二〇一三年夏季訓練

創世記結晶讀經（一）

第十篇

亞伯、以挪士和以諾

讀經：創四 1 ~ 9、14、16 ~ 24、26，五 22 ~ 24

綱　　目

週　一

壹 亞伯是得勝的殉道者，他只顧到神的定旨，不顧自己的生存：

一 該隱是耕地的，就是服事地的（按原文），爲自己餬口；亞伯卻是牧羊的，爲獻祭與神—創四 1 ~ 2。

二 洪水以前，人只准喫蔬菜和水果，不准喫肉（一 29，參九 3）；因此，亞伯牧羊所作的，不是爲他的生活生產食物，乃是提供祭物使神得滿足—參來十 5 ~ 10。

三 亞伯不僅認識神，且走神的路，他敬拜神的路是照着神的神聖啓示，而不是照着自己的觀念；亞伯的信是由於聽見他父母所傳福音的話；所以亞伯所作的是出自啓示—十一 4，羅十 14、17。

四 亞伯照着神豫定的救贖，獻上羊羣中頭生的給神，有血流出來爲他贖罪，焚燒脂油使神

2013 Summer Training

Crystallization-Study of GENESIS (1)

Message Ten

Abel, Enosh, and Enoch

Scripture Reading: Gen. 4:1-9, 14, 16-24, 26; 5:22-24

Outline

DAY 1

I. Abel was an overcoming martyr who cared only for God's purpose, not f or his own existence:

A. Cain was a tiller, a server, of the ground so that he might earn a living for himself, whereas Abel was a tender, a feeder, of sheep so that he might have an offering to present to God—Gen. 4:1-2.

B. Before the flood man was permitted to eat only vegetables and fruits, not meat (1:29; cf. 9:3); thus, Abel's tending of sheep was his working not to produce food for his living but to provide offerings for God's satisfaction—cf. Heb. 10:5-10.

C. Abel not only knew God but also took God's way of worshipping God according to God's divine revelation, not according to his concept; Abel's faith came from hearing the word of the gospel from his parents; therefore, what Abel did came out of revelation—11:4; Rom. 10:14, 17.

D. According to God's foreordained redemption, Abel offered to God the firstlings of his flock, with the shedding of blood for his redemption, the burning of the

滿足，並有皮子作衣服遮蓋他，使他蒙神稱義—創四 4，來九 22，十一 4：

1 亞伯所作的正符合後來賜給摩西之律法的要求，證明他敬拜神的路是照着神的啓示，而不是照着自己的觀念—利三 2 ~ 5、8 ~ 11、13。

2 亞伯所作的與新約的福音完全一致，這福音告訴我們要接受血的潔淨，否認自己，將自己擺在一邊，並以基督作遮蓋，使我們可以在基督裏生活，而成爲神的義—林後五 21，腓一 19 ~ 21 上。

3 亞伯是神的第一位祭司，爲神並憑神活着，並且按着豫表將基督獻給神—參民十八 17。

週　二

五 該隱的道路就是行善討神喜悅，並在魔鬼的鼓動下，妄自憑人自己的努力，照人自己的發明來敬拜神—創四 3：

1 該隱沒有憑着流血獻祭（三 21，來九 22），藉着豫期的救贖，跟隨神的救恩之路，卻棄絕神的救恩之路，妄自將自己勞苦的果子獻給神，繼續人的墮落。

2 該隱敬拜神的方式，乃是照着撒但所鼓動之屬人的觀念和意見，發明了一個宗教—猶 11，約壹三 12。

3 該隱是在肉體中，信靠他勞苦的出產，但亞伯信靠他的祭物，在基督耶穌裏誇口，而不信靠肉體—腓三 3。

六 亞伯是一切得勝之殉道者的代表；亞伯照着

fat for God's satisfaction, and the covering of the coats of skin for him to be justified by God—Gen. 4:4; Heb. 9:22; 11:4:

1. What Abel did corresponds exactly to the requirements of the Mosaic law, which was given later, proving that his way of worshipping God was according to God's revelation, not according to his concept—Lev. 3:2-5, 8-11, 13.

2. What Abel did corresponds exactly to the gospel in the New Testament, which tells us to receive the cleansing of the blood, to deny ourselves, to put ourselves aside, and to take Christ as our covering so that we might live in Christ to become the righteousness of God—2 Cor. 5:21; Phil. 1:19-21a.

3. Abel was the first priest of God, living for God and by God and, in type, offering Christ to God—cf. Num. 18:17.

DAY 2

E. The way of Cain is to do good to please God and to worship God presumptuously by man's own effort and according to man's own invention under the devil's motivation—Gen. 4:3:

1. Cain did not follow the way of God's salvation through the anticipated redemption by the bleeding sacrifice (3:21; Heb. 9:22) but continued man's fall by forsaking God's way of salvation and presumptuously offering the fruit of his own labor to God.

2. Cain's way of worshipping God was to invent a religion according to his human concept and opinion, which were motivated by Satan—Jude 11; 1 John 3:12.

3. Cain was in the flesh, trusting in the fruit of his labor, but Abel put his trust in his offering, boasting in Christ Jesus and having no confidence in the flesh—Phil. 3:3.

F. Abel is the representative of all the overcoming martyrs; because

神的啓示，獻上流血的祭物，蒙神悅納，而遭到該隱的仇恨和宗教的妒忌，並且被該隱殺害—創四 4 ~ 9，太二三 34 ~ 35，約十六 2，啓十七 6。

七 亞伯不僅蒙了救贖，並且被帶回歸神，以接觸神，與神交通；亞伯顧到主的面，該隱卻從主的面出去，而成了流離飄蕩的—創四 14、16：

1 我們若不在神的面前，我們在深處會感覺，我們是流蕩者，無處可去。

2 我們真實的住處乃是在神面前—詩九十 1。

3 凡是跟隨神的路，活在神面前的人，臉都是仰起來的，與該隱相反，該隱垂下臉來—創四 6 ~ 7 上，參詩四二 5、11。

八 該隱離開主的面，結果就產生了無神文化—創四 16 ~ 24：

1 神要作人的一切—人的維持、供應、娛樂和保護—參十五 1。

2 人失去神，就迫使人發明反對神之人的文化，其主要元素是城爲着生存、畜牧爲着維生、音樂爲着娛樂以及武器爲着防禦—四 17、20 ~ 22。

週　三

貳 在人類歷史中，以挪士是一個界碑，就是人呼求耶和華的名的界碑—26 節：

Abel presented offerings with the shedding of blood according to God's revelation and was accepted by God, he incurred Cain's hatred and religious jealousy and was killed by Cain—Gen. 4:4-9; Matt. 23:34-35; John 16:2; Rev. 17:6.

G. Abel was not only redeemed but also brought back to God to contact God and fellowship with God; Abel cared for the Lord's presence, but Cain went out from the Lord's presence to become a fugitive and a wanderer—Gen. 4:14, 16:

1. If we are not in the presence of God, we will have the sense deep within that we are wanderers with nowhere to go.

2. Our real dwelling place is the presence of God—Psa. 90:1.

3. The people who follow God's way to live in the presence of God all have an uplifted countenance in contrast to Cain, who had a fallen countenance—Gen. 4:6-7a; cf. Psa. 42:5, 11.

H. The issue of Cain's going out from the Lord's presence was the producing of a culture without God—Gen. 4:16-24:

1. God wants to be everything to man—his maintenance, supply, amusement, and protection—cf. 15:1.

2. Man's loss of God forced him to invent an anti-God human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for amusement, and weapons for defense—4:17, 20-22.

