

受浸（肆）

Baptism (IV)

参 受浸的意义

III. The Meaning of Baptism

一 归入基督

A. Into Christ

（一）“受浸归入基督耶稣。”罗马六章三节。

1. “Baptized into Christ Jesus” (Rom. 6:3).

我们在第五题已经说过，在约翰三章十六节“信”字下面，原文也有这里“归入”的字眼。所以“信”如何是归入基督，“受浸”也如何是归入基督，二者都是叫人进入基督里，与祂联合。一个人信，怎样是与基督联合，有分于祂，一个人受浸，也照样是与基督联合，有分于祂。信而受浸是叫人“归入基督”，而成写在祂里面的人？

In John 3:16 the word into follows the word believes in the original language. Thus, just as we **believe into Christ**, so also we **are baptized into Christ**; both cause us to enter into Christ and to be joined to Him. **Just as we are joined to Christ through believing to partake of Him, so we are joined to Him through baptism to partake of Him.** Believing and being baptized cause us to enter into Christ and become persons in Christ.

二 归入基督的死与祂同葬同复活

B. Into Christ's Death to Be Buried and Raised Together with Him

（一）“受浸归入祂的死…藉着受浸归入死，和祂一同埋葬”——“你们既受浸与祂一同埋葬，也就在此与祂一同复活”。罗马六章三至四节，歌罗西二章十二节。

1. “Baptized into His death...buried therefore with Him through baptism into His death”; “Buried together with Him in baptism, in which also you were raised together with Him” (Rom. 6:3-4; Col. 2:12).

人受浸既是归入基督，也就是归入祂的死。受浸既叫人与基督联合，也就叫人有分于祂的死葬与复活。受浸既是把人浸到基督里，也就是把人浸到祂的死里，与祂一同埋葬，而与祂一同复活。所以人受浸进入基督里，就是进入祂的死里，与祂同葬、同复活，和祂有了完全的联合；在祂的死里，死绝了自己旧造的生命，而向着罪恶和世界永远死了；在祂的埋葬里，结束了自己和自己的已往；在祂的复活里，得着了祂的生命，而有了新生的开始。所以我们到水中受浸，就是凭信走进基督的死里，让自己和一切属于自己的，并一切与自己有关系的，都在基督的埋葬里，埋葬在浸水的坟墓里，然后凭信从水里走出来，让基督在祂的复活里，活在我们里面。

Since we are baptized into Christ, **we are also baptized into His death**. Baptism causes us to be joined to Christ and to participate in His death, burial, and resurrection. Since baptism puts us into Christ, it also puts us into His death to be buried and raised together with Him. Therefore, we, who are baptized into Christ, enter into His death, are buried with Him, and are raised with Him, being completely joined to Him. **In His death the old life of the self dies completely, and we die forever to sin and the world; in His burial the self and all our past are completely terminated; in His resurrection we receive His life and have a new beginning of life.** Therefore, when we go into the water to be baptized, by faith we enter into Christ's death and allow the self, everything of the self, and everything related to the self to be buried in Christ's burial, in the tomb of the baptismal waters. By faith we then come out of the water and allow Christ to live in us in His resurrection.

所以受浸是叫我们与基督的死葬和复活联合。祂的死葬结束了我们自己 and 属自己的一切，叫我们脱离罪恶和世界。有什么能叫人了结自己呢？只有死与葬！不管多活泼、多有为的人，一死一葬，完就全了了了。有什么能叫人脱离罪恶？能叫人从世界里出去？也只有死与葬！只有死了的人才能脱离罪，才能断绝他和罪的关系。也只有死了的人才能脱离世界，才能“与世长辞”。并且也只有葬了的人才能完全从世界里出去，世界才能完全没有他的影儿和踪迹。这些死与葬的作用，是受浸意义的消极方面。受浸在消极方面，就是叫我们归入基督的死与葬，使我们脱离自己、罪恶、和世界，脱离一切属于旧造、属于撒但、并属于神之外的东西，受浸在积极方面的作用，是叫我们联于基督的复活。这复

活使我们成为一个新造，有分于神在基督里的生命和一切丰富，并使我们进入一个复活的新境地，在这里旧事已过，都变成新的了。这个复活的实际，是受浸意义的积极方面。

Therefore, [baptism causes us to be joined to the death, burial, and resurrection of Christ](#). His death and burial terminate the self and everything related to the self, freeing us from sin and the world. Only death and burial can cause a person to be terminated. No matter how lively or active a person is, once he is dead and buried, everything is finished. Only death and burial can free a person from sin and release a person from the world. Only the dead can be freed from sin, totally cutting off their relationship with sin. Only the dead can be freed from the world and say “goodbye” to the world. Moreover, only a person who is buried can completely leave the world; the world leaves no shadow or trace on a buried one. The functions of death and burial are the negative aspects of the meaning of baptism. [In its negative aspect, baptism puts us into Christ’s death and burial, freeing us from the self, sin, the world, the things of the old creation, the things of Satan, and everything apart from God. In its positive aspect, baptism joins us to Christ’s resurrection. This resurrection causes us to become a new creation, to participate in the divine life in Christ with all its riches, and to enter into the new realm of resurrection where old things have passed away and everything is made new.](#) This is the reality of baptism and the positive aspect of baptism.

