

聖靈的工作

THE MINISTRY OF THE HOLY SPIRIT

我們活在一個很奇怪的世代：誰想得到，竟然會有一隊人馬進城來，教人像狗一般的吼，像狼一般的笑，然後宣稱他們是靠著聖靈的能力作這一切。這已差不多可以說是褻瀆聖靈了。

We're living in strange days; whoever would have thought a group would come to town and encourage their people to bark like dogs and laugh like hyenas and then claim that they were doing it in the power of the Holy Spirit. That's about as close to the blasphemy of the Holy Spirit that you could possibly get.

我的心真想把有關聖靈的一切說個清楚。我跟好多在這方面有困擾的人談過，也跟好多對這一切狀況手足無措的牧者談過，他們似乎從未好好研究過聖靈，因此，我想，或許值得花一點時間來思考這些事情。

I have it on my heart to try and put some things concerning the Holy Spirit into perspective. There's so many people I talk to that are confused by these things, and many pastors that I talk to don't really know how to handle these situations. They never seem to have done any systematic study of the Holy Spirit, and I thought, perhaps, it might be profitable to spend a little time touching on these things.

我要先讀使徒行傳十九章的一節經文。在使徒保羅身上，發生一件很不尋常的事。這事很不顯眼，大家都會詫異，怎麼這樣的事也記在聖經裏。它真的只是使徒行傳大劇本中的一個小「註腳」而已。它出現卻有個目的。我們先來讀，看它說些什麼。

I'd like to read from a verse in Acts, chapter 19. There was a very unusual incident in the life of the Apostle Paul. It's a very minor incident — one wonders why it is even in the Bible at all. It's really just a "footnote" to the story of the Book of Acts. It's there for a purpose. Let's read it first, and see what it says.

「亞波羅在哥林多的時候、保羅經過了上邊一帶地方、就來到以弗所。在那裡遇見幾個門徒。問他們說、你們信的時候、受了聖靈沒有。他們回答說、沒有、也未曾聽見有聖靈賜下來。保羅說、這樣、你們受的是甚麼洗呢。他們說、是約翰的洗。保羅說、約翰所行的是悔改的洗、告訴百姓、當信那在他以後要來的、就是那

耶穌。他們聽見這話、就奉主耶穌的名受洗。保羅按手在他們頭上、聖靈便降在他們身上。他們就說方言、又說豫言。一共約有十二個人。」（使徒行傳十九章 1~7 節）聖靈祝福我們所讀的，神的話語，能直入我們的心。

"It came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, have you received the Holy Ghost since you believed? They said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what, then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him that should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spoke with tongues and prophesied. And the men were about twelve." (Acts 19:1-7) Trust the Holy Spirit will bless the reading of His word to our hearts.

你會奇怪，聖經為什麼要記這一段？它真的就好像只是使徒行傳的一個註腳——除非我們能看出，保羅的崇拜者路加，為什麼要在使徒行傳中，記上這一筆。他寫使徒行傳有三個原因。第一個原因很明顯，就是要追蹤記載基督教從耶路撒冷沿路發展到羅馬的經過。這原因是顯而易見。第二個原因是為了護教。使徒保羅在當時帝國的最高當局面前，被控為擾亂天下的——到處造成暴動與不安，是傳非法宗教的。路加寫使徒行傳，等於是幫保羅寫一份「答辯書」，要證明保羅其實並沒有在各地造成暴動與不安。猶太人才是主因，有另兩次則是外邦人要負責。保羅每次講述基督教，羅馬當權者一知道他擁有羅馬公民權時，都對他尊敬有加。這些羅馬官員對保羅總是給與禮遇。顯然不是個非法宗教。

Wonder why that's in the Bible? It's really just a footnote to the story of the Book of Acts — until we see why Paul's great admirer, Luke, wrote the Book of Acts. There's three reasons for writing the Book of Acts. There was the apparent reason, the one that lies on the surface to trace the progress of Christianity from Jerusalem to Rome. That was the apparent reason. There was the apologetic reason. The Apostle Paul was being accused before the highest authorities in the empire of being a trouble-maker — of causing insurrection and riots everywhere, of preaching an illegal religion. One of the reasons Luke wrote the Book of Acts was to put in Paul's hand a "brief," to demonstrate the fact that he had never caused riot or insurrection, anywhere. It was the Jews who caused that and on two occasions, Gentiles. But whenever Christianity was preached and

proclaimed by Paul, he was given respect by Roman authorities once his Roman citizenship was known. Those Romans in authority always treated Paul with the greatest courtesy. It certainly was not an illegal religion.