DAY 3

II. In human history Enosh was the landmark of one who called upon the name of Jehovah—v. 26:

一 以挪士是一個脆弱的信徒，他呼求耶和華的名，享受耶和華作他的分—羅十 12，弗三 8：

1 以挪士這名的意思是『脆弱必死的人』。

2 以挪士領悟自己是輭弱、脆弱、必死的，所以他不信靠自己；我們若認識人生的虛空以及人的脆弱，就不會信靠自己—傳一 2，二 14、17，林後一 9，腓三 3。

二 『呼求』這辭，原文意『向...呼叫』，『向...呼喊』，意卽用聽得見的聲音呼喊；因爲人領悟自己的生命是虛空，領悟自己是脆弱必死的，於是自然而然的開始呼求耶和華那永遠者的名。

三 他們雖然是虛空輭弱的，但藉着呼求主的名，就變得豐富且剛強，因爲他們進入了他們所呼求者的豐富和力量。

週 四

四 耶和華是親近的名字，是神來與人發生親密關係時的名—創四 26，出三 13 ~ 14：

1 耶和華這名的意思是『我是那我是』，也就是自有永有的一位，今是而永是的一位—14 節：

a 我們神的名乃是動詞『是』，祂是那永遠者，惟有祂是—利十九 3 ~ 4、10、12、14、16、18、25、28、30 ~ 32、34、36 ~ 37。

b 神是自有永有者，祂乃是一切；我們需要甚麼，祂就是—約八 58，六 48，八 12，十一 25，十四 6，十五 1 上，詩歌六一首。

A. Enosh was a frail believer who called upon the name of Jehovah to enjoy Him as his portion—Rom. 10:12; Eph. 3:8:

1. The name Enosh means “frail, mortal man.”

2. Enosh realized that he was weak, frail, and mortal, so he had no trust in himself; if we realize both the vanity of human life and the frailty of man, we will have no trust in ourselves—Eccl. 1:2; 2:14, 17; 2 Cor. 1:9; Phil. 3:3.

B. The Hebrew word for call means to “call out to,” “to cry unto,” that is, to cry out audibly; because men realized that their life was vanity and that they were frail and mortal, they spontaneously began to call upon the name of Jehovah, the eternal One.

C. Although they were vain and weak, by calling on the name of the Lord, they were made rich and strong, for they entered into the riches and strength of the One on whom they called.

DAY 4

D. Jehovah is the name of intimacy, the name for God coming into an intimate relationship with man—Gen. 4:26; Exo. 3:13-14:

1. The name Jehovah means “I am who I am,” that is, the self-existing and ever-existing One, the One who now is and who forever is—v. 14:

a. The name of our God is the verb to be; He is the eternal One, and only He is—Lev. 19:3-4, 10, 12, 14, 16, 18, 25, 28, 30-32, 34, 36-37.

b. As the self-existing and ever-existing One, God is everything; whatever we need, He is—John 8:58; 6:48; 8:12; 11:25; 14:6; 15:1a; Hymns, #78.

2 以挪士呼求耶和華的名，指明這個脆弱的人不憑自己活，乃憑那偉大的我是，就是永存的永遠者而活。

五 正確的基督徒生活是藉着運用靈呼求主名，而不斷接受那靈的生活—加三 2、5，約二十 22，羅十 12 ~ 13。

六 我們藉着呼求主的名吸入那靈，乃是既呼出又吸入；我們呼出消極的事物，吸入主積極的事物—哀三 55 ~ 56，詩歌二一〇首。

七 活基督的路是呼吸祂，而呼吸祂的路是不住的呼求祂—腓一 19 ~ 21 上，羅十 12 ~ 13，帖前五 17。

週　五

參 以諾因着憑信與神同行，逃避了死，並得了蒙神喜悅的見證—創五 22 ～ 24，來十一 5 ～ 6：

一 與神同行就是不越過神，不自作主張，不照自己的觀念和願望行事，不照着時代的潮流作事，也不在神以外作任何事—參詩十九 12 ~ 13，書九 14 下，路二四 15 ~ 17。

二 與神同行乃是以祂爲我們的中心和一切，生活行事照着神並同着神，照着祂的啓示和引導，並且與祂同作一切事—羅八 4、13 ~ 14，加二 2 上，林後五 14 ~ 15。

三 與神同行就是憑信而行；信的意思是我們信神是—

2. For Enosh to call upon the name of Jehovah indicates that this frail person lived not by himself but by the great I Am, the ever-existing, eternal One.

E. The proper Christian life is a life of receiving the Spirit continually by exercising our spirit to call upon the name of the Lord—Gal. 3:2, 5; John 20:22; Rom. 10:12-13.

F. When we breathe in the Spirit by calling upon the name of the Lord, we both exhale and inhale; we breathe out the negative things and breathe in the positive things o f the Lord—Lam. 3:55-56; Hymns, #255.

G. The way to live Christ is to breathe Him, and the way to breathe Him is to call upon Him without ceasing—Phil. 1:19-21a; Rom. 10:12-13; 1 Thes. 5:17.

DAY 5

III. Enoch walked with God by faith to escape death and to obtain the testimony that he was well pleasing to God—Gen. 5:22-24; Heb. 11:5-6:

A. To walk with God is to not override God, to not be presumptuous, to not do things according to our own concept and desire, to not do things according to the current of the age, and to not do anything without God—cf. Psa. 19:12-13; Josh. 9:14b; Luke 24:15-17.

B. To walk with God is to take Him as our center and everything, to live and do things according to God and with God, according to His revelation and leading, and to do everything with Him—Rom. 8:4, 13-14; Gal. 2:2a; 2 Cor. 5:14-15.

C. To walk with God is to walk by faith; faith means that we believe that God is—v.

7 節，來十一 5 ~ 6、1 ~ 2，林後四 13、18：

1 人非有信，就不能得神的喜悅，不能使神快樂—來十一 6 上。

2 信神是，就是信祂是我們的一切，我們甚麼都不是—約八 58，傳一 2。

3 信神是，含示我們不是；在凡事上祂必須是惟一的一位，獨一的一位，我們在凡事上必須甚麼也不是—創五 24，來十一 5。

4 信神是，就是否認我們的己；在整個宇宙中，惟有祂是，我們眾人甚麼也不是—路九 23。

5 我不該是甚麼；我不該存在；只有祂該存在—『不再是我，乃是基督...活着』—加二 20。

週　六

四 信的意思是，我們信神賞賜那尋求祂的人—來十一 6，創十五 1，腓三 8、14：

1 以諾的賞賜乃是生命的最高層次—避開死亡—來十一 5 上，林後五 4，羅八 6、10 ~ 11，五 17。

2 主是賞賜者，我們必須是尋求祂的人—詩二七 4、8，四二 1 ~ 2，四三 4，七三 25，一一九 2、10。

五 信的意思是，我們相信神的話—參路一 38，羅十 17：

1 以諾活到六十五歲，生了一個兒子，給他取名瑪土撒拉（創五 21）；瑪土撒拉這名字有豫言的意義，意『當他死時，要差它來』：

7; Heb. 11:5-6, 1-2; 2 Cor. 4:13, 18:

1. Without faith it is impossible to be well pleasing to God, to make God happy—Heb. 11:6a.

2. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.

3. To believe that God is implies that we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Gen. 5:24; Heb. 11:5.

4. To believe that God is, is to deny our self; in the whole universe He is, and all of us are nothing—Luke 9:23.

5. I should not be anything; I should not exist; only He should exist—"it is no longer I who live, but it is Christ"—Gal. 2:20.

