

受浸（捌）

Baptism (VIII)

玖 受浸的时候

IX. The Time of Baptism

（一）“于是领受他话的人，就受了浸。”行传二章四十一节。

1. “Those then who received his word were baptized” (Acts 2:41).

人一信了主，立刻就受浸，一点不该等。在五旬节那天，那二十人一领受了彼得所传的福音，相信了主，立刻就受了浸，不像今天人信了主，还要等多少日子才受浸。这样等是不合乎圣经教训的，也是销灭圣灵工作的。圣经从未有一处说，人信了主，还要等多少时候，才可受浸；总是说，人信了主，立刻就受浸。信和受浸是该紧接的，不该有多少时间的距离。一个人受了圣灵的感动而信了，紧接着就受浸，能使圣灵在他里面的工作越发加强，越发透彻。若是他信了，不立刻受浸，而等下去，会使他的心情消沉，以致圣灵不能在他身上作强烈够透的工作。许多人信了，却不活泼、刚强，就是因为没有趁他们刚信，心情火热的时候，立刻就受浸。铁匠制造剪刀，乃是将剪刀打到足够的时候，烧到适度的火候，马上就蘸到水里，刀刃才能锋利；过了火候，冷下来再蘸水，刀刃就必钝。许多弟兄姊妹，得救不厉害，就是因为他们过了信心热情的火候，才受浸蘸水。哦，人信了主，不立刻受浸，而等下来，总是受亏的！

When a person believes in the Lord, he should **be baptized immediately without waiting**. On the day of Pentecost three thousand people received Peter's word, believed in the Lord, and were baptized. It was not like today when people believe in the Lord and wait many days before being baptized. Waiting is not according to the Bible, and it quenches the work of the Holy Spirit. There is no passage in the Bible which says that a person waited a long time between believing in the Lord and being baptized. **The Bible indicates that when people believed in the Lord, they were immediately baptized.** The acts of believing and being baptized should be close together; they should not be separated by a long period of time. When a person is moved by the Holy Spirit to believe, he should immediately be baptized; this will enable the Holy Spirit to work more strongly and more thoroughly in him. If he is not baptized immediately after believing and continues to wait, his heart will become heavy, and the Holy Spirit will be hindered from doing a strong, thorough work in him. Many believe, but they are not living or strong because they did not take advantage of the time immediately after believing, when their hearts were on fire, to be baptized. When a blacksmith pounds on metal to make scissors, he must heat the metal to the right temperature, beat it just the right way, and immediately plunge it into cold water to make the cutting edge sharp. If the metal cools after it is heated and is not pounded properly when it is hot, the cutting edge will be very dull when it is plunged into cold water. Many brothers and sisters do not have a strong salvation because they were not plunged into the cold water of baptism when their faith was burning hot. **When someone believes in the Lord, he will suffer loss if he is not baptized immediately.**

我们在前面已经看见，受浸乃是人接受主救恩的手续，乃是人藉以归入主，归入祂的死，和祂一同埋葬、一同复活的步骤。按正常，人应该是一面相信，开始接受主救恩的手续，一面受浸，完成领取主救恩的步骤。但是今天我们完全不是这样！乃是等人把一切关乎得救的事都弄清楚了，再叫他受浸。这好像按正常，婚礼该是结婚的最终手续，但我们今天所作的，却是叫人先结婚，而后再行婚礼，来表明一下。难怪我们中间常有人说，受浸乃是表明与主同死、同葬、同复活。其实受浸是“归入”主的死葬与复活，不是表明与主同死、同葬、同复活，人一信了主，接着就受浸，这个受浸就必是归入主的死葬与复活；人信了主，等好久以后才受浸，那个受浸就难免是表明与主同死、同葬、同复活。

We have seen in the preceding sections that **baptism is a procedural step for people to receive the Lord's salvation**, through which people are put into the Lord and His death, and through which they are buried and resurrected together with Him. **In a normal situation, the beginning step in receiving the Lord's salvation is to believe, and the completing step is to be baptized.** Today, however, things are totally different. Some wait for people to become completely clear about matters related to salvation before baptizing them. A wedding ceremony is the final step in a marriage procedure, but the experience of some related to baptism can be likened to people living as a married couple and then having a wedding ceremony much later to represent their act of being married. It is no wonder that among us some say that baptism is only a representation of

our death, burial, and resurrection together with the Lord. **To be baptized is to be put into the Lord's death, burial, and resurrection; it does not represent our death, burial, and resurrection with the Lord.** When a person believes and is immediately baptized, his baptism puts him into the Lord's death, burial, and resurrection. If he waits a long time after believing before being baptized, his baptism will become merely a representation of his death, burial, and resurrection together with the Lord.

