

## 被圣灵充满（肆）

### Being Filled with the Holy Spirit (IV)

#### 壹 圣灵的两面（续）

##### I. Two Aspects of the Holy Spirit (continued)

##### （柒）两面的经历

##### G. The Experience of the Two Aspects

##### 一 主耶稣的：

##### a. The Lord Jesus

（一）主出生就是由于圣灵。马太一章二十节，路加一章三十五节。

##### 1. “Begotten...of the Holy Spirit” (Matt. 1:20; see also Luke 1:35).

主耶稣是由圣灵成孕而生，祂里面的生命，谁也不会疑惑，完全是圣灵的成分。并且我们也都相信，在祂三十岁出来受浸之前，祂里面是被圣灵充满的，是满有圣灵的，所以祂能那样为神活着，以神的事为念。（路二 49。）

The Lord Jesus was conceived and born of the Holy Spirit. No one can doubt that the life in Him was fully of the Holy Spirit. Before He was baptized at the age of thirty, He was filled inwardly with the Holy Spirit. He was full of the Holy Spirit; thus, He was able to live for God and to be occupied with the things of God (2:49).

（二）到主受浸时，祂才得着圣灵降‘在祂上面’。马太三章十六节，路加四章十八节原文。

##### 2. “He saw the Spirit of God descending like a dove and coming upon Him”; “The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel” (Matt. 3:16; Luke 4:18).

主虽是由圣灵成孕而生，虽然里面的生命全是圣灵的成分，并且里面也充满而满有圣灵，但祂在受浸之前，还没有圣灵降在祂上面，这是一直到祂受完浸时，祂才得着的。在这事以前，祂只活在神面前，还没有为神作工；到祂得着圣灵降在祂上面，祂才开始作祂在地上为神所作的工作。这岂不清楚给我们看见，主对圣灵的经历，是分作里外两面么？一面祂从成孕出生，在里面就有了生命的圣灵，并充满了这生命的圣灵，叫祂能活在神面前，一面直到祂三十岁受浸的时候，才在外面得着能力的圣灵降在祂上面，使祂能为神作工。在这圣灵的经历上，连主自己都是分作里外两面，就何况我们？可惜许多人没有看见这个，而把这两面混作一面！

The Lord was conceived and born of the Holy Spirit, and His inward life was fully of the Holy Spirit. Although He was filled with the Holy Spirit inwardly, the Holy Spirit did not descend upon Him until His baptism. At the time of His baptism, the Holy Spirit descended upon Him. Prior to His baptism, He lived before God, but He was not yet working for God in His ministry. After the Holy Spirit descended upon Him, He began to work for God on the earth. These verses clearly show that there are two aspects of the Lord's experience of the Spirit—an inward and an outward aspect. On the one hand, He inwardly received the Holy Spirit as life at the time of His conception and birth. He was filled with this Holy Spirit of life so that He could live before God. On the other hand, He outwardly received the Holy Spirit as power at the time of His baptism at the age of thirty so that He could work for God. Since the Lord Himself experienced the inward and outward aspects of the Holy Spirit, should we not as well? It is a pity that many have not seen this point and confuse the two aspects.

##### 二 使徒们的：

##### b. The Apostles

（一）在复活日，使徒们就经历了圣灵进入他们里面。约翰二十章十九至二十二节。

##### 1. “While the doors were shut where the disciples were...Jesus came and stood in the midst and...He breathed into them and said to them, Receive the Holy Spirit” (John 20:19-22).

主在复活日向门徒们吹一口气说，你们受圣灵，当然门徒们在那时就受了圣灵。主那样说，绝不是空言应许；主那样作，也不是虚仪表演，乃是实在叫门徒们受了圣灵。以后门徒们的生活，也证明他们在五旬节未到以前，在他们里面就受了作保惠师之生命真理的圣灵。在主受死以前，他们争论谁为大，

但是到主复活以后，五旬节还没有来到，他们就能都同心合意的聚在一起祷告，有十天之久。（徒一14～22。）并且他们原是加利利人，现在为着遵守主的吩咐，远离家乡，撇下亲人，在这对他们满了反对和威吓的耶路撒冷，而毫无顾虑和恐惧，只专心等候神成全祂的应许，这绝不是他们没有生命的圣灵在里面，自己就能作得到的。还有彼得在从前很少明白主的意思，清楚传说出于主的话，但是现在他虽然还没有得着五旬节的圣灵，在这里就能明白圣经，并且讲解得相当准确清楚，这岂不也证明他里面有了作保惠师之真理的圣灵么？所以行传一章所记当日门徒们在耶路撒冷楼上的光景，乃是证明他们在五旬节未到之前，就已经得着圣灵在他们里面作保惠师，作生命和真理的灵。

