

LESSON NINETEEN: BEING FILLED INWARDLY AND OUTWARDLY WITH THE HOLY SPIRIT (1)

We have already seen in lesson ten that the Holy Spirit is the ultimate expression of the Triune God and that He is the Triune God reaching and entering into the believers. Therefore, the Holy Spirit is for our experience of the Triune God. To experience the Triune God, we must have the practical experience of the Holy Spirit. A great part of our practical experience of the Holy Spirit is related to our being filled inwardly and outwardly with Him.

I. THE TWO ASPECTS OF THE HOLY SPIRIT

The Bible clearly shows us that the Holy Spirit is with us in two aspects.

A. The Significances of the Two Aspects

1. In

1)“The Spirit of reality...shall be in you” (John 14:17). Here the Lord tells us clearly that the Holy Spirit will be in us.

2. Upon

1)“...the Holy Spirit has come upon you” (Acts 1:8). On the one hand, the Lord spoke of the Holy Spirit being in us; on the other hand, He spoke of the Holy Spirit being upon us. To be upon us is outward and is absolutely different from being in us.

B. The Promises of the Two Aspects

1. The Lord Promising the “Comforter”— Being Promised before the Lord’s Death

1)“And I will ask the Father, and He will give you another Comforter...even the Spirit of reality...shall be in you” (John 14:16-17); “If I go, I will send Him [the Comforter] to you” (John 16:7).

These are the words of the Lord before His death, promising the disciples that He would go in order to send the Holy Spirit as the Comforter.

2. The Father Promising the “Power”— Being Promised by the Father in the Old Testament and Spoken of Again by the Lord after His Resurrection

1)“I am sending forth the promise of My Father upon you...until you are clothed with power from on high” (Luke 24:49); “Wait for the promise of the Father...you shall receive power when the Holy Spirit has come upon you” (Acts 1:4-8).

The Lord spoke these words to the disciples after His resurrection and before His ascension, speaking again of God’s promise in the Old Testament concerning the Holy Spirit. He promised that after He ascended to the heavens, He would send forth the Holy Spirit to be their power. The

第十九课：被圣灵充满并充溢（一）

在第十课，我们已经看见圣灵是三一神终极的表现，也是三一神对信徒的临及与进入。所以圣灵乃是使我们经历三一神的。我们要经历三一神，对于圣灵就必须有实际的经历。这对圣灵的 actual 经历，大多成分是在于圣灵之于我们的充满并充溢。

壹 圣灵的两面

圣经很清楚的给我们看见，圣灵在我们身上是分作两面的。

一 两面的说法

1 在里面

（一）“实际的灵...要在你们里面”。（约十四 17）

主在这里清楚告诉我们，圣灵要在我们里面。

2 在上面

（一）“圣灵降临在你们上面”。（徒一 8，直译）

主一面说圣灵在我们里面，一面又说圣灵在我们上面。在上面就是在外边，和在里面是绝对不同的。

二 两面的应许

1 主应许“保惠师”——在主受死以前应许的

（一）“我要求父，他必赐给你们另一位保惠师，...就是实际的灵，...要在你们里面。”——“我若去，就差他（保惠师）到你们这里来。”（约十四 16~17，十六 7）

这些话是主在受死之前，应许门徒们，他要差圣灵来作保惠师。

2 父应许“能力”——父在旧约应许，主在复活以后重提的

（一）“我要将我父所应许的，降在你们上面；...你们穿上从高处来的能力。”——“要等候父所应许的，...圣灵降临在你们上面，你们就必得着能力。”（路二四 49，直译，徒一 4~8，直译）

这些话是主在复活以后，升天以前，把神在旧约里对圣灵的应许，重新向门徒们提起，应许他升天之后，要把圣灵降下来，作他们的能力。“能力”是与“保惠师”不同的。保惠师是要进到门徒们“里面”，能

“power” is different from the “Comforter.” The Comforter was the One who would enter into the disciples and be “in” them, while the power would come “upon” them. Thus, what the Lord said before His death and what He said after His resurrection are two different promises.

