

受浸（伍）

Baptism (V)

伍 受浸的榜样

V. The Pattern of Baptism

（一）“耶稣受了浸，…从水里上来。”马太三章十六节。

1. “Having been baptized, Jesus went up immediately from the water” (Matt. 3:16).

感谢神，祂在圣经中不只用“浸”字明文告诉我们，受浸是浸入水中，还用榜样给我们看见，受浸是进到水里。明文的字义可能叫人有不同的见解，但榜样的楷模却叫人不能有异样的看法。受浸的榜样，照神在圣经中所记的，有两个。第一个是主耶稣的受浸。这里清清楚楚告诉我们，主受了浸，是“从水里上来”。这当然必是先下水里去。下水里去，再从水里上来，乃是主受浸所留下的榜样！难道今天要跟随主脚踪而行的人，不该效法主这榜样么？我们若要像主一样，在神面前“尽诸般的义”，岂可在受浸的事上，不效法主这榜样，而有别的作法呢？

God used a **clear word baptism** to tell us that baptism is to be put into water; He also used a **pattern or example** to show that **baptism means to be put into water**. People can explain the clear meaning of the word differently, but the pattern of the example eliminates differing human views. There are two patterns of baptism according to God's record in the Bible. The first is the baptism of the Lord Jesus. After our Lord was baptized, He went up from the water. This means that He first had to go into water. **Going into water and coming up from water is the clear pattern established by our Lord Jesus**. Should not all those who wish to follow in the footsteps of the Lord follow His pattern? If we want to be like the Lord and “fulfill all righteousness” before God (v. 15), how could we not follow His pattern or example by being baptized in a different way?

（二）“二人同下水里去，腓利就给他施浸；从水里上来。”行传八章三十八至三十九节。

2. “They both went down into the water, Philip and the eunuch, and he baptized him. And when they came up out of the water” (Acts 8:38-39).

神不只在福音书里为我们留下主耶稣受浸的楷模，也在使徒行传里给我们看见门徒们跟随主脚从而行的榜样。腓利给埃提阿伯的太监施浸，乃是“下水里去”，再“从水里上来”。这是叫我们知道当初门徒们给人施浸是什么方式。“下水里去，”再“从水里上来”，这个记载清楚又准确，岂容后世的人对于受浸的方式有何猜疑或异议？岂不是我们要同到当初去的人，应该跟从的么？

God not only provided the example of the baptism of the Lord Jesus in the Gospels; **He also showed that the apostles followed the footsteps of the Lord in the book of Acts**. Philip baptized the Ethiopian eunuch by going down into water and coming up out of water. By this we know how the early disciples baptized people. The record that they both went down into water and came up out of water is clear and accurate; how could people in later centuries have so much dissension and so many questions concerning the way to baptize people? Should we not go back to the beginning and follow these examples?

陆 受浸的预表

VI. The Type of Baptism

（一）“当时进入方舟，藉着水得救的不多，只有八个人；这水所表明的浸，现在藉着耶稣基督复活，也拯救你们。”彼前三章二十至二十一节原文。

1. “Entering into which [the ark], a few, that is, eight souls, were brought safely through by water. Which water, as the antitype, also now saves you, that is, baptism...through the resurrection of Jesus Christ” (1 Pet. 3:20-21).

在圣经中不只有受浸的榜样，也有受浸的预表。在受浸还未来到的时候，神就在旧约里，用两件事，为在新约里要有的受浸，画了两幅清楚的图画，预先将它表明出来。第一件就是挪亚一家八口在方舟里经过洪水的事。圣灵藉着彼得告诉我们，那是预表受浸。这个预表不只说明受浸的方式该如何，也说出受浸的功效是什么。挪亚一家八口在方舟里经过洪水，被上下水淹没，表明我们在基督里受浸，

