

被圣灵充满（捌）

Being Filled with the Holy Spirit (VIII)

参 外面的‘充溢’

III. The Outward Filling

以上是说到里面圣灵的充满，现在我们要看外面圣灵的充满。关于圣灵这方面的充满，圣经所用的一个字是‘浦利奏’（pletho）。行传二章一至四节关于当初门徒们被圣灵充满的那段记载，给我们看见，圣经论到圣灵充满，所用的‘浦利奏’这个字，是什么意思。那里这样说，‘…好像一阵大风吹过，充满（浦利路）了他们所坐的屋子。他们就都被圣灵充溢（浦利奏）…。’（原文。）在一段短短的记载里，同时用了‘浦利路’和‘浦利奏’这两个不同的字，来说到两种不同的充满。用‘浦利路’说到好像一阵大风充满门徒们所在的屋子，用‘浦利奏’说到圣灵充满在那屋子的门徒们。那好像一阵大风充满门徒们所在之屋子的，当然是圣灵或圣灵的能力。所以那时那屋子里面是被圣灵或圣灵的能力充满（浦利路）了。这个充满当然是里面的充满—因为是充满那屋子的里面，所以这里就用‘浦利路’来说到这个充满。当那屋子被圣灵充满的时候，其中有门徒们坐着，所以充满（浦利路）在那屋子里面的圣灵，同时也就充满（浦利奏）在那些门徒们的外面。那时，就门徒们所在的屋子说，圣灵是充满在它里面，就门徒们说，圣灵是充满在他们外面。这个在他们外面的充满，就是我们所说圣灵外面的充满。这里说到这个外面的充满，是用‘浦利奏’这个字。这就给我们看见，圣经用这个字说到圣灵的充满，乃是指着圣灵在我们外面充满我们说的。为着讲说方便，并易于分别，我们把这个字翻作‘充溢’。我承认这个翻译不够好，不过姑且用来，以示与‘浦利路’所译的‘充满’不同而已。以后我们说充满，就是指着里面的充满；说充溢，就是指着外面的充溢。

When speaking of the outward filling of the Holy Spirit, the Bible uses the Greek word **pletho**. The record in Acts 2:1-4 concerning how the early disciples were filled by the Holy Spirit illustrates the biblical meaning of the word pletho as [it relates to the outward filling of the Holy Spirit](#). Verses 2 and 4 speak of “a rushing violent wind” that “filled [pleroo] the whole house where they were sitting...And they were all filled [pletho] with the Holy Spirit.” In this short record, two different words, pleroo and pletho, are used to describe two different kinds of filling. Pleroo is used in the depiction of the Holy Spirit as a rushing violent wind that filled the house where the disciples were. Pletho is used in reference to the Holy Spirit filling the disciples who were in the house. [The rushing violent wind that filled the whole house where the disciples were sitting was the Holy Spirit, or the power of the Holy Spirit](#). The house was filled (pleroo) with the Holy Spirit, or the power of the Holy Spirit. This filling refers to an inward filling because the inside of the house was filled. When the room that the disciples were sitting in was filled with the Holy Spirit, [the Holy Spirit inwardly filled \(pleroo\) the room but outwardly filled \(pletho\) the disciples](#). With respect to the room, there was an inward filling of the Holy Spirit, but with respect to the disciples, there was an outward filling of the Holy Spirit. This outward filling is what we call the outward filling of the Holy Spirit. When the Bible uses the word pletho to speak of the filling of the Holy Spirit, it is referring to the outward filling of the Holy Spirit upon us.

我们还可以用一个比方，来说明‘浦利奏’这字所指着的‘充溢’，是什么意思。在我们受浸的时候，就浸池说，其中的水是充满（浦利路）在它里面；就受浸的人说，池子里的水是充溢（浦利奏）在他们外面，所以就浸池说，是里面的充满，就受浸的人说，是外面的充溢。

The meaning of the word pletho can be illustrated with baptism. [When we are baptized, water fills \(pleroo\) the baptismal pool inwardly, but it fills \(pletho\) the person being baptized outwardly](#). Thus, with respect to the baptismal pool, there is an inward filling, but with respect to the person being baptized, there is an outward filling.

