

The Glorious Filling  
of the Holy Spirit  
Andrew Murray

圣灵的荣耀充满

慕安德烈著

# The Glorious Filling of the Holy Spirit

By Andrew Murray

"They were all filled with the Holy Spirit" (Acts 2:4).

Whenever we speak of being filled with the Holy Spirit, and desire to know what it precisely is, our thoughts always turn back to the day of Pentecost. There we see as in a mirror how glorious the blessing is that is brought from heaven by the Holy Spirit and with which He can fill the hearts of men.

There is one fact which makes the great event of the day of Pentecost doubly instructive — this namely, that we have learned to know very intimately the men who were then filled with the Spirit, by their fellowship for three years with the Lord Jesus. Their infirmities and defects, their sins and perversities, all stand open to our view. But the blessing of Pentecost wrought a complete transformation. They became entirely new men, so that one might say of them with truth: "Old things are passed away; behold, all things are become new"

# 圣灵的荣耀充满

慕安德烈

「他们就都被圣灵充满。」(徒2:4)

每当我们说到被圣灵充满，渴望来准确地认识其所是时，我们的思想总会回到五旬节那日。我们如同对着镜子观看般得见这由圣灵自天带来的恩福是何等的荣耀，并且祂能以这恩福来充满人心。

有一事实令到五旬节这重大事件有着加倍的启发性，就是从那些因着他们三年来紧密地与主耶稣相交而被圣灵充满的人所学会认识的。他们的缺点和不足、他们的过犯和刚愎，全都在我们眼前赤露敞开。但**五旬节的恩福所作成的**是一个完整的改造。他们完全变成为新人，因此人得以具实来说他们「旧事已过，看哪，一切都变成新的了。」(林后5:17) 彻底细察他们和他们的

(2 Cor. 5:17). Close study of them and their example helps us in more than one way. It shows us to what weak and sinful men the Spirit will come. It teaches us how they were prepared for the blessing.

It teaches us also — and this is the principal thing — how mighty and complete the revolution is that is brought to pass when the Holy Spirit is received in His fullness. It lets us see how glorious the grace that awaits us is if we press on to the full blessing of Pentecost.

### *The ever-abiding presence and indwelling of the Lord Jesus*

In this we have the first and principal blessing of the Pentecostal life. In the course of our Lord's dealings with His disciples on earth He spared no pains to teach and train them, to renew and sanctify them. In most respects, however, they remained just what they were. The reason was that up to this point He was nothing more than an external Christ who stood outside of them and from without sought to work upon them by His word and His personal influence. With the

例子能在多于一方面来帮助我们。这向我们显明圣灵临到的是何等软弱和满身是罪的人。这教导我们他们如何被装备来得着这恩福。

这也教导我们这首要事情，得着圣灵的充满所领我们经受的是何等非凡和完满的革新。这让我们得见，我们若奋勇向着五旬节的丰盛恩福前进时，那要临到我们的恩典是何等的荣耀！

### *主耶稣的永远同在和内住*

这是我们在五旬节生命上得的首要 and 最重要的恩福。在我们的主与祂地上一门徒交往的进程中，祂不遗余力来教导他们，训练他们，更新他们和使他们成圣。但是在大部分的情况中，他们依然故我。原因不过是祂站在他们外面，试图藉着祂外头的话和祂个人的影响力来在他们身上作工的一个外在的基督，只此而已。随着五旬节的出现，

advent of Pentecost this condition was entirely changed.

In the Holy Spirit He came down as the inward, indwelling Christ, to become in the very innermost recesses of their being the life of their life. This is what He Himself had promised in the words: "I will not leave you comfortless: I will come to you.... At that day ye shall know that I am in My Father, and ye in Me, and I in you" (John 14:18, 20).

