

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

- 創 4:1 那人和他妻子夏娃同房，夏娃就懷孕，生了該隱；便說，我得了一個男子，耶和華。
- 創 4:2 又生了該隱的弟弟亞伯。亞伯是牧羊的，該隱是耕地的。
- 創 4:3 有一日，該隱從地裏的出產拿供物獻給耶和華；
- 創 4:4 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，
- 創 4:5 只是看不中該隱和他的供物。該隱就大大發怒，垂下臉來。
- 創 4:6 耶和華對該隱說，你為什麼發怒？你為什麼垂下臉來？
- 創 4:7 你若行得好，豈不仰起臉來麼？你若行得不好，罪就伏在門前；他要戀慕你，但你必須管轄他。
- 創 4:8 該隱對他弟弟亞伯說，我們往田間去吧。二人正在田間，該隱起來打他弟弟亞伯，把他殺了。
- 創 4:9 耶和華對該隱說，你弟弟亞伯在那裏？他說，我不知道。我豈是看守我弟弟的麼？
- 創 4:14 你今日趕逐我離開這地面，以致我不得見你面；我必流離飄蕩在地上，凡遇見我的必殺我。
- 創 4:16 於是該隱離開耶和華的面，去住在伊甸東邊挪得之地。
- 創 4:17 該隱與妻子同房，他妻子就懷孕，生了以諾。該隱建造了一座城，並按着他兒子的名，將那城叫作以諾。
- 創 4:18 以諾生以拿，以拿生米戶雅利，米戶雅利生瑪土撒利，瑪土撒利生拉麥。
- 創 4:19 拉麥娶了兩個妻子，一個名叫亞大，另一個名叫洗拉。
- 創 4:20 亞大生雅八；雅八是居住帳棚、牧養牲畜之人的始祖。
- 創 4:21 雅八的兄弟名叫猶八；他是一切彈琴吹簫之人的始祖。
- 創 4:22 洗拉也生了土八該隱；他是打造各樣銅鐵利器的。土八該隱的妹妹是拿瑪。
- 創 4:23 拉麥對他的兩個妻子說，亞大和洗拉，聽我的聲音；拉麥的妻子，聽我的言語：壯年人傷我，我把他殺了；少年人打我，我把他害了。
- 創 4:24 若殺該隱遭報七倍，殺拉麥必遭報七十七倍。
- 創 4:26 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。
- 創 5:22 以諾生瑪土撒拉之後，與神同行三百年，並且生兒生女。

Crystallization-Study of GENESIS (1)

Message Ten

Abel, Enosh, and Enoch

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

- Gen 4:1 And the man knew Eve his wife, and she conceived and gave birth to Cain and said, I have acquired a man, Jehovah.
- 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.
- Gen 4:3 And in the course of time Cain brought an offering to Jehovah from the fruit of the ground.
- Gen 4:4 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.
- Gen 4:5 But for Cain and for his offering He had no regard. And Cain became very angry, and his countenance fell.
- Gen 4:6 And Jehovah said to Cain, Why are you angry, and why has your countenance fallen?
- Gen 4:7 If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and his desire is for you, but you must rule over him.
- Gen 4:8 And Cain said to Abel his brother, Let us go into the field. And when they were in the field, Cain rose up against Abel his brother and slew him.
- Gen 4:9 Then Jehovah said to Cain, Where is Abel your brother? And he said, I do not know. Am I my brother's keeper?
- Gen 4:14 Now You have driven me out this day from the face of the ground, and from Your face I will be hidden; and I will be a fugitive and a wanderer on the earth, and whoever finds me will kill me.
- Gen 4:16 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden.
- Gen 4:17 And Cain knew his wife, and she conceived and gave birth to Enoch; and he built a city and called the name of the city after the name of his son Enoch.
- Gen 4:18 And Irad was born to Enoch, and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.
- Gen 4:19 And Lamech took two wives for himself: The name of the first was Adah, and the name of the second Zillah.
- Gen 4:20 And Adah gave birth to Jabal; he was the father of those who dwell in tents and raise cattle. Gen 4:21 And his brother's name was Jubal; he was the father of all those who play the lyre and pipe.
- Gen 4:22 And Zillah also gave birth to Tubal-cain, the forger of every cutting instrument of bronze and iron; and the sister of Tubal-cain was Naamah.
- Gen 4:23 And Lamech said to his wives, Adah and Zillah, listen to my voice; / O wives of Lamech, hearken to my speech; / For I have slain a man for wounding me, / Even a young man for striking me.
- Gen 4:24 If Cain is avenged sevenfold, / Then Lamech seventy-sevenfold.
- 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.
- Gen 5:22 And Enoch walked with God after he had begotten Methuselah three hundred year s, and he begot more sons and daughters.

