

洗净（叁）

Cleansing (III)

叁 在得救时的洗净（续）

III. Cleansing at the Time of Salvation (continued)

二 生命的洗净

B. The Cleansing of Life

我们不只在神面前有行为上的污秽，并且在自己里面还有性情里的污秽。我们在外面的行为是污秽的，我们在里面的性情也是污秽的。所以神在祂的救恩里为我们所预备的洗净，不只有血一方面的，也有生命一方面的。血一方面的，是重在在神和祂的律法并我们的良心跟前，去掉我们在行为方面的污秽；生命一方面的，是重在在我们自己的里面，除去我们在性情方面的污秽。所以生命的洗净是绝对主观的，是在我们里面的。

We are not only filthy in our conduct before God, but our nature is also defiled. **Our outward behavior is filthy, and our inward nature is defiled.** Thus, there is not only the aspect of the blood but also the aspect of life in the cleansing that God has prepared for us in His salvation. **The aspect of the blood stresses the removal of the filthiness in our behavior before God, His law, and our conscience; the aspect of life stresses the removal of defilement in our nature.** Therefore, **the cleansing of life is absolutely subjective and inward.**

（一）“重生的洗。”提多书三章五节。

1. “The washing of regeneration” (Titus 3:5).

重生是一个洗。但这个洗，不是把我们污秽的天性洗洁净，因为重生不是改变我们败坏的天性。重生的洗，乃是说，重生叫我们在我们的天性，在我们原有的生命之外，得着神的性情，得着神的生命；神这性情，神这生命，叫我们脱离我们的天性，脱离我们原有的生命，所以也就叫我们脱离那属于我们天性的污秽，脱离那因我们原有的生命而有的污秽。我们的天性，我们原有的生命，因亚当那一次的犯罪，已经变作污秽的，已经变成污秽。所以我们的天性，我们原有的生命，不只是污秽的，并且就是污秽。这天性，这生命在我们里面，也就是污秽在我们里面。我们在这天性，在这生命里面，也就是在污秽里面。重生既是叫我们得着神的性情，神的生命，使我们脱离我们污秽的天性，污秽的生命，也就是叫我们脱离污秽。所以重生在我们身上也是一个洗净，并且是一个在我们里面，非常主观的洗净。

Regeneration is a washing. However, this washing does not cleanse our defiled nature, because regeneration does not change our corrupt nature. The washing of regeneration means that we obtain God's life and nature in addition to our original life and nature and that God's life and nature deliver us from our own life and nature and, thus, from the filthiness that belongs to our life and nature. Our original life and nature were defiled when Adam first sinned. Our original life and nature are not only filthy but filthiness itself. To be in our life and nature is to be in filthiness. **Since regeneration causes us to obtain God's life and nature and to be delivered from our filthy life and nature, it also delivers us from filthiness itself.** Thus, **regeneration is a washing of our being, a very subjective washing.**

（二）“藉着信洁净了他们的心。”行传十五章九节。

2. “Cleansing their hearts by faith” (Acts 15:9).

在神的救法里，神虽然不用主赎罪的血来洗净我们的心，却因我们藉着信与主联合，就用祂生命的灵来洁净我们的心，就是把我们的“坏到极处”、“无可救药”，（耶十七 9，“坏到极处”，原文是“无可救药”，）充满各种各样的污秽，（太十五 18~20，）刚硬如石的旧心，换作一个清洁、柔顺的新心，（结三六 26，）使我们从心里得着洁净。

In God's saving way, He does not cleanse our heart by the Lord's redeeming blood. Rather, **He purifies our heart with His Spirit of life because of our union with the Lord by faith.** That is, **He replaces our old stony heart,** which is incurable and full of various kinds of defilement (Jer. 17:9; Matt. 15:18-20), **with a pure and pliable new heart** (Ezek. 36:26). Thus, He causes us to be cleansed in our heart.

（三）“因顺从真理，洗净了自己的魂。”彼前一章二十二节原文。

3. “Purified your souls by your obedience to the truth” (1 Pet. 1:22).