C. The Fulfillments of the Two Aspects

1. The Lord’s Promise of the Comforter— Being Fulfilled on the Evening of the Day of Resurrection

1) “When therefore it was evening on that day, the first day of the week... Jesus came and stood in the midst... He breathed into them and said to them, Receive the Holy Spirit” (John 20:19-22).

This is the Lord, on the evening of the day of His resurrection, coming among the disciples and breathing into them for them to receive the Holy Spirit. This fulfills His promise made before His death concerning the Comforter.

2. The Father’s Promise of Power— Being Fulfilled at Pentecost

1) “And when the day of Pentecost was being fulfilled, they were all together in the same place. And suddenly... out of heaven like a rushing violent wind, and it filled the whole house where they were sitting... and they were all filled with the Holy Spirit” (Acts 2:1-4).

This describes the coming of the Holy Spirit at Pentecost, fulfilling the promise of the Spirit of power, which was given by the Father and spoken of by the Lord to the disciples just before His ascension. Therefore, the Holy Spirit who descended was in the aspect of the power, not in the aspect of the Comforter, being different from what the Lord brought on the day of His resurrection. The Holy Spirit brought in on the day of resurrection is the “Comforter,” and the Holy Spirit who descended at Pentecost is the “power.”

D. The Functions of the Two Aspects

1. The Comforter Being for Life

1) “Comforter... may be with you... and shall be in you” (John 14:16-17).

It says here that the Holy Spirit as the Comforter is to be with us and in us. This speaks of the function of the Holy Spirit in the aspect of life. Therefore, the Comforter, that is, the Holy Spirit in the aspect of life, is for our inward life.

2. The Power Being for Work

1) “You shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses...” (Acts 1:8).

It says here that the Holy Spirit’s coming upon us is that we may have power to witness for the Lord. This shows us that the Holy Spirit’s function as power is not for the life which

力是要降在门徒们“上面”。所以主在受死之前，和复活以后所说的，是两面不同的应许。

三 两面的应验

1 主对保惠师的应许，是在复活日晚上应验的

(一) “那日(就是七日的第一日)晚上，... 耶稣来站在当中，... 向他们吹入一口气，说，你们受圣灵。” (约二十 19~22)

这是主在他复活那日晚上，来到门徒们中间，向他们吹一口气，叫他们受了圣灵。这是成全他在未死之前，对保惠师的应许。

2 父对能力的应许，是在五旬节应验的

(一) “五旬节那天到了，门徒都聚集在一处。忽然从天上有... 一阵暴风刮过，充满了他们所坐的整个屋子。... 他们就都被圣灵充溢。” (徒二 1~4)

这里是说到圣灵在五旬节的降临。这是应验主临升天时，向门徒所提起，父对能力圣灵的应许。所以在这里降临的，是能力方面的圣灵，不是保惠师方面的，与主在复活日所带来的不同。复活日所带来的圣灵，是作“保惠师”，五旬节所降下的圣灵，是作“能力”。

四 两面的功用

1 保惠师是为着生命

(一) “保惠师... 与你们同在，... 且要在你们里面。” (约十四 16~17)

这里说，圣灵作保惠师，是与我们同在，且要在我们里面。这是说到圣灵在生命方面的功用。所以保惠师，就是生命方面的圣灵，是为着我们里面生命的。

2 能力是为着工作

(一) “圣灵降临在你们上面，你们就必得着能力，... 作... 见证。” (徒一 8，直译)

这里说，圣灵降在我们上面，叫我们得着能力，是叫我们能为主作见证。这是给我们看见，圣灵作能力的功用，不是为着我

we have inwardly from the Lord, but for the work which we do outwardly for the Lord. For our life within, God gives us the Holy Spirit as the Comforter, a Person to be our Lord within us, that inwardly He may be our life and the supplier and maintainer of our life. For our work without, God gives us the Holy Spirit as power that outwardly He may be for us to use as the power, authority, capability, and skill of our work.

E. The Symbols of the Two Aspects

1. Breath

1)“He breathed into them and said to them, Receive the Holy Spirit” (John 20:22).

