

## LESSON 5

### 第五课

## BAPTISM AMONG THE FIRST CHRISTIANS

### 早期基督徒的洗礼

#### HOMEWORK ASSIGNMENT (家庭作业)

Review the assignment (家庭作业检查与讨论)

#### INTRODUCTION (介绍)

1. Were the first disciples of Jesus baptized?  
耶稣最早的几位门徒受洗了吗？
2. Did Jesus himself ever baptize anyone?  
耶稣自己为谁施洗过吗？

#### THE DAY OF PENTECOST (五旬节)

3. When do we hear of Jesus' disciples baptizing for the first time?  
我们什么时候听说耶稣的门徒第一次施洗？

#### THE SAMARITANS (撒玛利亚人)

4. Who did Philip baptize (Acts 8:12)?  
腓利为谁施洗 (使徒行传 8:12) ？
5. What does it mean to be baptized “into the name of the Lord Jesus”?  
受洗“归入主耶稣的名”是什么意思？

6. What does it mean that “the Holy Spirit had not yet come upon any of them”?  
“圣灵还没有降临在他们任何一个身上”是什么意思？

7. What do we learn about baptism from this section?  
我们从本段中学到有关洗礼的什么知识？

### **THE ETHIOPIAN EUNUCH (埃塞俄比亚太监)**

8. Why did the Ethiopian man want to be baptized?  
为什么这位埃塞俄比亚人要受洗？

### **THE BAPTISM OF PAUL (保罗的洗礼)**

9. When was the apostle Paul baptized?  
使徒保罗何时受的洗？

### **BAPTISM OF HOUSEHOLDS (全家受洗)**

10. What does the Greek word “oikos” mean?  
希腊词 “oikos” 是什么意思？

### **THE TWELVE MEN AT EPHESUS (以弗所的十二个人)**

## BAPTISM AFTER THE APOSTLES (使徒之后的洗礼)

- **JUSTIN MARTYR (A.D. 89-165) (殉教者游斯丁 (公元 89-165 年))**

“Very many people of the age of sixty or seventy, both men and women, who from a child were made disciples of Christ, remained spotless and unmarried.” *Apology I* (15)  
许多六七十岁的人，有男有女，他们从小就成为基督的门徒，一直一尘不染，没有结婚。”  
護教書第一冊 (15)
- **POLYCARP (A.D. 69-155) (坡旅甲 (公元 69-155 年))**

“Eighty and six years I have served Him, and He has done me no wrong. How then can I blaspheme my King and Savior? You threaten me with a fire that burns for a season, and after a little while is quenched; but you are ignorant of the fire of everlasting punishment that is prepared for the wicked.” *Martyrdom of Polycarp*, 9:3,  
我事奉祂八十六年，祂没有亏待我。我怎么能亵渎我的王和救主呢？你用那暫時焚燒能滅的火嚇我，但你不知道將來審判的時候有為惡人準備的永不滅的火。（坡旅甲殉道記 9:3）
- **IRENAEUS (A.D. 130-202) (爱任纽 (公元 130-202))**

“For Jesus came to save all by means of himself – all, I say, who by him are born again to God – infants, children, adolescents, young men, and old men.” (*Against Heresies* II.22.4)  
“因为耶稣来是要用他自己拯救所有人—我要说，所有靠他重生归向上帝的人—婴儿、儿童、青少年、年轻人和老人。”（反異端論 卷二 22.4.）
- **TERTULLIAN (about AD 155-238) (特士良 (大约公元155-238))**

