

三个生命四个律（贰）

Three Kinds of Life and Four Laws (II)

贰 伊甸园中的三立

II. Three Kinds of Life in the Garden

一 亚当—代表人。

A. Adam—Representing Man

二 生命树—指明神。

B. The Tree of Life—Referring to God

三 善恶树—指明撒但。

C. The Tree of the Knowledge of Good and Evil— Referring to Satan

（一）‘神在…伊甸立了一个园子，把… 1 人安置在那里；园子当中…有 2 生命树，和 3 分别善恶的树。’ 创世记二章八节，九节。

1. “Jehovah God planted a garden in Eden...and there He put the man...the tree of life in the middle of the garden and the tree of the knowledge of good and evil” (Gen. 2:8-9).

当初神将亚当造好之后，就把他摆在伊甸园里两棵树的跟前。一棵是生命树，一棵是善恶树。照圣经以后的教训看，那两棵树都有象征的意思。生命树是指明神，善恶树是指明撒但，而亚当乃是代表人。所以亚当在那两棵树跟前，就是表明人在神和撒但二者跟前。这是说出当日伊甸园中—也就是宇宙中—人神和撒但三立的情形。在当日的宇宙中，有人、有神、也有撒但。人的生命是受造而良善的，神的生命是非受造而神圣的，撒但的生命是堕落而败坏的。圣经以后的教训给我们看见，撒但乃是神的对头，而他和神的争执乃是在人身上。他和神都要得着人。神要得着人以成功祂的旨意，撒但也要得着人以破坏神的旨意。神得着人的方法，是把祂的生命作到人里面，使人有祂非受造的神圣生命，而与祂联合；撒但得着人的方法，也是把他的生命弄到人里面，使人有他堕落的败坏生命，而与他联合。

After God formed Adam out of the dust of the ground, He placed him before two trees in the garden of Eden. One tree was the tree of life, and the other was the tree of the knowledge of good and evil. According to the Bible, these two trees have symbolic meaning. The tree of life refers to God, and the tree of the knowledge of good and evil refers to Satan. Adam represents man. Therefore, the picture of Adam and the two trees symbolizes that man stands before both God and Satan. In the garden there was man, God, and Satan, and even in the universe now, there is man, God, and Satan. In the garden the created life of man was good, the uncreated life of God was divine, and the fallen life of Satan was corrupted. The Bible speaks of Satan as God’s enemy, and it reveals that there is a struggle between Satan and God over man. Both Satan and God want to gain man. God wants to gain man to accomplish His purpose, and Satan wants to gain man to destroy God’s purpose. God gains man by giving him His uncreated, divine life, causing man to be one with Him. Satan gains man by injecting his fallen, corrupted life into man, causing man to be fallen and corrupted.

所以我们要看见，人有三部分，就是灵、魂、体；而宇宙中也有三种生命，就是人受造的良善生命，和神非受造的神圣生命，以及撒但堕落的败坏生命。人一被造出来，就有人受造的生命。从那时起，神要把祂非受造的生命作到人里面，撒但也要把他堕落的生命弄到人里面。这两件事，乃是人被造以后，神和撒但各自所要成功在人身上的。

Man has three parts—spirit, soul, and body, and in the universe there are three kinds of life—the good created life of man, the uncreated divine life of God, and the fallen corrupted life of Satan. God desires to impart His uncreated life into man, and Satan wants to inject his fallen life into man.

参 我们的三个重大故事

III. Three Great Events

一 被造

A. Man's Creation

（一）‘神就照着自己的形像造人。’创世记一章二十七节。

1. "God created man in His own image"(Gen. 1:27).

我们得救的人身上，曾发生三个重大的故事。第一是被造，就是被神创造。我们每一个原来都是神所创造的人，并且都是神照着祂自己的形像所创造的人。没有神的创造，就没有人。神的创造乃是我们身上的第一个重大故事。

Every believer is related to three great events. The first great event is **creation**. Every man has been created by God in His image and according to His likeness. Apart from God's creation, man would not exist. God's creation is the first great event in the history of man.

二 堕落

B. Man's Fall

（一）‘罪是从一人入了世界。’罗马五章十二节。

1. "Through one man sin entered into the world"(Rom. 5:12).