DAY 6

D. Faith means that we believe that God is a rewarder of those who diligently seek Him —Heb. 11:6; Gen. 15:1; Phil. 3:8, 14:

1. Enoch's reward was the highest degree of life—escape from death—Heb. 11:5a; 2 Cor. 5:4; Rom. 8:6, 10-11; 5:17.

2. The Lord is a rewarder, and we need to be His seekers—Psa. 27:4, 8; 42:1-2; 43:4; 73:25; 119:2, 10.

E. Faith means that we believe in God's word—cf. Luke 1:38; Rom. 10:17:

1. When Enoch had lived sixty-five years, he had a son and gave him the name Methuselah (Gen. 5:21); this name has a prophetic significance, meaning "when he is dead, it will be sent":

a 以諾稱他的兒子爲瑪土撒拉，藉此豫言瑪土撒拉死的時候，就是挪亞六百歲的那一年，洪水要來審判—七 6，五 25 ~ 29 上：

1) 瑪土撒拉在一百八十七歲生了拉麥（25），拉麥在一百八十二歲生了挪亞（28），當挪亞六百歲時，洪水來了（七 6、11）。

2) 我們若將這三個數字加起來，總數是九百六十九年，正是瑪土撒拉死的那一年—五 27。

b 以諾的豫言是他在六十五歲時說的，那時他必是從神領受了啓示，得到神旨意的默示，知道那將要臨到人類整個不敬虔世代的審判—參猶 14 ~ 15。

2 因此，以諾日日夜夜期待這豫言的應驗，這期待激勵他不隨從今世的潮流，而與神同行，因而過一種敬虔和聖別的生活—參彼後三 10 ~ 12：

a 我們被提是在於我們與神同行，而在神聖的生命裏成熟—來六 1 上。

b 以諾三百年晝夜不斷的與神一同走上行路，一天比一天更接近神，與神更成爲一，直到『神將他取去，他就不在世了』—創五 24，參歌八 5 上。

a. By naming his son Methuselah, Enoch prophesied of the coming judgment of the flood in the year that Methuselah died, which was Noah's six hundredth year—7:6; 5:25-29a:

1) Methuselah begot Lamech at the age of one hundred eighty-seven (v. 25), Lamech begot Noah when he was one hundred eighty-two (v. 28), and when Noah was six hundred, the deluge was sent (7:6, 11).

2) If we add these three figures together, we arrive at a total of nine hundred sixty-nine years, the age that Methuselah died—5:27.

b. Enoch's prophecy was uttered when he was sixty-five, at which time he must have received God's revelation, been inspired with the divine will, and learned of the coming judgment upon the entire ungodly generation of mankind—cf. Jude 14-15.

2. Thereafter, day and night Enoch was expecting the fulfillment of that prophecy, and that expectation motivated him not to follow the current of the age but to walk with God and thus live a godly and holy life—cf. 2 Pet. 3:10-12:

a. Our being raptured depends on our being mature in the divine life by our walking with God—Heb. 6:1a.

b. Enoch continually walked upward with God day and night for three centuries, becoming closer to God and more one with God each day until "he was not, for God took him"—Gen. 5:24; cf. S. S. 8:5a.

第十週．週一

晨興餧養

創四 2『又生了該隱的弟弟亞伯。亞伯是牧羊的，該隱是耕地的。』

4『亞伯也從他羊羣中頭生的，從羊的脂油拿供物獻上。耶和華看中了亞伯和他的供物。』

〔在該隱和亞伯的時候，〕就是在洪水以前，人只喫菜蔬、果子（創一 29）。神還沒有定規要人也以流血的牲畜為食物（九 3~4）。所以牧羊所得的，只是為獻祭與神，不是為自己餬口。作了祭牲的羊所留下的皮子，就人因墮落需要遮身的意義說，乃是為着在神面前遮羞，蒙神悅納，使人能與神接觸。所以亞伯的職業所表明的，不重在為自己的生活，乃重在照神的意思，成就神在祂救贖中的旨意。一切信神且走神救贖之路的人，都該如此關心神的旨意，遠過於關心自己的謀生，所作的每一件事，都該是為着事奉神（真理課程二級卷二，二一頁）。

信息選讀

按照希伯來十一章四節，亞伯獻祭給神是因着信。信是由於聽見福音的話（羅十 17、14）。這指明亞伯的父母亞當和夏娃，必定曾將神向他們宣揚的喜信（創三 15、21），向他們的孩子傳揚。亞伯像他的父母一樣相信福音，並照着他父母所傳揚的話中神的啓示，將供物獻給神。因此，在這地上的第一個家庭，乃是福音之家，信徒之家（聖經恢復本，創四 4 註 1）。

〔亞伯〕照着神的啓示敬拜神（來十一 4）。

‹‹ WEEK 10 — DAY 1 ››

Morning Nourishment

Gen. 4:2 "And again she gave birth, to his brother Abel. And Abel was a tender of sheep, but Cain was a tiller of the ground."

4 "And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering."

[At the time of Cain and Abel], before the flood, man ate only vegetables and fruits (Gen. 1:29), for God had not yet ordained that man should eat of the cattle, whose blood could be shed (Gen. 9:3-4). Therefore, what man gained by feeding sheep was for presenting offerings to God and not for earning a living for himself. Moreover, in the sense of man's need for covering because of the fall, the skin that was left from the sacrificial lamb was for the covering of man's shame before God so that man could be acceptable to God and thereby could contact God. Therefore, Abel's occupation indicates that Abel did not live mainly for himself; he lived according to God's desire primarily for the accomplishing of God's purpose in His redemption. Likewise, all who believe in God and take the way of God's redemption should care for God's purpose more than they care for their livelihood. Everything they do should be for the purpose of serving God. (Truth Lessons—Level Two, vol. 2, p. 21)

Today's Reading

According to Hebrews 11:4, Abel's offering, a sacrifice, was offered to God by faith. Faith comes by hearing the word of the gospel (Rom. 10:17, 14). This indicates that Abel's parents, Adam and Eve, must have proclaimed to their children the glad tidings that God had announced to them (Gen. 3:15, 21). Like his father and mother, Abel believed the gospel and presented his offering to God according to God's revelation in the word proclaimed by his parents. Thus, the first family on earth was a family of the gospel, a family of believers. (Gen. 4:4, footnote 1)

[Abel] worshipped God according to His revelation (Heb. 11:4). Unlike

他不像該隱，乃是將他羊羣中頭生的獻上。他所獻上的可能是羊羔。聖經說，亞伯『從他羊羣中頭生的，從羊的脂油拿供物獻上』（創四4）。他獻上脂油，表明犧牲已經被殺了，血也流了，因為若未被殺，就不可能有脂油獻給神。亞伯知道他需要獻流血的祭。他知道他生自墮落的父母，在神眼中是邪惡、有罪並受污染的。因此他獻上他羊羣中頭生的，為着他的救贖流血，並為着神的滿足焚燒脂油。誰告訴他要獻上羊羣中頭生的？無疑的，他是照着父母的教導。亞伯所作的正符合以後所賜摩西律法的要求。這證明他敬拜神的作法是照着神的啓示，不是照着自己的觀念。

亞伯所作的與新約的福音完全一致，這福音告訴我們，要接受血的潔淨，否認自己，將自己擺在一邊，並以基督作遮蓋。我們需要認我們的罪，否認我們自己。我們需要獻上基督作為神羊羣中頭生的，並獻上祂的脂油作為滿足神的肥甘。忘掉我們自己，拒絕我們自己，棄絕我們自己，將我們自己擺在一邊，並以祂作我們的遮蓋。我們若這樣作，就不但為祂活，更憑祂活。基督不但是給神的祭物，也是神的路，救贖和生命的路。希伯來十一章四節說，亞伯因着信獻上作基督豫表的祭，藉此便得了稱許為義的見證。藉着這樣的信，他今天仍舊說話。

亞伯是第一位祭司。他並沒有僱用一個祭司替他獻祭；他自己獻祭。每一個亞伯都是祭司。不要請別人替你獻祭。不要去找天主教的神父，不要去找聖公會的祭司，或去找牧師。你該是祭司，獻上犧牲的祭。在召會生活中，每一個人都是祭司，不斷的將基督獻給神（創世記生命讀經，三八二至三八三、三八五至三八六頁）。

參讀：創世記生命讀經，第二十二至二十三篇。

Cain, Abel presented the firstlings of his flock, which probably were lambs. The Bible says that he “brought...from the firstlings of his flock, that is, from their fat portions” (Gen. 4:4). When he offered the fat, the sacrifice was killed and the blood was shed, for without killing, it would have been impossible to have the fat to present to God. Abel realized that he needed an offering with the shedding of blood. He knew that he had been born of fallen parents and that he was evil, sinful, and polluted in the eyes of God. Thus, he offered some firstlings of his flock, shedding the blood for his redemption and burning the fat for God's satisfaction. Who told him to offer the firstlings of the sheep? He undoubtedly did this according to the instruction of his parents. What Abel did corresponded exactly to the requirements of the Mosaic law which was given later. This proves that his way of worshipping God was according to God's divine revelation, and not according to his concept.

