

West Van Baptist, April 26  
**Family Foundations – Sibling Rivalry**  
Genesis 4:1-16

家庭根基—手足相争  
创世记 4:1-16

I. Some misbehaving brothers

一些行为不当的兄弟

Some people move around a lot while growing up. I had the good fortune (at least, I think it was good) to live in the same house from kindergarten through my college years. It was very handy. I only had to learn one street address and phone number!

We moved into that house when I was 5. Not long after I made my first friends in the neighborhood. They were 3 brothers: Mark, Greg, and Brad, and they lived just up the street. I met them on our front porch. One spring afternoon the doorbell rang, and there they were, with their mother—all looking a bit unhappy. Mrs. L introduced herself and explained that the boys were there to apologize. Apparently that morning they had picked a bunch of flowers from my mom’s garden and taken them home to her. Mrs. L wasn’t pleased with the gift. She marched the boys to our door to learn a lesson about respecting other people’s property.

有些人在成长过程中经常搬家。我很幸运（至少我觉得是幸运的），从幼儿园一直到大学都住在同一所房子里。这非常方便，我只需要记住一个地址和一个电话号码！

我是在我 5 岁时搬进那所房子的。没过多久，我就在附近结识了第一批朋友。他们是三兄弟：Mark、Greg 和 Brad，就住在我们街道上不远的地方。我是在我们家前廊遇见他们的。

一个春天的下午，门铃响了，他们和他们的母亲站在门口——看起来都有点不高兴。L 太太做了自我介绍，并解释说，这些男孩是来道歉的。原来那天早上，他们从我妈妈的花园里摘了一些花带回家送给她。L 太太对这份“礼物”并不满意。她把孩子们带到我们家门口，好让他们学会尊重他人财产的道理。

We all became great friends that day. My mom immediately liked Mrs. L, and I spent years playing with the boys: road hockey in winter, football in summer, various games in their basement or mine. We walked to school together and visited each other’s churches.

In some ways, Mark, Greg, and Brad became the brothers I never had. Well, almost. If they irritated me, I could leave. They were stuck with each other. But I learned a lot about brotherhood by watching them. I saw them keep each other entertained, and stand up for one another when needed. I saw them argue and become angry, and sometimes fight like cats in a sack. There were days when a visit to their house made me glad I had no brothers of my own. Other days I thought about how nice it might have been to have siblings. It was an education either way.

那天后我们成了好朋友。我妈妈立刻就喜欢上了L太太，而我也和那三个男孩一起玩了很多年：冬天打街头曲棍球，夏天踢足球，还有在他们家或我们家地下室玩各种游戏。我们一起走路上学，也互相去对方的教会。

在某种程度上，Mark、Greg 和 Brad 成了我从未拥有过的兄弟——不过也不完全是。如果他们惹我烦，我可以离开，而他们却必须彼此相处。但通过观察他们，我学到了很多关于兄弟情谊的东西。我看到他们彼此陪伴、彼此取乐，也在需要时互相维护。我也看到他们争吵、生气，有时甚至打得不可开交。

有些日子，去他们家做客会让我庆幸自己没有兄弟；但也有些日子，我会觉得如果有兄弟姐妹也许会很好。不管怎样，这都是一种学习和成长的经历。

This morning we've read a passage about two brothers who didn't get along. Sadly, their problems went way beyond picking flowers from a neighbor's garden, or fighting over toys or chores. Cain and Abel are a powerful example of how not to live together, and how quickly relationships can go from bad to worse. Genesis 4 is not a happy story. But it teaches us some lessons that fit into our current sermon series about family life based on the book of Genesis.

今天早上我们读到了一段关于两兄弟相处不和的经文。遗憾的是，他们的问题远远不只是从邻居花园里摘花，或是为玩具、家务争吵那么简单。该隐和亚伯的故事是一个关于“不能如何共处”以及“人际关系如何迅速恶化”的深刻反面教材。《创世记》第4章并不是一个令人愉快的故事，但它教给我们的一些功课，正好契合我们目前正在进行的，基于《创世记》关于家庭生活的系列讲道。

Let's start with a quick reminder from 2 weeks ago. Genesis tells us that God created human beings "in His image," and this applies not only to our individual lives, but also to the significant relationships we have with one another. When our relationships are healthy, we are like a beautiful picture of God's own loving, triune character. When our relationships are unhealthy, we not only suffer ourselves, but we also dishonor our Lord by representing Him badly. So we want to grow strong and healthy relationships in our families, and in our other contexts—including the church, which is the family of God.

To help us on this journey, this morning we'll walk through the Cain-and-Abel story together, then think about some key lessons it offers us.

