

# Water Baptism: Obligatory or Optional?

( Bilingual )

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“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection” — Romans 6:3-5.

# 洗礼

——强制的，还是随意的？

( 英汉对照 )

“豈不知我们这受洗归入基督耶稣的人，是受洗归入祂的死吗？所以我们借着洗礼归入死，和祂一同埋葬，原来叫我们一举一动有新生的样式，像基督借着父的荣耀从死里复活一样。我们若在祂死的形状上与祂联合，也要在祂复活的形状上与祂联合。”（罗6:3-5）

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## CHAPTER I

# CAN ANY FORBID WATER?

IS WATER BAPTISM obligatory upon the believer or is it a matter of personal conviction and individual choice? Some have excluded believer's baptism altogether from their teaching and practice, dismissing it as a non-essential in New Testament Christianity. Others, while conceding that Baptism is most certainly taught in the Bible, treat it as a take-it-or-leave-it issue and view the decision to be baptized as being optional.

At the outset we would ask the reader to abandon all human conjecture and theologically entrenched positions and to consider prayerfully the question of water baptism in the light of clear Spiritual teaching.

### A REPEAL OF THE GREAT COMMISSION

To justify the "of-no-importance" attitude to Baptism our Lord's Great Commission to the Church would have to be repealed.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Matthew 28:19-20

"And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Mark 16:15-16

However viewed, these texts put beyond dispute the fact of our Lord's intention, that wherever His Gospel was preached it should be accompanied by the teaching and practice of believer's baptism. Indeed, one could rightly assert that if Baptism is neither taught nor practised then our Lord's message has not been fully delivered nor His Commission totally fulfilled.



## 第一章

# 谁能禁止用水给他们施洗呢？

对信徒来说，洗礼是强制的呢，还是可以根据个人所选择和相信的而取舍呢？有些传道人放弃教导和实行信徒洗礼，把它视为新约基督教信仰中可有可无的一环。还有些传道人虽承认圣经确教导过洗礼，却把洗礼当作要么接受要么放弃的问题来处理，而认为决志受洗是随意的。

请各位读者看本书前，先抛弃一切人的揣测和神学上确立了的见解。根据清楚的圣经教导，以祈祷的心来思想洗礼的问题。

### 放弃大使命

假如证明对洗礼采取无关紧要的态度有道理的话，就是放弃主对教会所托付的大使命了。

“所以，你们要去使万民作我的门徒，奉父子圣灵的名，给他们施洗。凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了。阿们。”

(太廿八：十九至二十)

“祂又对他们说：‘你们往普天下去，传福音给万民听。信而受洗的必然得救，不信的必被定罪。’”

(可十六：十五至十六)

不管怎样看，以上经文无疑说明主的心意，就是在任何地方传福音，都必须教导和实行信徒洗礼。因此，我们实在可以肯定地说，若不教导和实行洗礼，那么，主的信息并没有完全宣讲，祂的大使命也未完全遵行。

If Baptism was an essential part of the apostolic message during the New Testament era we must then ask ourselves, why not now?

No one should lightly dismiss the command of Christ that Baptism be preached to all nations throughout the whole world.

### APOSTOLIC PRACTICE OUR EXAMPLE

Can we honestly ignore the vital place accorded to Baptism in New Testament evangelism? By common consent the first fulfillment of our Lord's Great Commission occurred on the Day of Pentecost (Acts 2). "What shall we do?" was the anxious question from hearts convicted by Peter's stirring message. And note well his straightforward reply: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and we shall receive the gift of the Holy Ghost" (v.38).

When convicted men today ask the same question, can we — dare we — give an answer different to Peter's?

Read carefully the record of the revival in Samaria (Acts 8) and observe the results that accompanied Philip's preaching of the Gospel message: "But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (v.12).

Is it likely that the converts of the revival in Samaria would have submitted to Baptism if Philip had not strongly proclaimed it in his Gospel message? Every herald of the Gospel would do well to ponder the point and ask the question: "Does my preaching, like Philip's, ensure that every convert submits to Bible baptism?"

### CONSIDER THE ETHIOPIAN

The account of this man's dramatic conversion is a well-known and greatly-loved story. But how many have noticed that the actual account (Acts 8:26-39) does not disclose the words used by the evangelist in preaching Jesus to the eunuch. So we are forced to ask, why should the Ethiopian suddenly cry out, "See, here is water, what doth hinder me to be baptized?" Surely the explanation is obvious. Philip must have preached unto him the significance and obligatory nature of Baptism subsequent to a person's professed faith in the Lord Jesus Christ. As far as Philip was concerned the only obstacle to Baptism for the eunuch was unbelief, hence his answer, "If thou believest with all thine heart, thou mayest".

如果洗礼是新约时代使徒信息中重要的部分，为什么现在却不受重视呢？

没有人可以随便摒除基督的命令，就是向天下万国宣扬洗礼的信息。

### 使徒的做法成为我们的榜样

老实说，我们能否忽视新约布道信息中所给予洗礼的重要地位呢？大家公认，主的大使命在五旬节那天首次成就了。（徒二）众人听了彼得激动人心的信息，都自觉有罪。他们渴望知道的问题就是：“我们当怎样行？”注意彼得直截了当地回答众人，“彼得说：‘你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必须领受所赐的圣灵。’”（徒二：卅八）

今天，当决志信主的人问我们同样的问题，我们能否不照彼得的话答复他们呢？我们岂敢不照彼得的话答复他们呢？

我们仔细阅读使徒行传第八章所记载撒玛利亚的大复兴，小心观察腓利宣讲福音信息所带来的结果：“及至他们信了腓利所传神国的福音，和耶稣基督的名，连男带女就受了洗。”（徒八：十二）

要是腓利在福音信息中没有大力宣讲洗礼的重要，撒玛利亚大复兴中的决志者又是否会顺服接受洗礼呢？其实，每位传道者都应抚躬自问：“我的讲道是否像腓力的一样，能确实带领决志者服从圣经所教导的洗礼呢？”

### 埃提阿伯的太监

埃提阿伯太监戏剧性归主的记载，是众所周知，而且大家都非常喜爱的故事。但有多少人曾留意到，使徒行传八章廿六至卅九节的实际记载，并没有透露传道者腓力对太监传讲耶稣时所说的话。所以，当我们读到太监说：“看哪！这里有水，我受洗有什么妨碍呢？”这句话时，就不免会问，“他为什么会这样说呢？”其实答案很明显，腓力一定已把洗礼的意义和强制性对太监传讲了，这是一个人表明相信主耶稣基督后所要知道的事。据腓力所知，太监受洗的唯一障碍就是不信，因此他回答说：“你若是一心相信，就可以。”



## PAUL'S FULL GOSPEL EXPERIENCE

The great apostle's conversion is recorded for us in Acts 9. The trembling and astonished penitent cries out, **"Lord what wilt Thou have me to do?"** Immediately the answer came: **"Arise, and go into the city, and it shall be told thee what thou must do"** (v.6). And Ananias, Paul's counsellor, instructed the new convert that **"doing"** included Baptism: **"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord"** (Acts 22:16). Bear in mind that according to Acts 9:17-18 Paul had already repented and been filled with the Holy Ghost. His submission to Baptism in the name of the Lord completed his full Gospel experience.

## THE CONVERSION OF CORNELIUS

One aspect of this remarkable story, recorded in Acts 10, is very relevant to this present study. In Vv.5-6 the angel commanded the centurion to, **"send men to Joppa and call for Peter . . . he shall tell thee what thou oughtest to do"**. Now look at v.33 where Cornelius announces his readiness to hear and obey the whole counsel of God for his life: **"Now therefore we are all here present before God, to hear all things that are commanded thee of God"**. God acknowledged the humility of these people met in the house of Cornelius and as their repentant hearts reached out to God the Holy Ghost fell on the Gentile converts as on the Day of Pentecost, **"For they heard them speak with tongues and magnify God"** (v.46). Peter's reaction was quick and decisive: **"Can any man forbid water, that these should not be baptized? . . . And he commanded them to be baptized in the name of the Lord"**.

Can any forbid water? On the contrary, it is our duty to our Lord and our hearers to teach Baptism the Bible way to all those that believe that Jesus Christ is God's Son and their Saviour.

It is worth noting that when Peter was forced to defend his decision to baptize the Gentiles into Christ and receive them into the Christian community he asked his Jewish objectors, **"What was I, that I could withstand God?"** (Acts 11:17).

Nothing could be more fitting than that everyone who reads these pages should ask himself or herself: **"Who am I, that I should withstand God's plan in Baptism?"**

## 保罗完整的得救经历

使徒行传第九章，记载了这位伟大使徒归主的事。保罗既战慄又惊讶地问：“主啊！我应当做什么呢？”主就说：“起来！进城去，你所当作的事，必有人告诉你。”（徒九：六）后来，保罗的顾问亚拿尼亚就教导他，所当“做的事”包括受洗：“现在你为什么就延呢？起来，求告祂的名受洗，洗去你的罪。”（徒廿二：十六）别忘记，在使徒行传第九章十七至十八节，保罗已悔改，又被圣灵充满，现在奉主名受洗使他的得救经验更完全了。

## 哥尼流归主

使徒行传第十章所记载这个不寻常的故事，其中一部分与本书的题目很有关系。第五至六节讲述天使命令百夫长哥尼流“打发人往约帕去，请那称呼彼得的西门来。”第卅三节讲哥尼流表示愿意听从神对他一生的全部计划：“现今我们都在神面前，要听主所吩咐你的一切话。”聚集在哥尼流家中的人悔改归向神的时候，神就承认他们谦卑的心，像五旬节那天一样，赐下圣灵给这些外邦的信徒，“因听见他们说方言，称赞神为大”。（徒十：四十六）彼得对这事的反应是迅速且果断的：“谁能禁止用水给他们施洗呢？就吩咐奉耶稣基督的名给他们施洗。”

谁能禁止用水给他们施洗呢？正相反，凡相信耶稣基督是神的儿子及其救主的，我们用圣经的方式来教导他们关于洗礼的真理，这是我们对主、对听道者的责任。

值得注意，当彼得决定为外邦人施洗，接纳他们为基督徒团体的一分子，就受到犹太信徒的反对。彼得不得不为自己的决定辩护，于是就问那些反对他的犹太人：“我是谁，能拦阻神呢？”（徒十一：十七）

无论是谁，读到这里都应自问：“我是谁，能拦阻神借洗礼所预备的计划呢？”

## SALVATION COMES TO LYDIA

In Acts 16 we share some of the exciting events of Paul's missionary journey. In Vv.14-15 there is recalled the salvation of a certain woman named Lydia. **"She attended unto the things spoken by Paul"**. How or when did she attend to them? According to verse 15 it was when she and her household were baptized.

Surely the truth is inescapable; the only explanation for Lydia's knowledge of Baptism is that the great missionary apostle declared and taught Baptism as an essential for all who exercised faith in Jesus Christ for salvation.

## THE PHILIPPIAN JAILOR

The remarkable circumstances that led to the salvation of the Philippian jailor and his household are recorded in Acts 16:14-35. But we must not miss the relevance of this unique conversion to the subject of Baptism.

An examination of the details will reveal the importance attached to Baptism in Paul's Gospel message. Wrongfully arrested, severely beaten, illegally imprisoned, yet despite his personal sufferings, a serious earthquake and an inconvenient hour, the apostle was not going to be deterred from baptizing his new converts. **"He was baptized, he and all his straightway"** (v.33).

## THE WAY OF GOD MORE PERFECTLY

Two incidents in Acts 18 deserve our attention: The first is Paul's visit to Corinth where **"He testified to the Jews that Jesus was the Christ"** (v.5). Observe the response reported in v.8: **"And Crispus, the chief ruler of the synagogue believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized"**.

**"Many hearing",  
"Believed",  
"Were baptized"**.

We now move on in the chapter to briefly look at the commendable attitude of Apollos. **"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the Baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way**

## 救恩临到吕底亚

在使徒行传十六章，我们分享到保罗宣教旅程中一些叫人兴奋的事情。十四至十五节记载一位名叫吕底亚的妇人得救的事。**"她留心听保罗所讲的话。"**她怎样、或者什么时候，留心听保罗所讲的话呢？第十五节告诉我们，就是当她和一家受了洗的时候。

这里，真理确是很明显的。吕底亚对洗礼有所知，唯一的解释就是那伟大的宣教使徒——保罗——宣告过又教导过，对于凭信接受耶稣基督救恩的人，洗礼是必不可少的。

## 腓立比的狱卒

使徒行传十六章十四至卅五节记载了这个不平常的情况，使腓立比的狱卒一家得救。而这个独特的归主经历和洗礼之间的关系，也是我们非注意不可的。

只要仔细察看这故事的细节，就不难看到洗礼在保罗福音信息中的重要性。保罗被无理逮捕、毒打、非法监禁，尽管受了许多苦，加上当时发生严重地震，又值深夜时分，非常不便，保罗没有因此而不为这些决志者施洗。**"他和属乎他的人立时都受了洗。"**（徒十六：卅三）

## 更详细讲解神的道

使徒行传十八章记载了两件值得注意的事情：第一是保罗在哥林多**"向犹太人证明耶稣是基督"**。（徒十八：五）请注意第八节所记载的反应：**"管会堂的基利司布和全家都信了主，还有许多哥林多人听了，就相信受洗。"**

**"许多人听了",  
"就相信",  
"受洗"。**

然后我们再简略地看看本章所记载亚波罗值得称赞的态度。**"有一个犹太人，名叫亚波罗，来到以弗所。他生在亚历山大，是有学问的，最能讲解圣经。这人已经在主的道上受了教训，心里火热，将耶稣的事详细讲论教训人；只是他单晓得**

of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who when he was come, helped them much which had believed through grace" (v.24-28).

How refreshing that a minister of such zeal, eloquence and ability was willing to concede that his knowledge was imperfect. He knew only the Baptism of John. What an example he has left us in demonstrating his willingness to listen to others "who expounded unto him the way of the Lord more perfectly".

No less a person than our blessed Lord recognised the difficulties involved in stirring people to reconsider their cherished positions and to change their attitudes to certain things: "No man straightway desireth the new for he saith the old is better" (Luke 5:39).

Our prayer is that you, dear reader, after comparing Scripture with Scripture, will be led into a fuller and more meaningful understanding of Christian Baptism and resolve to act on it.

## 12 MEN BAPTIZED TWICE

This event is recorded in Acts 19:1-7. "Unto what then were ye baptized?" was the question put by Paul to certain disciples; and their only reply was, "Unto John's Baptism". The apostle detected a deficiency in their spiritual experience and proceeded to explain to them that John's Baptism was unto repentance. Remember that in John's era the blood of atonement had not yet been shed on Calvary and there was therefore no assurance of remission of sins (Heb. 10:1-4; Heb. 9:22-28).

John's Baptism was forward-looking. "There cometh one after me," saith the Baptist. And his successor, the Christ, was to be "The Lamb of God that taketh away the sin of the world".

In this respect Paul's baptism was backward-looking to the One who had completed Redemption's work. And "when they heard this, they were baptized in the name of the Lord Jesus".

Perhaps, dear reader, you may have been resting in an unscriptural position or mode of baptism such as infant sprinkling. We pray that the Holy Spirit will use the message of this book to expound unto you the way of the Lord more perfectly.

## IS BAPTISM REALLY NECESSARY?

The Scriptures already considered in this chapter, I believe, lead us to the following conclusions:-

约翰的洗礼。他在会堂里放胆讲道，百基拉、亚居拉听见，就接他来，将神的道给他讲解更加详细。他想要往亚该亚去，弟兄们就勉励他，并写信请门徒接待他，他到了那里，多帮助那蒙恩信主的人。”（徒十八：廿四至廿七）

如此热心、既有口才又有才干的一位传道人，竟甘愿承认自己的知识尚不完全，这是何等令人兴奋的事啊！他只认识约翰的洗，但是他留给我们一个何等好的榜样，来表明自己乐意听别人“把神的道给他讲解更加详细”。（徒十八：廿六）

没有人比主更清楚认识到，要使人重新考虑已有的见解，又改变对某些事物的态度，其中带有不少困难。“没有人喝了陈酒又想喝新的，他总说陈的好。”（路五：卅九）

亲爱的读者，比较过各段经文以后，我们祈求圣灵带领各位，对基督徒洗礼的意义有更深刻的了解，并决心去遵行。

## 十二人受洗两次

这件事记载在使徒行传十九章一至七节。保罗问几个门徒说：“你们受的是什么洗呢？”他们就说：“是约翰的洗。”使徒保罗发觉他们缺乏属灵经验，就给他们解释约翰所行的只是悔改的洗。别忘记在约翰的时代，赎罪的宝血尚未从加略山流下，所以仍未有赦罪的保证。（希十：一至四；九：廿二至廿八）

约翰的洗是有远见的。施洗约翰说：“只是有一位在我以后的”，基督，那后来的，就是“神的羔羊，除去世人罪孽的”。

从这方面看，保罗的洗就是回顾那位已完成赎罪大功的基督。“他们听见这话，就奉主耶稣的名受洗。”

亲爱的读者，可能你相信不合圣经的见解，或者相信像婴孩洒水礼这种不合圣经的施洗方式。我们祈求圣灵借本书的信息，给你更详细讲解神的道。

## 洗礼真的是必须的吗？

我相信本章已经研究过的经文，使我们得出下列结论：

### 1. — **Baptism is essential to a full and complete New Testament Gospel experience.**

Surely, surely, every sincere believer in the Lord Jesus Christ will want an experience that conforms to and equates with that of the followers of Jesus in Bible days. In the light of the Scriptures considered, it must be evident that no one can claim parity of experience with the early Christians until he or she has been baptized in accordance with the commands of the Saviour.

### 2. — **To the Primitive Church Baptism was the frontier of visible Christianity.**

Baptism was and still is the ideal way for a person to express his open and public confession of the Lord Jesus Christ. **“For as many of you as have been baptized into Christ have put on Christ”** (Gal. 3:27). Baptism is indicative of the converts severance with the past and its sinful associations, and likewise it denotes the believer's love and loyalty to his new Master.

What the River Jordan meant to Joshua and the Israelites, Baptism is to the Christian. On one side of the water experience there is the wilderness of sin and carnal pursuits; on the other side the Caanan of divine love and Christian fellowship. **Which side are you on?**

The response to Baptism in the Early Church indicated a person's desire to become intimately associated with their Saviour, the Lord Jesus Christ, His kingdom and His people. Can the doctrine of Baptism be less important to us today than it was to New Testament converts? Are we to conclude that Bible doctrines and experiences are now obsolete simply because ours is an age of spiritual deterioration? Most certainly not!

Believer's Baptism is still meaningful and relevant and a very necessary step in our confession of Jesus as Saviour and Lord.

### 3. — **Baptism is the hallmark of discipleship.**

The Revised Standard Version of Matthew 28:19 reads: **“And Jesus said . . . make disciples of all nations, baptizing them . . .”** And John 4:1 pointedly states: **“Jesus made and baptized more disciples than John”**. You must have observed that in these texts discipleship and Baptism are inseparably linked.

Your Baptism is the visible sign of your allegiance to Jesus Christ. It is the earnest of your intention to obey His revealed will and to submit yourself entirely to His rule and laws.

