

被圣灵充满（叁）

Being Filled with the Holy Spirit (III)

壹 圣灵的两面（续）

I. Two Aspects of the Holy Spirit (continued)

（伍）两面的表号

E. The Symbols of the Two Aspects

一 ‘气’：

a. Breath

（一）‘吹一口气，说，你们受圣灵。’约翰二十章二十二节。

1. “He breathed into them and said to them, Receive the Holy Spirit” (John 20:22).

这是主在复活日晚上，将作保惠师的圣灵，带给门徒们的时候所作的。祂是从祂里面吹出一口气，再把这口气吹到门徒们里面，表明作保惠师的圣灵，是从祂里面出来，而进到门徒们里面的。气是为着生命的，也是表明生命的，所以‘气’在这里乃是圣灵作生命之灵的表号。

When the Lord came to His disciples on the evening of the day of His resurrection, He breathed out from Himself and breathed into the disciples. This signifies that [the Holy Spirit as the Comforter came out from the Lord and was imparted into the disciples](#). Breath is for life and signifies life. Therefore, [breath is the symbol of the Holy Spirit as life](#).

二 ‘风’：

b. Wind

（一）‘一阵大风吹过，…他们就都被圣灵充满。’行传二章二至四节。

1. “A rushing violent wind...And they were all filled with the Holy Spirit” (Acts 2:2-4).

这是在五旬节那天，门徒们在耶路撒冷的楼上，得到作能力的圣灵降在他们身上的时候，所发生的事。这次不像复活日是一口气，从主里面吹出来，吹到他们里面；乃是一阵大风，从外面吹来，吹到他们身上，表明作能力的圣灵，是从主外面吹来，而吹在他们外面的。风自然是有能力的东西，是象征能力的。所以‘风’在这里乃是圣灵作能力之灵的表号，是与‘气’不同的。一提到气，我们就容易想到生命；一说到风，我们就自然想到能力。气是我们接受到里面来维持生命的；但是风却不然，我们没有人接受风到里面，风不过是在我们外面作推动的能力。

On the day of Pentecost the Holy Spirit fell upon the disciples as power while they were in the upper room in Jerusalem. In this aspect, He was not breath as on the day of resurrection when the Lord breathed into them. Instead, on the day of Pentecost the Holy Spirit was like a rushing violent wind that blew upon them from the outside. This signifies that [the Holy Spirit as power blew upon them outwardly](#). Wind is powerful; it symbolizes power. Thus, wind here is a symbol of the Holy Spirit as power, which is different from breath. When breath is mentioned, we think of life. When wind is spoken of, we think of power. We receive breath into us to maintain our life, but no one receives wind into him. Wind is a motivating power outside of us.

（陆）两面的记载

F. The Record of the Two Aspects

一 约翰的：

a. In the Gospel of John

（一）约翰在他的福音书里所记保惠师的应许，约翰十四章十六至十七节，二十六节，十五章二十六节，十六章七至十五节，是在他的福音书里应验的，约翰二十章十九至二十三节。他是说到生命的圣灵。

1. The promise of the Comforter is recorded by John in his Gospel (14:16-17, 26; 15:26; 16:7-15) and is also fulfilled in his Gospel (20:19-23); John speaks of the Spirit of life.

约翰的职事，是传生命的道。（约一 4。）他给我们看见，主来是要叫人得生命，是要作人的生命，祂所以把圣灵赐给人作保惠师，是叫祂进到人里面作生命的灵，使人里面的生命能像活水的江河丰满涌流。所以约翰所说的，是生命的圣灵，是生命一条线的。他说到保惠师的应许，也说到这应许的成全。保惠师的应许是在他的福音书里记载的，也是在他的福音书里应验的，并不是到路加所写的使徒行传里去成全的。

The ministry of John concerns the word of life (1:4). He shows that the Lord came so that man could have life. He came to be man's life. The Lord gives the Spirit as the Comforter so that He can get into man as the Spirit of life and cause this life to become richly flowing rivers of living water. Thus, John speaks of the Spirit of life, according to the line of life. He also speaks of the promise of the Comforter and of the fulfillment of this promise. The promise and the giving of the Comforter are recorded and fulfilled in his Gospel. The events written by Luke in Acts are not related to the promise of the Spirit in the aspect of life.

二 路加的：

b. In the Gospel of Luke and Acts

（一）路加在他的福音书和使徒行传里所记能力的应许，路加二十四章四十九节，行传一章四至八节，是在他的使徒行传里应验的，行传二章一至四节。他是说到能力的圣灵。

1. The promise of power, which is recorded by Luke in his Gospel and in Acts (Luke 24:49; Acts 1:4-8), is fulfilled in Acts (2:1-4); Luke speaks of the Spirit of power.

路加的职事，是传悔改赦罪的道。（路二四 47。）他告诉我们，主来是要为人赎罪，是要作人的救主，祂所以把圣灵降下来，是叫祂在人身上作能力的灵，使人悔改相信接受赦罪的救恩。所以路加所说的，是能力的圣灵，是能力一条线的。他说到能力的应许，也说到这应许的成全。能力的应许是在他的福音书和使徒行传里记载的，也是在他的使徒行传里应验的。他所记载的圣灵降临，乃是应验他所记载圣灵作能力的应许，不是成全约翰所记载圣灵作保惠师的应许。许多人没有注意这一点，而把他所记载的，和约翰所记载的，混在一起，以致不能辨别能力的圣灵，和生命的圣灵是如何不同，就在对圣灵的认识上，陷入混乱不清的错误。

The ministry of Luke concerns the word of repentance and the forgiveness of sins (Luke 24:47). He tells us that the Lord came to redeem man from sin and to be man's Savior. The Lord caused the Spirit to descend so that He could be the Spirit of power upon man to cause man to repent, believe, and receive salvation for the forgiveness of sins. Thus, Luke speaks of the Spirit of power, according to the line of power. He speaks of the promise of power and of the fulfillment of this promise. The promise of power is recorded in the Gospel of Luke and in Acts, and it is fulfilled in Acts. The descending of the Holy Spirit recorded by Luke fulfilled the promise of the Holy Spirit in the aspect of power. The events written by Luke are not related to the promise of the Holy Spirit in the aspect of life. Many do not pay attention to this fact; consequently, they confuse the records of Luke and John to the point that they do not discern any difference between the aspect of the Holy Spirit as power and the Holy Spirit as life. Thus, in their knowledge of the Holy Spirit, they fall into error because of this confusion.

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