让我们先简单回顾一下两周前的内容。《创世记》告诉我们，上帝按着“自己的形象”创造了人，这不仅体现在我们个人的生命中，也体现在我们彼此之间重要的关系里。当我们的关系健康时，就如同一幅美丽的图画，彰显出上帝那充满爱的三一属性；而当我们的关系不健康时，不仅我们自己受苦，我们也因为错误地代表了主而使祂蒙羞。因此，我们渴望在家庭中，以及其他各种关系中——包括教会这个上帝的家——建立坚固而健康的关系。

为了在这个过程中帮助大家，今天早上我们将一起回顾该隐和亚伯的故事，并思考其中给我们的几个重要教训。

## II. Highlights in the Cain-and-Abel story

First, a little context. In Genesis 1 and 2 we learn that God created the world as well as humankind, beginning with our first parents, Adam and Eve. God was pleased and declared it all “very good!” However, that first man and woman chose to stop trusting their Creator, disobeying Him and setting themselves up as little gods in His place. Genesis 3 describes their fall into sin and the consequences that followed: curses instead of blessing, hard labor instead of a luxurious garden, increased pain and difficulty in bearing (and raising) children.

该隐与亚伯故事的重点

首先，先了解一点背景。在《创世记》1章和2章中，我们看到上帝创造了世界以及人类，从我们的始祖亚当和夏娃开始。上帝对一切感到喜悦，并宣告“甚好！”然而，这一对最初的人类，选择不再信靠他们的创造主，违背了祂的命令，把自己置于上帝的位置，仿佛成为小“神”。《创世记》第3章描述了他们堕入罪中的过程，以及随后所带来的后果：咒诅取代祝福，辛苦劳作取代在乐园中的安逸生活，在生育（以及养育）子女方面也增加了痛苦与艰难。

That brings us to Genesis 4. Here we see that sin and its consequences pass from one generation to another. God made human beings to be individuals-in-relationship. So sin affects us as individuals-in-relationship. Adam and Eve’s failures weren’t just a private matter; sin impacted their family, too.

The chapter begins: *Adam had sexual relations with his wife, Eve, and she became pregnant (4:1)*. In time the couple would have a number of children. Here we read about the first two: Cain and Abel. We don’t know much about these brothers. What games did they play? Did they pick flowers for Eve? We don’t know—the passage is short, and it focuses on several key ideas.

这就把我们带到了《创世记》第4章。在这里我们看到，罪及其后果会从一代传到下一代。上帝创造人类，是作为“在关系中的个体”而存在的，因此罪也会以“在关系中的个体”的方式影响我们。亚当和夏娃的失败不仅仅是他们个人的事情，罪也影响了他们的家庭。

本章开头写道：亚当与妻子夏娃同房，夏娃就怀孕了（4:1）。这对夫妻后来生了许多孩子，这里首先提到的是两个：该隐和亚伯。关于这对兄弟，我们所知不多。他们玩什么游戏？有没有为夏娃采花？我们并不知道——这段经文很简短，它重点探讨了几个关键思想。

First, Cain and Abel were both farmers, though with different specialties. *Abel kept flocks, and Cain worked the soil (4:2)*. This isn’t a surprise. At creation God gave human beings dominion over other creatures, and they always obtained food from the land. The work was harder in a fallen world than it had been in Eden, but it was all consistent with God’s design.

Second, both Cain and Abel brought offerings to God. *When it was time for the harvest, Cain presented some of his crops as a gift to the Lord. Abel also brought a gift—the best portions of the firstborn lambs from his flock (4:3-4)*. Genesis doesn’t tell us how this practice began, but wherever we read in this book, people who love the Lord bring offerings to Him, expressing worship and thanksgiving and acknowledging their need for forgiveness and mercy.

首先，该隐和亚伯都是农夫，不过各有不同的分工。亚伯牧养羊群，而该隐耕种土地（4:2）。这并不令人意外。在创造之初，上帝就把管理万物的权柄赐给人类，人也一直从土地中获取食物。虽然在堕落之后的世界里，劳作比在伊甸园时更加艰难，但这一切仍然符合上帝的设计。

其次，该隐和亚伯都向上帝献上供物。到了收获的时候，该隐把自己的一些农作物献给耶和華作为礼物；亚伯也献上供物——他从羊群中献上头生的羊，以及其中最好的部分（4:3-4）。《创世记》并没有说明这种做法是如何开始的，但在这卷书中，无论在哪里我们都看到，爱主的人都会向祂献上供物，以此表达敬拜和感恩，并承认自己需要赦免和怜悯。

Now the story heats up. The two young men bring very different offerings. Cain, the fruit-and-vegetable-grower, brings some of his crops. Abel, the shepherd, sacrifices several lambs.

There is nothing intrinsically wrong with either gift. Later in the Law of Moses, God's people are instructed to bring various types of offerings: lambs, bulls, rams, birds, and also grain and fruit and oil.

The biggest difference isn't *what* they offer. It is the *attitude*, and what we might call the "depth of commitment" involved. "*Cain presented some of his crops.*" Abel, on the other hand, brought "***the best portions of the firstborn lambs.***" Right away we sense two different mindsets in these brothers. Both know a gift is needed. One brings "something." The other gives his very best.

