pp. 456-458)

Further Reading: CWWN, vol. 62, ch. 42

第四週 • 週四

晨興餧養

賽六六 2『...我所看顧的，就是靈裏貧窮痛悔、因我話戰兢的人。』

太五 3『靈裏貧窮的人有福了，因爲諸天的國是他們的。』

〔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。』（55）這指明每當我們要作任何事以前，該先問問自己：『我們的靈如何？』

倪弟兄...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。一個人所作的事可能是對的，但他所憑以作對事情的靈卻可能不對。他必須用對的方法，在對的靈裏，作對的事。已過五十八年以來，倪弟兄這句話非常幫助我。...如果我們所作的事是對的，但我們的靈錯了，那麼我們的行爲絕不會造就聖徒，也不會建造召會。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，靈也必須是對的。我們常會宣稱自己所作的是對的；這可能是真的，但我們的方法、我們的態度，或者我們的靈都可能得罪人。在這樣的時候，我們必須問自己：『我們的靈如何？』（三一神作三部分人的生命，一四六至一四七頁）

信息選讀

繙譯聖經的人，多半以爲路加九章五十五節的靈就是心，或者有人以爲這裏人的靈，就是指人的態度，以爲所謂的靈對，就是態度要對。其實靈與態度有很大的分別。

WEEK 4 — DAY 4

Morning Nourishment

Isa. 66:2 "...To this kind of man will I look, to him who is poor and of a contrite spirit, and who trembles at My word."

Matt. 5:3 "Blessed are the poor in spirit, for theirs is the kingdom of the heavens."

James and John asked the Lord whether or not they should tell fire to come down from heaven and consume the village of the Samaritans who had rejected Him (Luke 9:54). But the Lord rebuked...[them] saying, “You do not know of what kind of spirit you are” (v. 55...). This indicates that whenever we are about to do anything, we should ask ourselves, “What kind of spirit are we of?”

Brother 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. The thing one does may be right, but the spirit by which he does the right thing may be wrong. He must do the right thing in the right way and in the right spirit. That word from Brother Nee has helped me very much throughout the past fifty-eight years....If we do the right thing, but our spirit is wrong, our conduct will neither edify the saints nor build up the church. 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. Often we may claim that what we are doing is right. This may be true, but our way, our attitude, or our spirit may offend people. At such a time we have to ask ourselves, “What kind of spirit are we of?” (The Triune God to Be Life to the Tripartite Man, pp. 125-126)

Today's Reading

Many Bible translators use the word heart instead of spirit in Luke 9:55. Some may think that the spirit here refers to a man’s attitude. They think that to be right in spirit is actually to be right in attitude. But there is a big difference between spirit and attitude.

態度是從存心出來的。那麼靈與存心如何分別呢？一個未得救的人可以有存心，但他沒有靈。一個信主的人有存心，也有靈。一個得救的人，他的靈頂容易受存心的影響。...因我們的存心有不潔，所以靈出去也不潔。我的存心乃是爲自己設想，爲自己的前途、事業打算，所以這些就跟着我的靈出去，就叫我的靈帶有這些性質。主耶穌爲什麼對門徒說，他們的靈錯了？這是因爲主耶穌的靈與門徒的靈不同。主對於世人，乃是認爲沒有一人的罪是叫他該死的；人子來不是要滅人的性命，乃是要救人的性命。

門徒的靈錯了，因爲他們的存心是恨，所以主不允許他們的禱告。主的靈不認爲有一個人是該死的；所以主說，人子來乃是要救人的性命，不是滅人的性命〔56〕。這是主的存心，也是祂的靈（倪柝聲文集第三輯第十六冊，二二八至二三〇頁）。

尋求的聖徒應該靈裏貧窮並清心（太五3、8，賽六六2）。基督徒應當總是靈裏貧窮的。靈裏貧窮，意思就是你是謙卑的，承認自己一無所有，一無所知，一無所能，一無所是。沒有基督，沒有賜生命的靈，你就一無所是。靈裏貧窮必須也配合着清心。靈裏貧窮不只是謙卑，更是在你的靈裏，在你全人最深處，是倒空的。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）（三一神作三部分人的生命，一四七至一四八頁）。

