

被圣灵充满（玖）

Being Filled with the Holy Spirit (IX)

参 外面的‘充溢’（续）

III. The Outward Filling (continued)

（壹）在圣灵里的受浸（续）

A. Baptism in the Holy Spirit (continued)

二 成全（续）

b. The Fulfillment of the Baptism of the Holy Spirit (continued)

（二）一面在哥尼流家，为着外邦的信徒——‘我（彼得）一开讲，圣灵便降在他们身上，正像当初降在我们身上一样。我就想起主的话说，…你们要在圣灵受浸。’行传十一章十五至十六节原文。

2. “As I began to speak, the Holy Spirit fell on them just as also on us in the beginning. And I remembered the word of the Lord...you shall be baptized in the Holy Spirit” (Acts 11:15-16).

灵浸的后一段，是在哥尼流家，完成在那头一班（这是以代表的地位说。按事实，在他们以前，已经有外邦人信主，如埃及阿伯的太监）信主的外邦人身上。哥尼流是义大利——就是罗马——的百夫长，全家都是外邦人。主在他们身上，要开外邦人信主的门，所以就叫他非去请那拿着天国钥匙的彼得，来开这门不可。彼得在五旬节怎样一次永远开了犹太人信主的门，照样在哥尼流家，也一次永远开了外邦人信主的门。今天外邦人信主，也不必请彼得再来开门，因为他在哥尼流家已经开了这门。主为着印证这事，就在彼得来对哥尼流家里的人正讲道的时候，把圣灵降在他们身上，像在五旬节降在那些犹太信徒身上一样。彼得说，他看见那事，就想起主对灵浸的应许。他的意思是说，那就是成全主所应许的灵浸。所以主那天在哥尼流家，是把外邦信徒的人浸在圣灵里。除了哥尼流家和五旬节这两面的事之外，再没有一次圣灵降在人身上的事，圣经说是主在圣灵里给人施浸。所以按代表的原则说，主怎样在五旬节，一次把古今所有的犹太信徒，都浸在圣灵里，也照样在哥尼流家，一次把古今所有的外邦信徒，都浸在圣灵里。从神看，古今所有信主的犹太人，怎样都在五旬节受了灵浸，照样古今所有信主的外邦人，也都在哥尼流家受了灵浸。五旬节那天的犹太信徒，怎样在神面前代表历代所有信主的犹太人，哥尼流家里的外邦信徒，也照样在神面前代表历代信主的外邦人。

The second stage of the baptism in the Holy Spirit was accomplished in the house of Cornelius upon a group of Gentile believers who were representative of all the Gentiles, even those who believed before them, such as the Ethiopian eunuch. Cornelius was a centurion of the Italian cohort. His whole family was Gentile. The Lord opened the door for the Gentiles to believe in Him through those in the house of Cornelius. Therefore, Cornelius invited Peter, who held the keys to the kingdom of the heavens, to his house. Just as Peter opened the door for the Jews on the day of Pentecost, he opened the door for the Gentiles in the house of Cornelius. Today when a Gentile believes in the Lord, he does not need to ask Peter to open the door, because the door was opened in the house of Cornelius. The Lord confirmed this fact while Peter was speaking by causing the Holy Spirit to fall upon those in Cornelius's house, just as it fell upon the Jewish believers on the day of Pentecost. When Peter saw this, he remembered the Lord's promise concerning the baptism in the Holy Spirit. He realized that this was also the fulfillment of the Lord's promise of the baptism in the Holy Spirit. Thus, on that day in Cornelius's house the Lord baptized the Gentile believers in the Holy Spirit. Other than these two instances, the Holy Spirit did not fall upon man as He did on the day of Pentecost and in Cornelius's house. The Bible speaks of these instances as the Lord baptizing people in the Holy Spirit. According to the principle of representation, just as the Lord baptized all the Jewish believers, past and present, in the Holy Spirit on the day of Pentecost, He also baptized all the Gentile believers, past and present, in the Holy Spirit in the house of Cornelius. In the Lord's eyes all the Jewish believers were baptized in the Holy Spirit on the day of Pentecost, and all the Gentile believers were baptized in the Holy Spirit in the house of Cornelius. Just as the Jewish believers on the day of Pentecost represented all Jewish believers throughout the ages, the Gentile believers in the house of Cornelius represented all Gentile believers throughout the ages.

（三）以上两面，乃是一个完整在圣灵里受浸的两段落，都不是经过接手，乃是基督（元首）直接将整个教会（身体）浸在圣灵里。

3. The baptism in the Holy Spirit not being accomplished through the laying on of hands but by Christ, the Head, directly baptizing the church, the Body, in the Holy Spirit.

