

# *Paradise Promised* 應許樂園

Genesis 創 3:7-20

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Herbert George Wells was an English writer popular from the end of the 19th century through to the mid-20th century. Prolific in many genres, he wrote more than fifty novels and dozens of short stories.

赫伯特·喬治·威爾斯是一位 19 世紀末至 20 世紀中葉流行的英國作家。他多產於多種體裁，寫了五十多篇小說和幾十本短篇小說。

He began life sympathetic to God and religion but ended it as an atheist. He started life hopeful but ended it despondently. In his *Short History of the World*, he wrote:

他起初同情上帝和宗教，但最終成為一位無神論者。他開始生活充滿了希望，卻沮喪地結束。在他的《世界簡史》中，他寫道：

*Can we doubt that presently our race will more than realise our boldest imaginations, that it will achieve unity and peace, and that our children will live in a world made more splendid and lovely than any palace or garden that we know, going on from strength to strength in an ever-widening circle of achievement? What man has done, the little triumphs of his present state...form but a prelude to the things that man has yet to do.* - H.G. Wells, *A Short History of the World* (1937)

我們是否可以懷疑，目前我們的種族將不僅僅實現我們最大膽的想像，它將實現團結與和平，我們的子孫將生活在一個比我們所知道的任何宮殿或花園更加輝煌和可愛的世界，在一個不斷擴大的成就圈中不斷壯大？人類所做的一切，他目前狀態的小小的勝利……只不過是人類尚未做的事情的前奏。 - 威爾斯《世界簡史》(1937)

Nine years later, after the awful carnage of World War 2, and just before he died, he wrote the following in his final work: *The cold-blooded massacres of the defenceless, the return of deliberate and organised torture, mental torment, and fear to a world from which such things had seemed well nigh banished – has come near to breaking my spirit altogether..* “*Homo Sapiens,*” as he has been pleased to call himself, is played out. - H.G. Wells, *A Mind at the End of Its Tether* (1946)

九年後，在第二次世界大戰的可怕大屠殺之後，就在他去世之前，他在最後的著作中寫下了以下內容：對手無寸鐵的人進行的冷血屠殺，從蓄意和有組織的酷刑、屬靈折磨和恐懼回歸到一個這些東西似乎幾乎已經被驅逐了的世界似乎再沒可能——幾乎完全摧毀了我的屬靈……「智人」，正如他很高興地稱呼自己的那樣，這一切都已經結束了。 - 威爾斯，《瀕臨崩潰的思想》(1946)

It's hard to avoid the conclusion that there is something fundamentally wrong with the world. Every worldview and philosophy of life must come to terms with it.

很難避免得出這樣的結論：世界存在著根本性的問題。每一種世界觀和人生哲學都必須與之妥協。

According to the Christian faith, our biggest problem is sin. Last week, we saw how sin entered the world. We are hanging around in this chapter to see the results of sin in our world and lives and what God does about it.

根據基督教信仰，我們最大的問題是罪。上週，我們看到了罪是如何進入世界的。我們繼續在本章中，看看罪對我們的世界和生命造成的後果，及神對此做了什麼。

## THE CURSE 詛咒

The curse of sin has touched every aspect of life. The curse of sin is extremely comprehensive. Nothing in life is untouched by its reach. Let's see four consequences of sin in these verses.

罪的咒詛已經觸及生命的各個層面。罪的咒詛是極度全面的。生命中的一切都受到它的影響。讓我們來看看這段經文中罪的四種後果。

The **first** thing that happens when God is disobeyed is Adam and Eve are **cut off from God**. They experience the curse of spiritual alienation. We looked at it last week, but let's see it again, v.8:

當上帝被悖逆時，發生的**第一件事**就是亞當和夏娃與上帝隔絕。他們經歷了屬靈疏離的詛咒。我們上週看過它，但讓我們再看一遍，第8節：

*Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden.*  
天起了涼風，那人和他妻子聽見耶和華上帝在園中來回行走的聲音，就藏在園裏的樹木中，躲避耶和華上帝的面。

Walking is a Hebrew idiom for fellowship and friendship. This is what they had with God before sin. Now, they are hiding from God. We see this in the prophets and even Peter in the New Testament when, in the presence of God, they want God to leave. They are terrified. They can't stand. They are overwhelmed. They can't look at God.

