

受浸（柒）

Baptism (VII)

捌 施浸的人

VIII. The One Baptizing

（一）“其实不是耶稣亲自施浸，乃是祂的门徒施浸。”约翰四章二节。

1. “Jesus Himself did not baptize, but rather His disciples” (John 4:2).

这里说，主在地上的时候，收门徒不是祂亲自施浸，乃是要祂的门徒施浸。我们要注意，这里不是说，主要祂的使徒施浸。乃是说，主要祂的门徒施浸。这些门徒之中，当然有的是使徒，但他们不是凭使徒的职分施浸，乃是以门徒的身分施浸。这让我们知道，主没有只叫门徒中间有职分的人施浸，乃是叫门徒就是信祂的人施浸。所以只要是信主的人，只要是主的门徒，就可以施浸。只是有圣品的人才能施浸，必须在教会中有职分的人才可以施浸，乃是罗马教离开圣经的教训而发明的定规，也是改正教从罗马教所带来的遗毒，乃是极其不合乎圣经的教训和主的意思的。照主的意思，不必在教会中有职分的人给人施浸；人也不可凭有职分的身分给人施浸；乃是所有蒙恩得救的人，都可以以信徒的身分给人施浸。当然要给人施浸的人，在各方面都应该慎重考虑，寻求主的引导。

When the Lord was on earth gaining disciples, **He did not baptize; rather, His disciples baptized**. We must pay attention to the fact that it does not say that His **apostles** baptized. It says that His **disciples** baptized. Of course, among the disciples there were apostles, but they did not baptize in their office as apostles but **in their position as disciples**. **This tells us that the Lord had disciples do the baptizing. The disciples, the believers, baptized others. Thus, any believer who is a disciple of the Lord can baptize.** The teaching that only the clergy can baptize or that only those with an office in the church can baptize was started and ordained by the Roman Catholic Church. This poison of heresy was also brought into the Reformation from the Roman Catholic Church; this is against the teachings of the Bible and against the Lord's will. According to the Lord's will, a believer does not need to hold an office in the church in order to baptize. Baptism is not based on one's office in the church; rather, any saved believer can baptize someone in his status as a believer. Of course, anyone baptizing another person should carefully consider all sides of the matter and seek the Lord's leading.

（二）“你们（即十六节的门徒）…给他们施浸。”马太二十八章十九节。

2. “Go...baptizing them” (Matt. 28:19).

去向万民传福音并施浸的吩咐，主当日不是给了使徒，乃是给了门徒。虽然接受这吩咐的，有十一个人是使徒，但这里不称他们作“十一个使徒”，乃称他们作“十一个门徒”。主不是把他们当作使徒，乃是以他们为门徒，将这吩咐给了他们。如果主是把他们当作使徒，而给他们这吩咐，就主只是要少数的使徒去向万民传福音，而不是要所有的门徒都去作这事。这不是主的意思！祂乃是要所有信祂的门徒，都去向人传福音，并给人施浸。凡是祂的门徒，既都该向人传福音，也就都该给人施浸。向人传福音是祂门徒的天职，给人施浸也是祂门徒的义务。施浸和传福音是祂对祂门徒一个吩咐的两方面，这两方面都是祂门徒的责任，也都是祂门徒的权柄。所以谁有权柄传福音，谁就有权柄施浸。

The Lord's command to preach the gospel to the nations and to baptize the nations **was given to the disciples, not to the apostles**. Although the eleven who received this command were apostles, they are not called “the eleven apostles”; instead, they are called “**the eleven disciples**” in verse 16. When the Lord gave this command, He did not consider them to be apostles but disciples. If the Lord had considered them to be apostles when He gave the command, only a small number of apostles would have gone out to preach the gospel to the nations, and not all the disciples would have participated in this matter. This is not the Lord's intention. **He wants all the disciples who believe in Him to preach the gospel to others and to baptize them.** Anyone who is His disciple should preach the gospel and baptize people. Preaching the gospel is the **heavenly occupation of His disciples**, and baptizing people is their **duty**. Preaching the gospel and baptizing are two sides of the Lord's commission to His disciples. Both aspects are the responsibility of His disciples, and both are their authorized right. Therefore, whoever preaches the gospel has the authority to baptize.

（三）“门徒…亚拿尼亚。”行传九章十节，十七至十八节。

3. “A...disciple...named Ananias” (Acts 9:10, see also vv. 17-18).