創 5:23 以諾共活了三百六十五歲。
創 5:24 以諾與神同行，神將他取去，他就不在世了。

Gen 5:23 And all the days of Enoch were three hundred sixty-five years. Gen 5:24 And Enoch walked with God, and he was not, for God took him.

綱 目

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），為自己餬口；亞伯卻是牧羊的，為獻祭與神—創四 1 ~ 2。

創 4:1 那人和他妻子夏娃同房，夏娃就懷孕，生了該隱；便說，我得了一個男子，耶和華。

創 4:2 又生了該隱的弟弟亞伯。亞伯是牧羊的，該隱是耕地的。

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，不是為他的生活生產食物，乃是提供祭物使神得滿足—參來十 5 ~ 10。

創 1:29 神說，看哪，我將徧地上各樣結種子的菜蔬，和各樣結有核果子的樹，賜給你們作食物。

創 9:3 凡活着的動物都可以作你們的食物；這一切我都賜給你們，如同我將菜蔬賜給你們一樣。

來 10:5 所以基督到世上來的時候，就說，"祭物和供物是你不願要的，你卻為我豫備了身體；

來 10:6 燔祭和贖罪祭是你不喜悅的；

來 10:7 於是我說，看哪，我來了，神啊，是要實行你的旨意。（我的事經卷上已經記載了。）"

來 10:8 以上說，"祭物和供物，燔祭和贖罪祭，是你不願要的，也是你不喜悅的。"（這些都是按着律法獻的。）

來 10:9 後來又說，"看哪，我來了，是要實行你的旨意。"可見祂除去那先有的，為要立定那後來的；

來 10:10 我們憑這旨意，藉耶穌基督一次永遠地獻上身體，就得以聖別。

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

Outline

I. **Abel was an overcoming martyr who cared only for God's purpose, not for 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.*

Gen 4:1 And the man knew Eve his wife, and she conceived and gave birth to Cain and said, I have acquired a man, Jehovah.

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.

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.*

Gen 1:29 And God said, Behold, I have given you every herb that produces seed that is on the surface of all the earth and every tree which has fruit that produces seed; they shall be for you as food.

Gen 9:3 Every moving thing that lives shall be food for you; just as I gave you the green herb, so I have given you everything.

Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.

Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.

Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."

Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),

Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,

Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

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*

的話；所以亞伯所作的是出自啓示—十一 4，羅十 14、17。

來 11:4 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。

羅 10:14 然而人所未曾信入的，怎能呼求？所未曾聽見的，怎能信入？沒有傳道的，怎能聽見？

羅 10:17 可見信是由於聽，聽是藉着基督的話。

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

創 4:4 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，

來 9:22 按着律法，凡物差不多都是用血潔淨的，沒有流血，就沒有赦罪。

來 11:4 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。

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。

利 3:2 他要按手在供物的頭上，宰於會幕門口；亞倫子孫作祭司的，要把血灑在壇的四邊。

利 3:3 那人要從平安祭的祭牲中，將火祭獻給耶和華。蓋臟的脂油和臟上所有的脂油，

利 3:4 並兩個腰子和腰子上的脂油，就是靠腰兩旁的脂油，與肝上連着腰子的網子，都要取下。

利 3:5 亞倫的子孫要把這些燒在壇的燔祭上，在火的柴上，是獻與耶和華為怡爽香氣的火祭。

利 3:8 他要按手在供物的頭上，宰於會幕前；亞倫的子孫要把血灑在壇的四邊。

利 3:9 那人要從平安祭的祭牲中，將火祭獻給耶和華。祭牲的脂油，靠近脊骨處取下的整條肥尾巴，蓋臟的脂油和臟上所有的脂油，

利 3:10 並兩個腰子和腰子上的脂油，就是靠腰兩旁的脂油，與肝上連着腰子的網子，都要取下。

利 3:11 祭司要把這些燒在壇上；這是獻給耶和華為食物的火祭。

利 3:13 他要按手在山羊頭上，宰於會幕前；亞倫的子孫要把血灑在壇的四邊。

parents; therefore, what Abel did came out of revelation—11:4; Rom. 10:14, 17.

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.

Rom 10:14 How then shall they call upon Him into whom they have not believed? And how shall they believe into Him of whom they have not heard? And how shall they hear without one who proclaims Him?

Rom 10:17 So faith comes out of hearing, and hearing through the word of Christ.

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 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:

Gen 4:4 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.

Heb 9:22 And almost all things are purified by blood according to the law, and without shedding of blood there is no forgiveness.

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.

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.

Lev 3:2 And he shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting, and Aaron's sons the priests shall sprinkle the blood on and around the altar.

Lev 3:3 And from the sacrifice of peace offerings he shall present an offering by fire to Jehovah, the fat that covers the inward parts and all the fat that is on the inward parts,

Lev 3:4 And the two kidneys and the fat that is on them, which is on the loins; and the appendage on the liver, which he shall remove with the kidneys.

Lev 3:5 And Aaron's sons shall burn it on the altar upon the burnt offering, which is on the wood that is on the fire; it is an offering by fire, a satisfying fragrance to Jehovah.

Lev 3:8 And he shall lay his hand on the head of his offering and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its blood on and around the altar.

Lev 3:9 And from the sacrifice of peace offerings he shall present an offering by fire to Jehovah, its fat, the entire fat tail which he shall remove close to the backbone, and the fat that covers the inward parts and all the fat that is on the inward parts,

Lev 3:10 And the two kidneys and the fat that is on them, which is on the loins; and the appendage on the liver, which he shall remove with the kidneys.

Lev 3:11 And the priest shall burn it on the altar; it is the food of the offering by fire to Jehovah.

Lev 3:13 And he shall lay his hand on its head and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its blood on and around the altar.

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。

林後 5:21 神使那不知罪的，替我們成爲罪，好叫我們在祂裏面成爲神的義。

腓 1:19 因爲我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

腓 1:20 這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，

腓 1:21 上 因爲在我，活着就是基督，...

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。

民 18:17 只是頭生的牛、頭生的綿羊、或頭生的山羊，必不可贖；牠們都是聖的。你要把牠們的血灑在壇上，把牠們的脂肪焚燒，當作怡爽香氣的火祭獻給耶和華。

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：

創 4:3 有一日，該隱從地裏的出產拿供物獻給耶和華；

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。

創 3:21 耶和華神爲亞當和他妻子用皮子作衣服給他們穿。

來 9:22 按着律法，凡物差不多都是用血潔淨的，沒有流血，就沒有赦罪。

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。

猶 11 他們有禍了！因爲走了該隱的道路，又爲工價向着巴蘭的錯謬直闖，並在可拉的背叛中滅亡了。

約壹 3:12 不要像該隱，他是出於那惡者，又殺了他的兄弟。爲什麼殺了他？因爲自己的行爲是惡的，兄弟的行爲是義的。

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.