现在，故事开始变得紧张起来。这两个年轻人献上的供物非常不同。种植蔬果的该隐带来了一些农作物；而牧羊的亚伯则献上了几只羊羔作为祭物。

从本质上说，这两种供物本身都没有问题。在后来摩西律法中，上帝吩咐祂的子民献上各种不同的祭物：羊羔、公牛、公羊、飞鸟，以及谷物、果子和油。

真正最大的差别不在于他们献上了什么，而在于他们的态度，以及可以称为“委身的深度”。“该隐献上了一些农作物”；而亚伯却献上了“头生羊中最好的部分”。我们立刻就能感受到这两兄弟截然不同的心态：两人都知道需要献礼，但一个只是拿出“随便一些”，另一个却献上自己最好的。

God notices this—as He always does—and He responds differently to each. *The Lord accepted Abel and his gift, but He did not accept Cain and his gift* (4:4-5). This is no surprise to anyone who knows their Bible well. God always welcomes those who come with a right heart, and He always resists those whose worship is just skin-deep. So, for example ...

- Samuel tells Saul: "*To obey is better than sacrifice, and to heed [God's Word] is better than the fat of rams.*" (1 Sam 15:22)
- Or in Psalm 51 David observes: "*You do not delight in sacrifice ... You do not take pleasure in burnt offerings. My sacrifice, O God, is a broken spirit; a broken and contrite heart You, God, will not despise.*" (51:16-17)
- It's in the prophets, like Isaiah, who says: "*Stop bringing meaningless offerings! ... I cannot endure sin and the solemn assembly.*" (Isa 1:13)

- And it's everywhere in the New Testament, beginning with Jesus, who teaches that God is most concerned with what is in the heart. *"A good man brings good things out of the good stored up in his heart .... For the mouth speaks what the heart is full of."* (Lk 6:43)

上帝注意到了这一切——祂一向如此——并且对他们作出了不同的回应。耶和华悦纳了亚伯和他的供物，却没有悦纳该隐和他的供物（4:4-5）。这对于熟悉圣经的人来说并不意外。上帝总是接纳那些以正直之心来到祂面前的人，而对那些只停留在表面的敬拜则加以拒绝。例如：

- 撒母耳对扫罗说：“听命胜于献祭，顺从胜过公羊的脂油。”（撒上 15:22）
- 在诗篇 51 篇中，大卫说：“你本不喜爱祭物……燔祭你也不喜悦。神所要的祭，就是忧伤的灵；忧伤痛悔的心，你必不轻看。”（51:16-17）
- 在先知书中，比如以赛亚书，先知说：“你们不要再献虚浮的供物！……罪恶与严肃的聚会，我也不能容忍。”（赛 1:13）
- 在新约中更是处处如此，从耶稣开始，祂教导说，上帝最看重的是人心里的状况：“善人从他心里所存的善，就发出善来……因为心里所充满的，口里就说出来。”（路 6:43）

We quickly see Cain's heart. Does he say, "Lord, I'm sorry for not honoring You as I should. How can I worship better? What should I do differently?" Not at all. Instead, God's response *made Cain very angry, and he looked dejected* (4:5). He's not unhappy because he has offended God. He's upset because he didn't get what he wanted, and he's embarrassed that his younger brother has been more successful. This attitude is dangerous, so God gives a warning.

*"Why are you so angry?" the Lord asked Cain. "Why do you look so dejected. You will be accepted if you do what is right. But if you refuse ... then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master."* (4:6-7)

我们很快就看出该隐内心的光景。他有没有说：“主啊，我没有按当尽的本分尊荣你，对不起。我该怎样更好地敬拜你？我需要做出什么改变？”完全没有。相反，上帝的回应使该隐大发怒，脸色也变了（4:5）。他不高兴，并不是因为自己得罪了上帝，而是因为没有得到自己想要的结果，并且因弟弟表现得更好而感到难堪。这种心态是很危险的，因此上帝给了他一个警告。

“你为什么发怒呢？”耶和华对该隐说，“你为什么变了脸色呢？你若行得好，岂不蒙悦纳吗？你若行得不好，罪就伏在门前，恋慕你，它却要辖制你；你却要制伏它，作它的主人。”（4:6-7）

God knows Cain's heart. He doesn't ask the questions to gain information. This is like His question "Where are you?" to Adam and Eve—it's an invitation to think, and to talk with the Lord. God is saying, "Let's discuss this. You know I'm just and fair. If I've rejected you, I have a good reason. Let's get your attitude sorted out before something worse happens. Like your father and mother, you have choices to make. Make the right ones!"

Sadly, Cain makes the wrong choice. He gives way to anger and cooks up a plan to get rid of Abel. He lures his brother into the field and kills him. From the very beginning, God warned that sin would

bring death. That process has already begun since Adam and Eve sinned in the garden. But it's been happening slowly, gradually. Now for the first time we see the full-on, physical death of a human being. It's violent and shocking. Instead of loving and caring for each other, as brothers should, one brother has taken the life of another.