“It is true our Lord says, ‘Forbid them not to come to me.’ So let them come, when they are growing up, when they are learning, when they are being taught what they are coming to. Let them be made Christians when they have become competent to know Christ. Why should innocent infancy come with haste to the remission of sins? Shall we take less cautious action in this than we take in worldly matters? Shall one who is not trusted with earthly property be entrusted with heavenly?” *On Baptism*  
我们的主确实说过，“不要禁止他们到我这里来。”所以，在他们长大，学习，与被教导将要做什么的过程中，让他们到主面前来。当他们有能力认识基督时，就让他们成为基督徒。为什么急于带无辜的婴儿到罪得赦免一事？难道我们在这方面采取的行动还不比在世俗事务上采取的行动更谨慎吗？一个地上财产都不能托付的人，怎能将天上的财产托付给他呢？（关于洗礼）
- **HIPPOLYTUS OF ROME (died about A.D. 235) (羅馬主教希坡律陀, 死于约公元235)**

“And they shall baptize the little children first. And if they can answer for themselves, let them answer. But if they cannot, let their parents answer or someone from their family. And next they shall baptism the grown men; and last the women.” (*Apostolic Tradition* 21.3-5)  
孩童應該先受洗。所有懂得如何回答問題的孩子，就讓他們自己應答。孩子如果還不能自己回答，父母就代替他們應答，或是由某位家人代替。過後就是男性接受洗礼。最後是女性。（護教傳統 21.3-5）

- **ORIGEN (about A.D. 185-254)** (俄利根, 大约公元185-254)

“I take this occasion to discuss something which our brothers often inquire about. Infants are baptized for the remission of sins. Of what kinds? Or when did they sin? But since ‘No one is exempt from stain,’ one removes the stain by the mystery of baptism. For this reason infants are baptized. For ‘Unless one is born of water and the Spirit he cannot enter the kingdom of heaven.’” (*Homily on Luke 14:5*).

借此机会讨论一下我们兄弟们经常询问的事情。婴儿受洗是为了罪得赦免。有哪些种类的罪？或者说他们什么时候犯的罪？但既然“没有人没有污点”，人们就可以通过神秘的洗礼去除污点。婴儿因此受洗。因为“人若不是从水和圣灵生的，就不能进天国。”（路加福音讲道集 14: 5）
- **CYPRIAN (About A.D. 250)** (居普良 大约公元250)

“And so, dearest brother, this was the final verdict at our council that no one should be kept by us from Baptism and from the grace of God, who is merciful, good, and gracious to all. Since, then, this purpose should be referred to and maintained with regard to all, we hold that this purpose pertains all the more to young children, so also the newly born.” (*Letter 59 to Fidus*)

因此，最亲爱的兄弟，这是我们议会的最后裁决，我们不应阻止任何人接受洗礼与上帝的恩典，上帝对所有人都是仁慈、善良和恩慈的。既然如此，我们应该对所有人都提到和保持此裁决的目的，我们认为这个目的更适用于年幼的孩子，同样也适用于新生儿。（给 Fidus 的第 59 封信）

## THE INSCRIPTIONS (铭文)

### HOMEWORK ASSIGNMENT (家庭作业)

#### Read Luke 18:15-17 (读路加福音18:15-17)

This is the account of Jesus blessing the little children (这是耶稣祝福小孩子的记载)。

1. Who were bringing the babies to Jesus?  
谁把婴儿带到耶稣面前的？
2. How old were these children?  
这些孩子有多大？
3. Why were the people bringing their babies to Jesus? (see also Mark 10:16)  
为什么人们把他们的孩子带到耶稣面前？（也见马克福音 10:16）

4. Why did the disciples rebuke the people and try to keep the babies away from Jesus?  
为什么门徒要斥责这些人并试图让婴儿们远离耶稣？

5. How does Jesus show that little children are just as important to him as adults?  
耶稣是如何表明小孩子对他而言和大人一样重要？

6. According to Jesus in John 3:3-5 (“I tell you the truth, no one can see the kingdom of God unless he is born again. ... I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.”) how do little children enter the kingdom of God?

根据耶稣在约翰福音 3:3-5 中的说法（“我实实在在地告诉你们，人若不重生就不能见神的国……我实实在在地告诉你：人若不是从水和圣灵生的，就不能进神的国。”）小孩子如何进入神的国？

7. How do you receive the kingdom of God “like a little child”?  
你如何“像小孩子一样”接受神的国？