2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

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.

Num 18:17 But the firstborn of a cow or the firstborn of a sheep or the firstborn of a goat you shall not redeem; they are holy. You shall sprinkle their blood upon the altar and burn their fat as an offering by fire for a satisfying fragrance to Jehovah.

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:

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

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.

Gen 3:21 And Jehovah God made coats of skins for Adam and for his wife and clothed them.

Heb 9:22 And almost all things are purified by blood according to the law, and without shedding of blood there is no forgiveness.

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.

Jude 11 Woe to them! For they have gone in the way of Cain and have rushed out in the error of Balaam for reward and have perished in the rebellion of Korah.

1 John 3:12 Not as Cain was of the evil one and slew his brother. And for what reason did he slay him? Because his works were evil, and his brother's, righteous.

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。

腓 3:3 真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。

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.

Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

六 亞伯是一切得勝之殉道者的代表；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。

F. Abel is the representative of all the overcoming martyrs; 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 religious jealousy and was killed by Cain—Gen. 4:4-9; Matt. 23:34-35; John 16:2; Rev. 17:6.

創 4:4 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，

創 4:5 只是看中不中該隱和他的供物。該隱就大大發怒，垂下臉來。

創 4:6 耶和華對該隱說，你為什麼發怒？你為什麼垂下臉來？

創 4:7 你若行得好，豈不仰起臉來麼？你若行得不好，罪就伏在門前；他要戀慕你，但你必須管轄他。

創 4:8 該隱對他弟弟亞伯說，我們往田間去吧。二人正在田間，該隱起來打他弟弟亞伯，把他殺了。

創 4:9 耶和華對該隱說，你弟弟亞伯在那裏？他說，我不知道。我豈是看守我弟弟的麼？

太 23:34 所以，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，要釘十字架，有的你們要在你們的會堂裏鞭打，從這城追逼到那城；

太 23:35 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。

約 16:2 人要把你們趕出會堂；並且時候將到，凡殺你們的，就以爲是事奉神。

啓 17:6 我又看見那女人喝醉了聖徒的血，和耶穌見證人的血；我看見她，就大大地希奇。

Gen 4:4 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.

Gen 4:5 But for Cain and for his offering He had no regard. And Cain became very angry, and his countenance fell.

Gen 4:6 And Jehovah said to Cain, Why are you angry, and why has your countenance fallen?

Gen 4:7 If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and his desire is for you, but you must rule over him.

Gen 4:8 And Cain said to Abel his brother, Let us go into the field. And when they were in the field, Cain rose up against Abel his brother and slew him.

Gen 4:9 Then Jehovah said to Cain, Where is Abel your brother? And he said, I do not know. Am I my brother's keeper?

Matt 23:34 Therefore, behold, I send to you prophets and wise men and scribes. Some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

Matt 23:35 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.

John 16:2 They will put you out of the synagogues; but an hour is coming for everyone who kills you to think that he is offering service to God.

Rev 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.

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，而成了流離飄蕩的一創四 14、16：

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:

創 4:14 你今日趕逐我離開這地面，以致我不得見你面；我必流離飄蕩在地上，凡遇見我的必殺我。

創 4:16 於是該隱離開耶和華的面，去住在伊甸東邊挪得之地。

Gen 4:14 Now You have driven me out this day from the face of the ground, and from Your face I will be hidden; and I will be a fugitive and a wanderer on the earth, and whoever finds me will kill me.

Gen 4:16 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden.

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。

詩 90:1 (神人摩西的禱告。) 主啊，你世代代作我們的居所。

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。

創 4:6 耶和華對該隱說，你為什麼發怒？你為什麼垂下臉來？

創 4:7 上 你若行得好，豈不仰起臉來麼？...

