

靈肉交戰

Holy Spirit

Scriptures

VS

講道經文

FLESH

羅馬書 Romans 7 : 18 - 20

18 我也知道、在我裡頭、就是我肉體之中、沒有良善。
因為立志為善由得我、只是行出來由不得我。

19 故此、我所願意的善、我反不作。我所不願意的惡、
我倒去作。

20 若我去作所不願意作的、就不是我作的、乃是住在我
裡頭的罪作的。

**18 I know that nothing good lives in me, that is,
in my sinful nature. For I have the desire to
do what is good, but I cannot carry it out.**

**19 For what I do is not the good I want to do;
no, the evil I do not want to do--this I keep on
doing.**

**20 Now if I do what I do not want to do, it is no
longer I who do it, but it is sin living in me
that does it.**

羅馬書 Romans 7 : 21 - 23

21 我覺得有個律、就是我願意為善的時候、便有惡與我同在。

22 因為按著我裡面的意思。我是喜歡 神的律。

23 但我覺得肢體中另有個律、和我心中的律交戰、把我擄去叫我附從那肢體中犯罪的律。

21 So I find this law at work: When I want to do good, evil is right there with me.

22 For in my inner being I delight in God's law;

23 but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.

羅馬書 Romans 7 : 24 - 25

24 我真是苦阿、誰能救我脫離這取死的身體呢。

25 感謝 神、靠著我們的主耶穌基督就能脫離了。這樣看來、我以內心順服 神的律。我肉體卻順服罪的律了。

24 What a wretched man I am! Who will rescue me from this body of death?

25 Thanks be to God--through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin.

羅馬書 Romans 8 : 1 - 2

- 1 如今那些在基督耶穌裡的、就不定罪了。
- 2 因為賜生命聖靈的律、在基督耶穌裡釋放了我、使我脫離罪和死的律了。

- 1 **Therefore, there is now no condemnation for those who are in Christ Jesus,**
- 2 **because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.**

加拉太書 Galatians 5 : 16, 17

16 我說、你們當順著聖靈而行、就不放縱肉體的情慾了。

17 因為情慾和聖靈相爭、聖靈和情慾相爭。這兩個是彼此相敵、使你們不能作所願意作的。

16 So I say, live by the Spirit, and you will not gratify the desires of the sinful nature.

17 For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.

靈肉交戰

Holy Spirit

Romans 羅馬書
7: 18 - 25; 8: 1 - 2

VS



Galatians 加拉太書
5: 16 - 17

FLESH

Maryland Gospel Church 馬利蘭福音教會 5-5-2024



本主日信息：

靈肉交戰

**羅馬書 7:18-8:2 ;
加拉太書 5:16-17**

講道：李嘉維 長老

翻譯：曹郁芬 姊妹

This Sunday's Message:

Spirit vs Flesh

**Romans 7:18-8:2;
Galatians 5:16-17**

Preacher: Elder David Lee

Interpreter: Sister Nadia Tsao

Foreword 前言

It seems that the Holy Spirit is prompting MGC to pay more attention to Him. 聖靈似乎在催促 MGC 更重視祂。。

Since the end of last year, we had quite a few sermons preached by different speakers on the Holy Spirit.

自去年年底以來，教會講壇有多篇關於聖靈的講道，來自不同的講員。

Last week Elder David Wu spoke on “The Works of the Holy Spirit” . 上主日吳維雄長老傳講「聖靈的工作」。

Today is the third time I speak on the subject of the Holy Spirit and I plan to have more messages on this subject in the future 今天是我第三次講關於聖靈這個題目。

我打算以後還有更多關於這個主題的信息

I noticed that next week Pastor He will be preaching on “I Believe in the Holy Spirit”.

我留意到下星期何牧師將會傳講「我信聖靈」

Interestingly, church speakers have no prior coordination and knowledge of what messages others will preach

有趣的是，教會講員之間事先沒有協調和知道其他人會傳講什麼信息

Foreword 前言

But somehow someone seems to be coordinating what should be preached. 但不知何故，似乎有人在協調應該講什麼。 Who could be doing that? 誰會這樣做呢？

Who else besides the Holy Spirit? 除了聖靈還會是誰呢？

He is the director and the speaker in the church.

