

## 称义（壹）

### Justification (I)

按着林前六章十一节的次序，称义是在成圣之后的。圣洁是神的性情，公义是神的手续。成圣是叫我们合于神的性情，称义是叫我们合乎神的手续。自然我们若不先合于神的性情，就怎能合乎神的手续？所以，在神救恩的程序里，是先使我们成圣，而后称我们为义。先使我们合于祂的性情，而后使我们合乎祂的手续。但这不是说，成圣和称义，是我们在两个时候得到的。不！此二者乃是在我们得救的时候同时得到的。不过，在神救恩福分的程序里，成圣乃是在称义之先。

According to the order in 1 Corinthians 6:11, **justification follows sanctification**. Holiness is God's nature, whereas righteousness is His procedure. **Sanctification causes us to be according to God's nature, and justification makes us right according to His procedure**. If we are not according to His nature, we cannot be right according to His procedure. Therefore, in the order of God's salvation, we are **first sanctified and then justified**; we are first made according to His nature and then made right according to His procedure. This is not to say that we obtain sanctification and justification at different times. No, we obtain both simultaneously at the time of our salvation. However, in considering the order of blessing in God's salvation, sanctification comes before justification.

“称义”在原文的意思，就是神照着祂的义，宣告人为义。所以神称我们为义，就是祂照着祂的义，宣告我们为义。

**Justification means that God declares man to be righteous according to His very righteousness.**

### 壹 在神面前的称义——在得救时

#### I. Justified before God—at the Time of Salvation

照圣经看，我们得称义，是分作三方面。第一，在神面前，这是在我们得救的时候，一信就得着的。或说我们一得救，就得著称义了，或说我们一得著称义，就得救了，都可以。因为称义是包括在神的救恩里。一个得称义的人，就是一个得救的人。

According to the Scriptures, there are three aspects of justification. **The first aspect is before God, which we obtained when we believed**. In other words, once we are saved, we are justified, or we may say that once we are justified, we are saved, since God's salvation includes justification. A justified person is a saved person.

（一）“不是因行律法”——“凡有血气的，没有一个因行律法，能在神面前称义”——“我们的义都像污秽的衣服，”“在神面前…怎能称义”——“没有义人，连一个也没有。”加拉太二章十六节，三章十一节，罗马三章二十八节，二十节，以赛亚六十四章六节，约伯记二十五章四节，罗马三章十节。

**1. “Not justified out of works of law”; “Out of the works of the law no flesh shall be justified before Him”; “All our righteousnesses are like a soiled garment”; “How then can a man be righteous with God?”; “There is none righteous, not even one” (Gal. 2:16; Rom. 3:20; Isa. 64:6; Job 25:4; Rom. 3:10).**

称义既是神照着祂自己的义，宣告人为义，就人怎能因行律法得神称义呢？神的义，是绝对完全的。但人在神律法跟前的行为，没有一个完全的。所以凡有血气的——就是属肉体的人——没有一个，因行律法，能在神面前称义。不要说我们的不义在神的义跟前不能站立，就是我们的义在神的义跟前，也都像污秽的衣服，不能符合神义的要求。所以我们在神面前，怎能因行律法，怎能靠行为称义？你的行为虽然比别人的行为好，但比神的义却差多了！就看神的义说，在神看来，没有义人，连一个也没有。

Since justification is God's declaration that a man is righteous according to His righteousness, it is not possible for a man to be justified by the works of the law. **God's righteousness is absolutely perfect, but no one is perfect before the law of God**. Thus, no flesh, that is, no fleshly person, can be justified before God by the works of the law. Not only is our unrighteousness unable to stand before God's righteousness, but even our righteousnesses are like a soiled garment before His righteousness. We are unable to meet God's righteous requirement. It is not possible for us to be justified before God through the works of the law or through behavior. Perhaps our behavior is better than others, but it is short compared to God's righteousness. **According to God's righteousness, there is none righteous, not even one.**