「行走」是希伯來語對團契和友誼的慣用語。這就是他們在犯罪之前與神所擁有的。現在，他們正在躲避上帝。我們在先知甚至《新約》中的彼得身上看到了這一點，當他們來到上帝面前，他們希望上帝離開。他們很害怕。他們受不了。他們不知所措。他們無法仰望上帝。

Of course, not everyone feels this sense of alienation from God, which is mainly because most have created a different God in their imaginations. Sort of like the cartoon god of *The Simpsons* who is powerless, comfortable, disconnected. A god who simply shrugs his shoulders and tolerates our views and lives but occasionally gets a bit cranky.

當然，並不是每個人都會感受到這種與神的疏離感，這主要是因為大多數人在自己的想像中創造了一個不同的神。有點像《辛普森家庭》中的卡通上帝，是無能為力，安逸，與世隔絕的。上帝只是聳聳肩，容忍我們的觀點和生活，但偶爾也會有點暴躁。

The Bible tells us we are alienated from the God who creates, defines, and sustains all things, including our very lives.

聖經告訴我們，我們與創造、定義和維持萬物（包括我們的生命）的上帝疏遠了。

The **second** thing that happens when God is disobeyed is Adam and Eve are **cut off from themselves**. Spiritual alienation leads to personal and psychological alienation.

當上帝不被順服後，發生的第二件事就是亞當和夏娃與自己隔絕。屬靈上的疏離導致個人和心理的疏離。

Verse 7: *Then the eyes of both of them were opened, and they realised they were naked.*

第七節：他們二人的眼睛就開了，知道自己赤身露體

Notice the contrast with Genesis 2:25, which says: *Adam and his wife were both naked, and they felt no shame*. Shame is a sense of uneasiness at the centre of yourself.

請注意與《創世記》2章25節的對比，其中說：當時夫妻二人赤身露體，並不覺得羞恥。羞恥是你內心深處的一種不安感。

The minute we lost God, there was a deep dislocation with the self. The consequence of sin is that we are no longer at ease with who we are. Sin caused a deep sense of inadequacy. When we lose God, we lose ourselves. With the loss of God comes the loss of identity and the drive to cover up the deep inadequacy that we feel. Not a single person believes they are ok.

當我們失去上帝的那一刻，我們就與自我就產生了深深的錯位。罪的後果是我們不再對自己是誰感到滿意。罪導致了一種深深的不足感。當我們失去神時，我們就失去了自己。隨著失去上帝，我們也失去了身份，並被迫去掩飾自己內心深處的不足。沒有一個人相信他們是沒事。

Other people and circumstances in life might aggravate our sense of inadequacy, but they are not the cause of it. Spiritual alienation leads to psychological alienation.

生活中的其他人和環境可能會加劇我們的不足感，但它們並不是造成這種感覺的原因。屬靈上的疏離導致心理上的疏離。

The **third** thing that happens when God is disobeyed is Adam and Eve are **cut off from others**. Spiritual alienation leads to psychological alienation, which leads to social isolation.

不順服上帝時，發生的第三件事就是亞當和夏娃與其他隔絕。屬靈疏離導致心理疏離，進而導致社會孤立。

Back to 3:7, *Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.*

回到3章7節，他們二人的眼睛就開了，知道自己赤身露體，就編織無花果樹的葉子，為自己做成裙子。

They aren't just hiding from God; they are hiding from each other. Sin is the source of all our problems in our personal relationships. If we can't be utterly transparent with God, then we can't be with anyone else. Unless we are resting deep in our hearts in the assurance that God delights in us despite all our flaws, then we move into other relationships, desperate to prove ourselves.

他們不僅躲避上帝，而且還彼此躲避。罪是我們人際關係中所有問題的根源。如果我們不能對神完全透明，那麼我們就不能和其他人在一起。除非我們內心深處確信，儘

管我們有種種缺點，上帝仍然喜悅我們，否則我們就會在進入其他關係時不顧一切地想要證明自己。

If we are not sure about our own lovability, then we will seek to extract it from others. If we are not sure we have the approval of God, we'll seek the approval of others. We will choose people and relationships that make us feel good about ourselves. In that sense, we are using people to build up our own sense of self. We will, therefore, have to keep covering up so they don't see the real us.