祂是教會的指揮和發言人

7 times in Revelation He said “He who has an ear, let him hear what the Spirit says to the churches” 在啟示錄中祂七次說：“聖靈向眾教會所說的話，凡有耳的，就應當聽”

Today we will delve into an ongoing battle that permeates the Scripture and echoes in our daily lives—a battle between the spirit and the flesh.

今天，我們深入探討一場持續不斷的戰鬥，一場貫穿整本聖經，並在我們日常生活中回響——靈和肉體的鬥爭。

This struggle is not just a theological concept; it is a fact that every believer faces. Let's explore the dynamics of this struggle, learn about its players, its purpose, and the means to victory. 這場鬥爭不僅是一個神學概念；它是每個信徒所面對的事實。讓我們探索這場鬥爭的動態，了解其參與者、其目的以及獲得勝利的方法。

Understanding the Battle 了解這場戰鬥

A. What is the Battle About ? 這場戰鬥是關於什麼的?

The battle between the spirit and the flesh is fundamentally about control—control over our thoughts, actions, and desires.

靈肉的鬥爭基本上是關於控制 — 控制我們的思想、行為和欲望。



This conflict arises between God's call to mold us to be like Jesus and our flesh's tendency to follow the path of degradation inherited from Adam.

這衝突源於神要將我們塑造成基督的樣式，而我們的肉體卻傾向於隨從亞當遺傳下來的墮落之路。

Understanding the Battle 了解這場戰鬥

B. Who are the fighters in this battle? 這場戰鬥的戰士是誰呢?

- 1) The Flesh:** The Greek word is *Sarx*. NIV translates it as “the sinning nature”. It is our earthly desires, selfish ambitions, and our tendency to sin. It seeks instant gratification and is often at odds with the will of God.

肉體：希臘原文是 *Sarx* 英文 NIV 譯為“罪性”，代表塵世的慾望、自私的野心和犯罪的傾向。它追求即時的滿足，常常與神的旨意相悖。肉體也是與神的價值體系相對立的人類價值體系

- 2) Spirit** Galatians 5:17 tells us the opponent to the flesh in this fight is **the Spirit**: “The flesh and the Spirit are in conflict with each other” constantly.

聖靈 加拉太書 5:17 告訴我們，在這場爭戰中，肉體的對手是
聖靈：“因為肉體與聖靈彼此敵對”。聖靈和肉體不停的爭鬥

Understanding the Battle 了解這場戰鬥

C. Why Are They Fighting? 他們為什麼要爭鬥?

The reason they fight is because the flesh and the Spirit have opposite characters. Their desires, likes and dislikes are completely opposite to each other.

他們爭鬥的原因是因為肉體和聖靈有相反的性格。他們的意願，喜好和厭惡恰好是相反的

Galatians 5:17 tells us: “For the sinful nature (flesh) desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature (flesh)”

加拉太書 5:17 告訴我們：「因為肉體的慾望與聖靈相反，而聖靈的意願也與肉體的情慾相反」（英文聖經中譯）

There is no way that they can get along.
他們沒有辦法相處



Understanding the Battle 了解這場戰鬥

So our mind (soul) becomes a fierce battlefield
於是我們的心靈 (魂) 變成了激烈的戰場



How Should This Inner Struggle Be Viewed **該如何看待這場內在鬥爭**

If Paul is describing his own inner struggle in Romans 7, we should expect the same struggle in every Christian

如果保羅在羅馬書第七章中描述了他自己內心的掙扎，那麼我們應該預料到每個基督徒也會有同樣的掙扎

Perhaps we wish God had immediately removed our sinful nature when we were saved and spared us from the inner struggle between the spirit and the flesh

也許我們希望神在我們得救時立即除去我們的罪性 (肉體)，免去我們於內心的靈肉爭戰

God has good reasons to allow us to go through this inner struggle. It is part of His salvation program