### (一) 要得到完整的新约救恩经历，洗礼是必须的。

每个真心相信主耶稣基督的信徒，都必定愿意获得像新约时代信徒一样的经历。刚才研究过的经文很明显地指出，信徒若未照救主的吩咐受洗的话，就并未与早期基督徒有同等的经历。

### (二) 对原始教会来说，洗礼是基督教信仰可见的部分。

要在众人面前公开承认主耶稣基督，洗礼从来都是最理想的表达方式。“你们受洗归入基督的，都是披戴基督了。”（加三：廿七）洗礼表示信徒斩断与过去的罪恶之间的关系，也表示信徒对新主人的爱和忠心。

洗礼对于基督徒的意义，就好像约但河对约书亚和以色列人的意义一样。水的那边是追求罪恶和属肉体事物的旷野，而这边却是属天的爱和信徒相交所在的迦南美地。**你在哪一边呢？**

在早期教会，领受洗礼表示信徒愿意与救主耶稣基督、祂的国度和子民亲密地联结在一起。今天，洗礼的教义对我们比较当时新约信徒来说，重要性降低了吗？我们的时代是灵性堕落的时代，但难道能因此就说圣经的教义和经历都已过时吗？当然不能？

在承认耶稣为救主的过程中，信徒的洗礼还是有意义、适当的，而且必须走的一步。

### (三) 洗礼是门徒的印记

马太福音廿八章十九节记载：“耶稣说：……使万民作我的门徒……给他们施洗。”约翰福音四章一节也直截了当地指出：“耶稣收门徒施洗比约翰还多。”读者必已看出在这两段经文中，门徒与洗礼是分不开的。

洗礼是对耶稣基督尽忠的表现。服从主所显明的旨意，完全顺从祂的律法教条，是每个信徒都应该认真实行的。

Let anyone wavering on this question of Baptism clearly understand that this ordinance is no mere human innovation dreamed up by a committee of first century apostles; Baptism was designed by our Lord and Saviour. He does not commend Baptism as a matter of personal choice. He commands it!

We do well to ask ourselves: "are His commandments grievous?" (1 John 5:3). Our Lord asks the question: "Why call ye Me Lord, Lord, and do not the things that I say?" May God give all of us Judgement Day honesty of heart on this vital issue.

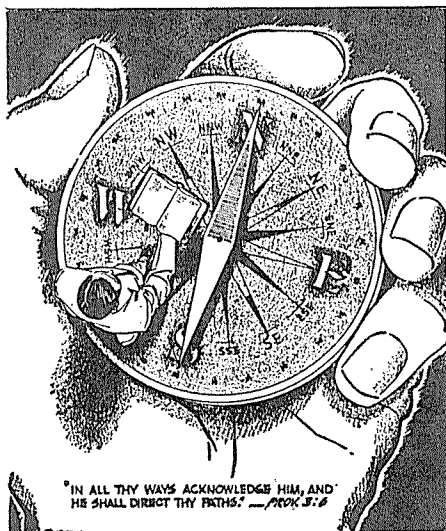
### HOW DEEP IS YOUR LOVE?

Jesus said: "If ye love Me keep My commandments". In the light of this demand, Baptism assumes indefinable proportions. It becomes the testing fire of our professed love, for whatever we try to offer Him in place of Baptism still leaves His command unfulfilled.

In closing this chapter I ask you to remember that it is the One who loved us enough to die for our sins on a cross who instituted the ordinance of Baptism. To ignore or disobey is to slight His love and disregard His clearly revealed Will for your life.

Will your professed love for Him continue to have a question mark beside it? Is this what you really want? Surely not!

Arise then, and be baptized, thereby demonstrating to your Redeemer and all who know you that you unashamedly and unreservedly love the Lord Jesus Christ.



"IN ALL THY WAYS ACKNOWLEDGE HIM, AND HE SHALL DIRECT THY PATHS." — PSEK 3:6

任何对洗礼的问题犹豫不决的人，应该清楚明白，洗礼的仪式并非一群第一世纪的使徒凭空想出的人为创新，而是我们救主所设计的。主并没有推荐洗礼供人选择，而是命令我们实行这吩咐！

我们最好自问：“祂的诫命是难守的吗？”主却要问：“你们为什么称呼我主啊！主啊！却不遵我的话行呢？”在这重要的问题上，愿主赐我们最大的诚实。

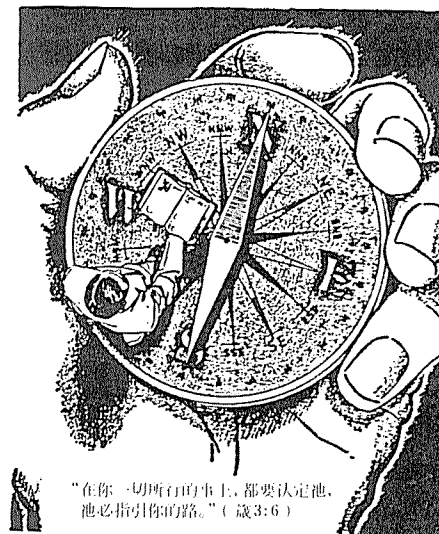
### 你的爱有多深？

耶稣说：“你们若爱我，就必遵守我的命令。”根据耶稣这要求，洗礼的意义变得重大起来了。洗礼成为我们自认爱主的试金石，因为不管我们尝试用别的东西奉献给主，借以代替洗礼，结果还是没有遵守祂的命令。

本章结束以前，请读者不要忘记洗礼的仪式，就是那位爱我们以至于为我们的罪而死，且死在十字架上的主所设立的。忽视或不服从祂的命令，就是轻视祂的爱又漠视祂已清楚敕示，对你一生的旨意。

你对主自认的爱会继续叫人怀疑吗？你真的想这样吗？当然不想了。

那么，起来受洗吧！借以向救赎主和所有认识你的亲友表示，你毫无保留地爱主耶稣基督，绝不引以为耻。



"在你一切所行的事上，都要认定祂，祂必指引你的路。"（箴 3:6）

## CHAPTER II

# The SIGNIFICANCE OF BAPTISM TODAY



**WHAT RELEVANCE**, if any, has the two thousand years old religious rite of Baptism to modern man? For some the answer is, little or none at all. They view Bible Baptism as a relic of the past, an unimportant, non-essential aspect of the original Christian message.

We have heard the thought suggested that it is better by far to proclaim and live by the teachings of Jesus Christ than to get preoccupied with unnecessary trimmings such as water baptism. But surely a moment's reflection will convince the reader that this attitude overlooks the glaringly obvious, namely, that Christian Baptism was ordained by Christ and enjoined by Him on all who would become His disciples (Matt. 28:19-20; Mark 16:16). This being the case, Baptism must be seen as a very important aspect of His Message and those who ignore it cannot be said to be faithfully following Him or obeying His teachings.

### THE LEAST COMMANDMENT

Even though one may consider the call to Baptism to be the least and most insignificant of all Christ's commands there is no warrant for them to disregard or ignore it. Read carefully the message delivered by the Founder of our faith: **"Whosoever, therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven"** (Matt. 5:19).

The only possible response to the command to be baptized that we can expect from those who profess to love their Lord, and who pride themselves in their unquestioning obedience to Him, is that they will willingly and joyfully be baptized even though they consider it the least of His commandments.

## 第二章

信 徒

# 洗礼在 现今的意义



洗礼这种有两千年历史的宗教仪式对现代人有什么关系呢？对某些人可说是关系甚微、甚至毫无关系。他们把圣经所教导的洗礼看作一种过去的遗风，在原先的基督教信息中只占可有可无、毫不重要的一环。

我们曾听说过，最重要的是宣讲耶稣基督的教训，并按照这些教训行事过活，这样做比一心想着像洗礼这种不必要的琐碎细节有意义得多。可是，仔细想想，我们就晓得这种态度其实把一件非常明显的事情看漏了，就是，基督设立了基督徒洗礼，并嘱咐所有愿意成为祂门徒的人遵守的。（太廿八：十九至二十；可十六：十六）事实既然如此，洗礼就必须看为主信息中非常重要的一部分，忽视洗礼教训的那些人，就不能算是忠心跟随主、遵主教训了。

### 最小的诫命

即便有人会认为洗礼，是基督全部诫命中最小又最不重要的，漠视或忽视这诫命的人，也就没有永生的保证了。仔细读我们信仰的创立者主耶稣基督的一番话：“所以，无论何人废掉这诫命中最小的一条，又教训人这样作，他在天国要称为最小的；但无论何人遵行这诫命，又教训人遵行，他在天国要称为大的。”（太五：十九）

洗礼也许是主诫命中最小的一条，可是一个自认爱主，并愿意无条件顺服主命的信徒，面对受洗的诫命，他的反应必定是欢喜快乐地接受的。

## CHRIST'S REDEMPTIVE WORK PORTRAYED

Believer's baptism, correctly understood and Scripturally administered, assumes vast and meaningful proportions, especially when one considers it to be the embodiment of the Gospel.

This ordinance when faithfully observed by the Church perpetually proclaims the Gospel of Christ, and every believer who submits to it gives testimony to the saving work of the Lord Jesus Christ. Bear in mind that in the New Testament Epistles of Paul the Redemptive work of Christ for sinners is seen to be past, present and future. With this in mind one can discern that in the Pauline baptismal teaching three great concepts meet and mingle. They show clearly the believer's association with Christ the Saviour in acts of **identification, regeneration and glorification.**

## BAPTISM LOOKS BACKWARD

Baptism relates to the past and profoundly pictures the accomplishments of Christ for sinners, the great historical facts upon which the Gospel rests:

**"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again on the third day according to the Scriptures" (1 Cor. 15:1-4).**

Here the inspired apostle unveils the solid rock of redemption ground. Our personal salvation securely stands on three well-attested, incontrovertible facts of history: that Jesus of Nazareth died at Calvary, was buried in the garden tomb, and on the third day rose bodily from the dead to live forever in the power of an endless life.

## IDENTIFICATION

No one can read Romans 6 with any degree of understanding and not realise that the ceremony of Baptism by immersion depicts the three great Gospel acts and facts listed by Paul in 1 Cor. 15:1-4.

However, the baptismal candidate is not only affirming his faith in the central acts of Redemption, he is also identifying himself with these acts in a meaningful and Scriptural

## 基督救赎工作的描述

当我们正确地理解洗礼，又按照圣经的吩咐去施行，尤其是把它看作福音的体现，那么，洗礼在福音信息中就占相当大而有意义的地位。

教会忠实地遵守这诫命，就是不断宣讲基督的福音，信徒顺服在这命令下，也就是为主耶稣基督的救赎工作作见证。记住新约保罗书信中，基督救赎罪人的工作包含过去、现在和将来。记住这点后，我们可以看出保罗在洗礼方面的教导，有三个伟大的观念结合为一。它们清楚表明信徒与救主基督在 **等同、重生和得荣耀**三方面的联系。

## 洗礼的回顾

洗礼跟过去所发生的事有关，它把基督为罪人所成就的工作深刻地描写出来，也就是福音所依据的伟大历史事实：

**"弟兄们，我如今把先前所传给你们福音，告诉你们知道，这福音你们也领受了，又靠着站立得住；并且你们若不是徒然相信，能以持守我所传给你们的，就必因这福音得救。我当日所领受又传给你们的，第一，就是基督照圣经所说，为我们的罪死了，而且埋葬了；又照圣经所说，第三天复活了。"**  
(林前十五：一至四)

在这里，受圣灵默示的使徒保罗，揭露作为救赎基础的耶稣基督。我们的个人得救，无疑取决于三个充分证实了又颠扑不破的历史事实，它们就是：拿撒勒人耶稣死在加略山上，然后埋葬在坟墓里，第三天有形地从死里复活后，永远活在无穷无尽的生命里。

## 等同

不论了解的程度高低，没有人会读了罗马书第六章而不知道浸礼的仪式，描写保罗在林前十五章一至四节所列举的三件伟大福音行动与事实。

然而，受浸者不但借浸礼肯定他对救赎事工的信心，而且更以一种有意义、又合乎圣经的方法来表示与救赎事工等同。

way. The act of his immersion in the name of the Lord Jesus Christ signifies death, burial and resurrection with the Saviour.

### DEATH WITH CHRIST

**“Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death” (Rom. 6:3); “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed” (Rom. 6:6).**

It is clear that the human sin problem can only adequately be dealt with at the Cross of Christ. We must meet God in His Son. The sin question can only be settled for us in our identifying with Christ's atoning death.

### BURIAL WITH CHRIST

**“Therefore we are buried with Him by Baptism into death” (Rom. 6:4).**

Baptism is said by Paul to be a **BURIAL**, hence the necessity for complete immersion, for no other mode of Baptism other than by total immersion can adequately symbolise a death and a burial.

**“For if we have been planted together in the likeness of His death” (Rom. 6:5). You will recall that our Lord likened His own death to a planting: “Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit” (John 12:24). As seed is buried in the soil so we are planted together with Him in His death. Now hear Paul's triumphant conclusion: “We shall be also in the likeness of His resurrection” (Rom. 6:5).**

### RESURRECTION WITH CHRIST

**“... that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. 6:4).**

Resurrection is only made possible by death and burial. Therefore, without identifying with the death and burial of Jesus Christ it is impossible to partake of newness of life. The power of the old life must go before the new can come. This new life is wholly and exclusively in the Lord Jesus Christ: **“And this is the record, that God hath given to us eternal life, and this life is in His Son” (1 John 5:11).**

Resurrection likeness only follows planting in the likeness of His death. Baptism teaches us that if we do not die with Him we cannot live with Him.

受浸者奉主耶稣基督的名受浸，表示与救主同死、同葬、同复活。

### 与基督同死

**“岂不知我们这受洗归入基督耶稣的人，是受洗归入祂的死吗！” (罗六：三) “因为知道我们的旧人，和祂同钉十字架，使罪身灭绝，叫我们不再作罪的奴仆。” (罗六：六)**

很明显，人类罪恶的问题，唯有借着基督的十字架才能得到圆满解决。我们必须在神的儿子与神相会。罪的问题只能与基督赎罪的死等同才得解决。

### 与基督同埋葬

**“所以我们借着洗礼归入死，和祂一同埋葬。” (罗六：四)**

在保罗笔下，洗礼象征“埋葬”，因此洗礼必须是完全浸在水里，因为除此以外，没有别的洗礼方式足以象征死亡及埋葬。

**“我们若在祂死的形状上与祂联合。” (罗六：五) 我们该记得，主曾以栽种来比喻祂的死：“一粒麦子不落在地里死了，仍旧是一粒，若是死了，就结出许多子粒来。” (约十二：廿四) 正如子粒埋在地里，与地联合，我们也当在祂死的形状上与祂联合。最后，保罗的结论是得胜的：“也要在祂复活的形状上与祂联合。” (罗六：五)**

### 与基督同复活

**“……原是叫我们一举一动有新生的样式，像基督借着父的荣耀，从死里复活一样。” (罗六：四)**

若要复活，必须先经历死亡和埋葬。所以，没有与耶稣基督的死和埋葬等同，就不能分享祂的新生命。旧生命的权势必须先离去，新生命才能到来。这新生命就是完完全全、只在主耶稣基督里才有的：**“这见证，就是神赐给我们永生，这永生也是在祂儿子面。” (约壹五：十一)**

只有在死的形状上与祂联合以后，才能在复活的形状上与祂联合。洗礼教导我们，若不与主同死，就不能与祂同活。



## BAPTISM LOOKS FORWARD

The Scriptural ordinance of Baptism is prospective as well as retrospective. It is indicative of things yet to come. It portends the ultimate of God's redemptive purposes when in the appointed time myriads of the redeemed shall appear with their Lord in glory, having been resurrected, changed and conformed to the image of His Son: **"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection"** (Rom. 6:5); **"Now if we be dead with Christ, we believe that we shall also live with Him"** (Rom. 6:8).

It is worth noting the manner in which Paul sets the future glory of the saints of God in a baptismal context: **"Buried with Him in Baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead"** (Col. 2:12); **"If ye then be risen with Christ, seek those things which are above. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory"** (Col. 3:1-4).

## GLORIFICATION

Let it be clearly understood that when the believer submits to Baptism he not only declares his faith in what Christ has done, but also expresses his sure and certain hope of future glory: **"Blessed be the God and Father of our Lord Jesus Christ which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead"** (1 Peter 1:3).

Christ's resurrection represents the harvest firstfruits; our resurrection represents the harvest fulness: **"Christ the firstfruits, afterward they that are Christ's at His coming"** (1 Cor. 15:23).

The Christian in his Baptism asserts that he has a glorious destiny. His future is not beclouded by the fear and dread of the grave because he knows that death is but for a season. His Lord could not be "holden of it"; nor can the believer armed with the divine guarantee, **"Because I live ye shall live also"**, and **"faithful is He that promised"**.

## THE TWO IMAGES

In passing through the waters of Baptism, the believer, in a figure, portrays his own future when his mortal body shall be interred in mother earth to await the call to resurrection glory. The going down into the water represents the death of the old Adamic nature; the rising out of the

## 洗礼展望将来

圣经的洗礼仪式既回溯洗礼的历史意义，也展望将来要成就的事。洗礼显示神救赎目的的终极意义，就是在指定的时候，千千万万被救赎复活的人，要改变成为神的儿子的形像，与主一同在荣耀中显现：**"我们若在祂死的形状上与祂联合，也要在祂复活的形状上与祂联合。"**（罗六：五）**"我们若是与基督同死，就信必与祂同活。"**（罗六：八）

值得注意的是保罗如何从洗礼带出圣徒将来的荣耀：**"你们既受洗与祂一同埋葬，也就在此与祂一同复活，都因信那叫祂从死里复活神的功用。"**（西二：十二）**"所以你们若真与基督一同复活，就当求在上面的事，……因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。"**（西三：一至四）

## 得荣耀

我们必须明了，信徒顺从接受洗礼，不但表明对基督所成就一切事的信心，并且表达出对将来必得荣耀这件事有确实且肯定的盼望：**"愿颂赞归与我们主耶稣基督的父神 祂曾照自己的大怜悯，借耶稣基督从死里复活，重生了我们，叫我们有活泼的盼望。"**（彼前一：三）

基督的复活代表收割时候初熟的果子，而我们的复活则代表完全的收成：**"初熟的果子是基督，以后在祂来的时候，是那些属基督的。"**（林前十五：廿三）

基督徒借着洗礼肯定自己将来有荣耀的前途。他的将来不会被死亡的恐惧阴影所笼罩，因为死亡不过是暂时而已。他的主不会受制于死亡的权势，信徒本身也不会，因他拥有从上头来的保证，**"因为我活着，你们也要活着。"**和**"因为那应许我们的是信实的。"**

## 两种形像

信徒从洗礼的水中经过，就是以行动描绘了他自己的将来。有一天，那必朽坏的肉身要埋在黄土下，等待复活的荣耀。进入水中代表老亚当的死亡，而从水里上来就象征信徒在主耶稣

water signifies the rising of the new man in the likeness of the Lord Jesus Christ: **“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heaven”** (2 Cor. 5:1); “. . . also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body (Philippians 3:20-21).

The ultimate experience for the Christian is **glorification**, to be made in the image of his Lord. Let us rejoice in the fact Paul so adamantly states: **“As we have borne the image of the earthly (Adam) we shall also bear the image of the heavenly (Jesus Christ)”** (1 Cor. 15:49).

### THE KEY TO ROMANS 6

To fully understand and correctly interpret Paul's discourse on Baptism in Romans chapter 6 we must not miss the reason that provoked the apostle to write it. It was penned to counteract the antinomian response to Paul's teaching of Justification by Faith, set out in the previous chapter. **“Shall we continue in sin that grace may abound?”** If salvation is by faith and wholly of grace without works, and if as it seems, the worse the sin the more abundant the grace, then ought not Christians to sin all the more frequently and recklessly so that divine grace will be all the more evident and operative? The apostle's immediate and decisive answer to such dangerous teaching is, **God forbid!** The verses that follow give a reasoned reply and indicate that anyone adopting such an attitude to sin has not properly understood God's grace and redemptive plan.

