

FOLLOWING WITH THE HOLY SPIRIT

与圣灵同跟随

Ephesians 以弗所书 5:15-20

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If you've just joined us or tuned in to us at St Paul's, this is our third week in of launching our strategic plan for the next 5 years – FOLLOW 25.

如果您刚加入我们圣保罗堂或开始收看我们，这是我们展开未来五年的计划…跟随 25…的第三周。

We are particularly concerned with what it means to be a follower of Jesus Christ in all of life.

我们特别关心作为基督徒一生全身追随耶稣基督的意义是什么。

In the first week we discovered that being Christian means we follow Jesus Christ, the Lord and Saviour of all.

在第一周，我们发现了，作为基督徒意味着我们跟随耶稣基督，万物的主和救主。

A Christian, is a disciple, a follower of Jesus who learns from him, submits to his teaching, and becomes like him in all of life.

作为一个基督徒，就是一个门徒，耶稣的追随者，向他学习，服从他的教导，并在一生中活得更像他一样。

We saw last week that the foundation of this relationship is the gospel.

我们上周看到，这种关系的基础是福音。

It's the good news that Jesus has absorbed God's punishment for our sin in walking our own path in life – determining our own journey – and rejecting our creator God.

就是耶稣，抵销了神对我们，因为我行我素拒绝我们的造物主带来的罪的惩罚的好消息。

Jesus went to the cross, died our death, paid our debt, turned God's anger away from us, and has set us free to live the free life we were created for – following him.

耶稣上了十字架，代我们死，偿还了我们的罪债，把神的愤怒从我们身上挪开，让我们自由地活出我们生命的真正意义…去跟随他。

Christian discipleship is a lifelong journey of following Jesus.

基督徒的门徒训练是终生跟随耶稣的旅程。

If we are going to follow well and keep going until the journey's end, we will need all the resources God offers us.

如果我们要好好遵循，并继续前进，直到旅程的终结，我们将需要所有上帝给我们的资源。

Last week we looked at the Bible and prayer, today we'll be focussing on the gift of the Holy Spirit.

上周，我们看了圣经和祈祷，今天我们将专注于圣灵的恩赐。

WHO IS THE HOLY SPIRIT? 谁是圣灵?

Many things about the Bible's teaching on God are difficult for us to understand.

在圣经有很多关于神的教导是我们难以理解的。

It shouldn't surprise us since God is so much bigger and greater than we can every imagine.

这不应该让我们感到惊讶，因为上帝是比我们能想象到的要大得多。

DIVINE 神圣

One of the challenging areas is what I touched on last week - the doctrine of the Trinity. The Trinity calls us to believe that there is one, and only one, God.

一个具有挑战性的领域是我上周谈到的…三位一体三一真神的学说。三一神呼吁我们去相信，有一位神，是唯一的神。

To know the one true God is to know him as Father, Son and Holy Spirit.

要认识这位真神，就是要认识他为圣父、圣子和圣灵。

The Father, Son and Holy Spirit each is fully God, always and forever.

圣父、圣子和圣灵都一直永远完全是神。

The Trinity functions like an orchestra: a multitude of different instruments coming together at the right time in rich harmony.

三一真神就像一个管弦乐队：许多不同的乐器在合适的时间以丰富的和谐一起演奏。

The diversity is a more beautiful sound than if the whole orchestra was made up of cymbals.

这个多样性出来的声音，比较如果整个管弦乐队就只是一个铜钹会更加美丽。

Each Person of the Trinity does his own distinctive work.

三位一体中的每一位都做自己独特的工作。

They work in harmony with each other as each Person fulfils that part of the overall work that is right and good for him to do.

他们彼此和谐地合作，因为每一位好好完成适合本身做的那部分工作。

And yet, all three Persons are committed to the one work of God, and contribute to the one work of God.

然而，这三位都致力于属神的同一项工作，并为这项神的工作作出贡献。

So the Holy Spirit is equally God with the Father and the Son.