神有充分的理由允許我們經歷這種內心的掙扎。這是祂救贖計劃的一部分

Two and half years ago, I preached a sermon titled “The Three Tenses of Salvation”. It was an extremely important sermon on salvation. 兩年半前，我講過一篇名為「得救的三種時態」的講道。這是一篇關於救恩極為重要的講章

The Three Tenses of Salvation

得救的 三個時態

Future 未來

Present 現在

Past 過去



Romans 3 - 8

羅馬書 3-8 章

Maryland Gospel Church 11/28/2021 馬利蘭福音教會

The Three Tenses of Salvation

得救的三個時態

Remember this sermon? I am sure most of you have forgotten what was in that sermon.

還記得這篇講道嗎？我相信你們大多數人都忘了那篇講道的內容。

So let us spend some time in reviewing some key parts in that sermon

所以讓我們花一些時間來回顧這篇講道中的一些關鍵部分

Many believers do not have a complete picture of God's salvation program. They think once they are saved, it becomes a done deal and from then on they just have to wait for their ascent to heaven someday

許多信徒對神的救恩計畫沒有完整的了解。他們認為一旦得救，一切就都成了定局，從此他們只需要等待有一日升天

What is Salvation ? 什麼是得救 ?

In the ***past tense***, salvation is ***a possession***:

Received forgiveness of sins;
Received Imputed Righteousness
Reconciliation with God
Received eternal life
Received the Holy Spirit
Become heir of God

在***過去式***中，
得救是一個***擁有***

罪得赦免，
得著歸算的義，
得與神和好，
得著永生，
得著聖靈，
成爲後嗣。

In the ***present tense***, salvation is ***a process*** that makes us holy

- A) We are **gradually set free from the power of sin** thru our obedience and power from the Holy Spirit.
- B) God causes everything to work together to **mold us into the image of Christ gradually.**

在***現在式***中，得救是一個***使人逐漸成聖的過程***

- A) 藉著聖靈的幫助和我們的順服**逐漸脫離罪的權勢**
- B) 神使萬事互相効力，叫屬神的人**漸漸被模成主的樣式**

In the **future tense**,
salvation is **a prospect**.

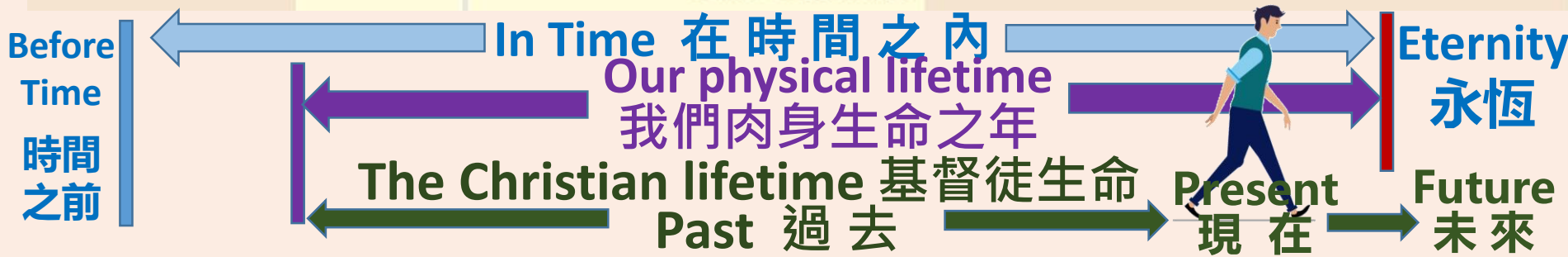
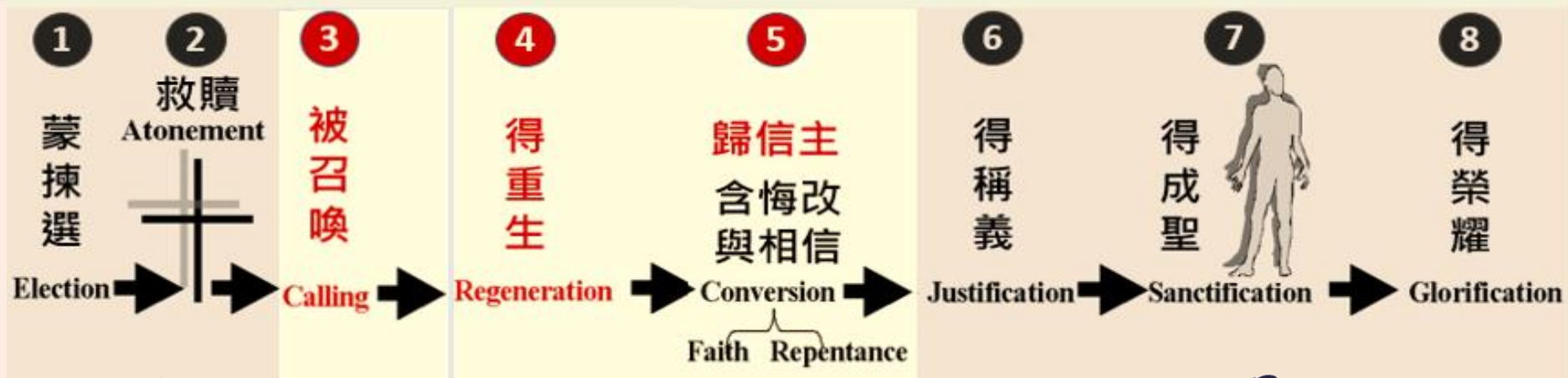
在**未來式**中，
得救是個**展望**

