

BAPTISM 洗礼

TRAINER'S OUTLINE 培训者大纲

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INTRODUCTION 引言

During this portion of the training, we are going to focus on baptism. Specifically, we will discuss when should new believers be baptized, who can baptize, and how to baptize. Our purpose is to provide a Biblical framework for baptism and how to put it into practice faithfully according to Scripture while at the same time not hindering a movement due to an over emphasis on church tradition.

在本课程中，我们将专注于洗礼。具体来说，我们将讨论初信者什么时候应该受洗，谁可以受洗，以及如何受洗。我们的目的是为洗礼提供一个圣经背景框架，以及如何根据圣经忠实地将其付诸实践，同时又不会因过分强调教会传统而妨碍教会植立运动。

As we discuss this topic, there may be people who have strong reactions depending upon their church tradition. It's important to be gracious during this session. We recognize that within the church, tradition plays an important role, and we desire to be respectful of that. At the same time, it is imperative that we reflect on what the Bible says about these things and use that as our guide first and foremost.

当我们讨论此话题时，可能有人会根据他们的教会传统有强烈的反应。恳请大家务必相互包容。我们意识到在教会中，传统扮演着重要的角色，我们希望尊重这一点。同时，我们必须反思圣经对这些事情的陈述，并将其作为我们首要的指导。

BAPTISM IN THE BOOK OF ACTS 使徒行传的洗礼

Divide the trainees into groups of 3-4 and have them read the below Biblical passages related to practice of Baptism in Acts and answer the following questions.

将受训者分成 3-4 人的小组，给大家 15 分钟时间，阅读和讨论以下使徒行传有关洗礼的经文，并回答所提的三个问题。

VERSE 经文	WHO RECEIVED BAPTISM? 谁接受了洗礼？	WHEN? 什么时候？	WHO BAPTIZED THEM? 谁给他们施洗？
Acts 徒 2:32-41			
Acts 徒 8:36-38			
Acts 徒 9:10-18			
Acts 徒 10:24.44-48			
Acts 徒 16:13-15			
Acts 徒 16:31-34			
Acts 徒 18:5-8			
Acts 徒 19:1-7			

After allowing for about 15 minutes of discussion in the small groups, briefly review each passage of scripture and allow the groups to share their answers.

完成讨论后，请每组简要回顾分享的经文内容并他们所得的答案。

ADDITIONAL SCRIPTURE REGARDING BAPTISM 更多有关洗礼的经文

Have someone read aloud each of the following passages.

请某人读出以下各段经文。

MATTHEW 28:18-20 太 28:18-20

When Jesus gave the Great Commission to his disciples to “make disciples” and “baptize them in the name of the Father, the Son, and the Holy Spirit.” No other conditions are given related to who does the baptizing.

当耶稣颁布大使命给门徒，去“使万民作主的门徒”，及“奉父、子、圣灵的名给他们施洗”时，并没有给出施洗者有关的身分条件。

1 CORINTHIANS 1:13-17 林前 1:13-17

Paul essentially states that whose name one is baptized into, Jesus, is of importance. The individual doing the baptizing is not important. Paul doesn't even remember who he baptized in Corinth.

保罗实际上是说，施洗的人是谁并不重要。他甚至记不清他在哥林多给谁施洗过。

JOHN 4:1-2 约 4:1-2

Jesus himself did not baptize many people. In fact, it was his disciples that did most of the baptizing of new followers.

耶稣本人并没有为人施洗，而是祂的门徒为初信者施洗。

CONCLUSION FROM BIBLICAL PASSAGES 以上经文得出的结论

1. Who received baptism? People who believed in the good news of Jesus were baptized.
2. When? They were all baptized almost immediately after they believed.
3. Who baptized them? Often the one who led them to faith in Jesus baptized the new believers.

1) 谁受了洗？相信耶稣好消息的人都受了洗。

2) 什么时候？他们几乎都在相信耶稣之后立即受洗。

3) 谁给他们施洗？耶稣的门徒们；带领他们相信耶稣的人，为这些初信的人施洗。

ISSUES RELATED TO BAPTISM 与洗礼有关的问题

SHOULD PEOPLE “PRAY TO RECEIVE CHRIST?” 人们应该“通过祷告接受基督”吗？

Praying to receive Christ is found nowhere in the New Testament. Christians recently have used the concept of “praying to receive Christ” as a starting point in someone's faith, as a symbol or expression of one's faith. However, no evidence exists in Scripture for this practice. According to Scripture, when people make a profession of faith in Jesus, that is, when they “believe in their heart and confess with their mouth”, they have received Christ (Rom 10:9). Baptism is the expression of that faith.