如果我們不確定自己是否可愛，那麼我們就會試圖從別人那裡獲取它。如果我們不確定自己是否得到神的認可，我們就會尋求別人的認可。我們會選擇讓我們自我感覺良好的人和關係。從這個意義上說，我們正在利用他人來建立自己的自我意識。因此，我們必須繼續掩蓋，這樣他們就看不到真實的我們。

We can see how sin creates barriers in v.11. God comes into the garden, finds Adam and then says to him: ***“Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”***

我們可以在第 11 節看到罪如何製造障礙。上帝來到伊甸園，找到了亞當，然後對他說：「誰告訴你，你是赤身露體呢？莫非你吃了那樹上所出的，就是我吩咐你不可吃的嗎？」

He's trying to get Adam to confess his sin, to repent. Adam has a choice here. He could have asked for mercy. He could have admitted his wrong. Instead, he decides to justify himself, v.12: ***The man said, “The woman you put here with me —she gave me some fruit from the tree, and I ate it.”***

他試圖讓亞當承認自己的罪，悔改。亞當在這裡有一個選擇。他本可以請求憐憫。他本來可以承認自己的錯誤。相反，他決定為自己辯護，第 12 節：***那人說：「你賜給我、與我一起的女人，是她把那樹上所出的給我，我就吃了。」***

See what he does? ***“God, seriously! You gave me this helper. Look at what she did!”*** He moves the focus away from himself onto Eve and God. Eve does the same thing in v.13: ***“The serpent deceived me, and I ate.”***

看到他在做什麼了嗎？「神呀，說真的！你給了我這個幫手。看看她做了什麼！」他將焦點從自己身上轉移到夏娃和上帝身上。夏娃在第 13 節也做了同樣的事：「***那蛇引誘我，我就吃了。***」

There is even a breakdown in the relationship with the animal world. It is not my fault, God! Sexism, racism, classism, and every other relational barrier that we keep fuelling is linked to Genesis 3 and the decision to disobey God.

甚至與動物世界的關係也出現了破裂。上帝，這不是我的錯！性別歧視、種族主義、階級歧視以及我們不斷助長的所有其他關係障礙都與《創世記》第 3 章和違背上帝的決定有關。

The **fourth** thing that happens when God is disobeyed is Adam and Eve are **cut off from nature**. There is even physical alienation. Verses 17-19:



違背上帝後，發生的第四件事就是亞當和夏娃與大自然隔絕。甚至還有身體上的疏離。第 17-19 節：

***“Because you listened to your wife and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’ ‘Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. 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.”***

「你既聽從你妻子的話，吃了那樹上所出的，就是我吩咐你不可吃的，土地必因你的緣故受詛咒；你必終生勞苦才能從土地得吃的。土地必給你長出荊棘和蒺藜來；你也要吃田間的五穀菜蔬。你必汗流滿面才有食物可吃，直到你歸了土地，因為你是從土地而出的。你本是塵土，仍要歸回塵土。」

As we saw in the second message in this series, humanity was created to steward creation as God’s representatives. From the moment Adam & Eve disobeyed God, it put them, and us, at loggerheads with the creation. Things do not work well. Nature draws us in, but it is not our friend. Disease, floods, extreme weather, earthquakes, landslides, weeds, and on it goes, all because sin ruined our relationship with nature.

正如我們在本系列的第二篇信息中看到，人類被創造是為了作為上帝的代表去管理受造界。從亞當和夏娃違背上帝的那一刻起，他們和我們就與受造物起衝突。事情不太順利。大自然吸引著我們，但它不是我們的朋友。疾病、洪水、極端天氣、地震、山崩、雜草等等，都是因為罪破壞了我們與大自然的關係。

The great English preacher George Whitfield once asked: *“Haven’t you ever noticed that when you come near the animals, they growl at us, they bark at us, the birds screech at us and fly away? Do you know why? They know that we have a quarrel with their master.”*

偉大的英國傳教士喬治·惠特菲爾德曾經問道：「你有沒有註意到，當你靠近動物時，它們會對我們咆哮，對我們吠叫，鳥兒對我們尖叫然後飛走？你知道為什麼嗎？他們知道我們和他們的主人吵架了。」

Nature draws us in but also wears us down. All of these alienations come because we have rejected and are now hiding from God. This is how the Christian faith understands what is wrong with the world. It is deep and complex and quite devastating.

