

第四十一题 在亚当里与在基督里 (贰)

In Adam and in Christ (II)

贰 在亚当里

II. In Adam

一 人如何就在亚当里

A. Man's Being in Adam

(一) ‘祂从一本造出万族的人。’ 行传十七章二十六节。

1. “He made from one every nation of men” (Acts 17:26).

这里的‘一本’，有的古卷是‘一人’。这一人就是亚当。神从亚当这一人，或说这一本，造出世上万族的人。世上万族的人，不论有多少，都是出于亚当的，都是在亚当里的。所以我们世人生来就是在亚当里的，因为我们都是亚当的后裔，都是出于亚当的。我们是生在亚当里的。并且认真的说，我们没有生出来，就已经是在亚当里了。因为我们原是在亚当里的，所以才能从亚当里生出来，而是一个属于亚当的人。

Some ancient manuscripts use the phrase **one man** instead of **one** in this verse. **The one man is Adam.** God made myriads of nations out of one man, or out of one. The nations are all out of Adam, and they are all in Adam. **The people of the world are all descendants of Adam and out of Adam because they have been born in Adam.** Strictly speaking, before we were born, we were in Adam. We are born in Adam because we were in Adam and are people of Adam.

二 人在亚当里所有的

B. Man's Inheritance in Adam

(一) ‘因一人(亚当)的悖逆，众人成为罪人。’ 罗马五章十九节。

1. “Through the disobedience of one man the many were constituted sinners” (Rom. 5:19).

我们在亚当里所有的东西，第一就是罪。亚当所给我们的第一件东西，就是罪。我们不必自己犯罪，就是有罪的，不必自己犯罪，就是罪人。因为亚当的悖逆已经叫我们有了罪，已经叫我们成为罪人。亚当因着悖逆已经有罪的，已经是罪人，我们只要在他里面，我们也就是有罪的，也就是罪人。我们在他里面，不用自己犯罪，就是罪人。我们这些在他里面的人，一生下来就是罪人。

The first thing that man has received from Adam is sin. Through Adam sin has come to every man. We are not sinful because we have committed sins; we were constituted sinners in Adam. Before we even committed a sin, we had a sinful nature. Because of the disobedience of Adam, we have sin, and we have been constituted as sinners. **Adam became a sinner through disobedience, and since we are in him, we have sin and are sinners. We do not need to commit a sin in order to be a sinner, because we were born as sinners.**

比方，高丽从前亡国于日本，那些亡国的高丽人所生的孩子，不用自己亡国，就已经是亡国的人了。他们是因着他们祖先的亡国而亡国的。他们还没有生下来，就已经在他们的父亲或祖父里面亡国了。所以他们一生下来，就是亡国的人。照样，我们这些亚当的后裔，是因着亚当的悖逆而成为罪人。我们在亚当里，一生下来就是罪人，不用等我们自己犯罪，只要我们是生在亚当里的，是从亚当生的，我们就是罪人。

After Korea was defeated by Japan, the children who were born in Korea were also defeated because their country was no longer their own. They lost their country because their forefathers lost their country. Before they were even born, they were in a country that their fathers and grandfathers had lost. Thus, they were born as people without their own country. Similarly, we are descendants of Adam, and as his descendants, we are sinners because of his disobedience. It does not matter whether or not we have committed sins ourselves; we are sinners because we are in Adam. **As long as we are in Adam and born of Adam, we are sinners.**

哦，我们在亚当里，生来就是罪人，不是等我们犯罪，才是罪人。我们不是自己先犯罪，然后才是罪人；乃是先是罪人，然后才犯罪。我们所以犯罪，因为我们是罪人。我们是罪人，所以才会犯罪。我们会犯罪，乃是自然的，一点不希奇，因为我们是罪人。我们若不会犯罪，或不犯罪，才真是希奇。一棵橘子树，结橘子乃是自然的，若不结橘子才有点奇特。并且不是等它结了橘子，才是橘子树；它还没结橘子，就已

经是橘子树了。因为它是橘子树，所以结橘子。照样，因为我们是罪人，所以我们犯罪。我们是罪人，乃是承袭的；我们会犯罪，也是与生俱来的。这都是亚当给我们的，都是我们在亚当里所得着的。

In Adam we are sinners. We do not become sinners when we sin; that is, we do not become sinners because we have sinned. **First, we are sinners, and then we commit sins.** We commit sins because we are sinners. We are sinners, so we commit sins. We spontaneously sin because we are sinners; there is no exception to this fact. It would be an exception if we did not sin. An orange tree spontaneously bears oranges. If it did not bear oranges, it would be strange. Furthermore, it does not become an orange tree after it bears oranges; it is an orange tree before it bears fruit. It bears oranges because it is an orange tree. In the same way, we commit sins because we are sinners. We inherited our status as sinners. We commit sins because of what we received from Adam.

