

被圣灵充满（壹）

Being Filled with the Holy Spirit (I)

这是圣经中非常大的一个题目，也是历代许多人一直辩论的一个问题，所以是相当不易讲说的。我们仰望主特别恩待我们，藉着祂住在我们里面真理的灵，在这件事上，把我们带进祂的真理。这需要我们为这事祷告，祂需要我们预备我们的灵和我们的心思。要领会而接受一个真理，需要有一个开启的灵，也需要有一个清明的心思。一个真理，当然是我们该用灵接受的，也是该接受到我们灵里的，但是必须先经过我们心思的领会。一个真理若经过我们心思的领会，就怎能达到我们的灵里？所以在这里就需要有清明的心思，清楚而够用的思路。自然，我们不能光用心思来领会神的真理，也还必须运用我们的灵来接触神的真理，我们才能摸着其中属灵的实际；不光把神真理里的道理领会到我们清明的心思里，还必须把神真理中的实际接受到我们开启的灵里，我们才能得着其中生命的供应。

Being filled with the Holy Spirit is a great topic in the Bible, and it has been the subject of much debate throughout the past centuries. Thus, it requires careful explanation. We look to the Lord for His special grace to bring us into the truth concerning this matter through the Spirit of reality who indwells us. We need to [pray for this](#), and we need to [prepare our spirit and our mind](#). If we desire to understand and receive the truth, we need [an open spirit and a clear mind](#). We must [use our spirit to receive the truth](#) because truth is received in our spirit, [but truth must first pass through the understanding of our mind](#). If truth does not pass through the understanding of our mind, it will not be possible to receive it in our spirit. Thus, we need a clear and adequate train of thought. However, it is not enough to simply use our mind to understand God's truth. We must also use our spirit to contact the truth in order to touch spiritual reality. [In addition to understanding the truth with our mind, we must also receive the reality of God's truth with an open spirit in order to gain the life supply.](#)

还有，对于一个真理，有客观认识，和主观经历的分别。特别是在被圣灵充满这件事上，这个分别的讲究是很大的。在这件事上，已往和今天，都有许多人是重在客观的认识方面，也都有许多人是重在主观的经历方面。在客观方面的人，不免偏重圣灵充满的道理，多用心思研究圣灵充满的讲解，而轻忽了在灵里追求圣灵充满的经历。在主观方面的人，正是相反，注重圣灵充满的经历，几乎完全不管圣灵充满的道理，在这件事上，好像只用他们的灵，而不用他们的心思。因此，客观方面的人怎样富于圣经的知识，而缺乏属灵的经历，以致落于空洞、死沉；主观方面的人也怎样重于属灵的经历而，缺乏圣经的知识，以致陷于不稳、错误。所以，求主怜悯我们，叫我们在这件事上，知识和经历并重，没有客观的空洞死沉，也免去主观的不稳错误。这就需要我们要不只运用心思，来明白圣灵充满的道理，来领会圣灵充满的真理，也运用灵来追求圣灵充满的经历，来得着圣灵充满的实际。

There is also a distinction between [objective knowledge and subjective experience](#) in regard to every truth. The significance of this distinction is great, particularly as it relates to the matter of being filled with the Holy Spirit. In the past and even now, some emphasize objective knowledge of this matter whereas others emphasize subjective experience. Those who emphasize the objective aspect place too much emphasis on **the doctrine of being filled with the Holy Spirit**. They use their mind to study the filling of the Holy Spirit, but they do not pursue the experience of being filled with the Holy Spirit in their spirit. Conversely, those who emphasize the subjective aspect pay too much attention to **the experience of being filled with the Holy Spirit**, but they completely neglect the doctrine concerning the filling of the Holy Spirit. They seem to use only their spirit, not their mind. [Those who emphasize the objective side are rich in Bible knowledge but lacking in spiritual experience; consequently, they fall into emptiness and death. Those who emphasize the subjective side have an abundance of spiritual experience but lack Bible knowledge; consequently, they fall into instability and error.](#) Therefore, we beg the Lord to have mercy on us so that we would place equal emphasis on both knowledge and experience in order to avoid the emptiness and death that come from being too objective and the instability and error that come from being too subjective. For this, [we must exercise not only our mind to understand the doctrine and truth concerning the filling of the Holy Spirit but also our spirit to pursue the experience and gain the reality of being filled by the Holy Spirit.](#)

壹 圣灵的两面

I. Two Aspects of the Holy Spirit

圣经很清楚的给我们看见，圣灵在我们身上是分作两面的。这是已往好几位被神所大用的人，如慕安得烈、马金多（写著名之五经略解者）等，都承认的。我们若要正确的领会圣灵充满这件事，就必须明白圣经中所说关于圣灵的这两面。

The Bible clearly shows that there are two aspects of the Holy Spirit in relation to us. People who have been greatly used by the Lord, such as Andrew Murray, C. H. Mackintosh (the author of Notes on the Pentateuch), and others, acknowledge this matter. If we want to accurately understand the filling of the Holy Spirit, we must understand what the Bible says about these two aspects.