這是護教的因素。還有第三個因素，是使徒職份的因素；有人質疑說：保羅又不是使徒——他只是後起之秀——即使也把他算作使徒，也絕對不能跟彼得平起平坐呀…路加寫使徒行傳時，把這話存在心裡。所以，你讀使徒行傳時，書中只要記了彼得作了哪件事，保羅一定也作了。我們讀到彼得第一次帶領外邦人哥尼流歸主；也會讀到保羅第一次帶領外邦人士求保羅歸主，他是塞浦路斯島的官長。我們讀到彼得第一次向猶太人證道，第一次向外邦人證道；隨後就有保羅第一次向猶太人證道，第一次向外邦人證道。我們讀到，彼得醫好生來癱腿的；隨後也有保羅醫好一名癱腿的。我們讀到彼得使多加從死裡復活，隨後也有保羅使猶推古復活。我們讀到彼得與術士西門的對質，隨後也有保羅與行法術的以呂馬較量。我們讀到彼得被囚入監，又奇蹟式的獲釋。隨後也有保羅被囚入監，也奇蹟式的獲釋。我們讀到彼得受到一名天使服事，隨後也有保羅被天使崇拜。我們讀到，彼得有一次受到外邦人如何的崇敬，他又如何的應對；隨後也讀到保羅受到外邦人如何的崇敬，他又如何的應對。很顯然的，路加在寫使徒行傳時腦海中一直惦著一件事：只要記了彼得作過什麼事，一定也會記載保羅作了什麼事！真的就是不肯讓保羅留下落人後的印象！這可以給我們一點線索，知道使徒行傳為什麼要記下這麼一件微不足道的事。有一次，彼得藉著替人按手而賜下聖靈，還有一次，他在講道時，聽眾就開始說起方言。讓我們這麼說好了，這似乎顯得彼得比保羅還厲害一些。而路加記載這個「註解」事件，就是要顯示，保羅也有這種替人按手就賜下聖靈和說起方言的事。我找不出別的理由使徒行傳為什麼要記這麼一件小事——只有十二人在場——而你一旦從全卷來看，就能夠明白了。

That was the apologetic reason. But there was also the apostolic reason; people were saying that Paul was not an Apostle — he was an upstart — and even if he could be claimed as an Apostle — that he certainly didn't rank alongside Peter. Well, Luke had that in mind when he wrote the Book of Acts, and as you go through the Book of Acts and you'll discover that everything in this book that Peter does, Paul does. We're given the name of Peter's first Gentile convert, Cornelius; we're given the name of Paul's first Gentile convert, Sergius Paulus, governor of the island of Cyprus. We're told how Peter preached to the Jews first, and also to the Gentiles. Later on, we're told how Paul preached to the Jews first also to the Gentiles. We're told how Peter healed a lame man; — later on we're told how Paul healed a lame man. We're told how Peter raised a person

from the dead — a woman by the name of Dorcas; later on we're told how Paul raised a person from the dead — a young man by the name of Eutychus. We're told how Peter had a confrontation with a sorcerer by the name of Simon. Later on we're told how Paul had a confrontation with a magician — Elymas the sorcerer. We're told how Peter was in prison and miraculously released. Later on, we're told how Paul was in prison and miraculously released. We're told how Peter was visited by an angel. Later on we're told how Paul was worshipped by an angel. We're told how Peter, on one occasion, was worshipped by some Gentiles and how he reacted; and later on we're told how Paul was worshipped by some Gentiles and how he reacted. It seems obvious that one thing Luke has in mind in writing the Book of Acts was to show that anything Peter did, Paul did! Came not behind in anything of the chiefest of the Apostles, indeed! And that gives us some insight into why this incident is recorded in the Book of Acts. On one occasion, Peter gave the Holy Spirit by the laying on of hands — and on one occasion when Peter preached, people spoke in tongues. Lest it be said that in this, Peter was greater than Paul, Luke records this "footnote" incident, showing that on one occasion Paul laid hands on people, and they received the Holy Spirit, and how on this occasion, they spoke in tongues. I can't see any other reason why that incident is recorded in the Book of Acts — only 12 people involved in it — such a minor incident — but it's understandable when you see it in the light of the whole book.

