

## LESSON TWENTY-ONE: BEING FILLED INWARDLY AND OUTWARDLY WITH THE HOLY SPIRIT (3)

### III. THE OUTWARD FILLING OF THE HOLY SPIRIT

The believers have the need of both the inward life and the outward power. The Holy Spirit of God in His two aspects meets this twofold need of the believers. The consummate work of the inward Holy Spirit of life in the believers is to fill the believers inwardly in the aspect of life that they may live a spiritual and overcoming life. The primary work of the outward Holy Spirit of power on the believers is to fill the believers outwardly in the aspect of work that they may carry out a work of authority for the Lord. Therefore, we need to be filled with the Holy Spirit inwardly and outwardly.

#### A. The Baptism in the Holy Spirit

The Bible clearly shows us that the outward filling of the Holy Spirit is the baptism in the Holy Spirit.

##### 1. The Prophecy

1) That of John the Baptist—"He [Christ] shall baptize you in the Holy Spirit" (Matt. 3:11). The first person to mention the baptism in the Holy Spirit was John the Baptist. When he came out to baptize people into water, he prophesied to them that the Lord Jesus would baptize people in the Holy Spirit that they might receive the Spirit baptism.

2) That of the Lord Jesus—"But you shall be baptized in the Holy Spirit not many days from now" (Acts 1:5). This is the Lord's prophecy to the disciples after His resurrection and before His ascension based on the prophecy of John the Baptist.

##### 2. The Fulfillment

1) For the Jewish believers on the day of Pentecost, on the one hand—"But you [the first group of Jewish believers] shall be baptized in the Holy Spirit not many days from now" (Acts 1:5); "And when the day of Pentecost was being fulfilled, they were all together in the same place...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). The prophecies of John the Baptist and of the Lord Jesus concerning the baptism in the Holy Spirit began to be fulfilled on the day of Pentecost. According to the Bible, this fulfillment was divided into two parts. The first part was fulfilled in one place, while the second part was fulfilled in another place. Although it was divided into two parts and was fulfilled in two places, it was one complete fulfillment. It was separately fulfilled in two parts because the church is

## 第二十一课：被圣灵充满并充溢(三)

### 叁 圣灵在外面的充溢

信徒有里面生命和外面能力两面的需要。神两面的圣灵，就应付信徒这两面的需要。里面生命的圣灵，在信徒身上终极的工作，是在信徒里面，在生命方面充满他们，使他们过属灵得胜的生活。外面能力的圣灵，在信徒身上首要的工作，是在信徒外面，在工作方面充溢他们，使他们为主作有权能的工作。所以我们需要在里面被圣灵充满，也需要在外面被圣灵充溢。

#### 一 在圣灵里的受浸

圣经很清楚的给我们看见，在外面被圣灵充溢，就是在圣灵里受浸。

##### 1 预言

(一) 施浸者约翰的—"他(基督)要将你们浸在圣灵...里。"(太三 11) 圣经中第一个提到在圣灵里受浸的，乃是施浸者约翰。当他出来给人在水里施浸的时候，就藉着他所施的水浸，预先告诉人说，主耶稣要在圣灵里给人施浸，叫人受灵浸。

(二) 主耶稣的—"过不多几日，你们要在圣灵里受浸。"(徒一 5) 这是主复活以后，升天之前，根据施浸者约翰的预言，对门徒们所预言的。

##### 2 成全

(一) 一面在五旬节，为着犹太的信徒—"过不多几日，你们(犹太的头一班信徒)要在圣灵里受浸。"—"五旬节那天到了，门徒都聚集在一处。...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。"(徒一 5，二 1~4) 施浸者约翰和主耶稣关于在圣灵里受浸的预言，到五旬节那天就开始成全。这个成全，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，却是一个完整的成全。如此分两段成全，是因为召会乃是犹太和外邦两班人合成的。第一段，是在五旬节那天，在耶路撒冷楼上，完成在作代表的头一班犹太信徒身上，如这里的经文所说的。

composed of two peoples, the Jews and the Gentiles. As depicted in these verses, the first part was fulfilled among the first group of representative Jewish believers in the upper room in Jerusalem on the day of Pentecost.

