

被圣灵充满（贰）

Being Filled with the Holy Spirit (II)

壹 圣灵的两面（续）

I. Two Aspects of the Holy Spirit (continued)

（参）两面的应验

C. The Fulfillment of the Two Aspects

一 主对于保惠师的应许，是在复活日晚上应验的：

a. The Lord's Promise concerning the Comforter being Fulfilled on the Evening of the Day of Resurrection

（一）‘那日（就是七日的第一日），晚上，…耶稣来站在当中，…向他们吹一口气，说，你们受圣灵。’约翰二十章十九至二十二节。

1. “It was evening on that day, the first day of the week...Jesus came and stood in the midst...He breathed into them and said to them, Receive the Holy Spirit” (John 20:19-22).

在教会中，普通人都以为主对保惠师的应许，到五旬节才得着应验。其实圣经所给我们看见，的主这方面的应许，在祂复活日的晚上就已经应验了。这里说，主在祂复活那日晚上来到门徒们中间，向他们吹一口气，就叫他们受了圣灵。这当然是成全祂对保惠师的应许，绝不能是成全那对能力的应许，因为那对能力的应许，是在这事以后，祂临升天的时候，才题起的。或者有人要说，主曾说，祂若不去，保惠师就不能来；在复活日晚上祂还没有‘去’，还没有升天，保惠师怎么就能来呢？这是我们读经不仔细！约翰二十章清楚告诉我们，主在复活日早晨就已经升天了。（17。）在那日早晨，祂向马利亚显现，马利亚要摸祂，祂说，‘不要摸我，因我还没有升上去见我的父；你往我弟兄（门徒们）那里去，告诉他们，我要升上去见我的父。’祂所以在那时不让马利亚摸祂，是因为祂还没有升上去见父，是因为祂复活的新鲜在没有摆在父面前之先，不能给人摸。祂告诉马利亚说，那时祂就要升天去见父。所以过了八日，祂就能给多马摸祂。（约二十27。）这是明确的证明祂在复活日早晨就已经升天去了，所以祂能将保惠师带来，在那日晚上赐给门徒们，以成全祂在临死之前对他们的应许。

Most people think that the Lord's promise concerning the Comforter was not fulfilled until the day of Pentecost. However, the Bible shows that the Lord fulfilled His promise on the evening of the day of His resurrection. [On the day of the Lord's resurrection in John 20, the Lord came, stood in the midst of the disciples, breathed into them, and told them to receive the Holy Spirit. This fulfilled His promise concerning the Comforter.](#) This was not the fulfillment of His promise concerning power, because that promise was spoken after this event but before His visible ascension in Acts 1:9-11. Some may ask, “How could the Comforter come so soon? The Lord said that if He did not go, the Comforter could not come, but on the evening of the day of His resurrection the Lord still had not ascended.” Those who say this have not read the Bible carefully. John 20 tells us clearly that the Lord ascended to the Father on the morning of the day of resurrection. When He appeared to Mary in the morning on the day of resurrection, Mary wanted to touch Him, but He said, “Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father” (v. 17). He did not let Mary touch Him because He had not yet ascended to the Father. He could not be touched by anyone before He placed the freshness of His resurrection before the Father in His ascension. Eight days later, however, He allowed Thomas to touch Him (v. 27), which indicates that He had ascended to the Father on the morning of His resurrection. Consequently, He could give the Holy Spirit as the Comforter to the disciples on the evening of the day of His resurrection, fulfilling the promise that He made to them before His death.

