

第三周

基督之死和复活的样式

诗歌：诗 742

读经：罗六 3～5，五 17，加三 27

【周一】

壹 “我们这浸入基督耶稣的人，是浸入祂的死”——罗六 3：

一 受浸不是一种形式或仪文，乃是我们与基督联合的表明——3 节。

二 借着受浸，我们浸入基督，以祂为我们的范围，使我们在祂的死与复活里，与祂联合为一。

三 我们原是生在亚当，头一个人（林前十五 45，47）的范围里；现今借着受浸，就被迁到基督，（一 30，加三 27，）第二个人（林前十五 47）的范围里。

四 我们浸入基督，也就浸入祂的死——罗六 3。

五 祂的死将我们从世界和撒但黑暗的权势分别出来，并且将我们天然的生命、旧性、自己、肉体，甚至我们整个的历史，一并了结。

【周二】

Week Three

The Likeness of the Death and Resurrection of Christ

Hymns: E937

Scripture Reading: Rom. 6:3-5; 5:17; Gal. 3:27

§ Day 1

I. “All of us who have been baptized into Christ Jesus have been baptized into His death”—Rom. 6:3:

A. Baptism is not a form or a ritual; it signifies our identification with Christ—v. 3.

B. Through baptism we are immersed into Christ, taking Him as our realm, that we may be united with Him as one in His death and resurrection.

C. We were born in the sphere of Adam, the first man (1 Cor. 15:45, 47), but through baptism we have been transferred into the sphere of Christ (1:30; Gal. 3:27), the second man (1 Cor. 15:47).

D. When we are baptized into Christ, we are baptized into His death—Rom. 6:3.

E. His death has separated us from the world and the satanic power of darkness and has terminated our natural life, our old nature, our self, our flesh, and even our entire history.

§ Day 2

貳 “所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样”——4 节：

- 一 我们的旧人已经与基督同钉十字架，（6，）借着受浸，我们的旧人就与祂一同埋葬归入死。
- 二 在天然方面，人先死后葬；但保罗指明，在属灵方面，我们先葬后死。
- 三 我们不是直接死的，乃是借着受浸归入基督的死。
- 四 基督与祂的死乃是联合为一的。
- 五 在基督以外，我们绝不能浸入祂的死，因为祂有效之死的成分，只存在祂这复活、包罗万有者的里面——参约五 29，十一 24～25，徒一 22，二 31。
- 六 罗马六章四节之“父的荣耀”，指神性的显耀。
- 七 我们受浸以后，就成了在复活里的新人——腓三 10。
- 八 复活不仅是将来的光景，也是现在的过程。
- 九 在生命的新样中生活行动，乃是今天在复活的范围里生活，并在生命中作王——罗六 4，五 17。
- 十 这种生活对付我们里面属亚当的一切，直到我们完全变化，模成基督的形像——十二 2，八 29。

【周三、周四】

叁 “我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长”——六 5：

- 一 “与祂联合生长”是生机的联结，在这联结里

II. “We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life”—v. 4:

- A. Our old man has been crucified with Christ (v. 6), and it has been buried with Him through baptism into death.
- B. In the natural realm, a person first dies and then is buried, but Paul's word indicates that in the spiritual realm, we are first buried and then die.
- C. We do not die directly; we enter into Christ's death through baptism.
- D. Christ and His death are one.
- E. Apart from Christ we could never be baptized into His death, for the element of His effective death is found only in Him, the resurrected, all-inclusive One—cf. John 5:29; 11:24-25; Acts 1:22; 2:31.
- F. The glory of the Father in Romans 6:4 refers to the manifestation of divinity.
- G. After baptism we become a new person in resurrection—Phil. 3:10.
- H. Resurrection is not only a future state; it is also a present process.
- I. To walk in newness of life means to live today in the realm of resurrection and to reign in life—Rom. 6:4; 5:17.
- J. This kind of living deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ—12:2; 8:29.

§ Day 3 & Day 4

III. “If we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection”—6:5:

- A. Grown together with Him denotes an organic union in which growth

有生长发生，就是使一方有分于另一方的生命与特征——5 节上。

二 在这生机的联结里，凡基督所经历的，现今都成了我们的历史。

三 祂的死与复活，现今是我们的，因为我们在祂里面，已经在生机上与祂联结；这就是接枝——十一 24。

四 这接枝能排除我们一切消极的元素，使我们身上神所造的功能得以复活，拔高我们的功能，充实我们的功能，浸透我们全人，以变化我们。

五 基督之死的样式，就是罗马六章四节所说的浸；基督之复活的样式，就是四节所说生命的新样。

六 “在祂复活的样式里”（5）不是指将来客观的复活，乃是指现今生长的过程。

七 在受浸时，我们在基督死的样式里与祂联合生长；现今借着祂的死，我们长到祂的复活里。

八 基督死的成分，如何只在祂里面，照样，基督复活的成分，也只在祂里面；祂自己就是复活——约十一 25。

九 当我们经历正确的受浸以后，就在基督复活的样式里，继续在祂里面，与祂联合生长；这就是在生命的新样中生活行动——罗六 4。

【周五、周六】

肆 “凡浸入基督的”——加三 27:

一 受浸有四方面：浸入父、子、圣灵的名里，（太二八 19，）浸入基督里，（加三 27，）浸入基督的死里，（罗六 3，）并浸入基督的身体里。

takes place, so that one partakes of the life and characteristics of the other—v. 5a.

B. In the organic union with Christ, whatever Christ passed through has become our history.

C. His death and resurrection are now ours because we are in Him and are organically joined to Him; this is grafting—11:24.

D. Such a grafting discharges all our negative elements, resurrects our God-created faculties, uplifts our faculties, enriches our faculties, and saturates our entire being to transform us.

E. The likeness of Christ's death is the baptism mentioned in Romans 6:4; the likeness of Christ's resurrection is the newness of life mentioned in verse 4.

F. In the likeness of His resurrection (v. 5) does not refer to a future, objective resurrection but to the present process of growth.

G. When we were baptized, we grew together with Christ in the likeness of His death; now, through His death we are growing into His resurrection.

