

## 被圣灵充满（伍）

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

#### 壹 圣灵的两面（续）

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##### （柒）两面的经历（续）

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#### 三 撒玛利亚信徒的：

##### c. The Samaritan Believers

（一）他们既已信了，就必在里面受了圣灵。行传八章五节十二节，参看以弗所一章十三节。

1. “Philip went down to the city of Samaria and proclaimed the Christ to them”; “They believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ”; “In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise” (Acts 8:5, 12; Eph. 1:13).

神作事是有定律的。照以弗所一章十三节看，神叫人受圣灵的定律，乃是因着人的信。人一信了基督，按着祂的定律，就受了圣灵。撒玛利亚的信徒，既然听见福音，而信了基督，正如以弗所一章十三节所说的，就必定受了圣灵。那里所说的，是印记的圣灵，所以是指着里面生命方面的。撒玛利亚的信徒，既是按那里的定律，受了圣灵，就他们所得着的必是里面生命的圣灵。

God works according to principles. Ephesians 1:13 speaks of [God’s principle involving man’s receiving the Holy Spirit based on faith](#). Once a person believes in Christ, he receives the Holy Spirit according to God’s principle of faith. The Samaritan believers heard the gospel and believed in Christ. Therefore, according to Ephesians 1:13, they must have received the Holy Spirit. [The sealing of the Spirit in Ephesians 1:13 refers to the aspect of life](#). Since the Samaritan believers received the Holy Spirit, they received the Holy Spirit of life inwardly.

（二）等到使徒给他们按手，他们才经历圣灵‘降在他们上面’。行传八章十四至十七节。

2. “When the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John...so that they might receive the Holy Spirit...Then they laid their hands on them, and they received the Holy Spirit” (Acts 8:14-17).

他们虽然因信已经得着圣灵进到他们里面，就是在里面经历了生命的圣灵，但还没有得到圣灵‘降在他们上面’，就是在外经历能力的圣灵。乃是等到使徒来给他们按手，他们才在外得着圣灵。有人因为没有看见圣灵在信徒身上这里外两面的分别，就以为这些撒玛利亚的信徒，原先一点都没有得着圣灵，不过是信了主名而已，乃是等到使徒给他们按手，才叫他们开始受了圣灵。这个看法，是不准确的。因为他们既然从‘传福音的腓利’听见完全的福音，且相信了这福音和主的名，就他们怎会在他们里面不得到圣灵呢？这实在是讲不通的！所以他们必是在信的时候，就得着圣灵进到他们里面了。等到使徒来按手叫他们得着的，圣经在这里说的很清楚，乃是圣灵‘降在他们上面’，就是叫他们在外经历能力的圣灵。

[Although the believers in Samaria experienced the Holy Spirit entering into them inwardly as life through faith, they did not experience the Holy Spirit falling upon them outwardly as power until the apostles came and laid hands on them.](#) Those who do not see the difference between the inward and outward aspects of the Holy Spirit with respect to the believers think that these verses show that the Samaritan believers had not received the Holy Spirit at all. They think that even though the Samaritans believed in the Lord’s name, they did not receive the Holy Spirit until the apostles came and laid hands on them. This view is not correct. Since the Samaritans heard the complete gospel from Philip the evangelist and believed in this gospel and in the Lord’s name, they must have received the Holy Spirit inwardly. To think in any other way is not logical. [The Holy Spirit entered into them when they believed according to God’s principle of faith. When the apostles came and laid hands on them, they had a further experience of the Holy Spirit falling upon them. This caused them to experience the outward aspect of the Holy Spirit as power.](#)

#### 四 以弗所信徒的：

#### d. The Ephesian Believers

（一）他们信的时候，就已经在里面受了圣灵。以弗所一章十三节。

**1. “In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise” (Eph. 1:13).**

以弗所一章十三节所说人一信了基督，就受了圣灵的这个话，当日就是写给以弗所的门徒的。所以这是很清楚的证明，这些门徒，在他们信主的时候，就已经在里面受了生命的圣灵。

Ephesians 1:13 was written to the Ephesian believers, and it says that when a person believes in Christ, he is sealed with the Holy Spirit. [This clearly proves that these believers received the Holy Spirit of life when they believed in the Lord.](#)