保羅問那些人一個問題，「你們信的時候，受了聖靈沒有？」他們說「聖靈，我們連聽都沒聽說過！」也許有人會這麼想：今天，坐在教堂中的許多人，若問他相同的問題，恐怕也會如此回答，「聖靈，聽都沒聽說過！」——或是，即使聽過，也絲毫不清楚聖靈與世人，與今日教會有什麼關係。因此，我想到，最好今天早上花一點時間來查考這些。

The question Paul asked those people was this, "Have you received the Holy Ghost since you believed? They said, "We haven't even heard of a Holy Ghost!" One would think that if the same question were asked of multitudes of people sitting in the pews of our churches today, they'd have the answer. "Never even heard of the Holy Spirit" — or even if they had heard of Him, haven't the faintest idea of His relationship to the world and to the church today. So I thought that it would be good this morning to spend a little time surveying these things.

聖靈在世人中間，有三項主要的工作。(1) 祂要作責備的工作 (2) 祂要使人重生 (3) 祂要制止罪。

The Holy Spirit has a three-fold ministry that He sustains towards the world. He has a REPROVING MINISTRY — and a REGENERATING MINISTRY and He has a RESTRAINING MINISTRY.

(1) 祂要作**責備**的工作。祂要使世人為罪，為義，為要來臨的審判而受責備。也就是說，祂要使尚未得救的人，為著犯罪的本性，為著自己缺乏義，以及為著審判即將臨頭，而知所悔悟。老一輩的傳道人，都習慣稱這是一種突如其來的時刻，一個未得救的人，突然在良心中察覺到，自己罪該萬死，沒有一點兒正義，審判的大禍即將臨頭，因此，上一輩的傳道人就叫它作「意識到罪、知罪」。而我相信，人若不是真正認識自己的罪，就不可能有真正的悔改。這也是為什麼今日會有這麼多虛有其表的信仰，在我們的教會中，會有這麼多人說自己已得救，但生活一點兒不像已得救的。他們的信仰，不是活得出來的信仰；他們的信仰，不是能救他們的信仰。因此，聖靈的工作要使人知罪。

He's here to REPROVE. To reprove the world of sin, and of righteousness and of judgment to come. That is to say, He convicts unsaved people of the nature of sin, the need for righteousness, and of the nearness of judgment. The old-time preachers used to call that sudden-time, sudden awareness in the conscience of an unsaved person of judgment to come and of desperate sinfulness and the awful need for righteousness. They used to call it "conviction of sin." And I don't believe it can have any genuine conversion without genuine conviction. That's one reason why we have so many empty professions and so many people in our churches who say they're saved, but they don't live like it at all. They don't have a belief that behaves; they don't have a belief that saves. So there's a reproving ministry.

第二，聖靈要在尚未得救的世人中工作，使其得救。主耶穌告訴尼哥底母說，「人若不是從水和聖靈生的，就不能進神的國」。他告訴這個很正直、虔信宗教、公正無私的尼哥底母說，「尼哥底母，聽著，你需要重生。我親愛的朋友，第一次的出生，只會帶來一而再的犯罪…你需要重生。」這就是聖靈的**使人重生**。彼得說「你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉著神活潑常存的道。」這就是聖靈**使人重生的工作**。

And, then, towards the world of unsaved people, He exercises a regenerating ministry. The Lord Jesus said to Nicodemus, "Except a man be born of water and of the

Spirit, he cannot see the kingdom of God." He said to Nicodemus, that moral, decent, upright, religious, fair-minded individual, "Look here, Nicodemus, you need to be born again. My dear friend, you've been born all wrong the first time . . . You need to be born again." That's the Holy Spirit's Regenerating Ministry. "Being born again," says Peter, "not of corruptible seed, but of incorruptible . . . by the Word of God that liveth and abideth forever." That's the Holy Spirit's Regenerating Ministry.