因此，圣灵跟圣父和圣子同样是神。

For example, in Acts 5, Peter rebukes Ananias for lying to the Holy Spirit about the land he had sold.

例如，在《使徒行传》第5章中，彼得斥责亚拿尼亚为了自己所卖的土地对圣灵的欺骗。

Then Peter says, *You have not lied to men but to God.* When Ananias lied to the Holy Spirit, he was lying to God.

然后彼得说，「你不是欺骗人，是欺骗上帝！」当亚拿尼亚在欺骗圣灵时，他是在欺骗上帝。

We also note that the Holy Spirit has certain qualities that are only true of God, such as living forever and eternally (Hebrews 9:14), as being everywhere (Ps 139), and having all knowledge (1 Corinthians 2:10).

我们还注意到，圣灵具有某些只有神才有的质量，例如永生和永远的（《希伯来书》9:14），无处不在（《诗篇》139），有参透万物的知识（《哥林多前书》2:10）。

He is also declared to be equal with the Father and the Son in Matthew 28:19 and 2 Corinthians 13:14.

他在《马太福音28:19》和《哥林多后书》13:14中，被宣称与圣父和圣子同等。

A PERSON 是一个人

The second thing to say is the Holy Spirit is a person and not a force. The Holy Spirit is a divine person.

有关圣灵的第二件事是，他不是一种力量，他是一个人。圣灵是一个神圣的人。

In John 14:16 Jesus calls him "another Counsellor". *And I will ask the Father, and he will give you another Advocate to be with you forever - the Spirit of truth* (14:16).

在《约翰福音》14:16中，耶稣称他为「另一位劝慰者」。我要求父，父就赐给你们另外一位保惠师，使他永远与你们同在。（14:16）

When Jesus calls him a Advocate or Comforter, he treats him as a person not a force.

当耶稣称他为「保惠师」或「劝慰者」时，他把他当作一个人，而不是一种力量。

When he calls him "another Advocate," he means, "He will be an Advocate like me."

当他称他为「另一位保惠师」时，他的意思是「他将会像我一样作一位保惠师。」

The Holy Spirit is a Advocate like Jesus is—he is a person.

圣灵像耶稣一样，以一个人的样式去作保惠师。

We also know that the Holy Spirit is a person because he shows the qualities that are true only if he is a genuine person.

也因为圣灵真实的表现出真正是人只有有的质量，我们知道他是一个人。

For example, the Holy Spirit can be lied to according to Acts 5:3, and insulted according to Hebrews 10:29.

例如，根据《使徒行传》5：3，圣灵可以被欺骗，根据《希伯来书》10：29被侮辱。

They are two things that you cannot do to the electrical power that is making your refrigerator work.

这两件事情是你不能对使你的冰箱工作的电力去做的。

The Holy Spirit also has personal qualities like a **mind** according to 1 Corinthians 2, and **emotions** according to Ephesians 4:30, and a **will** according to 1 Corinthians 12:11.

根据《哥林多前书》2章，圣灵也拥有人性的**心思**，同样根据《以弗所书》4：30拥有人性的**情绪**，和《哥林多前书》12：11的自己的**意旨**。

Possibly the most important aspect of the personhood of the Holy Spirit is that 94 times in the New Testament he is called HOLY.

圣灵在《新约》中被称为「**圣洁**」94次，这可能算是他人性品格的最重要的方面。

He has the character of holiness, which along with having a mind, emotions, and will, is true only of a person.

有思想、有情感和个人旨意，加上圣洁的品格，是一个真正的人才会有有的。

So the Holy Spirit is a person, and he is God.

所以圣灵是一个人，他也是神。

When you add the second truth about the Holy Spirit, the first becomes even more precious.

关于圣灵的第一个真理加上第二个真理时，就变得更加珍贵。

It will make a great deal of difference in your life if you believe that you are being led and changed by a person who in his essence is the personal God of love, and NOT by an impersonal force.