This is the Lord’s breathing of the Holy Spirit, who is the Comforter, as breath into the disciples on the evening of the day of resurrection. Breath is for life and signifies life. Thus, breath here is a symbol of the Holy Spirit as the inward Spirit of life.

2. Living Water

1)“Out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit [the inward Holy Spirit of life], whom those who believed in Him were about to receive” (John 7:38-39).

The Lord’s words here indicate to us that the Holy Spirit will flow out as the living water from within us. Surely this refers to the Holy Spirit as life within us, drunk by us as the living water to be our life supply. Therefore, the living water is also a symbol of the inward Spirit of life.

3. Wind

1)“A rushing violent wind...and they were all filled with the Holy Spirit” (Acts 2:2-4).

This is the disciples’ receiving the Holy Spirit of power upon them on the day of Pentecost in the upper room in Jerusalem. This is not like the breath breathed from within the Lord into them on the day of resurrection, but a rushing violent wind blowing upon them from without, signifying the Holy Spirit of power. Wind is naturally powerful and signifies power. Therefore, wind here is a sign of the Holy Spirit being the outward Spirit of power and is different from breath.

4. Mantle

1)“I am sending forth the promise [the outward Spirit of power] of My Father upon you...until you are clothed with power from on high” (Luke 24:49).

The Lord’s word here also shows us that we are to be clothed outwardly with the Holy Spirit of power, promised by the Father, as a mantle worn by us to be our power. This is typified by the mantle Elisha received from Elijah (2 Kings 2:13-14). Therefore, this mantle is also a sign of the outward Holy Spirit of power and is different from the

们在里面从主所得的生命，乃是为着我们外面为主所作的工作。为着我们里面的生命，神赐给我们圣灵作保惠师，叫他在我们里面作我们的生命，和生命的供应者并维持者，成位的在我们里面作我们的主。为着我们外面的工作，神赐给我们圣灵作能力，叫他在外面作我们工作的能力、权柄、本能和技能，是我们可以使用的。

五 两面的表号

1 气

(一)“吹入一口气，说，你们受圣灵。”

(约二十 22)

这是主在复活日晚上，将作保惠师的圣灵，当作气从他里面吹到门徒里面。气是为着生命的，也是表明生命的。所以气在这里，乃是圣灵作里面生命之灵的一种表号。

2 活水

(一)“从他腹中要流出活水的江河来。...

这话是指着信入他之人...受的那灵(里面生命的圣灵)说的。”(约七 38~39)

主在这里的话给我们看见，圣灵要从我们里面流出来，如同活水。当然这是指在我们里面作生命的圣灵，象活水一样，给我们喝入，作我们生命的供应。所以活水也是在里面生命之灵的一种表号。

3 风

(一)“一阵暴风刮过，...他们就都被圣灵充溢。”(徒二 2~4)

这是在五旬节那天，门徒在耶路撒冷的楼上，得到作能力的圣灵降在他们上面。这不象复活日是一口气，从主里面吹到他们里面；乃是一阵暴风，从外面吹到他们上面，象征作能力的圣灵。风自然是有能力的，也是象征能力的。所以风在这里，乃是圣灵作外面能力之灵的一种表号，是与气不同的。

4 外衣

(一)“我要将我父所应许的(外面能力的圣灵)，降在你们上面；...直到你们穿上(如穿衣)从高处来的能力。”(路二四 49，直译)

主在这里的话也给我们看见，父所应许外面能力的圣灵，要象一件外衣穿在我们身上，作我们的能力。这是以利沙从以利亚得的外衣所预表的(王下二 13~14)。所以这外衣也是外面能力圣灵的一种表号，

living water. This mantle Spirit, like the uniform of a public servant, brings authority and is useful for us to execute God's commission. The inward Spirit of life is the living water, which we can drink for our inward supply; the outward Holy Spirit of power is the mantle, which we can wear for our outward authority.

F. The Experiences of the Two Aspects

1. That of the Lord Jesus

1)“That which is begotten in her [Jesus] is of the Holy Spirit” (Matt. 1:20).

The Lord Jesus was conceived and born of the Holy Spirit. The life within Him is altogether the element of the Holy Spirit.