(3) 祂還要在世人中作制止罪的工作。你曾否想到過：罪是這麼的根深蒂固，以致於需要三一神中的一位，長期的駐紮在這地球上，好叫罪不要太猖狂？保羅在他寫給帖撒羅尼迦人的第二封信，二章 6~7 節中告訴他們，聖靈今日仍在這個世界中，就是在作這工作——制止罪。他說：「只是現在有一個攔阻的，等到那攔阻的被除去，」沿著教會兩千年的歷史，我們可以看到，邪惡如洪水，一漲再漲，直到潰堤。接著，神會賜下一次大復興，讓一切重新來過。整個歷史，充滿了從神而來的歷史作為，要查看地上這邪惡的洪水漲到什麼程度。我們相信，祂可能因全能統御的恩典而樂於再施展一次作為；但這一次或許能真希望看到大復興——（我生於一個體驗過大復興滋味的國家）。在上個世紀末（按：指十九世紀末），威爾斯的一個小地方。聖靈以祂靈的大能臨到威爾斯那個小地方，有數以千計的人得救。威爾斯那地的礦工、硬得像鐵釘一般的，都紛紛從木屋走出來。前一晚被神碰觸到了的，第二天上工時，都不再像以前那樣的滿口咒詛或褻瀆之語，而是唱起歌來了——你若從未聽過威爾斯人唱歌，那就別說你聽過人唱歌…這邊有個老傢伙叫伊凡斯的…他總是扯著嗓門唱：「領我，領我，喔，偉大的耶和華」…立刻就有人會以低音和聲加入；如此，一百個礦工一起去上工，就成了百人詩班。在卡地夫的首都，酒館紛紛歇業了，因為再也沒人上門。原先每逢週六晚上都要出來巡邏的警察，如今他們沒事幹了。週日的教堂擠得水洩不通。只有在礦坑裡的那些小騾子不領風情。礦工們向來是把這些牲畜送到礦坑裡去拖曳一車車沈重的煤，上到通風口，好準備運到地面上來。這些小騾子就是活在礦坑、死在礦坑…一旦被送下礦坑，一輩子就再也見不到陽光了。如今，這些礦工在聖靈使人知罪，使人悔改的大能運行之下，聖靈的大復興橫掃威爾斯那片小小的工地，礦工走入礦坑開始日常的工作，當他們開始跟那些負重拖曳的小騾子說起人話時，這些可憐的小騾子剎時竟不知怎麼應對。牠們從未被人善待過。向來都是拳打腳踢，外加一頓咒罵——如今這群礦工用兩片蒙了救贖的嘴唇跟牠們說起話來時，牠們竟弄不懂這些人是什麼意思。這就是大復興！我們在這個國家，已經好久好久都沒有見過這景象了。現在已經遲遲未臨，拖太久了，但是，你知道，會比我們期待看到的大復興更嚴重，這次神可能要作的是把我們**提走**！

He also sustains toward the world a Restraining Ministry. Has it ever occurred to you that sin is so radical a matter that it requires the permanent presence of one member of the God-head on this planet just to keep it under control? Paul tells the Thessalonians in his 2nd letter in chapter 2 verse 6-7, that the Holy Spirit is here in the world today to do just that - to restrain. "He who hinders, he says, will hinder till He be taken out of the way," and down through the ages of Church history for 2,000 years you've seen the flood-tides of wickedness rise and rise, and they overflow their banks. And then God sends a revival, and He starts all over again. Down through history that's been God's historic way of checking the rising tides of wickedness on this planet. We are trusting that it might be His good and sovereign pleasure to do the same again; but, maybe, this time — much as we would like to see revival — (I was born in a country that had a taste of revival.) I was born in the little land of Wales, and at the turn of last century, the Holy Spirit came into that little land of Wales in mighty Holy Ghost power; and people were saved by the thousands. Those Welsh miners, hard as nails, would come out of their cottages, having been touched by God the night before, and instead of cursing and blaspheming on their way to work as they usually did, they'd start to sing — and you've never heard anyone sing till you've heard the Welsh people sing . . . and old Guy Evans over here . . . he would lift up his voice, "Guide me, O thou great Jehovah" . . . and then others over here would pick up the bass and by the time a hundred men had got to the mine-head there was a choir, a 100 voices strong. In the capital city of Cardiff, they had to close down the taverns; they didn't have any business. Policemen who used to walk around Saturday night didn't have anything to do. The churches were packed on Sunday. Down in the mines, the "pit-ponies" that lived down there in the mine wouldn't work. They used to take those little creatures down there to pull the heavy drams of coal to the mine shaft to be brought up to the surface. They lived and died down there . . . never saw the light of day again once they were taken down there. But when the miners came under the convicting and converting power of the Holy Spirit and Holy Ghost revival that swept through that little land and the miners went down to do their daily task, they addressed the little donkeys that pulled the drams, the poor donkeys didn't know how to respond. They weren't used to kindness. All they'd ever got were kicks and curses — and when men spoke to them with redeemed lips they didn't know what was being said to them. That's revival! We haven't seen anything like that in this country . . . for a long-long time! It's long overdue, but you know, much as we'd like to see revival, maybe this time God's going to send RAPTURE!

