

被圣灵充满（柒）

Being Filled with the Holy Spirit (VII)

贰 里面的‘充满’（续）

II. The Inward Filling (continued)

（肆）在里而被圣灵充满的表显

D. The Expressions of Being Filled by the Holy Spirit Inwardly

一 生命的流露：

a. The Overflow of Life

（一）‘流出活水的江河来。…这话是指着…受圣灵。’约翰七章三十七至三十九节。

1. “Out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit” (John 7:38-39).

圣灵在我们里面既是作生命的灵，并且我们在里面被圣灵充满，又是叫生命成熟，就我们在里面被圣灵充满的表显，必是生命丰富的流露。主在这里应许我们说，信祂的人要从里面流出活水的江河来，就是流露出丰满的生命来。约翰告诉我们，主这话是指着信主的人要受圣灵说的。所以这是给我们看见，我们信主的人，能受圣灵到一个丰满的地步，而流出丰盛洋溢的活水生命来。这种丰盛洋溢活水生命的流露，乃是我们里面被圣灵充满的第一种表显。

The Holy Spirit within us is the Spirit of life, and the inward filling of the Holy Spirit produces a maturity in life. Therefore, one of the expressions of the inward filling of the Holy Spirit is a rich overflow of life. The Lord promised that those who believed into Him would overflow with the fullness of life. John then indicated that the Lord’s words referred to the Holy Spirit, whom those who believed into the Lord were about to receive. This shows that those who believe into the Lord can receive the Holy Spirit to such an extent that they richly overflow with the waters of life. An overflowing of the waters of life is an expression of the inward filling of the Holy Spirit.

二 圣灵的果子：

b. The Fruit of the Holy Spirit

（一）‘圣灵所结的果子，就是爱心、喜乐、和平、忍耐、恩慈、良善、信心、温柔、节制。’加拉太五章二十二至二十三节原文。

1. “The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control” (Gal. 5:22-23).

圣灵从我们里面所结出的生命，果子也是我们在里面被圣灵充满的表显。这是自然的。在我们里面的圣灵既是生命的灵，就我们若让祂在我们里面有机会充满我们，祂就必定从我们结出这九种属灵生命的美果。这九种美果，可分作三组。爱心、喜乐、和平，三种相联，成为第一组。有了爱心，就能喜乐；有了喜乐，就能和平。忍耐、恩慈、良善，三者又是一串，算作第二组。有忍耐的人，才能有恩慈；有恩慈的人，才能有良善。末了信心、温柔、节制，三个也是联贯成为一组。从字句的表面看，好像信心和温柔，并不相关联，但生命的实际告诉我们，只有信心能叫我们温柔；没有信心，就最容易急躁。所以真实的温柔是信心的出产。温柔怎样是出于信心，节制也怎样是来自温柔。节制原文是‘自治’，就是自己管治自己的意思。只有真实温柔的人，才能这样自治。这里说到这九种生命的果子所列的次序，和彼后一章论到那八步生命的生长所说的先后，是不同的。那里的先后，是按生命增长的步骤而定的；这里的次序，是照生命果行的表显而排的。所以这九种属灵生命的果子，都是我们在里面被圣灵充满而有的生活表显。

The fruit that the Holy Spirit bears within us is also an expression of being inwardly filled with the Holy Spirit. This is spontaneous. Since the Holy Spirit within us is the Spirit of life, He will bear these nine beautiful fruits of the spiritual life within us if we give Him the opportunity to fill us. These nine fruits can be divided into three groups. Love, joy, and peace are the first group. If we have love, we will have joy. Once we have joy, we are at peace. Long-suffering, kindness, and goodness comprise the second group. Only a long-suffering person

can be kind, and only a kind person can be good. **Faithfulness, meekness, and self-control** are the final group. Initially, it does not seem as if faithfulness and meekness are related, but our practical experience tells us that faithfulness causes us to be meek. If we are not faithful, we can easily be short-tempered. Therefore, **true meekness is an issue of faithfulness**. Just as meekness comes out of faithfulness, **self-control comes out of meekness**. Self-control implies the ability to rule ourselves. Only a person who truly is meek can rule himself. The order in which these nine fruits are listed is different from the order of the eight steps in 2 Peter 1:5-7. The order in 2 Peter is according to the steps in the growth in life. The order in Galatians is according to the experience of the fruit of life. These nine fruits of life are all expressions of being filled with the Holy Spirit inwardly in our living.