On the day of resurrection the Lord breathed into the disciples, saying, "Receive the Holy Spirit." The disciples certainly received the Holy Spirit at that time. The Lord's speaking was surely not an empty promise nor was the Lord's breathing into them merely a lifeless demonstration. The Lord truly caused the disciples to receive the Holy Spirit. After this event, the living of the disciples before the day of Pentecost was different, proving that the disciples had inwardly received the Holy Spirit of life and reality as the Comforter. Before the Lord's death they argued about who would be the greatest; after the Lord's resurrection and before the day of Pentecost, they met together and prayed in one accord for ten days (Acts 1:14-22). Furthermore, these Galileans were able to keep the Lord's commandments, staying in Jerusalem, a place full of opposition and threatenings, far from their homes and relatives. They had no concerns or fears. They simply waited single-heartedly for God to fulfill His promise. They could not have done this without being inwardly filled with the Holy Spirit of life. In addition, Peter, who rarely understood the Lord's words and could not clearly speak of them, was able to understand the Bible and to explain it very clearly even though he had not received the Holy Spirit in the aspect of power at Pentecost (vv. 16-22). This proves that he had the Holy Spirit of reality as the Comforter within him. The record in Acts 1 concerning the disciples' experiences in the upper room in Jerusalem proves that they received the Holy Spirit as the Comforter and as the Spirit of life and reality before the day of Pentecost.

（二）到五旬节，使徒们才经历圣灵降在他们上面。行传一章五节，八节，二章一至四节。

**2. "You shall be baptized in the Holy Spirit not many days from now"; "You shall receive power when the Holy Spirit comes upon you"; "As the day of Pentecost was being fulfilled...they were all filled with the Holy Spirit" (Acts 1:5, 8; 2:1-4).**

当日的门徒们虽然在复活日就得着圣灵进到他们里面，但还没有得到圣灵降在他们上面。他们虽然在里面有了生命的圣灵，叫他们有了主的生命，并得着主生命的供应和维持，但他们在外面还没有能力的圣灵，使他们能为主作见证，将主的福音传出去。虽然他们靠着已经住在他们里面作保惠师的生命真理的圣灵，能活在主的生命里，并明白主的话语，但他们还不能把主的生命释放给人，把主的话语传扬出去。这是需要他们在外面得着圣灵降在他们上面作能力的灵，他们才能作的。所以主虽然在复活日已经把生命的圣灵带给他们，叫他们得着了，但在祂升天的时候，还吩咐他们等候得着能力的圣灵。他们在里面经历了生命的圣灵，还没有在外面经历能力的圣灵，他们在里面有了主的生命，还得在外面为主作见证，就是为主作工。他们要在外面为主作见证，为主作工，光在里面有生命是不够的，还需要在外面有能力。这能力是他们到五旬节那天才得到的。复活日的圣灵是进到他们里面作他们的生命，五旬节的圣灵才是降在他们上面作他们的能力。在复活日他们是经历生命的圣灵，到五旬节他们才经历能力的圣灵。所以他们对圣灵的经历，也是分作生命与能力里外两面。这在圣经里是非常清楚的，我们不能把它弄混了，免得在认识圣灵的事上有错误。

Although the Holy Spirit entered into the disciples on the day of resurrection, the Holy Spirit had not descended upon them. Although they had the Holy Spirit of life inwardly, enabling them to have the Lord's life and the supply and sustenance of the Lord's life, they did not have the Holy Spirit of power outwardly, which would enable them to testify for the Lord and preach the gospel. Although they could live in the Lord's life and understand the Lord's word because the Holy Spirit of life and reality was in them, they were unable to release the Lord's life to others or preach the word of the Lord. For this, they needed the Holy Spirit to descend upon them outwardly as the Spirit of power. Therefore, at the time of His ascension the Lord commanded them to wait for the experience of the Holy Spirit of power, even though He had already given them the experience of the Holy Spirit of life on the day of His resurrection. They experienced the Holy Spirit of life inwardly, but they had to wait to experience the Holy Spirit of power outwardly. Even though they had the Lord's life within, they still needed to testify and work for the Lord outwardly. Their inward life was not enough to enable them to testify and work for the Lord outwardly; they needed outward power. They

received this power on the day of Pentecost. On the day of resurrection the Holy Spirit **entered into** them to be their **life**, and on the day of Pentecost the Holy Spirit fell upon them to be their **power**. On the day of resurrection they experienced the Holy Spirit of life. On the day of Pentecost they experienced the Holy Spirit of power. Thus, their experience of the Holy Spirit also reveals the inward aspect of life and the outward aspect of power. This is very clear in the Bible. We should not confuse these facts.

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*