上帝了解该隐的内心。祂提出这些问题，并不是为了获取信息。这就像祂对亚当和夏娃所问的“你在哪里？”一样——这是一个邀请，让人去反思，并与主对话。上帝是在说：“我们来谈一谈吧。你知道我是公义公平的。如果我没有悦纳你，一定有充分的理由。让我们在事情变得更糟之前，把你的态度调整过来。就像你的父母一样，你也面临选择。要作出正确的选择！”

然而，令人惋惜的是，该隐作出了错误的选择。他任凭愤怒滋长，谋划除掉亚伯。他把弟弟引到田间，将他杀害。从一开始，上帝就警告说，罪会带来死亡。自从亚当和夏娃在园中犯罪以来，这个过程已经开始了，只是一直是缓慢、渐进的。如今，我们第一次看到人类真实而直接的肉体死亡，而且是暴力、令人震惊的死亡。本应彼此相爱、彼此关怀的兄弟，其中一个却夺去了另一个的生命。

God speaks again—because He cares too much to leave these human beings alone, even in their sin. He asks: *“Where is your brother? Where is Abel?”* Another question means another invitation to come clean, to repent and seek forgiveness. Instead, Cain lies and tries to avoid responsibility. *“I don't know.... Am I my brother's guardian?”*

God is gracious; yet there are limits to His patience when people stubbornly refuse to listen. Finally He responds with words of judgment. If there is no repentance, there will be consequences, in this case amplifying the curses from Genesis 3. Because of Adam and Eve's sin the earth produces thorns and thistles, and it takes effort to grow food. Now, Cain, your farming will fail completely, and you will wander the earth looking for food and shelter.

上帝再次开口——因为祂满有怜悯，不愿在人的罪中任凭他们不管。祂问：“你兄弟在哪里？亚伯在哪里？”又一次的提问，就是又一次邀请，让人坦白承认、悔改并寻求赦免。然而，该隐却说谎，试图推卸责任：“我不知道……我岂是看守我兄弟的吗？”

上帝是满有恩典的，但当人顽固地拒绝听从时，祂的忍耐也是有限的。最终，祂宣告了审判的话语。如果没有悔改，就必有后果；在这里，这后果是对《创世记》第3章中咒诅的进一步加重。由于亚当和夏娃的罪，地长出荆棘和蒺藜，人必须辛苦劳作才能得食；而现在，该隐，你的耕作将完全失效，你将流离飘荡，在地上寻找食物和栖身之所。

Still, God remains gracious. Cain complains: *“My punishment is too great for me to bear!”* (4:13). *“I am cut off from God, cut off from the land, and everyone will hate me and want to kill me.”* This is ironic, since he has just killed his own brother. Nevertheless, God offers some help—not because Cain deserves it, but because He is merciful and willing to limit the spread and multiplication of sin. *So, the Lord put a mark on Cain to warn anyone who might try to kill him* (4:15).

The story comes to a sad conclusion in verse 16, which says *Cain left the Lord's presence*. Apparently he has never really loved God with a whole heart. Now he turns his back, walks away, and lives in the land of Nod—the land of wandering.

尽管如此，上帝仍然满有恩典。该隐抱怨说：“我的刑罚太重，过于我所能当的！”

(4:13) “我被赶离上帝的面，也被赶离这地，人人都会恨我，想要杀我。”这其实带有讽刺意味，因为他刚刚杀了自己的兄弟。

然而，上帝仍然给予他一些帮助——并不是因为该隐配得，而是因为上帝满有怜悯，并愿意限制罪恶的扩散与加剧。因此，耶和华给该隐立了一个记号，警告任何想要杀他的人(4:15)。

这个故事在第 16 节以一种令人悲伤的方式结束：该隐离开了耶和华的面。显然，他从未真正全心爱上帝。如今他转身离去，远离上帝，住在挪得之地——那“漂流之地”。

### III. The core problem: jealousy

What a sad story! One sin leads to another, bigger sin. God is still present: warning, inviting, working to restore. But Cain's heart is hard, and he cuts himself off from the Lord who loves him.

What do we do with this? How do we make it relevant today?

As we study Genesis we will regularly find that the stories leave us with lots of questions. We're not told what Cain used to kill Abel. We're not told what Adam and Eve were doing while all this was going on. We're not told whether Cain ever repented later. These narratives don't satisfy our curiosity on every question. Instead, over and over they point us to matters of the heart. (Remember: that's what Jesus teaches us to look for in Scripture.) Here in Genesis 4 we're invited to ask "Why?" What is going on in Cain's heart that causes so much anger and hate and eventual murder? That's the first question God asks Cain: "*Why are you so angry?*"

### III. 核心问题：嫉妒

这是一个多么令人悲伤的故事！一个罪引发另一个、更严重的罪。上帝始终同在：发出警告、发出邀请，并努力带来恢复。但该隐的心却刚硬，他把自己与那位爱他的主隔绝开来。

那么，我们该如何看待这一切？又如何把它应用到今天呢？

当我们研读《创世记》时，会不断发现这些故事留下了许多未解的问题。经文没有告诉我们该隐用什么杀了亚伯，也没有说明在这一切发生时亚当和夏娃在做什么，更没有提到该隐后来是否悔改。这些叙述并不是为了满足我们所有的好奇心，而是一再把我们引向“内心的问题”。（要记住：这正是耶稣教导我们读经时要关注的重点。）在《创世记》第 4 章中，我们被引导去问一个问题：“为什么？”在该隐的内心究竟发生了什么，以至于产生如此强烈的愤怒、仇恨，最终导致杀人？这也正是上帝问该隐的第一个问题：“你为什么发怒呢？”

The answer is very simple: **Cain is jealous**. Not jealous in the healthy sense of protecting something that rightfully belongs to him, as God is sometimes said to be "jealous" over His people. Cain is jealous in the more common, sinful sense. This kind of jealousy has 2 dimensions:

- **It involves wanting what someone else has.** A jealous person may want what someone else possesses: their nice car, or lavish house, or beautiful boat. Sometimes people are jealous of personal qualities: someone else's beautiful face, or six-pack abs, or trim figure, or

intelligence, or talent. Sometimes we're jealous about relationships: "I wish so-and-so was my friend or mentor, not theirs." Sometimes it's about approval. I can be jealous because people like someone else's preaching better than mine, or they think I'm a nicer person ... or because God approves their offering and doesn't welcome mine in the same way.