（二）“因神的恩典得称为义。”提多书三章七节，罗马三章二十四节。

## 2. “Having been justified by His grace” (Titus 3:7; see also Rom. 3:24).

人因自己软弱，没有一个能靠律法在神面前得称义。但无论什么人，都能靠神的恩典得神称义。靠律法得称义，是需要人绝对完全，这是没有一个人能作到的。靠恩典得称义，是神白白的为人成全祂的义所有的要求，这是每一个人都能接受、都能得到的。因为这是神白白的为我们成全一切，使我们得称义，不需要我们作什么，不需要我们花力气、出代价，所以是恩典。我们靠律法所不能作到的，靠恩典却能得到。

Because of man's weakness, no one can be justified before God by the law. However, any person can be justified by God by His grace. The law requires that man be perfect in order to be justified out of works of the law, but no one can do this. In justification by grace, however, God freely fulfills all His righteous requirements so that justification can be received and obtained by every man. God accomplished everything for us so that we might be justified freely without any effort or doing on our part; this is grace. What we cannot accomplish by the law, we can obtain through grace.

(三) “藉基督耶稣的救赎…称义。” 罗马三章二十四节原文。

## 3. “Being justified freely by His grace through the redemption which is in Christ Jesus” (Rom. 3:24).

我们因神的恩典得称义，是藉着主耶稣的救赎。若没有主耶稣在十字架上，为我们成功救赎，满足神的义所有的要求，神就是要因祂的恩典称我们为义，也是没有法子作到。没有主的救赎，神称我们为义的恩典，就不能临到我们身上。你能白白的送我一本圣经，是因你先出了代价。主出了救赎的代价，神才能把祂称义的恩典赐给我们。

We are justified by grace through the redemption of the Lord Jesus. Without the Lord Jesus accomplishing redemption for us on the cross to satisfy God's righteous requirement, God could not justify us by His grace even if He so desired. God's justifying grace cannot come to us apart from the Lord's redemption. When someone pays for a Bible, it can be freely given. Similarly, God can give us His justifying grace because the Lord paid the price of redemption.

(四) “我们靠着祂的血称义。” 罗马五章九节。

## 4. “Having now been justified in His blood” (Rom. 5:9).

主耶稣的血，乃是祂为我们受死的标记。所以祂的血，就是祂为救赎我们所出的代价。这血的代价，满足了神的义在我们身上所有的要求。所以这血能使神的恩典，照着神的公义，称我们为义。在神公义的律法跟前，我们的行为所不能作到的，主的血都替我们成全了。所以我们能靠着主的血，在神的公义跟前，得蒙称义。

The blood of the Lord Jesus is the sign of His death for us. Therefore, the blood is the price He paid to redeem us. The price of this blood satisfied all the requirements of God's righteousness upon us. Hence, this blood causes God's grace to justify us according to His righteousness. The Lord's blood accomplished what we could never accomplish through our behavior before God's righteous law. We can be justified before God's righteousness in the Lord's blood.

(五) “复活是为叫我们称义。” 罗马四章二十五节。

## 5. “Raised for our justification” (Rom. 4:25).

主的死，主的流血，满足了神的义所有的要求，主的复活，就是这个满足的证明和凭据。因着主的受死流血满足了神的义所有的要求，神就叫祂从死里复活，使我们得称义，并作我们得称义的凭据。现在在神面前，不只有主的血作我们得称义的和宣告，也有主的复活是我们得称义的凭据和证明。主的血既为我们在神面前满足了祂公义的一切要求，主的复活就使我们在神面前得蒙称义，得蒙悦纳。

The Lord's death and shed blood satisfied all of God's righteous demands, and the Lord's resurrection is the very proof and guarantee of God's righteous requirement being satisfied. Since the Lord's death and blood fulfilled all of God's righteous requirements, God raised Him from the dead for our justification. Before God, the Lord's blood acts as the foundation and declaration of our justification, and the Lord's resurrection serves as the guarantee and proof of our justification. Since the Lord's blood satisfied all of God's righteous requirements, the Lord's resurrection causes us to be justified and accepted before God.