2)“And having been baptized...the Spirit of God descending as a dove and coming upon Him” (Matt. 3:16).

Although the Lord Jesus was conceived and born of the Holy Spirit, and the life within Him was totally the element of the Holy Spirit, He experienced the Holy Spirit coming upon Him to be His power to work for God only after He was baptized.

2. That of the Disciples

1)“It was evening on that day, the first day of the week...Jesus came and stood in the midst...He breathed into them and said to them, Receive the Holy Spirit” (John 20:19-22).

By the breath the Lord breathed into the disciples on the evening of the day of resurrection, the disciples received the Holy Spirit into them.

2)“And when the day of Pentecost was being fulfilled, they were all together in the same place...out of heaven like a rushing violent wind”; “...the Holy Spirit has come upon you” (Acts 2:1-4; 1:8).

Although the disciples had received the Holy Spirit into them on the evening of the day of resurrection, the Holy Spirit still came upon them on the day of Pentecost.

是与活水不同的。这外衣的灵，如一般公职人的制服，是带有权柄的，给我们用以执行神的使命。里面生命的灵是活水，是可饮作里面供应的；外面能力的圣灵是外衣，是可穿作外面权柄的。

六 两面的经历

1 主耶稣的

(一)“那生在她里面的（耶稣），乃是出于圣灵。”（太一 20）

主耶稣是由圣灵成孕而生，他里面的生命，完全是圣灵的成分。

(二)“耶稣受了浸，...神的灵，仿佛鸽子降下，落在他上面。”（太三 16，直译）

主耶稣虽是从圣灵成孕而生，虽然里面的生命全是圣灵的成分，但他在受完浸时，才得着圣灵降在他上面，作他的能力，为神作工。

2 门徒们的

(一)“(七日的第一日)晚上，...耶稣来站在当中，...向他们吹入一口气，说，你们受圣灵。”（约二十 19~22）

门徒在主复活日晚上，借着主向他们吹入的一口气，就得着圣灵进到他们里面。

(二)“五旬节那天到了，门徒都聚集在一处。...从天空...一阵暴风刮过，”圣灵降临在他们上面。（徒二 1~4，一 8，直译）

当日的门徒，虽然在主复活日晚上，就得着了圣灵进到他们里面，但到五旬节那天，圣灵还降临到他们上面。

LESSON TWENTY: BEING FILLED INWARDLY AND OUTWARDLY WITH THE HOLY SPIRIT (2)

II. THE INWARD FILLING OF THE HOLY SPIRIT

To us the Holy Spirit is of two aspects—the inward aspect and the outward; therefore, to us there is also the inward filling and outward filling of the Holy Spirit. The New Testament uses two different words in its original language to describe the inward filling and the outward filling of the Holy Spirit. Speaking of the inward filling of the Holy Spirit, it uses the word *pleroo*, and speaking of the outward filling of the Holy Spirit, it uses the word *pletho*. First, we will look at the inward filling of the Holy Spirit.

A. The Fact of the Inward Filling of the Holy Spirit

1) “And the disciples were made full of joy and of the Holy Spirit” (Acts 13:52).

This verse speaks of the disciples being filled with the Holy Spirit inwardly. This Spirit who fills us is for life and living, since He is mentioned together with joy in the daily life.

B. The Function of the Inward Filling of the Holy Spirit

1) Being for the spiritual living that the spiritual life may mature—The inward filling of the Spirit is for our spiritual living that our spiritual life may mature. We may prove this with Acts 13:52, quoted previously, where joy and the Holy Spirit are mentioned together.

C. The Condition of the Believers after Being Filled Inwardly with the Holy Spirit—“Full of” the Holy Spirit

After we have been filled inwardly with the Holy Spirit, we are full of the Holy Spirit within. In the original language, “full of” is *pleres*, an adjective. To be filled with the Spirit is a procedure and should take place time after time, whereas to be full of the Spirit is a condition which results from such a procedure and should be constant.

1) “Select seven well-attested men from among you, full of the Spirit and of wisdom” (Acts 6:3).