答案其实很简单：该隐是出于嫉妒。并不是那种健康的嫉妒——即为了保护本该属于自己的事物；正如圣经中有时说，上帝也会为祂的子民“忌邪”。该隐的嫉妒，是更常见、也是有罪的那种。这种嫉妒有两个层面：

- 它表现为想要别人所拥有的东西。一个嫉妒的人，可能渴望别人的财物：漂亮的车、豪华的房子、精致的游艇。有时人们也会嫉妒别人的个人特质：好看的外貌、结实的腹肌、苗条的身材、聪明才智或各种才干。有时我们会在关系上产生嫉妒：“我真希望某某是我的朋友或导师，而不是别人的。”有时则关乎认可与评价——比如我会因为别人更喜欢某人的讲道，觉得他人比我更好，或者因为上帝悦纳了别人的供物，却没有同样悦纳我的，而心生嫉妒。
- Then jealousy goes further. *It resents the other person for having what I want.* "It's not fair! I'm not getting my fair share. I deserve that boat, or talent, or relationship, or approval as much as that other person. Why do they get it instead? Maybe they've stolen it from me, somehow? At the very least, they are part of the unfair system that doesn't reward me, and they make me feel bad. I hate that about them! In fact, I hate *them!*"
- 然后，嫉妒会进一步发展。它会因为别人拥有我想要的东西而对对方产生怨恨。“这不公平！我没有得到我应得的那一份。我也同样配得那艘船、那种才干、那段关系，或那种认可。为什么偏偏是他们得到了？是不是他们以某种方式从我这里夺走的？至少，他们也是这个不公平体系的一部分，这个体系没有回报我，反而让我感到难受。我讨厌他们这一点！实际上，我恨他们！”

Genesis 4 is a story of jealousy. Cain doesn't love God deeply, but he wants God's approval. He wants the gold star beside his name for being such a good guy. He wants it all the more because Abel has it. So Cain is jealous. "This isn't right! Why should little brother be rewarded and not me?! I hate this—and I hate him!" We see jealousy in Cain's anger, even more in his act of murder, and it's still there when he lies and complains to God.

Sin enters the human experience in Genesis 3. It brings full-blown destruction of human relationships in Genesis 4. How does it escalate so quickly? Through jealousy. Jealousy is one of the most basic, most deadly threats to relationship, especially in the family.

《创世记》第4章是一个关于嫉妒的故事。该隐并不真正深深爱上帝，但他却渴望得到上帝的认可。他想在自己的名字旁边得到一颗“好孩子”的金星。他之所以更加渴望这一点，是因为亚伯已经得到了。于是该隐心生嫉妒：“这不公平！为什么弟弟可以得到奖赏，而我却没有？！我讨厌这一切——我也讨厌他！”我们在该隐的愤怒中看见了嫉妒，在他的杀人行为中看见了嫉妒，而在他对上帝撒谎和抱怨时，这种嫉妒仍然存在。

罪在《创世记》第3章进入人类的经验之中，并在第4章中带来了人际关系的全面破坏。那么，它为什么会如此迅速地升级？答案是：通过嫉妒。嫉妒是对关系最基本、也是最致命的威胁之一，尤其是在家庭之中。

This is reinforced through the rest of Genesis. Keep reading and you will find:

- Isaac and Ishmael can't live in the same house—because of jealousy. (Gen 21)
- Jacob deceives and defrauds Esau, and spends years running away as a result—because of jealousy. (Gen 25-27)
- Rachel and Leah compete for Jacob's affection and created a permanently divided family—because of jealousy. (Gen 29-30)
- Joseph's brothers plot to kill him, then sell him into slavery instead—because of jealousy. (Gen 37)

这种主题在《创世记》的其余部分不断得到强化。继续阅读，你会发现：

- 以撒和以实玛利无法在同一个家中生活——因为嫉妒。（创 21 章）
- 雅各欺骗并夺取了以扫的祝福，随后多年逃亡——因为嫉妒。（创 25 - 27 章）
- 拉结与利亚争夺雅各的爱，造成家庭长期分裂——因为嫉妒。（创 29 - 30 章）
- 约瑟的兄弟们密谋要杀他，最后却把他卖为奴隶——因为嫉妒。（创 37 章）

These examples all involve brothers and sisters. They don't surprise us, because we've all seen many cases of "sibling rivalry," where one brother or sister is angry with another "because mom and dad treat him better," or "she's more popular than me," or "she gets all the praise for her good grades," or "Grandma spends more time with his kids than mine," or "they got a bigger slice of the inheritance," or .... well, we could multiply the examples. You've all seen it. I first learned about it watching Mark, Greg, and Brad fight as kids, and I've seen it many times since. It's one of the most common sources of tension in our families.