This was the source of all the other blessings that came with Pentecost. Jesus Christ, the crucified, the glorified, the Lord from heaven, came in spiritual power, by the Spirit, to impart to them that ever-abiding presence of their Lord that had been promised to them. And that was in a way that was most intimate, all-powerful, and wholly divine: by the indwelling which makes Him in truth their life. Him whom they had had in the flesh, living with them on earth, they now received by the Spirit in His heavenly glory within them! Instead of an outward Jesus near them, they now obtained the

情况便完全得以改变。

祂藉圣灵以里头内住基督的身分下来，在他们个格中最深的隐密处成为他们生命中的生命。就是祂曾亲口应许的：「我不撇下你们为孤儿，我必到你们这里来.....到那日，你们就知道我在父里面，你们在我里面，我也在你们里面。」（约 14:18, 20）

这是五旬节所有其它恩福之源。被钉、得荣耀、自天而来的耶稣基督藉圣灵凭着属灵的权柄而来，将他们的主曾应许给与他们那永远的同在赐给他们。这是以最亲密、全能、和全然圣洁的方式，藉着内住来使祂实在成为他们的生命。他们曾与肉身的祂在地上与祂一同生活，他们如今藉着圣灵在他们里头得着祂属天的荣耀！不再是一个靠近他们的外在耶稣，他们如今得着的是他们里头的内在耶稣。

inward Jesus within them.

*The Spirit of Jesus came into them as the life and the power of sanctification*

This springs from the first and principal blessing. Here I shall allude at the outset to only one feature in this change. We know how often the Lord had to rebuke them for their pride and exhort them to humility. It was all of no avail. Even on the last night of His earthly life, at the table of the Holy Supper, there was a strife amongst them as to which of them should be the greatest (Luke 22:24).

The outward teaching of the outward Christ, whatever other influences it may have exercised, was not sufficient to redeem them from the power of indwelling sin. This could be achieved only by the indwelling Christ. Only when Jesus descended into them by the Holy Spirit did they undergo a complete change. They received Him in His heavenly humility and subjection to the Father, and in His self-sacrifice for others, as their life. Henceforth all was changed. From that moment

*耶稣的灵作为生命和成圣的能力来进入他们里头*

这能力源于那首要和最重要的恩福。在此我要在这开端来略略提及这改变上的一个特性。我们都知道主常常因着他们的骄傲来责备他们，告诫他们要谦卑。这全都不得要领。就是在祂地上生命的最后一夜，在圣餐的桌子上，他们之间仍在争大（路22:24）。

外在基督的外在教训，无论它带来甚么别的影响，都不足以救他们脱离内在之罪的权势，惟有内住的基督才能。惟有当基督藉着圣灵降下来进入他们里头，他们才得以经受完全的改变。他们在祂的属天谦卑、对天父的降服和祂为别人和他们的生命来自我牺牲上来得着祂。从此一切都改变了。从这刻起，他们都被这温柔的灵和卑下的耶

onwards they were animated by the spirit of the meek and lowly Jesus.

This in very truth is still the only way to a real sanctification, to a life that actually overcomes sin. Many preachers and many Christians keep their minds occupied only with the external Christ on the cross or in heaven, and wait for the blessing of His teaching and His working without understanding that the blessing of Pentecost brings Him into us, to work Himself all in us. Because of this, they make little progress in sanctification. Christ Himself is of God made unto us sanctification: and that in no other way than by our living and being moved and existing in Him, because He lives and abides in our heart and works all there (1 Cor. 1:30).

### *An overflowing of the heart with the love of God*

This also is a part of the blessing of Pentecost. Next to pride, lack of love — or as we may put it in one word, lovelessness — was the sin for which the Lord had so often to rebuke His disciples. These

稣所激活。

事实上这仍是来得着真正成圣和实在胜过罪恶的生命的唯一方法。充斥很多传道人和信徒思想的只是在十字架上或天上的外在基督，未曾明白**五旬节的恩福是将祂领进我们里头，并在我们里头全然作成祂自己**下来等待祂教训和工作的恩福。因此之故，他们在成圣上只有小许的进步。出于神的**基督亲自使我们成圣**，除了藉着我们在祂里头生活、动作、存留（徒17:28）之外，便没有他法，因为祂活，居住和工作都全在我们的心里。

### *神的爱在心中满溢*

五旬节还有别些恩福。除了骄傲之外，主经常责备祂门徒的就是缺乏爱，或是我们所说的没有爱。这两个罪其实完全同根同源，就是自私、自

two sins have in truth one and the same root: the self-seeking I, the desire for self-pleasing. The new commandment that He gave them, the token whereby all men should know that they were His disciples, was love to one another (John 13:35).