H. Just as the element of Christ's death is found only in Him, so the element of Christ's resurrection is found only in Christ Himself; He Himself is resurrection—John 11:25.

I. After experiencing a proper baptism, we continue to grow in and with Christ in the likeness of His resurrection, that is, to walk in newness of life—Rom. 6:4.

§ Day 5 & Day 6

IV. “Many...were baptized into Christ”—Gal. 3:27:

A. There are four aspects of baptism: baptized into the name of the Father, Son, and Spirit (Matt. 28:19), baptized into Christ (Gal. 3:27), baptized into the death of Christ (Rom. 6:3), and baptized into the Body of Christ (1

(林前十二 13。)

二 施浸乃是带悔改的人脱离老旧的光景，进入新的境地；这是借着了结他们老旧的生命，并在基督里且以基督的新生命使他们有新生的起头——罗八 2，10。

三 这浸有两面——看得见的一面和看不见的一面：

- 1 看得见的一面是借着水，看不见的一面是借着圣灵——徒二 38，41，十 44 ~ 48。
- 2 没有看不见之灵浸的一面，那看得见之水浸的一面就是徒然的；没有看得见之水浸的一面，那看不见之灵浸的一面就是抽象和无实行的；因此，两面都不可缺。

四 浸入三一神就是浸入基督——加三 27：

- 1 我们是神的儿子，因为我们在基督里；而我们在基督里，是因为我们已经浸入了基督——罗八 10，14，加三 26，四 7。
- 2 浸入基督乃是得以在基督里的路——三 27。
- 3 因着我们已经浸入基督，我们现今享受与祂生机的联结，这能变化我们全人——罗十二 2。
- 4 保罗在加拉太三章末了，用浸入基督以及穿上基督的话作总结，这是很有意义的——27 节。
- 5 保罗以论到受浸的话作为总结，指明我们唯有浸入基督，并且穿上基督，才能经历在这一章里所说的——27 节。
- 6 凡浸入基督的，都已经穿上了基督——27 节。
- 7 我们已经浸入基督，现今我们都有基督遮盖我们。
- 8 一面，我们在受浸时浸入了基督；另一面，我们在受浸时也穿上了基督。

Cor. 12:13).

B. Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ and in Christ—Rom. 8:2, 10.

C. Baptism has two aspects—the visible aspect and the invisible aspect:

1. The visible aspect is by water, and the invisible aspect is by the Holy Spirit—Acts 2:38, 41; 10:44-48.
2. Without the invisible aspect by the Spirit, the visible aspect by water is vain, and without the visible aspect by water, the invisible aspect by the Spirit is abstract and impractical; both are needed.

D. To be baptized into the Triune God is to be baptized into Christ—Gal. 3:27:

1. We are sons of God because we are in Christ, and we are in Christ because we have been baptized into Christ—Rom. 8:10, 14; Gal. 3:26; 4:7.
2. To be baptized into Christ is the way to be in Christ—3:27.
3. Because we have been baptized into Christ, we now enjoy an organic union with Him, which is able to transform our whole being—Rom. 12:2.
4. It is significant that at the end of chapter 3 of Galatians Paul concludes with a word about being baptized into Christ and putting on Christ—v. 27.
5. The fact that Paul concludes with a word about baptism indicates that what is covered in this chapter can be experienced only if we have been baptized into Christ and have put on Christ—v. 27.
6. As many as were baptized into Christ have put on Christ—v. 27.
7. We have been baptized into Christ, and now we have Christ covering us.
8. On the one hand, in baptism we are immersed into Christ; on the other hand, in baptism we put on Christ.

9 我们许多人可以很强地作见证，我们已经浸入了基督，
如今穿上祂作我们的衣服、我们的遮盖——27 节。

9. Many of us can testify strongly that we have been baptized into Christ and
that we are wearing Him as our clothing, our covering—v. 27.

第三周■周一

晨兴喂养

罗六 3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

林前一 30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。

信徒浸入基督并浸入祂的死里。受浸不是一种形式或仪文，乃是我们与基督联合的表明。借着受浸，我们浸入基督，以祂为我们的范围，使我们在祂的死与复活里，与祂联合为一。

罗马六章三节说到我们浸入基督，这是在基督里生机的联结，也就是我们与基督生机联结这一思想最强的佐证，这联结乃是我们与基督之间所存在的生机联结。若没有浸入基督，我们绝不可能享受并经历基督。我们生在一个——亚当里，但我们相信并受浸时，就进入另一个人——基督里。…因着浸入基督，我们就进入基督，成为祂的一部分。…所以，受浸是极其有意义的经历，因为其中发生了一种转移。…我们受浸脱离一个范围或领域，进到另一个范围或领域，就是脱离头一个人亚当（林前十五 45 上、47 上），进到第二个人（47 下）基督里（一 30，加三 27）。…基督是我们浸入的范围或领域。现今我们在祂里面，祂是我们的享受，也是我们可以经历的那一位（新约总论第十册，四三至四四页）。

信息选读

我们该赞美主，我们已浸入基督。虽然我们生在亚当里，但借着受浸，我们已联于基督的死与复活。借着死与复活，基督从肉体变化形像成为那灵。…

WEEK 3 — DAY 1

Morning Nourishment

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

The believers have been baptized into Christ, even into His death. Baptism is not a form or a ritual; it signifies our identification with Christ. Through baptism we are immersed into Christ, taking Him as our realm, that we may be united with Him as one in His death and resurrection.