2) For the Gentile believers in the house of Cornelius, on the other hand—“Now as I [Peter] began to speak, the Holy Spirit fell on them [the Gentile believers] just as also on us [the first group of Jewish believers] at the beginning. And I remembered the word of the Lord, how He said...you shall be baptized in the Holy Spirit” (Acts 11:15-16). The second part of the baptism in the Holy Spirit was fulfilled in the house of Cornelius, being accomplished upon the representative Gentile believers, as described in these verses. According to the principle of representation, just as the Lord baptized all the Jewish believers throughout the ages in the Holy Spirit once and for all on the day of Pentecost, likewise, He baptized all the Gentile believers throughout the ages in the Holy Spirit once and for all in the house of Cornelius. From God’s view, as all the Jewish believers throughout the ages received the baptism in the Spirit on the day of Pentecost, in the same manner, all the Gentile believers throughout the ages received the baptism in the Spirit in Cornelius’ house. These two parts of the baptism in the Spirit combine to form one complete baptism in the Spirit. It is in such a complete baptism in the Spirit that Christ the Head baptized all of us who believed into Him, whether Jews or Gentiles (represented by the Greeks), in one Holy Spirit into one Body (1 Cor. 12:13).

### 3. The Fact

1) Being baptized in the Holy Spirit upon believing—“For also in one Spirit we were all baptized into one body, whether Jews or Greeks” (1 Cor. 12:13). Since Christ baptized all the believers throughout the ages in the Holy Spirit on the day of Pentecost and in the house of Cornelius, He has already accomplished the baptism of the church in the Spirit through these two instances. The baptism in the Holy Spirit is a fact already accomplished upon the church. Today, when a Jew or a Gentile believes in the Lord, he participates in the church and hence participates in this accomplished fact upon the church. We who have believed into the Lord and belong to the church are not baptized one by one and time after time in the Holy Spirit; rather, we have received the entire baptism in the Spirit, which includes all the believers and is once for all.

### 4. The Experience

1) To be filled outwardly with the Holy Spirit is to experience the baptism in the Holy Spirit—“But you shall be baptized in the Holy Spirit not many days from

(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（外邦的信徒）身上，正像当初降在我们（犹太的头一班信徒）身上一样。我就想起主所说的话，...你们要在圣灵里受浸。”

（徒十一 15~16）在圣灵里受浸，第二段的成全，是在哥尼流家，完成在作代表的外邦信徒身上，如这里的经文所说的。按代表的原则说，主怎样在五旬节那天，一次就把古今所有的犹太信徒，都浸在圣灵里，也照样在哥尼流家，一次就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。这二段的灵浸，合起来就成了一个完整的灵浸。就是在这一个完整的灵浸里，元首基督把我们一切信他的人，不拘是犹太人，是外邦人（希利尼人所代表的），都已经浸在一位圣灵里，浸成了一个身体。（林前十二 13。）

### 3 事实

（一）一信就在圣灵里受浸了——“我们不拘是犹太人或希利尼人，...都已经在一位灵里受浸，成了一个身体。”（林前十二 13）基督在五旬节和哥尼流家，既把古今所有的信徒都浸在圣灵里，就是在那两面的事里，已经在召会身上完成了灵浸。灵浸是一个已经完成在召会身上的事实，今天无论一个犹太人，或是一个外邦人，一信入主，就有分于召会，也就有分于这已经完成在召会身上的事实。我们所有信入主属于召会的人，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。

### 4 经历

（一）在外面被圣灵充溢，就是经历在圣灵里的受浸——“过不多几日，你们要在圣灵里受浸。”——“五旬节那天到了，...他

now” (Acts 1:5); “And when the day of Pentecost was being fulfilled...they were all filled with the Holy Spirit” (Acts 2:1-4); “The Holy Spirit fell on them...And I remembered the word of the Lord, how He said... you shall be baptized in the Holy Spirit” (Acts 11:15-16). These verses show us that both on the day of Pentecost and in the house of Cornelius, to be baptized in the Spirit was to experience the outward filling of the Holy Spirit. Thus, when we are filled outwardly with the Holy Spirit, with the Holy Spirit of power coming upon us, we experience the baptism in the Spirit.

2) The fact of the baptism in the Holy Spirit was accomplished once and for all upon the church on the day of Pentecost and in the house of Cornelius; however, the experience of the baptism in the Holy Spirit is instant and numerous upon the believers—The fact of the baptism in the Spirit has been accomplished once for all upon the church. The experience of the baptism in the Spirit takes place on the individual believers and is instant and numerous. A believer can receive the fact of the baptism in the Spirit only once, but he may experience the baptism in the Spirit many times.

