

*The Glorious Filling  
of the Holy Spirit*

*Andrew Murray*

**聖靈的榮耀充滿**

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"

## 聖靈的榮耀充滿

慕安德烈

「他們就都被聖靈充滿。」(徒2:4)

每當我們說到被聖靈充滿，渴望來準確地認識其所是時，我們的思想總會回到五旬節那日。我們如同對着鏡子觀看般得見這由聖靈自天帶來的恩福是何等的榮耀，並且祂能以這恩福來充滿人心。

有一事實令到五旬節這重大事件有着加倍的啟發性，就是我們從那些因着他們三年來緊密地與主耶穌相交而被聖靈充滿的人所學會認識的。他們的缺點和不足、他們的過犯和剛愎，全都在我們眼前赤露敞開。但**五旬節的恩福所作成的是一個完整的改造**。他們完全變成為新人，因此人得以真實來說他們「舊事已過，看哪，一切都變成新的了。」(林後5:17) 徹底細察他們和他們的

(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

例子能在多於一方面來幫助我們。這向我們顯明聖靈臨到的是何等軟弱和滿身是罪的人。這教導我們他們如何被裝備來得着這恩福。

這也教導我們這首要事情，得着聖靈的充滿所領我們經受的是何等非凡和完滿的革新。這讓我們得見，我們若奮勇向着五旬節的豐盛恩福前進時，那要臨到我們的恩典是何等的榮耀！

### *主耶穌的永遠同在和內住*

這是我們在五旬節生命上得的首要和最最重要的恩福。在我們的主與祂地上門徒交往的進程中，祂不遺餘力來教導他們，訓練他們，更新他們和使他們成聖。但是在大部分的情況中，他們依然故我。原因不過是祂站在他們外面，試圖藉着祂外頭的話和祂個人的影響力來在他們身上作工的一個外在的基督，只此而已。隨着五旬節的出現，

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

情況便完全得以改變。

祂藉聖靈以裏頭內住基督的身分下來，在他們個格中最深的隱密處成為他們生命中的生命。就是祂曾親口應許的：「我不撇下你們為孤兒，我必到你們這裏來.....到那日，你們就知道我在父裏面，你們在我裏面，我也在你們裏面。」（約14:18, 20）

這是五旬節所有其他恩福之源。被釘、得榮耀、自天而來的耶穌基督藉聖靈憑着屬靈的權柄而來，將他們的主曾應許給與他們那永遠的同在賜給他們。這是最親密、全能、和全然聖潔的方式，藉着內住來使祂實在成為他們的生命。他們曾與肉身的祂在地上與祂一同生活，他們如今藉着聖靈在他們裏頭得着祂屬天的榮耀！不再是一個靠近他們的外在耶穌，他們如今得着的是他們裏頭的內在耶穌。

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

*耶穌的靈作為生命和成聖的能力來進入他們裏頭*

這能力源於那首要和最重要的恩福。在此我要在這開端來略略提及這改變上的一個特性。我們都知道主常常因着他們的驕傲來責備他們，告誡他們要謙卑。這全都不得要領。就是在祂地上生命的最後一夜，在聖餐的桌子上，他們之間仍在爭大（路22:24）。

外在基督的外在教訓，無論它帶來甚麼別的影響，都不足以救他們脫離內在之罪的權勢，惟有內住的基督才能。惟有當基督藉着聖靈降下來進入他們裏頭，他們才得以經受完全的改變。他們在祂的屬天謙卑、對天父的降服和祂為別人和他們的生命來自我犧牲上來得着祂。從此一切都改變了。從這刻起，他們都被這溫柔的靈和卑下的耶

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

穌所激活。

事實上這仍是來得着真正成聖和實在勝過罪惡的生命的唯一方法。充斥很多傳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**五旬節的恩福是將祂領進我們裏頭，並在我們裏頭全然作成祂自己**下來等待祂教訓和工作的恩福。因此之故，他們在成聖上只有小許的進步。出於神的基督親自使我們成聖，除了藉着我們在祂裏頭生活、動作、存留（徒17:28）之外，便沒有他法，因為祂活，居住和工作都全在我們的心裏。

### *神的愛在心中滿溢*

五旬節還有別些恩福。除了驕傲之外，主經常責備祂門徒的就是缺乏愛，或是我們所說的沒有愛。這兩個罪其實完全同根同源，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、渴求一己的喜悅。祂給他們的新命令，叫所有人知道他們是祂門徒的標誌，就是他們的彼此相愛（約13:35）。