（二）等到保罗给他们按手，他们才经历圣灵‘降在他们上面’。行传十九章一至六节。

**2. “Believe...into Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul laid his hands on them, the Holy Spirit came upon them” (Acts 19:4-6).**

他们的经历，和前面撒玛利亚信徒的一样，就是虽然在信的时候，就已经得着圣灵进到他们里面，但乃是等到使徒来按手，才得到圣灵降在他们上面。我们必须注意圣经在这些地方所说‘圣灵降在他们上面’这句话。这句话乃是一种特指的说明，绝不会是指着圣灵进到他们里面作生命的灵，必定是指着圣灵降在他们外面作能力的灵。

The experience of the Ephesian believers was similar to the experience of the Samaritan believers. When the Ephesians believed into Jesus, the Holy Spirit entered into them, but the Holy Spirit did not come upon them until Paul laid his hands on them. We must pay attention to the phrases [fallen upon](#) in Acts 8:16 and [came upon](#) in 19:6. These phrases are very specific expressions; they do not refer to the Holy Spirit entering into the believers in Samaria and Ephesus as the Spirit of life. [They refer to the Holy Spirit coming upon them outwardly as the Spirit of power.](#)

此外，大概大数的扫罗，也是先经历里面的圣灵，三日后再经历外面的圣灵。（徒九 5~18。）他在大马色路上蒙主光照而接受了主，当然那时他必定在里面得着了生命的圣灵。以后过了三天，亚拿尼亚来给他按手，才叫他在外面得着圣灵的充溢，（详解见后面，）就是经历能力的圣灵。照圣经所记，只有哥尼流家里的人，是在里外两面同时经历圣灵的。（徒十 43~48。）他们在听见彼得讲到‘凡信祂的人，必因祂的名，得蒙赦罪’的时候，必定是立刻在心中相信了。所以圣灵就在那时候，降在他们‘上面’。（原文。）当然那时圣灵也必进到他们里面。所以可以说，他们是里外同时经历圣灵的。

[Paul, when he was known as Saul of Tarsus, first experienced the Holy Spirit inwardly and then experienced the Holy Spirit outwardly three days later \(9:5-18\).](#) When he was enlightened by the Lord and received the Lord on the road to Damascus, he surely received the Holy Spirit of life. He received the outward filling of the Holy Spirit, however, three days later when Ananias came and laid hands on him. According to the record of the Bible, [those of the household of Cornelius were the only ones who simultaneously experienced the inward and outward filling of the Holy Spirit \(10:43-48\).](#) When they heard Peter say, “Through His name everyone who believes into Him will receive forgiveness of sins,” they immediately believed in their hearts. Therefore, the Holy Spirit fell upon them at that moment. In order for the Holy Spirit to fall on them, the Holy Spirit must have entered into them. Thus, they simultaneously experienced the inward and outward aspects of the Holy Spirit.

所以圣经中这些例子，清清楚楚给我们看见，圣灵在我们身上是分作生命与能力里外两面的。我们在圣灵身上的经历也是分作这里外两面的。因此我们常看见有许多人虽然得救了，虽然有圣灵在他们里面，但没有圣灵在他们外面。甚至有好些很爱主、追求主的人也是这样在里面有圣灵，在外面没有圣灵。在生命方面他们很好，圣洁、敬虔、为人端庄、行事谨慎，但在能力方面他们却很差，胆怯、退缩、没有释放、没有权能，不敢也不能在外面为主作见证。另一面，我们也常看见有好些信徒，在外面得释放，有胆量，常对人传福音，好像有能力，但在里面在生命上有差有缺。前者是注重生命而忽略能力；后者是重看外面而轻忽里面。但我们却该两面并重。我们不该像前者那样只注重里面生命方面的圣灵，而轻忽外面能力方面的圣灵。我们也不该像后者那样重看外面能力的圣灵，而忽略里面生命的圣灵。我们两面并重，注重里面的，也注重外面的，要生命的，也要能力的，才是该有的正常情形。