Romans 6:3, which speaks of our having been baptized into Christ, is the strongest support for the thought of the organic union in Christ, the organic union we have with Christ. We can never enjoy and experience Christ without being baptized into Christ. We were born in one person, Adam, but when we believed and were baptized, we entered into another person, Christ...By being baptized into Christ, we entered into Christ and became a part of Him...Baptism, therefore, is an extremely significant experience, for in it a transfer takes place...We have been baptized out of one realm, one sphere, into another realm, another sphere, that is, out of Adam, the first man (1 Cor. 15:45a, 47a), into Christ (1:30; Gal. 3:27), the second man (1 Cor. 15:47)...Christ is a realm, a sphere, into which we have been baptized. Now we are in Him, He is our enjoyment, and He is the very One whom we can experience. (The Conclusion of the New Testament, pp. 3049-3050)

Today's Reading

We should praise the Lord that we have been baptized into Christ. Although we were born in Adam, by baptism we have been identified with Christ in His death and resurrection. Through death and resurrection

同样，借着联于基督的死与复活，我们已从亚当迁出，并且进入基督。我们浸入基督，就从亚当的一部分转为基督的一部分。如今我们不再在亚当里——我们完全在基督里。

一面，我们是浸入基督的人位；另一面，我们是浸入祂的死。祂的死将我们从世界和撒但黑暗的权势分别出来，并且将我们天然的生命、旧性、自己、肉体，甚至我们整个的历史，一并了结。…在罗马六章三节保罗不是说我们浸入基督的复活，乃是我们浸入祂的死，这是很有意义的。…我们浸入基督并浸入祂的死，这事实指明基督与祂的死乃是联合为一的。基督的复活带着祂有功效之死的元素。因此，信徒浸入基督，自然而然就浸入基督的死。将基督的死与基督自己分开是不可能的。复活基督的所是，包括祂有功效之死的元素。基督之死的功效，是祂包罗万有之所是的一个成分。所以，浸入基督就是浸入祂的死。

在亚当里的死与基督的死之间有极大的不同。我们厌恶在亚当里的死，…（但基督）的死是可亲、可爱的，我们可安息地住在其中。何等奇妙，信徒浸入包罗万有的基督，也就被放进基督的死里！宣信（A. B. Simpson）所写的一首诗歌说，“与基督同死，何等的安适！”（诗歌三六五首）我们在基督的死里，寻得安息与得胜。

每个要受浸的人，就是一个愿意经过死的过程的人。借着受浸，这样的人被放在死里。他既已联于基督并祂的死，就浸在水里埋葬了。借着受浸，他就进入与基督同死的真实经历（新约总论第十册，四四至四六页）。

参读：新约总论，第二百九十九篇。

Christ was transfigured from the flesh into the Spirit...Likewise, through identification with Christ in His death and resurrection, we have been transferred out of Adam into Christ. When we were baptized into Christ, we were transferred from being a part of Adam into being a part of Christ. Now we are no longer in Adam—we are absolutely in Christ.

On the one hand, we have been baptized into Christ's person; on the other hand, we have been baptized into His death. His death has separated us from the world and the satanic power of darkness and has terminated our natural life, our old nature, our self, our flesh, and even our entire history. It is significant that in Romans 6:3 Paul says that we have been baptized not into Christ's resurrection but into His death...The fact that we are baptized into Christ and into His death indicates that Christ and His death are one. The resurrection of Christ carries the element of His effective death. Thus, when a believer is baptized into Christ, he is spontaneously baptized into the death of Christ. It is impossible to separate Christ's death from Christ Himself. The being of the resurrected Christ includes the element of His effective death. The effectiveness of Christ's death is one of the ingredients of His all-inclusive being. Therefore, to be baptized into Christ is to be baptized into His death.

There is a tremendous difference between death in Adam and the death of Christ. We loathe death in Adam...Christ's death is dear and lovable, and we may abide restfully in it. How wonderful that a believer baptized into the all-inclusive Christ is also placed into the death of Christ! In the words of a hymn written by A. B. Simpson, "It is so sweet to die with Christ" (Hymns, #482). Rest and victory are found in Christ's death.

Every candidate for baptism is a person in the process of dying. Through baptism such a person is put to death. Having been identified with Christ and His death, he is immersed in water and is buried. Through baptism he enters into the actual experience of death with Christ. (The Conclusion of the New Testament, pp. 3050-3051)

Further Reading: The Conclusion of the New Testament, msg. 299

第三周■周二

晨兴喂养

罗六 4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

五 17 …那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。

许多人读罗马六章，常常漏读一句话；他们都读到浸入基督的死，和祂一同埋葬，却常常漏掉一句话，那就是“浸入基督耶稣”（3）。…只有浸入基督的人，才能浸入祂的死。因此，受浸乃是浸入基督。因着浸入基督，我们在基督里与祂联合，所以祂死了，当然我们也死了（李常受文集一九五二年第一册，六一一页）。

信息选读

基督徒生活是受浸的生活。一面，受浸已成就了；另一面，受浸还在继续，直到我们完全被变化，模成基督的形像。因此，在这目标达到以前，我们继续过受浸的生活。这就是说，我们天天在基督之死的应用之下，经历祂死的功效；这死现今乃是包罗万有之灵的一个成分，元素。在我们日常的生活中，我们可经历里面消极的元素被治死。这事的发生，不是借着道理或特别的实行，乃是借着那包含在包罗万有的灵里，在基督之死里杀死的元素。

在罗马六章四节保罗引进埋葬的思想，指明我们可以在基督的埋葬里经历祂。在天然方面，死总是在埋葬之前。但在属灵方面，埋葬是在死之前。我

WEEK 3 — DAY 2

Morning Nourishment

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

5:17...Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Many people when reading Romans 6 always miss one phrase. They read that they have been baptized into Christ's death and that they have been buried with Him, but they miss the phrase baptized into Christ Jesus [v. 3]...Only those who have been baptized into Christ can be baptized into His death. Thus, to be baptized is to be immersed into Christ. Because we have been baptized into Christ, we are in Christ and are identified with Christ. Hence, when Christ died, we also died. (CWWL, 1952, vol. 1, "The Crucified Christ," p. 446)

Today's Reading

The Christian life is a life of baptism. On the one hand, baptism has been accomplished; on the other hand, baptism continues until we are fully transformed and conformed to the image of Christ. Hence, until this goal has been attained, we continue to live a life of baptism. This means that we are daily under the application of the death of Christ as we experience the effectiveness of His death, which is now one of the ingredients, the elements, in the all-inclusive Spirit. In our daily life we may experience the putting to death of the negative elements within us. This takes place not by doctrine or by a particular practice but by the killing element in the death of Christ included in the all-inclusive Spirit.