并且约翰七章三十九节所说‘那时还没有赐下圣灵来，因为耶稣尚未得着荣耀’的话，也证明主在复活之后，就可以差遣圣灵来，因为祂从死里复活，就得着了荣耀。（路二四26。）祂既藉着圣灵从死里复活，以大能显明是神的儿子，（罗一4，）并重生了祂的门徒们，（彼前一3，）使他们成为祂的‘弟兄’，和祂同作父的儿子，祂就能差遣圣灵来作‘儿子的灵’，进到门徒里面，叫他们称呼祂的父为父（加四6，约二十17。）

Furthermore, John 7:39, which says, “The Spirit was not yet, because Jesus had not yet been glorified,” also proves that [the Lord could send the Spirit after His resurrection](#), because He was glorified in His resurrection

from the dead (Luke 24:26). He rose from the dead through the Holy Spirit, through which He was designated the Son of God in power (Rom. 1:4) and through which His disciples were regenerated (1 Pet. 1:3), making them His brothers and the Father's many sons. He was able to send the Holy Spirit as the Spirit of the Son into the disciples so that we could call His Father our Father (Gal. 4:6; John 20:17).

所以，凭圣经看，作保惠师的圣灵，不是到五旬节才降临，乃是在复活日就已经来到了；主对保惠师的应许，也不是到五旬节才成全，乃是在复活日就已经应验了。

Thus, according to the Bible, the Holy Spirit as the Comforter came on the day of resurrection, not on the day of Pentecost. The Lord's promise concerning the Comforter was not fulfilled on the day of Pentecost but on the day of resurrection.

二 父对于能力的应许是在五旬节应验的：

b. The Father's Promise concerning Power being Fulfilled on the Day of Pentecost

（一）‘五旬节到了，门徒都聚集在一处。忽然从天上有…一阵大风吹过，充满了他们所坐的屋子。…他们就都被圣灵充满。’行传二章一至四节。

1. "As the day of Pentecost was being fulfilled, they were all together in the same place. And suddenly there was a sound out of heaven, as of a rushing violent wind...And they were all filled with the Holy Spirit" (Acts 2:1-4).

这里是说到圣灵在五旬节的降临。这是应验主临升天时所题起父对能力圣灵的应许，所以在这里降临的，是能力方面的圣灵，不是保惠师方面的，与主在复活日所带来的不同。复活日那里所带来的圣灵是作‘保惠师’，五旬节这里所降下的圣灵是作‘能力’。

This verse refers to the descending of the Holy Spirit on the day of Pentecost. This fulfilled the Father's promise concerning the Holy Spirit of power whom the Lord spoke of before His ascension. On the day of Pentecost the Holy Spirit descended in His aspect of power, not in His aspect as the Comforter. This was different from the day of resurrection. On the day of resurrection the Holy Spirit descended as the Comforter. On the day of Pentecost the Holy Spirit was poured out as power.

（肆）两面的功用

D. The Function of the Two Aspects

一 保惠师是为着生命的：

a. The Comforter Being for Life

（一）‘保惠师…常与你们同在，也要在你们里面。’约翰十四章十六至十七节。

1. "Another Comforter...He abides with you and shall be in you" (John 14:16-17).

这里说，圣灵作保惠师，是常与我们同在，也要在我们里面。这自然是说到圣灵在生命方面的功用。所以保惠师就是生命方面的圣灵，是为着我们里面生命的。

This verse says that the Holy Spirit as the Comforter abides with us and is in us. This speaks of the Holy Spirit in His function as life. Therefore, the Comforter is the Holy Spirit in the aspect of life for our inward life.

（二）‘保惠师…指教你们。’约翰十四章二十六节。

2. "The Comforter...will teach you" (John 14:26).

圣灵作保惠师指教我们，是叫我们如何活在神面前，这当然是生命方面的功用。

The Holy Spirit as the Comforter teaches us how to live before God. This is a function in the aspect of life.

（三）‘保惠师…来了，就要为我（基督）作见证。’约翰十五章二十六节。

3. "When the Comforter comes...He will testify concerning Me" (John 15:26).