如果你相信，你是被一个人所引导和改变，而他本身就是有人性的爱的神，而不是一个非人的力量，那么你的生命就会有很大不同。

The person who leads and purifies is no one less than God, the Holy Spirit. This is a personal, relationship God of LOVE...not a force.

这位领导和洁净人的圣灵并不亚于神。他是一个有人性的，关系爱的神...而不是一鼓力量。

LIVING WITH THE HOLY SPIRIT 与圣灵一起生活

For too many Christians the Holy Spirit has either faded into the background, or he is brought to the forefront so that he dominates all they know of God.

对于太多的基督徒来说，很多把圣灵淡入背景，其他把他带到最前线，以致他主宰他们对有关上帝的所有认识。

Either ends of the spectrum are deficient. For too many of us the Holy Spirit doesn't factor enough in our discipleship. What does to live with the Holy Spirit.

两个极端都存在缺陷。对我们许多人来说，圣灵在我们的门徒生命中被考虑得不够。与圣灵一起同活是怎么样？

In the John readings we see something very significant about our relationship with the Holy Spirit.

我们今天读了的《约翰福音》中，显明了一些我们与圣灵的关系中非常重要的东西。

John chapters 14-17 are known as The Farewell Discourse. Jesus is talking about his departure back to the Father via the cross. He is going to die and leave his disciples.

《约翰福音》14-17章被称为「告别对话」。耶稣在谈论他怎样通过十字架回到父那里。他将要死，离开他的门徒。

They are distraught. Confused. It was uncertain times as their world was falling apart. 他们都心烦意乱。困惑。他们的世界在崩溃，那是不明朗的时期。

Jesus comforts his disciples by telling them he is going away and preparing an eternal place for them in the Father's house.

耶稣安慰他的门徒，告诉他们，他的离开是要在父的家里为他们准备一个永恒的地方。

Its great there are some rooms getting ready, but that would feel so distant and unknown. What about now? The Holy Spirit is taking up permanent residency.

有一些地方正为他们预备是很好的事，但仍会觉得如此的遥远和未知。现今的时间应怎么办？圣灵将要永久的居留。

Permanent Residency 永久的居留

Then in 14:16 Jesus tells them this: *I will ask the Father, and he will give you another Advocate to be with you forever – the Spirit of truth.*

然后在 14: 16，耶稣这样告诉他们，「我要求父，父就赐给你们另外一位保惠师，使他永远与你们同在。他就是真理的灵」

Jesus says to his grieving disciples, I am going to the Father and he will send you another Advocate.

耶稣对悲痛的门徒说，我要到父那里，他会赐给你另一位保惠师。

‘Another’, meaning another of the same kind. According to v.16, he is going to be with them forever...he will not depart as Jesus must depart.

「另一位」是指同类的另一位。根据第 16 节，他将永远与他们同在一起...耶稣必须离开，但他不会离开。

This is what they need when feeling abandoned. But is it? Is this really a comfort to the disciples?

这是他们感到被遗弃时需要的。但是吗？这真的是对门徒的安慰吗？

Not that we can at the moment, but imagine if Nat and I were about to go on a long trip, where we didn't know when we'd be back.

虽然现在是不可能，但想象一下，如果我和太太要去长途的旅行，而我们不知道什么时候才回来。

How do you think our daughters would respond if we tried to comfort them by saying it will be okay because we've organised a relative, who they've never met, to come and stay with them!

如果我们试图安慰我们的女儿说，一切将会安好，因为我们已经安排了一个亲戚，一个他们从来没有见过的人，来与他们住在一起，你认为他们会如何响应。

Hardly a comfort when feeling abandoned.

当感觉被遗弃时，这是一点安慰也没有。

But I think v:23 reveals the staggering implications of v.16: ***If anyone loves me, he will obey my teaching. My Father will love him, and WE will come to him and make our home with him.***

但我认为 23 节显明了 16 节的惊人含义，「凡爱我的人就会遵守我的道，我父也会爱他，并且我们要到他那里去，与他同住。」

Notice the word **home** in v.23; it is a rare word in the NT. In fact, it is only used in one other place in the NT, in 14:2 where it is translated **rooms**.