[In Romans 6:4] Paul introduces the thought of burial, indicating that we may experience Christ in His burial. In the natural realm death always comes before burial, but in the spiritual realm burial comes before death. When

们受浸时，就与基督一同埋葬了；我们与祂一同埋葬时，就归入祂的死。我们不是直接死的，乃是借着受浸归入基督的死。

假定一个人悔改相信了主耶稣，他就该浸入基督。将这初信者浸入基督，就是将他放在基督的死里。他受浸时，事实上是被埋葬。这埋葬带进死。这就是借着浸入死，与祂一同埋葬的意思。

不仅如此，信徒既复活，像基督复活一样，就该在生命的新样中生活行动。…我们与基督一同埋葬，进入祂的死里，如今我们复活了，像祂复活一样。因此，我们应当在生命的新样中生活行动。生命的新样与赐生命的灵（在复活里的基督自己）非常有关。在生命的新样中生活行动的路乃是那灵。

我们浸入水里的时候是进到死里；但我们从水里出来的时候，乃是进到复活里。…我们受浸以后，就成了在复活里的新人。复活不仅是将来的光景，也是现在的过程。在生命的新样中生活行动，乃是今天在复活的范围里生活，并在生命中作王（五17）。这种生活对付我们里面属亚当的一切，直到我们完全变化，模成基督的形像（八29）。

我们都应当在这生命的新样中生活行动。我们必须看见，我们在受浸时，就在基督死的样式里与祂联合生长，并且要在祂复活的样式里，就是在祂复活生命的新样中，与祂联合生长。…我们在受浸时与祂同葬，现今我们在祂的复活里，在祂神圣的生命里，与祂同长。我们必须照着这异象生活行动，就是在生命的新样中生活行动。在我们的日常生活和聚会里，我们需要在生命的新样中生活、举止行动、工作并作每一件事（新约总论第十册，四六至四八页）。

参读：基督并祂钉十字架，第九篇。

we were baptized, we were buried with Christ. When we were buried with Him, we entered into His death. We do not die directly; we enter into Christ's death through baptism.

Suppose a certain person repents and believes in the Lord Jesus. He should then be baptized into Christ. To baptize this new believer into Christ is to put him into the death of Christ. When he is baptized, he is actually buried. This burial results in death. This is what it means to be buried with Christ through baptism into His death.

Furthermore, the believers, having been resurrected as Christ was, should walk in newness of life [v. 4]...We were buried with Christ into His death, and now we have been resurrected as He was. Hence, we should walk in newness of life. This newness of life is very much related to the life-giving Spirit, who is Christ Himself in His resurrection. The way to walk in newness of life is the Spirit.

When we are immersed in the water, we enter into death, but when we come out of the water, we enter into resurrection...After baptism we become a new person in resurrection. Resurrection is not only a future state; it is also a present process. To walk in newness of life means to live today in the realm of resurrection and to reign in life [5:17]. This kind of living deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ (8:29).

We all should walk in this newness of life. We must see that we have grown together with Christ in the likeness of His death, that is, in baptism, and that we will grow together with Him in the likeness of His resurrection, that is, in the newness of His resurrected life...We were buried with Him in baptism, and we are now growing with Him in His resurrection, in His divine life. We must walk according to this vision; that is, we must walk in newness of life. In our daily life and our meetings, we need to live, behave, act, work, and do everything in newness of life. (The Conclusion of the New Testament, pp. 3051-3053)

Further Reading: CWWL, 1952, vol.1, "The Crucified Christ," ch. 9

第三周■周三

晨兴喂养

罗六 5～6 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长；知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。

罗马六章五节启示一项真理的要点：信徒既在基督死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。这节包含了我们在基督里长大的两个步骤。第一个步骤已经发生了，第二个步骤还在进行中。一面，我们在受浸时已经与基督联合生长；另一面，我们要在祂复活的样式里，就是在生命的新样中，与祂联合生长（新约总论第十册，四八页）。

信息选读

（罗马六章五节）里“死的样式”这辞，就是前一节所说的“浸”。浸就是基督死的样式；在受浸里，我们与基督联合生长。“联合生长”这辞叫翻译的人很为难。然而，我们若仔细来看原文的意思，就不会有难处。译为“联合生长”的希腊原文用于路加八章七节，说到与麦子一同生长的荆棘。同样，我们与基督一同生长。我们浸入基督，就一面说我们被治死，就另一面说我们开始生长。这与将种子撒在地里非常相似。表面上种子撒播下去，实际上它开始生长。我们被放入水中的时候，就像种子种到土里；受浸乃是属灵生长最好的土壤。借着浸入基督，我们都在基督死的样式里与祂一同生长。

WEEK 3 — DAY 3

Morning Nourishment

Rom. 6:5-6 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection, knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

Romans 6:5 reveals a crucial point of truth: the believers, having grown together with Christ in the likeness of His death, will grow together with Him also in the likeness of His resurrection. This verse includes two steps of our growth in Christ. The first step has already taken place, whereas the second step is progressive. On the one hand, we have grown together with Christ in baptism; on the other hand, we will be growing together with Him in the likeness of His resurrection, that is, in the newness of life. (The Conclusion of the New Testament, p. 3053)

Today's Reading

The phrase likeness of His death in Romans 6:5 refers to the baptism mentioned in verse 4. Baptism is the likeness of the death of Christ. In baptism, we have grown together with Christ. The phrase grown together has presented a challenge to many translators. However, if we adhere to the meaning of the Greek word, there will be no difficulty. The Greek word translated as “grown together” is used in Luke 8:7 to speak of the thorns that grew up together with the wheat. Similarly, we have grown together with Christ. When we were baptized into Christ, in one sense we were put to death; in another sense we began to grow. This very much resembles the sowing of a seed into the earth. Apparently, the seed is sown; actually, it begins to grow. When we were placed in the water, we were like a seed planted in soil. Baptism is the best soil for spiritual growth. By being baptized into Christ we have all grown together with Christ in the likeness of His death.