所以，聖靈在世人中的三項工作，(1)是責備(2)是使人重生(3)是制止罪。現在，我們要來談祂在信徒中有七至八項的工作。這八項中，有六項與我們所獲得的地位有關，也就是說，當我們得救時，神以祂的統御全能，替我們成就一些直到永恆的事。我們對此沒有任何發言權。純粹出自祂的恩典、良善及寬宏大量，使我們這群貧窮可憐的罪人，亞當墮落的後裔可以被祂愛子的寶血洗潔淨，並且靠著祂，名字得以記在羔羊的生命冊上。

聖靈這項全面地位性的工作，使我們獲得地位，可以聯結在基督的身體上，其餘的工作，則使我們獲得地位，成為在基督裡的信徒。

So the Holy Spirit sustains a 3-fold ministry toward the world. A reproving ministry; a regenerating ministry, and a restraining ministry. Now he sustains 7 or 8 ministries toward the believer. Of the eight, six of them are positional, that is to say they all relate to things God does for us sovereignly and permanently when we are saved. We have no say into it at all. He just does it for us out of His grace and goodness and generosity to poor lost sinners of Adam's ruined race that He's washed in the blood of His beloved Son in whose Name He's written in the Lamb's Book of Life.

Some of these sovereign, positional works of the Holy Spirit have to do with our position in the Body of Christ, and others have to do with our position as Believers in Christ.

聖靈的洗，使我們獲得地位，成為基督的身體。稍後我還會更深入的解釋。至於我們「在基督裡」的信徒地位，則使我們可以享有聖靈的恩賜、聖靈的內住、聖靈的印記、聖靈的聘禮及聖靈的感動。

The baptism of the Holy Spirit has to do with our position in the body of Christ. I will talk about that more in a moment. But as to our position as believers in Christ, we have the Gift of the Spirit, the Indwelling of the Spirit, and the Seal of the Spirit and the Earnest of the Spirit and the Inspiration of the Spirit.

聖靈的恩賜就是要來取代「我」…意思是說「從今以後，不再是我，乃是基督」。基督徒的信仰絕對是從頭到尾都超自然的。若靠自己，我活不出基督徒的生活，你活不出基督徒的生活，任何人都活不出基督徒的生活，除了基督！而聖靈恩賜的精髓乃是：聖靈來，就要住在我們的心中，好讓我們可以像耶穌…來取代我，以祂來取代我。

The Gift of the Spirit is to supplant ME . . . that is to say that "henceforth, not I, but Christ." The Christian faith is absolutely supernatural from beginning to end. I can't live the Christian life, you can't live the Christian life. Nobody can live the Christian life but Christ! And the genius of this gift of the Holy Spirit is that the Holy Spirit comes to take up His residence in our heart in order to make us just like Jesus . . . to supplant me and replace me with Him.

聖靈的內住就是要來使我成為聖。使徒保羅說，「豈不知你們的身子就是聖靈的殿。」你豈敢弄亂神的殿？你豈敢弄髒褻瀆神的殿？你弄髒神的殿，祂就要毀掉你！

主耶穌在公開的工作裡，曾兩次潔淨耶路撒冷的殿：第一次是在祂要展開工作時，另一次是在祂要結束工作時，當人要再度褻瀆聖殿時，祂就說「我要拆毀這殿…讓它再也無法可用。」倘若你執意褻瀆聖靈的殿，終有一日，聖靈要說「夠了」，祂要把殿拆毀成碎片。這就是聖靈的內住…要來聖化聖殿。

The Indwelling of the Holy Spirit is to sanctify me. "Don't you know," said the Apostle Paul, "that your body is the temple of the Holy Ghost." Don't you go messing around with God's temple, don't you go defiling God's temple. If you defile God's temple, He'll destroy you!

The Lord Jesus during His public ministry, twice cleansed the temple in Jerusalem; once at the beginning of His ministry, once at the end of His ministry, and when they defiled it again, He said I'm going to pull it down ". . . got no more use for it." If you persist in defiling the temple of the Holy Spirit the time will come when the Holy Spirit will say, "That's enough," and He'll pull the temple to pieces. That's the Indwelling of the Spirit . . . that's to sanctify it.