(二) “他们信了…就受了浸。”行传八章十二节。

2. “When they believed...they were baptized” (Acts 8:12).

那些从腓利听见福音的撒玛利亚人，也是信了，就受了浸。圣经的榜样总是这样。

The Samaritans who heard the gospel from Philip believed and were baptized immediately. This is always the pattern in the Bible.

(三) “我信耶稣基督是神的儿子。于是吩咐车站住，腓利和太监二人同下水里去。”行传八章三十七至三十八节。

3. “I believe that Jesus Christ is the Son of God. And he ordered the chariot to stand still, and they both went down into the water, Philip and the eunuch” (Acts 8:37-38).

埃提阿伯的太监，虽然信的时候正在路上，不便受浸，但也是一信，就立刻受了浸，毫未等待。

The Ethiopian eunuch believed in the Lord as he was traveling on a road. Even though it was not convenient to be baptized, he was still baptized immediately after believing.

(四) “当夜，就在那时候，禁卒把他们带去，洗他们的伤；他和属乎他的人，立时都受了浸。”行传十六章三十三节。

4. “He took them with him in that very hour of the night and washed their wounds. And he was baptized immediately, he and all his household” (Acts 16:33).

腓立比的禁卒和他一家的人，也是当夜信了主，“当夜”“立时”就受了浸。如果由我们定规，就有好多该等候的理由：1 他们是十足的外邦人，向来不认识神，不晓得主的道，现在只一次听见，怎可立时受浸？必须等到他们多听一些道，多明白一些道，才可以。2 当他们听见主道而信了的时候，已经是午夜以后了，深夜立时受浸，诸多不便，最少也要等到天明。3 保罗和西拉身上还有棍伤，怎便于给他们施浸？总要等到他们伤越才可作。这些必定是我们觉得该等候的理由。但这些没有一个是他们所考虑，而使他们等候的。保罗、西拉虽身带棍伤，时在深夜，也毫无踌躇，立时给他们这些只一次听见福音而信了的人施了浸。他们未因身上的棍伤和深夜的不便，而不“当夜”“立时”给这些人施浸；也没因这些人明白的道太少，而要他川等一等再受浸。他们知道，一个信的人要多明白主的道乃是受浸以后的事，不是受浸之前的。他们是照着主的吩咐，向人传了福音，人信了，他们就先给人施浸，而后用主的道教导人。（太二八 19~20。）福音是叫人得着属灵的生命，受浸是叫人得着属灵的出生，更多的道是叫这样得着属灵出生的人，得到属灵的营养和教育。这样的营养和教育，是在人出生之后的，所以该是人在受浸之后得到的。但我们却是叫人先明白更多的道，而后受浸，好像是叫人先受教育而后出生一样。难怪今天我们的受浸，不是属灵出生的实际，而是属灵出生以后的一个表明。今天我们不是藉着受浸，得到属灵的出生，乃是先得到属灵的出生，而后藉着受浸表明一下。所以我们今天的受浸，不能叫我们在属灵生命上，得到那及时的受浸所能叫人得到的益处。这是信了，不“立时”受浸一信了还要等一等再受浸一的作法，叫我们所受的亏损，乃是不该的，也是不必须的。