这些例子都发生在兄弟姐妹之间。我们对此并不感到意外，因为我们都见过许多“手足竞争”的情况：一个兄弟或姐妹因为另一个人而生气，理由可能是“爸妈更偏心他”、或“她更受欢迎”、或“她的好成绩总是得到表扬”、或“奶奶更常陪他的孩子”、或“他们分到了更大的遗产份额”，等等——这样的例子可以不断列举下去。你们都见过这种情况。我第一次认识到这一点，是看着 Mark, Greg, and Brad 小时候彼此争吵；从那以后，我也在许多场合见过类似的情况。这是家庭中最常见的紧张来源之一。

Of course, siblings aren't the only ones who struggle with jealousy. Children can be jealous of parents, and parents of their children. Husbands can be jealous of wives (in the sinful sense), and wives of husbands. And there can be all kinds of tensions when you bring in extended family and in-laws.

Jealousy is especially ugly in the family, which should be characterized by mutual love and care. But it can tarnish all types of relationships: among friends, at work or school, at church between brothers and sisters who are the "family of God." We're all children of Adam and Eve, all capable of wanting what someone else has, and all capable of becoming angry and resentful toward others who enjoy things we wish we had.

当然，嫉妒的问题并不只发生在兄弟姐妹之间。孩子可能会嫉妒父母，父母也可能会嫉妒孩子；丈夫可能会嫉妒妻子（在有罪的意义），妻子也可能会嫉妒丈夫。再加上大家庭和姻亲关系，更会带来各种各样的紧张与冲突。

嫉妒在家庭中尤其丑陋，因为家庭本应以彼此的爱与关怀为特征。但它同样会破坏各种关系：朋友之间、工作或学校中，甚至在教会里——那些本应彼此相爱、作为“上帝的家人”的兄弟姐妹之间。我们都是亚当和夏娃的后代，都有可能渴望别人所拥有的东西，也都可能对那些享有我们所渴望之事的人产生愤怒与怨恨。

So it's no surprise that the Bible is full of warnings against jealousy. We find them in the Old Testament narratives, like the story of Saul and David. We see them in Proverbs and the Psalms. They are everywhere in the New Testament, beginning with the teaching of Jesus. We're warned that jealousy is woven together with other sins. It comes with wrong priorities, with loving things more than God. For us, as for Adam and Eve, it arises because we don't trust our Lord's wisdom, fearing that He doesn't really want what is best for us. At the very core, jealousy is an expression of selfishness rather than self-giving love—it is the very opposite of our Lord's greatest commandments.

因此，圣经中充满了对嫉妒的警戒也就不足为奇了。我们在旧约的叙事中可以看到，比如扫罗与大卫的故事；在《箴言》和《诗篇》中也能看到；而在新约中更是随处可见，从耶稣的教导开始就不断提醒我们。圣经警告我们，嫉妒往往与其他罪交织在一起，它伴随着错误的优先次序——把受造之物爱得超过了上帝。对我们而言，就像亚当和夏娃一样，嫉妒的根源在于我们不信靠主的智慧，害怕祂并不真正愿意我们得着最好的。因此，在最核心的层面上，嫉妒是自我中心的表现，而不是舍己的爱——它正好与主最大的诫命背道而驰。

Jealousy is a sin. We need to be clear about this, because modern culture tends to treat it as a normal part of human nature. We're surrounded by messages that say it's OK to feel jealous. In fact, parts of our economy are built around promoting envy and jealousy. It's a major driver in social media. But make no mistake, this is not how God views things. Harboring jealousy is a sin, and a channel through which other sins operate. No wonder Genesis 3 flows so naturally into Genesis 4.

The Bible sometimes compares God's people—God's family—to a body. When a body is healthy, all the cells and organs and parts work together, caring for each other and supporting each other and doing what is good for the whole. The body doesn't operate on a “survival of the fittest” model, where cells and organs fight for resources. That would be a disaster.

嫉妒是一种罪。我们必须对此有清楚的认识，因为现代文化往往把它当作人性中很正常的一部分。我们被各种信息包围，这些信息告诉我们：有嫉妒情绪是可以接受的。事实上，我们的部分经济体系甚至建立在激发他人的羡慕与嫉妒之上，社交媒体也在很大程度上依赖这种机制。但要明确的是，这并不是上帝看待事物的方式。心怀嫉妒本身就是一种罪，也是其他罪恶得以运作的途径之一。难怪《创世记》第3章与第4章之间的过渡如此自然。

圣经有时把上帝的子民、上帝的家比作一个身体。当身体健康时，所有的细胞、器官和肢体彼此协作、彼此关怀，为整体的益处而运作。身体并不是以“适者生存”的模式运行，让细胞和器官彼此争夺资源；那样只会导致灾难。

It is a disaster. It actually happens. There are diseases where some cells begin to function as if they were independent and selfish, expanding into other nearby cells, stealing resources, and causing trouble. We call those diseases “cancer.” And we fear and hate cancer, because we know it produces nothing but sickness and potential death.