聖靈的印記——就是要來確保我。印章是代表擁有的記號——所有權——神蓋上聖靈的印記在我們身上，就像一份合約。合約內容載明了祂要救我們，領我們進入天堂。這些詞彙在新約中說得非常清楚，然後神在合約上印上祂的名字。你會發現，每件事都與主耶穌基督的名字相關。神在合約上簽上祂愛子的名字，因此，當你接受耶穌基督為救主時，你也就成為立約的一份子。你簽了名，神也蓋上聖靈的印記。自此，合約開始生效。

The Seal of the Spirit - that's to secure me. A seal is a mark of possession — ownership — God puts the SEAL of the Holy Spirit upon us like a contract. In the contract God spells out the terms under which He will save us and take us to Heaven. Those terms are spelled out in the New Testament very clearly, and then God puts His name on the contract. You'll find that everything is connected with the name of the Lord Jesus Christ. God signs the contract with the name of His Beloved Son and, in affect, when you accept Jesus Christ as Savior, you become a party to the contract too. And then you sign it and God puts on the Seal of the Holy Spirit. Now, that makes it effective.

我年輕時，剛從高中畢業，就在一家頗具規模的英國銀行上班。那時只是個新進行員，銀行經理有時搖搖桌上的鈴，我就得跑過去，看看上司有什麼吩咐…他總會說：「把大印拿過來」——我就得趕緊衝出去，帶回一盒封蠟油、蠟燭和印章，經理就會代表銀行在文件上簽名，顧客也會代表他的公司簽上名。我這時就得把蠟油、蠟燭取出，倒一些蠟油在合約書上，拿印章蓋在蠟油上。正本就會交給銀行的保管員，副本交給顧客，上面都會寫著，「本文件已經簽署，用印，分執」…這在法律上就生效了。你看，這就是聖靈的印記。神在你身上蓋了聖靈的印記，「誰都不能拆毀這約」…是用我愛子的血，無條件的立下保證的。這就是聖靈的印記。

I used to work for a large British bank when I was a boy, coming out of high school. I was just a junior clerk in those days. Sometimes the bank manager would ring his bell and I'd have to run in to see what he wanted . . . and he'd say, "Bring the seal" — So I'd have to dash off and I'd have to come in with some wax and a taper and a seal, and the bank manager would sign the document on behalf of the institution, and the customer would sign it on behalf of his company. Then I would have to take that wax and that taper and pour some of that wax on the bottom of that contract and take the bank seal and press it into the wax. Then the document was handed to the custodian of the bank, a copy was handed to the customer, and it was said, "It was signed, sealed, and delivered." . . . and that made it effective in law. Now that's what the seal of the Holy Spirit is, you see. God puts the seal of the Holy Spirit upon you and God says, "No one can break that contract" . . . unconditionally guaranteed by the blood of My Son. That's the Seal of the Spirit.

聖靈的聘禮把我分別出來…好叫我「許配給另一位，就是從死裡復活的那一位」…多麼榮耀的前景！我們在基督裡的地位是多麼高貴啊！

聖靈的聘禮就好像訂婚戒指一樣。我曾在慕迪聖經學院教書，教職員中有好多單身姐妹，三不五十就會有某個人，來上班時，看起來跟上禮拜有點兒不一樣。她稍稍伸出手，原來上週末有人對她這麼說了，「妳願意嫁給我嗎？」她會回答「願意、願意、願意」…他就把訂婚戒指套上他所愛的人，「願意歸屬的聘禮」就在她手指上了。這就是聖靈的工作。當你向主耶穌基督說「願意」時，神就把聖靈這訂婚戒指套在你的心上。從今以後，你就是屬於祂的了，你就不能再按過去的方式過生活。這女孩已經接受了人家的訂婚戒，從今以後，再也不能跟張三、李四去約會了。她只能跟一個人，只有一個人！直到他來迎娶，帶她到他為她所預備的地方去。

The Earnest of the Spirit is to separate me . . . so that I'm "married to another, even to Him that is raised from the dead" . . . What a glorious prospect! What a tremendous position we have in Christ!