Saved from the presence of sin;
Liberated from bondage of decay;
Receive imperishable & immortal
body;
Receive glory & freedom as the
children of God.

脫離罪的存在，
脫離敗壞和它的轄制，
得著不能朽壞和不死的身體，
得著榮耀並得享神兒女自由的
榮耀。

The Order of Salvation

得救的次序



Salvation in Three Tenses

三個時態的救恩

Justification 稱義	Sanctification 成聖	Glorification 得榮耀
Past tense 過去式	Present tense 現在式	Future tense 將來式
Saved from the penalty of sin 脫離罪的刑罰	Saved from the power of sin 脫離罪的權勢	Saved from the presence of sin 脫離罪的存在
Salvation of the Spirit 靈得救	Salvation of the Soul 魂得救	Salvation of the Body 體得救
A Legal Position 一個法律地位	A Process 一個過程	A Promise 一個應許
God's work for us 神 為 我們作	God's work in us 神 在 我們生命作	God's work to us 神 對 我們作
One time experience 一次經歷	Lifelong experience 一生經歷	Eternal experience 永恆經歷

Salvation in Three Tenses

三個時態的救恩

Justification 稱義	Sanctification 成聖	Glorification 得榮耀
Believe in the Lord 信靠主	Follow the Lord 跟隨主	With the Lord 與主同在
In Christ 在基督裏	Conform to Christ 效法基督	Just like Christ 如同基督
Fall short of God's glory in the past 過去虧欠神的榮耀	Look forward to God's glory at the present 現在仰望神的榮耀	Enter God's glory in the future 將來進入神的榮耀

In summary, after we are saved, we enter the next phase of salvation – sanctification which makes us like Christ. 總括來說，在得救以後，我們進入救恩的下一個階段，就是成聖，使我們變得像基督。

And sanctification is a lifelong battle between the Spirit & the flesh 而成聖是聖靈與肉體之間終生的鬥爭

Absence of an Inner Struggle is Worrisome

缺乏內裡的掙扎是令人擔憂的

If we look at Christians around us, we don't see too many of them struggling with sin. Most of them seem to be at ease, happy, and living a great life as a Christian (are they?)