五旬节和哥尼流家两面的事，是灵浸前后的两段落，合起来就是一个完整的灵浸。这两面的事，都不是经过什么人按手而有的，因为在这两面的事里，是教会的元首基督，直接把祂整个的教会—including古今犹太外邦所有信祂的人—浸在圣灵里。基督藉着这两面的事，在这两面的事里，永远完成了祂所应许的灵浸。所以请记得，灵浸乃是主在五旬节和哥尼流家，两面的事里完成的。就是为这缘故，圣经只说这两面的事，是在圣灵里的受浸。此外，一切圣灵降在人身上的事，圣经都不称作灵浸，因为灵浸在五旬节和哥尼流家两面的事里，已经完成了。

The incidents on the day of Pentecost and in the house of Cornelius involved two stages of the baptism in the Holy Spirit, which together fulfilled the baptism in the Spirit. These two incidents did not occur through the laying on of hands. Instead, **in both cases Christ, the Head of the church, directly baptized the church, His Body—including the Jewish and Gentile believers, both past and present—in the Holy Spirit.** In this way Christ eternally fulfilled His promise of the baptism of the Holy Spirit. The baptism in the Holy Spirit was accomplished by the Lord on the day of Pentecost and in the house of Cornelius. Consequently, the Bible refers to only these two cases as the baptism in the Holy Spirit. Apart from these two instances, the Bible does not refer to any experience of the Holy Spirit falling upon man as the baptism in the Holy Spirit because the baptism in the Holy Spirit was completed on the day of Pentecost and in the house of Cornelius.

（四）在圣灵里受浸的完成，乃是应验旧约圣灵浇灌的预言—‘他们就都被圣灵充溢，…这正是先知约珥所说的：神说，在末后的日子，我要将我的圣灵浇在凡有血气的上面’—‘祂既…从父受了所应许的圣灵，就…浇灌下来’—‘圣灵降在一切听道的人上面。…圣灵的恩赐也浇在外邦人上面。’行传二章四至十八节，三十三节，十章四十四至四十五节原文。

4. “They were all filled with the Holy Spirit...This is what is spoken through the prophet Joel: ‘And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh’”; “Having received the promise of the Holy Spirit from the Father, He has poured out this”; “The Holy Spirit fell upon all those hearing the word...On the Gentiles also the gift of the Holy Spirit had been poured out” (Acts 2:4, 16-17, 33; 10:44-45).

这些话给我们看见，圣灵降在人上面，人在圣灵里受浸，被圣灵充溢，就是神在旧约所应许的圣灵浇灌。浇灌原文的意思，是‘倒出来’，并且这里是说倒在人的‘上面’。所以圣灵的浇灌，乃是神将圣灵倒出来，倒在人的上面，就是倒在人的外面，并不是叫圣灵进到人的里面。新约里只有行传二章和十章，这两章说神将圣灵浇在人上面。二章是说浇在五旬节那些犹太的信徒上面，十章是说浇在哥尼流家那些外邦的信徒上面。我们在前面已经看过，也只有五旬节和哥尼流家这两面的事，圣经说是灵浸。所以圣灵浇灌，就是灵浸。既是灵浸，就更清楚是外面的，不像一般人所以为的是里面的。

These verses show that **the baptism in the Holy Spirit, which was the Holy Spirit’s falling upon people and outwardly filling them, fulfilled the promise of God in the Old Testament to pour out the Holy Spirit.** The pouring out was a pouring upon. **God poured out the Holy Spirit upon people outwardly.** Pouring out does not refer to the Holy Spirit entering into the believers. In the New Testament the pouring out of the Spirit upon people is mentioned only in Acts 2 and 10. Chapter 2 speaks of the Holy Spirit being poured out upon the Jewish believers on the day of Pentecost, and chapter 10 refers to the Holy Spirit being poured out upon the Gentile believers in the house of Cornelius. The Bible refers to the baptism in the Holy Spirit only in regard to the events on the day of Pentecost and in the house of Cornelius. Thus, the pouring out of the Holy Spirit is the baptism in the Holy Spirit. **This indicates that the baptism in the Holy Spirit involves an outward filling rather than an inward filling, as people generally believe.**

三 事实

c. The Fact of the Baptism in the Holy Spirit

（一）一信就在圣灵里受浸了—‘我们不拘是犹太人，是希利尼人（就是外邦人），…都已经在一位圣灵里受了浸，成了一个身体。’林前十二章十三节原文。

1. “In one Spirit we were all baptized into one Body, whether Jews or Greeks” (1 Cor. 12:13).