该如何被浸水淹没。洪水是叫他们在方舟里的人，与他们从前所在的世界分开，使他们脱离了那败坏的世代，表明浸水是叫我们在基督里的人，与我们从前所活在其中的世界分开，使我们脱离了这弯曲悖谬的世代。所以他们怎样是“藉着（洪）水得救”，脱离那败坏的世代，我们也照样是藉着浸水得救，脱离这弯曲的世代。他们是一面因信进入方舟，藉着方舟得救，免去了神洪水的审判，一面又在方舟里经过洪水，藉着洪水得救，脱离了从前的世界，而进到一个更新的世界里。照样，我们也是一面因信进入基督，藉着基督得救，免去了神忿怒的审判，一面又在基督里经过受浸，藉着浸水得救，脱离了旧有的世界，而进入一个复活的新境地。他们藉着方舟得救，是免去神的审判；他们在方舟里，藉着洪水得救，是脱离原在的世界。照样，我们藉着基督得救，也是免去神的审判；我们在基督里，藉着浸水得救，也是脱离原属的世界。洪水使他们怎样和原属的世界永远分开，浸水使我们也是这样。洪水藉着方舟从水中出来，使他们进到一个新的世界，浸水藉着基督从死里复活，也使我们进入一个新的境地。所以洪水之于挪亚一家八口人，乃是预表受浸叫我们“藉着水得救”，脱离世界，而进入复活的境地。

In the Bible we have not only the **pattern of baptism** but also the **type of baptism**. In the Old Testament, God used two events to paint a clear picture of the baptism that was to come in the New Testament; these two events prefigure baptism. **The first event involved Noah's household passing through the flood in the ark.** Through Peter the Holy Spirit said that this typifies baptism. This type not only clearly explains baptism, but it also shows the effect of baptism. The eight people of Noah's household who were in the ark were covered with water, **showing that we should be covered with water in our baptism in Christ.** The flood caused the people in the ark to be separated from the old world in which they had lived, freeing them from their corrupt generation. This shows that the water of baptism causes us, who are in Christ, to be separated from the world in which we live, freeing us from this crooked and perverted generation. Thus, just as they were saved by water and freed from their corrupted generation, we also are saved through the water of baptism and are freed from our crooked and perverted generation. On the one hand, they entered into the ark by faith and were saved by the ark from the flood waters of God's judgment; on the other hand, in the ark they passed through the flood and were saved by the flood waters from that old world and were given entrance into a new world. **In the same way, we enter into Christ by faith and are saved in Christ from the judgment of God's wrath; we also pass through baptism in Christ and are saved through the water of baptism from the old world and are given entrance into the new realm of resurrection.** They were saved through the ark from God's judgment, and they were saved in the ark by means of the flood waters from the old world; **in the same way, we are saved through Christ from God's judgment, and we are saved in Christ by means of the water of baptism from the world to which we originally belonged.** Just as the waters of the flood caused them to be separated from the world to which they originally belonged, the water of baptism separates us from our old world. The waters of the flood through which they passed in the ark gave them entrance into a new world; **in the same way, the water of baptism through Christ's death and resurrection gives us entrance into a new realm.** Thus, the relationship of the floodwaters to the eight people of Noah's household typifies how baptism causes us to be saved by water from the world and into the realm of resurrection.

（二）“我们的祖宗从前都在云下，都从海中经过，都在云里海里受浸归了摩西。”林前十章一至二节。

2. “All our fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea” (1 Cor. 10:1-2).

神在旧约里用以预表受浸的第二件事，乃是以色列人过红海。使徒保罗在这里说，他们过红海乃是受浸。他们是“在云里海里”过了红海，表明我们受浸该是在圣灵和水里。他们过红海，在消极方面叫他们脱离法老和埃及，在积极方面叫他们归于摩西，表明我们受浸，一面叫我们脱离撒但和他手下的世界，一面叫我们归于基督。法老和他的军兵只能追到红海的水里，不能越过红海追攻他们；并且他们过了红海，就脱离了埃及，也不能再回去过埃及的生活。这是表明：撒但和他的势力，追攻我们只能追到受浸的水里，不能越过浸水；我们受了浸，就脱离了世界，也不能再回去过世界的生活。红海的水怎样一面为他们淹没法老和他的军兵，一面救他们脱离埃及，而使他们跟从摩西去事奉神，受浸的水也照样一面为我们消灭撒但和他的势力，一面救我们脱离世界，而使我们的跟随基督来事奉神。他们虽然已经凭着信心抹了羔羊的血，使神忿怒的击杀从他们身上逾越过去，但必须等到他们走进红海，法老在他们身上的势力才能灭没；他们虽然过了逾越节，免去了神的审判，但他们若不过红海，就不能脱离法老和埃及的辖制。这告诉我们：虽然我们已经凭着信心接受了主流血的救赎，使神在我们身