注意第 23 节中「同住」的这个词；它是在《新约》中的一个罕见的用词。事实上，它只在《新约》中的另一个地方被使用，在 14: 2，被翻译为「许多住处」。

In v.2 Jesus says that by going to the cross he is preparing a **room**...a dwelling place...with the Father.

耶稣在第二节中说，他去上十字架，他正在准备一个**住处**，一个与天父同住的地方。

But in v.23 Jesus is saying that by going to the cross he is also going to prepare in us a **home**...a dwelling place...a room for his Father.

但耶稣在 23 节中说，通过去上十字架，他也将在我们里面准备一个**家**...一个居住的地方...一个房间给他的父亲。

The departure of Jesus to his Father via the cross is going to prepare two things; a room for us with the Father and the Son in heaven, and a room for the Father and Jesus within us here on earth.

耶稣通过十字架离开去他的父那里，去准备两件事；在父的家里为我们与天父和圣子的同住预备地方，也在这地上在我们里面为天父和耶稣预备地方。

What a promise! Not just a place for us with God at some point in the future, but a place for God with us right now.

多奇妙的承许！不只是我们在未来的某种时刻与上帝在一起的地方，而是现在上帝和我们同在一起的地方。

The coming of the Spirit doesn't replace the presence of Jesus it guarantees the presence of Jesus.

圣灵的来临不取代耶稣的同在，它是保证了耶稣的同在。

The Holy Spirit unites us with Christ and the Father. Jesus is not distant. Jesus has not abandoned his disciples.

圣灵把我们与基督和天父团结在一起。耶稣并不遥远。耶稣没有撇下他的门徒。

I think Jesus is actually saying to his bewildered disciples...it will be better. His presence will be stronger.

我想耶稣实际上是在对困惑的门徒说…会更好的。他的同在会更加坚定。

Jesus promised not to leave us as orphans to do our best to survive until he comes back. The promise to his first disciples extends to us.

耶稣答应不会撇下我们为孤儿，去让我们在他回来之前要尽最大努力去生存。他向第一批门徒所承诺的延伸到我们身上。

He uttered eternal words of comfort in saying the Spirit will come. Not just dwell with us, but dwell IN the disciples of Jesus.

他说了永恒的安慰的话，说圣灵会来。不只是和我们同住，而且是住在耶稣的门徒的里面。

The intimacy of the disciple of Jesus and the Holy Spirit is captured in the word ABIDING.

「居留」这个词捕捉了耶稣的门徒和圣灵的亲密性。

The Holy Spirit, the third member of the Trinity, ABIDES in you, in me, in his church, in all who belong to Jesus Christ through faith.

圣灵，三位一体的第三位成员，在你们，我，在他的教会里，在所有通过信心属于耶稣基督的人中居留。

The Holy Spirit's abiding restores all hope and secures us on the sure foundation of faith in uncertain times as we trust in the promises of God in Jesus.

圣灵的居留，恢复一切的希望，并在不确定时期，当我们相信神在耶稣中的诺言，让我们在信心的坚实基础上获得安全。

The Holy Spirit, therefore, explains how the church survives and how the gospel spreads to the ends of the earth even when all else is collapsing.

因此，圣灵解释了教会如何生存，以及即使其他一切都在崩溃，福音如何传播到万邦。

The Holy Spirit's abiding in us explains how the disciple of the Lord Jesus can hear the words of the Bible not as the words of man but as God revealing truth and reality.

圣灵居留在我们里面，解释了主耶稣的门徒如何能听见圣经的话语，不是作为人的话，而是作为神显明真理和现实的话语。

The Holy Spirit's abiding is the reason why the disciple of Jesus have life in the face of death.

圣灵的同在是耶稣的门徒在死亡面前充满生命的原因。

The Spirit does not flee when you are struggling with sin. His presence does not hinge upon our obedience and effort.