主在五旬节和哥尼流家，既把整个教会浸在圣灵里，就是在那两面的事里，已经在教会身上完成了灵浸的事实。所以请记得，灵浸是一个已经完成在教会身上的事实，今天无论你是一个犹太人，或是一

个外邦人，一信主有分于教会，也就有分于已经完成在教会身上的这个事实。这就像主十字架上的死是一个已经完成的事实，今天不管什么人，一信主有分于主，也就有分于主这死的事实一样。主的死怎样是一个已经完成的事实，灵浸也怎样是一个已经完成的事实。今天人怎样一信主，与主联合，就与主的死联合，就有分于主的死，从神看，照事实说，就已经在主的死里死了；照样今天人一信主，与教会联合，也就与教会所受的灵浸联合，也就有分于教会所受的灵浸，从神看，照事实说，也就已经在教会所受的灵浸里受了灵浸。比方一个家庭老早就承受了一大笔的遗产，今天一个孩子，只要他一生下来是那家庭中的一个人，就有分于那个遗产，就已经在那个承受里承受了那个遗产。哦，但愿我们看见，灵浸和同死，都是老早已经完成的事实，只要我们一信主，就有分于这些事实。在主耶稣死的时候，我们怎样就已经与祂一同死了，照样在教会受灵浸的时候，我们也已经和教会一同受灵浸了。教会中所有信主的犹太人，怎样都在五旬节已经受了灵浸，照样教会中所有信主的外邦人，也都在哥尼流家受了灵浸。你若是一个犹太人，你一信主，就与五旬节的犹太信徒联合，就有分于他们所已经受的灵；你若是一个外邦人，你一信主，也就与哥尼流家的外邦信徒联合，也就有分于他们所已经受的灵浸。整个的教会，都已经在五旬节和哥尼流家那两面的事所完成的灵浸里，受了灵浸。所以林前十二章这里才说，我们不拘是犹太人，是外邦人，都已经在一位圣灵里受了浸。我们所有教会里的人，不是一个一个，一次一次的受灵浸，乃是整个的、全体的、一次永远的受了灵浸。灵浸乃是一个一次永远完成的事实，古今中外所有信主属于教会的人，都已经有了分于这个已经完成的事实。

When the Lord baptized the church in the Holy Spirit on the day of Pentecost and in the house of Cornelius, the baptism of the Holy Spirit upon the church became an accomplished fact. Consequently, when we believe in the Lord, we partake of this accomplished fact whether we are a Jew or a Gentile. The Lord's death on the cross also is an accomplished fact; consequently, whoever believes in the Lord partakes of the Lord and partakes of the fact of His death. Just as the Lord's death is an accomplished fact, the baptism of the Spirit is an accomplished fact. Today people are joined to the Lord's death and partake of His death when they believe in Him. In God's eyes, according to the fact, they are already dead because they are joined to the Lord's death. In the same way, once a person believes in the Lord and is joined to the church, which is the Body of Christ, he also receives and partakes of the baptism in the Holy Spirit, which is upon the church. In God's eyes, according to the fact, he has already been baptized in the baptism of the Spirit, which was poured out upon the church. If a family receives a large inheritance, a child who is born as a member of the family will be able to partake of that inheritance. He inherits because he is a member of the inheriting family. May we see that the baptism of the Spirit and our co-death with Christ are accomplished facts. Once we believe in the Lord, we partake of these facts. Just as we died together with the Lord Jesus, we also received the baptism of the Holy Spirit when the church received the baptism of the Spirit. All the Jewish believers in the church were baptized in the Holy Spirit on the day of Pentecost, and all the Gentile believers were baptized in the Holy Spirit in the house of Cornelius. When a Jew believes in the Lord, he partakes of the baptism in the Holy Spirit that the Jewish believers received on the day of Pentecost. When a Gentile believes in the Lord, he partakes of the baptism in the Holy Spirit that the Gentile believers received in the house of Cornelius. The entire church was baptized in the Holy Spirit in the baptism of the Spirit that was accomplished on the day of Pentecost and in the house of Cornelius. This is the reason that 1 Corinthians 12 says, "In one Spirit we were all baptized into one Body, whether Jews or Greeks." Those who are in the church were baptized in the Holy Spirit as a whole, corporately, and once for all, not individually or separately. All the believers in the church, regardless of when they live or where they live, partake of this accomplished fact.

四 经历

d. The Experience of the Baptism in the Holy Spirit

（一）在外面被圣灵充溢，就是经历在圣灵里的受浸——‘不多几日，你们要在圣灵里受浸。’

‘五旬节到了，…他们就都被圣灵充溢’——‘圣灵…降在他们上面，…我就想起主的话说，…你们要在圣灵里受浸。’行传一章五节，二章一至四节，十一章十五至十六节原文。

1. "You shall be baptized in the Holy Spirit not many days from now"; "The day of Pentecost was being fulfilled...And they were all filled with the Holy Spirit"; "The Holy Spirit fell on them just as also on us in the beginning. And I remembered the word of the Lord...You shall be baptized in the Holy Spirit" (Acts 1:5; 2:1, 4; 11:15-16).