（六）“因信称义”——“因信基督称义。”罗马五章一节，三章二十八节，三十节，加拉太一章八节，二十四节，二章十六节。

**6. “Justified by faith”; “Justified out of faith in Christ” (Rom. 3:28; Gal. 2:16; see also Rom. 5:1; Gal. 3:8, 24).**

圣经非常确定的告诉我们，人在神面前得称义，不是一也不能一因着行，乃是一也只能一因着信。因着行，乃是靠我们自己所行的；因着信，乃是靠基督为我们所作的。行，是需要我们花力气去行出、去作到的；信，是我们不费力来接受、来得到的。虽然我们无人能行，但是我们人人能信。

The Bible definitely tells us that **man's justification before God is not, and cannot be, by works; it is only by faith.** Works are related to what we can do; faith is related to what Christ has accomplished for us. Works require our effort, but faith receives and obtains without effort. None of us can truly work, but all of us can believe.

信，就是信主和祂为我们所作的。虽然祂已经为我们受死流血，成功了救赎，满足了神公义的要求，使神能按着祂的公义称我们为义；虽然祂也已经从死里复活，使我们能在神面前得蒙称义，但若是我们不信，祂和祂所作的仍与我们无分，我们仍不能得着神因祂的救赎称我们为义。我们必须信，必须以信与祂联合，必须信入祂里面，必须用信接受祂和祂为我们所作的，我们才能有分于祂和祂的救赎，才能在祂里面，因着祂的救赎，得着神的称义。

Faith believes in the Lord and in what He has done for us. He died and shed His blood to accomplish redemption, satisfying God's righteous requirement so that God can justify us according to His righteousness. Then the Lord was raised from the dead so that we may be justified before God. However, **if we do not believe, we will have no share in Him and what He did, and we will not obtain God's justification through His redemption. We must believe, being one with Him by faith, believing into Him, and receiving Him and what He has done for us by faith. Then we will partake of Him and His redemption, obtaining God's justification through His redemption in Him.**

（七）“在主耶稣基督的名里，并在我们神的灵里，已经…称义了。”林前六章十一节原文。

**7. “You were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Cor. 6:11).**

我们一信，一用信接受主和祂所作的，祂的名和神的灵就使我们得称义。祂的名是使我们在名义上得称义，神的灵是使我们在实际上得称义。我们一因信与主联合，就得以有分于祂，祂的名就使我们在名义上，在地位上得到称义，神的灵也就实际的叫我们经历神的称义。

Once we believe and receive the Lord and what He did by faith, His name and the Spirit of God justify us. **His name justifies us in name, and the Spirit of God justifies us in reality.** Once we are one with the Lord by faith, we share in Him. His name causes us to be justified in name and position, and the Spirit of God causes us to experience God's justification in reality.

（八）“在基督里称义。”加拉太二章十七节。

**8. “Justified in Christ” (Gal. 2:17).**

我们不光是靠着主的血，凭着主的复活，因着主的名得称义，也是在主里面得称义。并且我们若不是在主里面，主的血、主的复活、主的名，也都与我们无分。乃是我们因信与主联合，藉信进入祂里面，我们就得以在祂里面，有分于祂自己，因此也就有分于祂的血、祂的复活、和祂的名。因我们是在祂里面，所以祂为我们成功救赎的死而复活，和祂被神高举的名，就使我们蒙神称义。我们得称义，只能在基督里，靠着基督，不能在自己里，靠自己。

We are not only justified by the Lord's blood, by His resurrection, and in His name, but **we are also justified in Him.** If we are not in Him, the Lord's blood, the Lord's resurrection, and the Lord's name have nothing to do with us. We can partake of Him, His blood, His resurrection, and His name because we are joined to the Lord and have entered into Him by faith. By being in His resurrection and His name, we are justified by God. We are justified in Christ and by Christ, never in ourselves or by ourselves.

参读：圣经要道，第九题：称义

Reference: Crucial Truths in the Holy Scriptures, Vol. 1, Ch. 9 Sanctification