上的忿怒离开我们，但必须等到我们走进受浸的水里，撒但在我们身上的势力才能消灭；虽然我们信了主，免去了神的定罪，但我们必须受浸，才能脱离撒但和世界的辖制。所以受浸是叫我们脱离撒但和世界，像过红海是叫以色列人脱离法老和埃及一样。法老和他的军兵怎样跟着以色列人下到红海，而被淹没在其中，撒但和世界的势力也照样该被我们带到受浸的水里，而被消灭。我们该带着那些辖制我们，捆绑我们的世界的东西，诸如名利、享乐、金钱、时髦、电影、烟酒等等，下到受浸的水里，使它们全都被淹没在其中。法老和他的军兵虽被淹没在红海里，以色列人却得以从其中上来，去跟随摩西事奉神。照样撒但和世界的东西虽然也被淹没在浸水里，但我们也得以从其中出来，与基督一同复活，而跟随祂事奉神。所以红海之于以色列人，也是预表受浸是叫我们“藉着水得救”，脱离世界和它的势力，而进到另一境地。

The second event in the Old Testament that God used to typify baptism is the Israelites' crossing of the Red Sea. The apostle Paul says that when the Israelites crossed the Red Sea, they were baptized. They crossed the Red Sea in the cloud and in the sea, signifying that our baptism should be in the Holy Spirit and in water. In the negative aspect, the Israelites' crossing of the Red Sea freed them from Pharaoh and Egypt, and in its positive aspect, it brought them to Moses. This signifies that our baptism frees us from Satan and the world under his hand and also brings us to Christ. Pharaoh and his army pursued the Israelites into the waters but could not cross the Red Sea to continue their pursuit; moreover, when the Israelites crossed the Red Sea, they were freed from Egypt and could not return to it or its living. This signifies that Satan and his authority can pursue us into the water of baptism but cannot cross this water. When we are baptized, we are freed from the world and cannot return to the worldly living. The water of the Red Sea buried Pharaoh and his army for the children of Israel, and it also saved the Israelites from Egypt and caused them to follow Moses to serve God. In the same way, on our behalf baptism destroys Satan and his power, and baptism also saves us from the world and causes us to follow Christ to serve God. Although the Israelites were saved by faith when they put the blood of the lamb on their doorposts, causing God's wrath to pass over them, they still needed to cross the Red Sea so that the power of Pharaoh over them could be destroyed. Although they were spared from God's judgment by keeping the passover, they would not have been able to escape from their slavery to Pharaoh and Egypt if they had not crossed the Red Sea. This tells us that even after receiving by faith the redemption of the Lord's shed blood and even with the removal of God's wrath, we must still cross the water of baptism so that Satan's power over us can be destroyed. Although we have believed in the Lord and are no longer condemned by God, we must be baptized in order to escape our slavery to Satan and the world. Therefore, baptism frees us from Satan and the world just as crossing the Red Sea freed the Israelites from Pharaoh and Egypt. Just as Pharaoh and his army followed the Israelites into the waters of the Red Sea and were drowned, the power of Satan and the world follows us into the waters of baptism and are destroyed there. We should bring all the things of the world that control and bind us into the water of baptism, such as fame, entertainment, money, fashion, movies, tobacco, and alcohol, and bury them. After Pharaoh and his army were drowned in the Red Sea, the Israelites were able to follow Moses to serve God. Similarly, Satan and the things of the world are buried in the water of baptism, but we come up in resurrection together with Christ and follow Him to serve God. The Red Sea is a type of our being saved through water and escaping the world and its power to enter into a new realm.

参读：圣经要道，十七题：受浸

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