（壹）在圣灵里的受浸

A. Baptism in the Holy Spirit

圣经很清楚的告诉我们，在外面被圣灵充溢，就是在圣灵里受浸。这是神在新约里所要我们注重的一件大而且要的事。所以我们不只要好好的来查看，也该深深的来追求。

[The Bible clearly associates the outward filling of the Holy Spirit with being baptized in the Holy Spirit](#). God wants us to pay attention to this great and important matter in the New Testament, so [we should not only study it well but also pursue it deeply](#).

许多信徒一甚至有些很属灵的，慕安得烈弟兄就是其中之一——对于在圣灵里受浸这件事的看法，不够十分合乎圣经的亮光，所以就使神的儿女在这件事上有了难处，甚至也有了错误和混乱。因此，我们必须放下自己和别人的一切看法或成见，同到神的话语里，谨慎认真的来寻求神在这件事上的真理亮光。因此，我们愿意从各方面仔细的来看这件事。

Many believers, even very spiritual ones, are not one hundred percent according to the light in the Bible in their view of the baptism in the Holy Spirit. This causes difficulties among the children of God regarding this matter. It has even caused error and confusion. Thus, **we must put aside our views and prejudices and those of others and return to the Word of God carefully and earnestly, seeking God's light of truth in this matter.** For this reason we want to look at this matter carefully.

一 预言

a. The Prophecies of the Baptism of the Holy Spirit

（一）施浸约翰的一‘祂要在圣灵…里给你们施浸。’马太三章十一节原文。

1. “He Himself will baptize you in the Holy Spirit” (Matt. 3:11).

圣经中第一个题到在圣灵里受浸（以后，我们有时简称灵浸）的，乃是施浸约翰。灵浸尚未来到之先，神打发他来叫人在水里受浸，以带进并象征那就要来在圣灵里的受浸。所以当他出来给人在水里施浸的时候，就藉着那事先告诉人说，主耶稣要在圣灵里给人施浸，叫人受灵浸。他这预言告诉我们，施灵浸者乃是主耶稣，不是圣灵，圣灵不过是主耶稣所用以给人施灵浸的。所以在灵浸里的圣灵，可说不是成位的一位，不过是一种能力，由主耶稣用来给人施浸而已，像水浸里的水，不是成位的人，不过是一种东西，由施浸者用来给人施浸一样。

In the Bible the first person to speak of the baptism in the Holy Spirit was John the Baptist. Before the reality of the baptism of the Holy Spirit, God sent John to baptize people in water as a symbol of the coming baptism of the Holy Spirit. When John the Baptist baptized people in water, he said that the Lord Jesus would baptize people in the Holy Spirit, indicating that they would receive the baptism in the Holy Spirit. In his prophecy the One baptizing was the Lord Jesus, not the Holy Spirit. **The Lord Jesus carried out His spiritual baptism with the Holy Spirit as the power.** In this regard, we may say that **the Holy Spirit is the power in baptism.** This is like the water that is used in a baptism. The water represents the means of the baptism itself.

（二）主耶稣的一‘不多几日，你们要在圣灵里受浸。’行传一章五节原文。

2. “You shall be baptized in the Holy Spirit not many days from now” (Acts 1:5).

这是主复活以后，升天之前，对门徒们所预言的。

The Lord prophesied concerning the baptism in the Holy Spirit to the disciples after His resurrection and before His ascension.

二 成全

b. The Fulfillment of the Baptism of the Holy Spirit

（一）一面在五旬节，为着犹太的信徒——‘不多几日，你们要在圣灵里受浸’——‘五旬节到了，门徒都聚集在一处。…一阵大风吹过，充满了他们所坐的屋子，…他们就都被圣灵充溢。’行传一章五节，二章一至四节原文。

1. “You shall be baptized in the Holy Spirit not many days from now”; “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 it filled the whole house where they were sitting...And they were all filled with the Holy Spirit” (Acts 1:5; 2:1-2, 4).

