

Sin & Grace 罪與恩典

Genesis 創世記 4:1-16

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These verses are a gripping and shocking narrative. A brother was murdering a brother. The story of Cain and Abel is sensational. While it might be the first case of murder, it is, more specifically, the first case study of life outside of the Garden of Eden.

這些經文是扣人心弦、令人震驚的敘述。一個兄弟謀殺了一個兄弟。該隱和亞伯的故事是一個聳人聽聞的故事。雖然這可能是世界上第一宗謀殺案，但更具體地說，這是對活在伊甸園之外的第一個案例研究。

Genesis 4 exposes three realities that are always present in every day, every part of life outside of the garden. There are always three things operating in life outside of the garden in a world destroyed by the rejection of God: sin, grace, and the possibility of salvation.

《創世記》第 4 章揭示了三個現實，它們總是在活在樂園之外的日常生活和生活的各個部分中存在。在一個因拒絕上帝而被毀滅的世界裡，活在樂園之外總是有三件事在運作：罪、恩典和救贖的可能性。

SECRET SIN 秘密的罪

The first place that the word 'sin' is used in the Bible is in v.7. The point I want to make here, though, is that sin had its beginning before the action of murder. That is, there is a prelude to the action of murder. We see it in the difference between Abel and Cain.

「罪」這個字在聖經中第一次出現是在第 7 節。不過，我想在這裡指出一點，罪在謀殺行為之前就已經開始了。也就是說，殺人的行為有一個前奏。我們從亞伯和該隱的差異中看到了這一點。

Both of them are working hard. Both are believing in God. Both are worshipping God. Both bring an offering to God. So why is it that Abel's offering was accepted but Cain's offering was not? 兩人都在努力工作。兩人都信奉上帝。兩人都在敬拜上帝。兩者都向上帝獻祭。那麼，為什麼亞伯的祭物被接受了，而該隱的祭物卻沒有被接受呢？

Many have concluded that animal offerings are more acceptable to God than grain offerings; blood sacrifice is superior to harvest offerings. But when you read the rest of the Old Testament where both are honoured by God.

許多人認為獻上動物為祭比素祭更蒙上帝悅納。血祭優於豐收祭。但是當你閱讀《舊約》的其餘部分時，兩者都受到上帝的尊重。

The answer lies in v.3 & 4, where it says Cain *brought some of the fruits of the soil, but Abel brought an offering—fat portions from some of the firstborn of his flock.*

答案就在第 3 和 4 節中，其中說該隱把地裡的出產當祭物獻給耶和華，亞伯也把羊群中頭生的羊及其最肥美的部分獻給耶和華。(當代譯本)

Commentators point out that the words 'fat' and 'firstborn' mean that Abel gave God the pick of the flock. His very best. This is in contrast to Cain's indifference to what he brought to God. The real issue is one of heart attitude.

釋經家指出，「最肥美的」和「頭生的」這兩個字的意思是亞伯把在羊群中揀選的權交給了神。屬於他的最好的。這與該隱對他獻東西給上帝時的漠不關心形成鮮明的對比。真正的問題在於內心的態度。

Cain's heart attitude is exposed in v.7: *if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.* What a metaphor. Sin is hiding itself. It is crouching down, trying not to be noticed but with the intention of pouncing on you.

該隱的內心態度在第7節中暴露無遺：**你若做得不對，罪就伏在門前。它想要控制你，你卻要制伏它。**多麼精彩的比喻。罪正就伏在門前。伏下來試圖不被注意到，但意圖撲向你。

On the surface, these two brothers look the same, but there is something wrong with Cain's heart. It is subtle. Cain doesn't even see it. Sin doesn't want to be noticed. Sin is so subtle it will even present itself as a virtue or as a small issue.

這兩兄弟表面上看起來一樣，但該隱的內心卻出了問題。其微妙之處。該隱甚至沒有察覺到。罪惡不想被人注意到。罪是如此微妙，它甚至會表現為一種美德或只是一個微小的問題。

Sin will always attempt to stay hidden, off the radar, or present us with something different. Until it has us and then comes out of the shadows. In the early stages of pride, prejudice, addictions, and anger, we tend to think we have it under control until we don't.

