

按手（壹）

The Laying On of Hands (I)

我们现在来看第十八题，按手。这是人信而受浸之后，就该接受的一件事。

The laying on of hands is something people should receive after believing and being baptized.

壹 根基的道理

I. A Foundational Doctrine

（一）“基督道理的开端，…根基，就如那悔改脱离死行，信靠神，各样的洗，按手，死人复活，以及永远审判，各等教训。”希伯来六章一至二节原文。

1. “The word of the beginning of Christ...a foundation of repentance from dead works and of faith in God, of the teaching of baptisms and of the laying on of hands, of the resurrection of the dead and of eternal judgment” (Heb. 6:1-2).

圣灵在这里说到根基的道理，例举出六种来，就是悔改、相信、各样的洗、按手、复活、和审判。这六种可分作三对：第一是悔改与相信；第二是各样的洗与按手；第三是复活与审判。每一对的第一种都是重在消极方面，重在有所脱离；每一对的第二种都是重在积极方面，重在有所进入。悔改是脱离死的行为，相信是进入神的里面。各种的洗—受浸是其中之一—是叫受洗者脱离不该有的东西，按手是叫被按手者进入该进入的，得着该得着的。复活是叫人脱离死和死的范围，审判是叫人进入另一世界。按手既是根基的道理之一，且是第二对的积极方面，就该受我们的重视。许多人看重悔改、相信、受浸、复活和审判，而轻忽了按手。但圣灵却把按手也列为根基的道理，看作和其他各种同样的重要。

The Holy Spirit speaks here of [six foundational teachings: repentance, faith, baptisms, the laying on of hands, resurrection, and judgment](#). These are divided into three pairs: **first**, repentance and faith; **second**, baptisms and the laying on of hands; and **third**, resurrection and judgment. [The first teaching in each pair emphasizes escape on the negative side, and the second teaching emphasizes entrance on the positive side](#). Repentance is from dead works, and faith is in God. Baptisms enable us to escape from negative things, and the laying on of hands enables us to enter into a proper position and to obtain positive things. Resurrection enables us to be delivered from death and the realm of death, and judgment enables us to enter into a new world. [Since the laying on of hands is one of the foundational teachings and is the positive aspect of the second pair of teachings, we should pay attention to it](#). Many stress repentance, faith, baptisms, resurrection, and judgment but neglect the laying on of hands. The Holy Spirit, however, lists the laying on of hands among these foundational teachings and considers it to be of equal importance with the others.

贰 按手的意义

II. The Meaning of the Laying On of Hands

在今天的基督教里，许多人是把按手看作一个仪式，当作一个按立或封立的礼。这种看法，是不合乎圣经的。在圣经里，按手的意义至少有两个，是非常重要的，是超过仪式、超过礼仪的。

Many in today's Christianity see the laying on of hands as a ritual and a rite of ordination. This view is not according to the Bible. In the Bible there are **two important meanings** related to the laying on of hands, which show that it exceeds the status of a rite or ritual.

一 联合

A. Joining

（一）“按手在赎罪祭牲的头上。”利未记四章二十八至二十九节，二至四节，八章十四节。

1. “He shall lay his hand on the head of the sin offering” (Lev. 4:29, see also vv. 2-4; 8:14).

在旧约时，人到神面前献赎罪祭，要按手在祭牲头上，表明与祭牲联合，使自己与祭牲二者成为一。他若不与祭牲联合为一，祭牲就不能代替他，使他得蒙救赎。因为救赎的代替，是根据蒙救赎者与代替者的联合。我们若不与主联合，就不能得着主作我们的代替。蒙救赎者必须与代替者或救赎者联合，才能得蒙救赎，才能使代替有效。没有联合，就没有代替。犯罪的人若要叫他的罪变成祭牲的罪，好

替他担当，代他赎罪，他就必须与祭牲联合。就是为这缘故，人献祭赎罪，必须按手在祭牲头上，与祭牲联合。所以这给我们看见，联合乃是按手的第一个意义。

In the Old Testament, when a person came before God to present a sin offering, he laid his hand on the head of the sacrificial animal to **signify that he was joined with the offering, making himself one with the sacrifice**. Without being one with the sacrifice, the animal could not take his place and cause his sins to be expiated. This is because vicarious redemption is based on the joining of the one redeemed and the substitute. **If we are not joined to the Lord, we cannot have Him as our Substitute. The redeemed one must be joined to the Substitute, or Redeemer, in order to be redeemed and for the redemption to be effective. Without this joining, there is no substitution.** If a sinner wanted to put his sins onto a sacrifice in order for them to be expiated, he had to join himself to the sacrifice. Consequently, the person offering a sin offering had to place his hand on the head of the sacrifice in order to be joined to the sacrifice. This shows that joining is the first meaning of the laying on of hands.