（壹）两面的说法

A. The Expression of the Two Aspects

一 ‘在里面’：

a. In

（一）‘圣灵…要在你们里面。’约翰十四章十七节。

1. “The Spirit of reality...shall be in you” (John 14:17).

主在这里清楚又确定的告诉我们，圣灵来了，是要在我们里面。

In this verse the Lord clearly said that when the Holy Spirit came, He would be [in us](#).

二 ‘在上面’：

b. Upon

（一）‘圣灵…在你们上面。’行传一章八节原文，路加二十四章四十九节。

1. “The Holy Spirit comes upon you” (Acts 1:8; see also Luke 24:49).

主一面说圣灵要在我们里面，一面又说圣灵要在我们上面。在上面就是在外边，和在里面是绝对不同的。所以主这两面的说法，清楚给我们看见，圣灵在我们身上有里外两面的分别。

On the one hand, the Lord said that the Holy Spirit would be in us, and on the other hand, He said that the Spirit would be [upon us](#). Being upon is outward, and it is absolutely different from being in. Therefore, the Lord’s expressions show that there are two distinct aspects of the Holy Spirit in relation to us: [an inward aspect and an outward aspect](#).

（贰）两面的应许

B. The Promise of the Two Aspects

一 主应许‘保惠师’——在主受死以前应许的：

a. The Lord’s Promise of the Comforter—before His Death

（一）‘我要求父，父就另外赐给你们一位保惠师，…就是真理的圣灵，…也要在你们里面’——‘我若去，就差祂（保惠师）来’。约翰十四章十六至十七节，二十六节，十六章七节，十五章二十六节。

1. “I will ask the Father, and He will give you another Comforter...even the Spirit of reality...and shall be in you”; “But if I go, I will send Him to you” (John 14:16-17; 16:7; see also 14:26; 15:26).

这些话是主在受死之前，临别的时候，对门徒们所说的，应许祂要去差圣灵来作保惠师。

The Lord spoke these words to His disciples before His death. Before He left, [He promised that He would send the Holy Spirit as the Comforter](#).

二 父应许‘能力’——父在旧约应许，主在复活以后重题的：

b. The Father’s Promise of Power—Promised by the Father in the Old Testament and Restated by the Lord after His Resurrection

（一）‘我要将我父所应许的降在你们上面，…你们领受从上头来的能力’——‘要等候父所应许的，…圣灵降在你们上面，你们就必得着能力’。路加二十四章四十九节，行传一章四至八节原文。

1. “I send forth the promise of My Father upon you; but as for you, stay in the city until you put on power from on high”; “Wait for the promise of the Father...You shall receive power when the Holy Spirit comes upon you” (Luke 24:49; Acts 1:4-8).

这些话是主在复活以后，升天之前，把神在旧约里关于圣灵的应许，重新向门徒们题起，应许祂升上天去，要把圣灵降下来，作他们的能力。‘能力’是与‘保惠师’不同的。保惠师是要进到门徒们‘里面’，能力是要降在他们‘上面’。所以主在受死之前，和复活以后所说的，是两面不同的应许。这也给我们看见圣灵两面的分别。

The Lord spoke these words after His resurrection and before His ascension. He repeated the Father’s promise in the Old Testament concerning the Holy Spirit to His disciples, [promising to pour out the Holy Spirit upon them as power when He ascended to the heavens](#). The aspect of the Holy Spirit as power is different from the aspect of the Holy Spirit as the Comforter. [As the Comforter, He enters into the disciples, but as power, He comes upon them](#). Therefore, the Lord’s promise before His death and His promise after His resurrection relate to the two aspects of the Holy Spirit.

参读：圣经要道，二十七题：被圣灵充满

Reference: Crucial Truths in the Holy Scriptures, Vol. 3, Ch. 27 Being Filled with the Holy Spirit