How gloriously was it manifested on the day of Pentecost that the Spirit of the Lord shed abroad His love in the hearts of His own. The multitude of them that believed were as one heart, one soul. All things they possessed were held in common. No one said that anything of that which he had was his own. The kingdom of heaven with its life of love had come down to them. The spirit, the disposition, the wonderful love of Jesus, filled them, because He Himself had come into them.

How closely the mighty working of the Spirit and the indwelling of the Lord Jesus are bound up with a life in love appears from the prayer of Paul in behalf of the Ephesians. He asks that they might be strengthened with power by the Spirit, in order that Christ

我、渴求一己的喜悦。祂给他们的新命令，叫所有人知道他们是祂门徒的标志，就是他们的彼此相爱（约13:35）。

在五旬节那天得见主的灵在属祂之人心中所遍洒的爱是何等的荣美！那许多信的人都一心一意，没有一人说他的东西有一样是自己的，都是大家公用。（徒4:32）天国连同其爱的生命已临到他们。因着祂亲自进入他们里头，充满他们的是耶稣的灵、祂的安排和奇妙的爱。

保罗在以弗所书的祷告中显示圣灵的大能工作和主耶稣的内住是何等紧密地与爱中的生命息息相关。他祈求他们得着圣灵的加力，叫基督得以住在他们心中，他且随即说：「叫你们的爱心

might dwell in their hearts. Then he forthwith makes this addition: "that ye, being rooted and grounded in love, may be strong to apprehend the love of Christ which passeth knowledge" (Eph. 3:17-19).

The filling with the Spirit and the indwelling of Christ bring of themselves a life that has its root, its joy, its power, its evidence in love, because the indwelling Christ Himself is Love. O how would the love of God fill the Church and convince the world that she has received a heavenly element into her life, if the filling with the Spirit and the indwelling of Christ in the heart were recognized as the blessing which the Father has promised us!

*The coming of the Spirit changed weakness and fear into courage and power*

We all know how, from fear rising in his heart at the word of a woman, Peter denied his Lord, and how that same night all the disciples fled and forsook Him. Their hearts were really attached to Him, and they were sincerely willing

有根有基，能够明白那足以传递知识的基督的爱。」(弗3:17-19)

**得圣灵充满和基督的内住带给他们的生命，其根基、喜乐和根据都是爱，因为所内住之基督本就是爱。若圣灵的充满和基督在心中内住被认为是天父向我们应许的恩福，那么神的爱就更更要充满教会，并使世人确信在教会的生命里头已接收一属天的元素！**

*圣灵的来到使软弱变成勇敢和使惊恐变成能力*

我们所有人都知道彼得如何因一个女子的说话而心中冒起惊惧来否认主，并且所有的门徒在同一夜都逃命来撇弃祂。他们的心真的是属于祂的，他们也由衷地乐意

to do what they had promised and go to die with Him. But when it came to the crisis, they had neither courage nor power. They had to say: "To will is present with me, but to perform that which is good I find not" (Rom. 7:18).

After the blessing of the Spirit of Pentecost, there was no more question of merely willing apart from performing. By Christ dwelling in us God works both the willing and the doing (Phil. 2:13). With what confidence of spirit did Peter on the day of Pentecost dare to preach the Crucified One to thousands of hostile Jews. With what boldness was he able in opposition to the leaders of the people, to say, "We ought to obey God rather than men" (Acts 5:29).

With what courage and joy were Stephen and Paul and so many others enabled to encounter threatening and suffering and death. They did this even triumphantly. It was because the Spirit of Christ, the Victor — yes, the Christ Himself, who had been glorified — dwelt within them. It is the joy of the blessing of Pentecost

来作他们曾承诺去作的，甚至为祂死。但当危难当前时，他们既没勇气，也没能力。他们不得不说：「立志为善由得我，只是行出来由不得我。」（罗 7:18）

得着五旬节圣灵的恩福后，再没有事与愿违的问题了。**神藉着在我们里头居住的基督同时作成了立志和行事**（腓 2:13）。彼得就是有着灵里的确信来在五旬节那日敢于在成千上万充满敌意的犹太人面前传讲那钉十字架者。有着这分勇气的他能够反对百姓领袖下来说：「顺从神，不顺从人，是应当的。」（徒 5:29）

有着这样勇气和喜乐的司提反、保罗和众多其它人，能够面对威胁、苦难和死亡，且是得胜地来面对，是因为基督那得胜者的灵。已得荣耀的基督亲自住在他们里面。给与勇气和能力来为耶稣说话的是五旬节恩福的喜乐，因为整颗心是因着

that gives courage and power to speak for Jesus, because by it the whole heart is filled with Him.