在五旬節那天得見主的靈在屬祂之人心中所遍灑的愛是何等的榮美！那許多信的人都一心一意，沒有一人說他的東西有一樣是自己的，都是大家公用。（徒4:32）天國連同其愛的生命已臨到他們。因着祂親自進入他們裏頭，充滿他們的是耶穌的靈、祂的安排和奇妙的愛。

保羅在以弗所書的禱告中顯示聖靈的大能工作和主耶穌的內住是何等緊密地與愛中的生命息息相關。他祈求他們得着聖靈的加力，叫基督得以住在他們心中，他且隨即說：「叫你們的愛心

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，能夠明白那足以傳遞知識的基督的愛。」(弗3:17-19)

**得聖靈充滿和基督的內住帶給他們的生命，其根基、喜樂和根據都是愛，因為所內住之基督本就是愛。若聖靈的充滿和基督在心中內住被認為是天父向我們應許的恩福，那麼神的愛就更**要充滿教會，並使世人確信在教會的生命裏頭已接收一屬天的元素！

*聖靈的來到使軟弱變成勇敢和使驚恐變成能力*

我們所有人都知道彼得如何因一個女子的說話而心中冒起驚懼來否認主，並且所有的門徒在同一夜都逃命來撇棄祂。他們的心真的是屬於祂的，他們也由衷地樂意

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

來作他們曾承諾去作的，甚至為祂死。但當危難當前時，他們既沒勇氣，也沒能力。他們不得不說：「立志為善由得我，只是行出來由不得我。」（羅7:18）

得着五旬節聖靈的恩福後，再沒有事與願違的問題了。**神藉着在我們裏頭居住的基督同時作成了立志和行事**（腓2:13）。彼得就是有着靈裏的確信來在五旬節那日敢於在成千上萬充滿敵意的猶太人面前傳講那釘十字架者。有着這分勇氣的他能夠反對百姓領袖下來說：「順從神，不順從人，是應當的。」（徒5:29）

有着這樣勇氣和喜樂的司提反、保羅和眾多其他人，能夠面對威脅、苦難和死亡，且是得勝地來面對，是因為基督那得勝者的靈。已得榮耀的基督親自住在他們裏面。給與勇氣和能力來為耶穌說話的是五旬節恩福的喜樂，因為整顆心是因着

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

這恩福來被祂充滿的。

*五旬節的恩福使神的話語全然更新*

在門徒的例子中我們得見的這事實是何等的清晰。正如那時代所有的猶太人一樣，他們對彌賽亞和神國的概念是完全外在和屬肉體的。主耶穌三年多長的所有教導都不能叫他們脫離這思想。他們完全不能理解一個受苦和死亡的彌賽亞的教義，無從盼望祂不可見之屬靈領域。就是在祂復活之後，祂還要因着他們不信的靈和在明白聖經上的遲緩而責備他們。

當五旬節那日來到時，一個完全的改變發生了。他們整套的古舊聖經都呈現在他們眼前。在他們裏頭聖靈的光輝照亮聖經。在彼得和司提反的傳講中，在保羅和雅各的

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

講話中，我們得見一個神聖的光輝如何照灑在舊約的聖經上。他們藉着這位已和他們同居的耶穌的靈來看明一切。

我們也必這樣。我們該研讀和默想聖經，同樣地將神的道存記在腦中、心中和每日的行止上，這是必須和有幫助的。但是我們當常常謹記惟有我們被聖靈充滿時，我們才能正意地和豐足地得經歷聖經的屬靈能力和真理。祂是「真理的聖靈」。獨有那在我們裏頭居住的祂能引導我們進入一切的真理。(約 14:17 ; 16:13 )

*是五旬節的恩福賜下權柄來叫別人蒙福*

被高舉的耶穌所行使授與悔改和赦罪的神聖力量是藉着耶穌所差來宣告這些恩福的僕人來作的。渴望藉着耶穌傳講悔改和饒恕好來贏取靈魂的福音使者，必須以這耶穌之聖靈的能力來

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

作這工。

極多悔改和得赦的傳講沒有果效的主要原因是在於一個事實，這些真理元素不過作為教義來呈現。傳道者不過以屬人的誠摯、理性和口才來努力在他們聽眾的心中弄來一個方法，可是藉這方法而得的恩福是少的。

**以被神的靈充滿作為他主要的渴望和藉信來得基督內住的人，榮耀的主必來在他裏頭說話和作工是確實的，他必然得着恩福。這恩福不常以這相同的量度或以相同的情況來賜下這說法實在是真的，但這必然肯定會來到，全因為傳道者容許主在他裏頭和藉他來工作。基督僕人的傳講和日常的生活一樣，五旬節的豐盛恩福成了為別人得恩福的必然方法。耶穌說：「信我的人.....從他**

