

***A World of Violence***  
**一个暴力的世界**  
**Genesis 4:1-6:8**  
**创世记 4:1-6:8**

**Outline**大纲

**I. Literary Structure** 文学结构

A. Early Violence and Hope (4:1-5:32) 早期的暴力与盼望（创世记 4:1-5:32）

1. Parallel Narratives 对应叙述

- a. Sinful Cain (4:1-16) 罪人该隐（创世记 4:1-16）
  - i. Cain and Abel Together 该隐和亚伯和睦相处
  - ii. Distinguished Sacrifices 祭物之别
  - iii. Murder of Abel 谋杀亚伯
  - iv. Curse and Protection 咒诅和保护
  - v. Cain Banished 该隐被驱逐
  
- b. Righteous Seth (4:25-26) 义人塞特（创世记 4:25-26）
  - i. Birth of Seth 塞特的出生
  - ii. Birth of Enosh 以挪士的出生
  - iii. Comment 评论

2. Parallel Genealogies 对应家谱

- a. Cain's Sinful Lineage (4:17-24) 该隐有罪的世系（创世记 4:17-24）
  - i. Enoch 以诺
  - ii. Lamech 拉麦
  
- b. Seth's Righteous Lineage (5:1-32) 塞特公义的世系（创世记 5:1-32）
  - i. Enoch 以诺
  - ii. Lamech 拉麦

B. Later Violence and Hope (6:1-8) 晚期的暴力与盼望（创世记 6:1-8）

1. Son's of God (6:1-3) 神的儿子们（创世记 6:1-3）

- a. Son's of God/Daughter's of Men 神的儿子们和人的女子们
  - i. Sethite Men/Canaanite Women 塞特族系的人/该隐后裔的女子
  - ii. Angels/Human Women 天使/人的女子

iii. Noblemen/Peasant Women 贵族/平民女子

b. Violation of Women/Illegitimate Marriages

对妇女的暴行/非法婚姻

c. God's Reaction 神的反应

2. Nephilim (6:4-7) 伟人 (创世记 6:4-7)

a. Warlords/Violence 勇士/暴力

b. God's Reaction 神的反应

3. Afterword (6:8) – Noah/Hope for Deliverance

后续 (创世记 6:8) - 挪亚/拯救的盼望

## II. Original Meaning 原意

### A. Connection to Israel's Experience of Violence 与以色列人遭受暴力的经验相连

1. Early Violence and Hope 早期的暴力与盼望

a. Narratives 叙述

i. Cain – Egypt 该隐 - 埃及

-Occupations - 职业

-Sacrifices - 祭物

-Murder - 谋杀

-Location - 地点

-Protection - 保护

ii. Seth – Israel - 塞特以色列

-Name of YHWH - 耶和华的名

-Prayer - 求告

b. Genealogies 家谱

i. Cain's Lineage 该隐世系

-City Builder (4:17) 建造城市的人

-Name of City (4:17) 城市的名字

-Pride in Murder (4:23) 以杀人为傲

-Death of Children (4:23) 婴孩的死亡

-Increased Protection (4:24) 加倍的保护

-Cultural Sophistication (4:20-22) 文化复杂性

## ii. Seth's Lineage 塞特世系

- Biological Descent (5:32) (创世记 5:32)
- Righteousness (5:32) 公义 (创世记 5:32)
- Numbers (5:24) (创世记 5:24)
- Long Lives (5:27) 长寿 (创世记 5:27)

## 2. Later Violence and Hope 晚期的暴力和盼望

### a. "and also afterward"

### b. Numbers 13:22-33 民数记 13:22-33

## B. Implications

1. Early Violence and Hope – good news from the past.  
早期的暴力和盼望-
2. Late Violence and Hope – good news for the future.  
晚期的暴力和盼望-

## III. Modern Application 现今应用

### A. Inauguration 奠基

1. Violence Jesus suffered (Heb. 12:23-24)  
基督遭受的暴力 (希伯来书 12:23-24)
2. Deliverance Jesus brought (Matt. 5:10-12; Heb. 2:14-15)  
基督带来的拯救 (马太福音 5:10-12; 希伯来书 2:14-15)

### B. Continuation 延续

1. Continuing Violence – Persecution (Matt. 23:34-35) (马太福音 23:34-35)
2. Continuing Faith (Heb. 11:4) (希伯来书 11:4)

### C. Consummation 成全

1. End of Violence (Rev. 21:1-5) 暴力的终结 (启示录 21:1-5)
2. Final Deliverance (Rev. 22:1-2) 最终的拯救 (启示录 22:1-2)

## **Teacher's Guide**教师手册

### **Suggested Lesson Plan:**建议的教学计划

1. Display (on a board or overhead) and explain the main ideas of the lesson.
2. Play the video tape "A World of Violence" as participants take notes on outlines.
3. Discuss the main ideas of the video.
4. Discuss discussion questions.

### **Main Ideas:**要点

1. Moses used the narratives and genealogies of Cain and Seth to contrast Egypt and Israel, encouraging Israel in their journey to Canaan.  
摩西用该隐与塞特的家谱来对照埃及与以色列，激励以色列人前往迦南。
2. The lineage of Seth leading to Noah brings encouragement from Israel's past concerning God's faithful deliverance in addition to bringing hope for the future that God would help Israel possess Canaan.  
塞特世系
3. The violence and deliverance of Genesis 4:1-6:8 compel the church today to recognize the violence and deliverance in the life of Jesus (Inauguration), in their own lives (Continuation), and respectively conquered and realized through the parousia (consummation).  
暴力和拯救

### **Discussion Questions:**

1. Make a list of the ways Moses parallels the narrative of Cain with Egypt and the narrative of Seth with Israel. Does such audience-specific (i.e., intended for Israel as they traveled from Egypt to Canaan) revelation call into question the historicity of the actual events? Name some examples of audience-specific revelation in the New Testament.
2. Discuss the sinful actions of Cain and his lineage. Do such sinful activities occur in our society today? If so, give examples. What does this mean for Christians as we interact with our culture (refer to the comparison between Seth and Israel)? What is our hope for deliverance from violence?
3. Just as Moses used Genesis to encourage Israel to possess Canaan, discuss how these passages encourage you in your Christian faith. If these passages encouraged Israel to possess an entire nation, what kind of life should these passages encourage you to live?
4. Discuss the unique ways Moses used genealogies to make theological points. Find other genealogies in Scripture (e.g., I Chronicles 1-10; Matthew 1) and discuss any unique aspects used to make theological points. Discuss how you would normally treat a genealogy as you read the Bible and what impact Pratt's exegesis of these genealogies has for your hermeneutic.