*The blessing of Pentecost makes the whole Word of God new*

How distinctly do we see this fact in the case of the disciples. As with all the Jews of that age, their ideas of the Messiah and the kingdom of God were utterly external and carnal. All the instruction of the Lord Jesus throughout three long years could not detach their minds from them. They were utterly unable to comprehend the doctrine of a suffering and dying Messiah or the hope of His invisible spiritual dominion. Even after His resurrection He had to rebuke them for their unbelieving spirit and their backwardness in understanding the Scriptures.

With the coming of the day of Pentecost an entire change took place. The whole of their ancient Scriptures opened up before them. The light of the Holy Spirit in them illumined the Word. In the preaching of Peter and Stephen, in

这恩福来被祂充满的。

*五旬节的恩福使神的话语全然更新*

在门徒的例子中我们得见的这事实是何等的清晰。正如那时代所有的犹太人一样，他们对弥赛亚和神国的概念是完全外在和属肉体的。主耶稣三年多长的所有教导都不能叫他们脱离这思想。他们完全不能理解一个受苦和死亡的弥赛亚的教义，无从盼望祂不可见之属灵领域。就是在祂复活之后，祂还要因着他们不信的灵和在明白圣经上的迟缓而责备他们。

当五旬节那日来到时，一个完全的改变发生了。他们整套的古旧圣经都呈现在他们眼前。在他们里头圣灵的光辉照亮圣经。在彼得和司提反的传讲中，在保罗和雅各布

the addresses of Paul and James, we see how a divine light had shone upon the Word of the Old Testament. They saw everything through the Spirit of this Jesus who had made His abode with them.

So will it be also with ourselves. It is as necessary as it is helpful that we should study the Scriptures and meditate upon them, and keep the Word of God alike in head and heart and daily walk. Let us, however, constantly remember that it is only when we are filled with the Spirit that we can rightly and fully experience the spiritual power and truth of the Word. He is "the Spirit of truth." He alone guides into all truth when He dwells in us (John 14:17; 16:13).

*It is the blessing of Pentecost that gives power to bless others*

The divine power of the exalted Jesus to grant repentance and the forgiveness of sins is exercised by Him through His servants whom He sends forth to proclaim these blessings. The minister of the Gospel who desires to preach repentance and

的讲话中，我们得见一个神圣的光辉如何照洒在旧约的圣经上。他们藉着这位已和他们同居的耶稣的灵来看明一切。

我们也必这样。我们该研读和默想圣经，同样地将神的道存记在脑中、心中和每日的行止上，这是必须和有帮助的。但是我们当常常谨记惟有我们被圣灵充满时，我们才能正意地和丰足地得经历圣经的属灵能力和真理。祂是「真理的圣灵」。独有那在我们里头居住的祂能引导我们进入一切的真理。（约14:17；16:13）

*是五旬节的恩福赐下权柄来叫别人蒙福*

被高举的耶稣所行使授与悔改和赦罪的神圣力量是藉着耶稣所差来宣告这些恩福的仆人来作的。渴望藉着耶稣传讲悔改和饶恕好来赢取灵魂的福音使者，必须以这耶稣之圣灵的能力来

forgiveness through Jesus with success in winning souls, must do the work in the power of the Spirit of this Jesus.

The chief reason why so much preaching of conversion and pardon is fruitless lies in the fact that these elements of truth are presented only as a doctrine. Preachers endeavor to secure a way to the hearts of their audience in the power of merely human earnestness and reasoning and eloquence. But little blessing is won by these means.

