

查經禱告會 (07-10-2015, 1930-2100)

創4. 1-26 該隱和亞伯

וְהָאָדָם יָדַע אֶת-סֵנְהָ אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-יְהוָה: ^{WTT} Genesis 4:1
4:1 Now¹ the man had marital relations with² his wife Eve, and she became pregnant³ and gave birth to Cain. Then she said, "I have created⁴ a man just as the LORD did!"⁵

4:1 有一日、那人和他妻子夏娃同房、夏娃就懷孕、生了該隱、〔就是得的意思〕便說、耶和華使我得了一個男子。

2 「和.....同房」 יָדַע (*had marital relations with...*)。「同房」，希伯來文作「知道」 (*knew*)，夫妻性關係的常用委婉修辭法 (*euphemism*)

A1 Eve's reference to the Lord's help when Cain is born conveys a sense of optimism.

וַתִּסַּף לִלְדֹת אֶת-אָחִיו אֶת-הָבֶל וַיְהִי-לְהָבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:
² Then she gave birth⁶ to his brother Abel.⁷ Abel took care of the flocks, while Cain cultivated the ground.⁸

² 又生了該隱的兄弟亞伯。亞伯是牧羊的。該隱是種地的。

7 「亞伯」 (*Abel*)。文中無釋意，但語調隱含兇兆。「亞伯」原文是 הֶבֶל (*hevel*)，有「氣息，霧氣，虛空」 (*breath; vapor; vanity*) 之意，預告了亞伯的早逝。

8 「牧羊」、「種地」。亞伯 (*Abel*) 照顧羊羣，該隱 (*Cain*) 在咒詛下耕地為生。

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה:
³ At the designated time⁹ Cain brought some of the fruit of the ground for an offering¹⁰ to the LORD.

³ 有一日、該隱拿地裡的出產為供物獻給耶和華。

9 「有一日」 (*at the designated time*)。原文作「一段日子的結束」 (*at the end of days*)。意示指定的一段日子已過，是獻祭的時候了。

10 「獻」。原文 מִנְחָה (*minkhah*) 是「貢物」 (*tribute*)、「禮物」 (*gift*) 或「供物」 (*offering*) 的通用字。利未記第2章用這字為獻素祭。素祭以穀類及蔬菜（不是動物）為主，但關鍵並非在祭物本身，而是獻祭者的心態。

וַהֲבִיל הַבְּיָא גַם-הוּא מִבְּכֹרוֹת צֹאֲנוֹ וּמִחֲלֵבָהּ וַיִּשַׁע יְהוָה אֶל-הָבֶל וְאֶל-מִנְחָתוֹ:
⁴ But Abel brought¹¹ some of the firstborn of his flock – even the fattest¹² of them. And the LORD was pleased with¹³ Abel and his offering,

⁴ 亞伯也將他羊群中頭生的、和羊的脂油獻上。耶和華看中了亞伯和他的供物 (see chart: offering)

12 「頭生的」、「最肥壯的」。以兩介系詞短句形容亞伯的祭物：「從頭生的」 (*from the firstborn*)、「從最肥壯的」 (*from the fattest of them*)。亦可以修辭學的重言法 (*hendiadys*) 解釋為「從頭生中最肥壯的」。另一譯法是將「肥壯的」譯為「肥的部分」，本句就成為「羊羣中頭生的和羊的脂油」(參《新英語譯本》(*NEB*)、《新國際版》(*NIV*)、《新修訂標準譯本》(*NRSV*)。敬拜者可分兩類：一類(該隱)只是按時候履行義務，另一類(亞伯)盡心地以頭生的、最好的討神的喜悅。

13 「看中了」 (*was pleased with*)。希伯來文動詞 שָׂעָה (*sha'ah*) 是「定睛」、「看上」、「青睞」的意思。經文並無指出表達的方式，卻示意該隱 (*Cain*) 和亞伯 (*Abel*) 立時知道，可能神向亞伯表露了嘉許而向該隱無言(火焚燒了祭物?)，或是兩人心中知曉神的反應。(利6. 14-20)

וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׂעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו:

⁵ but with Cain and his offering he was not pleased. ¹⁴ So Cain became very angry, ¹⁵ and his expression was downcast. ¹⁶

⁵ 只是看不中該隱和他的供物。該隱就大大的發怒、變了臉色。

14 「只是看不中該隱和他的供物」。希伯來書11.4解釋兄弟二人不同之處：亞伯（*Abel*）因着信獻上更美的供物，該隱（*Cain*）的獻祭和他對神的不喜悅的反應沒有信的成份。（也參看約壹3.12）

16 「變了臉色」（*his expression was downcast*）。原文作「沉了臉」（*his face fell*）。這成語表示該隱內心的忿怒形於臉色。「沉臉」（*downcast face*）表達怒氣（*anger*）、沮喪（*dejection*）和抑鬱（*depression*），相反的大祭司在民數記第6章的祝福以神的「仰臉」（*lift up face*）為賜平安。

וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וּלְמָּה נָפְלוּ פָּנֶיךָ:

⁶ Then the LORD said to Cain, "Why are you angry, and why is your expression downcast?"

⁶ 耶和華對該隱說、你為甚麼發怒呢、你為甚麼變了臉色呢。

A1 The Lord's words challenge Cain to do better. He still has the possibility of turning, evidently with God's help, to please God. To succeed, he must overcome the sin.

הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לִפְתַּח חַטָּאת רֶבֶץ וְאֵלֶיךָ תִּשְׁקָטוּ וְאַתָּה תִּמְשָׁל־בּוֹ:

⁷ Is it not true ¹⁷ that if you do what is right, you will be fine? ¹⁸ But if you do not do what is right, sin is crouching ¹⁹ at the door. It desires to dominate you, but you must subdue it. ²⁰

⁷ 你若行得好、豈不蒙悅納、你若行得不好、罪就伏在門前。他必戀慕你、你卻要制伏他。

18 「你若行得好、豈不蒙悅納」。原文是 שְׂאֵת (*se'et*)，甚難翻譯。全句可讀作「你若行得好，升起」（*If you do well, uplifting*）。字面意思似乎是「沉臉」的相反，假若他行得好，一切都要改變：神會喜悅、他不致發怒、他的臉色也會反映出來。但可能語不止此，因為下半節說「你若行得不好，罪就遵伏……」做得不好導致罪的攻擊，做得好導致得勝和蒙神祝福。

19 「蹲伏」（*crouching*）。原文 רֶבֶץ (*rovets*) 是主動式分詞。罪被描繪為猛獸已蹲伏好預備隨時猛撲。亞甲文同源字指的是鬼魔的一種，如此本句可譯作「罪就是門前的鬼魔」。彼前5.8

20 「它想轄制你，你必要制伏它」。原文作「對你它有慾望，你必要制伏它」。正如3:16，希伯來文名詞「慾望」（*desire*）指控制或轄管的衝動。本處罪對該隱（*Cain*）的慾望是要為惡事牢籠他，但該隱必須克服它，語氣中沒有思考的餘地。另一種譯法是「你有能力克服它」；這需要努力，但公義可戰勝罪。

וַיֹּאמֶר קַיִן אֶל־הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ:

⁸ Cain said to his brother Abel, "Let's go out to the field." ²¹ While they were in the field, Cain attacked ²² his brother ²³ Abel and killed him.

⁸ 該隱與他兄弟亞伯說話、二人正在田間、該隱起來打他兄弟亞伯、把他殺了

23 「兄弟」（*brother*）。אָח「兄弟」一詞在第8-11節中出現了7次，強調該隱手足相殘令人震驚的行為。

A1 The brevity of the report of Abel's murder underlines the coldness of Cain's action. Jealousy, probably coupled with anger at God, causes him to slay his own brother without pity. The heinousness this spiteful murder reveals that sin has mastered Cain.

וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:

⁹ Then the LORD said to Cain, "Where is your brother Abel?"²⁴ And he replied, "I don't know! Am I my brother's guardian?"²⁵

⁹ 耶和華對該隱說、你兄弟亞伯在那裡。他說、我不知道、我豈是看守我兄弟的嗎。

24 「你兄弟亞伯在那裏」。神再次以問話方式對質罪人（參3:9-13），要求所發生之事的解釋。

25 「我豈是看守我兄弟的嗎」。該隱（Cain）先是說謊，後以對抗的態度反問，否定對兄弟的任何責任。但他的問題是諷刺的，因他對兄弟的確要負責任，特別是他已殺了兄弟。

וַיֹּאמֶר מַה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה:

¹⁰ But the LORD said, "What have you done?"²⁶ The voice²⁷ of your brother's blood is crying out to me from the ground!

¹⁰ 耶和華說、你作了甚麼事呢、你兄弟的血、有聲音從地裡向我哀告。

26 了甚麼事呢」。神再次明知故問（參3:13），定了該隱（Cain）的罪。

27 「哀告」。是擬人化（*personification*）用語。亞伯（Abel）流出的血指控該隱（Cain），如同今日目擊證人在法庭作證。

A1 4.10 is the likely background for the NT's use of the phrase "the blood of Abel" as the paradigm for an innocent victim crying for justice (Matt 23.35; Luke 11.51; Heb 12.24)

וַעֲתָה אָרְוִר אֶתְּה מִן־הָאֲדָמָה אֲשֶׁר פָּתְתָה אֶת־פִּיהָ לְקַחַת אֶת־דְּמֵי אָחִיךָ מִיָּדְךָ:

¹¹ So now, you are banished²⁸ from the ground, which has opened its mouth to receive your brother's blood from your hand.

¹¹ 地開了口、從你手裡接受你兄弟的血。現在你必從這地受咒詛。

A1 Human sin has a bearing on the fertility of the earth. Whereas God intended humanity to enjoy the earth's bounty, sin distances people not only from God himself but also from nature (3.17-19).

כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תִסְרַף תִּתְּכֹחֶה לָּךְ גֵּעַ וְגַד תִּהְיֶה בְּאָרְץ:

¹² When you try to cultivate²⁹ the ground it will no longer yield³⁰ its best³¹ for you. You will be a homeless wanderer³² on the earth."

¹² 你種地、地不再給你效力。你必流離飄蕩在地上。

30 「地不再給你效力」。意指沒有收成。

32 「流離飄蕩」。原文 נָע וָנָד (*na' vanad*) 是兩個發音相近的同義詞「流浪」和「逃亡」，強調同一意思。其他譯法可作「流浪逃亡」或「永無休止的流浪」。

וַיֹּאמֶר קַיִן אֶל־יְהוָה גְּדוֹל עוֹנֵי מִנְּשָׂא:

¹³ Then Cain said to the LORD, "My punishment³³ is too great to endure!"³⁴

¹³ 該隱對耶和華說、我的刑罰太重、過於我所能當的。

33 「刑罰」。希伯來文 עוֹן (*'avon*) 一字主要解作「罪、罪惡」（*sin, iniquity*）。神剛宣布該隱（Cain）犯罪的刑罰，他立時就投訴刑罰太重，根本沒有認罪悔改的心。

הִן גְּרִשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵיךָ אֶסְתָּר וְהִיִּיתִי גֵעַ וְגַד בְּאָרְץ וְהָיָה כָּל־מֹצְאֵי יְהִרְגֵנִי:

¹⁴ Look! You are driving me off the land³⁵ today, and I must hide from your presence.³⁶ I will be a homeless wanderer on the earth; whoever finds me will kill me."

