

接手（贰）

The Laying On of Hands (II)

参 按手的种类

III. The Kinds of Laying On of Hands

照圣经所记，接手分好多种类，最少有七种。

According to the Bible, there are at least **seven kinds of laying on of hands**.

（壹）接纳的接手

A. The Laying On of Hands for Acceptance

圣经所记的第一种接手，可说是接纳的接手。

The first kind of laying on of hands is the laying on of hands **for acceptance**.

一 在受浸之后

a. After Baptism

（一）“各样的洗（包括受浸），接手。”希伯来六章二节原文。

1. “Baptisms and of the laying on of hands” (Heb. 6:2).

照这里所记的次序，接纳的接手该在受浸之后。这就是说，在人受浸之后，就该给他接手以接纳他。

According to the order recorded in verse 2, the laying on of hands for acceptance should come after baptism. This indicates that after a person is baptized, we should lay hands on him to receive him.

（二）“他们…受浸；保罗接手在他们头上。”行传十九章五至六节，参看行传八章十六至十七节。

2. “They were baptized into the name of the Lord Jesus. And when Paul laid his hands on them” (Acts 19:5-6; see also 8:16-17).

当初以弗所的信徒是先受浸，而后有使徒给他们接手。撒玛利亚的信徒也是如此。这种与接纳有关的接手，总应该是在受浸之后的。至于在大马色的扫罗，先被接手而后受浸，（徒九 17~18，）乃是因为他信的时候，没有人给他施浸，后来亚拿尼亚来见他，又必须先叫他的眼睛能看见，且被圣灵充满，以证明自己乃是主所打发来的，所以就先给他接手，后为他补浸。

The early believers in Ephesus were first baptized, and then the apostle laid his hands on them. It was the same with the believers in Samaria. **The laying on of hands for acceptance should always take place after baptism**. Because there was no one to baptize him when he believed, Saul of Tarsus first received the laying on of hands and then was baptized (9:17-18). In order to prove that he had been sent by the Lord, Ananias had to first lay his hands on Saul so that his eyes could be opened and so that he could receive the filling of the Holy Spirit. Ananias first laid his hands on Saul, and then he had Saul make up his baptism.

二 接纳进入基督的身体

b. For Receiving into the Body of Christ

（一）“圣灵还没有降在他们一个人身上；他们只奉主耶稣的名受了浸。于是使徒接手在他们头上，他们就受了圣灵。”行传八章十六至十七节。

1. “He [the Holy Spirit] had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Spirit” (Acts 8:16-17).

接纳的接手，乃是藉着接手把已经受浸归入基督的人，接纳到教会一就是基督的身体一里。当初在撒玛利亚的信徒，虽然受浸归入了基督，但还没有得着圣灵降在他们身上，因为还没有使徒给他们接手。后来使徒们来给他们接手，好像不过是叫他们受圣灵，其实是有更深的讲究。为什么使徒们给人接手能叫人受圣灵？因为圣灵的膏油原是浇在元首基督身上，到五旬节的时候已经从元首基督流到身体一就是教会一上面。现在使徒们是这身体的代表，他们给人接手，乃是代表这身体把人接纳进来，所以

这身体上的膏油—圣灵—就藉着他们而流到被他们接手接纳进来的人身上。所以他们在人受浸之后给人接手，乃是把人接纳进入基督的身体，使人有分于这身体从元首基督所得到的圣灵。

The laying on of hands is also for receiving one who has been baptized into Christ [in order to bring him into the church, the Body of Christ](#). The early Samaritan believers were baptized into Christ, but they had not received the outpouring of the Holy Spirit, because the apostles had not laid hands upon them. Later, when the apostles laid hands on them, it seems as if they merely received the Holy Spirit, but there is a deeper implication as well. The laying on of hands by the apostles caused them to receive the Holy Spirit because the anointing of the Holy Spirit was poured out upon the Head, Christ, and on the day of Pentecost it flowed from the Head to the Body, the church. Since the apostles are representatives of the Body, when they laid their hands on people, they represented the Body and received them into the Body. Thus, the anointing on the Body, which is the Holy Spirit, flows to the ones brought in through the laying on of hands. Therefore, [hands are laid on believers after baptism to receive them into the Body of Christ and to allow them to participate in the Holy Spirit, which the Body received from the Head, Christ](#).

（二）“保罗接手在他们头上，圣灵便降在他们身上。”行传十九章六节。

2. “When Paul laid his hands on them, the Holy Spirit came upon them” (Acts 19:6).