新约没有记载人们是通过祷告来接受基督的。基督徒最近使用“通过祷告接受基督”的概念作为某人信仰的起点，并用它作为一个人信仰的象征或表达。然而，圣经中并没有证据指明一定要用这种方式来接受耶稣。根据圣经，当人们宣告相信耶稣时，就是当他们“心里相信、口里承认”的时候，他们就已经接受了基督 (罗 10:9)。通过洗礼出信徒表现他们的信心。

HOW LONG SHOULD PEOPLE WAIT TO BE BAPTIZED? SHOULD THEY TAKE A CLASS PRIOR TO BAPTISM? 初信者应该等多久才能受洗？他们应该在洗礼前上课吗？

Referring to New Testament practice, it appears that people believed and were then baptized almost immediately. “Baptism is a sign that you are sure, not mature in your faith.”¹ Baptism is one of the first steps of obedience that a believer can take and baptism should be encouraged as soon as possible. Baptism is to ensure the new believer will in fact lay their old life down and walk in new life. There is no Biblical precedent for any period of learning that must take place prior to baptism.

新约记载的情况是，初信者相信后几乎立即受洗。“洗礼是一个标志，表明你已经确定信仰，而不是你已经在信仰上成熟。”¹ 洗礼是信徒顺服耶稣的第一步。在可行情况下，应该鼓励初信者尽快洗礼。洗礼有助于确保初信者实际放下旧生活并走上新生活。除了相信耶稣意外圣经里没有其他的条件受洗。

CAN ONLY PASTORS OR ORDAINED PEOPLE BAPTIZE? 只有牧者或被按立的人才能给人施洗吗？

Nothing in the New Testament specifically limits those who can baptize to a class of “ordained” believers.

新约中没有找到任何具体内容明确指出只有“被按立”的信徒才可以给人施洗。

SHOULD BAPTISM BE SPRINKLING OR IMMERSION? 洗礼应该是“洒礼”还是“浸礼”？

In Greek, “baptize or baptism” means “to dip in or under.” Before it was used in the ceremonial, religious sense, the word “baptize” was also used when dyeing cloth. One would literally take undyed cloth and “immerse” it into the dye.²

In addition, based upon the New Testament, immersion seems to be the typical baptism performed. Practically speaking, however, exceptions can certainly be made. Plus, the Bible did not regulate that baptism must be by immersion. In reality, a sick ninety-five year old woman confined to a bed need not be carried out to a river to be baptized. Of course, based upon the Biblical meaning and usage of the word baptism, if possible, we encourage people that “the more water the better.”

在希腊文中，“施洗或洗礼”的意思是“浸入或浸下”。此“浸入”一词在用于仪式和宗教意义之前，也用于染布过程。当时人们实际上将未染色的布料“浸入”染料中。² 此外，根据新约，浸礼似乎是典型的洗礼方式。但是，现实的情况当然有例外。

¹ Ying Kai and Steve Smith. “T4T: A Discipleship Re-revolution,” 238.

² Theological Dictionary of the New Testament, One Volume, ed. Geoffrey W. Bromiley, p. 92.

而且，圣经也没有规定洗礼一定必须使用浸礼的方式。现实中，若一个 95 岁老妇人因病被困在床上，她不一定非得要以浸礼的方式才能接受洗礼。当然，基于洗礼这个词的圣经含义和用法，若可行，我们鼓励大家采用浸礼的方式。

HOW TO INTRODUCE BAPTISM IN A T4T GROUP 如何在培训培训者小组中介绍洗礼

Recalling the story sets we have discussed previously, the early discipleship story set includes a lesson on baptism. Romans 6:1-6 provides a clear teaching that when baptized, believers symbolically die, are buried, and then resurrected with Jesus and live new lives.

回顾我们之前讨论过的圣经故事集，早期用来培育门徒的故事集中包括了一集关于洗礼的故事。罗马书 6:1-6，提供了一个清楚的教导，即信徒在受洗时 象征性地与耶稣一同死去、被埋葬，然后与耶稣一同复活并一举一动有新生的样式。

CONCLUSION 结论

Why is the topic of baptism so important in the context of church planting?

为什么洗礼这个课题对教会植立的事工如此重要？

To see movements happen amongst our people groups, local believers must be equipped, empowered, and then launched. When the authority to baptize new believers is unnecessarily retained by some ordained class of Christians, movements will never occur. Many church traditions have established extra-biblical rules around baptism – who can baptize people, what is first required of a person before they can be baptized.

为了在群体中促成教会植立运动，当地信徒必须得到装备、授权，以致能开展。当某一些“被按立”的基督徒不必要地拦阻给初信者施洗的权柄时，教会植立运动就永远不会发生。许多教会传统都针对洗礼制定了圣经以外的规则——谁可以为人施洗，一个人在受洗之前首先应具备什么条件。

Although not necessarily Biblical, traditional practices may work in some contexts. However, many missionaries unknowingly and unintentionally apply those same practices when planting cross-cultural churches. Under these conditions, movements may be unlikely to take place. But, when local believers are trained and empowered to go forth into their culture and make disciples under the power of the Holy Spirit, unhindered by rules created by men, God's kingdom will be brought to even the most unexpected places.

尽管不一定符合圣经，但传统的做法可能在某些情况下也会有效。然而，许多福音工作者在跨文化中植立教会时，不知不觉或无意识中也应用了这些传统的做法。在这种情况下，教会植立运动也许不太可能发生。但是，一旦当地的信徒被培育、被授权，以让他们进入自己的文化并在圣灵的能力下使人作主的门徒，不受人为制定的条规阻碍时，神的国度就会发生在最意想不到的地方。