

LESSON TWENTY-FIVE: TRANSFERRED INTO CHRIST 第二十五课：迁入基督里

The twenty-four lessons of the previous two volumes were an overview of the different matters between us and God which we, the sinners, should realize, know, and practice after we have believed in the Lord to be saved and have become a saint of God and of the Lord. Beginning with this volume, we will go further to look into the salvation which God prepared for us in Christ. We will also look into the riches we have obtained, the experiences we should have, the things we should accomplish, and the goal we should attain in Christ.

I. THERE BEING ONLY TWO MEN IN THE EYES OF GOD

A. Adam Being the First Man, the Initial Man

1) “The first man is out of the earth” (1 Cor. 15:47);
“The first...Adam” (1 Cor. 15:45).

Though there are millions of people on the earth, there are only two men in the eyes of God. The first one is Adam. The Bible calls him the first man and also the first Adam. He is out of the earth; therefore, he is earthy. He is the beginning of man, and there is no man before him. Thus, he is the first man, the initial man. We people in the world are all his descendants, who are out of him and who are in him to be one man with him.

B. Christ Being both the Second Man and the Last Man

1) “The second Man is out of heaven” (1 Cor. 15:47);
“The last Adam” (1 Cor. 15:45).

These verses refer to Christ. Here the Bible calls Christ the second Man. In our eyes, since the first man is Adam, the second man should be his firstborn son, Cain, as the second generation of mankind. However, the Bible, bypassing Cain and millions of his descendants, says that the second Man is Christ. This is God’s view! In God’s eyes, the first man after Adam is Christ. Before Christ, there was only one man, Adam, and there was not another man besides him. Thus, Adam is the first man, and Christ is the second Man. The Scriptures here not only call Christ the second Man, but also the last Adam, that is, the last Man. This tells us that God views Christ not only as the second Man but also as the last Man, and there is not another man after Him. Though there is a first man before Christ, there is not a third man after Him. Adam is the first man, and Christ is the second Man. Therefore, in God’s view there are only two men in the universe—Adam and Christ. All the other millions of people are either in Adam, of Adam, and one man with Adam, or in Christ, of Christ, and one man with Christ.

在前二卷二十四课内，是把一个罪人信主得救以后，开始作属神属主的一个圣徒，立即应当知道、认识并实行，种种关于我们和神之间的事，概括的看了一下。从本卷起，我们要进一步来看神在基督里为我们所预备的救恩，并我们在基督里所得着的丰富，所该有的经历，所该有的成就，以及所要达到的目标。

壹 在神眼中只有两个人

一 亚当是第一个人，也是首先的人

(一)“头一个人是出于地”。-“首先的...亚当”。(林前十五 47、45)

世上人虽有千千万万，但在神眼中只有两个。第一个乃是亚当。圣经称他为头一个人，也称他为首先的亚当。他是出于地的，所以是属土的。他是人的开头，在他以前并没有人，所以他是第一个人，也是首先的人，我们世人都是他的后裔，都是出于他的，都是在他里面，与他合成一个人。

二 基督是第二个人，也是末后的人

(一)“第二个人是出于天”。-“末后的亚当”。(林前十五 47、45)

这里的话，乃是指着基督说的。圣经在这称基督作第二个人。在我们看，第一个人既是亚当，第二个人就该是他所生的第一个儿子，作人类第二代的该隐。但圣经越过了该隐和他千千万万的后裔，说，第二个人乃是基督。这是神的看法！在神看，在亚当之后的第一个人，就是基督。在基督之前，只有亚当一个人，除亚当以外，再没有别人。所以亚当是第一个人，基督是第二个人。这里的经文，不只称基督作第二个人，也称他作末后的亚当，就是末后的人。这告诉我们，在神看基督不只是第二个人，也是末一个人，在基督以后再没有人。在基督以前虽有第一个人，在基督以后却没有第三个人。亚当是第一个人，基督是第二个人。所以在神看，宇宙中只有亚当和基督这两个人。其他千千万万的人，不是在亚当里，属于亚当，与亚当合为一个人，就是在基督里，属于基督，与基督合为一个人。

II. BORN IN ADAM

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

In some manuscripts, the word “one” in this verse is rendered “one blood,” referring to one man. This one man is Adam. From this one man Adam, or from this “one,” God made every nation of men in the world. Every nation of men in the world is out of Adam and in Adam. Actually, before we were born, we were already in Adam. Because we were originally in Adam, it was possible for us to be born of Adam and be those who are of Adam.