罪總是試圖隱藏起來，不被發現，或向我們展示一些不同的東西。直到它控制著我們，然後才從陰影中走出來。在傲慢、偏見、成癮、憤怒的早期階段，我們傾向於認為我們可以控制它們，直到我們無法控制為止。

When sin comes out of the shadows, it becomes a power in our life that controls us. Sin *desires to have you* (v.7). It starts small, but before long, it takes control. If we do sin, sin will do us. There is no stronger controlling power than the power that is invisible to the control.

當罪從陰影中出來時，它就成為我們生命中控制我們的力量。罪**想要控制你**（7節）。一開始規模很小，但不久之後就佔據了主導地位。如果我們犯罪，罪就會攻擊我們。沒有比被控制者看不見的力量更強大的控制力了。

Gossip will find themselves gossiped about. Haters will be hated. Cowards will be deserted. Those who will do anything to be popular will be unpopular. Sin is not just a choice. It is a power. 八卦者會發現自己被八卦。憎恨者將被憎恨。懦夫將被拋棄。那些為了受歡迎而不擇手段的人將不受欢迎。罪不只是一種選擇，更是一種力量。

Do you know your crouching sins? The sins that can most destroy us are the things we don't consider that bad right now. Our weak points are the things we don't think are that bad right now or might, in fact, be what we consider our strong points.

你知道伏在你門前的罪嗎？最能摧毀我們的罪是我們現在認為不那麼糟糕的事。我們的弱點是我們現在認為還不錯的事情，或者實際上可能是我們認為我們的強項的事情。

I managed to drag my family to a military museum in Singapore recently. I loved it. What is interesting is that all the gun placements were facing out to the sea. The assumption was that Singapore's weakest spot was a sea-borne invasion.

最近，我拖著家人去了新加坡的一個軍事博物館。我很喜歡。更有趣的是，所有的槍砲都是面向大海而佈置。他們的假設是新加坡最薄弱的地方是海上入侵。

Up until WW2, the thinking was that the jungle was impenetrable. No one expected Singapore to fall to a Japanese ground attack via the jungle, so the defences weren't there. Where we think we are strong, okay, or safe is often where sin is crouching and ready to pounce.

直到第二次世界大戰前，人們的想法是叢林是無法穿越的。沒有人預料到新加坡會遭到日軍通過叢林的地面攻擊，因此防禦措施並不存在。我們認為自己很強壯、很好、很安全的地方，往往就是罪蹲伏並準備攻擊的地方。

What are your crouching sins? What sin are you turning into a virtue? I'm not greedy. I'm frugal. I'm not angry and bitter. I'm expressing righteous moral outrage. I'm not a workaholic. I'm productive and diligent. I'm not gossiping. I'm sharing prayer points. Sin is always crouching down, but, in the end, it will have you.

蹲在你的門前的罪是什麼？你把什麼罪變成了美德？我不貪心，我很節儉。我沒有憤怒和痛苦，我只是在表達正義的道德義憤。我不是一個工作狂，我很有效率而且勤奮。我不是八卦，我分享禱告點。罪總是伏在門前。它最終是想要控制你。

GENTLE GRACE 溫柔的恩典

Despite the problem of sin, the rejection of God, and the devastation of murder, we also see here a God of gentle grace. Genesis 4 does not present to us with a cosmic policeman but instead a God who refuses to choose between justice and mercy. This is a God who does both.

儘管存在罪的問題、對神的拒絕和謀殺的破壞，我們在這裡也看到了一位溫柔恩典的神。

《創世記》第4章並沒有向我們呈現一位宇宙警察，而是一位拒絕在正義與憐憫之間做出選擇的上帝。這是一位兩者兼具的神。

We see the same thing in ch.3. Once again, God graciously initiates. God doesn't turn up after the murder of Abel. He turns up as soon as he sees Sin crouching. Notice v.5: ***So Cain was very angry, and his face was downcast.***

我們在第3章中看到了同樣的事情。神再一次仁慈地啟動了。神並沒有在亞伯被殺後出現，而是在他看到罪伏在門前時立刻出現。注意第5節：**該隱就非常生氣，沉下臉來。**

In the original language, the word 'downcast' means 'his face fell'. He could have taken God's communication of disappointment in his offering as a gracious rebuke and, therefore, sought God's forgiveness. He didn't. Instead, he starts to spiral down.

