

受浸（参）

Baptism (III)

贰 受浸与得救的关系

II. The Relationship Between Baptism and Salvation

今天许多人以为并传说受浸与得救没有关系。这是非常不合乎圣经的。圣经郑重、肯定、并清楚的告诉我们，受浸与得救是有关系的，并且是有直接的关系的。

Many today think and preach that baptism is not related to salvation. This thought is not according to the Bible. The Bible solemnly, definitely, and clearly says that baptism is related to salvation and that the relationship is a **direct** one.

（一）“人若不是从水和圣灵生的，就不能进神的国。”约翰三章五节。

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

我们的主在这里告诉我们，人要得重生以进神的国，不只要从圣灵生，也要从水生。我们已经看过，主在这里所说的从水生，就是指受浸。所以受浸能叫人得重生以进神的国，是人得重生以进神国的条件。这当然不光是指着受浸的外表，更是指着受浸的实际。但不能把实际都当作灵然的，而不需要实行。人要得重生以进神的国，怎样需要悔改相信，藉着圣灵得着主的生命，也照样需要实行受浸，藉着浸水结束自己的一切。

Our Lord said that in order to be regenerated into the kingdom of God, one must be born not only of the Spirit but also of water. When the Lord spoke of being born of water, He was referring to baptism. Thus, **baptism causes a person to enter into the kingdom of God; it is a requirement for one's entrance into the kingdom of God.** This, of course, does not refer to the outward appearance of baptism but to the reality of baptism. However, we cannot spiritualize the reality and say that we do not need the practice. If a person wants to enter into the kingdom of God, he must **repent** and **believe to receive** the Lord's life through the Holy Spirit, and he must also **be baptized to terminate** everything of himself through the water of baptism.

（二）“起来，求告祂的名受浸，洗去你的罪”——“你们各人要悔改，奉耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵”。行传二十二章十六节，二章三十八节。

2. “Rise up and be baptized and wash away your sins, calling on His name”; “Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit” (Acts 22:16; 2:38).

你看！主的话在这些地方明明告诉我们，受浸能洗去我们的罪，能叫我们的罪得赦，而领受圣灵。这些地方所说的“洗去罪”，固然是重在指着在人面前洗去我们那些顶撞神、反对主的罪。（参看第七题，在得救时受浸的洗净。）但这些地方所说的“叫罪得赦”，就不能说是重在指着在那一面叫罪得赦了。所以这给我们看见，受浸和叫罪得赦是有关系的，与悔改、信奉主的名，都是叫罪得赦的条件。不只如此，并且受浸与悔改、信奉主的名，也和领受圣灵有关系，也是领受圣灵的条件。所以我们若要在人面前洗去我们那些顶撞神、反对主的罪，若要叫我们的罪得赦，而领受圣灵，我们就不只必须悔改，信奉主的名，还必须受浸。

The Lord's word in these verses clearly indicates that **baptism washes away our sins, causes our sins to be forgiven, and enables us to receive the Holy Spirit.** The term **wash away your sins** in the verses above refers to the washing away before others of our sins in our rebellion against God and opposition to the Lord (see the section “Cleansing at the Time of Salvation” in chapter 7). **Forgiveness of your sins** refers to more than the forgiveness of our sins in that aspect. This shows that baptism is related to the forgiveness of our sins; baptism along with repentance and believing on the name of the Lord are **requirements** for the forgiveness of sins. Furthermore, **baptism, repentance, and believing on the Lord's name are also related to receiving the Holy Spirit and are requirements for receiving Him.** Therefore, if, before others, we want to be washed of our sins of rebelling against God and opposing the Lord, and if we want our sins to be forgiven and to receive the Holy Spirit, we must not only repent and believe on the Lord's name, but we must also be baptized.

（三）“你们受浸归入基督的，都是披戴基督了”——“我们这受浸归入基督耶稣的人，是受浸归入祂的死”——“你们既受浸与祂一同埋葬，也就在此与祂一同复活”。加拉太三章二十七节，罗马六章三节，歌罗西二章十二节。

3. “As many of you as were baptized into Christ have put on Christ”; “All of us who have been baptized into Christ Jesus have been baptized into His death”; “Buried together with Him in baptism, in which also you were raised together with Him” (Gal. 3:27; Rom. 6:3; Col. 2:12).