Jealousy is a relationship cancer. It destroys relationships—between brothers and sisters, parents and children, husbands and wives, between friends and colleagues, between members of the church. It led to the first murder. It does harm wherever it appears. It takes the beautiful image of our loving, giving God, and turns it into something ugly. If we want healthy families, and a healthy church family, we need to understand that jealousy is one of our worst enemies.

这确实是一场灾难，而且它真实存在。有些疾病会发生：部分细胞开始像独立而自私的个体一样运作，侵入周围的细胞，掠夺资源，并不断制造破坏。我们称这些疾病为“癌症”。我们对癌症充满恐惧与厌恶，因为我们知道它只会带来病痛，甚至死亡的威胁。

嫉妒就是一种“关系中的癌症”。它会破坏各种关系——兄弟姐妹之间、父母与子女之间、夫妻之间、朋友与同事之间，甚至在教会中兄弟姐妹之间也是如此。它导致了人类历史上的第一起谋杀事件。它所到之处都带来伤害。它把我们那位充满爱、乐于施予的上帝的美好形象扭曲成丑陋的样子。如果我们希望拥有健康的家庭，以及健康的教会家庭，就必须认识到：嫉妒是我们最危险的敌人之一。

#### IV. Some practical suggestions

So what do we do about jealousy? It's not enough to say it's a bad thing. We need practical tools to help us recognize and fight it if we want our families, and our church family, to be healthy.

Genesis 4 makes us aware of the problem, but this chapter doesn't offer us a lot of solutions. For that we need to learn from the rest of Scripture. We don't have time to expand our study far and wide this morning, but I can offer a few suggestions that I think you'll recognize as consistent with the larger message of the Bible.

First, with jealousy as with cancer, we must pay attention to symptoms that something evil is growing inside us. Generally we're good at seeing the faults in others, but not so quick to recognize our own shortcomings. We need to do some honest self-assessment, watching for possible hints that jealousy is brewing in our hearts. Here are a few warning signs.

#### IV. 一些实际的建议

那么，我们该如何面对嫉妒呢？仅仅说它是一件坏事是不够的。若想让我们的家庭，以及教会这个大家庭保持健康，我们需要一些实际的方法来帮助我们识别并对抗它。

《创世记》第4章让我们看见了问题的存在，但并没有提供太多解决之道。要得到答案，我们需要从整本圣经中学习。今天早上我们没有时间进行更广泛的探讨，但我可以提供一些我认为与圣经整体信息一致的建议。

首先，像对待癌症一样，我们必须留意那些表明内心可能正在滋生邪恶的症状。一般来说，我们很容易看到别人的问题，却不容易察觉自己的缺点。因此，我们需要诚实地自我省察，留意内心是否正在产生嫉妒的迹象。以下是一些警示信号。

- *Constant comparison.* Do I often compare myself to others—comparing what we have, what we're like, what we can do, how we're treated—especially with people I know well? Occasional comparisons are natural. Constant comparison may signal a problem.

- *Chronic disappointment.* We're all disappointed sometimes—as every Vancouver Canuck fan knows. But do I find that I am frequently, even regularly disappointed—with my stuff, my job, my circumstances, my life? If I'm always dejected, as Cain “looked dejected,” it may be a sign that I'm too focused on the things I don't have that others around me do.
- *Frequent anger.* Do I get angry often, especially in certain situations or around certain people? Do I have a general feeling of anger or upset that isn't connected with a specific injury or source—it's just a mood that I fall into? Cain teaches us that anger can reflect a jealous heart.
- *Difficulty loving, giving, and caring for someone.* Are there people in my life that I find it especially hard to help, to care about, to pray for? Am I annoyed when I see or hear that things are going well for them, and secretly glad when they struggle? If they need help, do I naturally respond, or just say “I'm not my brother's keeper”?
- 持续的比较：我是否经常把自己和别人进行比较——比较我们拥有什么、我们是什么样的人、我们能做什么、别人如何对待我们——尤其是和我熟悉的人？偶尔的比较是正常的，但如果总是在比较，可能就是问题的信号。
- 长期的失望感：我们都会有失望的时候——正如每一位温哥华加人队球迷都知道的那样。但我是否经常、甚至持续地对自己的东西、工作、处境、生活感到失望？如果我总是像该隐那样“面带愁容”，也许说明我过于专注于自己没有、而别人拥有的东西。
- 频繁的愤怒：我是否经常容易生气，尤其是在某些情境或面对某些人时？我是否有一种整体性的愤怒或烦躁情绪，并不是针对具体伤害，而是一种常态性的心境？该隐提醒我们，愤怒可能反映出一颗嫉妒的心。
- 难以去爱、给予和关怀他人：在我的生命中，是否有一些人让我特别难以帮助、关心或为他们祷告？当看到他们过得很好时，我是否感到不舒服，甚至暗自希望他们失败？当他们需要帮助时，我是否会自然回应，还是只会说“我岂是看守我兄弟的吗？”

There may be more than one reason for these symptoms. But if I spot them in my life, I should probably look deeper, to be sure I'm not struggling with jealousy.