在原文中，「沉下」的意思是「他的臉掉了下來」。他本可以將神對他的奉獻表示失望視為仁慈的責備，因此尋求神的寬恕。他沒有。相反，他開始螺旋式下降。

It is only then we read in v.6: ***Then the LORD said to Cain, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.***

就在那時我們在第6節讀到：耶和華對該隱說：**耶和華對該隱說：「你為甚麼生氣呢？你為甚麼沉下臉來呢？你若做得對，豈不仰起頭來嗎？你若做得不對，罪就伏在門前。它想要控制你，你卻要制伏它。」**

Cain did not call out to God, but God came to him. God is always there. God initiates.

該隱沒有呼求上帝，但上帝卻來到了他身邊。神永遠都在那裡。神是主動啟動的。

The other thing to notice is that God graciously and gently affirms. God comes as a counsellor, not a teacher. He doesn't show up and angrily pushes back. *How dare you get mad at me! Who do you think you are, Cain? Let me put you straight!*

另一件值得注意的事是，神仁慈且溫柔地肯定。神以一個輔導員的身份出現，而不是作為老師。他沒有出現，並憤怒地反駁，*你怎麼敢生我的氣！你以為你是誰該隱！讓我來糾正你吧！*

A counsellor asks questions and affirms the self. In v.7, he comes to Cain and says he wants him to master sin. God is affirming and encouraging him to master sin. To make the right choice. 輔導員提出問題並肯定自我。在第7節中，他找到該隱並說他希望他能夠制伏罪。神肯定並鼓勵他去戰勝罪。做出正確的選擇。

Grace initiates, grace affirms, and grace exposes. See it there in v.6: *why are you angry?* Why is Cain angry? It's because God looked in favour of Abel's offering but not his. Why does Cain, when he sees his brother experiencing God's favour, get angry?

恩典發起、恩典肯定、恩典揭露。請參閱第6節：*你為甚麼生氣呢？該隱為何生氣？*這是因為神看中了亞伯的供物，卻不看重他的。當該隱看到他的兄弟經歷神的恩惠時，為什麼會生氣呢？

The clue is in their names. Cain means things like productive, fruitful and successful. Abel means breath, vapour, mist, meaningless, a nobody. Unfortunate name. Eve was so excited when Cain came along but nothing with the arrival of Abel. Cain was the winner; Abel was the loser.

線索就在他們的名字裡。該隱的意思是多產、有成效和成功。亞伯的意思是呼吸、蒸氣、薄霧、無意義、無名之輩。不幸的名字。當該隱出現時，夏娃非常興奮，但當亞伯到來時，夏娃卻沒有任何反應。該隱是贏家；亞伯是失敗者。

Cain gets angry when God's favour lands on the spare brother...the weaker one...the loser one. The nobody was regarded, and the somebody was disregarded. Cain's identity was constructed from his relationship with Abel. He was great because he was better than Abel.

當上帝的恩惠降臨到那個備用的兄弟……較弱的兄弟……失敗的兄弟身上時，該隱生氣了。什麼都不是的人被重視，有資格的人被忽視。該隱的身份是根據他與亞伯的關係而建構的。他更偉大是因為他比亞伯更好。

When God favoured Abel, Cain either had to readjust his identity or eliminate Abel. When Cain is confronted with God's measure of what truly matters and what is truly great, he has to exclude both God and Abel because his premise goes like this. "If Abel is who God regards him to be, then I am not who I understand myself to be."