圣经中这些话给我们看见，受浸和我们在基督里的得救有何等关系！受浸乃是我们“归入基督”的手续，乃是我们“归入祂的死”，“与祂一同埋葬，…一同复活”的步骤。我们是藉着受浸，归入基督，归入祂的死，与祂一同埋葬，一同复活。所以受浸不是表明与主同死、同葬、同复活，（像今日基督教里许多人所以为所传讲的，）乃是实在的归入基督，实际的归入祂的死，与祂同葬、同复活。这当然是需要凭着信心。但是里面相信的心，也需要外面受浸的行动来配合。我们要归入基督，要归入祂的死，与祂一同埋葬，一同复活，需要凭着里面的信心，也需要藉着外面的受浸。

These verses in the Bible show how closely baptism is related to our salvation in Christ. **Baptism is the process by which we are put into Christ. It is also the way we are put into His death, are buried together with Him, and are raised together with Him.** Through baptism we are put into Christ and into His death, and we are buried and raised together with Him. Thus, baptism **does not represent** our co-death, co-burial, and co-resurrection with Christ, as is taught by many in today’s Christianity; rather, **baptism is the reality of our entrance into Christ, His death, burial, and resurrection.** This requires faith, but our inward heart of faith also requires the outward act of baptism to work together with it. If we want to enter into Christ and into His death and to be buried and raised together with Him, we must have **the inward faith and the outward act of baptism.**

（四）“信而受浸的必然得救”——“这水所表明的受浸，现在藉着耶稣基督复活，也拯救你们”。马可十六章十六节，彼前三章二十一节原文。

4. “He who believes and is baptized shall be saved”; “Which water, as the antitype, also now saves you, that is, baptism...through the resurrection of Jesus Christ” (Mark 16:16; 1 Pet. 3:21).

许多人说，人要得救，只要信，就可以了，就够了，不必受浸。但是主说，“信而受浸的必然得救。”照主所说的，人要得救，怎样需要“信”，也同样需要“受浸”。“信”如何是得救的条件，“受浸”也如何是得救的条件。所以，彼得才说，受浸也能拯救我们。

Many say that it is enough to only believe and that we do not need to be baptized. But the Lord said, “He who believes and is baptized shall be saved.” According to the Lord’s word, **if a person wants to be saved, he needs to believe and he also needs to be baptized.** Just as believing is a requirement for salvation, baptism is also a requirement for salvation. Therefore, Peter says that baptism saves us.

许多人里面把主所说“信而受浸的必然得救”这句话，自然改作“信而得救的必然受浸”。他们想只有“信”是得救的手续，是在得救之前的，“受浸”乃是得救以后的事。其实主的意思，“受浸”和“信”都是得救的手续，都是在得救之前的。得救的手续虽是一步，却是两脚，一脚是信，一脚是受浸，这两脚加起来，才是一步完整的手续，我们藉以得着主完全的救恩。主的救恩里有好些不同的部分，有的需要我们藉着信来得着，有的需要我们藉着受浸来有分。信是我们在里面用信心接受主救恩的一方面，受浸是我们在外面用行动领取主救恩的另一方面。光信而不受浸，只能得着主救恩的一方面，主救恩的局部，不能取用主救恩的各方面，主救恩的全部。要有分于主救恩的各方面，要得着主全部的救恩，就必须“信而受浸”。

Many change the Lord’s word, which says, “He who believes and is baptized shall be saved,” into “he who believes and is saved shall be baptized.” They think that believing is a procedure prior to salvation and that baptism comes after being saved. Actually, the Lord means that **both procedures, believing and baptism, come before salvation.** Although salvation is just one step, it requires the movement of two feet. The first step is believing, and the second step is baptism; both feet together add up to one complete step, or procedure, through which we receive the Lord’s complete salvation. There are different parts to the Lord’s salvation; some parts are obtained by our faith, and some are participated in through our baptism. **Faith is the inward aspect by which we inwardly receive the Lord’s salvation; baptism is the outward action by which we outwardly apply the Lord’s salvation.** If we have only faith without baptism, we can receive only one aspect of the Lord’s salvation; that is, we will have only a partial salvation and will not utilize or apply all aspects of the

Lord's full salvation. If we want to participate in all aspects of the Lord's salvation, if we want to be fully saved, we must believe and be baptized.

参读：圣经要道，十七题：受浸

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