

受浸（壹）

Baptism (I)

在前十六题里面，我们已经看到神救恩的各方面。从现在起，我们要查看一个人信了主之后，就该实行的一些事。这些事的第一件就是受浸。

In the first sixteen topics we saw the aspects of God's salvation. Now we will study matters that one must practice after being saved. The first of these concerns baptism.

神与人的来往，和祂要人有的事奉，是分旧约和新约两个时代的。前者是后者的预表。所以前者都是影儿、预像，后者才是真形、实体。在旧约影儿预像的时代里，一切的事奉都是仪式的、规条的；在新约真形实体的时代里，所有的事奉都是属灵的、生命的。虽然如此，在新约的时代里，最少还有四件神所要人作的事，从外表看来，好像也是仪式的、规条的。这四件事，就是受浸、按手、蒙头与擘饼。当神废掉了旧约仪式规条的事奉，在新约里要人在灵与生命里事奉祂的时候，祂还要人作这几件似乎是仪式规条的事，这证明这几件似乎仪式规条的事，在祂看是何等重要，是我们应该注重，而不可轻忽的。实在说来，这些并不是仪式规条的事，乃是实际的步骤，具体的手续，我们藉以接受、获得，并享受、取用神的救恩和其中的一切福分的。凡神在基督里为我们所成功所备办的，凡祂在新约里所要赐给我们的，都是藉着这些实际的步骤，具体的手续，给我们得着而有分的。所以一个人要丰满的得蒙并享用神在祂儿子里的救恩，就必须正确的重看并实行这些步骤和手续。其中第一个，就是受浸。让我们现在先来看它。

God's interaction with man and the service He requires of man can be divided into the age of the Old Testament and the age of the New Testament. The former is a type of the latter. Thus, the former is a shadow and prefigure, and the latter is the reality, the body of the shadow. In the Old Testament age of shadows and prefigures, service was a matter of **rituals** and **ordinances**; in the New Testament age of truth and reality, service is a matter of **spirit** and **life**. Nevertheless, in the New Testament age there are at least four matters that God wants man to practice, which from their outward appearance seem to be rituals and ordinances. These four matters are **baptism, the laying on of hands, head covering, and the breaking of bread**. Although God abolished the rituals and ordinances of the Old Testament and requires man to serve Him in spirit and reality in the New Testament, He requires man to practice four matters that seem to be rituals and ordinances. This proves that these four matters are very important in God's eyes; therefore, we should pay attention to them and not despise them. Actually, they are not matters of ritual and ordinance; rather, they are practical steps and concrete processes through which we receive, obtain, enjoy, and utilize God's salvation and all its blessings. [All that God accomplished and prepared for us in Christ, all that He wants to give us in the new covenant, is dispensed into us through these practical steps and concrete processes.](#) Therefore, if a believer wishes to completely and fully receive and enjoy God's salvation in His Son, he must properly appreciate and practice these steps and processes. The first of these is baptism.

壹 受浸的紧要

I. The Importance of Baptism

（一）“约翰宣传受浸。”行传十章三十七节原文，路加三章三节。

1. “The baptism which John proclaimed” (Acts 10:37; see also Luke 3:3).

在新约起头的时候，神所作的第一件事，就是打发施浸约翰来传受浸。他是神在新约起头的时候，所打发来的第一个仆人，他所传的受浸，也是神在新约里的第一个道。这给我们看见，在神的计划和安排里，受浸是何等紧要。可以说，受浸是开启新约的。受浸的道理如何是神带进新约时代的引端，受浸的实行也如何是人享用新约福分的开始。

At the beginning of the New Testament age, the first thing God did was to send John the Baptist to proclaim baptism. [John was the first servant sent by God](#) at the beginning of the New Testament, and the baptism preached by him was [God's first message](#) in the New Testament. This shows the importance of baptism in God's plan and arrangement. We can say that baptism began the New Testament. Just as [the teaching of baptism was God's way of beginning the New Testament age, the practice of baptism is man's way to begin to enjoy the blessings of the New Testament.](#)

（二）“我们理当这样尽诸般的义。”马太三章十三至十六节。

2. “It is fitting for us in this way to fulfill all righteousness” (Matt. 3:15).