## **B. The Function of the Outward Filling of the Holy Spirit**

### **1. For Spiritual Work That It May Be Powerful**

1) “But you shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses...unto the remotest part of the earth” (Acts 1:8); “And when the day of Pentecost was being fulfilled... they were all filled with the Holy Spirit” (Acts 2:1-4).

The inward filling of the Holy Spirit is for spiritual living that the spiritual life may mature, whereas the outward filling with the Holy Spirit is for spiritual work that the spiritual work may be powerful. To be merely filled inwardly with the Holy Spirit is adequate for life, but not for work. Before Pentecost, although Peter and the early apostles were filled with the Holy Spirit inwardly, they were not able to work for the Lord because they had not yet been filled with the Holy Spirit outwardly in order to receive power to work for the Lord. It was when they were filled with the Holy Spirit outwardly at Pentecost and received the Holy Spirit coming upon them as the Spirit of power that they were empowered to do an exceedingly effective work for the Lord.

### **2. For Confirming That the Lord Jesus Has Ascended and Has Been Appointed Both Lord and Christ**

1) “Therefore having been exalted to the right hand of God, and having received...the Holy Spirit from the

他们就都被圣灵充溢。” — “圣灵...降在他们身上，...我就想起主所说的话，...你们要在圣灵里受浸。”（徒一 5，二 1~4，十一 15~16）这些经文给我们看见，无论在五旬节，还是在哥尼流家，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。

（二）在圣灵里受浸的事实，是在五旬节和哥尼流家，两面一次永远在召会身上完成了。但在圣灵里受浸的经历，是随时随地，多次在圣徒身上而有一灵浸的事实是完成在召会身上，是一次永远完成的。灵浸的经历是在信徒个人身上，是随时随地多次有的。一个信徒只接受一次灵浸的事实，但可能有多次灵浸的经历。

## **二 在外面被圣灵充溢的功用**

### **1 为着属灵的工作，使其有能力**

（一）“圣灵降临在你们身上，你们就必得着能力，...直到地极，作我的见证人。” — “五旬节那天到了，...他们就都被圣灵充溢。”（徒一 8，二 1~4）

在里面被圣灵充满，是为着属灵的生活，叫属灵的生命成熟；在外面被圣灵充溢，是为着属灵的工作，叫属灵的工作有能力。光在里面被圣灵充满，为着生命是可以的，但为着工作是不够的。彼得和当初的使徒们，在五旬节以前，虽然里面已经被圣灵充满，但还不能为主工作，因为还没有在外面被圣灵充溢，得到为主作工的能力。乃是等到五旬节，他们在外面被圣灵充溢，得着圣灵降在他们身上作能力的灵，他们才有能力为主作大有果效的工作。

### **2 为着证实主耶稣已经升天，被立为主为基督**

（一）“他既被高举在神的右边，又从父领受了...圣灵，就把你们所看见所听见的，

**Father, He poured out this which you both see and hear...Therefore...know assuredly that God has made Him both Lord and Christ—this Jesus whom you crucified” (Acts 2:33-36).**

The outward filling of the Holy Spirit also confirms to us the Lord’s ascension and exaltation and His being appointed both Lord and Christ. The outward filling of the Holy Spirit is able to empower us because it brings the heavenly scene to us. The Holy Spirit, who fills us outwardly, is poured down by the ascended Lord and therefore brings us the heavens and the scene of the Lord in the heavens, giving us the sense that the heavens are very near and that the heavenly scene has fallen right before us. Since the scene of the Lord Jesus’ being exalted and glorified on the heavenly throne seems to appear before us, we are able to witness for the Lord in the heavens by the heavenly power, not caring for the earthly situation and difficulties.

### **C. The Manifestation of the Outward Filling of the Holy Spirit**

**1)Speaking in tongues (Acts 2:4; 10:44-46; 19:6).** Three groups of people—the disciples at Pentecost, the people in the house of Cornelius, and the disciples in Ephesus—spoke in tongues when they were filled with the Holy Spirit outwardly. Thus, tongue-speaking is a manifestation of the outward filling with the Holy Spirit.

**2)Prophecy (Acts 19:6).** While being filled with the Holy Spirit outwardly, the believers in Ephesus not only spoke in tongues, but they also prophesied. Therefore, prophesying is also a manifestation of being filled with the Holy Spirit outwardly.

