

引言 INTRODUCTION

The success or failure of a leader will affect his/her followers. That is true in a work place and in a country. The 1998 movie “The Man in the Iron Mask” was based on a novel. The background was 1662 when Louis XIV was the king of France. Although it is based on history, some of the contents are fabricated. In the movie, Louis was a lousy ruler who chased after women, and he cared nothing about the misery of his people. The king had a twin brother named Philippe whom no one knew existed. When the two babies were born, the king was afraid that his two sons might fight for the throne when they grew up. Therefore, he sent Philippe to the country-side to be raised as a peasant. The king lied to the queen that Philippe passed away at birth. Years later, Louis told the truth to the queen and his son on death-bed. By now the younger Louis had become a monarch. On hearing the secret news, Louis ordered to put his twin brother in prison, and cover him with an iron mask to conceal his identity. Meanwhile, the French people suffered a great deal because of a lack of food. A retired soldier named Aramis, who carried out Louis’ command to put Philippe in jail, thought of a plan to overthrow the king. Aramis and his friends rescued Philippe and trained him to act like a king. At a royal banquet the team captured Louis and replaced him with Philippe. What followed was the usual plot of bad guys fighting with the good guys. Eventually, it came to a happy ending. Louis became the man in an iron mask, and was locked up. His brother substituted him to be the king. People rejoiced that their future would improve because they now had a better leader. We see the same contrast of a wicked leader versus a righteous leader in chapter 5 of Romans. The first human God created, Adam, disobeyed God, committed sin and was judged by God. God sent His Son, Jesus Christ, to become a man to save us. Jesus obeyed God, died for our sins and reconciled us with God. In doing so, Jesus gives us the only way to triumph over sin.

解釋 EXPLANATION

1. 一人之失，禍延後代 One Sinned, All Condemned

In our study, we will compare what Adam did with what Jesus did. First, we look at Adam. He sinned and thus the whole human race was condemned. Read **verse 12**: Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned. Adam rebelled against God. Sin then entered the world like rushing water breaches a dam. We suffer physical death as a result. After God created Adam and Eve, He put the couple in the Garden of Eden. God gave Adam a clear command in **Genesis 2:16-17** – 16... “You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.” Was God’s order explicit? Indeed! Adam and Eve could eat the fruits from all but one tree. People may wonder: “God was looking for trouble on Himself. Why did He make that tree in the first place?” If there was no such tree, then there would be no temptation to eat the fruit. No temptation, then no sin. But we have to bear in mind that love without a choice is not love. God put a choice before Adam. If he loved God, then he would obey His command. Every parent know the rebellious human nature clearly. The more we tell our kids not to do something, the itchier they will try to

break the rule. Dr. James Dobson shared a story about his dad and his uncles when they were little kids. Their mom was plucking peas to prepare for dinner. She warned her husband: “Don’t let the boys put the beans up their noses.” They did the very thing their mother asked them not to do. But it was too late. She could not get all the peas out. They germinated a few weeks later and green shoots grew out from the boys’ nostrils! There will be consequences for our decisions. In the case of Adam, it was God’s judgment. What was the immediate result of Adam’s sin? God went to look for Adam. In **Genesis 3:10** Adam reacted to God’s calling: “I heard you in the garden, and I was afraid because I was naked; so I hid.” The previously harmonious relationship between God and Adam was broken by sin. Adam also realized that he was naked. Did he not know he was not wearing any clothes beforehand? He surely did. The problem was he now noticed something wrong about his nakedness. In the six days of creation, God commented that everything was good. The new knowledge that Adam gained after eating the forbidden fruit steered him to make his own judgment. Adam turned something God declared as good to bad. Please do not get me wrong. I am not saying that we should not wear any clothes. Our concept of right and wrong has been polluted by sin. Let us think for a moment the mind of a little child. After you give a toddler a bath, you wipe him dry. He runs around the house happily. Then you say to him in a joking way: “Hurry, put on some clothes. Shame, shame!” Gradually, the little boy comes to a conclusion that nakedness is bad. His pure thought has been tainted by your opinion. But of course, we have to protect our kids in a fallen world. Besides being distanced from God, Adam also endured other punishments. Look at **Genesis 3:19** – “By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.” As part of God’s curse, Adam had to work hard in the field to get food. The ground will also produce weeds. We need to thank Adam when we start mowing our lawn this time of the year. Weeds are everywhere! Moreover, just as God warned Adam before he ate the fruit, he would die as a consequence of his sin. There are two facets to this death. We read about his spiritual death when Adam became alienated from God. This verse also mentions Adam’s physical death. As a result of Adam’s sin, all of his descendants will die too. We will grow old, get weak and finally die. The great evangelist Pastor Billy Graham once said (in my paraphrase): “Death rate has never changed since the beginning of human history. It always remains at 100%.” Adam died, and one day we will die. We live in an individualistic society. We often think that if we do something wrong, then only we will reap the outcome. For example, if I rob a bank, the justice system will not go after my family members. However, the Bible tells us that there is a corporate implication to sin. Adam was the representative of the whole human race. Therefore, after he sinned the whole mankind bear the consequence. We see the same effect in real life too. If our government leaders make a bad decision, then we will be affected. Once there was a bumper sticker that reads: “Don’t blame me. I voted for the other Presidential candidate.” But in reality, whether you like the person or not, you have to follow his leadership. Everyone is on the same boat! We are all condemned because Adam made a bad choice. Another effect of sin is its binding power. Paul uses a strong word to describe that force. Look at **verse 14**: Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. That word is “reigned.” It refers to the authority of a ruler to govern others. When Adam rebelled against God, the reigning power of sin on mankind was activated. Sin has a reigning power over our everyday life. It has a strong pull to attract us. Sin may look harmless or even fun at first. But gradually, sin will reign over our time and our mind. Just ask anyone who is addicted to gambling, alcohol or online games. Eventually, people will be controlled by what