（伍）在里而被圣灵充满的途径

E. The Way to Be Filled with the Holy Spirit Inwardly

一 接受十字架上的同死：

a. Applying Our Co-death with Christ on the Cross

（一）‘肉体和圣灵相争，…把肉体…钉在十字架上。’加拉太五章十七至二十四节原文。

1. “The flesh lusts against the Spirit, and the Spirit against the flesh...They who are of Christ Jesus have crucified the flesh with its passions and its lusts” (Gal. 5:17, 24).

我们要在里面被圣灵充满，头一步必须接受基督十字架上的同死对我们肉体的对付。我们的肉体是与圣灵相争的，肉体的一切，不管在我们看是好是坏，全是与圣灵相反的。圣灵在我们里面所遇到的最大仇敌、最大拦阻、最大难处，就是我们这与祂相争相反的肉体。所以我们若要圣灵在我们里面掌权，有地位，而充满我们，我们的肉体就必须受十字架的对付，我们就必须把主十字架上的同死应用在我们的肉体上，治死、杀死我们的肉体 and 一切属乎肉体的。只有我们这样在基督十字架的死里，把肉体 and 肉体的一切都置于死地，不让肉体肉体的一切在我们里面有地位，圣灵才能在我们里面得着地位完全占有我们，而充满我们。

The first step toward being filled inwardly with the Holy Spirit is to deal with our flesh by applying our co-death with Christ on the cross. The flesh lusts against the Spirit and the Spirit against the flesh. Everything of the flesh, whether good or bad, is contrary to the Holy Spirit. **The greatest enemy, the greatest hindrance, and the greatest problem encountered by the Holy Spirit in us is our flesh that lusts against Him.** Therefore, if we want the Holy Spirit to rule in us, to have a place in us, and to fill us, our flesh must be dealt with by the cross. We must apply our co-death with the Lord on the cross to our flesh, putting our flesh and all that is of the flesh to death. **When we put our flesh and all that is of the flesh in a position of death in Christ’s death on the cross, not allowing the flesh or the things of the flesh to have any ground in us, the Holy Spirit will gain the position in us to completely possess and fill us.**

十字架必须挖去我们的肉体 and 属肉体的一切，必须挖空我们的里面，开广我们里面的度量，圣灵才能充满我们的里面。我们里面所充满的肉体、罪恶、和世界，必须被十字架对付出去，我们的里面才能空出来给圣灵充满。我们里面的这些东西，让十字架对付出去的有多少，我们的里面被圣灵充满的就有多少。完全对付出去，就完全被充满；对付得干干净净，就被充满得透透彻彻。我们的里面一不让肉体、罪恶、和世界再霸占，圣灵马上就来占有而充满之。

The cross must deal with our flesh and all the things that are of our flesh. It needs to deal with our inward parts until they are empty, enlarging them so that the Holy Spirit can fill us inwardly. **The flesh, the world, and sin that fill us must be dealt with by the cross in order to make room for the Holy Spirit.** The extent to which we are filled with the Holy Spirit inwardly is the extent to which we have allowed the cross to deal with these things. When our dealing is complete, we will be completely filled with the Holy Spirit. **When we are thoroughly cleansed through this dealing, we will be thoroughly filled with the Holy Spirit. When we do not allow our inward parts to be occupied by the flesh, the world, and sin, the Holy Spirit can immediately possess and fill them.**

二 将自己完全奉献给主：

b. Consecrating Ourselves to the Lord Completely

我们接受了十字架的对付，还得将自己完全奉献给主。接受十字架的对付是消极的，是除去阻碍，除去霸占；将自己奉献给主是积极的，是让主进来，让主占有。我们所以让十字架对付我们的肉体、罪恶、和世界，不仅是为着圣洁、属灵，更是为着归主使用。我们若这样让十字架对付一切，而把自己归给主用，主就必在祂的灵里来占有而充满我们。会幕一预备好而向主献上，主的荣光立刻就来充满。圣殿一造好，而归为主用，主的荣光也马上就来充满。我们若真把一切对付清楚，而献上自己作主的居所，主的灵也必来充满我们。