Of the many cases of the outward filling with the Holy Spirit recorded in the Acts of the Apostles, only three cases involving the three groups of people mentioned above had the speaking in tongues. In the other cases, the Bible does not mention tongue-speaking at all. This proves that speaking in tongues is not a necessary manifestation of the outward filling with the Holy Spirit.

**3)Having boldness and power—“And they were all filled with the Holy Spirit, and spoke the word of God with boldness” (Acts 4:31); “Then Peter, filled with the Holy Spirit, said to them...” (Acts 4:8).** To speak for God with boldness and power is also a strong manifestation of the outward filling with the Holy Spirit. The outward filling with the Holy Spirit is mainly for men to speak for God with boldness and power.

**4)Having authority—“Paul, filled with the Holy Spirit, looked intently at him and said, O son of the Devil, full of all deceit and all villainy, enemy of all righteousness...perverting the straight ways of the**

**浇灌下来。... 所以，... 当确实的知道，... 钉在十字架上的... 耶稣，神已经立他为主为基督了。” (徒二 33~36)**

圣灵在我们外面的充溢，也向我们证实主的升天被高举，被立为主为基督。圣灵充溢所以能使我们有能力，就是因为将天上的光景带给了我们。那充溢我们的圣灵，乃是升天的主所浇下来的，所以他就把天和主在天上的光景带下来，使我们觉得天好像非常近，天上的光景好像坠在我们跟前，主耶稣在高天宝座上被高举得荣耀的情景，如同显在我们跟前。所以我们就能不理地上的情形，不管地上的难处，而靠着天上来的能力，为在天上的主作见证。

### **三 在外面被圣灵充溢的表显**

(一) 说方言 (徒二 4, 十 44~46, 十九 6)—在五旬节的门徒,和在哥尼流家的人,以及在以弗所的门徒,他们三班人被圣灵充溢的时候,都说了方言。所以说方言,乃是被圣灵充溢的一种表显。

(二) 说预言 (徒十九 6)—在以弗所的信徒,被圣灵充溢,不只说方言,也说预言。所以说预言也是被圣灵充溢的一种表显。

使徒行传所记好多个圣灵充溢的例子,其中只有三个,就是前面所说的三班人,有说方言,其余的圣经都没记载有说方言,证明说方言不是圣灵充溢必有的表显。

(三) 有胆量和能力—“他们就都被圣灵充溢,放胆讲说神的话。”—“彼得被圣灵充溢,对他们说,...” (徒四 31, 8) 有胆量、有能力为神说话,也是被圣灵充溢的一大表显。圣灵充溢,主要的就是要人有力,且有胆量,为神说话。

(四) 有权柄—“保罗,被圣灵充溢,... 说,你这满了各样诡诈和奸恶,魔鬼的儿子,众义的仇敌,你歪曲主的正路,... 看哪,现在主的手临到你,你要瞎眼,暂

Lord...And now, behold, the hand of the Lord is upon you, and you will be blind, not seeing the sun for a time. And instantly a mist and a darkness fell upon him” (Acts 13:9-11). This word shows us that when the Apostle Paul was outwardly filled with the Holy Spirit, he had the authority to deal with the evil person utilized by the Devil. This kind of authority is also a manifestation of the outward filling of the Holy Spirit.

**D. The Way to Be Filled with the Holy Spirit Outwardly**  
**1)Repenting and dealing with sins—**“Repent...for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit” (Acts 2:38). Repentance for the

forgiveness of sins will cause us to receive the Holy Spirit. Hence, to be filled with the Holy Spirit outwardly, there is the need for thorough repentance and dealing with all sins.

**2)Believing—**Believing that at the moment a person believes into the Lord, he is baptized in the Holy Spirit. After we have fully dealt with our sins, we have to believe that since the baptism in the Spirit is a fact accomplished by the Lord on the church and that since we are a part of the church, the outward filling with the Holy Spirit from the baptism in the Spirit is now our portion.

**3)Obeying—**“The Holy Spirit also, whom God has given to those who obey Him” (Acts 5:32). The Holy Spirit is given by God to those who are obedient. Therefore, to receive the outward filling of the Holy Spirit, we must obey God.

**4)Praying with one accord—**“These [who were to be filled outwardly with the Holy Spirit at Pentecost] all were persevering with one accord in prayer” (Acts 1:14). In order to receive the outward filling of the Holy Spirit, there is the need for much individual prayer as well as prayer in one accord with those who pursue the Lord together. This is what the first group of people who received the outward filling with the Holy Spirit did at Pentecost.