The Earnest of the Spirit . . . The idea is that of an engagement ring. I used to work at the Moody Bible Institute. We had a lot of single ladies on staff, and once in a while one of them would come to work, and she looked a little different. She had her arm stuck out a little bit; and, really, what happened over the weekend, somebody had said, "Will you marry me?" And she said, "I will, I will, I will" . . . and so he put the engagement ring of his affection, the "earnest of this intention" upon her finger. Well, that's what the Holy Spirit is. When you said, "Yes" to the Lord Jesus Christ, God put the engagement ring of the Holy Spirit on your heart. So you belong to Him now, you can't live the way you used to live. The girl who has accepted an engagement ring can't run around with Tom, Dick, or Harry anymore. She just lives for that one, and only one! Till the day he comes to bring her to the place that he has prepared for her.

接下來要談聖靈作感動的工作——為要堅固我們。祂把事蹟都記載下來，這真是太好了。這些事蹟就是神在過去的世代中與人互動的歷史作為。你會發現，神並不很重視神蹟。在整個聖經歷史中，只有大約五分之一的階段是特別行使大量神蹟的…只有五分之一…

And, then, there's the Inspiration of the Spirit - That's to stabilize us. He has been so kind as to write things down. That's been God's historic way in dealing with people in past ages. God doesn't place much stock on miracles, you know. There are only five periods in all history of the Bible in which God specialized in outpouring miracles . . . only five of them . . .

1) 使以色列民可以脫離埃及進迦南的階段有大量的神蹟，之後神蹟就停了…絕對，完全整個兒的…停止了。

1) There was an outpouring of miracles to get Israel out of Egypt to Canaan. Then they stopped . . . absolutely, completely and totally . . . they stopped.

2) 在以利亞和以利沙時代，爆發了大量的神蹟，因為這時期的以色列國正面臨全然悖道的危急存亡之秋。原本可能一蹶不振的，但神降下兩名會行神蹟的先知，他們行使了神蹟。以利亞行了八次神蹟，以利沙，受到以利亞雙倍的靈感動，因此行了十六次…正好是兩倍，這兩位先知一前一後…行神蹟的世代又停了！…完全的，整個兒的，絕對的停止了…再也沒有神蹟。

2) There was an outbreak of miracles in the days of Elijah and Elisha because the nation was on the fringe of absolute and total apostasy. There could be nothing but disaster. God sent these two miracle working prophets, and they performed miracles. Elijah performed eight and Elisha, with a double portion of Elijah's spirit upon him, performed sixteen . . . just two dozen of them, but one right after another . . . an age of miracles and they stopped! . . . Totally, completely, absolutely - they stopped. . . no more miracles.

3) 在巴比倫時，還有一些零星的神蹟，為要讓外邦的官長信服耶和華是真神，儘管祂的子民以色列人的見證是多麼糟糕、駭人。這以後，神蹟就停了…再也沒有神蹟。整個舊約就再沒有神蹟了。隨後寂靜的四個世紀…小先知傳講話語的整個時期…都再也不見神蹟。

到施洗約翰時，主耶穌說，「約翰沒有行過一件神蹟。」沒有神蹟。（譯按：約十 41，係許多人指著耶穌所說）。

3) There was a little fling of miracles in Babylon, mostly to convince Gentile rulers, that Jehovah was God, in spite of the dreadful, appalling testimony of His people, Israel. Then they stopped . . . no more miracles. No more miracles in the entire Old Testament. All down through the four silent centuries . . . all down through the preaching of the minor prophets . . . there were no more miracles.

John came. The Lord Jesus said, "John performed no miracles." No miracles.

4) 到了主耶穌基督和門徒事工的時期，又湧發大量的神蹟。這是為了讓猶太人信服：神如今已將猶太教轉移成教會的時代，神要帶領一個新的方向。之後，神蹟又徹底、絕對、完全的停止了…。

4) And then there was an outpouring of miracles during the ministry of the Lord Jesus Christ and the disciples. That was to convince the Jews that God had now moved out of Judaism altogether and had moved into the Church, and that God was now moving in a new direction altogether. Then they stopped . . . totally, absolutely, and completely.