they think they have control over. The secular world makes excuses that people are influenced by their genes, family upbringing or even the crooked society. Besides those possible factors that lead people to sin, the Bible tells us that because we are reigned over by sin. As Christians, we should look at things from a spiritual perspective. On the one hand, we do not condone sins. However, we should show compassion to people indulging in sins. We are no better than them. We may sin in different ways, and are bound in sin before we know Christ. Unbelievers are lost children of God who do not know the way to go back home. We affirm that there is intrinsic value in every human life, because we are all created in the image of God. With God's love, we separate sinners from their sins. We then point them to only solution – our Lord Jesus Christ.

2. 一人之德，福延萬世 One Sacrificed, Many Redeemed

Adam disobeyed God and sinned. The whole mankind was condemned. We all face death as the consequence. But God gives us hope in our most desperate situation. Jesus sacrificed on our behalf, and as a result many are redeemed. That is the good news Paul has elaborated in the previous two chapters. Here in this passage, Paul tells us how Jesus' death relates to Adam. In the second half of **verse 14**; Paul writes that Adam ... was a pattern of the one to come. From the context, we understand that "the one" person refers to Jesus. Adam was a pattern for Jesus. The word "pattern" means an image or an example. Therefore, Adam revealed some traits about Jesus. We often see that children look like their parents in some ways. A girl may talk like her mom, or a boy walks like his dad. Many people say that my older son's appearance looks like me. One time a sister told me that it was scary to see a little Vincent sitting in a stroller. I always respond by saying that I will be happier if my boys grow up to be like Jesus. Many Old Testament Biblical characters also bear resemblance to Jesus in some ways. Theologians came up with the term "typology" to describe that observation. For example, Joseph in Genesis was a "type" of Christ. Joseph was loved by his father Jacob, but he was despised and later betrayed by his older brothers. Joseph suffered many hardships in his life and he faced temptations. But eventually, Joseph succeeded and he reconciled with his family. We see all those characteristics in the life of Jesus. What is Paul talking about when he says Adam was a type of Christ? Take a look at **verse 19**: For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. God tested Adam to see if he would obey His command. Adam failed. Similarly, Jesus' submission to God was also tested when He was on the earth. Jesus was tempted by the devil when He began His earthly ministries. Jesus used God's Word to defend Himself and He passed the test. That night before Jesus was captured by the religious leaders, He prayed with great agony in the Garden of Gethsemane. Jesus had a struggle in His heart. He pleaded to the Father that if there was an alternative way to accomplish salvation, then He would rather not go to the cross. Jesus could have quit at any moment. But Jesus obeyed the Father's will and He passed the final test. Jesus willingly chose to sacrifice Himself. Thank God for Jesus' obedience. All those who put their faith in Him will be saved. When Adam disobeyed God, all became sinners. But when Jesus obeyed God, many are made righteous. Some people mistakenly believe that since Jesus triumphed, everyone will eventually be saved. Theologians called this doctrine "universalism." It sounds great if all people will go to heaven. Such belief is of course false. Paul spends a great deal of effort in chapters 3 and 4 of Romans to explain that one can only be saved by faith through God's grace. We have to exercise the faith God gives us to make a decision to receive Christ. In reality, many people actually prefer to go to hell in their hardened hearts. Some people