保罗认为受浸是我们生命长大的一个步骤（罗六5）。我们在受浸时，不仅被埋葬进入死，也开始生长。虽然我们用人的心思无法充分明白，这却是事实。重要的点是：受浸乃是与基督联合生长。

基督在信徒里的生长是个奥秘，正如与生命有关的事总是个奥秘。受浸是一个生长的过程，与胎儿在母腹里的生长过程类似。…在受浸中，信徒也在基督死的样式里与祂联合生长，这真是奇妙。我们不该轻看信徒被摆在水里并经过水的那一刻，因为在那一刻他们是在基督死的样式里与祂联合生长。他们的受浸完成时，他们就已经在基督死的样式里与祂联合生长。受浸不是无关紧要的事。尽管受浸看来是个形式，将人浸入耶稣基督里会导致极大的改变—那灵使基督在受浸的信徒里生长。

我们在传扬基督耶稣时，必须领悟在我们所传的话里有那灵。…我们传扬话语，必须相信我们是在传扬耶和華的话、活神的话和耶稣基督的话。此外，话就是灵（约六63）。我们向人传扬话语，带他们得救，将他们浸入水里，圣灵会尊重这样的受浸，叫基督在他们里面生长。当一个罪人听见福音、相信、祷告，并且知道自己是个得救的人而承认救恩，我们就该将他浸入受浸的水里。浸入水里是一个表记，指明他被浸到经过过程的三一神里，就是浸入与三一神的联结里。人如此被摆进三一神里，是为着使他与基督—三一神的具体化身（西二9）—联合生长。因此，新人相信主耶稣之后，我们该相信受浸的功效，立刻为他施浸（新约总论第十册，四八至五〇页）。

参读：国度，第二十章。

Paul regards baptism as a step in our growth in life [Rom. 6:5]. In baptism we were not only buried into death, but we also began to grow. This is a fact, even though we cannot adequately understand it with our human mind. The important point is that to be baptized is to grow together with Christ.

The growth of Christ in the believers is a mystery, just as matters related to life are always a mystery. Baptism is a process of growth similar to the process of human growth in the mother's womb...It is marvelous that just as in human conception fetuses grow into the likeness of their parents, in baptism the believers grow with Christ in the likeness of His death. We should not despise that moment when the believers are put into and pass through water, for at that moment they are growing with Christ in the likeness of His death. After their baptism is completed, they have grown together with Christ in the likeness of His death. Baptism is not an insignificant matter. Regardless of how formal a baptism might be, baptizing people into Jesus Christ results in a great change—the Spirit causes the growth of Christ in the baptized believer.

When we preach Christ Jesus, we have to realize that in the word we preach, there is the Spirit...When we preach the word, we must have faith that we are preaching the word of Jehovah, the word of the living God, and the word of Jesus Christ. Moreover, the word is the Spirit (John 6:63). When we preach the word to others, lead them to salvation, and baptize them into the water, the Holy Spirit will honor this baptism by causing the growth of Christ within them. When a sinner hears the gospel, believes, prays, and acknowledges salvation by recognizing that he is a saved person, we should put him into the water of baptism. Being baptized into the water is a sign indicating that he is being baptized into the processed Triune God, that is, immersed into the union with the Triune God. For him to be put into the Triune God in this way is for him to grow with Christ, the embodiment of the Triune God (Col. 2:19). Therefore, after a new convert believes in the Lord Jesus, we should baptize him immediately, believing in the effectiveness of baptism. (The Conclusion of the New Testament, pp. 3053-3055)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," ch. 20

第三周■周四

晨兴喂养

罗十一 24 你是从那天然的野橄榄树上砍下来的，尚且逆着性得接在栽种的橄榄树上，何况这些天然的枝子，岂不更要接在自己的橄榄树上么？

约十一 25 …我是复活，我是生命；信入我的人，虽然死了，也必复活。

虽然受浸的重要性非常具有意义，今天却少有受浸的人真正珍赏其重要性。我们接触人、传扬福音时，必须相信我们所传的福音是活的话。活的灵与我们同去。…我们必须运用我们的信，相信我们在开口传扬神的话时，基督的灵会随着这话作工。然后，我们就跟随主的指示，将初信者浸入三一神里（太二八 19）。借着受浸，这些信徒要在基督死的样式里，与祂联合生长（新约总论第十册，五〇页）。

信息选读

著名的新约解经家哥德（Frederic Louis Godet）在他所著之《罗马书注释》一书中说，罗马六章五节所启示的生长与接枝的思想有关。哥德将这一节译为：“我们若借着祂死的样式（与祂）成为一，成为同一棵植物，也必要作祂复活的分享者。”照哥德所说，生长一辞指“因着生机的联结，一者有分于属乎另一者的生命、生长和生存状态”。两棵树借着接枝有了生机的联结，一棵树就有分于另一棵树的生命和特征。我们将这领会应用到属灵的经历上，就可以说，我们已接枝到神的儿子基督，就是经过过程之三一神的具体化身这

WEEK 3 — DAY 4

Morning Nourishment

Rom. 11:24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

John 11:25 ...I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Although the significance of baptism is quite meaningful, very few who are baptized today truly appreciate its significance. When we go to contact people to preach the gospel, we must have the faith that the gospel we are preaching is the living word. The living Spirit goes with us...We must exercise our faith to believe that when we open our mouth to preach the word of God, the Spirit of Christ will work along with this word. Then we follow the Lord's instruction to baptize the new believers into the Triune God (Matt. 28:19). Through baptism, these believers will grow together with Christ in the likeness of His death. (The Conclusion of the New Testament, p. 3055)

Today's Reading

Frederic Louis Godet, a famous expositor of the New Testament, has suggested in his *Commentary on Romans* that the growth revealed in Romans 6:5 is related to the notion of grafting. He translated this verse: “For if we have become one and the same plant [with Him] through the likeness of His death, we shall be also partakers of His resurrection.” According to Godet, the word grown denotes “the organic union in virtue of which one being shares the life, growth, and phases of existence belonging to another.” Through the organic union of two trees, accomplished by grafting, the one tree partakes of the life and characteristics of the other tree. Applying this understanding to our spiritual experience, we may say that we have been grafted into the “tree” of Christ, the Son of God, as the embodiment of the processed Triune God.