馬太五章三節這裏，靈裏貧窮，意思就是沒有什麼豫先霸佔我們。...我們一直需要靈裏貧窮，不讓我們的靈被主自己以外的事物豫先霸佔、充滿。我們必須倒空我們的靈，倒出一切豫先霸佔我們的東西，使我們在靈裏貧窮（生命的基本功課，一八七頁）。

參讀：三一神作三部分人的生命，第十四章。

Attitude issues from motives in the heart. What then is the difference between one's spirit and his motive? Before a man is saved, he can have motives in his heart, but he does not have a spirit. A believer has motives, and he also has a spirit. It is easy for a saved person's spirit to be affected by the motives in his heart....Our spirit becomes impure when it is released because we have impure motives in our heart. If our motive is for ourselves or for our own future and business, this motive will taint our spirit, and our spirit will carry the characteristic of this motive. The Lord said to the disciples that their spirit was wrong; their spirit was different from His. The Lord does not want anyone to die from his sins. The Son of Man came not to destroy, but to save.

The disciples were wrong in their spirit because their motive was one of hatred. The Lord would not allow them to pray the way they wished. The Lord's spirit does not think that anyone deserves to die. This is the reason He said that He came to save, not to destroy [Luke 9:56]. This is the Lord's heart. This is His spirit. (CWWN, vol. 62, pp. 453-454)

A seeking saint should be poor in spirit and pure in heart (Matt. 5:3, 8; Isa. 66:2). A Christian should always be poor in spirit. To be poor in spirit means that you are humble, acknowledging that you have nothing, know nothing, can do nothing, and are nothing. Without Christ, without the life-giving Spirit, you are nothing. Being poor in spirit must also be matched with being pure in heart. To be poor in spirit is not only to be humble but also to be emptied in your spirit, in the depth of your 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). (The Triune God to Be Life to the Tripartite Man, p. 126)

In Matthew 5:3 to be poor in spirit means we have nothing preoccupying us....We always need to be poor in our spirit, not letting our spirit be preoccupied, filled up, with things other than the Lord Himself. We have to empty our spirit, to pour out all the preoccupying items, so that we may be poor in our spirit. (Basic Lessons on Life, p. 153)

Further Reading: The Triune God to Be Life to the Tripartite Man, ch. 14

第四週 • 週五

晨興餧養

詩五一 10『神阿，求你爲我造清潔的心，使我裏面重新有正直的靈。』

12『求你使我復得你救恩之樂，賜我樂意的靈扶持我。』

17『神所要的祭，就是憂傷的靈；神阿，憂傷痛悔的心，你必不輕看。』

我們需要有正直的靈（詩五一 10 下）。這不是指我們的靈是對的，與錯的相對。正直的靈意思是它能恆常站住。有些譯本說，這是堅固、堅定，或穩固的靈。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。

詩篇五十一篇是大衛悔改的詩篇，他爲着他的靈不正直而悔改。換句話說，他的靈沒有恆常正直的站住。他的靈不牢靠、不穩固，所以他會受引誘、受試誘，並且墮落。在他的悔改裏，他禱告主讓他有正直的靈，堅定、穩固、牢靠的靈。在他爲着復興的禱告裏，他求主在他裏面更新這樣的靈。我們一直需要正直的靈，總是堅固、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（生命的基本功課，一八三頁）。

信息選讀

在詩篇五十一篇，大衛...禱告神賜他樂意的靈（12 下）。大衛將樂意的靈聯於救恩之樂。他求主使他仍得救恩之樂，賜他樂意的靈扶持他。...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，

WEEK 4 — DAY 5

Morning Nourishment

Psa. 51:10 "Create in me a clean heart, O God, and renew a steadfast spirit within me."

12 "Restore to me the gladness of Your salvation, and sustain me with a willing spirit."

17 "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise."

First, we need to have a right spirit (Psa. 51:10b—KJV). This does not refer to our spirit being right versus being wrong. A right spirit is an upright spirit. This means that it can stand as something constant. Some versions say that this is a steadfast, constant, or firm spirit. An upright spirit is a spirit that is immovable, unshakable, standing constantly as something firm and steady.