受浸的紧要，在主耶稣也需要受浸的事上，更可以看见。祂虽然是神的儿子，来作我们的救主，但因祂成了一个人，祂就必须遵守神对人的定规。以祂作人说，祂这样作是“理当”的。祂这样作，是要祂的作人合乎神的手续，所以是在神面前的“尽…义”。如果连主来作人，都需要受浸，都理当在神面前尽这样的义，就何况我们呢？如果受浸，是连主来作人，都理当尽的义，就我们该知道受浸是何等紧要！

We see the importance of baptism even more in the fact that [the Lord Jesus also needed to be baptized](#). Although He was the Son of God who came to be our Savior, He still kept God's ordination for men because He was a man. According to His humanity, it was fitting for Him to do this. In doing this, He was a man according to God's procedure. Before God, He fulfilled all righteousness. Since even the Lord as a man needed to be baptized and since it was fitting for Him to fulfill righteousness before God in this way, how much more should we do the same! [Since baptism was the fitting way for even the Lord as a man to fulfill all righteousness, we should realize that baptism is extremely important.](#)

（三）“法利赛人和律法师，没有受过（或作不受）约翰的浸，竟为自己废弃了神的旨意（或作计划）。”路加七章三十节。

3. “The Pharisees and the lawyers rejected the counsel of God for themselves since they had not been baptized by him” (Luke 7:30).

这里也说出受浸的紧要。受浸乃是“神的旨意或计划”里的事。人不受浸乃是“为自己废弃了神的旨意或计划”！这是何等的严肃！当初那些弃绝主、抗拒主的法利赛人和律法师曾这样作过，今天我们这些接受主、归顺主的人岂可再这样作？

This passage also speaks of the importance of baptism. [Baptism is a matter in the counsel, or the plan, of God.](#) If a person is not baptized, he rejects the counsel of God for himself. This is very serious. The Pharisees and lawyers who rejected and opposed the Lord Jesus did this; how can we, who receive the Lord today, be like them in this matter?

（四）“人若不是从水和圣灵生的，就不能进神的国。”约翰三章五节。

4. “Unless one is born of water and the Spirit, he cannot enter into the kingdom of God” (John 3:5).

我们在第十一题查重生的时候，已经看见，这里所说的“从水”，就是指着受浸。受浸是人得重生以进神的国必有的步骤。所以是紧要的。

When we studied regeneration in chapter 11, we saw that born of water refers to baptism. [Baptism is a necessary step a person must take to enter into the kingdom of God.](#) It is important.

（五）“耶稣和门徒到了犹太地，在那里居住施浸”——“主…收门徒施浸此约翰还多”。约翰三章二十二节，四章一节。

5. “Jesus and His disciples came into the land of Judea, and there He spent some time with them and baptized”; “Jesus was making and baptizing more disciples than John” (John 3:22; 4:1).

不只施浸约翰出来传道，给人施浸，连主耶稣出来传道，也给人施浸。祂不只自己受浸，以尽在神面前的义，也（藉着祂的门徒）给人施浸，叫人成全神的旨意，合乎神的手续，就是合乎神的义。这些也都是说出受浸的紧要。

John the Baptist was not the only one who came out to preach and baptize people; [the Lord Jesus also baptized people when He began to preach](#). Not only was He Himself baptized in order to fulfill righteousness before God, but He, through His disciples, baptized people in order to accomplish God's will, to be according to God's procedure, and to fulfill God's righteousness. All of these show the importance of baptism.

（六）“你们要去，使万民作我的门徒，给他们施浸，归于父子圣灵的名”马太二十八章十九节。

6. “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).

主耶稣不只在地上的时候，藉着祂的门徒给人施浸，到祂复活以后，还叫祂的门徒去普天下传福音，给人施浸。祂这升天以前最后的吩咐叫我们看见，给人施浸，是去向人传福音，使人作祂的门徒，所必须作的一件紧要的事。传福音是如何紧要，给人施浸也是如此紧要。光传福音，而不给人施浸，乃是不够的，乃是未完全遵守祂这最后的吩咐。

When the Lord Jesus was on the earth, He baptized people through His disciples, and even after His resurrection, He commissioned His disciples to **go out into all the inhabited earth to preach the gospel to people and to baptize them**. His last command before His ascension shows that baptizing people is an important matter that we must carry out when we preach the gospel to people and when we disciple them. Just as preaching the gospel is important, baptizing is important. To merely preach the gospel to people without baptizing them is not sufficient and does not completely keep the Lord's last command.

参读：圣经要道，十七题：受浸

Reference: Crucial Truths in the Holy Scriptures, Vol. 2, Ch. 17 Baptism