### THE BELIEVER'S ATTITUDE TO SIN

The writer holds the view that the Christian will see more clearly the attitude he is required by God to adopt toward sin if he can comprehend what Christ has wrought in the past and what He will accomplish in the future. Whilst it is true that Christ died for our sins and for this reason forgives our sins, removing the penalty, we should remember that this is not the end of the plan. God's overall programme of Redemption is of greater dimension and grander design. It is not His only purpose to **forgive** sin but to **free** men from sin and its terrible bondage and to make them righteous: **“For he that is dead is freed from sin”** (Rom. 6:7); **“Sin shall not have dominion over you”** (Rom. 6:14).

God's intention is to ultimately deliver us from our vile, sin-oriented nature and weak mortal bodies and to clothe us with new bodies made in the image of His glorified Son:

基督里成为新造的人：“我们原知道，我们这地上的帐棚若拆毁了，必得神所造，不是人手所造，在天上永存的房屋。”（林后五：一）；“……并且等候救主，就是主耶稣基督，……将我们这卑贱的身体改变形状，和祂自己荣耀的身体相似。”（腓三：二十至廿一）

基督徒最终的经历是得荣耀，就是变成主的形像。让我们为保罗那么坚定地陈述这事实而欢喜快乐：“我们既有属土（亚当）的形状，将来也必有属天（耶稣基督）的形状。”（林前十五：四十九）

### 开启罗马书第六章的钥匙

要完全理解，正确解释保罗在罗马书第六章所论述的洗礼问题，就不能不留意引起保罗写这章经文的原因。在前章，保罗解释因信称义的道理而引起反律法主义者的反应，第六章的原意就是要反对这些人的看法。“我们可以仍在罪中，叫恩典显多么？”救恩若单凭信心，完全靠恩典而没有行为的话，表面上看来，罪越深重，恩典就越显得丰富，那么，基督徒豈不应经常鲁莽地犯罪，好叫神的恩典更明显、更有效吗？面对这种危险的教导，保罗立刻果断地回答：“**断乎不可！**”然后在下面的经文解释为何不可，并且指出无论什么人，若对罪抱这种态度，就表明他没有真正了解神的恩典和救赎计划。

### 信徒对罪的态度

本书作者认为，基督徒若能了解基督在过去做过的事和将来要成就的事，他就能清楚明白神要他以什么态度面对罪。基督固然已为我们的罪而死，并赦免我们的罪，把刑罚挪去，可是我们不要忘记，这并非计划的全部。神的全盘救赎计划有更广的范畴、更伟大的设计。祂的目的不但要赦免人的罪，并且要把人从罪中释放出来，使他脱离罪的捆绑，成为公义：“**因为已死的人，是脱离了罪**”。（罗六：七）；“**罪必不能作你们的主**”。（罗六：十四）

神最终的旨意，是把我们从那卑贱的、受制于罪的本性和软弱、必死的身体中拯救出来，给我们穿上新的身体，这身体

**“For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15:53).**

If it can be grasped that God's redemptive acts from first to last are to finally rid us of all sin and to reproduce in us the righteousness of Christ then our present attitudes to sin will be clearly defined and understood.

### SHALL WE CONTINUE IN SIN?

Never! To deliberately do so would be to bring us into conflict with the chief purpose of divine grace, for although we are still present in our mortal bodies, theoretically and potentially we died with Christ and are risen with Him. At Calvary our old nature died with Christ. At the coming resurrection the new nature will emerge in its fulness and we shall be gloriously manifested as the sons of God.

Knowing God's plan we are expected now to live up to the ideal that God has set for us. Our lives must be patterned on the new righteous man and not on the old sinful man.

### THE WORK HAS STARTED

In several places in the New Testament Paul sees the regenerating work of the Holy Spirit as having already begun in our experience. In Ephesians 1:14 he describes it as **“the earnest of our inheritance until the redemption of the purchased possession”**. And when we turn to Hebrews 6:4-5 **“partakers of the Holy Ghost”** are said **“to have tasted of the powers of the world to come”**. Then in Romans 8:23 Paul writes, **“ourselves also, which have received the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies”**. This work of grace now operating within us will finally culminate in our glorification: **“Being confident of this very thing, that He which hath begun a good work in you will perform (finish or perfect) it until the day of Jesus Christ”** (Philippians 1:6).

### BAPTISM, A PICTURE OF REGENERATION

To continue in sin that grace may abound would only serve to make our Baptism a meaningless ritual, for above all else Baptism is the symbol of an altered, regenerated life.

Can you think of a more effective way of illustrating “new birth” than Baptism: **“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by Baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life”**. The allusion here to immersion is unmistakable and undeniable. Surely both the spectator and participant in the

是照祂荣耀的儿子的形象造的：“这必朽坏的，总要变成不朽坏的；这必死的，总要变成不死的。”（林前十五：五十三）

要是能明白神的救赎工作自始至终是要救我们脱离一切罪，使我们得着基督的义，那么我们就清楚了解和解释对罪所该抱的态度了。

### 应否继续活在罪中？

绝对不可！因为故意这样做，就是和神恩典的主要目的相冲突。虽然我们现在仍活在必死的身体中，可是理论上我们已与基督同死同复活，老我已在加略山上死去。将来复活的日子，新的本性要完全显露，我们就要荣耀地显现为神的儿女了。

既然明白了神的计划。就应照着祂为我们设立的这个理想计划而活。我们的生活必须仿照新我那充满义的方式来活，而不仿照旧人那充满罪的方式来活。

### 工作已经开始

在新约圣经几处地方，保罗看到圣灵重生的工作已经在信徒的经历中开始。在以弗所书一章十四节，保罗形容圣灵的重生的工作是**“我们得基业的凭据，直等到神之民被赎”**。希伯来书六章四至五节说那**“于圣灵有分”**的人就是**“觉悟来世权能的人”**。接着在罗马书八章廿三节，保罗说：**“不但如此，就是我们这有圣灵初结果子的，也是自己心里叹息，等候得着儿子的名分，乃是我们的身体得赎。”**这项已在我们中间展开的恩典事工，会在我们得荣耀的时候完成：**“我深信那在你们心里动了善工的，必成全这工，直到耶稣基督的日子。”**（腓一：六）

### 洗礼——重生的体现

因为洗礼特别是指生命改变、重生的象征，所以，“仍在罪中，好叫恩典显多”这种态度只会使洗礼变成一种无意义的仪式。

要说明“重生”的经历，相信没有比洗礼更有效的了：**“岂不知我们这受洗归入基督耶稣的人，是受洗归入祂的死吗！所以我们借着洗礼归入死，和祂一同埋葬；原是叫我们一举一动有新生的样式，像基督借着父的荣耀，从死里复活一样。”**（罗

baptismal ceremony cannot fail to be impressed by its eloquent symbolism. The old man with his carnal and sinful disposition **dead and buried** and the candidate rising out of a watery grave to walk in newness of life. **"Therefore, If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new"** (2 Cor. 5:17).

### THE BLESSING OF BAPTISM

What a blessed and significant experience Baptism is for the believer. The thrill of death and life union with Christ the Saviour. The joy of daily communion with Him in newness of life. And for the future the sure and certain hope of resurrection in the likeness of the Lord.

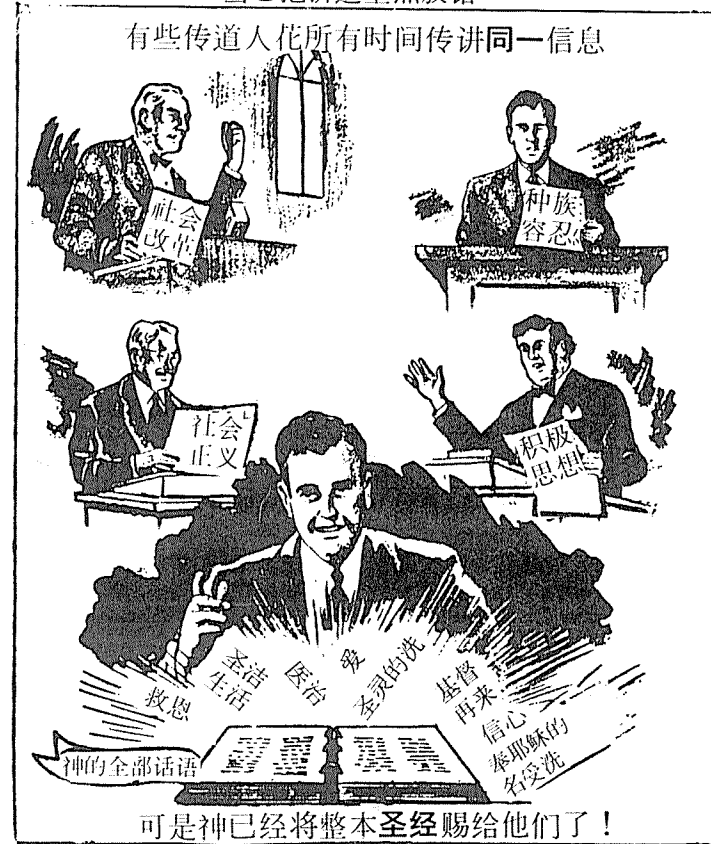


六：三至四）这段经文暗指浸礼是明显的而又不可否认的。在浸礼的仪式中，受浸的和观视的对浸礼的生动象征，都不能不留下深刻印象。旧人那属肉体 and 罪恶的本性死而埋葬，然后新人从水的坟墓中上来，开始新的生命。“若有人在基督里，他就是新造的人；旧事已过，都变成新的了。”（林后五：十七）

### 洗礼的祝福

对信徒来说，洗礼是何等蒙福和重要的经历啊！经过死亡的毛骨悚然感觉，与救主基督的生命联合。有了新生命，就得到每天与主相交的喜乐，而对于未来，也有确实肯定的希望，就是复活后活像主一样。

### 当心把讲道重点放错



### CHAPTER III

## *The Relation of BAPTISM to FAITH and SALVATION*



**WE ARE NOW** about to consider what is possibly the most controversial aspect of Baptism. There is a great diversity of opinion on what relationship, if any, Baptism holds to faith and salvation.

It is not within the context of the present study to examine the conflicting theories with a view to refuting or endorsing them from Scripture. Our intention is to state as simply and as clearly as possible what we believe the Bible teaches on this important matter, asking only that the readers prayerfully study the relative passages.

### **JESUS CHRIST OUR LORD IS SAVIOUR**

The writer can recall a discussion at which two brethren debated the issue under consideration. One argued that faith alone was essential to salvation with Baptism an unnecessary and optional after experience. The other fervently contended that Baptism was the essential act through which salvation was secured. The writer would have welcomed the opportunity to have told them that neither faith nor Baptism saved, but the Lord Jesus Christ.

Is there any inherent merit in faith to secure salvation? Is there any magical power in the baptismal waters to ensure forgiving grace? The answer to both questions is no! The merit is in Christ as also is the power: **“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”** (Acts 4:12).

The Lord Jesus alone is the Saviour. Bear in mind that this is not an attempt to despise or minimise faith and Baptism. Nor would we seek to dispense with them. It is an honest endeavour to see faith and Baptism for what they really are: together with other Scriptural ordinances and

### 第三章

## 信心和救恩 两者与 洗礼 的关系



我们现在准备研究的问题，可能是洗礼中最惹争论的部分。洗礼与信心、救恩之间有没有关系呢？若有，关系是怎样的呢？对于这问题，真是众说纷纭，有各种不同的意见。

作者无意在本书中详细研究各派理论，然后赞同或反驳各种说法。本书的目的是把圣经在这重要问题上的教导，尽可能简单、清楚地说明，请读者以祷告的心研读有关的经文。

### 我们的主耶稣基督是救主

作者记得有一次两位弟兄争论洗礼的问题。一位争辩说救恩只需信心，洗礼是继救恩后一种不必要的、又可以自由选择的经历；另一位却强烈地反驳说洗礼是必须的，救恩必须借着洗礼才得以稳固。作者实在希望有机会告诉两位弟兄，其实信心或洗礼都不能使人得救，唯有主耶稣基督才能叫人得救。

信心有什么价值可以使救恩稳固呢？洗礼的水又有什么魔力可以保证我们得到赦罪的恩典呢？两个答案都是没有！救恩的功劳全在基督和祂的能力上：“除祂以外，别无拯救；因为在天下人间，没有赐下别的名，我们可以靠着得救。”（徒四：十二）

唯有主耶稣是救主。当然我们并无意轻视或低估信心和洗礼的价值，也无意漠视这两方面的教导。事实上，我们必须诚实地研究信和洗的真理，因为它们跟圣经中许多其它礼仪和经

experiences they are the things accompanying salvation; the means of grace whereby the grace of God in salvation is appropriated by us.

### JUSTIFICATION BY FAITH

Some people fear that if we accept 'means of grace' other than faith to be necessary to salvation then we automatically place in jeopardy the doctrine of Justification by Faith. Let it be put on record that we view Justification by Faith as one of the most precious doctrines of Holy Scripture. We believe and rejoice in it with all our hearts. Our understanding of the doctrine leads to the conclusion that no church, creed or church representative can add anything to the complete, perfect, once-for-all sacrifice of our Lord Jesus Christ.

However, surely no reasonable person with a knowledge of God's Word will conclude that because justification is by faith in Christ's finished work, that nothing needs to be done to proclaim and apply — to accept and appropriate that atoning work in the world of sinners. And, can those who engage in such proclamation and appropriation be accused of adding to the work of the Redeemer or advocating salvation by works? Such hasty and ill-founded accusations would make nonsense of every missionary endeavour and evangelistic outreach.

### FAITH AND BAPTISM ARE INSEPARABLES

The entrenched and conflicting views on this subject, we believe, arise from a failure to consider ALL the relevant Scriptures on Baptism and faith. The Psalmist wrote: "**The entrance of Thy words giveth light: it giveth understanding unto the simple**" (Psalm 119:130). Therefore, we must be guided by what the Bible teaches. Put another way: We have no right to teach or ask for more than the Bible demands, nor ought we to settle for anything less in our preaching and experience.

If we look at the Great Commission given by our Lord to His Church we cannot fail to see how clearly He linked faith and Baptism. "**He that believeth and is baptized shall be saved . . .**" (Mark 16:16). But it is noteworthy that Jesus added the words: "**. . . but he that believeth not shall be damned**". This emphasises the futility of baptizing unbelieving people. Baptism is for believers; where there is no faith Baptism is worthless.

### APOSTOLIC PRACTICE

Having observed the way our Lord linked faith to Baptism we do well to recall His warning on another

历，都是伴随救恩的一些东西，是神使我们挪用救恩的方法。

### 因信称义

有些人害怕，如果我们接受信心以外的任何得救之法，相信这些方法是救恩所必须的话，那就会危害“因信称义”的教义了。让我们重申，“因信称义”的道理是圣经中最宝贵的教义之一，我们全心相信，并且因此欢喜快乐。我们对这教义的理解所得结论是：任何教会、信条、或教会代表都不能在救恩上加上什么，因为主耶稣基督的牺牲是十全十美、一劳永逸的。

然而，任何一个理智的人，只要对神的话有认识，都断不会因此就说：既然唯有因信基督所完成的工作才能称义，那么我们就毋须再做什么，也毋须在罪的世界中宣告、领受和应用这救恩了。再者，从事宣讲教导的人，我们可以指责他们在救赎主的工作上加上什么吗？或说他们提倡因行为得救的道理吗？这种仓促又无事实根据的指责，岂不等于把所有宣教工作和传福音事工看作毫无意义吗？

### 信心和洗礼是不可分离的

关于这问题的许多确立了、却又彼此矛盾的见解，相信是由于未能研究所有的有关经文所引致的。诗人说：“**祢的言语一解开，就发出亮光，使愚人通达。**”（诗一一九：一三〇）所以我们必须受圣经的教导引导，换言之，我们不应教导或要求圣经以外的东西，也不应满足于所传讲的和所经历的。

如果我们看看主给教会的大使命，就一定能看出主如何把信和洗连在一起：“**信而受洗的必然得救……**”（可十六：十六）请注意耶稣接着说：“**……不信的必被定罪。**”这里强调给未信的人施洗是无用的；洗礼是为信徒而设，没有信心的话，洗礼是全无价值的。

### 使徒的做法

看过主如何把信和洗连在一起以后，我们最好看看主在另一场合提醒信徒的一句话：“**所以神配合的，人不可分开。**”

occasion: "What therefore God hath joined together, let not man put asunder" (Mark 10:9).

Consider the respect given to our Lord's command by the apostles. A study of the Book of Acts will reveal how they acknowledged and taught the inseparable nature of faith and Baptism. A few examples will suffice.

**Acts 2:41** — "Then they that gladly received the word (faith) were baptized".

**Acts 8:12** — "But when they believed (faith) Philip preaching the things concerning the Kingdom of God, and the name of Jesus, they were baptized, both men and women".

**Acts 8:36-38** — "And the eunuch said, here is water; what doth hinder me to be baptized? And Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God . . . and he baptized him".

**Acts 16:31-33** — Paul and Silas to the jailor: "Believe on the Lord Jesus Christ and thou shalt be saved . . . and he was baptized, he and all his straightway".

**Acts 18:8** — ". . . and many of the Corinthians hearing believed, and were baptized".

In the light of the foregoing examples can any reader seriously believe that Baptism was unimportant to the apostles in New Testament days. On every occasion they were most careful to adhere to our Lord's instructions and ensure that Baptism accompanied faith.

### APOSTOLIC TEACHING

It is very striking that throughout apostolic teaching in the New Testament the gifts and blessings of the Gospel that are connected with faith in certain passages are in other Scriptures associated with Baptism.

A careful comparison will clearly illustrate what is meant.

### REMISSION OF SINS

#### By Faith

"To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

#### By Baptism

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38).

(可十：九)

让我们来看使徒对主命令的重视。研读使徒行传可叫我们看见使徒怎样教导信心和洗礼不可分离的本性。以下几个例子足以说明这道理。

徒二：四十一——“于是领受他话的人（信心），就受了洗。”

徒八：十二——“及至他们信了（信心）腓利所传神国的福音，和耶稣基督的名，连男带女就受了洗。”

徒八：卅六至卅八——“……太监说：‘看哪！这里有水，我受洗有什么妨碍呢？’腓利说：‘你若是一心相信，就可以。’他回答说：‘我信耶稣基督是神的儿子。’……腓利就给他施洗。”

徒十六：卅一至卅三——保罗和西拉对禁卒说：“当信主耶稣，你……必得救……他和属乎他的人，立时都受了洗。”

徒十八：八——“……还有许多哥林多人听了，就相信受洗。”

读过上面的例子以后，读者还能说洗礼对新约时代的使徒并不重要吗？在所有情况下，他们都很小心遵循主的指示，确保洗礼和信心不分离。

### 使徒的教导

在新约使徒的教导里所提到接受福音的祝福和礼物，在某些经文中与信心连在一起，而在其它经文中却和洗礼一同出现，这是非常显著的。

让我们小心作一比较，就会清楚说明这意思了。

### 赦罪

#### 借着信心

“众先知也为祂作见证，说：‘凡信祂的人，必因祂的名，得蒙赦罪’”。（徒十：四十三）

#### 借着洗礼

“彼得说：‘你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦……’”（徒二：卅八）



## WASHING AND CLEANSING

### By Faith

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”  
(1 John 1:9).

### By Baptism

“And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord”  
(Acts 22:16).

## JUSTIFICATION

### By Faith

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”  
(Romans 5:1).

### By Baptism

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God”  
(1 Cor. 6:11).

## RECEIVING THE HOLY SPIRIT

### By Faith

“This only would I learn of you, received ye the Spirit by the works of the Law, or by the hearing of faith?” (Gal. 3:2).