当你与罪作斗争时，圣灵不会逃跑。他的存在并不取决于我们的服从和努力。

His abiding in the Christian rests upon the infinite grace and love of God for us.

他在基督徒里面的同在，取决于神赐给我们的无限恩典和爱。

Listening 聆听

So how do we get to experience the presence of the Holy Spirit now...especially when we don't feel it.

那么，我们现在如何体验圣灵的同在...尤其是当我们感觉不到的时候。

In John 16:13 we get a key part of the Holy Spirit's work:

在《约翰福音》16:13中，我们看到圣灵的工作的关键部分：

But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

但真理的灵来的时候，他要引导你们进入一切真理。因为他不是凭着自己说的，而是把他所听见的都说出来，并且要把将要来的事向你们传达。

In ch 14 Jesus promised that the Spirit of Truth will remind the disciples of everything Jesus taught them. Now he promises more.

耶稣在第14章中承诺，真理的灵要使耶稣的门徒想起他一切的教导。这里他承诺更多。

The 11 disciples will be led into a true understanding of the saving events which are about to take place with the death and resurrection of Jesus, and they will be given glimpses of the future.

十一个门徒将被引导进入对于即将发生的拯救事件，耶稣的死亡和复活，真正的理解。他们将瞥见未来。

The final climax of world history will partially be unveiled to them so that they will be able to get glimpse of the sweep of God's enormous plan of salvation and the central part that Jesus has in it.

世界历史的最后高潮将部分向他们揭露，使他们能够瞥见上帝巨大的救赎计划以及耶稣作为其核心。

But in leading them into truth the Holy Spirit will not speak on his own, Jesus insists, he will speak only what he hears in John 16:13-15 -

但是在带领他们进入真理时，圣灵不是凭着自己说话的，耶稣在《约翰福音》16：13-15 中坚持说，他只会说出他听到的，

But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. 14 He will bring glory to me by taking from what is mine and making it known to you. 15 All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

但真理的灵来的时候，他要引导你们进入一切真理。因为他不是凭着自己说的，而是把他所听见的都说出来，并且要把将要来的事向你们传达。他要荣耀我，因为他要把从我领受的向你们传达。凡父所有的都是我的，所以我说，他要把从我领受的向你们传达。

The general subject matter of the Spirit is restricted, but it is a glorious restriction; the Spirit will take that which is Jesus' and make it known to Jesus' disciples. The focus is entirely on Jesus.

圣灵会提及的事情一般是受限制的，但它是一个满有荣耀的限制；圣灵会把从耶稣领受的向耶稣的门徒传达。焦点完全放在耶稣身上。

The role of the Holy Spirit is to bring glory to Jesus.

圣灵的作用是要荣耀耶稣。

It was necessary for Jesus to be glorified by returning to his Father via the cross, but when he leaves he receives more glory through the ministry of the Spirit to his disciples.

耶稣必要通过十字架回到天父来得荣耀，但当他离开时，他通过圣灵给门徒的事工获得更多的荣耀。

As Jesus took that which belonged to the Father and made them known to the disciples, so the Spirit takes that which belongs to Jesus and makes them known to us.

耶稣把从天父领受的向门徒传达，圣灵也是把从耶稣领受的向我们传达。

Nothing brings more glory to our Lord Jesus than for his followers to become steeped in all truth concerning him.

没有什么比他的信徒沉浸于有关他的所有真理中，会给我们的主耶稣带来更多的荣耀。

Of course the acquisition of this truth is intellectual but it is not merely intellectual.

当然，这个真理的获得是理智，但不仅仅是理智的。

As this truth is truly adsorbed by followers of the Lord Jesus it transforms them, enabling them to reflect the glory of the Lord Jesus, and thereby bring praise to his name. That is, his priorities become our priorities and his character our character.

当这个真理被主耶稣的追随者真正吸收时，它改变了他们，使他们能够反映主耶稣的荣耀，从而为他的名带来赞美。也就是说，他的优先事项成为我们的优先事项，他的品格成为我们的品格。

Glory comes to Jesus when the truths of the gospel and the Word of God are established in our lives.