The Philippian jailer and his household believed in the Lord in the middle of the night and were immediately baptized in that very hour. If we were responsible for the arrangements, we would have many reasons for waiting to baptize them, including: (1) They were Gentiles who had never known God or heard His word. Since they had heard His word only once, how could they be baptized immediately? They should wait to be baptized until they understood more of the word. (2) When they heard the Lord's word and believed, it was the middle of the night. To be baptized in the middle of the night is extremely inconvenient, so they should at least wait for daylight. (3) Paul and Silas had been beaten with rods and were covered with wounds. How could it be convenient for them to baptize anyone? They should wait at least for their wounds to heal before baptizing anyone. We would consider any of these reasons to be sufficient to make us wait. **However, they did not consider even one of them, and they did not wait.** Even though Paul and Silas were covered with wounds from being beaten and it was the middle of the night, they did not hesitate to baptize the jailer and his household

once they had heard the gospel and believed. Paul and Silas did not hold back from baptizing the people at that very hour because they were covered with wounds or because it was too late at night, and they did not ask the people to wait for baptism because they did not understand more doctrines. They knew that understanding more of the Lord's Word comes after baptism, not before. Their practice was according to the Lord's command to preach the gospel and to baptize the ones who believed, and then to teach them the Lord's Word (Matt. 28:19-20). The **gospel** causes people to receive spiritual life, **baptism** brings people into the reality of their spiritual birth, and **Bible teaching** enables people who have received a spiritual birth to obtain spiritual nourishment and education. Nourishment and education come after our spiritual birth, so it is something that we receive after baptism. Some, however, require people to understand many doctrines before they can be baptized. This is like trying to educate a person before he is born. It is no wonder that the practice of baptism does not bring people into the reality of their spiritual birth but is only a representation of spiritual birth after it has occurred. Instead of entering into the reality of our spiritual birth through baptism, many are born spiritually and then only later represent this reality through baptism. The way that baptism often is practiced today does not benefit a person's spiritual life in the way that an immediate baptism would. This causes many to suffer loss; it is improper and unnecessary.

我们以为人得救必须多听道，多明白道，其实人得救是在于人在灵里和主有属灵的接触。我们所传的福音该是能开导人、引领人，启示人去与主有活的接触。只要人因着我们所传的福音，和主有了活的接触，立时就可以受浸，不需要等到明白许多的道才可以。

We think that people must hear and understand much of God's Word in order to be saved; actually, **people are saved when they have spiritual contact with the Lord in their spirit**. The gospel that we preach should open the way for people to have a living touch with the Lord. **As long as a person has a living contact with the Lord through our gospel preaching, he can be baptized immediately without the need to understand many doctrines.**

(五) “现在你为什么耽延呢？起来，求告祂的名受浸，洗去你的罪。”行传二十二章十六节。

5. “Why do you delay? Rise up and be baptized and wash away your sins, calling on His name” (Acts 22:16).

这是亚拿尼亚对那在大马色路上，蒙了主的光照，信了主的扫罗说的话。扫罗信了，仅仅过了三天（徒九 9）未受浸，圣灵就怪他“耽延”！若是今天有人信了三天就受了浸我们一定要怪他“太快”！但是我们应该跟从圣灵的意思呢？还是跟从自己的看法呢？圣灵认为信后过了三天不受浸，就是耽延。因为主是要人信了，马上就受浸，不该有一时的等待。所以在受浸的事上，我们该恢复到一个地步，浸水随着福音讲台，人一接受福音，信了主，马上就到水里受浸！这样作，是合乎主的意思，是效法圣经的榜样，当然也有属灵的益处，但也需要信心和属灵的能力！需要我们的福音传得有能力，需要我们给人施浸有信心。否则，仍不过是效法圣经的字句，而没有属灵的实际。

Ananias spoke these words to Saul, who had been enlightened by the Lord and had believed in Him on the road to Damascus. Saul had only believed in the Lord for three days without being baptized (9:9), but the Holy Spirit rebuked him for delaying. Today, if a person is baptized only three days after believing, we might rebuke him for being too quick. But should we follow the will of the Holy Spirit or follow our own opinion? The Holy Spirit considers it a delay for someone to wait for three days in order to be baptized. **Since the Lord wants people to be baptized immediately after believing, there should not be even one moment's delay.** Thus, we should recover the matter of baptism so that the water of baptism always comes after the gospel message. As soon as people receive the gospel, they should immediately go into the water to be baptized. This is according to the Lord's will and the pattern of the Bible, and it results in great spiritual benefit. However, **it requires faith and the power of the Holy Spirit. It requires us to preach the gospel in power, and it requires us to baptize people in faith.** If we lack these two things, we are only imitating the black and white letters of the Bible and do not have the spiritual reality.

参读：圣经要道，十七题：受浸

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