當神眷顧亞伯時，該隱必須重新調整自己的身份，或是消滅亞伯。當該隱面對神對什麼是真正重要、什麼是真正偉大的衡量標準時，他必須排除神和亞伯，因為他的前提是這樣的。「如果亞伯是上帝眼中的那個人，那麼我就不是我所理解的自己了。」

The essence of sin is to build an identity outside of God. The essence of sin is to say, *What makes me cool, what makes me okay, what makes me significant is I'm living up to what my parents say; I am a success. I am this. I am that. That means I'm a somebody, and they are a nobody.*

罪的本質是在神之外建立一個身分。罪的本質就是說，是什麼讓我很酷，什麼讓我好，什麼讓我重要，是因為我遵守了父母所說的；我是一個成功者。我就是這個。我就是那個。這意味著我是一個重要人物，而他們卻是個無名小卒。

When God shows he has a completely different value system, Cain goes berserk. His whole life had been defined by him being the better brother. He couldn't handle it. An identity built outside of our creator God is so fragile. Every one of us has done that.

當上帝表明他有一個完全不同的價值體系時，該隱就發瘋了。他的一生都被定義為他是更好的那個兄弟。他應受不了。建立在我們的創造主上帝之外的身份是如此脆弱。我們每個人都這樣做過。

And when we do it, there are some things that we will do anything to keep because losing it means we lose ourselves. It is only God's approval, love, grace, and forgiveness that is completely unchanging, secure and sure.

當我們這樣做的時候，有些東西我們會不惜一切代價保留，因為失去它就意味著我們失去了自己。只有上帝的認可、愛、恩典、寬恕是完全不變的、安全的、確定的。

God graciously, gently comes after Cain probing and convicting him to see if he knows why he is angry. In every single issue of life, sin is a factor, and God's grace is a factor. At every point, God is pushing us to examine the foundation of our lives. To take a look at what we have built our lives on.

上帝仁慈地、溫和地找著該隱，探詢並定他的罪，看看他是否知道自己為什麼生氣。在生命的每一個問題中，罪都是一個因素，神的恩典也是一個因素。在每一個時刻，上帝都在推動我們檢視我們生命的基礎。看看我們的生命是建立在什麼之上的。

Every problem in life, everything that makes our face downcast, in God's grace, is an opportunity to grow.

生命中的每一個問題，每一件讓我們沉下臉來的事情，在上帝的恩典中，都是成長的機會。

POSSIBLE SALVATION 可能的拯救

The good news is there is a glimpse of the possibility of salvation in these verses by cooperating with grace to escape sin. As we've already seen, there is no difference between Cain and Abel. It is not like one was good and the other was bad.

好消息是，在這些經文中我們可以看到通過與恩典合作來逃脫罪惡而獲得救贖的可能性。正如我們已經看到的，該隱和亞伯之間沒有區別。並不是說一個好，一個壞。

Hebrews 11:4 says this: ***By faith Abel brought God a better offering than Cain did.*** That is not to say that Abel believed in God, but Cain didn't. Why would he make an offering to God? I'm pretty sure God speaking to him would eliminate those doubts, too.

《希伯來書》11:4 說：**因著信，亞伯獻祭給上帝比該隱所獻的更美。**這裡並不是在說亞伯相信上帝，而該隱不信上帝。他為什麼要向上帝獻祭呢？我很確定上帝對祂說話也應消除這個疑慮。

It's faith in the goodness and grace of God. He trusted God. Like Cain, he would have heard from his parents about the promised head crusher from 3:15 who would defeat the lie of the serpent and reverse the effects of the fall. Abel made his offering in response to God. It was an offering out of gratitude.

這是對上帝的良善和恩典的信。他信上帝。像該隱一樣，他會從父母那裡聽到關於 3:15 中所應許的碎頭者的故事，他會擊敗蛇的謊言並扭轉墮落的影響。亞伯獻祭是為了回應上帝。這是出於感激之情的奉獻。

Cain's offering was an attempt to secure God's favour, which is religion. Religion is an activity like turning up to church, serving, reading the Bible, giving away money, praying, getting baptised, taking communion, and being moral and upright in the hope of securing God's favour. 該隱的奉獻是為了獲得上帝的青睞。這就是宗教。宗教是去教會、服事、讀聖經、捐錢、禱告、受洗、領聖餐、道德正直等活動，以期獲得神的恩惠。

When we pursue religion, we have all the marks of Cain. Cain is mad at God because God isn't affirming his sense of self. God isn't giving him what he wants. If we think God owes us a particular kind of life because of who we are or what we have achieved, then we are a Cain, not an Abel. We might believe God exists, but our confidence is in ourselves and not that we are saved by grace.