are misled into believing that they can continue their sinful lifestyle in hell. Others go the extreme and worship Satan and sell their souls to him. Their destiny is eternal condemnation. They reject God's blessings. In this passage, Paul repeatedly uses the words "grace" and "gift" to describe God's offer of salvation to us. For example, look at **verse 15**: But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! Salvation is a grace and a gift God presents to us all. But we have to receive it by faith. There is another aspect about God's salvation based on this verse. Paul uses the phrase "how much more" to point out that what Christ did was much more than canceling out the curse of sin. There are more blessings! Look at **verse 18**: Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. In Christ, we are justified. But there is more! In Christ, we are also given a new life. The old self we have in Adam does not exist anymore. We have a new life that is no longer bound in sin like we used to. Read **verse 21**: So that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord. We see the word "reign" again. Before we know Christ, we are reigned by sin to disobey God. As Christian, we are now reigned by grace. God's grace will preserve us in this life, and protect us from God's future judgment. Receiving salvation is much more than going to heaven after we leave this world. We will continue to struggle with temptation and sin in this life. The key to victory is to decide what we allow to reign over us. If we let our old sinful nature to reign over us, then we are destined to stumble. We can only prevail if we let God's grace to reign over us. To put it in another way. If we disobey God like Adam did, the result is failure. We can only win if we follow Christ's example to obey God. We may think that God protected Jesus in a bubble, so that He was invincible to temptation. God did not. Jesus could have lost His temper as He was tired and hungry when the crowd swarmed around Him. He could have given up on His disciples because they were hopelessly dumb. He could have sent fire from the sky to roast all the hypocritical religious leaders. Instead, Jesus reacted with patience, love and compassion in those trial moments. Just like Jesus did, we too have a choice every time temptation comes. We can submit to God and obey Him. We let God's grace, and not our selfish desires to reign over us.

結論 CONCLUSION

Jesus gives us the only way to triumph over sin. In Christ, we are not just exempted from God's eternal judgment of sin. But God also give us power to overcome everyday sin. A person either remains under Adam's curse or he/she enjoys a new life in Christ. There is no middle-ground and there is no third option. Someone puts it this way: born once, die twice; but born twice, die once. If a person only experienced the physical birth from a mother's womb, then not only will he/she face a physical death but there will also be an eternal death. On the contrary, one who goes through a second and spiritual birth in the Lord will not encounter an eternal death. It is all because Jesus Christ substituted us for the penalty we deserve. We should forever be grateful for His love for us.

引言 INTRODUCTION

領袖的成敗將影響他所帶領的人。在工作場所和國家都是如此。1998年的電影《鐵面人》是根據小說改編的。它的背景是1662年，路易十四是法國的國王。儘管電影是基於歷史，但其中一些內容是虛構的。在電影中，路易是一個糟糕的領袖，他只有興趣追女孩子，但是對自己人民的死活卻毫不在乎。這個國王有一個雙胞胎兄弟菲利普(Philippe)，但是沒有人知道他的存在。當兩個嬰孩出生時，國王擔心他的兩個兒子長大後會爭奪王位。因此，他把菲利普送到鄉下去被農民撫養。國王對王后撒謊，說菲利普出生時已經去世。多年後，路易在臨終時向女王和他的兒子講出真相。當時年輕的路易已經成為國王。路易得知這個秘密消息後，便下令將其雙胞胎兄弟關進監獄，並要他戴上鐵面具，以掩飾他的身份。在社會上，法國人民由於缺乏食物而受了很多苦。一位名叫阿拉米斯(Aramis)的退休士兵執行了路易的命令，將菲利普送入獄。阿拉米斯想到了推翻國王的計劃。阿拉米斯和幾個朋友把菲利普救出來，並訓練他扮演國王的角色。在一次皇家宴會上，他們俘虜了路易，並用菲利普代替了他。隨後發生的是壞人與好人交戰的通常情節。最終，故事大團圓結局。路易成為了那個戴著鐵面具的人，並被關起來。他的兄弟代替他成為國王。人們為自己的未來的生活會有所改善而感到高興，因為他們現在有了一個更好的領袖。在《羅馬書》第5章中，我們看到了敗壞的領袖和公義的領袖的對比。被造的第一個人亞當背叛了神，犯了罪並得到神的審判。神差遣祂的兒子耶穌基督成為人來拯救我們。耶穌順服神的差遣，為我們的罪而死，使我們與神和好。如此，耶穌成為我們戰勝罪的唯一途徑。