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來。」(約7:38)祂以此說到聖靈。一個充滿聖靈的心必然是聖靈滿溢的。

*五旬節的恩福必使基督的教會成為神想她成為的*

我們已說過聖靈在個別信徒身上所作的。我們也要想想當整體教會領會她蒙召來被聖靈充滿時，所必然得的是何等的恩福，並得展現生命和權能，且必然向世人展現她的主的同在。我們各人一定不可只為一己來尋求和得着這恩福，我們卻須謹記**這恩福的得以全面彰顯是在於基督的整個身子都得着它的充滿，否則是不會賜下的。**

「若一個肢體受苦，所有的肢體就一同受苦。」(林前12:26)若眾多基督的肢體安於依然

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

未得這恩福，那麼整個教會必因而受損，這恩福也不能在個別的門徒中得着其全面的彰顯。因此全然重要的是，我們不該只想到被聖靈充滿於我們自己的價值，也該想想這於教會有何意義，尤其是在我們一己的鄰居上，和教會在所有的世人上。

為了達至這目的，就讓我們回想五旬節那個早上，耶路撒冷的基督徒教會面臨的危機是只有一百二十個信眾，大部分都是無學問的漁夫、稅吏和卑下的婦人，一個微不足道和可輕視的集合（徒 1:15）。然而神國就是藉着這些信徒得以宣廣和延展，神國也是他們作成的。勝過有猶太偏向的權勢和異教徒的心硬，並叫基督的教會得着榮耀勝利的就是他們和那些加入他們的人。

達成壯麗的成果不

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

過是單單因着初期教會得着聖靈的充滿。教會的成員完全將自己交付他們的主。他們容許他們自己單單被聖靈充滿和聖化，被管治和使用。他們獻上自己給祂作為祂能力的器皿。祂住在他們裏面，在裏頭作成祂一切奇妙之工。

我們今時的基督教會必須被引領來重回這相同的經歷。只有這樣她才能在與不過是文明或異教、罪或世界的所有衝擊中來得着幫助。她必須被聖靈充滿。

### *不可少的一件*

親愛的基督徒同伴啊，臨到你的呼召是「不可少的只有一件」（路 10:42）。於你自己、整體主的教會亦一樣，不可少的只有一件：我們必須被聖靈充滿。請不要幻想你必須領會或明白這一切之後才得尋見。那些等候祂的人神必會給他們充滿，那怕他們的心對此

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.

還未曾有着構想。

你若想一嘗這快樂；你若想藉個人經歷在心中認識耶穌這說不出來的恩福；你裏頭若如同你一己的靈所自然而然的持續般有着祂聖靈的聖潔和謙卑、愛和自我犧牲、勇氣和權能；你若想在這裏得着神的話語作為亮光和權能，能夠傳遞神的話成為別人的恩福；你若要得見基督的教會穿戴她上好的裝飾來站穩，那麼你要叫自己在每一樣的罪惡上分別出來。徹底丟棄你心中的罪惡，將你的渴望全然集中在被神的聖靈充滿這事上。認定得着這個乃是你合法的承受。用信來取用它和緊緊的持定它，這便確實必然賜給你了。





# The Glorious Filling of the Holy Spirit

聖靈的榮耀充滿

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## 非拉鐵非書簡 ( Books of Philadelphia ) 34 《聖靈的榮耀充滿》

聖靈以裏頭內住基督的身分下來，在信徒個格中最深的隱密處成為他們生命中的生命。得聖靈充滿和基督的內住帶給他們的生命，其根基、喜樂和根據都是愛，因為所內住之基督本就是愛。神藉着在信徒裏頭居住的基督同時作成了立志和行事（腓 2:13）。當五旬節那日來到時，門徒整套的古舊聖經都呈現在他們眼前。在他們裏頭聖靈的光輝照亮聖經。聖靈能引導我們進入一切的真理。以被神的靈充滿作為他主要的渴望和藉信來得基督內住的人，榮耀的主必來在他裏頭說話和作工。

這恩福得以作成信徒的更新，全因耶穌藉聖靈來永遠內住信徒裏頭，永遠與他們同在；基督藉聖靈的內住也成為信徒勝過內在罪之權勢的能力，使我們成聖；得着本就是愛的基督就能以這屬天元素的愛來愛神，愛人和彼此相愛；有聖靈內住的信徒有勇氣來立志，來無畏無懼來行事；在研讀聖經上有着真理之聖靈的光照；得恩福的傳福音者才能將恩福傳遞給別人；這也關係到教會的得以堅立。