當我們追求宗教時，我們就有了該隱的所有記號。該隱對上帝很生氣，因為上帝沒有肯定祂的自我意識。上帝沒有給他想要的東西。如果我們認為上帝因為我們的身分或我們所取得的成就而欠我們一種特殊的生命，那麼我們就是該隱而不是亞伯。我們可能信上帝存在，但我們的信心是在於我們自己，而不是我們靠恩典得救。

How do we turn away from being a Cain and become an Abel? The answer is in Hebrews 12:23b-24: ***You have come to God, the Judge of all, to the spirits of the righteous made perfect, to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.***

我們如何擺脫該隱成為亞伯？答案在《希伯來書》12:23b-24 中：***有審判眾人的上帝和成為完全的義人的靈魂，並新約的中保耶穌，以及所灑的血；這血所說的信息比亞伯的血所說的更美。***

Many, many centuries after Abel came a greater Abel – Jesus Christ. Like the first Abel, the true and greater Abel was killed. Not killed by the outcast, the prostitutes, the pimps, the thieves, but the good people. The moral people. The religious people. The Cain's killed the true Abel.

在亞伯之後許多許多世紀，出現了一位更偉大的亞伯—耶穌基督。就像第一個亞伯一樣，真正的、更偉大的亞伯也被殺了。不是被流浪者、妓女、皮條客、小偷殺死的，而是被好人。有道德的人。宗教人士殺死。該隱的同類殺死了真正的亞伯。

In Genesis 4:10, God says to Cain: ***What have you done? Listen! Your brother's blood cries out to me from the ground.*** Although Abel's body was covered by dirt, it could not be hidden. His blood cried out for justice. According to the Old Testament, blood and life belong to God alone. Murder is a direct assault on God's right of possession. Spilled blood cannot be covered. It cries out directly to the Lord of life, looking for justice for a life taken.

在《創世記》4章10節，神對該隱說：「***你做了甚麼事呢？你弟弟血的聲音從地裏向我哀號。***」亞伯的身體雖然已被泥土覆蓋，卻無法隱藏。他的血為公義而哀號。根據《舊約》，血和生命只屬於上帝。謀殺是對上帝的擁有權的直接侵犯。流出的血是無法掩蓋的，它直接向生命之主哀號，為被奪走的生命尋求正義。

Hebrews 12 tells us that Jesus' blood cries out for justice, too. But his blood cries out differently. 1 John 1:8 tells us why: ***If we confess our sins, he is faithful and just and will forgive us our***

sins and purify us from all unrighteousness. If we confess our sins, he is faithful AND JUST and will forgive us our sins and purify us from all unrighteousness.

《希伯來書》第 12 章告訴我們，耶穌的血也為正公義哀號。但他的血卻以不同的方式哀號。《約翰一書》1:8 告訴我們為什麼，**我們若說自己沒有罪，就是欺騙自己，真理就不在我們裏面了。我們若認自己的罪，上帝是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。**

This verse tells us just how secure we are in the love, mercy and forgiveness of God in Jesus Christ. Too many Christians live each day thinking that if they commit the wrong sin, or too many, then God will just have enough of them and give up.

這節經文告訴我們，我們在耶穌基督裡對於神的愛、憐憫和寬恕是多麼的安全。太多的基督徒每天都在想，如果他們犯了那個錯的罪，或者犯了太多的罪，那麼上帝就會厭倦並放棄他們。

Jesus' blood speaks a better word than Abel's. When we come to Jesus, confess our rebellion against him, and trust in him our sin is forgiven forever. Jesus paid the complete, just payment for all of our sins. For him to fail to forgive us would be to extract a second payment. That would be unjust.