当初主虽然拣选保罗作祂的使徒，但祂并没有打发一个使徒，乃是打发一个“门徒”，去给他施浸。那个门徒名叫亚拿尼亚，圣经没有说他在教会中有什么职分，只说他是一个“门徒”。这也给我们看见，只要是一个门徒，就可以给人施浸，不必是在教会中有职分的人。并且保罗所到的大马色，在那时也许还没有教会正式成立，所以主就打发亚拿尼亚这一个门徒来给他施浸。这是告诉我们，在有教会的地方，当然应该在教会中同众圣徒给人施浸，但在没有教会的地方，散居的门徒自己也可以给人施浸。（当然这是就原则而论，在细则方面还应当有主的引导，像亚拿尼亚一样。）

When the Lord chose Paul to be an apostle, He did not send an apostle to baptize him; He sent a disciple named Ananias. The Bible does not tell us that Ananias held any office in the church; it says only that he was a disciple. This also shows that as long as one is a disciple, he can baptize others; one who baptizes does not need to hold any office in the church. Furthermore, when Paul went to Damascus, the church there may not have been officially established, so the Lord sent a disciple named Ananias to baptize him. This tells us that in any place where there is a church, any of the saints can baptize people together with the whole church, but in a place without a church, any of the scattered disciples can baptize. Of course, this is speaking in principle; we must follow the Lord's leading for the details, just as Ananias did.

（四）“腓利和太监二人同下水里去，腓利就给他施浸。”行传八章三十八节。

4. “They both went down into the water, Philip and the eunuch, and he baptized him” (Acts 8:38).

腓利虽然不是使徒，不过是传福音的（徒二一8，）但他不只向那个太监传福音，也给他施浸。这是说明，谁有权柄传福音，谁就可以施浸。并且腓利也是在路上没有教会的地方，自己给人施浸。这也证明，在没有教会的地方，信徒向人传了福音，可以自己给人施浸。（当然这也是就原则而论，在细则上也必须有圣灵的引导，像腓利一样。）

Philip was not an apostle but an evangelist (21:8), yet he not only preached the gospel to the Ethiopian eunuch but also baptized him. This clearly tells us that whoever has the authority to preach the gospel can also baptize. Moreover, Philip was on a road in a place without a church, so he baptized the man by himself. This also proves that in places where there are no churches, the believers can baptize those to whom they preach the gospel. Of course, this is in principle; we must also follow the leading of the Holy Spirit as Philip did.

（五）“我感谢神，除了基利司布并该犹以外，我没有给你们一个人施浸。”林前一章十四至十七节，参看行传十八章八节。

5. “I thank God that I baptized none of you except Crispus and Gaius” (1 Cor. 1:14; see also Acts 18:8).

当初保罗在哥林多传福音，“有许多人”信而受浸。但他只给其中少数的人，就是基利司布和该犹等施浸。当然其余的许多人，就是别的门徒给他们施浸了。所以保罗和那些门徒所作的，叫我们看见，给人施浸，不必是奉差遣的使徒，或有别种职分的人。当然奉差遣的使徒，或有别种职分的人，可以给人施浸，像保罗也给人施浸一样，但在有弟兄们的地方，最好也像保罗一样，自己少给人施浸，而让弟兄们多作这样的事，免得有不该有的结果。

Although many believed and were baptized when Paul first preached the gospel in Corinth, Paul baptized only a few of them, such as Crispus and Gaius. The other disciples baptized the rest. Paul and the other disciples' practice shows that baptism does not need to be carried out by an apostle sent by the Lord or by any other person with a spiritual office. The apostles sent by the Lord or those with spiritual offices can baptize people, but in places where there are brothers, it is best to be like Paul and not baptize so many; rather, we should allow the brothers to baptize lest there be an improper result.

有的事奉主的人，一直多作施浸的事，那乃是不合宜的，不是照着使徒所留下的榜样而作。但也有的人根据这里第十七节，光传福音，而不给人施浸，这也是不对的，也不是跟随使徒所留下的脚踪而行。使徒虽然说，他奉差遣，不是为施浸，乃是为传福音，但他也给人施浸。这是他自己在前文明明说过的。他的意思是说，他奉差遣的目的，不是施浸，乃是传福音；他不是说，他不给人施浸。在必要时，他也给人施浸；不过在有弟兄们的地方，他少作而已。因为谁向人传福音，谁就该给人施浸。能有弟兄们分作，免得发生不当的事，是最好；否则就必须自己作。

Some who serve the Lord baptize many people, but this is not appropriate or according to the pattern left by the apostles. Some, however, based upon 1 Corinthians 1:17, only preach the gospel and never baptize others; this is not right either. This does not follow the footsteps left by the apostle. Although the apostle said that he

was not sent out to baptize but to announce the gospel, he did baptize some. He clearly wrote of this in the preceding verses. What he meant was that the goal of his being sent out was not to baptize people but to announce the gospel; he was not saying that he never baptized anyone. When it was necessary, he baptized people; however, in places where there were brothers, he did not baptize many. It is best if there are brothers to participate in the baptizing to prevent anything inappropriate from occurring, but if there are no brothers, one must do it oneself.

参读：圣经要道，十七题：受浸

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