这些地方的圣经给我们看见，无论在五旬节，或是在哥尼流家，人受灵浸，都是经历在外面被圣灵充溢。所以我们在外面被圣灵充溢，得着能力的圣灵降在我们身上，就是经历灵浸。灵浸的经历，就是在外边得着圣灵的能力，被圣灵充溢。

These verses in the Bible show that the baptism of the Spirit involved **an experience of the outward filling of the Spirit** on the day of Pentecost and in the house of Cornelius. **When we are outwardly filled with the Holy Spirit and the Holy Spirit of power falls upon us, we experience the baptism in the Holy Spirit.** The experience of the baptism in the Holy Spirit involves **receiving the Holy Spirit of power outwardly and being filled outwardly with the Holy Spirit.**

(二) 在圣灵里受浸的事实，是在五旬节和哥尼流家，两面一次永远在教会身上完成了。

2. The fact of the baptism in the Holy Spirit was accomplished once for all upon the church at Pentecost and in the house of Cornelius, but believers can experience the baptism of the Holy Spirit at any time and at any place.

但在圣灵里受浸的经历，是随时随地，多次在信徒个人身上而有的。灵浸的事实是完成在教会身上，是一次永远完成的。灵浸的经历是在信徒个人身上，是随时随地多次而有的。有的人是在一千九百多年前有的，有的人是在今天有的。就事实说，我们所有得救属教会的人，都是在五旬节和哥尼流家受灵浸的，但就经历说，我们大家是在许多不同的时地里一各人在各人的时地里一经历灵浸的。就事实说，我们大家是共同只一次受灵浸，但就经历说，我们各人可能一也应该一单独多次经历灵浸。

The fact of the baptism of the Spirit was accomplished on the church once for all, but the experience of the baptism of the Spirit is not limited to one place or one time. Some believers experienced it nineteen hundred years ago, and some experience it today. According to the fact, all the believers who belong to the church were baptized in the Spirit at Pentecost or in the house of Cornelius, but according to experience, we all experience the baptism of the Spirit at different times and in different places. **According to the fact, everyone was baptized together once for all in the Spirit, but according to experience, we can and should individually and repeatedly experience the baptism of the Spirit.**

并且就事实说，我们每一个得救属教会的人，虽然都已经有了分于灵浸，但就经历说，我们有的人经历了灵浸，有的人还没有经历灵浸，甚至还不了解灵浸是怎样一回事。有分于灵浸是一件事，经历灵浸又是一件事。我们虽然都已经有了分于灵浸，但有人可能已经经历了灵浸，也有人可能还没有经历灵浸。一个儿子可能承受了一大笔的遗产，而还没有享用，甚或还没有知道。在事实上，在名义上，他已经有了分于那笔遗产，但在经历上，他还没有享用，甚至还没有知道。他虽然因着幼稚或别种原因而如此，但他的几个哥哥却不同。他们不只在事实上、在名义上，有分于那笔遗产，并且在经历上，还享用那笔遗产。等到他年事增长，或去掉别种使他不能享用遗产的原因，他也能一实在也应该一实际的在经历上享用那笔遗产。我们在灵浸的事上也是如此。事实我们已经有了分了，经历还有问题。什么时候，我们看见了这荣耀的事实，而除去使我们不能经历这事实的一切原因和阻碍，我们就可以凭信心支取而经历这事实。

According to the fact, everyone who is saved and belongs to the church has partaken of the baptism in the Spirit, but according to experience, some have not experienced the baptism in the Spirit. Some do not even understand the baptism in the Spirit. **Partaking of the fact of the baptism in the Spirit is one thing; experiencing the baptism in the Spirit is another.** Although we have partaken of the baptism in the Spirit, some have not experienced it. For example, a young boy may inherit a large fortune but not enjoy it or even know of his inheritance. In fact and in name, he has received an inheritance, but in experience he has not enjoyed it because he is so young. His older brothers, however, will not only receive the inheritance in fact and in name but also enjoy the inheritance in their experience. When the young boy grows up, he can and should enjoy the inheritance as well. Some believers are like this young boy in regard to the baptism in the Spirit. **Although the fact is theirs, they are lacking in experience. However, when they see the glorious fact and remove any hindrance that prevents them from experiencing this fact, they can experience this fact by faith.**

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