在我们身上所发生的第二个重大故事，乃是堕落。我们不仅是被造的，也是堕落的。这个堕落乃是在亚当里的。罪是从他一人入了世界，进入了我们众人里面。我们众人都是在他里面有了罪的，都是在他里面堕落的。我们从神手里出来是被造的，经过他就变成堕落的。

The second great event in the history of man is **the fall**. Man was created, but he became fallen. With Adam there was a great fall, and sin entered into the world and into all mankind through Adam. Every man has sin because every man is in Adam. When Adam fell, we fell. We were created by God, **but we became fallen through Adam**.

（二）‘因一人的悖逆，众人成为罪人。’罗马五章十九节。

2. "Through the disobedience of one man the many were constituted sinners"(Rom. 5:19).

我们所以堕落成为罪人，乃是因着亚当一人的悖逆。他一人悖逆，就使我们在他里面的众人，都堕落成为罪人了。不必我们自己犯罪堕落，我们在他里面老早就已经堕落成为罪人了。

Through the disobedience of one man, Adam, the many, that is, all mankind, fell and became sinners. We do not need to commit a sin in order to be a sinner. We became sinners when we fell in Adam long ago.

（三）‘因一次的过犯，众人都被定罪。’罗马五章十八节。

3. "Through one offense unto condemnation to all men"(Rom. 5:18).

因着亚当在伊甸园里那一次的过犯，我们这些出于他的众人就都被定罪了。不必我们自己犯罪，他那一一次的过犯老早就已经使我们在他里面的众人都被定罪了。所以我们在亚当里的人，是已经堕落的，也是已经被定罪的。

All mankind has been condemned because of Adam's one offense in the garden of Eden. We have not been condemned because of the sins we have committed but because of the one offense of Adam. As men in Adam, we share in his fall and in his condemnation.

三 得救

C. Man's Salvation

（一）‘因一人的顺从，众人也成为义了。’罗马五章十九节。

1. "Through the obedience of the One the many will be constituted righteous"(Rom. 5:19).

在我们身上所发生的第三个重大故事，乃是得救。我们不仅是被造而堕落的，也是得救的。我们是从神的手里出来，经过亚当，而到了基督里的。从神手里出来我们是被造的，经过亚当我们变成了堕落的，到了基督里我们就成为得救的。亚当一人的悖逆，怎样使我们众人在他里面都成为罪人，基督一人的顺从，也怎样使我们众人在祂里面都成为义人。亚当怎样使我们都在他里面堕落了，基督也怎样使我们都在祂里面得救了。

The third great event in the history of man is **salvation**. Every believer is related not only to God's creation and to Adam's fall but also to Christ's salvation. Although we were created and then fell, we were also saved. After being created by God, we became fallen in Adam, but then we were joined to Christ through His salvation. From God we passed through Adam into Christ. By passing through Adam we became fallen, and by entering into Christ we were saved. Just as the disobedience of Adam made all who are in him sinners, the obedience of Christ made all who are in Him righteous. Just as we fell in Adam, we were saved in Christ.

(二) ‘因一次的义行，众人也就被称义得生命了。’ 罗马五章十八节。

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

因着亚当在伊甸园里那一次的过犯，我们众人在他里面怎样都被定罪而有了死亡；因着基督在十字架上那一次的义行，我们众人在祂里面也怎样都被称义而得着生命。亚当那一次的过犯，怎样使我们众人都在他里面成为定罪该死的罪人；基督那一次的义行，也怎样使我们众人都在祂里面成为称义得生的义人。所以我们在亚当里是堕落的，在基督里就是得救的。这个得救，乃是在我们身上所发生的末一个重大故事。

We were condemned to death in Adam because of his one offense in the garden, and we have been justified unto life in Christ because of His one righteous act on the cross. Just as Adam's one offense caused all men to be condemned to death as sinners, Christ's one righteous act caused all men in Him to be justified to life as righteous. We fell in Adam, and we were saved in Christ. Salvation is the third great event in the history of a believer.

参读：圣经要道，四十三题：三个生命四个律

Reference: Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 43 Three Kinds of Life and Four Laws