III. WHAT WE HAVE IN ADAM

1) “For as through the disobedience of one man [Adam] the many were constituted sinners” (Rom. 5:19).

Of all the things which we have in Adam, the first is sin. The first thing Adam passed on to us was sin. To be sinful and to be sinners, we do not need to commit sins. Through the disobedience of the one man, Adam, we are already sinful and are constituted sinners. Adam was sinful and was a sinner through disobedience. We also are sinful and are sinners as long as we are in him.

2) “So then, as it was through one offense [the one in Eden] unto condemnation to all men” (Rom. 5:18).

Since we are sinners and are sinful in Adam, we are under condemnation. Since Adam caused us to be sinners, he also caused us to be condemned. We all participated in his one offense in the garden of Eden because we were all in him. While he was sinning, we were all in him, sinning with him. He included us and brought us with him when he sinned.

3) “For as in Adam all die” (1 Cor. 15:22).

Of all the items that we have obtained and now possess in Adam, the first is sin, the second is condemnation, and the third is death. Since we have sin, we are condemned; since we have condemnation, we will surely die. The result of sin and condemnation is death. This death is in Adam and includes several levels of meaning. First, it is the death of the spirit, that is, the human spirit losing its function because of the break in its fellowship with God. Second, it is the death of the body, that is, the human body losing its life and returning to dust. Third, it is the death of the soul, that is, the human soul going to Hades to be tormented (Luke 16:22-25). Fourth, it is the second death, that is, the human spirit, soul, and body being cast into the lake of fire to suffer the eternal torment (Rev. 20:15; 21:8). Today the spirits of the people of the world are dead to God. One day their

贰 生于亚当里

(一)“他从一本造出万族的人。”(徒十七26)

这里的一本，有古卷作一血脉，指着一人。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，都是出于亚当的，都是在亚当里的。并且认真的说，我们没有生出来，就已经在亚当里了。因为我们原是在亚当里的，所以才能从亚当里生出来，作一个属于亚当的人。

叁 在亚当里所有的

(一)“借着一人(亚当)的悖逆，多人构成了罪人。”(罗五19)

我们人在亚当里所有的东西，第一就是罪。亚当所传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，就是罪人。因为亚当他那一个人的悖逆，已经叫我们有了罪，已经把我们构成了罪人。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。

(二)“借着一次(在伊甸中那一次)的过犯，众人都被定罪。”(罗五18)

我们在亚当里既是罪人，既是有罪的，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，因为我们都是在他里面。当他在那里犯罪的时候，我们都在他里面，和他一同犯罪了。他是包括着我们，带着我们犯罪的。

(三)“在亚当里众人都死了”。(林前十五22)

我们在亚当里所有的，所得着的，第一是罪，第二是定罪，第三是死。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，就是人的灵与神断了交通，失去了功用。第二，是体死，就是人的身体失去生命而归于尘土。第三，是魂死，就是人的魂到阴间受痛苦(路十六22~25)。第四，是第二次的死，就是人的灵、魂、体都被扔到火湖里，受永远的痛苦(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，他们灵、魂和身体，还要复活，归到一起，同被扔

bodies will die and their souls will go to Hades to be tormented. In the last day, their spirit, soul, and body will be resurrected and will come together to be cast into the lake of fire to be tormented eternally, which is the final and eternal death. These are the significances included in death, the common portion in Adam of the entire world.

IV. TRANSFERRED INTO CHRIST

1) “Everyone who believes into Him [Christ]” (John 3:16, lit.).

Here the word “into” literally implies entering into. Our believing causes us to enter into Christ. We were originally born in Adam, and we continued to live in Adam after our birth. When we believed into the Lord, our believing brought us into Christ that we might enter into Him and become a person in Him.

2) “For as many as were baptized into Christ have put on Christ” (Gal. 3:27).

Baptism immediately follows after believing. To believe and be baptized are two parts of one step for our entering into the Lord. To believe is to enter into Christ inwardly, while to be baptized is to enter into Christ outwardly. Our believing is our entering into Christ in reality in our spirit; our being baptized is our entering into Christ practically in water.

Once we believe, we enter into Christ in the spirit. Then through baptism we confess and confirm this fact, displaying and declaring it. Thus, to believe and be baptized is a complete step which brings us into Christ, transferring us out of Adam into Christ that we may be a man in Christ.

3) “But of Him [God] you are in Christ Jesus” (1 Cor. 1:30).