时不见日光。立刻就有雾气和黑暗落在他身上。”（徒十三 9~11）这话给我们看见，使徒保罗被圣灵充溢了，就有权柄对付为魔鬼所利用的恶人。这种权柄也是圣灵充溢的表显。

#### **四 在外面被圣灵充溢的途径**

**（一）悔改对付罪—**“你们要悔改，...叫你们的罪得赦，就必领受所赐的圣灵。”（徒二 38）悔改，叫罪得赦，就必得着圣灵。所以要被圣灵充溢，就必须彻底悔改，将所有的罪都对付干净。

**（二）相信—**信，在一信入主的时候，就已经在圣灵里受浸了。我们将罪对付干净之后，就要相信，灵浸既是主完成在召会身上的一个事实，我又是属召会的一分，就灵浸的圣灵充溢，已经是我的分。

**（三）顺从—**“神赐给顺从之人的圣灵。”（徒五 32）圣灵是神赐给顺从之人的，所以要得着圣灵的充溢，就必须顺从神。

**（四）同心合意的祷告—**“这些人（要在五旬节被圣灵充溢的）...都同心合意，坚定持续的祷告。”（徒一 14）要得着圣灵的充溢，需要自己多有祷告，也需要和追求的人，同心合意的共同祷告。五旬节头一班得着圣灵充溢的人，就是这样作。

## LESSON TWENTY-TWO: PREACHING THE GOSPEL

Every saved person, having believed into the Lord, must preach the gospel and delights to preach the gospel. The life of God in us, which we have received, is such a life. The more we preach the gospel, the more this life is released, and we will grow accordingly.

### I. WHAT THE GOSPEL IS

1) Being the glad tidings, the good news—“Him that bringeth good tidings...that publisheth salvation” (Isa. 52:7); “Those who announce glad tidings of good things!” (Rom. 10:15). The gospel is the glad tidings and the good news of great joy, which God asked His servants to announce to men.

### II. THE CONTENT OF THE GOSPEL

1) Jesus Christ—“Bringing the good news of Jesus as the Christ” (Acts 5:42). The chief content of the gospel is Jesus Christ, the Son of God (John 20:31). He is the One who is both God and man (Rom. 1:1-4), who has become the sinners’ Savior (Matt. 1:21).

2) “The gospel which I preached to you...that Christ died for our sins according to the Scriptures; and that He was buried, and that He has been raised on the third day according to the Scriptures” (1 Cor. 15:1-4). Christ’s death, by which He bore our sins, His burial, and His resurrection are also the main contents of the gospel. What Christ is, His person as the God-man, and what Christ has done, His work of redemption, constitute the contents of the gospel.

### III. OTHER DESIGNATIONS OF GOSPEL PREACHING

1) Witnessing—“Be My witnesses...unto the remotest part of the earth” (Acts 1:8).

2) Leading people to the Lord—“Andrew...found first his own brother Simon...He led him to Jesus” (John 1:40-42).

3) Sowing—“Gathers fruit unto eternal life, that he who sows and he who reaps may rejoice together” (John 4:36).

4) Reaping the harvest—“Beseech the Lord of the harvest that He may thrust out workers into His harvest” (Matt. 9:38).

5) Paying a debt—“I am debtor...to [men]...I am ready to preach the gospel to you” (Rom. 1:14-15).

6) Fruit-bearing—“I [the Lord] chose you, and I appointed you that you should go forth and bear fruit” (John 15:16).

In the foregoing six portions of the Scripture, witnessing for

## 第二十二课：传福音

传福音是每一个信入主得救的人都该作的，也是都乐意作的。我们里面所得神的生命，也就是这样的生命。我们越传福音，就越叫这生命得释放，我们也就在其中随着长大。

### 壹 福音是什么

（一）是佳音、喜信—“那报佳音...传救恩的”。—“传福音报喜信的人”。（赛五二7，罗十15）福音就是神叫他的仆人们所报给人佳美的音信、大喜的信息。

### 贰 福音的内容

（一）耶稣基督—“传耶稣是基督为福音”。（徒五42）福音首要的内容，乃是耶稣基督这一位神的儿子（约二十31）。他是神而人者的一位（罗一1~4），作了罪人的救主（太一21）。