After receiving the dealing of the cross, we must consecrate ourselves to the Lord completely. **Receiving the dealing of the cross removes the barriers and the things that occupy us. Consecrating ourselves to the Lord allows Him to come in and possess us.** We need to let the cross deal with our flesh, the world, and sin so that we can be holy and spiritual but, even more, so that we can return to the Lord to be used by Him. **If we let the cross deal with everything and give ourselves back to the Lord for His use, the Lord will come through the Spirit to possess and fill us.** Once the Tent of Meeting was prepared and consecrated to the Lord, the Lord's glory immediately filled it. Once the temple was built and given to the Lord, the Lord's glory again came in and immediately filled it. **If we truly deal with everything and offer ourselves to the Lord as His dwelling place, the Spirit of the Lord will come and fill us.**

三 相信圣灵在里面的充满：

c. Believing in the Inward Filling of the Holy Spirit

有了对付和奉献之后，就要相信。这个相信，是相信两点：

Once we receive the **dealing of the cross** and **consecrate ourselves**, we must **believe**. Our believing is related to two points.

第一，圣灵必要充满我们。圣灵已经住在我们里面，渴望充满我们，等候我们给祂地位。现在我们既已把我们里面对付清楚，而将所有的地位都献给祂，祂就必来充满。

First, we should believe that the Holy Spirit will fill us. The Holy Spirit is within us and desires to fill us; **He is only waiting for us to give Him more ground in our being.** After receiving the dealing of the cross and offering all our inner being to Him, the Spirit will certainly fill us even more.

第二，圣灵已经充满我们。圣灵既是住在我们里面，且渴望等候充满我们，就我们一把自己里面空出来而献给祂，祂就不只必要充满我们，并且已经充满我们。因为我们一空一献，祂马上就充满，像这杯子里面的东西一倒出去，空气马上就充满一样。这是只要相信，而不要感觉的。不管我们觉得不觉得，总该相信圣灵已经充满我们里面一只要我们是空出自己而献给祂的。真实属灵的经历，都是只凭信心，不凭感觉，即使有感觉，也是先有信心，后有感觉。

Second, we should believe that the Holy Spirit has already filled us. Since the Holy Spirit is desiring and waiting to fill us, we should believe that He not only will fill us but that He has already filled us after we empty our inward parts and consecrate to Him. When we empty ourselves and offer ourselves to Him, the Spirit immediately fills us. This is like air filling a cup that is emptied of water. Being filled does not depend on our feelings. It does not matter whether we have some specific feelings. **Genuine Christian experience is based on faith, not feelings, and even if there are some feelings, faith takes precedence.** Once we empty ourselves and consecrate ourselves to Him, we should believe that the Holy Spirit has already filled us inwardly.

四 随从圣灵

d. Minding the Holy Spirit

（一）‘不随从肉体，只随从圣灵，…体贴圣灵（或作思念圣灵）。’罗马八章四至五节。

1. “Do not walk according to the flesh but according to the spirit. For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit” (Rom. 8:4-5).

我们这样对付、奉献、并相信之后，还要随从圣灵。我们既奉献要祂充满我们，并且既相信祂已经充满我们，就我们应该随从祂，也必须随从祂，而且体贴思念祂，绝不随从肉体、体贴肉体。我们越随从、体贴思念祂，祂就越在我们里面得着地位，而占有充满我们。

After dealing with our flesh, consecrating, and believing, we must **mind the Holy Spirit**. Since we consecrate ourselves to be filled by Him and believe that He has already filled us, we should simply mind Him. Indeed, **we**

must mind Him and His things and not mind the flesh or its things. The more we mind the Spirit, the more He gains the ground in us to possess and fill us.

（二）‘顺着圣灵而行’——‘靠圣灵行事’。加拉太五章十六节，二十五节。

2. “Walk by the Spirit” (Gal. 5:16, 25).

我们若真实的随从圣灵，就必须顺着圣灵而行，靠着圣灵而活，在凡事上不顺着肉体的情欲，也不靠着肉体的能力。这样，我们就能不只一时充满圣灵，并且常时满有圣灵。

If we truly follow the Spirit, we must walk by the Spirit. When we do not follow the lusts of the flesh or rely on the power of the flesh, we will be constantly full of the Spirit, not just momentarily filled by the 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