Psalm 51 was the psalm of David for his repentance. He repented that his spirit was not upright. In other words, his spirit did not stand upright constantly. His spirit was not steady, not firm, so he was able to be seduced, or tempted, and he fell. In his repentance he prayed that the Lord would let him have an upright spirit, a constant, firm, steady spirit. In his prayer for restoration, he asked the Lord to renew such a spirit within him. We always need an upright spirit, which is always steadfast, firm, constant, immovable, and unshakable so that we can never be tempted, seduced, or misled. (Basic Lessons on Life, p. 150)

Today's Reading

In Psalm 51...[David] prayed that God would give him a willing spirit. David connected the willing spirit with the joy of salvation. He asked the Lord to restore unto him the joy of salvation and sustain him with a willing spirit....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

我們要有樂意的靈答應、順從。這樂意的靈總是來自我們歡樂、喜樂的靈。我們需要救恩之樂。

毫無疑問，在大衛墮落時，他失去救恩之樂。如今他悔改，所以他求神使他仍得救恩之樂。那就是說，神要帶他回到對救恩的享受。然後從這享受和這喜樂，他就能有樂意的靈。...羅馬十四章十七節說，『神的國...乃在於公義、和平、並聖靈中的喜樂。』我們在神的靈裏有喜樂，我們的靈就會是樂意的。我們會有樂意的靈與主交通，敬拜祂並禱告。凡能討主喜悅的，我們就會樂意作。這就是說，我們有樂意的靈。

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。換句話說，在神眼中，憂傷的靈比祭物更寶貴。在十七節下半大衛說，憂傷痛悔的心，神必不輕看。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，憂傷的靈是真正悔改的靈。

憂傷的靈，直譯，破碎的靈，破碎的意思就是不完整。這裏的意思不是破成碎塊，乃是說，你不認爲自己是那樣完全或完整的。你若認爲你是完全、完整的，你就不會悔改，或承認你的輭弱和你的失敗。你的靈在悔改時，就是破碎的、痛悔的、覺得憂傷的。許多人犯罪以後，不會有破碎的靈，反而會有頑梗、完整的靈。因爲他們覺得自己是完全、完整的，他們就不願悔改，他們不願認罪。我們不該這樣，我們該一直有憂傷、破碎的靈。

即使我們不覺得自己犯了罪，我們仍需要憂傷的靈。即使我們沒有犯大罪，我們仍會有小錯。在我們的話語、我們的態度、我們的思想、我們的感覺和我們與別人的談話上，許多時候我們是錯誤的，甚至不知不覺就錯了。所以我們一直需要保守一個憂傷、破碎的靈。不要認爲自己是完全、完整且完美的；沒有人是完全的，所以我們需要憂傷、破碎的靈，悔改並認罪（生命的基本功課，一八三至一八五頁）。

參讀：生命的基本功課，第十九課。

of us, we will have a willing spirit to answer, to obey. This willing spirit always comes from our rejoicing, our joyful spirit. We need the joy of salvation.

No doubt, in David's fall he lost the joy of his salvation. Now he was repenting, so he asked that God would restore unto him the joy of salvation. That means God would bring him back to the enjoyment of salvation. Then from this enjoyment and this joy, he could have a willing spirit....Romans 14:17 says, "The kingdom of God is...righteousness and peace and joy in the Holy Spirit." When we have joy in God's Spirit, our spirit will be willing. We will have a willing spirit to fellowship with the Lord, to worship Him, and to pray. Whatever can please the Lord, we will be happy to do. This means we have a willing spirit.

In Psalm 51:17a David said that the sacrifices of God are a broken spirit. In other words, in God's eyes a broken spirit is more precious than sacrifices. In the second part of verse 17 David said that God would not despise a broken and contrite heart. 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.

To be broken means to not be whole. Here it does not mean to be broken into pieces. It means that you do not consider yourself so perfect or complete. If you consider that you are perfect and complete, you would not repent or confess your weaknesses and your failures. When your spirit is repenting, your spirit is broken, contrite, and feeling sorrowful. After sinning, many would not have a broken spirit. Instead, they would have a spirit that is stubbornly whole. Because they feel that they are perfect and complete, they would not repent. They would not confess. We should not be like this. We should have a spirit which is always broken.