大自然吸引著我們，但也讓我們疲憊不堪。所有這些疏遠的出現都是因為我們拒絕並躲避神。這就是基督教信仰對世界問題的理解。是深刻而複雜的，並且具有相當的破壞性。

I would suggest that every other worldview, religious or secular, is more simplistic. What I mean by that is other worldviews identify the source of the world’s problems, or our personal problems, in only one or two of the alienations I’ve mentioned, not all of them.

我認為其他所有世界觀，無論是宗教的還是世俗的，都更加簡化。我的意思是，其他世界觀僅在我提到的一兩個疏遠中識別出世界問題或我們個人問題的根源，而不是全部。

The extreme right-wingers say that the problem with the world is the bad people - *those other people over there*. Others say it's psychological oppression. Another said it is social isolation. 極右翼分子說，世界的問題在於壞人——那些其他的人。也有人說這是心理壓迫。另一個人說這是社會孤立。

Every other solution wants to find some villain. The Bible says the villain is sin, and it has touched everything in our existence. Sin is the problem, not religion nor irreligion, not right-wing or left-wing politics, not this racial group or that racial group, not the body nor the mind. Sin is the problem.

所有其他解決方案都想找到一些惡棍。聖經說惡棍就是罪，它已經觸及我們存在的一切。罪是問題，不是宗教或非宗教，不是右翼或左翼政治，不是這個種族群體或那個種族群體，不是身體或思想。罪就是問題所在。

This is why the Christian church, as well as the individual Christian's response to a broken world, is comprehensive healing. Some churches focus on spiritual alienation and a bit of the psychological. Others focus on the physical and social.

這就是為什麼基督教會，以及基督徒個人對破碎世界的反應是全面的療癒。有些教會注重屬靈上的疏離和一點心理上的疏離。其他人則關注身體和社交。

My desire is for us to have an appropriate balance at St Paul's. Having found rescue and hope in Jesus Christ, we serve the world through the proclamation of the good news and hope in Jesus Christ, which is accompanied by deeds of service. This is how we bless the world that is broken by sin.

我希望我們在聖保羅能夠保持適當的平衡。在耶穌基督裡找到拯救和希望後，我們透過宣講耶穌基督裡的好消息和希望來服務世界，並以行動作出服務。這就是我們如何祝福被罪破壞的世界。

## THE BLESSING 祝福

We've seen the curse of sin. How does blessing come to them? How does this broken world get healed? In v.15, we see tremendous hope. Verse 15 is only one of two places in the Bible where God verbalises a curse:

我們已經看到了罪的咒詛。那麼祝福是如何臨到他們呢？這個破碎的世界將如何被療癒？在第15節中，我們看到了巨大的希望。聖經中神只發出過兩次咒詛，第15節的經文是其中之一：

***I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.***

**我要使你和女人彼此為仇，你的後裔和女人的後裔也彼此為仇。他要傷你的頭，你要傷他的腳跟。**

What's interesting here is the division of the world. The division is between the serpent and the woman and then their offspring. Is this saying people will always have a problem with snakes? Sure, I'm with Indiana Jones. I don't like snakes! But this is not what is being said here. John 8:44 sheds light on what is being said here:

這裡有趣的是世界的劃分。分界線是在蛇和女人以及他們的後代之間。這是不是說人們總是與蛇產生問題？當然，我支持印第安納瓊斯。我不喜歡蛇！但這不是這裡所說的。《約翰福音》8:44 闡明了這裡所說的內容：

***You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.***

你們是出於你們的父魔鬼，你們寧願隨著你們父的慾念而行。他從起初就是殺人的，不守真理，因他心裏沒有真理。他說謊是出於自己的本性，因他本來是說謊的，也是說謊者之父。

The serpent's children, his offspring, are those who buy into his lies. As we saw last week, the lie of the serpent is that God cannot be trusted. If you obey God, your life will be ruined. If you want to be fulfilled and happy, you have to determine how you live. This is the lie that is deep in every human heart that sets us against God.