施浸约翰和主耶稣关于灵浸的预言，到五旬节就开始成全。这个灵浸的成全，照圣经看，是分作两段的，先在一个地方成全第一段，后在另一个地方成全第二段。虽然是分作两段，在两个地方成全的，但却是一个完整的成全。这好像人写一本书，是分作两段，在两个地方写的一样。先在台北写第一段，后在台南写第二段，合起来就成为一本完整的书。灵浸为什么要这样分两段成全呢？这是因为灵浸不是为着个人的，乃是为着教会的。教会是两班人合起来成功的，一班是犹太人，一班是外邦人。世界的人，只分犹太外邦这两等，神从这两等人中，各选召出一班来，合成主的教会。主要要把祂的教会

一次浸在圣灵里，但是当初犹太人和外邦人当中壁垒一般的分别，‘中间隔断的墙，’（弗二 14，）使主不能一次在一个地方，把犹太和外邦信祂的人，都浸在圣灵里，所以祂只好分作两段，两个地方，来完成这件事。

The prophecies of John the Baptist and the Lord Jesus concerning the baptism in the Holy Spirit **began to be fulfilled on the day of Pentecost**. According to the Bible, the fulfillment of the baptism in the Holy Spirit occurred in two stages. **The first stage was fulfilled at Pentecost in Jerusalem, and the second stage was fulfilled in the house of Cornelius in Caesarea**. Although the fulfillment occurred in two stages and two places, it was one complete fulfillment. This is similar to a person writing a book. He may write two sections, and the first section may be written in Taipei, whereas the second section is written in Tainan. The two sections together, however, form one complete book. The baptism of the Holy Spirit was in two stages because the baptism of the Holy Spirit is not for individuals but for the church. The church was formed by joining two groups of people—Jews and Gentiles—together. In the eyes of God the people of the world are divided into two groups. God chose and called some from each group to form the church. Although the Lord wanted to baptize the church in the Holy Spirit, there was a separation between Jews and Gentiles that was like the wall of a fortress, which was the middle wall of partition (Eph. 2:14). This wall prevented Him from baptizing those who believed in Him, both Jews and Gentiles, in the Holy Spirit in one place at the same time. Consequently, He accomplished this matter in two stages and in two places.

第一段，是在五旬节那天，在耶路撒冷的楼上，完成在那头一班信主的犹太人身上。按那时的环境和情形，主只先在他们身上完成灵浸。因为那时主还没有路，可以把外邦人带进来，和这些犹太的信徒一同受祂的灵浸。但是主又不能等，必须先在这些犹太信徒身上完成这件事，然后才能藉着他们把外邦人带进来，所以祂就先在他们身上完成这件事的头一段，留后一段到时机成熟，再完成在外邦信徒身上。

The first stage was accomplished upon a group of believing Jews on the day of Pentecost in the upper room in Jerusalem. According to the environment and the conditions of that time, the Lord accomplished the baptism of the Holy Spirit upon this group first because He did not have a way to practically include the Gentiles in the baptism in the Holy Spirit with the Jews. Despite this limitation, the Lord could not wait. Therefore, **He accomplished this matter upon the Jewish believers first and then brought the Gentiles into the church through the Jewish believers**. He accomplished the first stage of this matter upon the Jewish believers and reserved the second stage until there was a proper way to accomplish it upon the Gentile believers.

我们要注意圣经在这里的说法。主的预言是说，不多几日，门徒们‘要在圣灵里受浸’。但到五旬节这事得成全的时候，圣经说门徒们是‘被圣灵充溢’。所以，这叫我们看见，在外面被圣灵充溢，就是在圣灵里受浸。反过来说，在圣灵里受浸，也就是在外面被圣灵充溢。简单的说，受灵浸就是被圣灵充溢。那一天，门徒们所在的屋子，好像一个大的浸池，那像一阵大风吹来的能力圣灵，好像浸水一般充满在其中，而其中所坐的门徒们就在这灵水—能力的圣灵或说圣灵的能力—里受了灵浸，而被圣灵充溢。所以被圣灵充溢，像受浸一样，乃是在我们外面的，不是在我们里面的。一个人进到水中去受浸，不是去喝水，乃是去浸水，不是去把水喝到自己里面，乃是去让自己浸到水里面，不是要水进到他里面，乃是要水浸到他身上，不是要水充满他里头，乃是要水充溢他外面。同样的，单就我们在圣灵里受浸说，不是要圣灵进到我们里面，乃是要我们进到圣灵里面，要圣灵浸到我们身上；不是要圣灵充满我们里面，乃是要圣灵充溢我们外面。圣灵在我们外面的这个充溢，乃是浸水在受浸者外面的那个充溢，所象征的。