14 你如今趕逐我離開這地、以致不見你面。我必流離飄蕩在地上、凡遇見我的必殺我。

15 וַיֹּאמֶר לוֹ יְהוָה לְכֵן כָּל־הַרְג לְכֵן לְכֵן וְיִשָּׂם יְהוָה לְקִיּוֹן אֹת לְכַלְתִּי הַכּוֹת־אֹתוֹ כָּל־מִצָּאוֹ:
15 But the LORD said to him, "All right then,³⁷ if anyone kills Cain, Cain will be avenged seven times as much."³⁸ Then the LORD put a special mark³⁹ on Cain so that no one who found him would strike him down.⁴⁰

15 耶和華對他說、凡殺該隱的必遭報七倍。耶和華就給該隱立一個記號、免得人遇見他就殺他。

16 וַיֵּצֵא קַיִן מִלְּפָנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קְדָמַת־עֵדֵן:
16 So Cain went out from the presence of the LORD and lived in the land of Nod,⁴¹ east of Eden.

16 於是該隱離開耶和華的面、去住在伊甸東邊挪得之地。

41 「挪得」(Nod)。是「漂泊」之意(參第12, 14節)。

17 וַיִּדַע קַיִן אֶת־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־חֲנוֹךְ וַיְהִי בְּנָהּ לְעֵיר וַיִּקְרָא עָשָׂם הָעֵיר כְּשֵׁם בְּנוֹ חֲנוֹךְ:
17 Cain had marital relations⁴² with his wife, and she became pregnant⁴³ and gave birth to Enoch. Cain was building a city, and he named the city after⁴⁴ his son Enoch.

17 該隱與妻子同房、他妻子就懷孕、生了以諾、該隱建造了一座城、就按著他兒子的名將那城叫作以諾。

42 「與.....同房」(had marital relations with...)。「同房」,希伯來文作「知道」(knew),夫妻性關係的常用委婉修辭法(euphemism)。第25節同。

18 וַיִּנְלַד לְחֲנוֹךְ אֶת־עֵירָד וְעֵירָד יָלַד אֶת־מְהוּיָאֵל וּמְהוּיָאֵל יָלַד אֶת־מֶתוּשָׁאֵל וּמֶתוּשָׁאֵל יָלַד אֶת־לָמֶךְ:
18 To Enoch was born Irad, and Irad was the father⁴⁵ of Mehujael. Mehujael was the father of Methushael, and Methushael was the father of Lamech.

18 以諾生以拿、以拿生米戶雅利、米戶雅利生瑪土撒利、瑪土撒利生拉麥

19 וַיִּקַּח־לוֹ לָמֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עָדָה וְשֵׁם הַשֵּׁנִית צִלָּה:
19 Lamech took two wives for himself; the name of the first was Adah, and the name of the second was Zillah.

19 拉麥娶了兩個妻、一個名叫亞大、一個名叫洗拉。

20 וַתֵּלֶד עָדָה אֶת־יַבָּל הוּא הָיָה אֲבִי יֹשְׁבֵי אֹהֶל וּמִקְנֵה:
20 Adah gave birth to Jabal; he was the first⁴⁶ of those who live in tents and keep⁴⁷ livestock.

20 亞大生雅八、雅八就是住帳棚牧養牲畜之人的祖師。

46 「祖師」(the first)。原文作「父」(father)。本處的「父」是首創者之意,指最先創立這種生活方式與職業的人。

21 וְשֵׁם אָחִיו יוֹבָל הוּא הָיָה אֲבִי כָּל־תַּפֵּשׂ כַּנּוֹר וְעוּגָב:
21 The name of his brother was Jubal; he was the first of all who play the harp and the flute.

21 雅八的兄弟名叫猶八。他是一切彈琴吹簫之人的祖師。

22 וְצִלָּה גַם־הָיָה יֹלְדָה אֶת־תּוֹבֵל לְכֵן לִטָּשׁ כָּל־חַרְשׁ נְחָשֶׁת וּבְרָזֶל וְאֶחָת תּוֹבֵל־קַיִן נַעֲמָה:
22 Now Zillah also gave birth to Tubal-Cain, who heated metal and shaped⁴⁸ all kinds of tools made of bronze and iron. The sister of Tubal-Cain was Naamah.