主耶稣是神所差来的第一位保惠师。（约壹二1：‘中保’原文与‘保惠师’同字。）祂升回天去，就差圣灵来作第二位保惠师，在地上代替祂，也是代表祂。实在说来，作保惠师的圣灵，就是基督的化

身，就是基督的另一形态，来住在我们里面为基督作见证，将基督启示在我们里面，给我们认识，作我们的生命。这当然也是圣灵在生命方面所作的，所以是生命方面的功用。

The Lord Jesus was the first Comforter sent by God (the Greek word translated as "Advocate" in 1 John 2:1 can also be translated as "Comforter"). He went back to the heavens and sent the Holy Spirit as another Comforter, the second Comforter. In reality, the Holy Spirit as the Comforter is the transfiguration of Christ. He is Christ in another form coming and living in us. He testifies to us concerning Christ, reveals Christ in us, and makes Christ known in us as our life. All these items are related to the Holy Spirit in the aspect of life; they are functions according to the aspect of life.

(四) ‘保惠师…叫…人…自己责备自己；…明白…真理。’约翰十六章七至十三节。

4. "The Comforter...will convict the world...He will guide you into all the reality" (John 16:7-13).

圣灵作保惠师，既是为着我们里面的生命，自然就需要叫我们自责，并明白真理。所以这里所说的保惠师，叫人自己责备自己，并明白真理，也是圣灵在生命方面的功用。

Since the Holy Spirit as the Comforter is for our inward life, He will convict us and guide us into reality. Therefore, the Comforter's convicting and guiding into reality are also the functions of the Holy Spirit in the aspect of life.

二 能力是为着工作的：

b. Power Being for the Work

(一) ‘圣灵降临在你们上面，你们就必得着能力；…作…见证。’行传一章八节原文。

1. "You shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses" (Acts 1:8).

这里说，圣灵降在我们上面，叫我们得着能力，是叫我们能为主作见证。这是清楚的给我们看见，圣灵作能力的功用，不是为着我们在里面从主所得着的生命，乃是为着我们在外面为主所作的工作。

The Holy Spirit descends upon us so that we may receive power to witness for the Lord. This clearly shows that the function of the Holy Spirit as power is not related to the inward life we receive from the Lord but to the outward work we do for the Lord.

(二) ‘传到万邦。…父所应许的降在你们上面；…你们领受从上头来的能力。’路加二十四章四十七至四十九节原文。

2. "Proclaimed in His name to all the nations...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" (Luke 24:47-49).

这里说，父所应许的能力圣灵降在我们上面，我们就受到从上头来的能力，能将主的福音传到地极。圣灵作能力，既是叫我们能传福音，就祂作能力这方面的功用，很明显的是为着工作。

When the Spirit of power promised by the Father descends upon us, we receive power from on high and are able to preach the gospel of the Lord to the uttermost parts of the earth. Since the Spirit as power enables us to preach the gospel, it is obvious that His function in the aspect of power is for work.

所以圣灵作保惠师，是在我们里面作生命的灵，这是成位的，是在我们里面作我们的主，是我们应当顺服的；圣灵作能力，是在我们外面作能力的灵，这不过是能力的，是在我们外面作我们的能力，是我们可以使用的。为着我们里面的生命，神赐给我们圣灵作保惠师，叫祂在里面作我们生命的启示者、带领者、供应者、并维持者。为着我们外面的工作，神赐给我们圣灵作能力，叫祂在外面作我们工作的能力、权势、本能、和技能。神所赐给我们的，真是全备。

The Holy Spirit as the Comforter is the Spirit of life within us. He is a person within us to be our Lord, the One whom we should obey. The Holy Spirit as power is the Spirit of power outside of us. He is outside of us as our power, the One whom we can employ. For our inward life God gave us the Holy Spirit as the Comforter so that He could be the Revealer, Leader, Supplier, and Maintainer of life within us. For our outward work, God gave us the Holy Spirit as power so that He could be the power, authority, ability, and skill of our work. The Holy Spirit whom God has given to us is truly complete.

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