Even if we do not feel that we have sinned, we still need a broken spirit. Even if we have not sinned in a great way, we still could be wrong in a small way. In our words, our attitude, our thoughts, our feelings, and our talk with others, many times we are wrong, even unconsciously. So we always need to keep a broken spirit. Do not consider yourself as being whole, complete, and perfect. No one is perfect, so we always need a broken spirit to repent and confess. (Basic Lessons on Life, pp. 150-151)

Further Reading: Basic Lessons on Life, lsn. 19

第四週 • 週六

晨興餧養

賽五七 15『...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。』

六六 1~2『...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？...我所看顧的，就是靈裏貧窮痛悔、因我話戰兢的人。』

我們也需要溫柔安靜的靈。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，他們要他帶着刑杖或在溫柔的靈裏，到他們那裏去。

新約中多次提起溫柔的美德。在馬太五章五節主說，『溫柔的人有福了，因爲他們必承受地土。』基於這節，我們可以查考新約裏溫柔的真正意義。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。但聖經說，你若要承受什麼，就必須溫柔。溫柔的意思是不抵抗世人的反對，甘心忍受。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。我們需要溫柔安靜的靈。你若爭什麼，就無法安靜；你能安靜惟一的路，就是不爲自己爭，或爲自己尋求什麼（生命的基本功課，一八六至一八七頁）。

信息選讀

痛悔卑微的靈與憂傷的靈非常相近，以賽亞五十七章十五節和六十六章二節都指明同樣的事，這二處指明甚至天也不是神樂於居住之地。神渴

WEEK 4 — DAY 6

Morning Nourishment

Isa. 57:15 ...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.

66:1-2 ...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?...To this kind of man will I look, to him who is poor and of a contrite spirit, and who trembles at My word.

We also need a meek and quiet spirit. 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.

The New Testament mentions the virtue of meekness a number of times. In Matthew 5:5 the Lord said, “Blessed are the meek, for they shall inherit the earth.” Based upon this verse, we can look into the real meaning of being meek in the New Testament. The world’s way is to fight, to strive, and to defeat others to gain some possession, some inheritance. But the Bible says that if you are going to inherit anything, you have to be meek. To be meek means not to resist the world’s opposition but to suffer it willingly. Regardless of the situation, we should be meek, not fighting against others. Meekness means not fighting for yourself. We need a meek and quiet spirit. If you fight for anything, you cannot be quiet. The only way that you can be quiet is not to fight for yourself or seek anything for yourself. (Basic Lessons on Life, p. 152)

Today's Reading

A contrite and humble spirit is very close to a broken spirit. Isaiah 57:15 and 66:2 both indicate the same thing. They indicate that even heaven is not a joyful place to God for His dwelling. God desires to dwell with people who

望與那有痛悔卑微之靈的人同住。這不是小事。

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。我們的靈若驕傲，我們若保守自己完整、完美且完全，不願悔改並認罪，我們就會失去主的同在。在某種意義上，照着我們的經歷，主的同在會離開我們。所以我們需要卑微憂傷的痛悔之靈，就是悔改的靈，承認我們的罪惡。我們若在這樣的靈裏，主必與我們同在，並與我們同住。五十七章十五節和六十六章二節是我們要向聖徒指出的美妙經文（生命的基本功課，一八五至一八六頁）。

神不認爲天或地是祂的居所，也不認爲以色列人爲祂所建物質的殿，是祂安息的地方。舊約裏的帳幕和殿，只是神與以色列人聯結的象徵，神認爲以色列人才是祂真正的殿（來三 6 與註）。神與以色列人聯結，與他們成爲一個實體，這一個實體乃是屬靈的殿，神與以色列中敬虔的人都住在其中（詩二七 4，八四 10，九十 1，參彼前二 5 上）。根據以賽亞六十六章二節和五十七章十五節，神所渴望得着的住處，乃是一班可以讓祂進入的人。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 與註 3，提前三 15 與註 1）。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 與註、22 與註）（聖經恢復本，賽六六 1 註 1）。

參讀：生命的基本功課，第十九課。

have a contrite and humble spirit. This is not a small thing.