解釋 EXPLANATION

1. 一人之失，禍延後代 One Sinned, All Condemned

在我們的學習中，我們將比較亞當和耶穌所做的事情。首先，我們來看亞當。我說他是一人之失，禍延後代。請看第12節：**這就如罪是從一人入了世界，死又是從罪來的；於是死就臨到眾人，因為眾人都犯了罪。**亞當背叛了神。罪就像洪水衝破堤壩一樣進入了世界。結果，我們都要面對死亡。神創造了亞當和夏娃之後，將他們放在伊甸園。神在創世記2:16-17中給亞當明確的命令：**16...「園中各樣樹上的果子，你可以隨意吃，17只是分別善惡樹上的果子，你不可吃，因為你吃的日子必定死！」**神的命令明確嗎？是的！除了那棵樹之外，亞當和夏娃可以吃其他任何樹上的果子。人們可能會懷疑：神真是自找麻煩。祂為什麼要創造那棵樹？如果沒有那棵樹，那就沒有試探去吃它的果子。沒有試探，就不會犯罪。但是我們必須記住，沒有選擇的愛就不是愛。神給予亞當選擇的機會。如果他愛神，那麼他就會服從神的命令。每個父母都清楚地知道人性的叛逆。我們越告訴孩子不要做某些事，他們便越會試圖打破規則。詹姆斯·多布森(James Dobson)博士分享了一個有關他的父親和伯叔小時候的故事。

他們的媽媽在摘豌豆做晚飯。她警告丈夫：「不要讓小孩把豆子放在鼻子內。」他們做了媽媽要他們不要做的事情。但為時已晚了。她不能把所有豌豆都挖出來。幾週後豆子發芽，嫩芽從孩子們的鼻孔裡冒出來！我們任何的決定都會有後果。就亞當而言，他遭受到神的審判。亞當犯罪的直接後果是什麼？神去尋找亞當。在創世記 3:10 中，亞當回應了神的召喚：...「我在園中聽見你的聲音，我就害怕；因為我赤身露體，我便藏了。」神與亞當之前的和諧關係因為罪而破裂。亞當也意識到自己是赤身露體的。難道他不知道自己之前沒有穿衣服嗎？他當然是知道的。但是他現在發現自己光著身子是不好的。在創造的六天內，神說一切都很好。亞當吃了禁果後所獲得的新知識使他做出自己的判斷。亞當把神宣布的好事變成壞事。請不要誤會我的意思。我並不是說我們不應該穿衣服。我們對與錯的觀念已被罪所污染。我們考慮一下小孩的心態。你給幼兒洗澡後，將其擦乾。他快樂地在房子跑來跑去。然後，你以開玩笑的方式對他說：「快點穿衣服。羞羞臉！」逐漸地，小男孩得出一個結論，不穿衣服是不好的。他的單純思想受你的觀點所影響。但是，當然，我們必須在墮落的世界中保護我們的孩子。除了與神隔絕，亞當還遭受其他懲罰。請看創世記 3:19 - 「你必汗流滿面才得糊口，直到你歸了土，因為你是從土而出的。你本是塵土，仍要歸於塵土。」作為神詛咒的一部分，亞當不得不在田間努力工作以獲取食物。地面也會生出雜草。在每年這個時候大家都開始剪草，我們需要感激亞當。雜草無處不在！而且，正如神在亞當吃禁果之前警告他一樣，他會因自己的罪而死。這個死亡有兩方面的含義。我們讀到亞當靈裡的死亡，就是他與神隔絕。這節經文還提到亞當身體的死亡。由於亞當的罪，他所有的後代也將死亡。我們會變老、身體軟弱、最後死亡。偉大的佈道家葛理翰牧師曾經說過：「自人類歷史開始以來，死亡率就從未改變過。它始終保持在 100%。」亞當死了，有一天我們也會死。我們生活在個人主義的社會中。我們經常認為，一人做事一人當。例如，如果我搶劫銀行，司法制度不會追捕我的家人。但是，聖經告訴我們，罪有它群體牽連的影響。亞當是整個人類的代表。因此，他犯罪之後，全人類將承擔後果。我們在現實生活中也看到同樣的效果。如果我們的政府官員做錯了決定，那麼所有人民都受到影響。曾經有一張車子後的貼紙寫著：「別怪我。我是投另外一個候選人的票希望他當總統的。」但是實際上，無論你是否喜歡這個領袖，你都必須遵循他的領導。每個人都在同一條船上面！因為亞當做了錯誤的選擇，結果是禍延後代。罪的另一個影響是它的約束力。保羅用一個很強的用詞來形容這股力量。看第 14 節：然而從亞當到摩西，死就作了王，連那些不與亞當犯一樣罪過的，也在他的權下。亞當乃是那以後要來之人的預像。那個用詞是「作王」。它是指統治者的權柄。當亞當背叛神時，罪在人類身上的管轄的能力就被啟動了。罪在我們的日常生活中具有轄制的能力。罪具有強大的吸引力。起初，罪可能看起來無害甚至有益。但是漸漸地，罪佔據了我們的時間和思想。你只要問一個沉迷於賭博、酗酒或打網上遊戲的人就清楚。最終，人們被自己認為可以控制的東西所控制。這個世界把罪歸咎於遺傳基因、失敗的家庭教育甚至壞的社會風氣。除了那些可能導致人們犯罪的因素外，聖經還告訴我們，是因為罪作了我們的王。作為基督徒，我們應該以屬靈的角度來看事情。一方面，我們不容忍罪。但是，我們也必須憐憫沈溺在罪中的人。我們並不比他們更好。我們可能犯不同的罪，在我們認識基督之前也