当福音的真理和神的话语在我们的生命中确立时，耶稣就得到荣耀。

Up to this point the disciples have been quite confused and characterised by misunderstanding as to the person of Jesus.

到目前为此，门徒们一直相当困惑，一直对耶稣这个人有误解。

All of this is going to change with the arrival of the Spirit.

当圣灵来临时，这一切将会改变。

The Spirit would ensure that these original disciples would not forget Jesus.

圣灵将确保这些最初期的门徒不会忘记耶稣。

He would ensure they accurately remember the life and commandments and teachings of Jesus.

他会确保他们准确地想起耶稣的生命、诫命和教导。

How then does that happen? I think that one main answer comes from Ephesians 5:18 where Paul teaches believers to be filled with the Spirit so that their thoughts, attitudes, words, and actions would be directed by the Spirit.

那么是怎么样做到的呢？我认为其中的一个主要答案来自《以弗所书》5:18，保罗教导信徒要被圣灵充满，以便他们的思想、态度、言语和行为都由圣灵所引导。

Paul's command to be filled with the Spirit in Ephesians 5:18 is not the one off event when someone comes to Jesus in faith.

保罗在《以弗所书》5:18中被圣灵充满的命令，并不是有人凭着信心来到耶稣时发生的一次性的事情。

It is also not, what some might claim, a reference to a second blessing reserved for serious disciples, often referred to as baptism in the Holy Spirit.

也并非有些人可能声称的，指它是为严肃的门徒所保留的第二次祝福，通常被称为在圣灵的洗礼。

Ephesians 5:18 is what scholars call an imperative in the present tense, which means being filled with the Spirit is a continuing experience.

《以弗所书》5:18 是学者们所说的现在进行式的指令，这意味着被圣灵充满是一种持续的经验。

To filled implies something total. Completely filled. The Spirit has full control. No area of life is off limits to the Spirit.

被充满意味着一些总结的事情。完全被充满。圣灵拥有完全的控制。生命没有一个领域是圣灵的禁区。

Andreas Kostenberger, in his book, *What does it mean to be filled with the Spirit?*, says that it is something that God does.

安德烈亚斯·科斯滕伯格在他的「被圣灵充满是什么意思？」的书中说，这是上帝做的事情。

We are to respond to the command, but it is primarily something God does in us.

我们要回应这个命令，但它主要是上帝对我们所做的事情。

Paul wrote a parallel passage to Ephesians 5, in Colossians 3:16-17: ***Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your heart to God. And whatever you do, in word or deed, do everything in the name of The Lord Jesus, giving thanks to God the Father through him.***

保罗在《歌罗西书》3:16-17 中写了一篇与《以弗所书》5章相应的段落，「16 当用各样的智慧，把基督的道丰丰富富的存在心里，用诗篇、赞美诗、灵歌，彼此教导，互相劝戒，以感恩的心歌颂上帝。17 你们无论做甚么，或说话或行事，都要奉主耶稣的名，借着 he 感谢父上帝。」

In both passages the results are the same - words and deeds that are honouring to Christ.

这两段话的结果都是一样的…或说话或行事，都是荣耀基督的。

But what brings about the results are stated differently in both passages.

但是，在这两段话中的方法是不同的。

In Ephesians 5 Paul says to be 'filled with the Spirit' and in Colossians 3 he says 'let the word of Christ dwell in you richly.'

在《以弗所书》5章，保罗说要「被圣灵充满」，在《哥罗西书》3章中，他说要「把基督的道丰丰富富的存在心里」。

What this means is that the Spirit will have greater influence, and provide more direction in our lives, as God's Word 'dwells' more and more within us. Word and Spirit go together. 这表示，当神的道『居住』在我们里面越来越丰富，圣灵将有更大的影响力，去为我们的生活提供更多的方向。因为神的话和圣灵是同步而往的。

Our reading of his Word, our time spent memorising and meditating on Scripture, is the main tool that the Spirit uses to help us think, feel, speak and act in ways that are more and more pleasing to Christ.