If we are contrite and humble 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. If our spirit is proud and we keep ourselves complete, perfect, and whole, being unwilling to repent and confess, we will lose the Lord's presence. In a certain sense, according to our experience, the Lord's presence would leave us. So we need a contrite spirit, which is humble and broken, a repenting spirit to confess our sinfulness. If we are in this kind of spirit, the Lord will be with us and will dwell with us. Isaiah 57:15 and 66:2 are wonderful verses to point out to the saints. (Basic Lessons on Life, pp. 151-152)

God did not consider either heaven or earth His dwelling place, nor did He consider the physical house, the temple, built for Him by the children of Israel the place of His rest. In the Old Testament both the tabernacle and the temple were only symbols of God's union with the children of Israel, whom God considered His actual house (Heb. 3:6 and footnote). God was united with the children of Israel and became one entity with them, and this one entity was a spiritual house in which both God and the godly people in Israel dwelt (Psa. 27:4; 84:10; 90:1; cf. 1 Pet. 2:5a). According to Isaiah 66:2 and 57:15, the dwelling place God desires to have is a group of people into whom He can enter. 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 and footnote 4; 1 Tim. 3:15 and footnote 2). 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, and footnotes). (Isa. 66:1, footnote 1)

Further Reading: Basic Lessons on Life, lsn. 19

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降 E 大調　　3/4

3 5 4 | 3 · 2 2 | 1 1 4 | 3 – – |
一 靈 能 交 流, 恩 主, 靈 能 交 流!
3 3 ♯4 | 5 · 5 5 | 6 7 6 | 5 – – |
我 今 切 求, 恩 主, 靈 能 交 流!
4 3 6 | ♭7 · 6 2 | 3 2 5 | 6 · 5 1 |
甚 願 一 反 已 往, 推 倒 鐵 壁 銅 牆,
i 7 6 | 5 · 3 6 | 4 6 7 | 1 – – ‖
靈 能 交 流 通 暢, 靈 能 交 流!

二 靈能交流,恩主, 靈能交流!
我今懇求,恩主, 靈能交流!
不再自滿自負, 不再作繭自縛,
靈能交流無阻, 靈能交流!

三 靈能交流,恩主, 靈能交流!
我今祈求,恩主, 靈能交流!
不再不凡自命, 不再自覺聰明,
靈能交流不停, 靈能交流!

四 靈能交流,恩主, 靈能交流!
我今尋求,恩主, 靈能交流!
不再自藏自隱, 不再獨善己身,
靈能交流日深, 靈能交流!

五 靈能交流,恩主, 靈能交流!
我今要求,恩主, 靈能交流!
打倒自持架格, 走下作人寶座,
流出活水江河, 靈能交流!

六 靈能交流,恩主, 靈能交流!
允我所求,恩主, 靈能交流!
切願能被建造, 不但與你相交,
且能與人相調, 靈能交流!

WEEK 4 Hymns #846

1 Oh, may my spirit flow,
Oh, may it flow!
Now I beseech Thee, Lord
Oh, may it flow!
My past I would forsake,
The iron walls would break,
My spirit free would make;
Oh, may it flow!

2 Oh, may my spirit flow,
Oh, may it flow!
Now I implore Thee, Lord,
Oh, may it flow!
No more self-satisfied,
No more in self-bound pride,
No more my spirit tied;
Oh, may it flow!

3 Oh, may my spirit flow,
Oh, may it flow!
For this I plead with Thee,
Oh, may it flow!
High-minded not to be,
Pride shall not prison me,
I'd flow unceasingly,
In spirit flow.

4 Oh, may my spirit flow,
Oh, may it flow!
For this I seek Thee, Lord,
Oh, may it flow!
No more to isolate,
Nor self to perfect make,
My spirit nought abate,
Deeply to flow.

5 Oh, may my spirit flow,
Oh, may it flow!
I ask Thee, gracious Lord,
Oh, may it flow!
My trust in self o'erthrow,
Down from self's throne I'll go,
That living water flow
In spirit, Lord.

6 Oh, may my spirit flow,
Oh, may it flow!
Answer my prayer, dear Lord,
Oh, may it flow!
Not just commune with Thee,
I long to builded be,
Mingle with others free
In spirit, Lord.

第四週申言

申言稿：