There are also some practical things you and I can do to protect ourselves from jealousy and to overcome it if it starts to put down roots.

- *Practice thankfulness.* Thankfulness is a discipline, and the Bible constantly commands it. It's appropriate, because God is good, and we *should* be thankful. It's also a powerful safeguard against jealousy. When I'm grateful for what I do have, I'm less bothered by what I don't have.
- *Pray for that person or group.* It's hard to stay resentful or uncaring about someone when you pray for them regularly. No wonder Jesus instructed us to pray for those we don't like! At first it can feel forced, but as I continue praying for them, inviting God's Spirit to help me, my own heart will begin to change.
- *Build a gifts-in-the-body perspective.* The Bible teaches Christians to see ourselves as members of a larger body, each with unique God-given gifts that make us special, each

called to use those gifts for the good of the whole community. God has distributed His gifts wisely, knowing what is best for us and for the body. This applies to the church, and also to our families and other relationships. Embracing this truth cuts away the roots of jealousy.

- *Cultivate true worship.* When I recognize how wise and good my Lord is, I'm better equipped to trust Him. And as I find my joy and satisfaction in Him I am less controlled by the desire for other things that I don't have.

这些症状的出现可能不止一个原因。但如果我在自己生命中发现这些表现，就应该更深入地省察自己，确认是否正在与嫉妒挣扎。

同时，我们也可以采取一些实际的方法来保护自己免受嫉妒的影响，并在它开始扎根时加以克服：

- 操练感恩：感恩是一种操练，而圣经不断地命令我们要感恩。这是理所当然的，因为上帝本为善，我们理当感恩。同时，这也是对抗嫉妒的有力保护。当我为自己所拥有的心存感恩时，就不那么容易被自己没有的东西所困扰。
- 为那个人或群体祷告：当我们持续为某人祷告时，就很难继续对他怀有怨恨或冷漠。难怪耶稣教导我们要为那些不喜欢的人祷告！起初这可能感觉很勉强，但当我持续为他们祷告，并邀请圣灵改变我的心时，我自己的内心也会逐渐发生变化。
- 建立“基督身体中的恩赐”这一视角：圣经教导基督徒把自己看作一个更大身体的肢体，每个人都有上帝所赐独特的恩赐，使我们各自特别，并被呼召用这些恩赐造就整个群体。上帝按着祂的智慧分配恩赐，知道什么对我们和整个身体最有益。这不仅适用于教会，也适用于家庭和其他关系。接受这一真理，可以从根本上切断嫉妒的根源。
- 培养真实的敬拜：当我认识到我的主何等智慧与良善时，我就更能信靠祂。当我的喜乐与满足在祂里面时，我就不再被对其他未得之物的渴望所控制。

These things aren't as easy as they sound, and we can forget them when jealousy starts to whisper in our ears. The world around us will bombard us with very different messages. And we're all children of Adam and Eve, capable of making the same mistakes as Cain. Sin crouches at everyone's door, ready to pounce.

Still, there is good news. Today's reading ended with Cain, who is a warning for us all. But the Bible's story doesn't stop there. At the end of this chapter people begin to "call on the name of the Lord" (4:26), to practice true thankfulness and worship. And Adam and Eve will have another son, whose family will lead to Abraham, and eventually to David, and ultimately to Jesus. God doesn't abandon people when they fall. He is in the business of forgiving, healing, helping, and restoring.

这些做法说起来容易，但实际并不简单；当嫉妒开始在耳边低语时，我们也很容易忘记它们。而我们周围的世界，会不断向我们灌输完全不同的信息。我们都是亚当和夏娃的后代，也都可能像该隐一样犯下同样的错误。罪就像潜伏在门口的野兽，随时准备扑上来。

然而，好消息是：今天的经文以该隐作为对所有人的警戒，但圣经的故事并没有停在这里。在这一章的结尾，人们开始“求告耶和华的名”（4:26），开始学习真实的感恩与敬拜。亚当和夏娃还会再有一个儿子，他的后代将引出亚伯拉罕，再到大卫，最终来到耶稣。

上帝并不会在人跌倒之后就抛弃他们。祂的工作是赦免、医治、扶持，并使人得着恢复。

We don't have to fight the battle against jealousy and other sins all by ourselves. If we will let Him, God will work in us, transforming us into the image of Jesus, who perfectly reflects the goodness and love and selflessness of the Heavenly Father. That's what the Christian life is about. That's the Bible's invitation to you and me today and every day. May God give us grace to receive it, for the sake of our families, our church, and for His Kingdom.

我们不必独自与嫉妒以及其他罪恶作斗争。如果我们愿意让祂在我们里面动工，上帝就会改变我们，使我们越来越像耶稣——祂完美地彰显了天父的良善、慈爱与无私。

这就是基督徒生命的意义。这也是圣经今天以及每天向你我发出的邀请。愿上帝赐给我们恩典，使我们能够领受这一切，为了我们的家庭、我们的教会，也为了祂的国度。