### By Baptism

“... and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

## UNION WITH CHRIST

### By Faith

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20).

### By Baptism

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life”  
(Romans 6:3-4).

## SONSHIP

### By Faith

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name”  
(John 1:12).

### By Baptism

“For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ”  
(Gal. 3:26-27).

## 洁净

### 借着信心

“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。” (约壹一：九)

### 借着洗礼

“现在你为什么耽延呢？起来，求告他的名受洗，洗去你的罪。” (徒廿二：十六)

## 称义

### 借着信心

“我们既因信称义，就借着我们的主耶稣基督，得与神相和。” (罗五：一)

### 借着洗礼

“你们中间也有人从前是这样；但如今你们奉主耶稣基督的名，并借着我们神的灵，已经洗净、成圣、称义了。” (林前六：十一)

## 接受圣灵

### 借着信心

“我只要问你们这一件，你们受了圣灵，是因行律法呢？是因听信福音呢？” (加三：二)

### 借着洗礼

“……奉耶稣基督的名受洗，叫你们的罪得赦，就必领受所赐的圣灵。” (徒二：卅八)

## 与主联合

### 借着信心

“我已经与基督同钉十字架，现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身活着，是因信神的儿子而活，他是爱我，为我舍己。” (加二：二十)

### 借着洗礼

“岂不知我们这受洗归入基督耶稣的人，是受洗归入他的死吗？所以我们借着洗礼归入死，和他一同埋葬，原是叫我们一举一动有新生的样式，像基督借着父的荣耀，从死里复活一样。” (罗六：三至四)

## 成为后嗣

### 借着信心

“凡接待祂的，就是信祂名的人，祂就赐他们权柄，作神的儿女。” (约一：十二)

### 借着洗礼

“所以你们因信基督耶稣，都是神的儿子。你们受洗归入基督的，都是披戴基督了。” (加三：廿六至廿七)



## SALVATION

### By Faith

“For by grace are ye saved through faith; and that not of yourselves: It is the gift of God”  
(Eph. 2:8).

### By Baptism

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ”  
(1 Peter 3:21).

Who, in the light of the Scriptures just cited, would be so bold as to exclude either faith or Baptism from God's Gospel programme?

## BAPTISM AND SALVATION

Is Baptism essential to salvation? The only honest answer is, that Baptism is as essential to a full Gospel experience as any other relevant Bible experience and commandment of Jesus Christ.

It must be plain to every honest reader who has searched the Scriptures with us, that in New Testament preaching and practice faith always led to Baptism and Baptism always reflected the faith of the penitent.

You might well ask: “When was I saved? Was it the moment I repented and exercised faith in Christ, or was it in the act of Baptism that followed?” In reply let me use an illustration (from what source I read or heard it I cannot recall) but it goes like this: “When did Elizabeth II become Queen of England? Was it the day her father, King George VI, died? Or was it at her coronation ceremony at a later date in Westminster Abbey?”

I am told that the messenger who conveyed her the sad news of her father's decease concluded his message with the words, “The King is dead, Long live the Queen!”

However, this did not prevent or excuse Her Majesty from presenting herself at the coronation ceremony conducted at a later date. In so doing she submitted herself to the laws of the realm and thereby proved her claim to the throne to be right and lawful. Now, who dare say she was not Queen the day her father died? And who, while conceding that she was Queen, would insist that her public coronation was unnecessary or superfluous? I trust that this simple illustration will help us to understand faith and Baptism in relation to the salvation experience.

## 救恩

### 借着信心

“你们得救是本乎恩，也因着信，这并不是出于自己，乃是神所赐的。”（弗二：八）

### 借着洗礼

“这水所表明的洗礼，现在借着耶稣基督复活，也拯救你们；这洗礼本不在乎除掉肉体的污秽，只求在神面前有无亏的良心。”（彼前三：廿一）

比较过上述经文以后，有谁敢从神的救恩计划中排除信心或者洗礼呢？

## 洗礼与救恩

洗礼对于救恩是必须的吗？唯一诚实的答案是，洗礼正如其它有关的圣经经历，和耶稣基督的诫命一样，是完全福音经历所必须的。

假如读者诚实地与我们一起查考了圣经，那就一定可以理解，在新约的教导和实践上，信心总是带来信徒的洗，而洗礼也总是反映出悔改者的信心。

也许你问：“我究竟何时得救呢？是悔罪、凭信接受基督的时候呢？还是受洗的时候呢？让我以下面的实例来作答吧，（我已不记得这个实例是在那里听过的了）·实例是这样的：“伊丽莎白二世何时成为英女王呢？是在她父亲乔治六世驾崩那天呢？还是稍后在西敏寺举行加冕典礼那天呢？”

听说把她父亲逝世的坏消息告诉她的那位信使临走时说：“王上驾崩，愿女王万岁！”

可是这并不表示女王不能、或者毋须在稍后日子参加加冕典礼，这样做就是顺服在国家的法律下，因此证明她得王位是正确且合法的。这样看来，谁敢说，她父王驾崩那天，她还未成为女王呢？虽然大家都承认她已是女王，但谁会认为公开的加冕典礼是不必要、多余的呢？作者相信这个简单的实例会帮助我们明白信心和洗礼两者与得救经历的关系。

## FAITH NOT TO BE MINIMISED

I doubt if anyone would question the worth and reality of saving faith exercised by the repentant sinner in the Lord Jesus Christ. One recalls the dying thief who with his last breath sought and found the mercy of God. Think, too, of our Lord's statement in Luke 15:10, "**Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth**".

Having said that faith must not be minimised we hasten to add, nor must Baptism be lightly esteemed. Who will take upon himself the responsibility of saying to the believing penitent, "You have exercised your faith in the Lord Jesus and there is no need for you to confess that faith in public Baptism". Such unwarranted counselling is to totally disregard the clearly stated commandment of the Head of the Church and to completely ignore the teaching and practice of His chosen apostles. In the New Testament the convert's personal faith was followed by public Baptism.

## GOD'S PLAN OF FULL SALVATION

As one would expect the plan of God for penitent sinners was revealed at the outset of the apostolic era. At Pentecost, when Christ was preached, sinners responded by asking, "**men and brethren, what shall we do?**" (Acts 2:37). Peter, fearlessly and fervently declared unto them the plan of God: "**Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost**" (Acts 2:38).

The anointed apostle stated very clearly that all who believed and repented should be baptized in the Saviour's name and receive the promised gift of the Holy Ghost. This wonderful gift, sometimes called "the Baptism in the Holy Spirit", was accompanied by the vocal sign of speaking in tongues (Mark 16:17; Acts 2:4).

## THE WISDOM OF GOD

Every reader, we feel, will agree that the Book of Acts is a divinely inspired, accurate account of the founding and subsequent history of the Christian Church. The more discerning readers will go further and see the Acts as God's pattern for the Church in all succeeding generations, including our own. It then follows that we today, as believers, cannot claim a parity of experience with the New Testament believers until we have attained to the fulness set forth by Peter on the Day of Pentecost.

Let us observe the wisdom of God at work in the Early Church as His servants ensure that all who believe have a full salvation experience.

## 不应低估信心的价值

悔改的罪人对主耶稣基督的信心是非常实在而有价值的，这点我相信没有人会怀疑。我们记得那垂死的强盗用剩下一口气寻求神的怜悯，并且得着神的怜悯。让我们一起思想路加福音十五章十五节记载主曾说过的一句话：“我告诉你们，一个罪人悔改，在神的使者面前，也是这样为他欢喜。”

我们固然不应把信心的功用低估，同时也不可轻看洗礼的意义。我们怎能对那悔改的罪人说：“你既然已凭信心接受主耶稣，就不必借着洗礼在众人面前承认那信心”呢？这种毫无根据的说法，就等于完全漠视教会的头主耶稣那清清楚楚的命令，完全忽视祂所亲自选召的使徒们的教导和做法。在新约圣经中，凭信接受基督以后必举行公开的洗礼。

## 神完整的救赎计划

如预期的那样，神为悔改的罪人而设的救赎计划，在使徒时代之初就已启示出来，让人知道。五旬节那天，使徒宣讲基督的时候，众人就问：“弟兄们，我们当怎样行？”（徒二：卅七）彼得毫不惧怕、满有热心地把神的计划向他们宣告：“你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必领受所赐的圣灵。”（徒二：卅八）

彼得这位受膏的使徒清楚说明，凡相信、悔改的人都要奉救主的名受洗，并且接受神答应赐给我们的礼物——圣灵。这个奇妙的礼物，有时叫作“圣灵的洗”伴随有说方言作证据。

## 神的智慧

相信所有读者都会同意，使徒行传一书是由圣灵默示，准确记载基督教会的建立和早期历史。较有洞察力的读者会进一步看出，使徒行传是神为以后世代（包括现今世代）的教会所定的模式。因此，今天的信徒若未得着彼得在五旬节所讲的，就不算与新约时代的信徒有同等经历。

在早期教会中，神的仆人要所有信徒必有完完全全的得救经历，从这事上我们可看到神的智慧在早期教会中工作。

## THE NEW TESTAMENT NORM

Taking Peter's standard of faith and repentance, followed by Baptism and the receiving of the Holy Spirit as the norm for every believer, let us take note of those examples where the believers were considered deficient in their experience and see how every deficiency was made good.

### JOHN'S TWELVE DISCIPLES

Paul's interview with these very sincere men is recorded in Acts 19:1-6. Upon enquiry from Paul they were found to be lacking in their experience. It is plainly stated by Dr. Luke that these men had not been baptized in the name of the Lord Jesus nor had they received the gift of the Holy Ghost.

Note well that Paul in his reaction nowhere questions the reality of their faith. But the ensuing verses leave us in no doubt regarding his insistence that they should immediately be baptized in Jesus' name and receive the gift of the Holy Ghost (Vv. 5-6), **"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spoke with tongues and prophesied"**.

Will you, dear reader, be content to stop at faith and repentance when the Word of God is showing you the way to a fuller experience through Baptism and the gift of the Holy Spirit.

### THE SAMARITAN BELIEVERS

Through the faithful preaching of Philip the people of Samaria knew faith and experienced Baptism in Jesus' name: **"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women"** (Acts 8:12).

Although the Samaritan believers had exercised faith and had submitted to Baptism they lacked one thing: the gift of the Holy Ghost. This situation did not go unchallenged: **"Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus (Acts 8:14-16))."**

Once again we see the Holy Spirit ensuring that the original standard of full salvation is maintained.

### GENTILES RECEIVE THE GOSPEL

It was a source of amazement to many Jewish Christians when God granted to the Gentiles also repentance unto life (Acts 11:18). The truth was that as Cornelius and his household responded to Peter's preaching God confirmed the

## 新约时代的准则

按照彼得所定的标准，每个信徒信而悔改以后必接受洗礼和圣灵。注意下面的例子中，信徒的经历上本有欠缺，后来都借洗礼而得以补足了。

### 约翰的十二门徒

使徒行传十九章一至六节记载保罗接见这些非常真诚信主的人。保罗一問之下，发觉他们原来在经历上有所缺欠。路加福音作者路加医生清楚说明他们并没有奉主耶稣的名受洗，也没有接受圣灵的礼物。

从保罗的反应，我们看到他并没有怀疑他们信心的真实，但下面的经文清楚记载保罗坚持他们应马上奉耶稣的名受洗，并且接受圣灵的礼物。**"他们听见这话，就奉主耶稣的名受洗。保罗接手在他们头上，圣灵便降在他们身上，他们就说方言，又说预言。"**（徒十九：五至六）

亲爱的读者，神的话已经教导你如何借着洗礼和圣灵的礼物而得着那更完全的经历，你仍满足于凭信悔改，只停留在这地步而不愿更进一步吗？

### 撒玛利亚的信徒

由于腓利忠心传道，撒玛利亚人认识了信心的重要，也奉耶稣的名受了洗：**"及至他们信了腓利所传神国的福音，和耶稣基督的名，连男带女就受了洗。"**（徒八：十二）

虽然撒玛利亚的信徒已凭信心悔改，也接受了洗礼，可是他们仍欠缺一样东西，就是圣灵的礼物，所以也受到使徒的催促：**"使徒在耶路撒冷，听见撒玛利亚人领受了神的道，就打发彼得、约翰往他们那里去。两个人到了，就为他们祷告，要叫他们受圣灵。因为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洗。"**（徒八：十四至十六）

这里我们可再次看到圣灵坚持必须达到原先的完整救恩标准。

### 外邦人接受福音

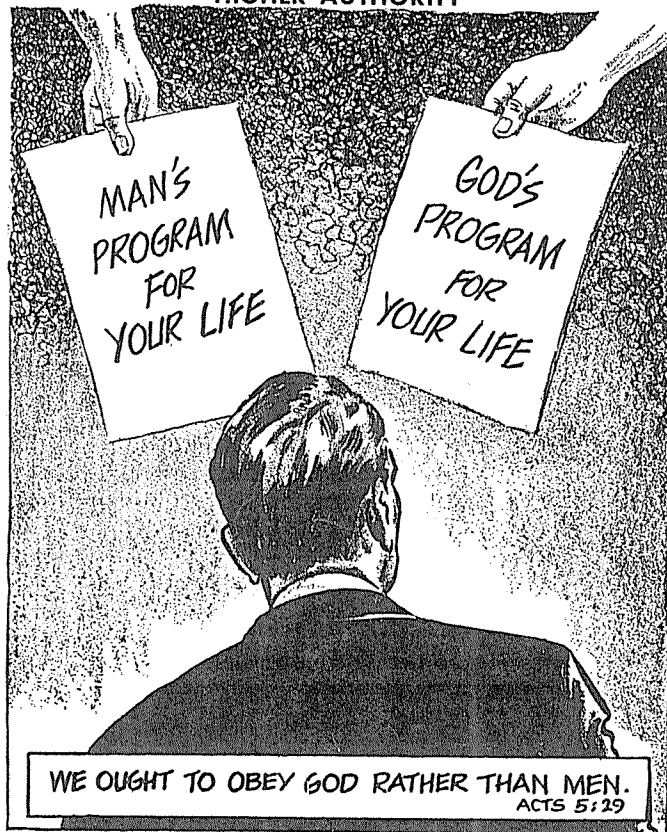
神也赐恩给外邦人，叫他们悔改得生命，这是很多犹太基

reality of their faith and repentance by baptizing them with the Holy Spirit as Peter was preaching.

Surely, some would reason, it is enough that God had sealed them with His Spirit and there was no need to submit such privileged people to Baptism. But Peter was unbending in his attitude to the Pentecostal standard he had raised at the beginning: "Then, answered Peter, Can any forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10:46-48).

As we end this chapter we ask you, dear reader, not to settle for anything less than God's full programme. God's way is clear: although you may be a Spirit-baptized believer you must complete your full Gospel experience by being baptized in Jesus' name.

#### HIGHER AUTHORITY

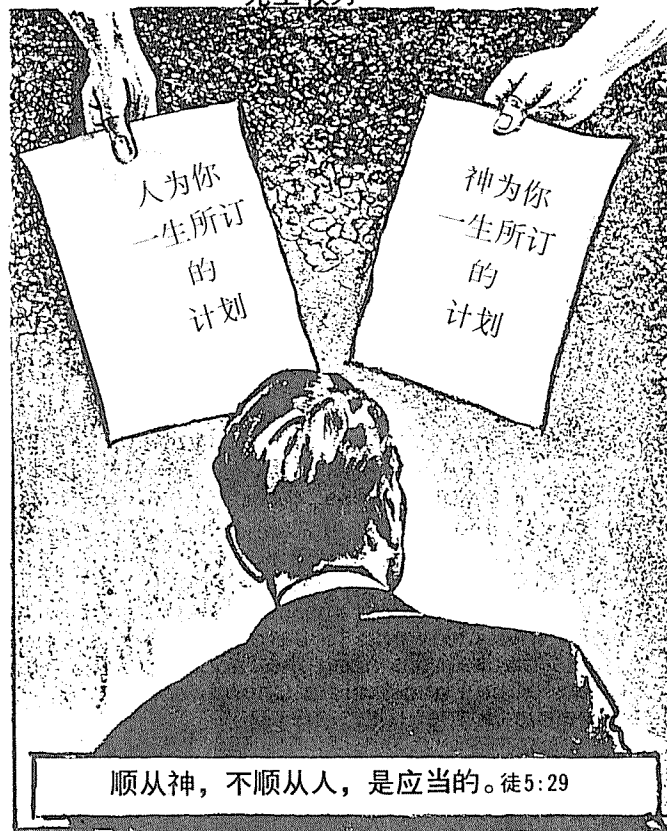


信徒感到惊异的原因(徒十一:十八)。但事实证明,当哥尼流一家对彼得的传讲作出回应,神就以圣灵为他们施洗,借此确定他们信心和悔改的真实。

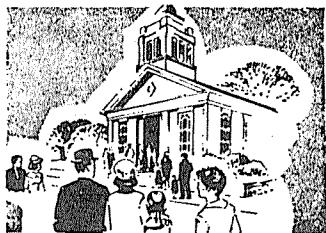
有些人会以为,神以祂的灵为印记就足够了,他们都已拥有这样的权利,不必一定接受洗礼吧!可是,彼得对自己在五旬节那天所订的标准,态度是非常坚定的:“于是彼得说:‘这些人既受了圣灵,与我们一样,谁能禁止用水给他们施洗呢?’就吩咐奉耶稣基督的名给他们施洗。”(徒十:四十七至四十八)

本章结束以前,请读者不要满足于神完美计划以下的任何标准。神的方法是清清楚楚的:你也许已受了圣灵的洗,但仍须奉耶稣的名受洗,借此获得完全的福音经历。

#### 无上权力



# A Neglected Aspect of Baptism



IN THE PREVIOUS CHAPTERS we have placed great emphasis on the aspect of Baptism that portrays the union of the believer with his Saviour and Lord. If, however, we are going to take full cognizance of overall New Testament teaching on Baptism it is impossible to escape the fact that there is a **corporate aspect** to the ordinance.

It is regrettable that while many have faithfully upheld the truth of the individual's union with Christ, they have completely ignored the corporate, church aspect of Baptism. We will endeavour now to show from Holy Scripture that while the act of Baptism identifies the candidate with the personal, physical Christ, it goes further; it identifies him with the **mystical Christ**, or to use Bible terminology, "**the Church; the family of God; the body of Christ**".

## THE RIGHT EMPHASIS

We accept that the personal union and identification of the individual with his Saviour and Lord is the first and foremost purpose of Baptism. Indeed, without such an experience it would be futile to speak of the corporate aspect of Baptism at all, because without personal salvation the concept of the Church becomes meaningless.

So let us make our position very clear. It is not the baptism of unsaved people into the Church in the hope that afterwards personal salvation will follow; it is believer's Baptism in a meaningful, personal experience with Christ and then membership of His Church.

Stated another way: We unreservedly believe that Christ Jesus came into the world to save sinners (1 Tim. 1:15). But we are likewise convinced that another purpose of His coming was to form and build a Church consisting of those who obeyed His Gospel (Matt. 16:18).