我们的魂，就是我们的自己，我们的个格，包括我们的心思、意志和情感。原来因为我们悖逆神，我们魂的各部分，无论是心思、意志、或情感，都受了玷污。现在我们悔改归向神，因信顺从了神的真理，我们的魂就得着了洁净；就是圣灵用神的真理，藉着神在我们里面的生命，像活水一样，洗净我们魂的各部分，从其中除去一切顶撞神、不要神、不为着神和一切不合于神、不出于神、不属于神的东西，使我们全个的魂，就是我们全个的个格，得着洁净。

Our soul, that is, our self, our person, includes our mind, emotion, and will. Originally, because of our rebellion against God, every part of our soul, whether the mind, the emotion, or the will, was defiled. **After repenting and returning to God, our souls are purified through our obedience to God's truth by faith.** This means that the Holy Spirit, as the living water in us, cleanses every part of our soul with God's truth and God's life, eliminating all that opposes God, all that rejects God, and all that is not for God, according to God, from God, or of God. Thus, our entire soul, our whole person, is cleansed.

（四）“因我（主）讲给你们的话，已经干净了。”约翰十五章三节。

4. “You are already clean because of the word which I have spoken to you” (John 15:3).

主的道，就是主的话，也像水一样，能洗净我们。我们作罪人的时候，在我们全人各部分的里面，都有不该有的东西，都有顶撞神的污秽，有的是罪恶，有的是世界，也有的是肉体情欲，各种各样不讨神喜悦的事物。当我们信的时候，主就用祂的话把这些从我们身上，从我们里面，给我们去掉，使我们得着洁净。

The Lord's word cleanses us like water. When we were sinners, there were improper things in every part of our being, and there was filthiness that was opposed to God. Some things were of sin, some were of the world, and some were of fleshly lusts. All these things were displeasing to God. **When we believed, the Lord removed these things from our being through His word so that we might be clean.**

（五）“藉着我们神的灵，已经洗净。”林前六章十一节。

5. “Washed...in the Spirit of our God” (1 Cor. 6:11).

无论是重生的洗，或是神因着我们信，来洗净我们的心，或是神的真理洗净我们的魂，或是主的话使我们得干净，都是神的灵在我们身上所作的。圣灵藉着神的真理，主的话，用神的生命，因着我们信而顺从，在我们各部分的里面，作洗净的工作，使我们全人脱离各种各样的污秽，而得着洁净。

The washing of regeneration, the purification of our hearts by faith, the purification of our soul by the truth, and the cleansing of the Lord's word are **all accomplished by the Spirit of God in us. Through God's truth and the Lord's word, the Holy Spirit does the work of cleansing in all the parts of our being by God's life, delivering us from all filthiness and making us clean, based on our faith and obedience.**

（六）“洗净我们，作祂自己奇特的子民。”提多书二章十四节原文。

6. “Purify to Himself a particular people as His unique possession” (Titus 2:14).

神所以用祂的灵和祂的生命，藉着祂的真理，祂的话来洗净我们，乃是要使我们“作祂自己奇特的子民”。我们原来是和世人同流合污，混在世界上。现在神用祂洗净的工作，把我们从世人污秽的堆里，分别出来，使我们脱离世俗情欲，和罪恶败坏，一切的污秽，而与世人有了不同，成为奇特的人物，在混浊的世界中，作神奇特独清的子民。

God cleanses us by His word through His truth and with His Spirit and life to make us a particular people as His unique possession. Originally, we were worldly people, following the same course of uncleanness. Then God separated us from the filthy heap of the world by His purifying work, delivering us from worldly lusts, sin, and corruption with all its filth, and making us distinct and special to be His pure people for His unique possession in the polluted world.