蛇的兒女，他的後代，就是那些相信他的謊言的人。正如我們上週所看到的，蛇的謊言是神不可信。如果你順服神，你的生命就會被毀掉。如果你想獲得滿足和快樂，你必須決定你的生活方式。這是每個人內心深處的謊言，使我們與上帝為敵。

Notice what God says here. ***I will put enmity...between your offspring and hers.*** God says that he will take the initiative – he will put. It is not that some are bad, and some are good by nature. No. It says God will take the initiative, and as a result, some will reject the lies of Satan. These are the offspring of Eve.

請注意神在這裡所說的話。**我要使…你的後裔和女人的後裔也彼此為仇。**神說他會主動出擊—他會使他們彼此為仇。並不是說有些人本質上是壞的，有些人本質上是好的。不，這裡說神會採取主動，因此，有些人會拒絕撒但的謊言。這些人就是夏娃的後代。

What is interesting is it doesn't say offspring of Adam. In a patriarchal society where genealogies were all about the blokes, why emphasise Eve? Let's keep digging.

有趣的是，沒有說亞當的後裔。在一個父權社會，家譜都是關於男人的，為什麼要強調夏娃呢？讓我們繼續探討。

What is intriguing is the first part of v.15 is all plural—two groups of people, the children of Satan and the children of Eve. Then, there is a shift to the singular.

有趣的是，第 15 節的第一部分都是複數——兩組人，撒但的後裔和夏娃的後裔。然後，轉向了單數的出現。

The end of v.15: ***he will crush your head, and you will strike his heel.*** What is going on here? There is an individual who will crush the serpent and his lies, and as he crushes the serpent's head, the serpent will attempt to destroy him.

第 15 節結尾：**他要傷你的頭，你要傷他的腳跟。**這是怎麼回事？有一個人會粉碎蛇和他的謊言，當他傷蛇的頭時，蛇會試圖摧毀他。

This person is the offspring of the woman. Why not the man? There is only one person in the history of humanity who was only the offspring of a woman. We celebrate it in just over a

month...a virgin will conceive and give birth to a boy. His name will be called Emmanuel, God with us.

這個人是那個女人的後代。為什麼不是那個男人？人類歷史上只有一個人是唯一的只是女人的後代。我們在短短一個多月後會慶祝誕生的那一天……必有童女懷孕生子；人要稱他的名為以馬內利。就是「上帝與我們同在」。

Genesis 3:15 is the earliest account of looking forward to the coming of Jesus Christ to destroy all the lies and works of Satan. When the Creator God, the ruler of the universe, comes, he is going to bring blessings. He is going to undo the curse. We sing about this at Christmas time every year.

《創世記》3章15節是最早的期盼耶穌基督降臨，摧毀撒但的一切謊言和作為的記載。當宇宙的主宰，造物主上帝，降臨時，他會帶來祝福。他要解除詛咒。每年聖誕節我們都會唱這首歌。

The Christmas carol “Joy to the World” was written by Isaac Watts based on Psalm 98 and Genesis 3.

聖誕頌歌《普世歡騰》是艾薩克·瓦茨根據《詩篇》98篇和《創世記》3章創作的。

***Joy to the world, the Lord is come! Let earth receive her King; Let every heart prepare him room, And heaven and nature sing... No more let sins and sorrows grow, Nor thorns infest the ground...He comes to make His blessings flow...Far as the curse is found.***

**普世歡騰！救主下降：大地接她君王，惟願眾心預備地方，諸天萬物歌唱……罪惡憂愁不容再長，世途荊棘消亡……化詛為恩，無遠弗達……到處主澤流長。**

It is saying that when Jesus comes to crush the serpent, he is crushing all the effects of the serpent's lies. He came to make his blessing flow as far as the curse has gone.

它說，當耶穌來傷蛇的頭時，他同時在粉碎蛇的謊言的所有影響。他來是為了讓他的祝福源源不絕地流到咒詛所去的地方。

His offspring do the same in his world. Spread joy as we seek to work to undo the curse and spread the blessing. Not that we all do everything. Each is gifted in their own way and has opportunities unique to them.

他的後代在他的世界裡也做同樣的事情。我們努力傳播祝福去消除詛咒，同時並傳播喜樂。並不是說我們所有人都做所有的事情。每個人都有自己所得的天賦，並擁有獨特的機會。

This is the work of the king that we at St Paul's are committed to. We treasure Jesus together for the joy of all people.

這就是我們聖保羅堂致力於的國王指定的工作。為了所有人的喜樂，我們一起珍愛耶穌。