## BAPTISM IN RELATION TO THE CHURCH

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into

# 洗礼中 被忽視的 一面



在前几章，我们特别强调洗礼描写信徒与救主联合这方面，可是，如果想完全认识新约圣经在洗礼方面的全部教导，就不能不注意洗礼在**团体方面**的意义了。

虽然许多信徒忠心地坚持个人与基督联合的真理，可是非常可惜，他们却完全忽视了洗礼的团体和教会方面的意义。现在我们会尽力根据圣经来证明，洗礼不但使受浸者与有人性有肉体的基督等同，也叫他和**神秘的基督**等同，用圣经术语来说，神秘的基督就是“**教会、神的家、基督的身体**。”

## 正确的重点

我们相信个人与救主联合、等同就是洗礼的首要目的。说真的，没有这种经历而想谈洗礼的团体意义是毫无用处的，因为没有个人得救，教会这观念就变得无意义。

因此我们必须澄清立场，我们不是主张借洗礼把尚未得救的人带进教会，希望他们日后会得救，而是叫信徒借洗礼与基督有一段有意义的个人经历，然后加入主的教会成为肢体。

换句话说，我们毫无保留地相信耶稣基督到世上来拯救罪人（提前一：十五），但我们同样相信祂来的另一目的是建立教会，而教会就是由那些顺从祂福音的人所组成的（太十六：十八）。

## 洗礼与教会的关系

“所以你们因信基督耶稣，都是神的儿子。你们受洗归入基督的，都是披戴基督了。并不分犹太人，希利尼人，自主的，

Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:26-28).

This text states two very important truths and connects them with Baptism. Firstly, it teaches that the Christian is a child in God's family. Secondly, that he is a member of Christ's Body Church. Look again at the relevant phrases: **"Ye are the children of God by faith; for as many of you as have been baptized have put on Christ; for ye are all one in Christ Jesus"**.



### THE FAMILY ASPECT

Your baptism is the public declaration that you have renounced your old father, the devil, and the company of the wicked to become part of God's family. From henceforth you recognise God as your Father and fellow-believers as your brethren and sisters in the Lord.

Ephesians 3:14-15 is a most interesting text in this connection: **"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named"**. Do we have here a reference to Baptism in the name of our Lord Jesus Christ? Is this a further indication that in his baptism the believer identifies with God's family through the name of the Lord Jesus Christ? This most certainly would agree with the teaching of John: **"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"** (John 1:12).

It must be clear to the thoughtful Bible student that the detached Christian is an unscriptural Christian.

### THE BODY OF CHRIST

It is not uncommon to meet believers who declare that they are not committed to any church. They will tell you that they do not identify with or belong to any local assembly of God's people. What makes their unscriptural position all the more tragic is when they sometimes boast about and even glory in their independence. Have we not all heard on occasions such things as — **"I am free to go where I please; I will not submit to the control of any church or its oversight; I move around from place to place feeding where the pasture is greenest and the honey sweetest"**. One would

为奴的; 或男或女; 因为你们在基督耶稣里, 都成为一了。”(加三:廿六至廿八)

这段经文说明两个非常重要的真理, 并且把这些真理和洗礼连结起来。首先, 经文教导, 基督徒是神家中的一个孩子; 第二, 他也是基督的身体——教会中的一个肢体。让我们再看有关的经文 **"你们因信耶稣基督, 都是神的儿子。你们受洗归入基督的, 都是披戴基督了。因为你们在基督耶稣里 都成为一了。"**



### 家庭方面

洗礼是公开声明离弃旧的父亲——魔鬼, 不再与恶为伍, 转而成为神家庭的一分子, 从此认神为父, 也认相同信仰的信徒为主内弟兄姊妹。

在有关的经文中, 以弗所书三章十四至十五节是最有意思的: **"因此, 我在父面前屈膝, 天上地上的各家, 都是从他得名。"** 这里有没有提到奉我们主耶稣基督的名受洗呢? 是否进一步表明信徒借着主耶稣基督的名, 在洗礼中与神的家等同呢? 这肯定和约翰的教导一致: **"凡接待祂的, 就是相信祂名的人, 祂就赐他们权柄, 作神的儿女。"** (约一:十二)

凡认真思考圣经的基督徒都会清楚晓得, 离群独处的基督徒是不合乎圣经教训的。

### 基督的身体

我们时常遇见许多信徒声明不委身于任何教会, 他们还会告诉你不属于任何地方教会。什么使他们不合圣经的见解显得更可悲呢? 就是他们有时自夸自己的独立, 甚至以自己的独立为荣。我们有时听过这样的说法: **"我喜欢到哪儿就到哪儿去, 不受任何教会控制或看管。我到处迁徙, 哪儿的草地最青翠, 蜂蜜最甜美, 就到哪儿去得喂养。"** 可是, 只要读过——就算

think that even a casual reading of 1 Cor. 12 would be enough to expose the folly of such unscriptural and unwarranted independency and individualism:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body" (1 Cor. 12:12-20).

When Paul's words are read and rightly understood they substantiate the writer's conviction that the isolated Christian is an incomplete Christian. Reader, the Body of Christ needs you and you need the Body of Christ.

#### THE CHURCH, THE BRIDE

The importance of the candidate realizing that his baptism not only denotes his union with his Lord but also with the Lord's people is reinforced by another New Testament text — Eph. 5:25-27: **"But, remember, this means that the husband must give his wife the sort of love that Christ gave to the Church when He sacrificed Himself for her. Christ gave Himself to make her holy through Baptism in His name, to make her in His eyes an altogether glorious church. She is to be free from spots, wrinkles, or any disfigurements — a church holy and perfect"** (Philip's translation).

How clear, then, that God's purpose does not end with the salvation of individuals, but includes the formation and perfection of a church, fitted to be the bride of the Lord Jesus Christ.

We trust that all who read these pages will see the wisdom and importance of establishing a Scriptural relationship with God's people in the context of the local assembly, as the bride-church is prepared and perfected for her future role in the divine plan of the ages.

#### THE LOCAL OR UNIVERSAL CHURCH

Some will readily agree with the view just stated, but will qualify their agreement by saying that while they accept in Baptism their identifying with the Body of Christ — the

是略读——林前十二章，都足以看出这样不合圣经、毫无根据的独立性和个人主义其实是非常愚蠢的想法：“就如身子是一个，却有许多肢体；而且肢体虽多，仍是一个身子；基督也是这样。我们不拘是犹太人，是希利尼人，是为奴的，是自主的，都从一位圣灵受洗，成了一个身体，饮于一位圣灵。身子原不是一个肢体，乃是许多肢体。设若脚说：‘我不是手，所以不属乎身子；’它不能因此就不属乎身子。设若耳说：‘我不是眼，所以不属乎身子；’它也不能因此就不属乎身子。若全身是眼，从哪里听声呢？若全身是耳，从哪里闻味呢？但如今神随自己的意思，把肢体俱各安排在身子上了。若都是一个肢体，身子在哪里呢？但如今肢体是多的，身子却是一个。”（林前十二：十二至二十）

当我们仔细阅读、正确地理解保罗的话语，就会明白这段经文证明作者的确信，就是离群独处的基督徒是不完美的基督徒。亲爱的读者，基督的身体需要你，你也需要基督的身体。

#### 教会——新妇

新约另一段经文，以弗所书五章廿五至廿七节更进一步强调，信徒受洗不但表示与主联合，也表示与主的子民联合这真理的重要性：“你们作丈夫的，要爱你们的妻子；正如基督爱教会，为教会舍己，要用水借着道把教会洗净，成为圣洁，可以献给自己，作个荣耀的教会，毫无玷污、皱纹等类的病，乃是圣洁没有瑕疵的。”

神的计划不是以个人得救告终，还包括建立教会，并且使教会完美，配作主耶稣基督的新妇，这真理是多么清楚啊！

相信大家读过这几页后都能看出，在地方教会与神的子民建立合乎圣经的关系，实在是非常重要，而且满有智慧的做法，因为这样做就是使新妇——教会更趋完美，预备将来在神永恒的计划中扮演重要的角色。

#### 地方教会还是普世教会？

对于上述意见，有些人会表示乐意赞同，然而，却为赞同加上注解，表示基督的身体是指肉眼看不见的普世教会而言，



universal, invisible church — they feel no compulsion to belong to a local, visible church.

We feel that the truth in this important matter lies in the recognition that the invisible, universal church manifests itself in the local, visible church. This principle is unquestionably demonstrated in the Scriptures.

### OUR LORD SPEAKS ON THE CHURCH

The Gospel writers mention only two occasions on which our Lord referred to the church as He walked the earth. It is not without significance that one of these references was to the church universal and invisible: **“Upon this rock I will build my church and the gates of hell shall not prevail against it”** (Matt. 16:18).

The other reference specifically mentioned the local, visible church: **“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, let him be unto thee as a heathen man and a publican”** (Matt. 18:15-17).

It goes without saying that the offended brother is not being asked by our Lord to assemble the whole universal church before which to air the grievance. It is obvious that he was to tell it to the local, visible church to which he and the offending brother belonged. That our Lord was referring to the local church is further confirmed by verse 20, **“For where two or three are gathered together in my name, there am I in the midst of them”**.

### PAUL'S ECCLESIOLOGY

The great apostle most certainly believed in the existence of the universal, invisible church as is indicated by such Scriptures as — Eph. 1:22-23; Eph. 3:14-15; Eph. 4:1-16; to mention but a few. But Paul also believed and clearly taught that the universal manifests itself in the local and the invisible in the visible, local congregation.

Let's glance at a few examples. Where did Paul see the **“Body of Christ”** revealing itself as a living organism? In the local congregation at Corinth: **“Now ye (the Corinthian congregation) are the body of Christ and members in particular”** (1 Cor. 12:27).

How could a believer become a living stone in the temple of God that is an habitation of God through the Spirit? By being a member of the local church: **“Ye (the local assembly) are God's building”** (1 Cor. 3:9, also Eph. 2:20-22).

因此，他们虽接受借洗礼与基督的身体联合这种说法，却仍不觉得需要参加一个看得见的地方教会。

作者认为，这个重要问题的真理，在于我们是否认识到那看不见的普世教会，其实借着看得见的地方教会显露出来。

### 主耶稣有关教会的教训

主在世时谈到教会的事，福音书的作者只记载了两次。其中一次是关于那看不见的普世教会：**“我要把我的教会建造在这磐石上；阴间的权柄，不能胜过他。”**（太十六：十八）

另外一次却特别提到那看得见的地方教会：**“倘若你的弟兄得罪你，你就去趁着只有他和你一处的時候，指出他的错来。他若听你，你便得了你的弟兄；他若不听，你就另外带一两个人同去，要凭两三个人的口作见证，句句都可定准。若是不听他们，就告诉教会；若是不听教会，就看他像外邦人和税吏一样。”**（太十八：十五至十七）

不言而喻，主并不是叫这位被人得罪的弟兄把事由告诉普世教会，很明显，主只叫他告诉那可见的地方教会，就是他和那得罪他的弟兄所属的教会。第二十节更进一步证实主指的是地方教会：**“因为无论在那里，有两三个人奉我的名聚会，那里就有我在他们中间。”**

### 保罗的教会观

以弗所书一章廿二至廿三节、三章十四至十五节、四章一至十六节及其它许多经文都表明，保罗这位伟大的使徒绝对相信那看不见的普世教会的存在，可是保罗更相信、也清楚地教导我们，那不能用肉眼看见的普世教会要借着可见的地方教会显露出来。

让我们看一下几个例子：保罗在哪里看到**“基督的身体”**像一个活的生物一般呢？就是在哥林多的地方教会里：**“你们（哥林多教会）就是基督的身子，并且各自作肢体”**（林前十二：廿七）

神在圣灵里的住所就是神的殿，信徒如何能成为神殿中的活石呢？就是借着加入地方教会，成为肢体：**“你们（地方教会）是神所建造的房屋。”**（林前三：九；弗二：二十至廿二）



Where did the inspired apostle look to see the church-bride prepared and perfected for the return of the Bridegroom? To the local church of course: **“For I am jealous over you: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ”** (2 Cor. 11:2).

If a believer is sincerely looking for the Scriptural way of associating and identifying himself with the invisible, universal church of the Lord Jesus Christ, then the Bible gives a clear answer: **It is by membership and fellowship in the local church.**

### THE CHURCH AT JERUSALEM

The formation of a local church at Jerusalem is another illustration of this principle at work: **“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles’ doctrine, and fellowship, and in breaking of bread, and in prayers”** (Acts 2:41-42).

Observe the order: They gladly received the word. They were baptized. There were added unto them (the local church). They continued steadfastly in doctrine, fellowship, communion and prayers.

The Jerusalem programme set the order for subsequent apostolic endeavours, for a comparison of the Acts of the apostles with the New Testament Epistles will reveal that the apostles established local churches in every place where they laboured — Phillipi (Acts 16:12); Corinth (Acts 18:1); Ephesus (Acts 19:1).

### THE GREAT COMMISSION FULFILLED

What other way could the requirements of our Lord’s last command be met other than in the establishment of local congregations on the New Testament pattern? The Great Commission of Matthew 28:19 (Revised Version) demanded of the apostles that they made disciples, baptizing them, and teaching them to observe all things shown them by their Lord. Such a clearly stated programme could only adequately be fulfilled in the formation of local assemblies of God’s people.

It is the writer’s conviction that every local church that seeks conformity to the New Testament pattern will greatly benefit from a new emphasis in its teaching on the corporate aspect of Baptism.

The individual reader, too, should realize that a totally private relationship with Christ is unscriptural and most unhealthy. **“He setteth the solitary in families”** (Psalm 68:6), and, **“Now, therefore, ye are no more strangers and**

受圣灵默示的使徒保罗，在哪里见到教会像新妇一样预备好，并且完美无疵，来迎接新郎回来呢？当然又是地方教会了：“我为你们起的愤恨，原是神那样的愤恨；因为我曾把你们许配一个丈夫，要把你们如同贞洁的童女，献给基督。”（林后十一：二）

信徒若是真诚地按圣经的方式与主耶稣基督那看不见的普世教会联合与等同，那么，圣经的答案清楚告诉我们，就是加入地方教会，并且和地方教会的肢体相交。

### 耶路撒冷的教会

另一个可以说明这原则的例子就是耶路撒冷的地方教会：“于是领受他话的人，就受了洗。那一天，门徒约添了三千人，都恒心遵守使徒的教训，彼此交接、掰饼、祈祷。”（徒二：四十一至四十二）

注意事情的先后：领受他的话，然后受洗，（地方教会）添了三千人，信徒恒心遵守使徒的教训，彼此交接、掰饼、祈祷。

耶路撒冷教会的计划为以后使徒的工作定下次序，只要把使徒行传和新约的书信比较一下，就明显看出使徒在每个工作过的地方都设立了地方教会，包括腓立比（徒十六：十二），哥林多（徒十八：一）和以弗所（徒十九：一）。

### 大使命应验了

除了按照新约教会的模式设立教会以外，还有什么方法可以满足主最后命令的要求呢？马太福音廿八章十九节所记载的大使命要求门徒要使万民作门徒，给他们施洗，凡主所吩咐的都教训他们遵守，这样清楚说明的计划必须借着地方教会的成立才能完全成就。

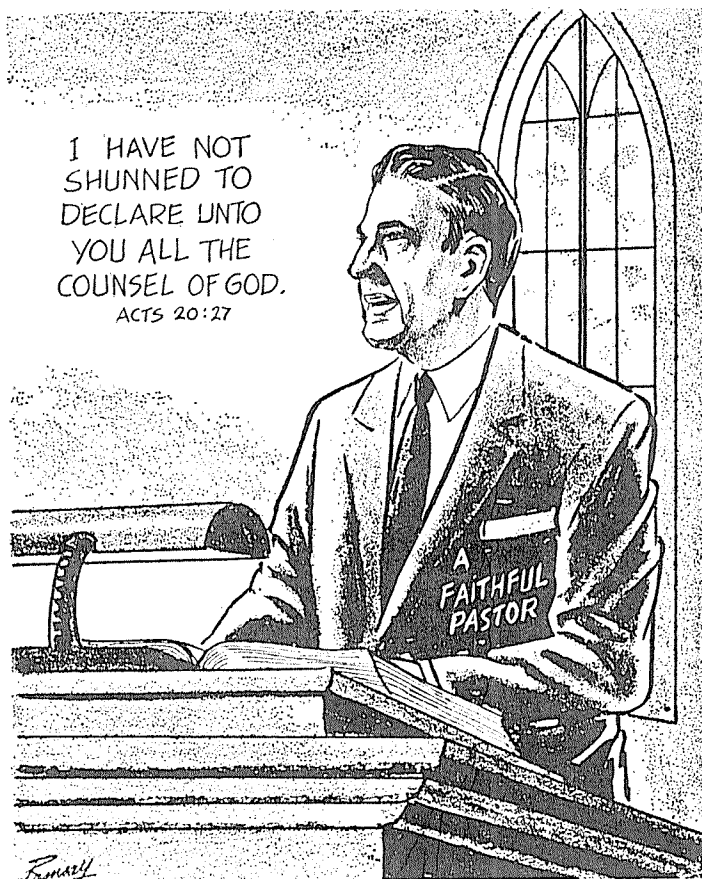
作者深信，所有地方教会若遵照新约教会的模式，着重教导洗礼的团体意义，这些教会必会大大得益。

个别读者也必须明白，若与基督的关系完全是个人的，这关系是不合乎圣经，也不健康的：“神叫孤独的有家。”（诗

foreigners, but fellow citizens with the saints, and of the household of God" (Eph. 2:19).

Your baptism proclaims your union with God's people in your local church. The onus is on you to seek out and join yourself to a local company of God's people which you consider to be a true manifestation and visible expression of the Church which is His Body. In so doing you will fulfill the will of your Lord as revealed in Holy Scripture. You will experience the strength of unity known only to those who belong to a family. The benefits you will reap in your spiritual life will be incalculable.

But be warned and advised: Failure to do so will be an indication that you have not fully understood the Bible significance of believer's baptism.



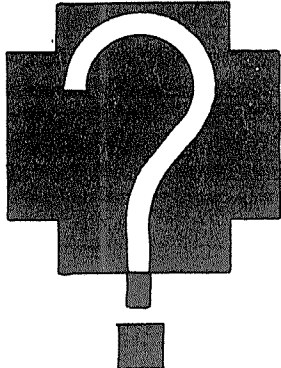
六十八：六），“这样，你们不再作外人和旅客，是与圣徒同国，是神家里的人了。”（弗二：十九）

洗礼表明信徒与地方教会的弟兄姊妹联合。信徒有责任找一间教会加入成为肢体，这教会必须能把基督的身体显露出来。这样做就是成就圣经所启示主的心意，也会叫信徒领略到家庭的团结力量，而在属灵生命上的收获，更会是不可胜数的。

反过来说，不如此行就表示你没有完全明白圣经中信徒洗礼的意义。



HAVE YOU BEEN  
BAPTIZED  
THE  
BIBLE  
WAY

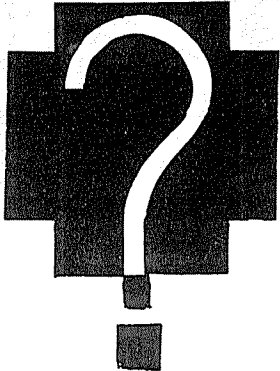


THE question we ask is not, "Have you been baptized?" but, "Have you been baptized the Bible way?"

Several forms of baptism are currently in use throughout Christendom and needless to say all of them cannot be right. Paul says **"there is one baptism"** connected with Christ, the Christian faith and the church, the body of Christ: **"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism"** (Eph. 4:4-5).

It is our conviction that for one's baptism to be valid it must be administered in accordance with the teaching and example of the New Testament Church. If it were simply a matter of being baptized in conformity with local custom, denominational creeds or personal opinion then the apostle Paul would never have called for the rebaptism of the Ephesians (Acts 19:1-6). Although this group had already experienced John's baptism the apostle ensured that they obeyed the Lord's command and conformed to the uniform practice of the Early Church by baptizing them in the name of Jesus.