三 是用无亏的良心作见证

C. The Testimony of a Good Conscience

（一）“受浸…本不在乎除掉肉体的污秽，只求在神面前有无亏良心的见证。”彼前三章二十一节，达秘译本注。

1. “Baptism, not a putting away of the filth of the flesh but the appeal of a good conscience unto God” (1 Pet. 3:21).

因为受浸是归入基督，叫我们与祂的死葬和复活联合，所以受浸就叫我们得着一个无亏的良心，并能从这无亏的良心里作出主救恩的见证。从前我们在自己里面，因着败坏有罪，我们的良心是有亏的。现在受浸叫我们进入基督里，因着祂受死的赎罪，和祂复活的称义，我们的良心就变成无亏的，而藉着受浸见证我们已经与基督联合，已经与祂同死同葬同复活了，在祂里面因着祂的赎罪已经得蒙赦罪，因着祂的复活已经得著称义。所以受浸是我们藉着归入基督，藉着归入祂的死葬与复活，得着一个无亏的良心，而用这无亏的良心，就是得救的良心，在神面前，向世人、向天使、向撒但、向一切受造之物，见证我们已经与基督联合，与祂一同死而复活了，在祂里面已经蒙神赦罪，得神称义，而永远归神属神了。所以受浸不是一个入教礼，不是一个仪式，乃是出于信心的一个实际手续、具体步骤，我们藉以归入基督，与祂联合，在祂里面得着祂完全的救恩，并从得救无亏的良心里，对祂这救恩，以行动作出无声的见证。

Because baptism puts us into Christ, causing us to be joined to His death, burial, and resurrection, it gives us a **good conscience**, and [from this good conscience, it produces a testimony of the Lord’s salvation](#). In the past we were in our corrupt and sinful selves; consequently, our conscience was not good. Since baptism put us into Christ through the redemption accomplished by His death and the justification caused by His resurrection, our conscience becomes good, and through baptism there is a testimony that we who died, were buried, and are resurrected together with Christ are partakers of Christ. Our sins are forgiven in Him because of His redemption, and we are justified in Him because of His resurrection. Thus, baptism gives us a good conscience through our entering into Christ and our entering into His death, burial, and resurrection. Our good conscience thus testifies before God, before worldly people, before angels, before Satan, and before all created things that we are joined to Christ, that we have died and resurrected with Him, and that in Him we have received God’s forgiveness of our sins, are justified by God, and have returned to God to eternally belong to Him. [Baptism is not a ceremony or ritual for becoming a church member; rather, it is a practical procedure, a definite step in faith.](#) By such a step we enter into Christ and are joined to Him, obtain full salvation in Him, and have a silent testimony to His salvation from our good conscience.

肆 受浸的字义

IV. The Meaning of the Word Baptism

（一）“受浸。”马可十六章十六节。

1. “Baptized” (Mark 16:16).

这里和新约里任何地方的“浸”（有的中文本译作“洗”）字，在希腊原文都是“巴布提奏”，意思就是“浸入水中”，“被水淹没”，或“沉下水里”。这个意思，是所有著名的希腊文字典所公认的，也是历代有名的圣经学者所承认的。改教的首领，路德马丁说，“我愿意每一个受浸者全身浸入水里，因为这才是“浸”字的意思。”喀尔文（Calvin）是改教的一个大解经家，他说，““施浸”的字义是浸入水中；入水受浸，是古教会所行的。”施德楼博士（Dr. Stonley）说，“头十三世纪所行的浸，就是我们在新约里所读到的：那些受浸的人是浸入水中，正合乎“浸”字原文“巴布提奏”的本意。”

Baptizo is the Greek word used here and in other places in the New Testament; it means “to dip in or under, to immerse, or to sink.” This meaning is found in all the well-known Greek lexicons and is agreed upon by all the famous Bible scholars throughout the ages. **Martin Luther**, the leader of the Reformation, said that he hoped everyone who is baptized would have his whole body put into the water because that is the meaning of the word baptism. **John Calvin** was a great Bible expositor of the Reformation; he said that the meaning of the word baptism is to immerse and that this was the practice of the primitive church. **Dean Stanley** said that the practice of the first thirteen centuries was according to the New Testament and that the people went into the water according to the original meaning of the word baptizo.

参读：圣经要道，十七题：受浸

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