What Abel did corresponds exactly to the gospel in the New Testament, which tells us to receive the cleansing of the blood, to deny ourselves, to put ourselves aside, and to take Christ as our covering. We need to confess our sins and deny our self. We need to offer Christ as the firstling of God's sheep and to present His fat as the sweetness which satisfies God, forgetting ourselves, rejecting ourselves, renouncing ourselves, putting ourselves aside, and taking Him as our covering. If we do this, we shall not only live for Him, but by Him. Christ is not only the sacrifice to God, but also the way of God, the way of redemption and of life. Hebrews 11:4 says that by the sacrifice which he offered in faith as a type of Christ Abel obtained the witness that he was righteous. By this kind of faith he still speaks today.

Abel was the first priest. He did not hire a priest to offer his sacrifice for him; he did it himself. Every Abel is a priest. Do not ask others to offer your sacrifice. Do not go to a father in the Catholic Church, to a priest in the Anglican Church, or to a minister or pastor. You must be the priest, presenting the sacrificial offering. Everyone in the church life is a priest. We offer Christ to God continually. (Life-study of Genesis, pp. 311, 313-314)

Further Reading: Life-study of Genesis, msgs. 22-23

第十週．週二

晨興餧養

創四 3『有一日，該隱從地裏的出產拿供物獻給耶和華。』

來十一 4『亞伯因着信獻祭給神，比該隱所獻的更美，藉此便得了稱許為義的見證，就是神指着他的禮物所作的見證；他雖然死了，卻藉着這信仍舊說話。』

猶大書十一節說到有些人『走了該隱的道路』。...該隱的道路就是行善討神喜悅，並在魔鬼的鼓動下，妄自憑人自己的努力，照人自己的發明來敬拜神。該隱的道路是宗教的敬拜神而沒有基督。...他裏面的鼓動者〔是〕撒但。撒但試誘人喫了知識樹，竊奪了人類第一代。然而神來干豫，拯救他們，用祂救贖的路恢復他們。雖然從一面說，亞當和夏娃都失喪了，但神進來打開祂救贖的路，就是流血的路，把他們帶回歸祂自己。這是神拯救的路，救恩的路。我們看過，亞當和夏娃將這路傳給了他們的兒女，然而他們的長子該隱拒絕這路，走了自己的路，與魔鬼成為一（創世記生命讀經，三七七頁）。

信息選讀

該隱沒有憑着流血獻祭（創三 21，來九 22），藉着豫期的救贖，跟隨神的救恩之路，卻妄自將自己勞苦的果子獻給神，繼續人的墮落。該隱敬拜神的方式，乃是照着那狡猾者撒但所鼓動（創四 7 與註 1，約壹三 12）之屬人的觀念和意見，發明了一個宗教（猶 11 與註 1）（聖經恢復本，創四 3 註 1）。

亞伯被該隱逼迫殺害，因為他照神的作法敬拜神，不像該隱照自己的作法敬拜神。該隱是在肉體

‹‹ WEEK 10 — DAY 2 ››

Morning Nourishment

Gen. 4:3 "And in the course of time Cain brought an offering to Jehovah from the fruit of the ground."

Heb. 11:4 "By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying to his gifts; and through faith, though he has died, he still speaks."

Jude 11 speaks of those who “have gone in the way of Cain.”...The way of Cain...is to do good to please God and to worship God presumptuously by man's own effort and according to man's own invention under the devil's motivation. The way of Cain is to worship God religiously without Christ....Satan [was] the motivator within him. Satan usurped the first human generation by tempting them to take the tree of knowledge. Nevertheless, God intervened to rescue them and to recover them by His way of redemption. Although, in a sense, both Adam and Eve were lost, God came in to bring them back to Himself, opening His redeeming way, the blood-shedding way. That was God's way of rescue, of salvation. We have seen that Adam and Eve passed on this way to their children and that Cain, their firstborn, rejected it and took his own, becoming one with the devil. (Life-study of Genesis, pp. 306-307)

Today's Reading

Cain did not follow the way of God's salvation through the anticipated redemption by the bleeding sacrifice (Gen. 3:21; Heb. 9:22) but continued man's fall by presumptuously offering the fruit of his own labor to God. Cain's way of worshipping God was to invent a religion according to his human concept and opinion (Jude 11 and footnote 1), which were motivated by Satan, the subtle one (Gen. 4:7 and footnote; 1 John 3:12). (Gen. 4:3, footnote 1)

Abel was persecuted and killed by Cain because he worshipped God in God's way, not like Cain who worshipped God in his own way. Cain was in

中，信靠他勞苦的出產，但亞伯對自己毫不信靠。他信靠他的供物。按豫表說，亞伯是信靠基督，在基督裏誇口，而不信靠肉體的（腓三 3）。在肉體裏敬拜的人，總是反對並逼迫那按着靈敬拜的人（加四 29）（創世記生命讀經，三八六頁）。

亞伯照着神的啓示，獻上流血的祭物，蒙神悅納，而遭到該隱的嫉妒和殺害（創四 4~5、8），成了歷代一切走神救贖生命之路，而殉道者的代表。主曾對法利賽人說，『我差遣申言者和智慧人並經學家到你們這裏來，有的你們要殺害，...有的你們要...鞭打，...叫世上所流一切的義血，都歸到你們身上，從義人亞伯的血起，直到你們在殿和壇中間，所殺巴拉加的兒子撒迦利亞的血為止。』（太二三 34~35）這話清楚指明，新舊兩約中所有走神救贖生命之路的人，都受到逼迫。所以凡立志在基督耶穌裏敬虔度日的，都要受逼迫（提後三 12），像亞伯一樣。這些人都是亞伯的跟隨者（真理課程二級卷二，二二至二三頁）。

當該隱看到神悅納亞伯這位真正敬拜神的人，他就嫉妒。...我信該隱謀殺亞伯是因為亞伯仰起臉來，而該隱垂下臉來。...該隱起來打亞伯，因為亞伯的臉微笑發光。...你若是喜樂並享受神，就會激起別人宗教的嫉妒（創世記生命讀經，三八一頁）。

該隱離開神的面之後（創四 16），為着保護和自存，就建造了一座城。...人失去神，就失去了一切。這迫使人發明人的文化，其主要元素是城為着生存、畜牧為着維生、音樂為着娛樂、以及武器為着防禦（20~22）。在四章所發明出來的無神文化，要繼續發展，直到在大巴比倫達到極點（啓十七 ~ 十八）（創四 17 註 2）。

參讀：真理課程二級卷二，第十四課；創世記生命讀經，第二十四篇。

the flesh, trusting in the fruit of his labor, but Abel had no trust in himself. He put his trust in his offering. Typically speaking, Abel trusted and boasted in Christ, having no confidence in the flesh (Phil. 3:3). The worshippers in the flesh always oppose and persecute those who worship by the Spirit (Gal. 4:29). (Life-study of Genesis, p. 314)