²² 洗拉又生了士八該隱、他是打造各樣銅鐵利器的、〔或作是銅匠鐵匠的祖師〕士八該隱的妹子是拿瑪。

וַיֹּאמֶר לְמֶכָּח לְנִשְׂיוֹ עֵדָה וְצִלָּה שְׁמַעְנָן קוֹלִי נָשִׂי לְמֶכָּח הַאֲזִנָּה אִמְרָתִי כִּי אִישׁ הִרְגֵתִי לִפְעֻעֵי וַיִּלְד
לְחַבְרָתִי:

²³ Lamech said to his wives, "Adah and Zillah! Listen to me! You wives of Lamech, hear my words! I have killed a man for wounding me, a young man⁴⁹ for hurting me.

²³ 拉麥對他兩個妻子說、亞大、洗拉、聽我的聲音、拉麥的妻子細聽我的話語、壯年人傷我、我把他殺了、少年人損我、我把他害了。〔或作我殺壯士卻傷自己我害幼童卻損本身〕

כִּי שִׁבְעָתַיִם יִקָּם־קִיּוֹן וְלִמְךָ שִׁבְעָעִים וְשִׁבְעָה:

²⁴ If Cain is to be avenged seven times as much, then Lamech seventy-seven times!⁵⁰

²⁴ 若殺該隱、遭報七倍、殺拉麥、必遭報七十七倍。

49「七十七倍」。拉麥 (Lamech) 的理解是：若殺該隱 (殺人者) 要遭報七倍 (參第15節)，何況無辜受害的人！拉麥完全不理解神對該隱 (Cain) 的憐憫，神警告要報應殺該隱者並不是要定下公義的準則，事實上神要求減少流血的事件，這是拉麥相反的看法。使用七的倍數「七十七」是誇張法 (hyperbolic)，強調這是拉麥心目中最高的報復處分。

A1 Lamech's response is out of proportion to the injury, showing his inordinate vengefulness. This, like his bigamy (v. 19), reveals his depravity. His behavior reveals the line of Cain is dominated by those who have no regard to the lives of others or respects for the principle of monogamy that 2.23-24 endorses. Later laws in the Pentateuch insist on proportional punishment: in the case of murder, a maximum of life for life (Ex. 21.23)

וַיִּלְדַּע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שֵׁת־לִי אֱלֹהִים יִרְעֵ אַחֵר תַּחַת הַכֶּבֶל כִּי
הִרְגוּ קִיּוֹן:

²⁵ And Adam had marital relations⁵¹ with his wife again, and she gave birth to a son. She named him Seth, saying, "God has given⁵² me another child⁵³ in place of Abel because Cain killed him."

²⁵ 亞當又與妻子同房、他就生了一個兒子、起名叫塞特、意思說、神另給我立了一個兒子代替亞伯、因為該隱殺了他。

וּלְשֵׁת גַּם־הוּא יִלְד־בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנּוֹשׁ אַז הוּחַל לְקַרְא בְּשֵׁם יְהוָה: פ
²⁶ And a son was also born to Seth, whom he named Enosh. At that time people⁵⁴ began to worship⁵⁵ the LORD.

²⁶ 塞特也生了一個兒子、起名叫以挪士。那時候人纔求告耶和華的名。

55「求告耶和華的名」 (called in the name of the Lord)。這是以禱告和獻祭 (prayer and sacrifice) 敬拜耶和華之意 (參12:8; 13:4; 21:33; 26:25)。參G. J. Wenham, *Genesis* (WBC), 1:116, 281。

A1 The final verses of this section suddenly jump back to Adam and Eve in order to report of their third son, Seth. It is a clear allusion back to the offspring of the woman in 3.15. The potential of Seth's birth is immediately underlined by the observation "at that time, people began to call upon the name of the LORD".