Our responsibility is to believe and be baptized in order to enter into Christ. But to put the Spirit of Christ and the life of Christ into us is beyond our own ability; this is God’s doing. When we enter into Christ through believing and being baptized, God puts the Spirit of Christ and the life of Christ into our spirit that we and Christ may have a spiritual organic union; all of this is God’s doing. Therefore, as far as the Spirit and life are concerned, it is of God that we are in Christ Jesus. It is God who placed us in Christ and put the Spirit and the life of Christ into us that we might be joined as one with Christ in spirit. Except for our believing and being baptized, this was altogether God’s doing through His Spirit. In this way, God practically transferred us out of Adam into Christ in the Spirit and in life that we may become a person fully in Christ.

V. WHAT WE HAVE IN CHRIST

We were born of Adam, having the things in Adam, which are the means by which our old man in Adam lives. When we are transferred into Christ, we also possess the riches in

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，是世人在亚当里所共同得着的分。

肆 迁入基督里

(一) “一切信入他（基督）的。”（约三 16）

这里信入的入字，原文是归入的意思。我们的相信叫我们归入基督，就是归到基督里面。我们原是生在亚当里的，生下以后，一直活在亚当里。到我们相信归主的时候，我们的相信就把我们带进基督里面，叫我们归入基督，成为一个在基督里的人。

(二) “你们凡浸入基督的，都已经穿上了基督。”（加三 27）

受浸是紧接相信的，二者乃是我们归入主，一步的两段落。相信是在里面归入基督，受浸是在外面归入基督。相信是在灵里实际的归入基督，受浸是到水中实现的归入基督。我们一相信，就在灵里归入基督里了，而后借着受浸承认并证明这个事实，将这个事实表明宣告出来。所以信而受浸，乃是完整的一步，把我们归入基督里，把我们从亚当里迁到基督里，叫我们成为一个在基督里的人。

(三) “你们得在基督耶稣里，是出于神。”（林前一 30）

信而受浸，将我们归到基督里，是我们负责作的，但是把基督的灵，把基督的生命，摆在我们里面，就不是我们自己所能作的，乃是神所作的。当我们借着信而受浸，归入基督的时候，神就把基督的灵，和基督的生命，放在我们的灵里，叫我们和基督有了属灵生机的联结，这完全是神作的。所以按灵和生命说，我们得在基督里是出于神，乃是神把我们摆在基督里，将基督的灵和基督的生命，放在我们里面，叫我们在灵里和基督联合为一。这完全是神借着他的灵所作的，不过是因着我们的信而受浸而已。这样神就把我们实际的在灵和生命中，从亚当里迁到基督里，叫我们成了一个完全在基督里的人。

伍 我们在基督里所有的

我们生自亚当，有在亚当里的东西，作我们在亚当里旧人生活的凭借。我们迁到基督里，也有在基督里的丰富，作我们在基

Christ, which are the means by which our new man in Christ lives. Such riches in Christ are innumerable. Those that we have chosen as important are listed below.

1) **“Through the obedience of the One [Christ] shall the many be constituted righteous” (Rom. 5:19).**

The first thing we have in Adam is sin, but the first thing we have in Christ is righteousness. The first thing Adam brought to us was sin; the first thing Christ brings to us is righteousness. The disobedience of Adam made us sinful and constituted us sinners; the obedience of Christ constitutes us righteous that we may become righteous persons.

2) **“Through one righteous act [the one at Golgotha] unto justification of life to all men” (Rom. 5:18).**

The sins we have in Adam caused us to be condemned in him, while the righteousness we obtain in Christ causes us to be justified in Him. The one offense of Adam in the garden of Eden caused us, who were in him, to be condemned, while the one righteous act of Christ at Golgotha caused us, who are in Him, to be justified.

Furthermore, the sin and condemnation we have in Adam also caused us to have death, but the righteousness and justification we gain in Christ cause us to have life. Adam's sin brought us death, but Christ's righteousness brings us life. Due to Adam's sin, the death of Satan entered into us to do a work of death. Thus, our spirit, soul, and body, that is, our whole being, were invaded by death. Due to the righteousness of Christ, the life of God entered into us to do a work of life to swallow up the death in our spirit, soul, and body that our whole being could be made alive.

3) **“For as in Adam all die, so also in Christ all shall be made alive” (1 Cor. 15:22).**

“Made alive” here refers to being resurrected. We originally were dead persons. Then Christ came into us, bringing God's life to make us alive. Thus, to be made alive is to be resurrected. The death Adam brought to us ruined everything of our life in the old creation. The resurrection Christ brings to us begins our life in the new creation that we may partake of everything in this life of the new creation.