These examples in the Bible show that there are two aspects of the Holy Spirit; **the first aspect is related to inward life, and the second aspect is related to outward power**. Our experience of the Holy Spirit, therefore, is related to these two aspects. For example, we often meet believers who have the Holy Spirit inwardly but not outwardly. Even many who love and pursue the Lord do not have the Holy Spirit outwardly. They are very good in the aspect of life. They are holy and godly with a proper human living and a careful manner in doing things, but they lack much in the aspect of power. When there is a need to testify for the Lord, they become fearful and withdraw, and they are not released and have no power to testify for the Lord. Other believers, however, who are released and bold and who seemingly preach the gospel with power, are lacking in the inward life. **It is possible to pay attention to life and neglect power, and it is possible to focus on power but neglect life**. We should place an equal emphasis on both aspects. We should not pay attention to just the inward aspect of life and overlook the outward aspect of power. Neither should we emphasize the outward aspect of power but overlook the inward aspect of life. We must emphasize both aspects equally, paying attention to both the inward and the outward, pursuing both life and power. In this way our condition will be proper and normal.

二十多年前，在华北有不少的基督徒在外面得着圣灵的浇灌，就主张说，若不像他们那样得着圣灵的浇灌，就是还没有受圣灵。他们偏重外面能力的圣灵，而轻忽、甚至否认（因着无知）里面生命的圣灵，因此他们虽然有热心、有胆量，也好像有能力，但生命幼稚、虑浅，作出不少的错误。那时另有一些虔诚爱主的信徒，就反对他们的主张，而根据圣经说，人一信主，就受了圣灵，此后只要顺服圣灵，就可以被圣灵充满，不必再追求圣灵的浇灌，若再主张追求圣灵，就是讲错道理。这些弟兄们又是偏重里面生命的圣灵，而忽略、甚至反对（并非故意，也是因着无知）外面能力的圣灵，所以他们虽然生活圣洁，笃信敬虔，但缺乏热心、能力，在主的工作上没有多少积极的表现。那时前者说后者是守死的字句道理，后者就说前者是传错的狂热异端。现在我们用圣经这关于圣灵两面的亮光去看他们，就可以看出他们两方是各重一面。因此，我们该以他们为鉴戒，不偏重任何一面，也不忽略任何一面，注重生命的圣灵，也注重能力的圣灵，看自己缺乏那方面的，就追求那方面的。

Twenty years ago in northern China, many Christians received the outpouring of the Holy Spirit. Those who received the outpouring began to teach that if a person did not receive the outpouring of the Holy Spirit, he had not received the Holy Spirit. They overemphasized the outward aspect of power but overlooked and even denied the inward aspect of life because of ignorance. Consequently, their life was immature and shallow. They also made many mistakes despite the fact that they were burning, bold, and seemed to have much power. At this same time, a group of pious believers who loved the Lord began to oppose this teaching. They said that a believer needs only to obey the Holy Spirit in order to be filled with the Holy Spirit because a believer receives the Holy Spirit when he believes in the Lord. Thus, they said that there is no need to pursue the outpouring of the Holy Spirit. They considered the teaching about the outpouring of the Spirit as a false doctrine. These brothers overemphasized the inward aspect of life and neglected and even opposed the outward aspect of power because of ignorance. Therefore, they lacked zeal and power and did not obtain many positive results in their work for the Lord even though their living was holy and their faith was pious. The first group accused the second group of keeping dead doctrines. The second group accused the first group of preaching an erroneous, even a fanatical heresy. When viewing their actions according to the light in the Bible concerning the two aspects of the Holy Spirit, each group emphasized only one aspect. This should be a warning to not overemphasize either aspect. **We must pay attention to the aspects of life and power as they relate to the Holy Spirit. We should check to see if we are lacking in either aspect, and if we are, we should pursue this lack in order to be balanced.**

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