等末日來臨時，還會有一段神蹟爆發階段，那時，撒旦會讓兩個角色出現——獸與假先知，神也會讓兩個角色出現——祂的兩個見證人，你會看到一場奇蹟大戰。我們還沒到那個時期…我們也不需要它了。我們會在天堂。你現在會問，「為什麼神蹟要停止？神為什麼要有大量神蹟湧出的時期，然後又全然停止？」

我告訴你為什麼。神停止神蹟，因為祂要以神的話語來取代！這是神蹟停止的原因。神蹟會停，因為神說，「我們把事蹟記載下來吧。」每階段的神蹟過後，就會有一陣書寫事蹟的旋風蒞臨，神藉此累積了舊約的各卷書，然後再累積新約的各卷。因此，你可以看到：聖靈的工作，有六種是與地位性相關的…都是出自神統御的全能，在祂的掌管之下，不必依靠我們人的什麼作為。

There will be one other outbreak of miracles and that's during the apocalypse when Satan has two men down here — the Beast and the False Prophet — and God has two men down here — His two witnesses, and you have a battle of miracles. We haven't got there yet . . . and we won't need them anyway. We'll be in Heaven. Now, you say, "Why did they stop like that?" Why do you have the critical periods of time when God performs these extraordinary miracles in great numbers and then they stop totally and completely?"

I'll tell you why they stopped. They stopped because God replaced miracles with manuscripts! That's why they stopped. They stopped because God said, "Let's get things written down." And after each of these periods of miracles, there was a flurry of writing activity, and God added new books to the Old and then to the New Testament. So there you have the half dozen ministries of the Spirit which are positional . . . which are sovereign acts of God, under His control, which He does quite independently of us.

但是，聖靈還有兩項工作，是與我們個人相關的，那就是，聖靈的充滿，聖靈的膏抹。聖靈充滿，為要使我們有能力。我們因為被聖靈充滿，才能夠活出像耶穌的生活。這是我們能夠活出的唯一途徑…此外別無他法…除非被聖靈充滿。它是以現在進行的動詞時態表達，「你們要不斷的被充滿」，因為聖靈非常敏銳，倘若我們讓祂擔憂，祂就不願充滿在我們裡面，除非我們悔改，尋求潔淨，懇求祂再來充滿我們。

聖靈的膏抹是為了啟發我們…使我們能理解神的話語，並且有權柄和能力來使用它，隨時去面對任何狀況。我們需要聖靈的膏抹，使我們能正確掌握神的真理。

以上只是對「聖靈在信徒中的工作」一個大概的描述。

But there are two ministries of the Spirit which are personal, that is, the Filling of the Holy Spirit and there is the Anointing of the Holy Spirit. The filling of the Holy Spirit has to do with our enabling. It is because we are filled with the Holy Spirit that we are able to live like Jesus lived. That's the only way we can . . . no other way . . . only as we are filled with the Spirit. It's in the present, continuous tense; "be ye being filled," because the Holy Spirit is very sensitive and if we grieve Him, He'll not fill us until we confess and seek cleansing and ask for a fresh filling.

The Anointing of the Holy Spirit is for our enlightenment . . . It is to enable us to take the Word of God, and use it with authority and power, to deal with whatever situation is in hand. We need the anointing of the Holy Spirit in order to properly handle the Word of Truth.

現在我要專注在「聖靈的洗」這個題目，因為這是有關「聖靈的工作」最受誤解的部份。

施洗約翰向那些受洗的人說，「我是用水給你們施洗，但有一位來，他卻要用聖靈給你們施洗。」

當主耶穌告訴他的門徒說，「不多幾日，你們要受聖靈的洗」那就是十天之後，五旬節時，在馬可樓上，聖靈以獨特的方式降臨，行了祂從未行過的事…給人施洗，使人加入一個奧秘的身體，並在人類歷史中產生了一個新的群體——世人從未見過的…也是舊約聖徒從未夢想得到的…就是我們所稱的「教會」。

關於聖靈的洗，有許多要講的，但這需要另外一堂講道——已經規劃好了。

Now, that's just a thumb-nail sketch of the various ministries of the Holy Spirit towards the believer.

I want now to concentrate on the Baptism of the Holy Spirit because that's the work of the Holy Spirit that's most misunderstood.

John the Baptist had said to those coming to him to be baptized, "I baptize you with water but there's coming one who will baptize you with the Holy Ghost."

When the Lord Jesus said to his disciples, "You will be baptized with the Holy Spirit not many days hence," it was only ten days later, on the Day of Pentecost, in the upper room that the Holy Spirit came down in a unique way to do something He had never ever done before . . . to baptize people into a mystical body, and create a new entity in the history of this world — never known before . . . never even dreamed of by the Old Testament saints . . . that which we call the "Church".

There is much to be said about the Baptism of the Holy Spirit. That, however, will require another sermon - one already prepared.