耶穌的血所說的信息比亞伯的血所說的更美。當我們來到耶穌面前，承認我們對祂的悖逆，並信靠祂時，我們的罪就永遠被赦免了。耶穌為我們所有的罪付出了完全、公義的代價。如果他不原諒我們，就等於索取第二筆付款。那是不公義的。

He willingly shed his blood on the cross to bring us this kind of forgiveness, love, hope and certainty forever. It's the justice of Jesus Christ that transforms our lives.

祂甘願在十字架上流血，為我們帶來永遠的寬恕、愛、希望和確定。耶穌基督的公義改變了我們的生命。

In v.9, God comes to Cain and asks him where Abel is. Cain says, ***"I don't know...Am I my brother's keeper?"*** Then God curses Cain, the only time a human being is cursed by God and sent out as a wanderer of the earth.

在第 9 節中，神來到該隱那裡，問他亞伯在哪裡。該隱說：**「我不知道！我豈是看守我弟弟的嗎？」**然後上帝詛咒該隱，這是人類唯一一次被上帝詛咒並被派去流離飄蕩在地上。

Cain falls to pieces! But not because he felt any compassion for Abel and his parents or any remorse for his sin against God. His cry was one of terror and self-pity. Then there is this strange statement in v15: ***Then the LORD put a mark on Cain so that no one who found him would kill him.***

該隱崩潰了！但這並不是因為他對亞伯和他的父母有任何同情心，也不是因為他對上帝所犯的罪有任何懊悔。他的哭聲充滿了恐懼和自憐。然後在第 15 節有個奇怪的陳述：**耶和華就給該隱立一個記號，免得人遇見他就殺他。**

What is the *mark* on Cain? The original Hebrew word means a sign. It's the same word used in 9:13 about the sign of the rainbow and God's commitment to never flood the earth again, as well as in 17:11, with circumcision being the sign of the covenant relationship with Abraham.

立在該隱身上的記號是什麼？希伯來原文的意思是「標記」。這是與在 9:13 中關於彩虹和上帝不再有洪水毀壞這地的承諾的記號，以及在 17:11 中割禮是與亞伯拉罕立關係的約的記號使用的同一個詞。

It's not clear exactly what the sign is, but whatever it is, it reveals something very significant about the character of God. It reveals that God's commitment to justice for the innocent is matched by his care for the sinner.

目前尚不清楚這個標記到底是什麼，但無論它是什麼，它都揭示了有關上帝性情品格中的一些非常重要的事情。它揭示了上帝對無辜者伸張正義的承諾與祂對罪人的關懷相匹配。

Even Cain's appeal in vv13-14 contained a hint of an appeal. God's answer to Cain, together with his mark on Cain, is not a stigma but a safe conduct. God has become Cain's protector.

甚至該隱在第 13-14 節的申訴也包含著一絲吸引力。神對該隱的回答，以及他在該隱身上立的記號，並不是一種恥辱，而是一種保障安全的行為。上帝成為該隱的保護者。

Only recently, I was talking with a person who was worried about someone being stigmatised, and they said, "We don't want the poor person having the mark of Cain on them all their life." The common use of the term is the exact opposite of what is happening here. The mark guarantees safe conduct, not a target.

就在最近，我與一個擔心某人受到侮辱的人交談，他們說：「我們不希望匠可憐的人一生都帶有該隱的記號。」該術語的常見用法與此處發生的情況完全相反。此標記是用來保障安全而不是作為目標。

How can God be this merciful to an unrepentant sinner? How can he be so merciful to someone who won't even budge? Jesus on the cross where God's mercy and justice meet. The blood of Jesus shouts forgiveness to all who come to him. His blood will wash away all the hidden sins. His blood washes away all our public sin. No sinner is beyond this grace.

神怎能對一個不悔改的罪人如此仁慈呢？他怎麼可以對一個根本不肯讓步的人如此仁慈？耶穌在十字架上，神的憐憫與公義在此交會。耶穌的寶血向所有來到祂面前的人大聲喊著已被寬恕。祂的寶血將洗淨一切隱藏的罪。祂的寶血洗淨了我們所有公開的罪。沒有罪人是這恩典不能觸及超越的。