被捆綁在罪中。非信徒是神迷失的孩子，他們不知道回家的路。我們肯定每個人的內在價值，因為我們都是按照神的形像被創造的。靠著神的愛，我們把罪人與罪分開。然後，我們將他們指向唯一的拯救 – 我們的主耶穌基督。

2. 一人之德，福延萬世 One Sacrificed, Many Redeemed

亞當背叛了神並犯罪。因為他一人之失，結果是禍延後代，我們所有人都面對死亡。但是神在我們最絕望的情況下給了我們希望。耶穌代替我們犧牲自己。祂一人之德，結果是福延萬世，許多人因此被贖回。這是保羅在前兩章中闡述的好消息。保羅在這段經文中告訴我們耶穌的死與亞當有何關係。在第 14 節的後半部分；保羅寫道，... **亞當乃是那以後要來之人的預像**。從上下文中，我們了解那個人是指耶穌。亞當是耶穌的「預像」。「預像」這個字是指圖像或示範。因此，亞當揭示了有關耶穌的一些特徵。我們經常看到孩子在某些方面看起來像他們的父母。一個女孩可能像媽媽一樣說話，或者一個男孩像他父親一樣走路。許多人說我大兒子的外表看起來像我。有一次，一個姐妹告訴我，看到一個小蔡坐在嬰兒車裡真是挺嚇人的。我總是回答說，如果我的孩子長大後變得像耶穌，我會更高興。許多舊約聖經人物在某些方面也與耶穌相似。例如，創世記中的約瑟是基督的一個「類型」。約瑟被父親雅各所愛，但被他的哥哥們所厭棄，後來更被他們出賣。約瑟一生遭受許多苦難，他也面臨著試探。但最終約瑟成功了，他與家人團圓。我們看到了耶穌生命中類似的經歷。保羅說亞當是基督的預像是指什麼？看看第 19 節：**因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了**。神測試亞當，看他是否會服從神的命令。但亞當失敗了。耶穌在世上時，同樣接受神的考驗。耶穌開始世上的事工時受到魔鬼的試探。耶穌用神的話來抵抗他，因而通過了考驗。耶穌被宗教領袖逮捕的那一天晚上，祂在客西馬尼園痛苦地禱告。耶穌內心有掙扎。祂懇求天父，如果有另一種方法來完成救恩，那麼祂寧願不上十字架。耶穌可以隨時都選擇退縮。但是耶穌順服天父的旨意，祂通過了最後的考驗。耶穌願意犧牲自己。感謝耶穌對神的順服。所有相信祂的人都會得救。當亞當背叛神時，所有人都成為罪人。但是當耶穌順服神時，許多人就成為義人。有些人錯誤地認為，因為耶穌得勝，每個人最終都會得救。神學家稱這種學說為「普救論」。如果真的所有人都能上天堂，那聽起來很棒。這個論點當然是錯誤的。保羅在羅馬書的第 3 章和第 4 章中花了很多工夫來解釋說，只有運用信心倚靠神的恩典才能使人得救。我們必須使用神賜給我們的信心，決定接受基督。事實是，許多人寧願帶著剛硬的心下地獄。