（二）“所传与你们的福音，...就是基督照圣经所说，为我们的罪死了，而且埋葬了，又照圣经所说，第三天复活了。”（林前十五1~4）基督为我们担罪的死，和他的埋葬与复活，也是福音主要的内容。基督之所是，就是他神而人者的身位，和基督之所作，就是他救赎的工作，构成福音的内容。

### 叁 传福音的另外说法

（一）作见证—“要...直到地极，作我的见证。”（徒一8）

（二）领人归主—“安得烈...先找着自己的哥哥西门，...领他到耶稣那里。”（约一40~42）

（三）撒种—“收积五谷归入永远的生命，叫撒种的和收割的一同欢乐。”（约四36）

（四）收割庄稼—“求庄稼的主，催赶工人收割他的庄稼。”（太九38）

（五）还债—“无论对...人，我都是欠债的。...我...要将福音也传给你们。”（罗一14~15）

（六）结果子—“我（主）拣选了你们，并且派你们前去结果子。”（约十五16）

以上六处经文所说的为主作见证、领人归

the Lord, leading people to the Lord, sowing, reaping the harvest, paying a debt, and fruit-bearing are the other designations of gospel preaching.

#### **IV. THE LORD'S CHARGE**

1)“Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19).

2)“Go into all the world and preach the gospel to all the creation” (Mark 16:15).

After the Lord Jesus accomplished the redemption God had planned for His chosen people through His death and resurrection, and when He was about to leave the earth and ascend into heaven, He charged His disciples to go into all the world and preach the gospel to all the creation, discipling all the nations and baptizing them into the Triune God. This is a solemn charge. It was given not only to the disciples who were with the Lord but also to all those who have believed into Him and have been saved throughout the generations. We must, therefore, receive seriously this charge to go and spread the Lord's gospel.

#### **V. THE SPIRIT OF GOSPEL PREACHING—REVEALING THE ATTITUDE IN PREACHING THE GOSPEL**

1) Burning in spirit—“Being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus” (Acts 18:25).

2) Being provoked in spirit—“His spirit was provoked in him as he beheld that the city was full of idols” (Acts 17:16).

3) Not being ashamed—“For I am not ashamed of the gospel; for it is the power of God unto salvation to every one...” (Rom. 1:16).

4) Willing to sacrifice our status—“For though I am free from all, I have enslaved myself to all, that I might gain the more... To the weak I became weak, that I might gain the weak. To all men I have become all things, that I might by all means save some. And I do all things for the sake of the gospel, that I may become a fellow partaker of it” (1 Cor. 9:19-23).

5) Gladly spending and being spent—“But I will most gladly spend and be utterly spent on behalf of your souls” (2 Cor. 12:15).

6) Not being afraid of suffering evil—“Suffer evil with the gospel according to the power of God” (2 Tim. 1:8).

7) Leaving all—“One who has left house or brothers or sisters or mother or father or children or fields for My [the Lord's] sake and for the gospel's sake” (Mark 10:29).

Burning in spirit, being provoked in spirit, not being

主、撒种、收割庄稼、还债和结果子，都是传福音的另外说法。

#### **肆 主的吩咐**

(一)“你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”(太二八19)

(二)“你们往普天下去，向一切受造之物传扬福音。”(可十六15)

主耶稣借着他的死而复活，将神为他拣选的人所计划的救赎完成了以后，在离世升天的时候，就吩咐他的门徒，往普天下去，向一切受造之物传扬他的福音，使万民作他的门徒，将他们浸入三一神里面。这个吩咐乃是严肃的，不只是给当时在主跟前的门徒，也是给历代所有信入主，蒙了他救恩的人。所以我们要郑重的接受这吩咐，去广传主的福音。

#### **伍 传福音的灵一说出对传福音的态度**

(一) 灵里火热—“灵里火热，将耶稣的事详确的讲论。”(徒十八25)

(二) 灵里激愤—“看见满城都是偶像，他里面的灵就受到激愤。”(徒十七16)

(三) 不以为耻—“我不以福音为耻；这福音本是神的大能，要救一切...”(罗一16)

(四) 甘愿牺牲自己的身分—“我虽从众人得了自由，却自愿奴役于众人，为要多得人。... 向软弱的人，我就作软弱的人，为要得软弱的人。向各种的人，我就作了各种的人；无论如何，总要救些人。凡我所行的，都是为福音的缘故，为要与人同享这福音。”(林前九19~23)