“树”里。我们借着接枝与祂成为一，现今就有分于祂这包罗万有者的生命和特征，这样我们就在祂里面生长。

在这接枝里，就是在与基督生机的联结里，凡基督所经历的，现今都成了我们的历史。…这接枝能排除我们一切消极的元素，使我们身上神所造的功能得以复活，拔高我们的功能，充实我们的功能，并浸透我们全人，以变化我们。

一旦我们这样被接枝到祂里面，祂复活的生命就进到我们里面，并除去里面一切消极的元素。祂的生命在复活里成为我们的。祂拔高我们原初受造所得的功能，并充实、加强甚至浸透我们全人。这新生命是二命接成一命的生命。在这联结里有得胜、生命、亮光、能力和一切其他神圣的属性。…在这接枝里，我们与祂联合生长。然后在复活里，祂的生命长在我们里面。神圣的生命在我们里面供应我们。这就是基督徒的生活。

表面上看，接枝是一种切割；实际上，这切割是一种生长。当一棵树被砍下来接在另一棵树上，我们在被接枝的树上看见切割与生长，也就是这棵树借着切割的生长。这是我们借着受浸被埋葬到基督的死里，而在基督里生长的一幅图画。…受浸就是接枝到基督里；这个浸包含生长。

一个人悔改并相信主耶稣之后，首先在受浸里，就是在基督死的样式里与祂联合生长，然后在祂复活的样式里，就是在生命的新样中与祂联合生长。信徒经历正确的受浸，神圣的灵在他里面，就将他的旧人连同属世、罪恶的元素都治死。然后他从受浸的水里起来，就是一个新人，开始在生命的新样中，在祂复活的新样里生活行动。因此，他就天天在祂复活的样式里生长，并在生命的新样中行事为人。这的确是对死而复活之基督美妙的经历和享受（新约总论第十册，五一至五四页）。

参读：罗马书生命读经，第十一篇。

Having become one with Him through grafting, we now partake of the life and characteristics of Him as the all-inclusive One, and in this way we grow in Him.

In this grafting, that is, in the organic union with Christ, whatever Christ passed through has become our history...Such a grafting discharges all our negative elements, resurrects our God-created faculties, uplifts our faculties, enriches our faculties, and saturates our entire being to transform us.

Once we are thus grafted into Him, His resurrection life comes into us and removes all the negative elements within. His life becomes ours in resurrection. He uplifts the original functions given to us at creation and enriches, strengthens, and even saturates our whole being. This new life is a life of two lives grafted into one. In this union are victory, life, light, power, and all the other divine attributes...In this grafting we grow together with Him. Then in resurrection His life grows in us. The divine life is in us, supplying us. This is the Christian life.

Apparently, grafting is a kind of cutting; actually, this cutting is a kind of growth. When a tree is cut off and grafted into another tree, in this tree that is grafted we see both the cutting and the growing, that is, its growth through being cut. This is a picture of our growth in Christ by being buried into the death of Christ through baptism...To be baptized is to be grafted into Christ. This baptism involves growth.

After a person repents and believes in the Lord Jesus, he grows with Christ first in baptism, in the likeness of His death, and then in the likeness of His resurrection, in the newness of life. As a believer experiences a proper baptism, the divine Spirit within him puts to death the old man with his worldly, sinful elements. After he comes out of the water of baptism a new person, he begins to live and walk in the newness of life, in the newness of His resurrection. Therefore, he grows daily in the likeness of His resurrection and walks in newness of life. This is certainly the wonderful experience and enjoyment of the Christ who died and resurrected. (The Conclusion of the New Testament, pp. 3055-3058)

Further Reading: Life-study of Romans, msg. 11

第三周■周五

晨兴喂养

加三 27 你们凡浸入基督的，都已经穿上了基督。

太二八 19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。

马太福音结束于主吩咐我们将万民浸入三一神里，以及主应许祂要天天与我们同在，直到这世代的终结（二八 19 ~ 20）。这两节是深奥且包罗的。我们都必须看见，我们已经浸入三一神里。…在（二十八章）十九节，三一神被比喻为受浸的水。当我们把人浸入水里，这表征我们把他们摆进三一神里。

（加拉太三章二十七节）是非常好的一节。这节不是说，“奉基督受浸”，乃是说，“浸入基督”。这其中大有分别！我们不是奉基督受浸，乃是浸“入”基督。…如果你浸入了基督，你当然就穿上了基督。…罗马六章三节也表达同样的观念：“岂不知我们这浸入基督耶稣的人，是浸入祂的死么？”我们已经浸入基督耶稣，现今我们有基督耶稣遮盖着我们。我们已经穿上了基督。这是按照虚空的话而举行的形式或仪文么？绝对不是！这乃是靠着主信实的话所完成的实际（李常受文集一九七二年第二册，二二〇至二二三页）。

信息选读

保罗在加拉太三章二十六节告诉我们，我们“借着相信基督耶稣，都是神的儿子”。二十七节原文开头有“因为”一辞，这就把这两节连起来，并指明二十七节是解释我们如何借着相信基督耶稣成为神的儿子。我们是神的儿子，因为我们在基督里；而我们在基督里，是因为我们已经浸入了基督。二十七节说，“（因为）你们凡浸入基督的，都已经穿上了基督。”浸入基督乃是得以在基督里

WEEK 3 — DAY 5

Morning Nourishment

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

The book of Matthew...ends with the command to baptize people into the Triune God and with the Lord's promise that He will be with us all the days until the consummation of this age (28:19-20). These verses are profound and all-inclusive. We all must realize that we have been baptized into the Triune God... In Matthew 28:19 the Triune God is likened to the water of baptism. When we baptize people into water, this signifies that we put them into the Triune God.