有些人被誤導，以為他們可以繼續在地獄裡過著罪的生活方式。另外有些人則走到更極端，敬拜撒旦，並把自己的靈魂賣給他。他們的結局是永遠的沉淪。他們拒絕神的祝福。保羅在這段經文中反復使用「恩典」和「賞賜」這兩個用詞來描述神所賜的福氣。例如，看第 15 節：**只是過犯不如恩賜，若因一人的過犯，眾人都死了，何況神的恩典，與那因耶穌基督一人恩典中的賞賜，豈不更加倍的臨到眾人嗎？**救恩是神給我們的恩典和賞賜。但是我們必須憑信心接受它。根據這節經文，神的救恩還有另一個層面。保羅用「更加倍」一詞來形容基督所做的不僅僅是消除罪的咒詛，還有更多的祝福！看第 18 節：**如此說來，因一次的過犯，眾人都被定罪；照樣，因一次的義行，眾人也就被稱義得生命了**。在基督裡，我們被稱義。

但是還有更多好處！在基督裡，我們也得到了新生命。我們在亞當裡舊的生命已不復存在。這個新生命不再像以前那樣陷在罪中。請讀第 21 節：**就如罪作王叫人死；照樣，恩典也藉著義作王，叫人因我們的主耶穌基督得永生。**我們再次看到「作王」這個字。在我們認識基督之前，罪是我們的王，使我們不服從神。作為基督徒，現在恩典是我們的王。神的恩典將保守我們這一生，並保護我們免受神將來的審判。獲得救恩不僅僅是為了離開這個世界之後去天堂而已。我們將在這一生中繼續與試探和罪爭戰。得勝的關鍵是決定於我們讓誰來作我們的王。如果我們讓我們過去的罪作王統治我們，那麼我們注定會跌倒。只有讓神的恩典作王，我們才能得勝。換句話說。如果我們像亞當一樣違抗神，結果就是失敗。我們只有依循基督的榜樣服從神，才會得勝。我們可能認為神用護盾保護耶穌，以致試探無法傷害祂。神沒有那樣做。當人群擁擠在耶穌周圍時，祂又累又餓，祂可以選擇發脾氣。祂也本可以放棄門徒，因為他們無可救藥。祂也可以從天上降火燒滅所有假冒為善的宗教領袖。神耶穌沒有那樣做。相反，在面對挑戰的時刻，耶穌以耐心、愛心和憐憫來回應。就像耶穌所做的一樣，每次試探來臨時，我們也同樣有選擇餘地。我們可以順服神並聽從祂。我們讓神的恩典，而不是讓個人的私慾作王轄制我們。

結論 CONCLUSION

耶穌成為我們戰勝罪惡的唯一途徑。在基督裡，我們不僅被免除神對罪的永恆審判。並且神也賜給我們每天勝過罪的能力。一個人要不然是停留在亞當的咒詛之下，要不然是基督裡享受新的生命。沒有中間路線，也沒有第三個選擇。有人這樣說：出生一次，就會死兩次；但出生兩次，就會只死一次。如果一個人只是經歷從媽媽母腹中的分娩，那麼他不僅要面對身體的死亡，而且他的靈魂還將永遠死亡。相反，在主裡經歷第二次的出生，就是靈裡重生的人不會遭受永恆的死亡。這是因為耶穌基督代替了我們應得的刑罰。我們應該永遠感激祂對我們的愛。