保罗在这里给以弗所的信徒接手，叫他们受圣灵，其意义和彼得、约翰给撒玛利亚的信徒所作的一样。他也是代表基督的身体，藉着接手把受浸归入基督的人接纳进入这身体，使原来从元首流到这身体上的膏油—圣灵，（诗一三三 2，）藉着他再流到被他接手接纳的人身上。

Paul laid his hands on the Ephesian believers, causing them to receive the Holy Spirit; this is the same thing that Peter and John did for the Samaritan believers. Paul was a [representative of the Body of Christ](#), and through the laying on of hands, he [received those who were baptized into Christ into the Body, causing the anointing, the Holy Spirit](#) (Psa. 133:2), who flows from the Head to the Body, [to flow through him to those on whom he laid his hands](#).

所以接纳的接手既是把人接纳进入基督的身体里，就给人这样接手的人，必须是能代表基督的身体—就是教会一的。他们给人接手，乃是代表教会给人接手，也就是教会给人接手，把人接纳到教会里面来，使人有分于教会所已经有分于基督的。

[Thus, the laying on of hands is for receiving people into the Body of Christ; therefore, those who lay hands on others must be able to represent the Body of Christ, the church](#). When they lay hands on people, they represent the church, and their laying on of hands is the church's laying on of hands in order to receive them into the church and to cause them to participate in the things of Christ and the church.

三 接手与受浸的关系

c. The Relationship between the Laying On of Hands and Baptism

（一）“各样的洗，接手。”希伯来六章二节原文。

1. “Baptisms and of the laying on of hands” (Heb. 6:2).

我们在前面已经说过，圣灵在这里是把接手和受浸列为一对，联在一起。这叫我们看见，接手与受浸是有关联的。接手应该根据受浸；受浸应该带进接手。受浸在消极方面是叫人脱离自己和世界，在积极方面是叫人归入基督；接手是叫已经藉着受浸脱离自己和世界而归入基督的人，进入基督的身体。所以受浸是重在叫个人得救，接手是重在建造基督的身体。若只要受浸，而不要接手，就是只注重个人的得救，而忽略基督的身体。但神所以叫个人得救，乃是为着建造基督的身体。祂带领腓利使撒玛利亚的人信而受浸归入了基督，就差遣能代表基督身体的彼得、约翰去给他们接手，接纳他们进入基督的身体。（徒八 11~17。）因为祂把人救来是，要把人建造成为基督的身体。这像人把许多石头买来，是要把它们造成一所房子；不然，就没有什么意思；必须造成房子，才有用处。所以我们不只要带领人信而受浸归入基督，也要给人接手，接纳人进入基督的身体；不只要把许多人救来，也要把这许多人带进基督的身体，使大家彼此配搭，互相供应，而有团体的功用。我们要注重带领个人得救，也要注重建造基督的身体；要注重使个人蒙恩，也要注重有身体的事奉。并且我们带领个人得救的目的，就是为着建造基督的身体；我们所以使个人蒙恩，也就是为着有身体的事奉。所以我们该并重的注重受浸和接手，该看受浸是为着接手，接手是成全受浸。

We mentioned before that baptism and the laying on of hands have been connected as a pair by the Holy Spirit. This shows that the laying on of hands is related to baptism. The laying on of hands should be based on baptism, and baptism should bring in the laying on of hands. **In its negative application, baptism causes people to escape from the self and the world, and in its positive application, it causes them to enter into Christ. The laying on of hands causes those who have escaped the self and the world and have been put into Christ through baptism to enter into the Body of Christ.** Thus, **baptism stresses individual salvation, and the laying on of hands stresses the building up of the Body of Christ.** If we have only baptism without the laying on of hands, we will pay attention only to individual salvation but neglect the Body of Christ. God, however, saves individuals for the purpose of building up the Body of Christ. He led Philip to baptize the Samaritan believers into Christ, and then He sent Peter and John, who represented the Body of Christ, to lay hands on them and to receive them into the Body of Christ (Acts 8:12-17). He saves people in order to make them the Body of Christ. This is similar to a person who buys many stones for the purpose of building them into a house; if he does not build the house, his purchase has no meaning. He must build the stones into a house in order for them to be useful. Therefore, we should not only lead people to believe and be baptized into Christ but also lay hands on them to receive them into the Body of Christ. **We want many not only to be saved but also to be brought into the Body of Christ so that everyone can be coordinated together, supply one another, and function corporately.** We must pay attention to getting many people saved, and we must also pay attention to building up the Body of Christ. We must stress personal salvation, and we must also stress the service of the Body. Moreover, we must lead people to salvation with the goal of building up the Body of Christ. **We are individually saved for the service of the Body.** Thus, we should pay equal attention to baptism and to the laying on of hands; we must see that baptism is for the laying on of hands and that the laying on of hands completes baptism.

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