你 曾 否 按 照  
圣 经 的  
方 式  
受 洗



我们要问的，不是“你受洗了吗？”而是“你曾否按照圣经的方式受洗呢？”

在整个基督教界中普遍使用着几种洗礼方式，不用说，所有这些洗礼方式不都是正确的。保罗说，与基督、信仰、教会（基督的身体）有关的洗只有一种：“身体只有一个，圣灵只有一个，正如你们蒙召，同有一个指望。一主，一信，一洗。”（弗四：四至五）

我们深信，有效的洗礼必须依照新约教会的教导和榜样施行。如果洗礼只是按照各地习惯，不同宗派的信条，或者个人的意见所行的一种仪式，那保罗就毋须要求以弗所人重新受洗了。（徒十九：一至六）虽然这些以弗所人已接受了约翰的洗，但保罗要确定他们服从主的命令，并且按照早期教会的一贯做法，奉主耶稣的名受洗。

## SINCERITY TESTED



Obedience—the Test of Sincerity

We in no way question the sincerity of the person who in honest endeavour to please the Lord and obey His will answered to a form of baptism that is unscriptural. But we do believe that such a sincere person will welcome the opportunity to examine their baptismal experience with a view to ascertaining whether or not they were baptized the Bible way.

We believe that the Holy Scriptures speak very clearly on three aspects of baptism. In these areas there is

no ambiguity or room for compromise. All three are vitally essential to Bible Baptism.

### 1: BIBLE BAPTISM IS FOR BELIEVERS ONLY

“What doth hinder me to be baptized?” the eunuch asked the evangelist. “If thou believest with all thine heart, thou mayest” was Philip’s unequivocal reply (Acts 8:36-37).

The reader will begin with our Lord’s command in Mark 16:16 and proceed to study the relevant baptismal Scriptures that follow in the Acts and the Epistles, it will be clearly seen that Baptism was always accompanied by faith in the Saviour, the Lord Jesus Christ. (For a detailed study see Chapters I and III of this book).

### BAPTISMAL REGENERATION

Those who teach the doctrine of baptismal regeneration believe that in the act of baptism the candidate has saving grace conferred upon him, even though he might not have any faith in his heart toward the Lord Jesus. We would regard such teaching as being a violation of the clear statements of God’s Word and reaffirm our own position, that baptism without faith is worthless. The act of baptism can only be a meaningful and blessed experience to the one who trusts with all his heart in the merit of Christ’s atoning

## 查验诚意



顺从——诚意的查验

作者决不怀疑有人尽心竭力、充满诚意地讨神喜悦，服从祂的旨意，以致不自知地接受了一种不合乎圣经的洗礼方式，但我们相信这样有诚意的弟兄姊妹也当会愿意查验一下自己的受洗经历，看看是否合乎圣经。

作者相信圣经在以下三方面把洗礼表达得非常清楚，既不含糊，也绝无妥协的余地，这三方面对合乎圣经的洗

礼都是非常重要的。

### (一) 洗礼只为信徒而设

太监向腓利说：“我受洗有什么妨碍呢？”腓利毫不含糊地回答：“你若一心相信，就可以。”（徒八：卅六至卅七）

读者首先会在马可福音十六章十六节读到主的命令，然后在使徒行传和书信中研读到有关洗礼的经文，在这许多处经文中，可清楚看到相信救主耶稣基督常常跟接受洗礼连在一起，不能分开。（较详尽的研究请参考本书第一章和第三章。）

### 借着洗礼重生

教导借洗礼重生的人相信，受洗者就算心中对主耶稣没有真正的信心，在受洗的过程中，救恩就会降临在他身上，可是，作者认为这样的教导是违反神话语中清楚的教训。我们重申，没有信心的洗礼是毫无价值的。洗礼只对那些全心相信基督赎罪宝血和救赎工作的人有意义，对他们来说，这更是有福的经

blood and work of Redemption. Paul explains this in 1 Corinthians 15:1-4.

### INFANT SPRINKLING

Many of us never cease to give thanks for godly parents who reared us in the fear of the Lord and who by influence and example did much to bring us to Christ. The fact that they submitted their offspring to "infant sprinkling" in no way changed the divine Gospel programme in which Baptism follows personal faith. Our Lord's words cannot be lightly dismissed, "**He that believeth and is baptized shall be saved**". How plain that Baptism is administered to the person that believes. The fact is that infants are themselves incapable of exercising this required faith in Jesus Christ. Just as parents cannot accept Christ for their children so they cannot take for them the decision to be baptized. Each hearer of the Gospel must personally decide to accept the Saviour, and follow it by being baptized upon the confession of that faith. It is believer's baptism.

The unscriptural practice of "sprinkling" has done a great disservice to many who sincerely believe that their "christening" as infants fulfilled the Scriptural requirements of Baptism. All such have been deprived of the joyous experience of believer's baptism. We ask every reader to face the fact that **Bible baptism follows personal faith in the Lord Jesus Christ.**

### 2. BIBLE BAPTISM IS BY TOTAL IMMERSION

Which mode of baptism is Scriptural — sprinkling or immersion? We believe that the Bible texts now presented will settle the issue for the honest enquirer.

**Mark 1:4-10 — "John did baptize in the wilderness . . . and there went out unto him all Judea . . . and were all baptized of him IN THE RIVER of Jordan . . . and it came to pass in those days that Jesus came to Nazareth and was baptized of John IN JORDAN and straitway COMING UP OUT OF THE WATER He saw the heavens opened . . ."** Such language could hardly be said to be describing a sprinkling ceremony. This form of baptism was conducted "in the river" and necessitated a "coming up out of the water".

**John 3:22-23 — "After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized"**.

历。保罗在林前十五章一至四节把这道理解释得很清楚。

### 婴孩洒水礼

我们中间也许有很多人常为自己敬畏神的父母感恩，感谢他们存着敬畏的心把我们抚养长大，以身作则引导我们认识基督，可是，父母使婴孩接受洒水礼却绝不能改变神的计划，就是洗礼必须在凭信接受基督以后实行。我们不应轻看主的话：“信而受洗的必然得救。”很明显，洗礼只为相信的人施行。事实上，婴孩本身并没有能力决定相信基督与否，正如父母不能替儿女接受基督，所以他们也不能替儿女决定受洗。每个人听闻福音以后，都必须自己决定是否接受救主，若相信并口里承认，那才接受洗礼，因为这才是信徒的洗礼。

“洒水礼”并不合乎圣经，这种做法使很多人误以为婴孩时所接受的洗礼已符合了圣经对洗礼的要求。这些人被剥夺了信徒受洗的喜乐经历，因此，请读者看清楚这个事实：**合乎圣经的洗礼必须在个人凭信心接受主耶稣基督以后施行。**

### (二) 圣经中的洗礼是将身体完全浸入水中

浸礼和洒水礼两者，究竟哪种方式才合乎圣经呢？相信以下的经文能帮助真心寻找答案的读者决定。

马可福音一章四至十节：“约翰……在旷野施洗……犹太全地，和耶路撒冷的人，都出去到约翰那里……在约旦河里受他的洗……那时，耶稣从加利利的拿撒勒来，在约旦河里受了约翰的洗。祂从水里一上来，就看见天裂开了……”这样的形容绝不会是洒水礼，这种方式的洗礼在河里施行，所以受洗者可以“从水里上来”。

约翰福音三章廿二至廿三节：“这事以后，耶稣和门徒到了犹太地，在那里居住施洗。约翰在靠近撒冷的哀嫩也施洗，因为那里水多；众人都去受洗。”

### 3. BIBLE BAPTISM IS IN THE NAME OF THE LORD JESUS CHRIST

Although the triadic formula "in the name of the Father, and of the Son, and of the Holy Ghost" is the most widely used today, there is available abundant evidence to prove that this was not the original formula used when administering Baptism.

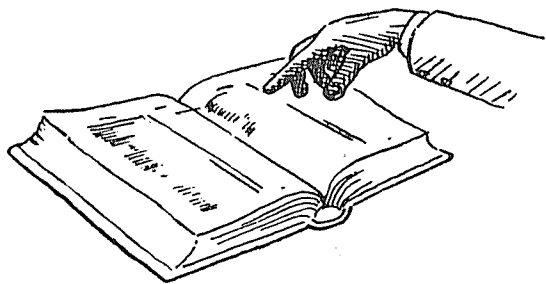
**"The original form of words were into the name of Jesus Christ or Lord Jesus. Baptism into the Trinity was a later development"**. (Scribners Dictionary of the Bible vol. 1, page 241).

**"The Early Church always baptized in the name of the Lord Jesus until the development of the Trinity, afterward they were baptized in the name of the Father, Son and Holy Ghost"**. (Canney Encyclopaedia, page 53).

**"It must be acknowledged that the formula of the three-fold name, which is here enjoined, does not appear to have been used by the primitive church, which so far as our information goes, baptized 'in' or 'into' the name of Jesus Christ, or the Lord Jesus, without any reference to the Father or the Spirit"**. (Dictionary of the Bible by James Hastings; commentary on Matthew 28:19).

**"Everywhere in the oldest source it is stated that baptism takes place in the name of Jesus"**. (Encyclopaedia Britannica, 1956 edition, vol. 3, page 82).

**"Christian baptism was administered using the words 'in the name of Jesus' — the use of a Trinitarian formula of any sort was not suggested in early church history"**. (Hastings Encyclopaedia of Religion, vol. 2, page 377-378).



#### WHAT SAITH THE SCRIPTURES?

While fully appreciating the confirmatory voice of history for baptism **"in the name of the Lord Jesus Christ"** we accept that the final proof must rest with Holy Scripture.

### (三) 合乎圣经的洗礼是奉主耶稣基督的名施行的

虽然今天最通用的方式是“奉圣父、圣子、圣灵的名”施洗，但许多证据证明这并非施洗的原来方式。

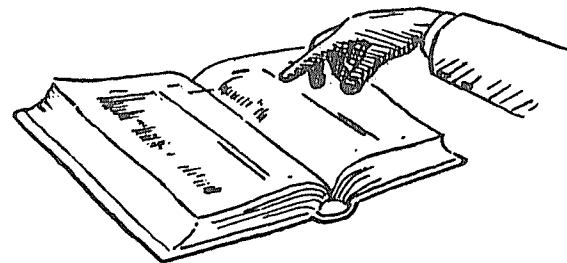
“原先施洗时所用的是奉耶稣基督的名或奉主耶稣的名，奉三一神的名字施洗是后来所采用的。”（《史葛莱布拿圣经词典》第一卷第二四一页）

“早期教会常常奉主耶稣的名施洗，直到后来三位一体的教义成立，才奉父、子、圣灵的名施洗。”（《康尼百科全书》第五十三页）

“早期教会似乎并没有奉三一神的名施洗。根据资料，他们只奉耶稣基督、或主耶稣的名施洗，而没有提到圣父或圣灵，这是大家所公认的。”（《黑斯丁圣经词典》马太福音廿八章十九节注释）

“最古老的资料来源处处显示洗礼是奉耶稣的名施行的。”（《不列颠百科全书》一九五六年版第三卷第八十二页）

“基督教洗礼是用‘奉耶稣的名’来施行的，早期教会历史并无任何迹象显示曾以三一神的名来施洗。”（《黑斯丁宗教百科全书》第二卷第三七七至三七八页）



#### 圣经怎样说呢？

历史固然证实洗礼是“奉主耶稣基督的名”施行的，但我们相信最终的证据必须来自圣经本身。下一章会介绍奉耶稣的名施洗的圣经根据，现在我们请读者考虑一两点建议。

In the next chapter we will present the Scriptural authority for baptism in Jesus' name. Meantime, we ask the reader to consider one or two suggestions.

Because the triadic formula uses words from Matt. 28:19 some consider it to be a Scriptural practice and for them the matter is closed. To all such we would point out the danger of building any doctrinal position on an isolated text of Holy Scripture.

I have heard 1 Cor. 14:34 "Let your women keep silence in the church . . ." quoted to deny women a place in Christian service and congregational worship. Also, the words of Paul in 1 Cor. 14:19 — "Yet in the church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue" — have been wrenched from their context and employed to forbid the use of 'tongues' by believers in personal experience or church order. And many a person has referred to 1 Cor. 1:17 — "For Christ sent me not to baptize, but to preach the Gospel" — and wrongly concluded that Paul was altogether opposed to Baptism.

The point, I feel, has been adequately made, that if we are to arrive at the real truth about the baptismal formula then we must consider ALL that THE BIBLE SAYS about Baptism.

Every reader should know that a command is not fulfilled by simply repeating it but by OBEYING IT. It is not our intention to ignore Matt. 28:19, but rather, to show in the next chapter that the only Bible way to fulfill our Lord's command as recorded in Matt. 28:19 is to baptize converts in the name of the Lord Jesus Christ.



因为奉三一神这方式是根据马太福音廿八章十九节的经文，所以有些人以为这一定是合乎圣经的做法，也就不再加以考虑，对这样的想法，作者愿意出以断章取义来建立某些教义的危险。

林前十四章卅四节：“妇女在会中要闭口不言……”作者曾听过有人用这节经文来拒绝让妇女参与侍奉和集体崇拜。此外，保罗在林前十四章十九节所说的：“但在教会中，宁可用悟性说五句……强如说万句方言。”也有人把这段经文断章取义，用以禁止信徒在个人经历或教会聚会中说方言，更有人提出林前一章十七节：“基督遣我来，原不是为施洗，乃是为传福音。”而指保罗根本是反对洗礼的。

作者认为提出的论点已很清楚，就是，如果要找出洗礼方式的真理，我们必须研究有关洗礼的所有经文。

读者都应该知道一个命令的成就并不靠重复说，而靠服从。本书并无意忽视马太福音廿八章十九节的记载，反而在下一章我们会说明，若要成就主在这节经文的吩咐，唯一合乎圣经的方法就是奉主耶稣基督的名为信徒施洗。



# WHY BAPTIZE IN JESUS' NAME ?

IT IS SURPRISING to discover that great controversy exists in Christendom over the use of the peerless name of **Jesus** in Baptism. Perhaps the greatest surprise of all is to find baptism in the name of the Lord Jesus Christ being resisted in Pentecostal churches where the sacred name is so dearly loved and highly honoured.

## BEWARE OF INCONSISTENCY

When it comes to such things as:- preaching the Gospel; approaching God in prayer and praise; casting out devils; healing the sick; and the laying on of hands for spiritual power, the wonderful name of Jesus is repeatedly invoked. All share the view that the use of our Lord's name is neither a meaningless rite nor a magic formula but that there is power and authority enshrined in it.

When the name of Jesus is invoked by God's people it is a recognition of the person Christ is and the offices He holds; it is a realization that our relationship to God and all the blessings and honour accruing from it are based upon the divine offices and Redemptive work of the Lord Jesus. The invocation of the name is also an acknowledgement of His omnipotence: "**All power (Jesus said) is given unto me in heaven and in earth**". The believer rejoices in the fact that nothing is too hard for his Lord and that no power in the universe can withstand the power of Jesus' name.

One is amazed at the inconsistency that can so fervently love and revere the name of Jesus while at the same time can so steadfastly resist its use in believer's baptism. This inconsistency appears all the more remarkable when one recalls that the Bible supplies more proof texts for baptism in Jesus' name than for most other New Testament doctrines and practices.

## THE GREAT COMMAND TO BAPTIZE

To fully understand our Lord's command to baptize we must study the Gospel writers' accounts. At this juncture we would ask the reader to open God's Word and read these three separate accounts prayerfully, several times. They are found in **Mark 16:15-20; Luke 24:44-48; Matthew 28:18-20.**

# 为什么要奉耶稣的名施洗？

洗礼的时候是否应该用“耶稣”这无可比拟的名字呢？很奇怪，这个问题在基督教界中仍引起不少争论，而最奇怪的就是，五旬节信仰的教会尽管非常尊敬爱护耶稣的圣名，却抗拒用主耶稣基督的名施洗。

## 小心自相矛盾

我们传扬福音，在祷告和赞美中亲近神、赶鬼、医病、按手求属灵的力量，在这许多事上都不断祈求耶稣奇妙的名字。大家都同意使用主的名字并不是一种无意义的礼仪，也不是一种有魔力的公式，而是有能力和权柄在里面的。

当神的子民祈求耶稣圣名的时候，就表示承认基督的位格和职分，认识到我们和神的关系，以及随之而来的祝福和荣耀，全都是靠着主耶稣的属天职分和救赎工作而来的。祈求祂的名字也表示承认祂的全能：“耶稣说：‘天上地下所有的权柄，都赐给我了。’”信徒当欢喜快乐，因为在主没有难成的事，宇宙间也没有别的能力可以抵挡耶稣圣名的能力。

我们一方面尊敬爱护耶稣的圣名，另一方面却顽固地抗拒奉这名字为信徒施洗，这是何等自相矛盾的事情呢？当我们记得圣经中关于奉耶稣的名施洗的经文其实比许多其它新约教义和做法的经文都多，也更有根据，那这种自相矛盾的情形就显得更难理解了。

## 施洗的大使命

要完全明白主耶稣要门徒施洗的命令，就必须研究福音书的记载。现在请读者打开神的话语，以祷告的心再三阅读下面三段记载：**马可福音十六章十五至二十节；路加福音廿四章四十四至四十八节和 马太福音廿八章十八至二十节。**



## 给教会的无误指引

### INFALLIBLE GUIDANCE FOR THE CHURCH

The reader will observe that Baptism is specifically mentioned by Matthew and Mark and strongly inferred by Luke when he writes: **“And that repentance and remission of sins should be preached in his name . . .”** (Compare with Acts 2:38).

Significantly all three writers refer to **A NAME** that was to be used in preaching the Gospel, baptizing the disciples and manifesting the divine power.

**“In my name” — Mark 16:17**

**“In the name” — Matthew 28:19**

**“In his name” — Luke 24:44**

It must surely be obvious to the reader that these ‘name’ references (Mark’s “my name”; Luke’s “his name”) equate with **THE NAME** spoken of by Matthew. We cannot for one moment countenance the possibility of Christ’s teachings being misunderstood by the apostles, nor dare we entertain the thought that these same apostles contradicted one another in their interpretation of Christ’s Words because Luke insists that the Lord gave these men special insight to enable them to unerringly carry out His commands and interpret His teachings: **“Then opened he their understanding that they might understand the Scriptures”**.

The same writer, in Acts 1:1-8, describes our Lord’s forty-days teach-in with the apostles when He fully explained to them **“the things pertaining to the kingdom of God”**, and before His ascension expressed His confidence in them as His faithful witnesses **“to the uttermost parts of the earth”**. We can only conclude that the pattern of apostolic preaching and practice preserved in the New Testament is God’s infallible guide for the present-day Church.

### HOW DID THE APOSTLES OBEY THE BAPTISMAL COMMAND?

The only possible way to find out is to examine those Scriptures where actual baptisms took place and other relevant Scriptures where apostolic comment is made re. believers’ baptism.