(二) ‘因一次（在伊甸园中那一次）的过犯，众人都被定罪。’ 罗马五章十八节。

2. “It was through one offense unto condemnation to all men” (Rom. 5:18).

我们在亚当里既是罪人，既是有罪的，所以也就被定罪。亚当既叫我们成为罪人，也就叫我们被定罪。他在伊甸园里那一次的过犯，我们都有分，因为我们都在他里面。当他在那里犯罪的时候，我们都在他里面和他一同犯罪了。那时他在那里犯罪，是包括着我们，是带着我们的。这如同亚伯拉罕献十分之一给麦基洗德的时候，他的后裔利未人也在他里面献上了十分之一，因为那时他里面就包括着他们，就带着他们。

（来七9~10。）这又如同我们中国人的祖宗黄帝，假使他当日是经过帕米尔高原而东来的，我们这些中国人也就是在他里面经过了帕米尔高原的。虽然我们今天不觉得我们曾从那里经过，但当他从那里经过的时候，我们的确是在他里面和他一同经过那里了，因为那时他里面包括着我们，我们是在他的身中。照样，当亚当在伊甸园里犯罪的时候，我们也都在他的身中，所以他在那里犯罪，我们一在他里面一也都在那里犯罪。因此，他那一回的犯罪，就叫我们众人被定罪。我们明白这个，就能知道，为何主在约翰三章十八节，说‘不信的人，罪已经定了’。他们是在亚当里的，当亚当被定罪的时候，他们的罪就已经定了。所以罪如何是我们在亚当里得着的，是亚当带给我们的，定罪也如何是我们在亚当里承受的，是亚当使我们有的。

Since we all are sinners in Adam, we also deserve to be condemned because we share in his condemnation. We were included in his one offense in the garden because we were in him. When he sinned in the garden, we also sinned. When he sinned, we were included in him. When Abraham offered a tithe to Melchizedek, his descendant, Levi, also offered a tithe to Melchizedek because he was included in Abraham (Heb. 7:9-10). When the ancestor of the Chinese people, Huang Ti, crossed over the Pamir Plateau toward the east, all Chinese people crossed over the plateau in him. The Chinese people may not feel as if they crossed over the plateau, but when he came, they came in him and with him because they were included in him. Similarly, **when Adam sinned in the garden, we were in him. His sinning was our sinning because we were in him. Thus, his one offense was unto condemnation to all men.** If we see this, we will understand the Lord’s word in John 3:18 : “He who does not believe has been condemned already.” We are in Adam, and when Adam was condemned, we were condemned. **So just as we obtained sin in Adam, we also inherited condemnation in Adam.** Being in Adam causes us to partake of condemnation.

(三) ‘在亚当里众人都死了。’ 林前十五章二十二节。

3. “In Adam all die” (1 Cor. 15:22).

我们在亚当里所得着的，第一是罪，第二是定罪，第三就是死。这个次序是自然的。有了罪，就被定罪；有了定罪，就必死。罪和定罪的结果，都是死。这个死是在亚当里的，包括几层的意思。第一，是灵死，就是灵与神断了交通，失去了功用。第二，是体死，就是身体失去生命，而归于尘土。第三，是魂死，就是魂到阴间受痛苦。（路十六22~25。）第四，是第二次的死，就是灵、魂、体，都被扔在火湖里受痛苦。（启二十15，二一8。）今天的世人，灵向神是死的，有一天体也要死，魂就到阴间受痛苦，等到末日，他们的灵魂，和身体还要复起，归到一起，同被扔到火湖受永远的痛苦，那是最终的死，也是永远的死。这些就是死所包括的意义，是我们众人在亚当里所共同得着的分。所以我们在亚当里所有的，就是罪、定罪、和死，这三件可怕的坏东西，此外再没有别的。

In Adam we first inherit sin, then condemnation, and finally death. This order is automatic. Where there is sin, there is condemnation, and where there is condemnation, there must be death. The result of sin and condemnation is death. Our death in Adam has several aspects. The first aspect involves **the deadening of our**

human spirit, in which fellowship with God was broken, and the human spirit lost this function. The second aspect involves the death of our body, in which our body will lose its life and return to dust. The third aspect involves the death of the soul, in which the soul is tormented in Hades (Luke 16:22-25). The fourth aspect is the second death, in which the spirit, soul, and body of those who do not believe are cast into the lake of fire to suffer (Rev. 20:15; 21:8). The spirit of an unbeliever is dead toward God. One day his body will die, and his soul will go to Hades to suffer. On the day of judgment at the great white throne (20:11-14), he will be raised, and his spirit, soul, and body will be cast into the lake of fire to suffer eternally. This is the final death and the eternal death. These are all aspects of death, and they are our common inheritance in Adam. In Adam we have three terrible things: sin, condemnation, and death.

参读：圣经要道，四十一题：在亚当里与在基督里

Reference: Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 41 In Adam and in Christ