

第四十一题 在亚当里与在基督里（肆）

In Adam and in Christ (IV)

参 在基督里（续）

III. In Christ (continued)

（二）‘因一次（在各各他那一次）的义行，众人也就被称义得生命了。’罗马五章十八节。

2. “It was through one righteous act unto justification of life to all men” (Rom. 5:18).

我们在亚当里所有的罪，怎样叫我们在他里面被定罪；我们在基督里所有的义，也怎样叫我们在祂里面被称义。亚当在伊甸园那一次的过犯，怎样叫我们在祂里面的人，都被定罪；基督在各各他那一次的义行，也怎样叫我们在祂里面的人，都被称义。我们在神面前被定罪，怎样是因着亚当那一次的过犯；我们在神面前被称义，也怎样是因着基督那一次的义行。不必我们自己犯罪，只要我们是处在亚当里的，我们就因着他那一次的过犯，被神定罪；照样，也不必我们自己行义，只要我们是处在基督里的，我们就因着祂那一次的义行，被神称义。所以我们在神面前的被定罪，怎样是在亚当里得着的，而与我们的行为无关；我们在神面前的被称义，也怎样是在基督里得着的，而与我们的行为无关。

Just as **the sin that we have in Adam causes us to be condemned in him**, **the righteousness that we have in Christ causes us to be justified in Him**. Adam's one offense in the garden of Eden caused everyone in him to be condemned. In the same way, Christ's one righteous act at Golgotha caused everyone in Him to be justified. **Just as we were condemned before God because of Adam's one offense, we are justified before God because of Christ's one righteous act**. We do not need to sin in order to be condemned by God; instead, because of Adam's one offense, we are condemned because we are in him. In the same way, **we do not need to do righteous acts in order to be justified by God; instead, because of Christ's one righteous act, we are justified because we are in Him**. Just as our condemnation before God is unrelated to our sinful works, our justification before God is unrelated to any works of righteousness that we have done (Titus 3:5).

不仅如此，并且我们在亚当里所得着的罪和定罪，怎样叫我们得着死，我们在基督里所得着的义和称义，也怎样叫我们得着生命。亚当的罪怎样将死带给我们，基督的义也怎样将生命带给我们。我们怎样因着亚当的罪而被定罪有了死，我们也怎样因着基督的义而被称义得着生命。亚当的罪所带给我们的死，怎样是出于撒但的，基督的义所带给我们的生命，也怎样是出于神的。撒但的死，怎样是因有亚当的罪，而进入我们里面作死的工作，使我们的灵、魂、体，就是我们的全人，都受到死的侵害；神的生命，也怎样是因着基督的义，而进到我们里面作生命的工作，吞灭我们灵、魂、体里面的死，使我们的全人都活过来。亚当的罪所带来撒但的死，怎样先叫我们的灵死，然后再叫我们的魂和体也死；基督的义所带来神的生命，也怎样先叫我们的灵活过来，然后再叫我们的魂和体也活过来。这生命因着基督的义，在圣灵里，先进到我们已死的灵里，叫我们这已死的灵活过来，然后再从我们的灵里往外开展，而达到我们的魂里，再达到我们的体里，吞灭我们全人各部分里面死和死的因素，直到使我们这受过死侵害摧残的卑贱身体改变了形状，和主那复活的荣耀身体相似，叫我们的全人都被神的生命浸透，而进入神生命的荣耀中。

Just as **the sin and condemnation that we inherited in Adam bring in death**, **the righteousness and justification that we received in Christ bring in life**. Just as we were condemned because of Adam's sin and inherited death, we were justified because of Christ's righteousness and inherited life. The **death** that we received because of Adam's sin **is out of Satan**, but the **life** that we received because of Christ's righteousness **is out of God**. Just as death entered into us because of Adam's sin and **defiled our whole being**—our spirit, soul, and body—the life of God entered into us because of Christ's righteousness **to enliven our entire being**—our spirit, soul, and body—**by swallowing up every element of death in us**. Just as the death from Adam's sin **deadened our spirit** and then spread to our soul and body, the life of God from Christ's righteousness **enlivens our spirit** and then spreads to our soul and body. This life enters our deadened spirit through the Holy Spirit because of Christ's righteousness and enlivens our deadened spirit. Then this life spreads from our spirit to our soul, swallowing up death and the elements of death in our inward parts until life transfigures our body. Even though our body has been attacked and damaged by death, the life of God will make our body the same as the resurrected body of our glorious Lord. **The divine life causes every part of our being to be saturated with the life of God and to enter into God's life of glory**.