所以，神洗净我们不光用血，也用生命。血是用它赎罪的功效，洗去我们在神面前一切不虔不义的污秽。生命是用它复活的大能，使我们脱去旧造，和旧造里的一切污秽。在旧约的时候，长大麻疯的人得洁净的预表，也给我们看见这两面的洗净。（利十四 1~20，太八 2~4。）洒血和抹血在长大麻疯

的人身上，是说到赎罪之血的洗净；大麻疯痊愈是比方生命的洗净。罪在我们身上所给我们的玷污，像大麻疯在人身上所给人的一样，一面使我们的天性变为败坏，有了污秽，一面又使我们在神面前成为不洁，被神定罪。所以神的救法，就一面用主的血在祂面前为我们赎罪，除去我们在祂面前的不洁，一面又用祂的生命在我们里面作工，使我们脱去我们败坏的天性，和其中的污秽。

God cleanses us not only with the blood but also with life. **The blood washes away all our ungodly and unrighteous defilement before God through its effectiveness in making propitiation. Life causes us to put off the old creation with its filthiness through life's resurrection power.** In typology the **cleansing of the leper** in the Old Testament reveals these two aspects of cleansing (Lev. 14:1-20; Matt. 8:2-4). Sprinkling and putting the blood on the leper speak of the cleansing by the propitiating blood; the healing of leprosy illustrates the cleansing of life. The defilement of sin upon us is like leprosy on a man's body; it corrupts and defiles our nature and causes us to be unclean and condemned before God. **God's way of salvation is to make propitiation for our sins by the Lord's blood in order to remove our uncleanness before Him and to work in us by His life to cleanse us from our corrupt nature and its filthiness.**

三 受浸的洗净

C. The Cleansing of Baptism

我们的罪污不光是在神面前，也不光是在我们里面，并且是在人面前。我们许多项撞神，不虔不义的事，都是作在人面前的；我们许多犯罪作恶、邪淫污秽的事，都是我们四围的人所知道的。所以在我们相信得救的时候，神还藉着一件事，洗净我们在人面前，在人眼中的罪污。这个就是受浸的洗净。受浸是我们悔改归向神的一个无声的宣告。藉着受浸，我们将我们悔改相信、脱离罪污的事实，向我们周围的人说明了。这样就使我们脱离我们在他们眼中的罪污，而在他们眼中成为悔改归正、得着洁净的人。

The filthiness of our sins was not only before God and within us but also before men. Many of our ungodly and unrighteous acts against God were committed before men, and many of our sinful, evil, lewd, and filthy deeds were known to those around us. Thus, **when we believe and are saved, God also, through a particular means, cleanses away the dirtiness of our sin in the eyes of men and before men. This is the cleansing of baptism.** Baptism is a silent declaration of our repentance to God. Through baptism we announce the facts of **our repentance and believing and of our deliverance from the filthiness of sin before all those around us.** This separates us from our sinful defilement in their eyes, and we become repentant, rectified, and cleansed people before them.

（一）“起来，…受浸，洗去你的罪。”行传二十二章十六节。

1. “Rise up and be baptized and wash away your sins” (Acts 22:16).

这话是主当日差遣亚拿尼亚，去对在大马色的路上遇见主的扫罗说的。扫罗—就是以后的保罗—原是反对主，逼迫教会，苦害基督徒的。那是众人—尤其是基督徒—所周知的事。现在他既给主遇着，而悔改归向主，他就应当受浸，藉此使人知道他这反对主，逼迫教会的人，已经转向主，作了基督徒，好洗去他在人眼中那反对主、逼迫教会的罪。

These words were spoken by Ananias, who was sent by God to Saul after Saul met the Lord on his way to Damascus. Saul—later named Paul—opposed the Lord, persecuted the church, and harmed the Christians. These actions were well known to all, especially to the Christians. **After he met the Lord and repented to Him, he needed to be baptized so that all could realize that such an opposer of the Lord and a persecutor of the church had turned to the Lord to become a Christian.** This washed away the sins of opposition and persecution from Paul in the sight of men.

参读：圣经要道，第七题：洗净

Reference: Forgiveness, Vol. 1, Ch. 7