**Acts 2:38.** The three thousand converts won to Christ on the Day of Pentecost were commanded by Peter, **“... be baptized everyone of you in the name of Jesus Christ . . .”**

**Acts 8:12, 16.** The Samaritans after they believed **“were baptized in the name of the Lord Jesus”**.

**Acts 8:35-39.** Note here the message of the evangelist: **“He preached unto him Jesus”**. Observe the penitent’s baptismal confession: **“I believe that Jesus Christ is the**

读者会注意到马太和马可都特别提到洗礼这件事，而路加所记：**“并且人要奉祂的名悔改赦罪的道……”**也强烈地暗示洗礼。（试比较使徒行传二章卅八节。）

重要的是三位作者都提到一个名字，这是在传扬福音、门徒施洗和彰显属天能力的时候所祈求的名字。

**“奉我的名”——可十六：十七**

**“奉……的名”——太廿八：十九**

**“奉祂的名”——路廿四：四十四**

对读者来说一定很明显，马可所说的“我的名”；路加所说的“祂的名”都跟马太所说的“……的名”一样。我们绝对不能想像基督的教导会被使徒误解了，或者这些使徒在解释基督的话语时会自相矛盾，因为路加坚决认为主把特别的亮光赐予这些使徒，好让他们能正确地执行祂的命令，解释祂的教导：**“于是耶稣开他们的心窍，使他们能明白圣经。”**

在使徒行传一章一至八节，路加记述主在四十天内亲自教导众使徒，给他们详细讲解“神国的事”。升天以前，主又表示对他们满有信心，知道他们定能作祂的见证，“直到地极”。综合以上经文，我们只能作出结论说新约圣经所记载使徒的教导和实践模式，就是神给予今日教会的无误指引。

### 使徒如何遵守施洗的命令？

要找出答案，唯一方法是查考记载洗礼的经文，和记载使徒评论信徒受洗的经文。

**使徒行传二章卅八节：**彼得吩咐五旬节那天悔改皈依基督的人说：“你们各人要……奉耶稣基督的名受洗……。”

**使徒行传八章十二、十六节：**撒玛利亚人信主以后，“就奉主耶稣的名受了洗”。

**使徒行传八章卅五至卅九节：**请注意传道者的信息：“对他传讲耶稣”。还有悔改者受洗时的表白：“我信耶稣基督是

**Son of God**". Does the reader consider that any other name was invoked at his baptism?

**Acts 9:16-17.** Paul, after miraculously receiving his sight arose and was baptized. But in whose name? **"Arise and be baptized, and wash away thy sins, calling on the name of the Lord"** (Acts 22:16).

**Acts 16:30-33.** The convicted Philippian jailor asked: **"What must I do to be saved?"** Paul answered: **"Believe on the Lord Jesus Christ and thou shalt be saved . . ."** and **"He was baptized, he and all his straightway"**. The strong inference is that he was baptized in the name of the Lord Jesus.

**Acts 18:8.** **"And Crispus, the chief ruler of the synagogue believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized"**. How were they baptized? **"Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name"** (1 Cor. 1:13-15). Who died by crucifixion for the Corinthians? Jesus Christ! In whose name were they immersed? Jesus Christ's! The context will permit no other answer, for unless they were baptized in the name of the Lord Jesus Christ Paul's argument would be meaningless.

**Acts 10:48.** Cornelius and his household were commanded by Peter **"to be baptized in the name of the Lord"** (R.S.V. "the name of Jesus Christ").

**Acts 19:5.** This text plainly states that the Ephesians **"were baptized in the name of the Lord Jesus"**.

**Romans 6:3-4.** These members of the church at Rome **"were baptized into Jesus Christ"**.

**Galatians 3:27.** God's saints in the churches of Galatia experienced baptism in the name of Jesus. **"For as many of you as have been baptized into Christ have put on Christ"**.

**Colossians 2:12.** These believers are said to have been **"buried with Christ in baptism"**. This expression was used to denote the Christians at Rome, who, it is recorded, **"were baptized into Jesus Christ"** (Romans 6:3).

**James 2:7** (Amplified Version). The recipients of the apostle's letter are told of **"that precious name by which you are distinguished and called (the name of Christ invoked in baptism)"**.

It is most significant that not one text can be found in the Book of Acts or in the Epistles that clearly states or even infers that the triadic formula was ever used in

神的儿子”。读者还会以为他奉别的名字受洗吗？

使徒行传九章十六至十七节：彼得神迹般地恢复视力后，就起来受洗，但是他奉什么名字受洗呢？“起来，求告祂的名受洗，洗去你的罪。”（徒廿二：十六）

使徒行传十六章三十至卅三节：腓立比的狱卒相信了，就问：“我当怎样行才可以得救？”保罗回答说：“当信主耶稣，你……必得救。”然后：“他和属乎他的人，立时都受了洗。”这段强烈地暗示他是奉主耶稣的名受洗的。

使徒行传十八章八节：“管会堂的基利司布和全家都信了主，还有许多哥林多人听了，就相信受洗。”他们怎样受洗呢？

“基督是分开的吗？保罗曾为你钉了十字架吗？你们是奉保罗的名受了洗吗？我感谢神！除了基利司布和该犹以外，我没有给你们一个人施洗，免得有人说，你们是奉我的名受洗。”（林前一：十三至十五）是谁为哥林多人钉死在十字架上呢？当然是耶稣基督。他们奉谁的名受浸呢？当然也是耶稣基督。上下文显然没有别的答案，他们一定是奉主耶稣基督的名受洗，否则，保罗的论据就毫无意义了。

使徒行传十章四十八节：彼得吩咐哥尼流和他一家“奉耶稣基督的名受洗”。

使徒行传十九章五节：这段经文清楚说明以弗所人“奉主耶稣的名受洗”。

罗马书六章三至四节：这些罗马教会的肢体“受洗归入基督耶稣”。

加拉太书三章廿七节：加拉太教会的圣徒奉耶稣的名受了洗。“你们受洗归入基督的，都是披戴基督了。”

哥罗西书二章十二节：这些信徒“受洗与基督一同埋葬”，这句话表示罗马基督徒“受洗归入基督耶稣”。（罗六：三）

雅各书二章七节：使徒向这卷书信的收信人提到那“所敬奉的尊名”（就是洗礼时所祈求的基督圣名）。

最重要的是在使徒行传或保罗书信中并无任何经文清楚说明、或甚至暗示，洗礼曾用圣父、圣子、圣灵的公式来施行。然而，上面列举的十二处经文清楚指出在使徒的教导和实践，

baptism. However, the twelve Bible references that we have just examined overwhelmingly assert that in apostolic preaching and practice Baptism was always administered in the name of the Lord Jesus Christ.

### JESUS WAS THE FATHER'S NAME

Many have had great difficulty in reconciling the command of our Lord to **"baptize in the name of the Father, and of the Son, and of the Holy Ghost"** with the uniform apostolic practice of baptizing in **"the name of the Lord Jesus Christ"**. But if the reader can grasp the fact that the Christ came in the name of the Almighty God then the difficulty resolves itself.

It is not within the scope of this book to elaborate on Godhead teaching but we do feel that it might be profitable to say at this stage that people can miss the real significance of Scriptural teaching on Baptism if their only motive in determining their baptismal formula is to reflect and strengthen their Godhead convictions, because people representing these different convictions also baptize in the name of Jesus. Frankly, whatever point of view one subscribes to on the Godhead issue there is one common fact that remains unaltered — that the Man Christ Jesus is the Son of God in a very unique way. Like any other father-son relationship we would expect the Son to bear the Father's name. This is precisely what the New Testament affirms: **"Being made so much better than the angels, as HE by INHERITANCE hath obtained a MORE EXCELLENT NAME than they"** (Heb. 1:4).

### THE HIGHEST NAME

What was said of the angel of the covenant in Exodus 23:21 is most certainly true of our Lord Jesus Christ: **"Beware of HIM, and obey HIS voice, for MY NAME is in HIM"**. Paul in Philippians 2:9 names the Saviour with the name that is above every name. Surely there is no higher name than that of the Mighty God and this is the name with which God has honoured His Son.

How can we possibly miss the force of our Lord's own words: **"I am come in MY FATHER'S NAME, and ye receive me not"** (John 5:43); **"I have manifested THY NAME unto the men which thou gavest me"** (John 17:6); **"Holy Father, keep them in THY NAME which THOU HAST GIVEN ME — While I was with them, I kept them in THY NAME which THOU HAST GIVEN ME"** (John 17:11-12 R.S.V.).

It is manifestly clear that God bestowed upon His beloved Son the Divine Name. The truth is surely inescapable, that the name Lord Jesus Christ is the fullest expression of God's name. It represents and bears all the authority of the

洗礼总是奉主耶稣基督的名施行。

### 耶稣就是天父的名

主的命令是“奉父、子、圣灵的名施洗”，而使徒的划一做法却是“奉主耶稣基督的名施洗”。这个问题，许多人觉得很难取得一致，可是，读者若能抓紧一个事实，就是基督是奉全能神的名而来的，那么，问题就可迎刃而解了。

作者不拟在本书范围中对神性的教导作详细说明，但是，我们觉得在现阶段说这句话会对读者有好处。如果了解施洗公式的唯一目的是加强和反映对神性的确信，那么，很可能抓不住圣经对洗礼教导的真正意义，因为代表这些不同信念的人都是奉耶稣的名施洗的。老实说，无论你对神性的问题持什么观点，有一件事实是不能改变的——降世为人的基督耶稣与神的父子关系非常独特，正如别的父子关系一样，儿子会继承父亲的姓氏，这正是新约圣经所肯定的：“祂所承受的名，既比天使的名更尊贵，就远超过天使。”（希一：四）

### 至高无上的名

出埃及记廿三章廿一节：“祂是奉我名来的，你们要在祂面前谨慎，听从祂的话。”对那位立约天使的描述，在主耶稣基督身上是完全真实的。在腓立比书二章九节，保罗说救主的名超乎万名，肯定没有别的名字能超越那全能神的名字，就是神用以荣耀祂儿子的名字。

我们怎能不抓紧主话语的力量呢？祂说：“我奉我父的名来，你们并不接待我。”（约五：四十三）“祢从世上赐给我的人，我已将祢的名显明与他们。”（约十七：六）“圣父啊！求祢因祢所赐给我的名保守他们……我与他们同在的时候，因祢所赐给我的名，保守了他们。”（约十七：十一至十二）

神把神名赐给祂爱子，这是很明显的。主耶稣基督这个名字是神的名字最完全的表达，的确是不可否认的事实，这名字代表父、子、圣灵的一切权柄。认识了这点以后，再了解到父、子、圣灵并不是个人的专有名称，而是表示一些关系的称号，那么，我们就可以更清楚地明白马太福音廿八章十九节所记载

Father, and of the Son, and of the Holy Ghost. When we add to this knowledge the thought that the Father, Son and Holy Spirit are not proper personal names, but are expressive of titles and relationships, we reach the clear understanding that the words of Matt. 28:19 — “**baptizing them in THE NAME (singular) of the Father, and of the Son, and of the Holy Ghost**” — represent a command to baptize in THE NAME OF THE LORD JESUS CHRIST.

### THE TWO ADVENTS OF CHRIST

Let us now look at a remarkable Old Testament prophecy that accurately foretold a well known event in the life of our Lord at His first advent: “Rejoice greatly, O daughter of Zion ;shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass” — Zech. 9:9.

Turn now to Luke 19:35-40 and read the fulfilment. Note carefully one significant detail which is highly relevant to this study, recorded in Vv. 37-38: “The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, **Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.**”

Add to this clear statement — that the Christ came bearing the Fathers’ name — the evidence of our Lord’s own words when He bade farewell to Jerusalem and forecast His second coming: “For I say unto you, Ye shall not see me henceforth, till ye shall say, **Blessed is he that cometh in the name of the Lord**” — Matt. 23:39.

These statements can only mean that in His two appearances amongst men the Son of God bears the name of the Eternal God.

### THE ONLY SAVING NAME

Peter boldly declares: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” — Acts 4:12

This basic truth is confirmed by many other Scriptures, i.e.: “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not **believed in the name of the only begotten Son of God**” — John 3:18; “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through **his name**” — John 12:31; “And that repentance and remission of sins should be preached in **HIS NAME**” — Luke 24:47.

If **HIS NAME** is the only saving name and Baptism denotes the believer’s identification and union with the Saviour

的话: “**奉父子圣灵的名, 给他们施洗。**”这句话代表 “**奉主耶稣基督的名施洗**”的命令。

### 基督的两次来临

主耶稣第一次降临, 在地上生活的时候, 有一件众所周知的事情发生, 旧约圣经曾很准确地预言这件事。首先让我们看下面这段值得注意的预言: “锡安的民哪, 应当大大喜乐; 耶路撒冷的民哪, 应当欢呼。看哪, 你的王来到你这里, 他是公义的, 并且施行拯救, 谦谦和和的骑着驴, 就是骑着驴的驹子。” (亚九:九)

请再翻阅路加福音十九章卅五至四十节, 这里记载了预言的应验。注意卅七至卅八节记载了一个重要细节, 跟现在所研究的很有关系。“众门徒因所见过的一切异能, 都欢乐起来, 大声赞美神, 说: ‘**奉主名来的王是应当称颂的! 在天上和有和平; 有至高之处有荣光。**’”

基督带着天父的名到世上来, 这是毫不含糊的, 加上主离开耶路撒冷时, 亲自预言祂的第二次来临说: “我告诉你们, 从今以后, 你们不得再见我, 直等到你们说: ‘**奉主名来的, 是应当称颂的。**’” (太廿三:卅九)

这些经文说明, 神子两次临世人中间, 都是带着永生神的名字的。

### 唯一可靠着得救的名字

彼得大胆地宣告: “除祂以外, 别无拯救; 因为在天下人间, 没有赐下别的名, 我们可以靠着得救。”

这基本真理在其它许多经文都得以证实: “信祂的人, 不被定罪; 不信的人, 罪已经定了, 因为他不信**独生子的名**。” (约三:十八) “但记这些事, 要叫你们信耶稣是基督, 是神的儿子; 并且叫你们信了祂, 就可以因**祂的名**得生命。” (约廿:三十一) “并且人要**奉祂的名**悔改赦罪的道。” (路廿四:四十七)

如果**祂的名**是唯一可以靠着得救的名, 而洗礼是表明信徒与救主等同、并联合一起 (罗六:一至九), 那么, 奉救主的

(Romans 6:1-9), then it seems unthinkable, unreasonable, indeed absurd, that we should be baptized in name or formula other than the Saviour's name — **The Lord Jesus Christ**.

### THE HEAD OF THE CHURCH

Moses, the leader of ancient Israel, was the mediator of the Old Covenant. In this connection it is interesting to note that the redeemed of Egypt were baptized into their leader Moses according to 1 Cor. 10:1-2: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea. And were all baptized unto Moses in the cloud and in the sea".

Jesus Christ our Lord is the Mediator of the New Covenant. **"God hath given him to be head over all things to the church"** (Eph. 1:22). How fitting, then, that all the members of His Church should be baptized in His name.

If we think for one moment of the Church under the New Testament figure of **"the Bride of Christ"** (2 Cor. 11:2; Eph. 5:22-23), would it not seem rather unusual if the Bride did not take her Husband's name? The only Scriptural way that the Bride-Church can share her Husband's name is by Bible Baptism: **"Christ gave Himself to make her holy through baptism in His name, to make her in His eyes an altogether glorious church"** (Eph. 5:26-27, Philip's translation).

### FATHER AND CHILDREN

The corporate body of saints represent the Bride of Christ, but as individual Christians our relationship to Him is that of children to a Father.

Isaiah foretold that although Christ would die without fathering natural children that after His bodily resurrection He would see His spiritual seed or children and be satisfied (Isa. 53:8-10). Thus it is written of Him in Hebrews 2:13: **"Behold I and the children which God hath given me"**.

In the natural the family offspring have the Father's name bestowed upon them. The same rule applies in the spiritual realm: **"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"** — John 1:12.

It is the blood-bought, legal right of every child of God to bear the name of their spiritual Father. According to Ephesians 3:15 the whole family of God is named in Jesus Christ the Lord. If any reader has not yet been baptized the Bible way our prayer is that you will no longer live beneath your privileges.

**"Arise and be baptized, calling upon the name of the Lord"**.

名——**主耶稣基督**——以外的任何名字或公式施洗，岂不是不合理，难以理解，甚至是荒谬的吗？

### 教会的头

古代以色列民的领袖是旧约的中保，根据林前十章一至二节记载，埃及的被赎者是受洗归入摩西的，这非常有意思：“弟兄们，我不愿意你们不晓得，我们的祖宗以前都在云下，都从海中经过；都在云里、海里受洗归了摩西。”

我们的主耶稣基督是新约的中保。**"神使祂为教会作万有之首。"**（弗一：廿二）教会的所有肢体若都奉祂的名受洗，是最适合不过了。

让我们再思想在新约圣经以**"基督的新妇"**来比喻的教会（林后十一：二，弗五：廿二至廿三），难道新妇不跟随丈夫的姓氏吗？教会这新妇若要分享她丈夫的名字，唯一合乎圣经的方法就是借着洗礼：**"要用水借着道，把教会洗净，成为圣洁，可以献给自己，作个荣耀的教会。"**（弗五：廿六至廿七）

### 父与子

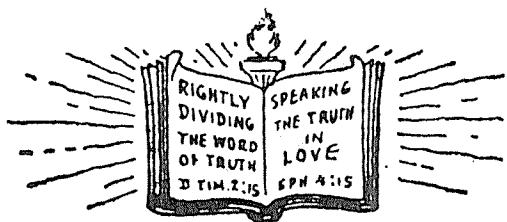
从整体看，圣徒的团体代表基督的新妇，从个别基督徒看，我们与神的关系就是父子的关系。

以赛亚预言说，虽然基督并没有世上的儿女，可是祂必看见属灵的儿女，并感到满足。（赛五十三：八至十）因此，在希伯来书二章十三节有关于祂的记载：**"看哪！我与神所给我的儿女。"**

在属地的家庭中，儿女都跟随父亲的姓氏，在属灵的国度里也是一样：**"凡接待祂的，就是信祂名的人，祂就赐他们权柄，作神的儿女。"**（约一：十二）

神的每个儿女都有权利承受他们属灵父亲的名字，这权利是用血买赎得来，且合乎律法的。按照以弗所书三章十五节，神的整个家庭都在主耶稣基督的名以下，读者若尚未按圣经的方式受洗，就不活在这权利之下了。

**"起来，奉主的名受洗！"**



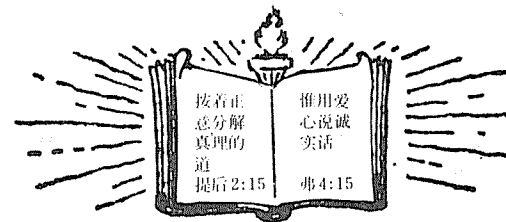
## CHAPTER VII

# WHY JESUS WAS BAPTIZED

**T**HEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" — Matthew 3:13-17.

### A GREAT PROBLEM

From earliest times Christians have been puzzled and intrigued by the spectacle of Jesus Christ being baptized by John in the River Jordan. For some, the remarkable event has posed a serious theological difficulty. It is reasoned that John's baptism was a summons to repent of sins and seek divine forgiveness, whereas the Lord Jesus Christ claimed to be sinlessly perfect and therefore had no wrongdoing of which to repent, and consequently had no need of divine forgiveness. "Why then," it is sometimes asked, "does the sinless Son of God rebuke John's protestations and insist that He partake of a baptism that is for sinners only?"



## 第七章

# 耶稣为什么 要受洗?

“当下，耶稣从加利利来到约但河，见了约翰，要受他的洗。约翰想要拦住祂，说：‘我当受你的洗，你反倒上我这里来么？’耶稣回答说：‘你暂且许我，因为我们理当这样尽诸般的义。于是约翰许了我。耶稣受了洗，随即从水里上来。天忽然为祂开了，祂就看见神的灵，彷彿鸽子降下，落在祂身上。从天上有声音说：‘这是我的爱子，我所喜悦的。’（太三：十三至十七）”

### 一个大难题

上文记载耶稣在约但河接受约翰施洗，这件事从起初就使许多基督徒困惑和好奇。对某些人来说，这件值得注意的事件提出一个重要的神学难题。约翰的洗礼目的是召唤罪人悔改，寻求神的赦免，而主耶稣基督却宣称自己完全无罪，因此无罪可悔，也毋须神的赦免。所以，许多人持这论据发出疑问：“无罪的神子为什么要责备约翰的推辞，而坚持接受只为罪人施行的洗礼呢？”

As one carefully investigates the incident, comparing Scripture with Scripture, there emerge valid reasons for Jesus presenting Himself to John for baptism.