At Pentecost the communal living of the church made it necessary for some to serve tables, and thus seven men full of the Spirit and of wisdom were chosen. The Holy Spirit and wisdom being mentioned here together proves that the Holy Spirit is for life and living. The service of the tables was cumbersome, which required men with a proper life and a spiritual living. They had to be persons full of the Holy Spirit.

2) “Stephen, a man full of faith and of the Holy Spirit” (Acts 6:5).

It tells us here that Stephen was a man full of faith and of the Holy Spirit. He was not only occasionally filled with the Holy Spirit, but a man always full of the Holy Spirit.

第二十课：被圣灵充满并充溢(二)

贰 圣灵在里面的充满

因着圣灵之于我们，是分里外两面的，所以圣灵对我们就有在里面的充满，和在外面的充溢。新约圣经原文用了两个不同的字，分别说到圣灵在里面的充满，和在外面的充溢。论到圣灵在里面的充满是用浦利路(*pleroo*)；论到圣灵在外面的充溢是用浦利奏(*pletho*)。我们先来看圣灵在里面的充满。

一 圣灵在里面充满的事实

(一) “门徒就被喜乐和圣灵充满”。(徒十三 52)

这里是说到门徒们在里面被圣灵充满。这充满的圣灵，是为着生命和生活的，因为是和生活中的喜乐并提的。

二 圣灵在里面充满的功用

(一) 为着属灵的生活，叫属灵的生命成熟—圣灵在我们里面的充满，是为着我们过属灵的生活，叫我们属灵的生命成熟。这事可用前面所引使徒行传十三章五十二节，将喜乐和圣灵并提的话证明。

三 信徒在里面被圣灵充满后的情形—“满有”圣灵

我们在里面被圣灵充满之后，我们里面就满有圣灵。原文满有是浦利瑞斯(*pleres*)，是形容词。充满圣灵是手续，该是一次过一次的；满有圣灵是经过这手续后的情形，该是常时的。

(一) “拣选七个有好见证，满有那灵和智慧的人。”(徒六 3)

当日五旬节的召会，大家共同生活，需要人管理饭食，就拣选七个满有圣灵和智慧的人。这里将圣灵和智慧并提，证明这里的圣灵是为着生命和生活的。管理多人的饭食，诸多麻烦，需要生命好，生活属灵的人。这必须是满有圣灵的人。

(二) “司提反，乃是满有信心和圣灵的人。”(徒六 5)

这里说司提反乃是一个满有信心和圣灵的人。他不仅是一时被圣灵充满，且是常时满有圣灵的人。所以他不仅有丰盛的生命

Therefore, he had not only an abundant life and wisdom to serve many tables, but also an overcoming life and faith to stand for the Lord unto death (Acts 7:59-60).

3)“But [Stephen] being full of the Holy Spirit” (Acts 7:55).

Stephen maintained his condition of being full of the Holy Spirit. Although his persecutors hated him and gnashed their teeth at him, he was still full of the Holy Spirit. Hence, he was able to be faithful unto death, suffering martyrdom for the Lord's sake.

4)“For he [Barnabas] was a good man and full of the Holy Spirit and of faith” (Acts 11:24).

Barnabas was also full of the Holy Spirit, and that was why he could be a good man, full of faith.

D. The Manifestation of the Believers Being Filled Inwardly with the Holy Spirit

1. The Expression of Life

1)“Out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed in Him were about to receive” (John 7:38-39).

Since the Holy Spirit in us is the Spirit of life, and since our being filled inwardly with the Holy Spirit is for the maturity in life, the manifestation of being filled inwardly with the Holy Spirit must be an abundant, overflowing expression of life, flowing as rivers of living water out of our innermost being.

2. The Fruit of the Spirit

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

The fruit of life borne by the Holy Spirit from within us, such as the different virtues listed in these verses, is also a manifestation of our being filled with the Holy Spirit.

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

1. Receiving the Co-death with Christ on the Cross

1)“The flesh lusts against the Spirit...crucified the flesh” (Gal. 5:17-24).