所以，我们在亚当里怎样得着罪、定罪、和死，那三件东西，我们在基督里也怎样得着义、称义、和生命，这三件东西。亚当所带给我们的罪、定罪、和死，那三件东西，都由基督的死而复活给我们解决了。基督的死而复活，不只为我们解决了亚当所带给我们的那三件东西，并且还把我们得着的义、称义、和生命，这三件东西带给我们，而叫我们得着。基督的死为我们消除了亚当所带给我们的罪和定罪，基督的复活为我们消除了亚当所带给我们的死。我们在亚当里所有的罪和定罪，基督的死为我们解决了，我们在亚当里所有的死，基督的复活为我们解决了。这是基督的死而复活，在消极方面为我们所作的。另一面，在积极方面，基督的死还叫我们得着义和称义，基督的复活还叫我们得着生命。基督的死怎样一面叫我们脱去在亚当里的罪和定罪，一面又叫我们得着在基督里的义和称义，基督的复活也怎样一面叫我们脱去在亚当里的死，一面又叫我们得着在基督里的生命。亚当带给我们罪和死，基督就为我们死而复活，叫我们得着义和生命。基督的死对付了亚当的罪，而叫我们得着在祂里面的义，基督的复活对付了亚当的死，而叫我们得着在祂里面的生命。基督为我们所作的是死和复活，为我们所解决的是罪和死，为我们所带来的是义和生命。

In summary, we obtain three items in Adam: **sin, condemnation, and death**; and we obtain three items in Christ: **righteousness, justification, and life**. The items that we inherited from Adam have been taken care of by the death and resurrection of Christ, which also gave us righteousness, justification, and life. Christ's death dealt with our sin and condemnation in Adam, and Christ's resurrection dealt with the death that we received in Adam. Christ's death and resurrection dealt with our sin, condemnation, and death in Adam on the negative side. On the positive side, Christ's death caused us to obtain righteousness and justification. His resurrection also caused us to obtain life on the positive side. Christ's death freed us from sin and condemnation in Adam and gave us righteousness and justification in Christ. Christ's resurrection freed us from death in Adam and gave us life in Christ. Adam gave us sin and death; Christ died and rose to give us righteousness and life. **Christ's death dealt with Adam's sin so that we could receive God's righteousness in Him, and Christ's resurrection dealt with Adam's death so that we could receive God's life in Him. Christ's death and resurrection solved the problems of sin and death and brought us righteousness and life.**

所以，弟兄姊妹，我们在亚当里所有的，就是罪、定罪、和死，我们在基督里所有的，乃是义、称义、和生命。我们丝毫不必作别的，只要我们在亚当里，罪、定罪、和死那些东西就是我们的。照样，我们也丝毫不必作别的，只要我们在基督里，义、称义、和生命这些东西就是我们的。只要我们有分于亚当，就有分于罪和死。照样，只要我们有分于基督，也就有分于义和生命。我们一摸着亚当，就摸着罪和死，我们一摸着基督，就摸着义和生命。我们稍微从亚当经过一下，就感觉罪和死，我们稍微在基督里住留一时，就感觉义和生命。但愿神给我们看见，在亚当里的是罪和死，在基督里的是义和生命；我们接触亚当，就碰着罪和死，我们接触基督，就碰着义和生命；我们留在亚当里，就必尝到罪和死，我们住在基督里，就必享受义和生命。

In Adam we have sin, condemnation, and death, and in Christ we have righteousness, justification, and life. As long as we are in Adam, we experience sin, condemnation, and death, and as long as we are in Christ, we experience righteousness, justification, and life. When we partake of Adam, we partake of sin and death. When we partake of Christ, we partake of righteousness and life. When we touch Adam, we touch sin and death. When we touch Christ, we touch righteousness and life. When we contact Adam, we encounter sin and death. When we contact Christ, we encounter righteousness and life. If we remain in Adam, we will surely taste sin and death, but if we abide in Christ, we will surely enjoy righteousness and life. May God show us that sin and death are in Adam, whereas righteousness and life are in Christ.

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