4) **“Who has blessed us with every spiritual blessing in the heavenlies in Christ” (Eph. 1:3).**

In Christ we obtain not only the three items of righteousness, justification, and life but also every spiritual blessing in the heavenlies. The selection of the Holy Father, the redemption of the Holy Son, the sealing of the Holy Spirit, and all the heavenly, spiritual blessings spoken of in the New Testament have been given to us by God in Christ and are obtained by us in Christ.

5) **“But of Him you are in Christ Jesus, who became**

督里新人生活的凭借。这在基督里的丰富，是多得不胜枚举的。现在我们只摘其重要者列举如下：

(一) **“借着一人（基督）的顺从，多人也要构成义的了。”（罗五 19）**

我们在亚当里所有的第一件东西是罪，我们在基督里所有的第一件东西是义。亚当所带给我们的，第一是罪；基督所带给我们的，第一是义。亚当的悖逆，叫我们成为有罪的，构成罪人；基督的顺从，叫我们构成义的，成为义人。

(二) **“借着一人（在各各他那一次）的义行，众人也都被称义得生命了。”（罗五 18）**我们在亚当里所有的罪，叫我们在他里面被定罪；我们在基督里所得的义，叫我们在他里面被称义。亚当在伊甸园那一次的过犯，叫我们在他里面的人，都被定罪；基督在各各他那一次的义行，叫我们在他里面的人，都被称义。

不仅如此，我们在亚当里所有的罪和定罪，也叫我们得着死，我们在基督里所得着的义和称义，也叫我们得着生命。亚当的罪将死带给我们，基督的义将生命带给我们。撒但的死，是因着亚当的罪，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，是因着基督的义，进到我们里面作生命的工作，吞灭我们灵、魂、体里面的死，使我们全人都活过来。

(三) **“在亚当里众人都死了，照样，在基督里众人也都要活过来。”（林前十五 22）**这里的活过来，指复活过来。我们原是死了的人，基督进入我们里面，带来神的生命，就叫我们活过来。所以这活过来乃是复活过来。亚当叫我们所得着的死，断送了我们旧造生命的一切。基督所带给我们的复活，开始了我们新造的生命，叫我们分享这新造生命的一切。

(四) **“他在基督里，曾用诸天界里各样属灵的祝福，祝福了我们。”（弗一 3）**

我们在基督里，不只得着义、称义和生命这三件东西，还得着诸天界里各样属灵的祝福。无论是圣父的拣选，是圣子的救赎，或是圣灵的印记，以及新约中所说的一切属天、属灵的祝福，都是神在基督里赐给我们的，都是我们在基督里得着的。

(五) **“你们得在基督耶稣里，是出于神，**

wisdom to us from God: both righteousness and sanctification and redemption” (1 Cor. 1:30).

It is concisely stated here that there are four important things which we obtain in Christ from God: wisdom, righteousness, sanctification, and redemption. Wisdom is the main item and righteousness, sanctification, and redemption are the detailed points. All that God has given to us in Christ is out of Christ’s wisdom, or we may say that it is Christ as wisdom, which includes righteousness, sanctification, and redemption. Righteousness is for us to be justified by God that we may be saved. This is in the past. Sanctification is for us to live a holy life that we may be victorious. This is in the present. Redemption is for our bodies to be redeemed that we may be glorified. This is in the future. We have obtained all these items, which are all Christ Himself, in Christ from God.

6) “...in Christ, there is a new creation; the old things have passed away; behold, they have become new” (2 Cor. 5:17).

We also became a new creation in Christ. The old things in Adam have passed away and they have become new in Christ. This is a result of being transferred from Adam into Christ.

这基督成了从神给我们的智慧：公义、圣别和救赎。”（林前一 30）

这里扼要的说，神叫我们在基督里所得着的四件重要的东西，就是智慧、公义、圣别和救赎。智慧是总纲，公义、圣别和救赎是细目。神在基督里所赐给我们的一切，都是出于基督的智慧，也可以说都是基督作智慧，其中包括公义、圣别和救赎。公义是叫我们被神称义而得救，这是在已往。圣别是叫我们过圣别的生活而得胜，这是在今天。救赎是叫我们身体得赎而得荣，这是在将来。这一切都是神叫我们在基督里得着的，也都是基督自己。

（六）“在基督里，他就是新造；旧事已过，...都变成新的了。”（林后五 17）

我们在基督里，也得成为新造。在亚当里的旧事已经过去，在基督里都变成新的了。这是从亚当迁入基督的成果。