It is the man that makes it his chief desire to be filled with the Spirit of God, and then by faith in the indwelling of Christ comes to be assured that the glorified Lord will speak and work in him, who will obtain blessing. It is true, indeed, that this blessing will not always be given in the very same measure or in the very same manner, but it will always certainly come, just because the preacher permits the Lord to work in and through him. Alike in preaching and in the daily life of a servant of Christ, the full blessing of Pentecost is the sure way of

作这工。

极多悔改和得赦的传讲没有果效的主要原因是在于一个事实，这些真理元素不过作为教义来呈现。传道者不过以属人的诚挚、理性和口才来努力在他们听众的心中弄来一个方法，可是藉这方法而得的恩福是少的。

**以被神的灵充满作为他主要的渴望和藉信来得基督内住的人，荣耀的主必来在他里头说话和作工是确实的，他必然得着恩福。这恩福不常以这相同的量度或以相同的情况来赐下这说法实在是真的，但这必然肯定会来到，全因为传道者容许主在他里头和藉他来工作。基督仆人的传讲和日常的生活一样，五旬节的丰盛恩福成了为别人得恩福的必然方法。耶稣说：「信我的人.....从他**

becoming a blessing to others. "He that believeth in Me," said Jesus, "out of his belly shall flow rivers of living water" (John 7:38). This He said of the Holy Spirit. A heart filled with the Spirit will overflow with the Spirit.

*It is the blessing of Pentecost that will make the Church of Christ what God would have her be*

We have spoken of what the Spirit will do in individual believers. We have also to think of what the blessing will be when the Church as a whole shall apprehend her calling to be filled with the Spirit, and then to exhibit the life and the power — yes, and the very presence — of her Lord to the world. We must not only seek and receive this blessing, every one for himself, but we must also remember that the full manifestation of what the blessing itself is, cannot be given until the whole body of Christ be filled with it.

"If one member suffers, all the members suffer with it" (1 Cor. 12:26). If many members of the Church of Christ are content to

腹中要流出活水的江河来。」(约7:38)祂以此说到圣灵。一个充满圣灵的心必然是圣灵满溢的。

*五旬节的恩福必使基督的教会成为神想她成为的*

我们已说过圣灵在个别信徒身上所作的。我们也要想想当整体教会领会她蒙召来被圣灵充满时，所必然得的是何等的恩福，并得展现生命和权能，且必然向世人展现她的主的同在。我们各人一定不可只为一己来寻求和得着这恩福，我们却须谨记**这恩福的得以全面彰显是在于基督的整个身子都得着它的充满，否则是不会赐下的。**

「若一个肢体受苦，所有的肢体就一同受苦。」(林前12:26)若众多基督的肢体安于依然

remain without this blessing, the whole Church will suffer. Even in individual disciples the blessing cannot come to its full manifestation. Hence it is of the utmost importance that we should not only think of what the being "filled with the Spirit" means for ourselves, but also consider what it will do for the Church, especially in our own neighborhood, and by her for all the world.

To this end, let us simply recall the morning of the day of Pentecost. At that juncture the Christian Church in Jerusalem consisted only of one hundred and twenty disciples, most of them unlearned fishermen, publicans and humble women, an insignificant and despised gathering (Acts 1:15). Yet it was just by these believers that the kingdom of God had to be proclaimed and extended, and they did it. By them, and those who were added to them, the power of Jewish prejudice and of pagan hardness of heart was overcome, and the Church of Christ won glorious triumphs.

This grand result was achieved

未得这恩福，那么整个教会必因而受损，这恩福也不能在个别的门徒中得着其全面的彰显。因此全然重要的是，我们不该只想到被圣灵充满于我们自己的价值，也该想想这于教会有何意义，尤其是在我们一己的邻居上，和教会在所有的世人上。

为了达至这目的，就让我们回想五旬节那个早上，耶路撒冷的基督徒教会面临的危机是只有一百二十个信众，大部分都是无学问的渔夫、税吏和卑下的妇人，一个微不足道和可轻视的集合（徒 1:15）。然而神国就是藉着这些信徒得以宣广和延展，神国也是他们作成的。胜过有犹太偏向的权势和异教徒的心硬，并叫基督的教会得着荣耀胜利的就是他们和那些加入他们的人。

达成壮丽的成果不

simply and only because the first Christian Church was filled with the Spirit. The members of it gave themselves wholly to their Lord. They allowed themselves to be filled and consecrated, governed and used only by Him. They yielded themselves to Him as instruments of His power. He dwelt in them and wrought in them all His wondrous deeds.