Galatians 3:27...is a wonderful verse. It does not say, “baptized in Christ,” but, “baptized into Christ.” There is a great difference! We have not been baptized in Christ but into Christ...If you were baptized into Christ, you surely have put on Christ. The same concept is expressed in Romans 6:3: “Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?” We have been baptized into Christ Jesus, and now we have Christ Jesus covering us. We have put on Christ. Is this a form or a ritual conducted according to a vain word? Absolutely not! This is a reality accomplished by the faithful word of the Lord. (CWVL, 1972, vol. 2, “The Kingdom,” pp. 170-171)

Today's Reading

In Galatians 3:26 Paul tells us that we “are all sons of God through faith in Christ Jesus.” Verse 27 opens with the word for, which connects these verses and indicates that verse 27 gives an explanation of how we are sons of God through faith in Christ Jesus. We are sons of God because we are in Christ, and we are in Christ because we have been baptized into Christ. Verse 27 says, “For as many of you as were baptized into Christ have put on Christ.” To be baptized into Christ is the way to be in Christ. Based upon the fact that

的路。基于我们已经浸入基督的事实，我们可以说，我们已经穿上了基督。…保罗在二十八节继续说，“没有犹太人或希利尼人，没有为奴的或自主的，也没有男和女，因为你们众人在基督耶稣里，都是一了。”这里我们看见，信徒在基督里是一，乃是凭着祂复活的生命和祂神圣性情，成为一个新人，如以弗所二章十五节所说的。这一个新人是完全在基督里的。我们天然的人，天然的性情和天然的性格，在这里毫无地位；在这一个新人里，基督是一切，又在一切之内（西三 10 ~ 11）。

在罗马六章三节…我们看见，当我们浸入基督耶稣时，同时也浸入基督的死。一面，我们浸入了基督的人位里；另一面，我们也浸入了基督的死里。…根据马太二十八章十九节，信徒是浸入三一神的名里，就是浸入父、子、圣灵的名里。…在林前十二章十三节，我们看见受浸的另一面：“因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”照这一节看来，我们也浸入了身体。

在以弗所二章十五至十六节，保罗说，“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平；既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了。”在这些经文里有一个思想，就是犹太、外邦所有的信徒，都在一个身体里与神和好了，并且在基督里被创造成一个新人。在歌罗西三章十至十一节保罗说，“并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”（加拉太书生命读经，二一八至二二〇页）

参读：加拉太书生命读经，第二十一篇。

we have been baptized into Christ, we can say that we have put on Christ. In verse 28 Paul continues, “There cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus.” Here we see that we are one in Christ by His resurrection life and His divine nature to be the one new man, as mentioned in Ephesians 2:15. This new man is absolutely in Christ. There is no room for our natural being, our natural disposition, or our natural character. In this one new man Christ is all and in all (Col. 3:10-11).

In Romans 6:3...we see that when we were baptized into Christ Jesus, we were also baptized into the death of Christ. On the one hand, we have been baptized into Christ's person; on the other hand, we have been baptized into Christ's death. According to Matthew 28:19, the believers are baptized into the name of the Triune God, into the name of the Father, Son, and Holy Spirit. In 1 Corinthians 12:13 we see yet another aspect of baptism: “Also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free...” According to this verse, we have also been baptized into the Body.

In Ephesians 2:15-16 Paul says, “Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, and might reconcile both in one Body to God through the cross, having slain the enmity by it.” In these verses we have the thought that all believers, Jews and Gentiles alike, have been reconciled to God in one Body and in Christ have been created into one new man. In Colossians 3:10-11 Paul says, “Have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” (Life-study of Galatians, pp. 175-176)

Further Reading: Life-study of Galatians, msg. 21

第三周■周六

晨兴喂养

徒二 38 彼得对他们说，你们要悔改，各人要靠耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。

林前十二 13 …我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。

论到受浸，新约启示我们已经浸入父、子、圣灵的名里（太二八 19），浸入基督里（加三 27），浸入基督的死里（罗六 3），并且浸入基督的身体里（林前十二 13）。我们需要操练我们的全人，好对这样奇妙的受浸有正确的认识。…这样的浸，就是浸入神圣的名里、浸入活的人位里、浸入有功效的死里并且浸入活的生机体里，这就把信徒放在一个地位上，使他们能经历与基督生机的联结（加拉太书生命读经，二二〇至二二一页）。

信息选读

每当我们为人施浸，我们应当给他们一篇丰富而鲜活的信息，论到受浸的意义。…我们绝不该以仪文的方式为信徒施浸，把施浸当作一种仅仅照着圣经把人浸到水里的行为。…人若听见论到受浸意义的丰富话语，并且有了听信仰，他们就会渴望受浸。然后，我们为他们施浸时，应当运用信心，看见我们不仅将他们浸到水里，更是将他们浸到属灵的实际里。我们将他们浸到水里，就是将他们浸到三一神这包罗万有的灵里面。当人浸入三一神时，他就进入一种能够变化他全人的生机联结里。借着

WEEK 3 — DAY 6

Morning Nourishment

Acts 2:38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Concerning baptism, the New Testament reveals that we have been baptized into the name of the Father, Son, and Holy Spirit (Matt. 28:19), into Christ (Gal. 3:27), into the death of Christ (Rom. 6:3), and into the Body of Christ (1 Cor. 12:13). We need to exercise our entire being in order to have a proper understanding of such a wonderful baptism...Such a baptism, a baptism into the divine name, a living person, an effective death, and a living organism, puts the believers into a position where they can experience an organic union with Christ. (Life-study of Galatians, p. 177)

Today's Reading

Whenever we are about to baptize people, we should give them a rich, living message on the meaning of baptism...We should never baptize believers in a ritualistic way, regarding baptism as a mere act of putting people into the water according to the Bible...If people hear a rich word on the meaning of baptism and have the hearing of faith, they will earnestly desire to be baptized. Then, as we baptize them, we should exercise our faith to realize that we are not only baptizing them into the water but baptizing them into a spiritual reality. As we immerse them into the water, we immerse them into the Triune God as the all-inclusive Spirit. When a person is baptized into the Triune God, he enters into an organic union, which is able

我们与三一神生机的联结，我们就与三一神是一，三一神也与我们是一。

穿上基督（加三 27）就是把基督当作衣服穿在我们身上。一面，我们在受浸时浸入了基督；另一面，我们在受浸时也穿上了基督。基督那活的灵乃是生命的水。因此，浸入基督乃是浸入作为那灵的基督里。人浸入基督里面时，自然而然就穿上基督作他的衣服。这意思是说，受浸的人既浸入了基督，并穿上了基督，就与基督成为一。