如果我們看看周圍的基督徒，我們不會看到太多人與罪作鬥爭。他們當中大多數人看起來都很輕鬆、快樂，並且在基督徒的人生路上活得很棒（是嗎？）

The absence of an inner struggle is worrisome for the following reasons 內裡的掙扎的缺乏是令人擔憂的，原因如下：

1) **Lack of sensitivity to the indwelling Spirit's prompting** 對內住聖靈的提示缺乏敏感度

2) **Have not fully grasp the depth of their sinfulness and the need for deliverance from the power of sin.** 沒有完全認識到他們罪性的深重以及從罪的權勢下被拯救的必要性。

3) **Have not yet been born again and do not have the indwelling Holy Spirit. Christianity is just a cultural identity rather than a deeply held personal faith** 尚未重生，沒有內住的聖靈。基督教只是一種文化身份，而不是根深蒂固的個人信仰

Absence of an Inner Struggle is Worrisome

缺乏內裡的掙扎是令人擔憂的

4) Legalism - Some Christians may fall into the trap of legalism, where they focus primarily on following rules and outward behavior without addressing the inward condition of the heart.

律法主義 - 有些基督徒可能會陷入律法主義的陷阱，他們主要專注於遵循規則和外行行為，而不是解決內心的狀況。

5) Licentiousness - they use God's grace as an excuse for indulging in sinful behavior without realizing the need for repentance **放縱主義** - 他們利用神赦罪的恩典為自己沈溺於罪惡的行為提供藉口，沒有意識到悔改的必要。

6) Cultural Influences- we live in a materialistic, individualistic, and morally depraved culture and have conformed to it, just as Lot and his family were deeply influenced by the culture of Sodom and Gomorrah and became numb to the society's depravity

文化影響 - 我們生活在物質主義、個人主義、道德敗壞的文化中被同化了並順應了它，正如羅得一家深受所多瑪和蛾摩拉文化的影響，對社會的敗壞麻木了一樣

「困苦人」戰敗的原因

In Romans 7, Paul both in telling his own story and universalizing it, cried out “What a wretched man I am! Who will rescue me from this body of death?”

在《羅馬書》第七章中，保羅在講述自己的故事並將其普及化時，大聲呼喊：「我真是苦啊！誰能救我脫離這取死的身體呢？」

If we study Romans 7 carefully, we can see two reasons for the defeat of the “wretched man“ 如果我們仔細研究羅馬書第七章，我們可以看到「困苦人」戰敗的兩個原因

1) He Fought the wrong way – with legalism

採用錯誤的方式戰鬥 – 靠律法主義

2) He Fought with the wrong wrong power – will power

採用錯誤的力量戰鬥 - 靠意志力

Paul said in Roman 7 he recognizes “the law is holy, and the commandment is holy, righteous and good” and he “delights in God's law” and intends to keep the law.

保羅在羅馬書第七章中說，他承認“律法是聖潔的，誡命也是聖潔、公義、良善的”，他“喜愛神的律法”，並且願意遵守律法。

In other words, he desires to achieve righteousness and please God by adhering to the law, a practice known as legalism. 換句話說，他希望通過遵守律法來達到公義並討神喜悅，這種做法被稱為律法主義。

Legalism – A Dead End Road

律法主義 - 死胡同

But Paul finds out later in Romans 7, the problem with legalism lies with the powerlessness of the law and his flesh. 但保羅在羅馬書第七章後來發現，律法主義的問題在於律法和他的肉體都無能為力。

He said: “the law is spiritual; but I am carnal, sold as a slave to sin”; 他說：律法是屬乎靈的、但我是屬乎肉體的、是已經賣給罪了

Furthermore, he found out that the law, which is supposed to be “good and spiritual” actually arouses his flesh’s desire to sin, then condemns him and kills him 不止這樣，那本來是良善、屬乎靈的律法竟激發起他肉體的惡慾以至犯罪，然後指控他並“殺了他”

“But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire. For apart from law, sin is dead. Once I was alive apart from law; but when the commandment came, sin sprang to life and I died. the very commandment that was intended to bring life actually brought death”.