#### JESUS IN BAPTISM IDENTIFIED WITH SINNERS

**"I came not to call the righteous but sinners to repentance,"** said He, and, **"They that be whole need not a physician."**

John was calling sinners to baptism and by going to John the Lord Jesus was showing His solidarity with sinful humanity. He was on the side of all who felt their need of salvation because it was to such He had come to minister.

To put it another way, His submission to Baptism was a stinging rebuke and public exposure to those who considered themselves "good enough" and who felt no need of divine pardon and salvation. With all such He could not identify. He came to seek and to save that which was lost.

#### PROPHECY FULFILLED IN THE RIVER JORDAN

Was not Christ's baptism by John an outstanding fulfillment of Isaiah's prediction, **"And He was numbered with the transgressors?"** (53:12).

It is true to say that in His life men had unjustly classified Him with sinners and falsely accused Him of sabbath breaking, gluttony, drunkenness, rebellion and blasphemy. Similarly, in His death they numbered Him with transgressors by crucifying Him between two thieves. Now we could say that His identification with sinners in the foregoing events and accusations was forced upon Him by others. But not so the beautiful and immortal happening in the River Jordan. In His baptism, Jesus of His own volition publicly identified Himself with Adam's fallen race. What humiliation! Never man stooped like this Man.

This principle is strongly stated and upheld in Paul's theology when he wrote to the Corinthian church: **"For He made Himself to be sin for us who knew no sin"** (2 Cor 5:21). At His baptism Jesus Christ declared Himself a **Representative Man**. By voluntarily submitting to John's baptism He showed Himself the Representative and Redeemer of all who would acknowledge their sinnership and need of salvation.

#### THE PRIVILEGE AND JOY OF BELIEVER'S BAPTISM

Grasp the tremendous truth enshrined in the River Jordan event. **In His baptism Jesus Christ identified with us; in our baptism we identify with Jesus Christ:** "For ye are all the children of God by faith in Christ Jesus. For as many

当我们小心研究这件事，把各经文互相比较，就不难找出耶稣要接受约翰施洗的有力原因了。

#### 耶稣在洗礼中与罪人等同

耶稣说：“我来本不是召义人悔改；乃是召罪人悔改。又说：‘健康的人用不着医生。’”

约翰召唤罪人受洗，主耶稣到约翰那里去，正表明祂与罪恶的人性一致。任何承认需要救恩的人，主都与他们在一起，因为主到世上来的目的就是为了服侍他们。

换句话说，对于那些自以为是好人，不需要神的赦免和救恩的人来说，主顺服在洗礼之下就是非常尖锐的斥责，主来并不是要与这些人等同，而是寻找拯救丧失的人。

#### 预言在约但河应验

约翰为基督施洗这件事明显地应验了以赛亚的预言：“祂也被列在罪犯之中。”（赛五十三：十二）

真的，在主的一生里，祂常常无辜地被认为与罪人一样，人们诬告祂触犯安息日、贪吃、醉酒、叛逆、褻渎等罪，同样地，祂死时也和罪人在一起，钉死在两个强盗中间。我们可以说，在上面所提及的事件和控告中，主所以身列罪人之中是被迫的、是被人强加在祂身上的，可是在约但河举行的那美好、不能朽坏的洗礼中，主却是自愿公开与亚当堕落的后裔等同。这是何等谦卑的行为啊！从来没有人像主一样降低身份的啊！

保罗在给哥林多教会的信中坚定地说明和支持他的神学原则：“神使那无罪的，替我们成为罪。”（林后五：廿一）在洗礼中，耶稣基督宣告祂是世人的代表，自愿顺服在约翰的洗礼下正好表明祂的身份，对那些承认自己是罪人，承认需要救恩的人，主就是他们的代表和救赎主。

#### 信徒受洗的特权和喜乐

约但河的洗礼珍藏了一个极有力的真理，让我们去抓紧，就是：耶稣基督在祂的洗礼中与我们等同，而在我们的洗礼中，我们又和祂等同：“所以你们因信基督耶稣，都是神的儿子，



of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27).

How wonderful! In His baptism Jesus declared Himself to be on the sinner's side, standing as their representative. In our baptism we eagerly and joyfully announce to the world that we are on the Saviour's side, His willing disciples.

### CHRIST'S BAPTISM SIGNIFIED THE MANNER OF HIS DEATH

The Baptist recognised Jesus of Nazareth as the Sacrificial Lamb who would atone for human sin, hence his use of the now familiar words: "**Behold the lamb of God which taketh away the sin of the world**".

John's pronouncement is in accord with another one of Isaiah's predictions, for not only did the Old Testament prophet foretell that the Christ would identify and show His solidarity with sinners, but that He would also die for sinners and thereby show Himself their substitute: "All we like sheep have gone astray; we have turned every one to his own way; **and the Lord hath laid on him the iniquity of us all**. Yet it pleased the Lord to bruise him; he hath put him to grief: **when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand**" (Isa. 53, 6, 10).

### OUR LORD JUSTIFIED HIS BAPTISM

You will recall that when John expressed reluctance to baptize Jesus our Lord countered with the words, "Suffer it to be so now: **for thus it becometh us to fulfill all righteousness**".

Our Lord viewed His baptism as a divinely-imposed duty and insisted that it be done "**to fulfill all righteousness**". I share the view of those who teach that by His words and actions the Lord Jesus was signifying that His death alone could procure righteousness for sinners. If the reader has never realized it before then it is time he knew and understood the basis on which God forgives and pardons the sinner. Forgiveness, reconciliation and salvation are only possible because Jesus died as our sinless sin substitute. He took our guilty place and paid the full penalty as it is written: "Christ died for our sins according to the Scriptures" (1 Cor. 15:3).

### JESUS REFERRED TO HIS DEATH AS A BAPTISM

The fact that Christ's baptism signified His substitutionary death is confirmed by two Scriptures which obviously refer to His coming death: "**But I have a baptism to be baptized with; and how am I straitened ('pained') till it be**

你们受洗归入基督的，都是披戴基督了。”（加三：廿六至中七）

这是何等奇妙啊！耶稣在祂的洗礼中宣告愿意站在罪人一方，并成为我们的代表，而我们在洗礼的时候也渴望地、充满喜乐地向世界宣告，我们要站在救主的一方，乐意成为祂的门徒。

### 基督的洗礼表示祂受死的方式

施洗约翰知道拿撒勒的耶稣就是那代罪的羔羊，要为世人赎罪的，所以说出这句现在为人熟知的話：“看哪！神的羔羊，除去世人罪孽的。”

约翰的声明和以赛亚另一个预言非常脗合，这位旧约先知不但预言基督会与罪人等同，表明与他们一致，且会代替罪人受死，成为赎罪祭：“我们都如羊走迷，各人偏行己路，耶和華使我们众人的罪孽都归在祂身上……耶和華却定意將祂压伤，使祂受痛苦，耶和華以祂为赎罪祭。祂必看见后裔，并且延长年日，耶和華所喜悦的事，必在祂手中亨通。”（赛五十三：六、十）

### 主证明祂受洗是有道理的

相信读者不会忘记，当施洗约翰表示不愿为耶稣施洗时，主对他说：“你暂且许我，因为我们理当这样尽诸般的义。”

主把祂的受洗看作从上头来的责任，坚持必须如此行来“尽诸般的义”。主耶稣以话语和行动表明，惟有祂的死可以使罪人获得称义，作者非常同意这个说法。如果读者从来没有认识到这真理，现在就应晓得神基于什么赦免罪人了。惟有靠耶稣代替我们死，作了无罪的赎罪祭，我们才能得赦免、救恩、与神和好。祂代替了我们的罪，付了完全的罪价，正如经上所记：“基督照圣经所说，为我们的罪死了。”（林前十五：三）

### 耶稣把祂的死比作洗礼

在两处经文明显地提到基督将要面对的死亡，证实了基督的洗表示祂所代替的死亡：“我有当受的洗，还没有成就，我是何等的迫切呢！”（路十二：五十）“我所喝的杯，你们能



accomplished" (Luke 12:50), and, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? For even the Son of man come not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:38, 45).

It is clear that the day Jesus was baptized by John He indicated to the world that He had come to die for sinners.

To think of **Christ's baptism** is to be reminded of **His death for sin**, whereas, in **our baptism**, we think of **our death to sin**. How appropriate then are the oft-quoted words of Paul: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Romans 6:3-7).

To any reader who has truly repented I would say this: there is no more Scriptural or more meaningful way of identifying with the death of Christ, and of the righteousness that cometh by faith, than by being baptized in the name of Jesus.

#### IN BAPTISM JESUS EXEMPLIFIED THE WAY TO THE FATHER

All who know their Bible will readily agree that Jesus Christ our Lord opened up a way to the Father for sinners as Hebrews 10:19-20 so beautifully phrases it: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, **by a new and living way**, which he hath consecrated for us, through the veil, that is to say, his flesh".

What many believers do not seem to understand is that the Captain of our salvation not only **made** a way but also **showed** the way to the Father. You will remember the question posed by Thomas and our Lord's reply: "Thomas saith . . . how can we know the way? Jesus saith . . . I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:5-6).

The writer to the Hebrews describes the Saviour as our "**forerunner**" (Heb. 6:20). He is the first member of God's new creation to attain glory in the presence of the heavenly Father. As the forerunner whose task is **to bring many sons to glory** (Heb. 2:10) He has demonstrated for us **the way to a life of dedication, loyalty and obedience that will please the heavenly Father.**

喝吗?我所受的洗,你们能受吗?因为人子来,并不是要受人的服侍,乃是要服侍人,并且要舍命作多人的赎价。"(可十:卅八,四十五)

耶稣受约翰的洗那天,祂就向世人表明自己到世上来,是要为罪人受死,这是十分清楚的。

想到**基督的洗**,就记起**祂为罪死**,而我们的洗却提醒我们要**向罪死**,由此可见,以下保罗所说而常被引用的话是何等适当了:"岂不知我们这受洗归入基督耶稣的人,是受洗归入祂的死吗?所以我们借着洗礼归入死,和祂一同埋葬,原是叫我们一举一动有新生的样式,像基督借着父的荣耀,从死里复活一样。我们若在祂死的形状上与祂联合,也要在祂复活的形状上与祂联合;因为知道我们的旧人,和祂同钉十字架,使罪身灭绝,叫我们不再作罪的奴仆;因为已死的人,是脱离了罪。"(罗六:三至七)

读者若已诚心悔改,作者愿他知道:要与基督的死等同,并和因信而得的义等同,就必须奉耶稣的名受洗,没有比这更合乎圣经、更有意义的了。

#### 在洗礼中,耶稣以身作则,显明到父那里去的道路

所有懂得圣经的人都会毫不犹豫地同意主耶稣基督为罪人开了一条路,通到父那里去,正如希伯来书十章十九至二十节以优美的字句说:"弟兄们,我们既因耶稣的血,得以坦然进入至圣所,是借着祂给我们开了一条又新又活的路从幔子经过,这幔子就是祂的身体。"

许多信徒似乎不明白,我们救恩的首领不但开了一条路到父那里去,也**指示**到父那里去的路。记得多马提出的问题 and 主的回答:"多马说……怎么知道那条路呢?耶稣说:'我就是道路、真理、生命;若不借着祂,没有人能到父那里去。'"(约十四:五至六)

希伯来书的作者把救主描写为我们的"**先驱者**"(来六:二十)祂是神的新造物中的第一员,在天父面前得荣耀。身为先驱者,祂的责任是**领许多儿子进荣耀里去**。(来二:十)祂已向**我们示范如何过一个奉献、忠心、顺服等能使天父喜悦的生活。**

## IN HIS STEPS

Peter reminds the sufferers in the church that "Christ also suffered for us, leaving us an example that ye should follow his steps" (1 Peter 2:21).

Is not the principle of **Christ the believer's example** in every aspect of the Christian's experience, well established in the Scriptures? Can any who would follow in the steps of Jesus evade the issue of baptism? Especially when our Lord indicated that Baptism was the counsel of God (Luke 7:30). As such He honoured it by insisting that John baptize Him in Jordan.

The reader might well ponder our Lord's question: "**Is the servant greater than his Lord?** Can the disciple ignore the ordinance that His Master felt obligated to fulfill? Who can with honesty and consistency say, "I love you Lord Jesus and will follow you all the way", and all the while seek to justify a decision to bypass the command of Baptism?"

Baptism is essential to the believer, not only as a mark of obedience to his Master's explicit command, but as a response to the personal example left by his Lord.

## HEAVEN'S RESPONSE TO CHRIST'S BAPTISM

"**And, lo, the heavens were opened unto him**" (Matt. 3:16), thus signifying that disobedience is an obstacle to communication between God the Father and His children, whereas, obedience to the Father's will ensures an open heaven and unhindered access to the presence of God. Do you, reader, want an open heaven in your life? You cannot rightly expect God to so honour you if there is disobedience in your heart. We urge you to obey God's Word. Arise and be baptized.

## THE VOICE OF DIVINE APPROVAL

"**And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased**" (Matt. 3:17).

Our Lord's submission to Baptism brought satisfaction and pleasure to His Father and won for Christ the most wonderful commendation: ". . . **my beloved Son, in whom am well pleased**".

Have you been resisting the command to be baptized? Have you allowed fears, doubts and uncertainties to impede your progress with God? Christ by His example shows you the way. If you sincerely seek God's approval and commendation then you must obey Him. Resolve now to publicly confess Christ in baptism. Remember His promise.

## 跟随祂的脚踪行

使徒彼得提醒苦难中的信徒说：“基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”（彼前二：廿一）

基督的原则在基督徒经历的每一方面都是**信徒的榜样**，这原则在圣经中已完全确定了。若要跟随耶稣的脚踪，洗礼这件事又怎能逃避呢？尤其是主指明受洗是神的旨意，（路七：三十）因此主坚持要遵行神的旨意，在约旦河受约翰的洗。

读者应思想主的问题：“**仆人怎能比主人大呢？**”主人坚持要成就的诫命，门徒怎能忽视呢？怎能一方面说：“主耶稣，我爱祢，我愿意跟随祢到底。”另一方面却不断寻找借口逃避洗礼的命令呢？这种做法决非诚实或一致的。

洗礼对信徒来说，不但对主人明确的吩咐表示服从，也是对主人的个人榜样作出反应，所以是必须的。

## 天父对基督受洗所作的反应

“**天忽然为祂开了。**”（太三：十六）这里表明不顺服会成为父神与儿女间沟通的一大障碍，反过来说，顺从天父的旨意却会带来开了的天，使信徒能毫无阻碍地到神面前。读者是否愿意生命中有敞开的天呢？倘若你心中仍有不顺服，就不能冀望神把天敞开，因此作者盼望读者服从神的话语，起来，受洗吧！

## 天父认可的声音

“**从天上有声音说：‘这是我的爱子，我所喜悅的。’**”（太三：十七）

主顺从洗礼的命令使天父满足喜悅，发出以下奇妙的称赞：“……**我的爱子，我所喜悅的。**”

你曾否抗拒洗礼的诫命呢？曾否让恐惧、怀疑、或半信半疑阻碍了你和神的进展呢？基督已经以身作则，你若诚心寻求神的赞同和称赞，就必须遵守祂的命令，决心公开接受洗礼，承认基督。同时也不要忘记祂的应许。

## THE SEALING OF THE HOLY SPIRIT

**“And he saw the Spirit of God descending like a dove, and lighting upon him” (Matt. 3:16).**

Thus the Father signified that obedience brings the Holy Spirit. Every believer who submits to the ordinance of baptism should expect and indeed claim the sealing of the Holy Spirit upon his life. Peter was emphatic: “Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38:39).

What is hindering you from being baptized? Be assured that upon your obedient response the Father is willing and ready to seal you with the Holy Spirit of promise.

## THINGS TO COME

Let's look again at the events that accompanied the baptism of our Lord and Saviour. The open heaven; the approving voice of the Father; the anointing of the Spirit. These, we would suggest, were to Jesus the tokens of great things to come.

At the beginning of His Son's ministry, the Father was giving Him glimpses of the glory that would follow His suffering and death. Jesus Christ knew that after Calvary there would follow glorious resurrection and ascension (Heb. 12:2). The gates of glory would lift up. The door of heaven would swing open to admit the mighty Conqueror or Golgotha's brow. The voice of the Father would announce, “Sit on my right hand, until I make thine enemies thy footstool” (Heb. 1:13). Peter expresses the same fact in different language: “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear” (Acts 2:33).

## OUR GLORIOUS FUTURE

As it was with Christ in His baptism so it is with us. In our baptism we have an eye on the future. Baptism in the water and in the Spirit are the foretaste of what we shall one day experience in glorious fullness (Romans 8:11, 23). For as we have faithfully followed His footprints in the water and in the tomb so shall we share with Him in resurrection and receive the glory of eternal life that He has promised. Remember, Baptism is the sign and token of our union with Christ and the inspired apostle assures us that there awaits us “praise, honour and glory at the appearing of Jesus Christ” (1 Peter 1:7).

## 圣灵的印证

“祂看见神的灵，彷彿鸽子降下，落在祂身上。”（太三：十六）

这里天父表明圣灵必随着顺从而来，顺服洗礼命令的信徒，生命中都会有圣灵的印证。彼得强调：“你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必领受所赐的圣灵；因为这应许是给你们，和你们的儿女，以及一切在远方的人，就是主我们神所召来的。”（徒二：卅八至卅九）

有什么东西妨碍你接受洗礼呢？你若顺从受洗，天父必定赐下所应许的圣灵为印记。

## 将来的事

我们再看看救主受洗时所发生的事情：天开了、有天父赞许的声音，和圣灵的膏抹，相信这些对耶稣来说，都是将来的事的记号。

在神子开始祂的事工之初，天父让祂看到受苦受死以后将要得到的荣耀。耶稣基督知道加略山后将有荣耀的复活和升天。（来十二：廿二）那时荣耀的门要开启，天堂的门要敞开，迎接各各他的伟大得胜君王，天父要宣告：“祢坐在我的右边，等我使祢仇敌作祢的脚凳。”（来一：十三）彼得也曾以另一方式表达同样的事情：“祂既被神的右手高举，又从父受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。”（徒二：卅三）

## 我们荣耀的将来

当日基督受洗时如何，今日我们也如何。我们受洗时也面对未来，洗礼和圣灵的洗都是让我们先尝那将来要经历的完全的荣耀，（罗八：十一、廿三）因为若忠心跟随祂水中、墓中的脚踪行，就会分享祂的复活，承受祂所应许永恒生命的荣耀。当紧记洗礼是与基督联合的标志和记号。使徒彼得受神默示，肯定地让我们知道，等待着我们的是：“在耶稣基督显现的时候，得着称赞、荣耀、尊贵。”（彼前一：七）



**THE EUNUCH:** "See, here is water; what doth hinder me to be baptized?"

**THE EVANGELIST:** "If thou believest with all thine heart, thou mayest."

**THE EUNUCH:** "I believe that Jesus Christ is the Son of God."

**THE RESULT:** "And they went down both into the water, and he baptized him."

God's command is both simple and clear: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

太监说：“看哪！这里有水，我受洗有什么妨碍呢？”

腓利说：“你若是一心相信，就可以。”

太监说：“我信耶稣基督是神的儿子。”

结果：“……二人同下水里去，腓利就给他施洗。”

神的命令既简单又清楚：“你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必领受所赐的圣灵。”（徒二：卅八）