倘若基督不是赐生命的灵，我们就无法浸入基督里。…我们要浸入基督里，基督就必须是围绕我们的纽玛（pneuma），空气，那灵。…我们不可能浸入一位只在诸天之上的基督。但我们可以浸入那是纽玛、是那灵的基督。林前十二章十三节证实这事，那里告诉我们，我们在一位灵里受浸，成了一个身体。这里的灵乃是包罗万有、经过过程的三一神。我们已在这灵里，就是在经过过程的三一神里受浸，成了一个身体。所以，我们若要浸到这一个神圣的实际里，基督就必须是赐生命的灵。每当我们为别人施浸时，我们应当告诉他们，三一神成了经过过程、赐生命的灵，就在他们的周围，他们需要受浸，浸到这神圣人位的实际里。

保罗在加拉太三章末了，用浸入基督以及穿上基督的话作总结，这是很有意义的。…我们不该关心有否说方言，我们只该关心有否浸入基督，并且穿上基督。我们应当关心我们有否与基督成为一。我可以很强地作见证，我已经浸入了基督，如今穿上祂作我的衣服、我的遮盖。我充分确信，我与祂是一，祂与我也是一。我有神圣的生命，我在神圣的人位里，神圣的人位也与我是一（加拉太书生命读经，二二四至二二六页）。

参读：新约总论，第一百二十三篇。

to transform his whole being. By means of our organic union with the Triune God, we are one with the Triune God, and the Triune God is one with us.

To put on Christ [Gal. 3:27] is to clothe ourselves with Christ, to put on Christ as a garment. On the one hand, in baptism we are immersed into Christ; on the other hand, in baptism we put on Christ. Christ, the living Spirit, is the water of life. Hence, to be baptized into Christ is to be immersed into Him as the Spirit. When a person is immersed into Christ, he automatically puts on Christ as his clothing. This means that the baptized one has become one with Christ, having been immersed into Him and having become clothed with Him.

If Christ were not the life-giving Spirit, there would be no way for us to be baptized into Christ...For us to be baptized into Christ, Christ must be the pneuma, the air, the Spirit all around us...We cannot be baptized into a Christ who is only in the heavens. But we can be baptized into the Christ who is the pneuma, the Spirit. This is proved by 1 Corinthians 12:13, where we are told that in one Spirit we were baptized into one Body. The Spirit here is the all-inclusive, processed Triune God. In the Spirit, the processed Triune God, we have been baptized into one Body. Therefore, for us to be baptized into such a divine reality, Christ must be the life-giving Spirit. Whenever we baptize others, we should tell them that the Triune God as the processed life-giving Spirit is all around them and that they need to be baptized, immersed, into the reality of this divine person.

It is significant that at the end of chapter 3 of Galatians Paul concludes with a word about being baptized into Christ and putting on Christ...We should not be concerned with whether or not we have spoken in tongues but with whether or not we have been baptized into Christ and have put on Christ. Our concern should be that we have become one with Christ. I can testify strongly that I have been baptized into Christ and that I am wearing Him as my clothing, my covering. I have the full assurance that I am one with Him and that He is one with me. I have the divine life, I am in the divine person, and the divine person is one with me. (Life-study of Galatians, pp. 180-181)

Further Reading: The Conclusion of the New Testament, msg. 123

第三周诗歌

受 浸 — 埋葬与复活

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G 大调

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1 — | $\overset{\text{G}}{3} \cdot \overset{\text{D7}}{3} \overset{\text{Em}}{3} - \overset{\text{D}}{2} -$ | $\overset{\text{G}}{1} \cdot \overset{\text{D}}{1} \overset{\text{D}}{1} - \overset{\text{G}}{2} -$ | $\overset{\text{D7}}{3} \overset{\text{G}}{5} \overset{\text{D7}}{4} - \overset{\text{G}}{3} -$ | $\overset{\text{D}}{3} - \overset{\text{D}}{2} -$

一 主 当 我 们 借 着 这 水, 承 认 同 死 事 实,

$\overset{\text{D7}}{4} -$ | $\overset{\text{G}}{3} \cdot \overset{\text{C}}{3} \overset{\text{G}}{3} - \overset{\text{C}}{6} -$ | $\overset{\text{G}}{5} \cdot \overset{\text{Am}}{5} \overset{\text{G}}{5} - \overset{\text{D7}}{1} -$ | $\overset{\text{G}}{2} \overset{\text{G}}{4} \overset{\text{D7}}{3} - \overset{\text{G}}{2} -$ | $\overset{\text{G}}{1} - - - \parallel$

求 你 在 此 怜 悯 施 惠, 启 示 它 的 价 值。

二 借着这水归入你死, 与你一同埋葬,
我们永远离罪若失, 脱离罪的捆绑。

三 借着这水归入你死, 与你一同埋葬,
我们就此与世长辞, 脱离今世君王。

四 在此与你一同复活, 脱离死亡权势;
靠你结出成圣美果, 活出新生样式。

五 在此受浸归于你名, 不再属于自己;
为你而活, 随你而行, 永远与你合一。

WEEK 3 — HYMN

Lord, when by baptism we confess

Baptism — Buried and Risen

937

1. Lord, when by baptism we confess Our oneness in Thy death, Oh,
by Thy mercy and Thy grace, May Thou reveal its worth.

2. By baptism in Thy death we're one
And buried too with Thee;
Thus we're forever dead to sin
And from its bondage free.

3. By baptism in Thy death we're one
And buried too with Thee;
Thus to the world we bid farewell,
From Satan's slavery free.

4. We're resurrected with Thee too,
From death's great pow'r set free;
Now fruit of holiness we bear
In our new life with Thee.

5. We're baptized unto Thy dear name,
No more our own are we;
Thy steps we'd follow, for Thee live,
And e'er be one with Thee.

第三周 · 申言

申言稿：_____

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, leaving small margins at the top and bottom. There are no vertical margin lines, text, or other markings on the page.

Composition for prophecy with main point and sub-points:

[illegible]