「然而罪趁著機會、就藉著誡命叫諸般的貪心在我裡頭發動。因為沒有律法罪是死的。我以前沒有律法是活著的、但是誡命來到、罪又活了、我就死了。那本來叫人活的誡命、反倒叫我死。」

Legalism – A Dead End Road

律法主義 - 死胡同

Paul wrote 2 books on the gospel and salvation of Jesus Christ – these 2 books are Romans & Galatians
保羅寫了兩本書關於耶穌基督的福音和救恩——這兩本書是羅馬書和加拉太書

In Romans Paul tells us what is the gospel, whereas in Galatians, he tells us what is not the gospel. 保羅在羅馬書告訴我們什麼是福音，然而在加拉太書他告訴我們什麼不是福音

Paul used very stern words to oppose those who preached “another gospel” which is not a gospel at all. Paul said those who preached the false gospel should be cursed 保羅用非常嚴厲的話抵擋那些傳「另一個福音」的人，而這個福音根本不是福音。這些傳「另一個福音」的人應當被咒詛

That “false gospel” is legalism. 那「假福音」就是律法主義

Paul said: “if righteousness could be gained through the law, Christ died for nothing!” “You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.”

保羅說：“義若是藉著律法得的、基督就是徒然死了。”他又說：“你們這要靠律法稱義的、是與基督隔絕、從恩典中墜落了。”

Will Power Has No Power

意志力沒有能力

The second mistake the wretched man in Romans 7 made is he uses will power to fend off his flesh's temptations. 羅馬書第七章中那個可憐人所犯的第二個錯誤是他用意志力來抵抗肉體的誘惑

In Romans 7, the word "I" appears 50 times, making it the most prominent term. This indicates the wretched man was fighting his flesh with all his will power. 在羅馬書第7章中，「我」一詞出現了50次，成為最顯眼的詞語。這表明困苦人用盡他的意志力去對抗他的肉體。

Roman 7 ended with a helpless & hopeless exclamation from Paul, "What a wretched man I am! Who will rescue me from this body of death?... So then, in my mind, I am a slave to God's law, but in my sinful nature, a slave to the law of sin." 羅馬書第七章以保羅絕望和無奈的呼喊結束：「我真是個苦人哪！誰能救我脫離這取死的身體呢？.....因此，在我心中，我是神律法的奴僕，但在我的罪性中，我是罪的律法的奴僕。」

The wretched man has reached the end of his rope and this marks the beginning of God's work. 這個困苦人已經到了路的盡頭，這標誌著神工作的開始

The end of man is the beginning of God 人的盡頭就是神的開始

When we reach Romans 8, the usage of “**I**” diminishes significantly, appearing only 4 times. Instead, the focus shifts to the word “**Spirit**,” which occurs 14 times, highlighting a clear thematic transition. 到了羅馬書第8章，「我」一詞的使用顯著減少，僅出現4次。相反，焦點轉移到了「靈」一詞，該詞出現了14次，突顯出主題的明顯轉變。

This **significant shift from “I” to “Spirit”** in the text signals a crucial turning point in the battle between the Spirit and the flesh. 文本中從「我」到「靈」的重大轉變標誌著靈與肉體之爭的關鍵轉折點

As Romans 8 draws to a close, Paul proclaims triumphantly, “In all these things, we are **more than conquerors** through Him who loved us.” 當羅馬書第八章接近尾聲時，保羅勝利地宣稱：「在這一切事上，我們藉著愛我們的主已經得勝有餘。」

This stark contrast prompts the question: What catalyzed this transformation? And what **secret key to victory** did Paul discovered? 這種鮮明的對比引出了一個問題：是什麼促使了這種轉變？保羅發現了什麼得勝的秘訣呢？

A Turning Point in the Battle Between the Spirit and the flesh 聖靈與肉體爭戰的轉捩點

The transformation and secret of victory for Paul can be found in his deepened understanding and reliance on the work of the Holy Spirit. 保羅的轉變和勝利的秘訣可以在他對聖靈工作的深入理解和依賴中找到。

Throughout Romans 7, Paul describes his struggle with sin and the law, a battle he cannot win on his own. It is a portrayal of his efforts to achieve righteousness through his own strength and adherence to the law, which inevitably leads to frustration and defeat.