（二）“按手在燔祭牲的头上”利未记一章三至四节，八章十八节。

2. “He shall lay his hand on the head of the burnt offering” (Lev. 1:4; see also 8:18).

在旧约时，不只人献赎罪祭，要按手在祭牲头上，表明与祭牲联合，就是人献燔祭也要如此。献燔祭的人必须与燔祭联合，燔祭才能使他蒙神悦纳，才能为他赎罪。因此，他必须按手在祭牲头上，与祭牲联合，所以，在圣经里联合总是按手的一个意义。

In the Old Testament in order to signify the joining of himself to the sacrifice, **a person not only had to lay his hand on the head of the sin offering, but he also had to lay his hand on the head of the burnt offering**. The one presenting a burnt offering had to be joined to the animal being sacrificed for him in order to be acceptable to God. Thus, he had to lay his hand upon the head of the sacrifice in order to be joined to the sacrifice. Therefore, in the Bible joining is the first meaning of the laying on of hands.

二 交通

B. Fellowship

（一）“你…按手在他头上；…将你的尊荣给他几分。”民数记二十七章十八至二十节。

1. “Lay your hand upon him...put some of your honor upon him” (Num. 27:18-20).

按手的第二个意义，乃是交通。当然有了按手，就必有交通。你的手按在我头上，你和我就有了交通。你和我一有了交通，就能将你有的东西交通给我。这好像那个电池和这个扩音器一有了交通，就将它里面的电交通给这个扩音器。神当初叫摩西按手在约书亚头上，就是叫他和约书亚有交通，将他的尊荣交通给约书亚几分。所以按手会叫给人按手者和被按手者有了交通，使给人按手者所得着的祝福，流到被按手者的身上。

The second meaning of the laying on of hands is fellowship. **When there is the laying on of hands, there is a spontaneous fellowship. When we lay our hand on a head, there is fellowship, that is, the giving of something that we have to others.** Fellowship is similar to a battery that gives some of its electricity to a loudspeaker through its connection to it. In this passage God told Moses to lay his hand on the head of Joshua; this was for Moses to have fellowship with Joshua so that Moses could put some of his honor on Joshua. In the laying on of hands, the one laying on his hands and the person having hands laid upon him have fellowship, and the one laying on his hands passes some of his blessing to the person having hands laid upon him.

（二）“我按手所给你的恩赐。”提后一章六节，提前四章十四节。

2. “The gift of God, which is in you through the laying on of my hands” (2 Tim. 1:6; see also 1 Tim. 4:14).

保罗有神的恩赐，他给提摩太按手，就和提摩太有了交通，将他有的恩赐交通给提摩太。

Paul had the gift of God, and when he laid his hands on Timothy, he had fellowship with him. He, thereby, gave Timothy some of his gift in that fellowship.

所以在圣经里，按手的意义乃是联合与交通。在王下十三章十四至十七节，这两个意思都有。以利沙按手在以色列王手上，是与以色列王联合，也是与以色列王有交通，一面表明他和以色列王一同攻打以色列人的仇敌，一面将他得胜的能力交通给以色列王。

In the Bible the meaning of the laying on of hands is **joining** and **fellowship**. In 2 Kings 13:14-17 both can be found. Elisha laid his hands on the king of Israel and was joined to the king and had fellowship with the king. On the one hand, he was joined to the king of Israel to fight the enemies of Israel; on the other hand, he passed his overcoming power to the king of Israel through fellowship.

参读：圣经要道，十八题：按手

Reference: Crucial Truths in the Holy Scriptures, Vol. 2, Ch. 18 The Laying on of Hands