Because Abel presented offerings with the shedding of blood according to God's revelation and was accepted by God, he incurred Cain's hatred and was killed by Cain (Gen. 4:4-5, 8). Thus, he became the representative of all those throughout the ages who take God's way of redemption and life and who because of this are martyred. The Lord Jesus said to the Pharisees, “I send to you prophets and wise men and scribes. Some of them you will kill,...and some of them you will scourge...so that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah, son of Barachiah, whom you murdered between the temple and the altar” (Matt. 23:34-35). This word indicates clearly that in both the Old Testament and New Testament ages, all those who take God's way of redemption and life will suffer persecution. Therefore, like Abel, all who desire to live godly in Christ Jesus will be persecuted (2 Tim. 3:12). They all are Abel's followers. (Truth Lessons—Level Two, vol. 2, pp. 22-23)

When Cain saw how pleased God was with Abel, His true worshipper, he was jealous....I believe that Cain murdered Abel because Abel's countenance was uplifted while Cain's was fallen....Cain fought against Abel because Abel's face was smiling and shining....If you are happy and are enjoying the Lord, you will provoke the religious jealousy in others. (Life-study of Genesis, pp. 309-310)

After leaving God's presence (Gen. 4:16), Cain constructed a city for his protection and self-existence....When man lost God, he lost everything. Man's loss of God forced man to invent human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for amusement, and weapons for defense (vv. 20-22). The godless culture invented in Genesis 4 will continue to develop until it climaxes in the great Babylon (Rev. 17—18). (Gen. 4:17, footnote 2)

Further Reading: Truth Lessons—Level Two, vol. 2, lsn. 14; Life-study of Genesis, msg. 24

第十週．週三

晨興餧養

創四 26『塞特也生了一個兒子，起名叫以挪士。在那時候，人開始呼求耶和華的名。』

羅十 12~13『因為猶太人和希利尼人並沒有分別，眾人同有一位主，祂對一切呼求祂的人是豐富的。因為『凡呼求主名的，就必得救』。』

〔創世記四章二十六節的『呼求』，〕原文意『向...呼叫』，『向...呼喊』，意即用聽得見的聲音呼喊。因為人領悟自己的生命是虛空，...領悟自己是脆弱必死的，...於是自然而然的開始呼求耶和華那永遠者的名。...他們雖然是虛空輭弱的，但藉着呼求主的名，就變得豐富且剛強，因為他們進入了他們所呼求者的豐富和力量（羅十 12~13 與註）（聖經恢復本，創四 26 註 2）。

信息選讀

我們若要逃避人第二次的墮落，〔如創世記四章所見，〕就必須像亞伯那樣，照神的方法為神而活並敬拜祂（2、4，參三 21，來十一 4）。就消極一面說，我們不該〔像該隱那樣（創四 3）〕自作主張；就積極一面說，我們要照神的啓示，按神的方法為神而活並敬拜祂。不僅要為神而活並敬拜神，乃要照神所啓示的方法這樣作。

在創世記四章有兩個特別有意義的名字，第一個是亞伯，意思是『虛空』。墮落的結果，人生變得『虛空』。請看今天的人，雖然非常忙碌，內心卻是一片空白、虛空。在他們的深處是一片空虛的感覺。...這正是智慧的所羅門王所說，虛空的虛空，在日光之下都是虛空（傳一 2~3）。要逃避人第二

‹‹ WEEK 10 — DAY 3 ››

Morning Nourishment

Gen. 4:26 "And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of Jehovah."

Rom. 10:12-13 "For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him; for “whoever calls upon the name of the Lord shall be saved.”"

The Hebrew word [for call in Genesis 4:26] means to call out to, to cry unto, that is, to cry out audibly. Because men realized that their life was vanity...and that they were frail and mortal,...they spontaneously began to call upon the name of Jehovah, the eternal One....Although they were vain and weak, by calling on the name of the Lord, they were made rich and strong, for they entered into the riches and strength of the One on whom they called (Rom. 10:12-13 and footnotes). (Gen. 4:26, footnote 2)

Today's Reading

To escape the second fall of man [as seen in Genesis 4], we must live for God and worship God according to His way, as Abel did (4:2, 4; cf. 3:21; Heb. 11:4). On the negative side, we should not be presumptuous [like Cain (Gen. 4:3)]; on the positive side, we should live for God and worship Him according to His revelation and in His way. It is not only to live for God and to worship God, but to do so according to the way of God's revelation.

In Genesis 4 we find two names which are especially meaningful. The first one is Abel, which means “vanity.” As a result of the fall, the human life became a vanity. Look at people today. Although they are very busy, within them there is a gap, a void. Deep within them is a sense of emptiness....This is exactly what the wise King Solomon meant when he said, “Vanity of vanities; all is vanity...under the sun” (Eccl. 1:2-3). In order to escape the

次的墮落，必須認識我們是墮落無神的人，我們的所是、所有和所作，全是虛空。我們不過是虛空。

第二個有特殊意義的名字是以挪士，以挪士的意義是『脆弱必死的人』。人墮落之後，不但人生變為虛空，人也變成脆弱必死。我們必須承認我們既脆弱又輭弱，非常容易破碎。我們何等容易失敗！人是必死的！沒有人能誇口，他下週一定活着。沒有人知道他的明天如何。要逃避人第二次的墮落，我們必須認識人生的虛空和人的脆弱。我們若有這個認識，就不會信靠自己；這樣，也就不會離開神的路，自以為是了。

當我們看見不該自以為是，乃該照神的方法為神而活並敬拜神，又認識人生的虛空和人的脆弱之後，我們會說，『主阿，我不該自以為是，我必須照你的方法為你而活並敬拜你。主，我的人生虛空，我是脆弱且必死的。』當我們看見我們人生的虛空，我們自己的脆弱，我們就會自然而然的呼求主名。...從人類的第三代以挪士開始，人纔認識他們的輭弱、脆弱和必死，而開始呼求主的名。

『神』這名稱最初是用在創世記一章，神與造物的關係上；『耶和華』這名是從二章開始，用在祂與人的關係上。耶和華是神來與人發生親密關係時的名。因此，四章二十六節不說人開始呼求神的名，而說呼求耶和華的名。人不是呼求那位創造萬物者，乃是呼求那與他們非常接近，非常親密的一位。耶和華這名的意思是『我是那我是』（26，參出三14）；就是說，祂是從永遠存到永遠的一位。祂是那昔是、今是、以後永是的一位。祂是那永存者。當人看見自己的脆弱和必死，他們就開始呼求耶和華那永存者（創世記生命讀經，四〇六至四〇八頁）。

參讀：創世記生命讀經，第二十五篇。

second fall of man we must realize that as fallen men without God everything we are, have, and do is empty. We are nothing but vanity.

The second name which is especially meaningful is Enosh, which means “frail, mortal man.” After the fall, not only did human life become a vanity, but man also became frail and mortal. We must admit that we are frail, weak, and easily broken. How easily we fail! Man is mortal. No one can boast that he will live another week. No man knows his tomorrow. To escape the second fall of man we need to realize both the vanity of human life and the fragility of man. If we have this realization, we will have no trust in ourselves and, thus, we will not be presumptuous in departing from the way of God.

When we see that we should not be presumptuous, but should live for God and worship Him according to His way and realize the vanity of human life and the fragility of man, we will say, “O Lord, I shouldn't be presumptuous. I must live for You and worship You in Your way. Lord, my life is vanity. I am frail and mortal.” When we see that our life is vanity and that we ourselves are frail, spontaneously we will call upon the name of the Lord....From the time of Enosh, the third generation of mankind, men began to call upon the name of the Lord, realizing their weakness, fragility, and mortality.