在羅馬書第七章中，保羅描述了他與罪和律法的掙扎，這是他無法單憑自己力量能贏得的戰鬥。這是他試圖通過自己的力量和遵守律法來達到公義的努力描繪，這種努力不可避免地導致挫折和失敗。

A Turning Point in the Battle Between the Spirit and the flesh 聖靈與肉體爭戰的轉捩點

However, the shift in Romans 8 reveals the key to overcoming this dilemma. Paul realizes that true victory over sin does not come through human effort or legal adherence, but through the power of the Holy Spirit.

然而，在羅馬書第八章的轉變揭示了克服這種困境的關鍵。保羅意識到真正戰勝罪的勝利不是通過人的努力或法律的遵守來實現的，而是通過聖靈的力量。

This key realization is summarized in Romans 8:1-2, where Paul says: “Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life has set me free from sin and the law of death.”

這一關鍵的認識在羅馬書8:1-2中得到了概括，保羅說：“所以，那些在基督耶穌裡的，現在沒有定罪，因為通過基督耶穌，生命之靈的律使我脫離了罪和死的律。”

More Than Conquerors 得勝有餘

This realization marks a significant turning point for Paul. He acknowledges that it is not by his power but by the Spirit that he can live in a way that pleases God. 這一認識標誌著保羅的一個重要轉折點。他承認，不是憑藉他的力量，而是憑藉聖靈，他才能以討神喜悅的方式生活。

The Holy Spirit enables believers not only to fulfill the righteous requirements of the law but to live in freedom from the constant defeat by sin. 聖靈使信徒不僅能夠滿足律法的義務，還能夠從不斷被罪擊敗的狀態中獲得自由。

Paul's triumphal declaration, "we are more than conquerors through Him who loved us," reflects his confidence not in his ability, but in the power of God's love and the Spirit's enabling presence. 保羅的勝利宣言：“在這一切事上，我們藉著愛我們的主已經得勝有餘”反映了他的信心不在於他的能力，而在於神的愛和聖靈賦予的能力。

Thus, Paul's victory were catalyzed by his shift from self-reliance to total dependence on the Holy Spirit. 因此，保羅的轉變和勝利是由他從自力更生轉向完全依賴聖靈所催化的。

A Triumphant Song

凱旋之歌

In the process of preparing this sermon, God inspired me with a beautiful theme song “Not By Might”

在預備這篇講道過程中，神用一首優美的主題曲「不是倚靠勢力才能」啟發了我。

The song’s lyrics echo Paul’s discovery that victory lies in relying on the power of the Holy Spirit rather than on our power and effort. 這首歌的歌詞呼應了保羅的發現，即得勝在於依靠聖靈的能力，而不在於自己的努力和能力。

The song is based on Zechariah 4:6 which declares, “Not by might nor by power, but by my Spirit,” says the LORD Almighty. 這首歌是基於撒迦利亞書4章6節“萬軍之耶和華說、不是倚靠勢力、不是倚靠才能、乃是倚靠我的靈、方能成事。

The lyrics convey the message that despite our best efforts, we will reach a dead end where we feel helpless and hopeless, but it is in those moments that we are reminded to turn to God for guidance and strength – just like what Paul realized at the end of Romans 7

歌詞傳達的訊息是，儘管我們盡了最大的努力，但我們會陷入死胡同，讓我們感到無助和絕望，但正是在那些時刻，我們被提醒轉向神尋求祂的指引和能力 – 正如保羅在羅馬書第七章末尾醒悟到的。

Not By Might (The Asidors)

不是倚靠勢力



<https://www.youtube.com/watch?v=o7WpYtSjGRU>

Video Link



視頻連結

Not By Might (The Asidors)