We must pay attention to how the Bible speaks of this matter. The Lord’s prophecy was that the disciples would “be baptized in the Holy Spirit not many days from now” (Acts 1:5). When this prophecy was fulfilled on the day of Pentecost, the disciples were outwardly “filled with the Holy Spirit” (2:4). This shows that **the outward filling of the Holy Spirit is the baptism in the Holy Spirit**. The baptism in the Holy Spirit is the outward filling of the Holy Spirit. The room in which the disciples were sitting was like a large baptismal pool. The Holy Spirit of power, like a rushing violent wind, filled the room in a way that water fills a baptismal pool. The disciples sitting in the room were spiritually baptized, or outwardly filled, with this spiritual water—the Holy Spirit of power, that is, the power of the Holy Spirit. Thus, the outward filling of the Holy Spirit is like baptism. It is outside of us, not within us. A believer does not go into the baptismal waters to drink the water. He is immersed in the water. He does not want to drink the water; he wants to be immersed in the water. He does not want the water to get into him; he wants the water to get onto him by being immersed in it. He does not

want to be filled with water inwardly; he wants to be filled outwardly with water. Similarly, when we speak of being baptized with the Holy Spirit, our focus should be on our entrance into and covering by the Spirit, not on the Spirit's entrance into us. In this regard, baptism is not for the Holy Spirit to fill us inwardly but for the Holy Spirit to fill us outwardly. [This outward filling of the Holy Spirit is symbolized by the baptismal waters covering us when we are immersed in the water.](#)

我们也要知道，在五旬节那一天，那些在圣灵里受浸的犹太人，是代表古今所有信主的犹太人。在神看，古今所有信主的犹太人，统统都在五旬节那一天一次在圣灵里受了浸。主在马太十六章对彼得所说的话，证明这件事。在那里，主对彼得说，祂要把教会，建造在祂自己这磐石上，同时也要把天国的钥匙给彼得，叫祂把人带进来，祂好建成教会。所以照主对彼得所说的，一个人要信主进天国，非彼得来开门不可。那么，请问，今天的犹太人要信主，是不是还要把彼得请来开天国的门呢？这，谁也都要说，不用！因为在五旬节那天，彼得一次永远开了犹太人信主的门。他那一开了门，就永远完成了。同样的原则，在五旬节那天，主也是一次永远的把古今所有信主的犹太人都浸在圣灵里了。祂那一浸了，也是就永远完成了。但是，请记住，主在五旬节，不过是只在犹太信徒身上完成了灵浸，不过是只完成了灵浸的头一段，还有在外邦信徒身上的后一段，需要在另外的时机里来完成。

The Jews who were baptized in the Holy Spirit on the day of Pentecost represented all the Jewish believers both past and present. [In God's eyes all the Jewish believers were baptized in the Holy Spirit once for all on the day of Pentecost.](#) This corresponds to the Lord's word to Peter in Matthew 16 about building the church upon Himself as the rock. The Lord gave Peter the keys of the kingdom of the heavens so that he could bring in the people whom the Lord needed to build the church. According to the Lord's word, Peter was charged with opening the door to the kingdom of the heavens for those who would believe in Him. If a Jewish person believes in the Lord today, does he need to go to Peter and ask him to open the door to the kingdom of the heavens? This is not necessary, because [Peter opened the door on the day of Pentecost once for all for the Jewish people who believe in the Lord.](#) When he opened the door on the day of Pentecost, it was opened forever. [In the same principle, the Lord baptized all the Jewish believers, past and present, in the Holy Spirit once and for all on the day of Pentecost.](#) His baptism accomplished this aspect of His work forever. However, the Lord accomplished the baptism of the Holy Spirit only upon the Jewish believers at Pentecost. [This was the first stage of the baptism of the Holy Spirit. The second stage was accomplished at a different time upon the Gentile believers.](#)

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