In Hebrew, the word for the Lord is Jehovah (Gen. 4:26; cf. Exo. 3:14). The title God is primarily used for God's relation to His creation in Genesis 1. The name Jehovah is primarily used for God in relation to man starting from Genesis 2. Jehovah is the name for God coming into an intimate relationship with man. Hence, Genesis 4:26 does not say that men began to call on the name of God, but on the name of Jehovah. Men did not call on the One who created all things, but on the One who was so near to them, on the One who was closely related to them. The name Jehovah means “I am who I am”; that is, He is the One existing from eternity to eternity. He is the One who was in the past, who is in the present, and who will be in the future forever. He is the everlasting One. When men realized that they were fragile and mortal, they began to call on Jehovah, the everlasting One. (Life-study of Genesis, pp. 332-333)

Further Reading: Life-study of Genesis, msg. 25

第十週 · 週四

晨興餧養

出三 14~15『神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。』

神在〔出埃及三章十三至十八節〕特意在『神』之外，說出祂自己耶和華的名字來。...在創世記一章裏，都是用神。創世記二章所用的名稱就不同。不是神，而是耶和華神。...亞伯拉罕雖知道這名（因為神告訴過他，神的名是耶和華），但亞伯拉罕卻不知道耶和華這名的意思。直到出埃及三章十四至十五節，神纔起始把耶和華這名有何意思告訴人。

神是普通的名字，耶和華是親近的名字。神是指着神的能力說的，耶和華是指着神的愛心說的。神是指着創造方面說的，耶和華是指着神的親近說的（倪柝聲文集第一輯第九冊，六二、六四頁）。

信息選讀

〔在出埃及三章十四至十五節，〕神對摩西說，我是那我是（即耶和華）。...這裏面是包括自有永有之意。...『我是那我是』是祂的名字。是誰叫你來呢？那『我是...』的叫我來。

頂希奇！我是...。...神在這裏不完全的說神是甚麼。祂只說我是...，內裏意思是不完全的。...摩西那天受了神的啓示。

若神在『我是』之下加上『能力』兩字，就祂不是『愛』了。若加上『愛』字，就祂是愛，而非『能力、智慧、公義、

‹‹ WEEK 10 — DAY 4 ››

Morning Nourishment

Exo. 3:14-15 "And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you. And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation."

In Exodus 3:13-18 God purposely points out that besides being God, His name is Jehovah....In Genesis 1 He uses the name God. In Genesis 2 He uses a different name—not God, but Jehovah God....Although Abraham knew the name (because God told him once that His name was Jehovah), he never knew the meaning of the name. Not until Exodus 3:14-15 did God begin to tell man the meaning of the name Jehovah.

God is the common name, while Jehovah is the name of intimacy. God refers to His power, while Jehovah refers to His love. God refers to creation, while Jehovah refers to His intimacy. (CWWN, vol. 9, pp. 263, 265)

Today's Reading

[In Exodus 3:14-15] God told Moses that He is “I AM WHO I AM” (that is, Jehovah), which means the self-existing and the ever-existing One. It was Jehovah who had sent Moses....His name was “I AM WHO I AM.” Who had sent Moses? The “I Am” had sent him.

How wonderful! I am....Here God does not say fully what He is. He merely says that He is....This implies that there is something not yet said....On that day Moses received God's revelation.

If God adds the word power to the words I Am, then He is not love. If He adds love to the first words, then He is only love and not

聖別、救贖、安慰、保障、堅固台、避難所』了。神祇說祂是...，而不說祂是甚麼，好讓信祂的人自己在下面加上字眼（哦，不是字眼，乃是屬靈的實際！）我們可以按着信心隨便加上甚麼。我們若有需要，同時並有信心，我們就可以在『神是』之下加上我們所需要的，而得着神補滿我們那個需要。我們需要安慰，神就是我們的安慰。我們需要避難所，神就是我們的避難所。我們需要堅固台，神就是我們的堅固台。我們需要得勝，神就是我們的得勝。我們需要聖別，神就是我們的聖別。我們需要辦法，神就是辦法—『我就是道路』（約十四 6），道路也可說是辦法。我們需要光，神就是我們的光。我們需要生命的糧，神就是我們生命的糧。你要甚麼，你都可以加上。...這正像一本支票簿子。有人在下面簽好了名字，把它送給你，數目可以隨你自己去填。

舊約的耶和華，就是新約的耶穌。耶穌的意思就是：耶和華救主。...主耶穌在世也曾自己承認祂自己就是舊約的耶和華。祂說，『你們若不信我是，必要死在你們的罪中。』（約八 24）...主耶穌在這裏告訴我們說，祂就是那一位『我是』。...祂為我們的緣故，都是，都是是！祂自己說：我是生命，我是復活，我是世界的光，我是生命的糧，我是好牧人。我們可以從我們主的名裏得着各樣的供給。我們只要得着主的名，我們就甚麼都有了（倪柝聲文集第一輯第九冊，六五至六八頁）。

呼求主的意思也是向主呼喊，並且經歷屬靈的呼吸。...〔哀歌三章五十五至五十六節〕指明，呼求也是呼叫和呼吸。呼叫是最好的呼吸。...藉着呼叫和呼吸，我們一面呼出，一面吸入。吸入總是緊隨着呼出。藉着呼出，我們把一切消極的事物呼出去；每當你把消極的事物呼出去，主的積極事物就要充滿你。...當你快要發脾氣時，不要想去抑制，只要呼喊：『哦，主耶穌！』然後加上一句短禱：『主耶穌，我要發脾氣了！』這樣試試看，你還發不發脾氣。...藉着呼求祂的名，一切的罪、邪惡和不潔之物，都要呼出去，而一切積極的事物—主的豐富—都要被你吸入（創世記生命讀經，四〇九至四一〇頁）。

參讀：倪柝聲文集第一輯第九冊，六一至七七頁。

power, wisdom, righteousness, sanctification, redemption, comfort, protection, a high tower, and shelter. God only says that He is, without saying what He is. This allows those who believe in Him to add in other terms; actually, they are not terms, they are spiritual realities! We can add in whatever we want by faith. If we have the need and faith, we can add whatever we need to the words God is and receive God's answer to our need. If we need comfort, God is our comfort. If we need a shelter, God is our shelter. If we need a high tower, God is our high tower. If we need victory, God is our victory. If we need holiness, God is our holiness. If we need a way, God is our way (John 14:6). If we need light, God is our light. If we need the bread of life, God is our bread of life. Whatever you need can be added to His name....This is like a checkbook with signatures on all the checks.

Jehovah in the Old Testament is the Jesus in the New Testament. The meaning of Jesus is “Jehovah our Savior.” When the Lord Jesus was on earth, He admitted that He was the Jehovah in the Old Testament. He said, “Unless you believe that I am, you will die in your sins” (John 8:24). In this verse the Lord Jesus tells us that He is the “I Am.”...He is everything for our sake. He is the I Am! He says of Himself that He is the life, He is the resurrection, He is the light of the world, He is the bread of life, and He is the good shepherd. We can derive all kinds of supply from the Lord's name. Once we have His name, we have everything. (CWWN, vol. 9, pp. 266-268)

To call on the Lord also means to cry to Him and to experience spiritual breathing....[Lamentations 3:55-56] indicates that calling is also crying and breathing. Crying is the best breathing....By crying and breathing we both exhale and inhale. Inhaling always follows exhaling. By exhaling we breathe out all the negative things. Whenever you breathe out the negative things, the positive things of the Lord will fill you up....When you are about to lose your temper, do not try to suppress it, but call, “O Lord Jesus.” Then add a short prayer, “Lord Jesus, I am going to lose my temper.” Do this and see whether you still lose your temper....By calling on His name all the sinful, evil, and unclean things will be breathed out, and all the positive things—the riches of the Lord—will be breathed into you. (Life-study of Genesis, p. 334)

Further Reading: CWWN, vol. 9, pp. 263-274

第十週．週五

晨興餧養

創五22~24『以諾生瑪土撒拉之後，與神同行三百年，並且生兒生女。以諾共活了三百六十五歲。以諾與神同行，神將他取去，他就不在世了。』

呼求主名是人類的第三代發現的，經過四代之後，第七代的以諾發現了逃避人類墮落最終結局〔死亡〕的路。以諾活一種生活，使他實在的，並且全然的避開了死。在以諾被神取去之先，當他還在地上生活行動時，死已經停止殺害他。以諾勝過了死的殺害（創世記生命讀經，四三〇頁）。