不是倚靠勢力

<https://www.youtube.com/watch?v=o7WpYtSjGRU>

Video Link



視頻連結

Obtaining the Power of the Holy Spirit

獲得聖靈的能力

The next step is: how can we obtain the power of the Holy Spirit? 接下來就是：我們要如何才能獲得聖靈的能力呢？

Based on Romans 8, we can obtain the power of the Holy Spirit through the following steps:

聖根據羅馬書第8章，我們可以透過以下步驟獲得聖靈的能力：

1. Through Faith in Jesus Christ, we receive the indwelling presence of the Holy Spirit.

透過對耶穌基督的信心，我們領受了內住的聖靈。

2. Through Surrender and Submission: Romans 8:5-8 highlights the importance of setting our minds on the things of the Spirit rather than the things of the flesh. This involves surrendering our will and desires to God and submitting to His guidance and leadership. As we yield to the Holy Spirit, He empowers us to live according to God's will and purposes.

透過降服和順服：羅馬書 8:5-8 強調把我們的心思放在聖靈的事上而不是肉體的事上的重要性。這包括將我們的意志和願望交給神，並服從祂的指導和領導。當我們順服聖靈時，祂就會賦予我們按照神的旨意和目的生活的能力。

Obtaining the Power of the Holy Spirit

獲得聖靈的能力

3. Through Intercession: Romans 8:26-27 tells us that the Holy Spirit helps us in our weakness, interceding for us with groanings too deep for words. He assists us in prayer, aligning our prayers with God's will and empowering us to pray effectively.

透過聖靈的代禱：羅馬書8:26-27告訴我們，聖靈在我們的軟弱上幫助我們，用無法言喻的嘆息為我們代求。祂幫助我們祈禱，使我們的祈禱符合神的旨意，並賦予我們有效祈禱的能力。

4. Through Assurance and Hope: Romans 8:28-30 provides assurance that God works all things together for the good of those who love Him and are called according to His purpose. This assurance, coupled with the hope of future glory, strengthens us and enables us to persevere through trials and challenges.

透過確保和盼望：羅馬書8:28-30提供了確保，即神使萬事互相效力，叫那些愛他並按他旨意被召的人得益處。這種確信，加上對未來得榮耀的盼望，使我們堅強起來，使我們能夠堅持不懈地度過考驗和挑戰。

Through these avenues, we can be more than conquerors like Paul did. 透過這些途徑，我們可以像保羅一樣得勝有餘了。

Ending Testimony

結束見證

I aim to support every sermon God wants me to preach with a pertinent testimony, ensuring that the message isn't merely knowledge and teaching but something that can be tangibly experienced in our lives. 我的目標是能夠用相關的見證來支持神要我傳講的每一篇信息，確保所講的信息不僅僅是知識和教導，而是我們生活中可以切實體驗到的東西。

Today's testimony is an excerpt from Pastor Peter Tan Chi's sermon. 今天的見證是彼得陳志牧師講道的摘錄片段。

Pastor Peter Tan Chi is a Filipino Chinese. He started the Christ Commission Fellowship Church 40 years ago with just 5 people. 彼得陳志牧是菲律賓華人。40年前創辦了基督使命團契教會，當時只有5個人。**Today the church has grown to about 100K and is among the world's top 10 largest churches.** 如今，教會人數已增長至約10萬，躋身世界十大教會之列。

Pastor Tan's sermon title is "Experience The Power of God's Spirit" (8 minutes). It has Chinese captions 陳牧師的講道題目是「經歷聖靈的大能」(8分鐘摘錄, 有中文字幕)

Our sermon today will end after this video. 今天的講道將會在這個影片之後結束。

Ending Testimony

結束見證



PTR. PETER TAN-CHI

CCF Senior Pastor

Experience The Power of God's Spirit - Peter Tan-Chi

<https://www.youtube.com/watch?v=ZtfRixzukaA>

Ending Testimony

結束見證



Experience The Power of God's Spirit - Peter Tan-Chi

<https://www.youtube.com/watch?v=ZtfRixzukaA>

靈肉交戰

Holy Spirit

講道完畢

VS



**End of
Sermon**

FLESH