我们阅读他的道，花时间背诵和沈思圣经，是圣灵用来帮助我们思考、感受、说话和行动的一种主要工具，使我们越来越得基督的欢喜。

You see, the goal of all biblical learning is knowing God. The Holy Spirit is crucial to this process.

你会发现，所有圣经学习的目标是认识上帝。圣灵对这个过程至关重要。

The Holy Spirit empowers us not just see the facts about Jesus Christ, he helps us to see the glory and the beauty and the worth of the facts.

圣灵使我们不仅看到了有关耶稣基督的事实，还帮助我们看到事实的荣耀、美丽和价值。

He convicts us of the necessary submission, transformation, repentance of sin and obedience to Christ that follows.

他使我们确定顺从、转变、对罪的悔改和随之而来的对基督的顺服的必要性。

Speaking 说话

I would further suggest that we pray for God to fill us with his Spirit as we engage with him in his word.

我进一步的建议，当我们在他的话中与神接触时，去祈求神用他的圣灵充满我们。

That is, our engagement with God in his word prayerfully is encountering God's presence. 也就是说，我们在祈祷中去阅读思考神的话，就是遇到了神的同在。

Paul doesn't explicitly command that we pray for it, but he does himself that God would give us the Spirit of wisdom and revelation in Ephesians 1.

保罗没有明确的命令我们为此祈祷，但他自己在《以弗所书》第1章中向上帝祈求会给我们智慧和启示的圣灵。

Also that we would be strengthened in our inner being by the Spirit in Ephesians 3. Pray that God's Spirit will fill you day by day as you are filled with his Word.

同样在《以弗所书》第3章中，祈求圣灵使我们内心的力量刚强起来。祈求神的灵在你们充满了他的话语的同时，每天的充充足足的充满你们。

The Holy Spirit, working through the Word of God, the Bible, is how the WORD OF GOD, Jesus Christ, is present and active in our daily lives and works in his world.

圣灵，通过神的话语(圣经)，就是神的道(耶稣基督)，如何在我们的日常生活中存在和活跃和在他的世界中作工。

The late theologian Jim Packer puts the importance of the Spirit of God for the Christian disciple like this:

已故的神学家，吉姆·帕克，把上帝圣灵对基督徒的门徒训练的重要性，这样说，

If you neglect the Spirit you lose your focus on the fellowship with Christ that He creates, the renewing of your character that He effects, the assurance and joy that He evokes and the enabling of service that He bestows.

如果你忽视圣灵，你就会失去对他所创造的与基督的相交，失去他所影响的你品格的更新，他唤起的保证和喜悦，以及他所赋予的服务的启动，的关注。

Packer then goes on to the effects of ignoring the Spirit. He writes:

帕克然后继续指出忽略圣灵的影响。他写道，

You slip back into orthodoxy and formalism, getting stuck in a religion of aspiration and perspiration without either inspiration or transformation, the religion of low expectations, deep ruts, and grooves that become graves.

你又陷入了正统主义和形式主义，陷入一个渴望和出汗的宗教，而没有受到启发或改造，期望值低，深厚的车辙和成为坟墓的沟壑的宗教。

Our key objective for the next 5 years is to see 65% of St Paul's identifying much growth in the faith.

我们未来5年的主要目标是，使圣保罗堂中有65%的人发现信仰有了很大的增长。

A devotional life of more than four a week is essential to that growth. This is how God's presence is mediated in your life.

每周有超过四次的阅读思考是对于这种成长至关重要的。这就是在你的生命中如何调解神的同在的方法。

Look to the Spirit as your enabler to move out of a Christian life of low expectations, religious effort, formalism, and ruts.

视圣灵为你的推动者，去使我们脱离期望值低，宗教努力，形式主义和车辙沟壑的基督徒生命。