信息選讀

以諾是第一個被提的人。...在以諾身上既是第一次提到被提的事，就立定了被提的原則。被提的原則是甚麼？就是藉着與神同行而在生命裏成熟。以諾與神同行了三百年，然後神把他取去（創五22~24）。

你盼望被提麼？若是，你就需要與神同行。我們不僅該呼求主名，還該與神同行。呼求之後必須接着同行。與神同行就是不越過神，不自作主張，不照自己的觀念和願望行事，也不在神以外作事。與神同行乃是以神為我們的中心和一切，照着祂的啓示和引導作事，並且與祂同作一切事。這不僅是為神生活，為神作事，更是照着神並同着神生活行事。以諾就是這樣與神同行，照着神並同着神生活行事；他不照着自己的喜好或觀念，也不照着當時的時代潮流（創世記生命讀經，四三〇至四三一頁）。

‹‹ WEEK 10 — DAY 5 ››

Morning Nourishment

Gen. 5:22-24 "And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters. And all the days of Enoch were three hundred sixty-five years. And Enoch walked with God, and he was not, for God took him."

Calling on the name of the Lord was discovered by the third generation, and, four generations later, the way to escape [death], the ultimate issue of man's fall, was discovered by the seventh generation, Enoch. Enoch lived in such a way that he was kept from death both literally and totally. Before Enoch was taken up by the Lord and while he was living and walking on earth, death had ceased to kill him. Enoch overcame the killing of death. (Life-study of Genesis, pp. 351-352)

Today's Reading

Enoch was the first person to be raptured....The case of Enoch, the first mention of the rapture, establishes the principle of the rapture. What is the principle of the rapture? It is to be matured in life by walking with God. Enoch walked with God for three hundred years, and God took him away (Gen. 5:22-24).

Do you expect to be raptured? If you do, you need to walk with God. We should not only call upon the name of the Lord, but should also walk with God. The calling must be followed by the walking. To walk with God is not to override God, not to be presumptuous, not to do things according to our own concept and desire, nor to do anything without God. To walk with God is to take Him as our center and everything, to do things according to His revelation and leading, and to do everything with Him. It is not only to live for God and to do things for God, but to live and to do things according to God and with God. Enoch walked with God in such a way, living and doing things according to God and with God, not according to his own desire or concept, nor according to the current of the age in which he lived. (Life-study of Genesis, p. 352)

聖經說，你若不相信基督，就沒有生命（約三15~16、36）。...這意思是說，我們的生命並不能永遠存在。我們今天是，但至終明天就不是了。所以在整個宇宙中，我們甚麼也不是。我甚麼也不是。我們的會所不是。安那翰不是。加州不是。美國不是。整個地球都不是！這是因為它們不能永遠存在。時候到了，它們就不存在了；它們就過去了。事實上，我們眼見的東西，都不是存在的東西；它們乃是虛空（林後四 18）。

這樣，甚麼纔存在？誰存在？只有那偉大的我是—我是那我是。凡到神面前來的人，必須信神是！〔來十一 6〕信是非常重要的。沒有這個，你就不能使神快樂。你必須信神是。

信是停下你自己，不作甚麼。你甚麼也不是。信將你聯於神，使神成為惟一是的。我不是，所以不該是我在愛我的妻子；應當是基督在愛我的妻子。祂是，我不是。去買東西的人不該是我，應當是祂。當你在百貨店拿起減價的東西時，你必須查問：『祂是，還是我是？』

信就是停下自己，不作任何事，而使神成為你的一切。這等於保羅在加拉太二章二十節的話：『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』誰活着？不再是我；我並不存在，我已經了結了，我被釘十字架了，我已經了了。不再是我，乃是基督在我裏面活着。基督活着，基督是，基督存在；我不存在。這是『信神是』這短短一句話的素質。信神是含示你不是。在凡事上祂必須是惟一的一位，獨一的一位，我們在凡事上必須甚麼也不是。

主耶穌說，『若有人要跟從我，就當否認己。』（路九 23）這話正如保羅所說的一樣：『到神面前來的人，必須信神是。』〔來十一 6，直譯〕否認己等於信神是，信神是等於否認己（羅馬書的結晶，九一至九二、九四頁）。

參讀：羅馬書的結晶，第七篇。

The Bible says that if you do not believe in Christ, you have no life (John 3:15-16, 36)....This means that our life is not something that exists forever. We are today, but eventually we will not be tomorrow. So in the whole universe, we are nothing. I am nothing. Our hall is nothing. Anaheim is nothing. California is nothing. The United States is nothing. And the whole globe is nothing! This is because they do not exist forever. The day will come when they will not exist; they will be over. Actually, the things that are seen are not the things that exist; they are vanities (2 Cor. 4:18).

Then what is existing? Who exists? Only the great I Am—I Am That I Am. He who comes forward to God must believe that God is! Faith is so critical. Without this, you can never make God happy. You must believe that God is.

Faith is to stop yourself from doing anything. You are nothing. Faith joins you with God to make God the only One who is. I am not, so I should not be the one who loves my wife. It should be Christ loving my wife. He is; I am not. I should not be the one to go shopping. He should be the One. When you pick up something on sale in the department store, you have to check, “He is or I am?”

Faith is to stop you from doing anything but to make God everything to you. This equals Paul's word in Galatians 2:20: “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” Who lives? It is no longer I. I do not exist. I was terminated. I was crucified. I am finished. It is no more I, but Christ lives in me. Christ lives. Christ is. Christ exists. I do not exist. This is the very essence of the short word believe that God is. To believe that God is implies that you are not. He must be the only One, the unique One, in everything, and we must be nothing in everything.

The Lord Jesus said, “If anyone wants to come after Me, let him deny himself” (Luke 9:23). This word is the same as what Paul said: “He who comes forward to God must believe that He is” [Heb. 11:6]. To deny yourself equals to believe that God is, and to believe that God is equals to deny yourself. (Crystallization-study of the Epistle to the Romans, pp. 74-76)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 7

第十週．週六

晨興餧養

來十一 5~6『以諾因着信被接去，不至於見死，人也找不着他，因為神把他接去了；原來他被接去以前，已經得了蒙神喜悅的見證。人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神〔直譯，神是〕，且信祂賞賜那尋求祂的人。』

希伯來十一章五至六節告訴我們，以諾在被神取去以前，已經相信神。這指明以諾不僅與神同行，也相信神。...（5）。

六節說，你若相信神，你也要相信祂是一位賞賜者。祂不僅存在，祂還是一位賞賜者。神為甚麼賞賜人？因為祂切望得着人為着達成祂的定旨而活，並達成祂的定旨。...以諾是尋求神的人，而神是賞賜他的。他尋求神並與神同行，神就賞賜他（創世記生命讀經，四三四至四三五頁）。

信息選讀

神給以諾的獎賞是甚麼？神使他達到生命的最高層次—避開死亡。...這是何等的賞賜！...主是一位賞賜者，我們需要作尋求祂的人。以諾相信這事，也實行這事。他信神是，並且相信他若尋找出神，神必要賞賜他。

以諾活到六十五歲，生了一個兒子，給他取名瑪土撒拉（創五 21）。瑪土撒拉這名有豫言的意義，意即『當他死時，要差它來』。那是洪水的豫言。以諾稱他的兒子為瑪土撒拉，藉此豫言要來之洪水的審判。無疑的，他是靠着神的靈這樣作。他接受了神的啓示，沒有將神的旨意擺在一邊。他得到神旨意的默示，知道那將要臨到整個

‹‹ WEEK 10 — DAY 6 ››

Morning Nourishment

Heb. 11:5-6 "By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God. But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him."

Hebrews 11:5-6 shows us that before Enoch was taken by God, he believed in God. This indicates that Enoch not only walked with God, but that he also believed God...(Heb. 11:5).