Our flesh lusts against the Spirit. Therefore, in order to be filled with the Holy Spirit, we must first receive the dealing with our flesh through our co-death with Christ on the cross. It is only when we put the flesh and all that is of the flesh to death in Christ's death on the cross, not allowing the flesh and all that is of the flesh to have any place in us, that the Holy Spirit can gain ground in us, fully possessing us and filling us.

2. Offering Ourselves Fully to the Lord

After we have received the cross's dealing with the flesh, we still need to consecrate ourselves fully to the Lord for His

and wisdom, manage many people's food, and have the victory of life and faith, stand for the Lord, until death (Acts 7:59-60).

(三)“司提反满有圣灵”。(徒七 55)

司提反一直保守他满有圣灵的光景。逼迫的人恼恨他，向他咬牙切齿，他仍满有圣灵，所以他能至死忠心，为主殉道。

(四)“巴拿巴原是个好人，满有圣灵和信心。”(徒十一 24)

巴拿巴也是满有圣灵的，所以他能是一个好人，满有信心。

四 信徒在里面被圣灵充满的表显

1 生命的流露

(一)“流出活水的江河来。...这话是指着信入他之人...受的那灵说的。”(约七 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，必是生命丰盛洋溢的流露，如活水的江河从我们里面流出来。

2 圣灵的果子

(一)“那灵的果子，就是爱、喜乐和平、恒忍、恩慈、良善、信实、温柔、节制。”(加五 22~23)

圣灵从我们里面所结出的生命果子，如此节所列举的种种美德，也是我们在里面被圣灵充满的表显。

五 在里面被圣灵充满的途径

1 接受十字架上的同死

(一)“肉体纵任贪欲，抵抗那灵，...把肉体...钉了十字架。”(加五 17~24)

我们的肉体纵任贪欲，与圣灵抗争。所以我们要在里面被圣灵充满，首要的必须接受基督十字架上的同死对我们肉体的对付。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 and 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。

2 将自己完全奉献给主

我们接受了十字架对肉体的对付，还得将自己完全奉献给主，归给主用，主的灵就

use, at which time the Spirit of the Lord will possess us and fill us.

3. Believing the Filling of the Holy Spirit in Us

After we have dealt with the flesh and consecrated ourselves, we must then believe that:

1)The Holy Spirit will fill us—the Holy Spirit already lives in us, longs to fill us, and is waiting for us to give Him the ground. Now that we have thoroughly dealt with ourselves, giving all the ground to Him, He will surely come and fill us.

2)The Holy Spirit has filled us—since the Holy Spirit lives in us and longs and waits to fill us, once we empty ourselves and offer ourselves to Him, not only will He fill us, but He has already filled us. This is because once we are emptied and consecrated, He immediately fills us. This is not based upon feeling but based upon faith. Even if there is feeling, faith is still first, followed by the feeling.

4. Walking according to Spirit

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

After we have received the dealing of the cross, consecrated ourselves, and believed, we still must walk according to spirit and not according to flesh, and we must mind the things of the Spirit. Thus, the Holy Spirit will possess and fill us within.

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

If we truly walk according to spirit, we will surely walk by the Spirit, not doing anything by the flesh or by depending on the strength of the flesh. In this way, we not only can be filled with the Holy Spirit instantly, but we also can be full of the Holy Spirit constantly.

必来占有而充满我们。

3 相信圣灵在我们里面的充满

有了对肉体的对付和将自己的奉献，就要相信：

（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，等候我们给他地位。现在我们既已把我们里面对付清楚，而将所有地位都献给他，他就必来充满。

（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他，他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，他马上就充满。这只凭信心，不凭感觉，即使有感觉，也是先有信心，后有感觉。

4 照着灵而行

（一）“不照着肉体，只照着灵而行，...思念那灵的事。”（罗八 4~5）

我们接受十字架的对付，奉献自己，并相信之后，还要不照着肉体，只照着灵而行，且要思念那灵的事。如此，圣灵就在我们里面占有、充满我们。

（二）“凭着灵而行”。（加五 16、25）

我们若真实的照着灵而行，就必凭着灵而行，在凡事上不凭着肉体，也不靠着肉体的能力。这样，我们就不只能一时被圣灵充满，且能常时满有圣灵。