(五) 喜欢花费，且愿花上自己—“我极其喜欢为你们花费，并完全花上自己。”(林后十二15)

(六) 不怕苦难—“总要按神的能力，与福音同受苦难。”(提后一8)

(七) 撇下一切—“人为我(主)和福音，撇下房屋或是弟兄、姊妹、母亲、父亲、儿女、田地。”(可十29)

以上所说的灵里火热，灵里激愤，不以福

ashamed of the gospel, willing to sacrifice one's status, gladly spending and being spent, not being afraid of suffering evil, and leaving all, as mentioned above, are the attitudes we should have in preaching the gospel. May the Lord give us grace that we may imitate the beautiful and excellent patterns of the early saints.

#### **VI. THE PERSONS WHO PREACH THE GOSPEL**

1) Being worthy of the Lord's gospel—"Conduct yourselves worthily of the gospel of Christ" (Phil. 1:27).

2) Abiding in the Lord—"He who abides in Me [the Lord] and I in him, he bears much fruit" (John 15:5).

The conduct of one who preaches the gospel must be worthy of the Lord's gospel. He also must be one who abides in the Lord and allows the Lord to abide in him, living together with the Lord without any barriers between him and the Lord.

#### **VII. THE AUTHORITY FOR PREACHING THE GOSPEL**

1) The authority of the resurrected Christ—"All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations" (Matt. 28:18-19). The authority for gospel preaching is all the authority of Christ in heaven and on earth, which transcends all, rules over all, and controls all.

#### **VIII. THE POWER FOR PREACHING THE GOSPEL**

1) The power of the consummate Holy Spirit—"But you shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses...unto the remotest part of the earth" (Acts 1:8). The power for gospel preaching is the very Spirit of power, who is the consummate expression of the Triune God, including the Triune God and all the processes which He has passed through.

#### **IX. HOW TO PREACH THE GOSPEL**

1) Praying—"And as they were beseeching...and spoke the word of God with boldness" (Acts 4:31). For the gospel preaching to be effective, one must be a praying person.

2) Being filled outwardly with the Holy Spirit—"They were all filled with the Holy Spirit, and spoke the word of God with boldness" (Acts 4:31). To fulfill our prayer for the preaching of the gospel, there needs to be the outward filling with the Holy Spirit.

3) Following the Spirit—"And the Spirit said to Philip, Approach and join this chariot. And when he ran up..." (Acts 8:29-30). To be able to preach the gospel, express the Lord's life, and bear the fruit of life, one must follow the leading of the Holy Spirit.

4) Being ready in season and out of season—"Preach

音为耻，甘愿牺牲自己的身分，喜欢花费，且愿花上自己，不怕苦难并撇下一切，都是我们对传福音该有的态度。愿主给我们恩典，使我们能效法先圣美好绝佳的榜样。

#### **陆 传福音的人**

(一) 配得过主的福音—"行事为人配得过基督的福音"。(腓一 27)

(二) 住在主里面—"住在我(主)里面的，我也住在他里面，这人就多结果子。"(约十五 5)

一个传福音的人，行事为人必须与主的福音相称，也必须是一个住在主里面，而让主住在他里面，和主一同生活，没有间隔的人。

#### **柒 传福音的权柄**

(一) 复活基督的权柄—"天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒。"(太二八 18~19) 传福音的权柄，就是基督所得天上地上所有的权柄—超过一切，管辖一切，支配一切的权柄。

#### **捌 传福音的能力**

(一) 终极圣灵的能力—"圣灵降临在你们身上，你们就必得着能力，...直到地极，作我的见证人。"(徒一 8) 传福音的能力，就是作三一神终极表现，包括三一神和他所经过一切过程的大能圣灵。

#### **玖 如何传福音**

(一) 祷告—"祈求完了，...放胆讲说神的话。"(徒四 31) 要传福音有功效，就必须是一个祷告的人。

(二) 被圣灵充溢—"他们就都被圣灵充溢，放胆讲说神的话。"(徒四 31) 传福音必须有圣灵的充溢，成全我们的祷告。

(三) 随从圣灵—"那灵对腓利说，你上前去，贴近那车走。腓利就跑上前去。"(徒八 29~30) 要传福音，能流露主的生命，结出生命的果子，就必须随从圣灵的带领。

(四) 不管得时不得时—"务要传道；无



the word; be ready in season and out of season” (2 Tim. 4:2). In order to preach the gospel with results, one cannot be limited by time.