Hebrews 11:6 says that if you believe in God, you will also believe that He is a rewarder. He not only exists; He is a rewarder. Why does God reward people? Because He is anxious to have man living for and fulfilling His purpose....Enoch was God's seeker, and God was his rewarder. He sought God and walked with God, and God rewarded him. (Life-study of Genesis, pp. 355-356)

Today's Reading

What reward did God give Enoch? God gave him the highest degree of life—escape from death....What a reward that was!...The Lord is a rewarder, and we need to be His seekers. Enoch believed this and practiced it. He believed that God was and that He would be a rewarder to him if he sought Him out.

When Enoch had lived sixty-five years, he begot a son, giving him the name Methuselah (Gen. 5:22). The name Methuselah has a prophetic significance. It means “when he is dead, it will be sent.” That was a prophecy of the deluge. By naming his son Methuselah, Enoch prophesied of the coming judgment of the deluge. Undoubtedly he did this by the Spirit of God. He received God's revelation and did not set His will aside. He was inspired with the divine will and learned of the coming judgment upon the

不敬虔世代的審判。我信猶大書所記載的豫言，有雙重的應驗。以諾可能相信，洪水的審判就是主帶着祂的千萬聖者來臨，對那不敬虔的世代執行審判〔猶 14~15〕。

以諾關於洪水的豫言是他在六十五歲時說的。以後，以諾日日夜夜期待這豫言的應驗，這期待使他與神同行。雖然整個世代和其中的一切都是不敬虔的，但他自己不敢不敬虔。他是聖別的，並且與神同行，盼望蒙拯救脫離神的審判。以諾堅持這盼望達三百年之久。雖然如此，審判並沒有在那段期間臨到。直等瑪土撒拉出生以後九百六十九年，洪水的審判纔臨到。

洪水果然在瑪土撒拉死的那年臨到。瑪土撒拉在一百八十七歲生了拉麥（創五 25），拉麥在一百八十二歲生了挪亞（28）。當挪亞六百歲時，洪水來了（七 11）。我們將這三個數字加起來，總數是九百六十九年，正是瑪土撒拉死的那一年。

不要以為以諾被神取去是突然發生的，他這一刻在地上，下一刻就在天上了。以諾不是與神走上又走下，也不是走曲折的路。他是一直往上走，直到摸着了天。他在三百六十五歲時，幾乎已經摸着天，神就對他說，『親愛的孩子，我在這裏，來與我同在吧！』因此以諾被取去了。...以諾日夜與神同行歷經三個世紀，超過了十萬天。以諾天天與神同行，一天比一天更接近神。

我們必須從四章往前，從呼求進步到同行。...呼求使你活，但同行總是殺死你；然而，同行也要使你復活。同行首先殺死你，然後叫你復活，使你非常活，享受神的同在（創世記生命讀經，四三五至四三八、四三二至四三四頁）。

參讀：創世記生命讀經，第二十六篇；真理課程二級卷二，第十五課。

entire ungodly generation. I believe that the prophecy recorded by Jude has a double fulfillment [Jude 14-15]. Enoch might have believed that the judgment of the deluge was the Lord's coming with ten thousands of His saints to execute judgment upon the ungodly.

Enoch's prophecy regarding the flood was uttered when he was sixty-five years of age. Thereafter, day and night, Enoch was expecting the fulfillment of that prophecy, and that expectation caused him to walk with God. Although the whole generation and everything in it was ungodly, he himself did not dare to be ungodly. He was holy and walked with God, hoping to be saved from God's judgment. Enoch held on to this expectation for three hundred years. Nevertheless, the judgment did not come during that period of time. It was not to come until nine hundred sixty-nine years after Methuselah was born.

The flood came in the year that Methuselah died. Methuselah begot Lamech at the age of one hundred eighty-seven (Gen. 5:25), and Lamech begot Noah when he was one hundred eighty-two (5:28). When Noah was six hundred years old, the deluge was sent (7:11). If we add these three figures together, we arrive at a total of nine hundred sixty-nine years, the age at which Methuselah died.

Do not think that Enoch's being taken away by God happened suddenly. Do not think that one moment he was on earth and that the next he was in heaven. Enoch did not walk up and down with God; neither did he walk in a zigzag pattern. He continually walked upward until he touched heaven. At the age of three hundred sixty-five, as he was nearly touching heaven, God said to him, “Dear child, I am here. Come with Me.” And Enoch was taken away....Enoch walked with God day and night for three centuries, for more than a hundred thousand days. Enoch walked with God day by day, a little closer to God each day than the day before.

We must go on from Genesis 4, progressing from calling to walking....Calling makes you living. However, walking always kills you. But it will also resurrect you. Walking firstly kills you; then it resurrects you to make you so living in enjoying the presence of God. (Life-study of Genesis, pp. 356-358, 353-355)

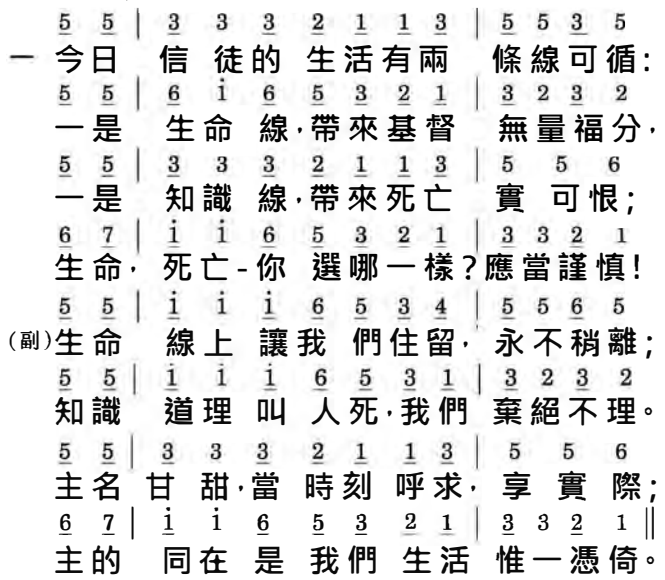
Further Reading: Life-study of Genesis, msg. 26; Truth Lessons—Level Two, vol. 2, lsn. 15

第十週詩歌

經歷神 - 作生命

特（英1194）

D大调 4/4



二 主，我們願像亞伯，時刻與你接觸，
享你新鮮的生命，天然觀念不顧；
如以挪士，你聖名呼求，不止住；
又像以諾，與你同行走，事事處處。

三 保守我們如亞伯拉罕，信而順服，
以你顯現為秘訣，享受你的注入；
傚法以撒、雅各和摩西的步武-
單單憑靠你同在，行走每一步路。

四
大衛享受生命樹，在生命中作王；
還有但以理禱告，將神權柄執掌。
耶穌因父而活著，將父全顯彰；
我們是祂的身體，生命樹當盡嘗。

WEEK 10 — HYMN

Hymns, #1194

1
There are two lines to live by in our living today—
One the life line to bring us into Christ all the way.
But the other is knowledge which will make us die;
We must be very careful on which line we abide.
Oh, we'll stay on God's life line, never turning aside.
We don't care for vain knowledge, which will cause us to die.
Lord, we'll touch You by calling on Your name each day;
Living in Your appearing, in Your presence we'll stay.
2
Lord, we would be as Abel, fully contacting You;
Not by knowledge or concept, but by life fresh and new.
Just as Enosh began to call upon Your name,
And as Enoch who walked with You, we'll do just the same.
3
Keep us living and walking as did old Abraham;
In Your holy appearing to be transfused like him.
As did Isaac and Jacob, Moses lived this way—
So dependent upon Your presence with him each day.
4
Full enjoyment had David, ate the life-giving tree.
Daniel prayed to his God and lived by Him constantly.
Jesus lived by the Father to be life complete;
Now as His living Body of the life tree we'll eat.

第十週申言

申言稿：