It is to this same experience that the Church of Christ in our age must be brought back. This is the only thing that will help her in the conflict with mere civilization or paganism, with sin or the world. She must be filled with the Spirit.

### *One Thing Needful*

Beloved fellow Christians, this summons comes to you. "One thing is needful" (Luke 10:42). Alike for yourselves and the whole Church of the Lord, this is the one thing that is needful: we have to be filled with the Spirit. Please do not imagine that you must comprehend or understand it all before you seek and find it. For those who wait upon Him God will do even that

过是单单因着初期教会得着圣灵的充满。教会的成员完全将自己交付他们的主。他们容许他们自己单单被圣灵充满和圣化，被管治和使用。他们献上自己给祂作为祂能力的器皿。祂住在他们里面，在里头作成祂一切奇妙之工。

我们今时的基督教会必须被引领来重回这相同的经历。只有这样她才能在与不过是文明或异教、罪或世界的所有冲击中来得着帮助。她必须被圣灵充满。

### *不可少的一件*

亲爱的基督徒同伴啊，临到你的呼召是「不可少的只有一件」（路 10:42）。于你自己、整体主的教会亦一样，不可少的只有一件：我们必须被圣灵充满。请不要幻想你必须领会或明白这一切之后才得寻见。那些等候祂的人神必会给他们充满，那怕他们的心对此

which has not yet entered into their heart to conceive.

If you would taste the happiness, if you would know by personal experience the unutterable blessedness of having Jesus in the heart, of having in you His Spirit of holiness and humility, of love and self-sacrifice, of courage and power, as naturally and continuously as you have your own spirit; if you would have the Word of God in you as light and power, and be enabled to carry it about as a blessing for others; if you would see the Church of Christ stand forth arrayed in her first splendor — then separate yourselves from everything that is evil. Cast evil utterly out of your heart, and fix your desire on this one thing: to be filled with the Spirit of God. Reckon upon receiving this as your rightful heritage. appropriate it and hold it fast by faith. It shall certainly be given you.

还未曾有着构想。

你若想一尝这快乐；你若想藉个人经历在心中认识耶稣这说不出的恩福；你里头若如同你一己的灵所自然而然和持续般有着祂圣灵的圣洁和谦卑、爱和自我牺牲、勇气和权能；你若想在里头得着神的话语作为亮光和权能，能够传递神的话成为别人的恩福；你若要想得见基督的教会穿戴她上好的装饰来站稳，那么你要叫自己在每一样的罪恶上分别出来。彻底丢弃你心中的罪恶，将你的渴望全然集中在被神的圣灵充满这事上。认定得着这个乃是你合法的承受。用信来取用它和紧紧的持定它，这便确实必然赐给你了。





# The Glorious Filling of the Holy Spirit

圣灵的荣耀充满

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圣灵以里头内住基督的身分下来，在信徒个格中最深的隐密处成为他们生命中的生命。得圣灵充满和基督的内住带给他们的生命，其根基、喜乐和根据都是爱，因为所内住之基督本就是爱。神藉着在信徒里头居住的基督同时作成了立志和行事（腓 2:13）。当五旬节那日来到时，门徒整套的古旧圣经都呈现在他们眼前。在他们里头圣灵的光辉照亮圣经。圣灵能引导我们进入一切的真理。以被神的灵充满作为他主要的渴望和藉信来得基督内住的人，荣耀的主必来在他里头说话和作工。

这恩福得以作成信徒的更新，全因耶稣藉圣灵来永远内住信徒里头，永远与他们同在；基督藉圣灵的内住也成为信徒胜过内在罪之权势的能力，使我们成圣；得着本就是爱的基督就能以这属天元素的爱来爱神，爱人和彼此相爱；有圣灵内住的信徒有勇气来立志，来无畏无惧来行事；在研读圣经上有着真理之圣灵的光照；得恩福的传福音者才能将恩福传递给别人；这也关系到教会的得以坚立。