5) Loving people, spending and being spent for them—“But I will most gladly spend and be utterly spent on behalf of your souls, even if loving you more abundantly, I am loved less” (2 Cor. 12:15). Loving others, spending and being spent for them, is also a wonderful and excellent way to preach the gospel.

6) Speaking the word of God—“...spoke the word of God with boldness” (Acts 4:31). Speaking God’s word and not our own is a great secret to successful gospel preaching. To this end, the booklet “The Mystery of Human Life” published by Living Stream Ministry is highly recommended.

7) Visiting from house to house to find the sons of peace—“The harvest indeed is vast, but the workers are few; therefore, beseech the Lord of the harvest that He would thrust out workers into His harvest. Go on your way... And into whatever house you enter, first say, Peace to this house. And if a son of peace is there, your peace shall rest upon it” (Luke 10:2-6). In order that the gospel may be preached in a widespread manner with plentiful results, the most excellent way is to visit from house to house by knocking on doors to find the sons of peace and to bring them to believe, to be baptized, and to be saved.

#### **X. THE REWARD FOR PREACHING THE GOSPEL**

1) Being rewarded—“...preach the gospel. For if I do this voluntarily, I have a reward” (1 Cor. 9:16-17). The reward here surely includes the crown of righteousness mentioned by the Apostle Paul (who also wrote these words) in 2 Timothy 4:7-8. It is difficult to ascertain what else this reward will include. In any case, it will surely be glorious.

#### **XI. THE LOSS OF NOT PREACHING THE GOSPEL**

1) Being woeful—“Woe to me if I do not preach the gospel” (1 Cor. 9:16). This is a word spoken by the Apostle Paul, who was faithful through his whole life to preach the gospel for the Lord. He said that woe would be to him if he did not preach the gospel. We do not know what woe may come, but surely it will not be a comfortable or honorable thing. This should serve as a warning to us!

2) Being taken away—“Every branch in Me [the Lord] that does not bear fruit, He [the Father] takes it away” (John 15:2). These are the Lord Jesus’ personal words of warning to us, saying that the Father will take away every one of His branches which does not bear fruit; thus, this one will lose all the supply and blessing of being His branch and of abiding in Him. What a warning this is!

论得时不得时。”(提后四 2) 要传福音有结果，就不能受时间的限制。

(五) 爱人，为人花费，且花上自己—“我极其喜欢为你们花费，并完全花上自己。难道我越发爱你们，就越发少得你们的爱么？”(林后十二 15) 爱人，为人花费，且花上自己，也是传福音的妙法、上乘之路。

(六) 讲神的话—“放胆讲说神的话”。(徒四 31) 不说自己的话，而讲神的话，是传福音成功的一大秘诀。在这点上，最值得介绍的福音小册，是台湾福音书房出版的“人生的奥秘”。

(七) 挨家访问，寻找平安之子—“庄稼固多，工人却少；所以要祈求庄稼的主，催赶工人收割他的庄稼。你们去吧；... 无论进那一家，先要说，愿这一家平安。那里若有平安之子，你们的平安就必临到那家。”(路十 2~6) 能将福音传得普遍，且收效最为丰硕，绝佳的路乃是去挨家挨户叩门访问，寻找平安之子，带他们相信、受浸、得救。

#### **拾 传福音的赏赐**

(一) 必得赏赐—“传福音，... 我若甘心作这事，就有赏赐。”(林前九 16~17) 这里所说的赏赐，必定包括说这话的使徒保罗，在他所写的提摩太后书四章七至八节所说的公义冠冕。此外还包括些什么，就很难言定。但总必是荣耀的。

#### **拾壹 不传福音的亏损**

(一) 有祸了—“若不传福音，我便有祸了。”(林前九 16) 这是那忠心一生为主传福音的使徒保罗说的话。他说，不传福音就有祸了。到底有些什么祸，我们难以查知。不过总不是叫人感觉舒服、光荣的好事情。这该是我们的警惕！

(二) 被剪除—“凡在我(主)里面不结果子的枝子，他(父)就剪去。”(约十五 2) 这是主耶稣亲自警告我们的话，就是凡属他不结果子的枝子，父就从他身上剪去，叫他失去作他枝子，住在他里面的一切供应和祝福。这又是何等的警戒！