詩 42:5 我的魂哪，你為何憂悶？為何在我裏面煩躁？應當仰望神；因祂的臉是我的救恩，我還要讚美祂。

詩 42:11 我的魂哪，你為何憂悶？為何在我裏面煩躁？應當仰望神；因我還要讚美祂，祂是我臉上的救恩，是我的神。

八 該隱離開主的面，結果就產生了無神文化——創四 16 ~ 24：

創 4:16 於是該隱離開耶和華的面，去住在伊甸東邊挪得之地。

創 4:17 該隱與妻子同房，他妻子就懷孕，生了以諾。該隱建造了一座城，並按着他兒子的名，將那城叫作以諾。

創 4:18 以諾生以拿，以拿生米戶雅利，米戶雅利生瑪土撒利，瑪土撒利生拉麥。

創 4:19 拉麥娶了兩個妻子，一個名叫亞大，另一個名叫洗拉。

創 4:20 亞大生雅八；雅八是居住帳棚、牧養牲畜之人的始祖。

創 4:21 雅八的兄弟名叫猶八；他是一切彈琴吹簫之人的始祖。

創 4:22 洗拉也生了土八該隱；他是打造各樣銅鐵利器的。土八該隱的妹妹是拿瑪。

創 4:23 拉麥對他的兩個妻子說，亞大和洗拉，聽我的聲音；拉麥的妻子，聽我的言語：壯年人傷我，我把他殺了；少年人打我，我把他害了。

創 4:24 若殺該隱遭報七倍，殺拉麥必遭報七十七倍。

1 神要作人的一切——人的維持、供應、娛樂和保護——參十五 1。

創 15:1 這些事以後，耶和華的話在異象中臨到亞伯蘭，說，亞伯蘭，你不要懼怕；我是你的盾牌，是你極大的賞賜。

2 人失去神，就迫使人發明反對神之人的文化，其主要元素是城為着生存、畜牧為着維生、音樂為着娛

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.

Psa 90:1 O Lord, You have been our dwelling place/ In all generations.

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.

Gen 4:6 And Jehovah said to Cain, Why are you angry, and why has your countenance fallen?

Gen 4:7a If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; ...

Psa 42:5 Why are you cast down, O my soul? / And why are you disquieted within me? / Hope in God, for I will yet praise Him / For the salvation of His countenance.

Psa 42:11 Why are you cast down, O my soul? / And why are you disquieted within me? / Hope in God, for I will yet praise Him, / The salvation of my countenance and my God.

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:

Gen 4:16 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden.

Gen 4:17 And Cain knew his wife, and she conceived and gave birth to Enoch; and he built a city and called the name of the city after the name of his son Enoch.

Gen 4:18 And Irad was born to Enoch, and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

Gen 4:19 And Lamech took two wives for himself: The name of the first was Adah, and the name of the second Zillah.

Gen 4:20 And Adah gave birth to Jabal; he was the father of those who dwell in tents and raise cattle.

Gen 4:21 And his brother's name was Jubal; he was the father of all those who play the lyre and pipe.

Gen 4:22 And Zillah also gave birth to Tubal-cain, the forger of every cutting instrument of bronze and iron; and the sister of Tubal-cain was Naamah.

Gen 4:23 And Lamech said to his wives, Adah and Zillah, listen to my voice; / O wives of Lamech, hearken to my speech; / For I have slain a man for wounding me, / Even a young man for striking me.

Gen 4:24 If Cain is avenged sevenfold, / Then Lamech seventy-sevenfold.

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

Gen 15:1 After these things the word of Jehovah came to Abram in a vision, saying, Do not be afraid, Abram; I am your shield and your exceedingly great reward.

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,

樂以及武器爲着防禦—四 17、20 ~ 22。

- 創 4:17 該隱與妻子同房，他妻子就懷孕，生了以諾。該隱建造了一座城，並按着他兒子的名，將那城叫作以諾。
創 4:20 亞大生雅八；雅八是居住帳棚、牧養牲畜之人的始祖。
創 4:21 雅八的兄弟名叫猶八；他是一切彈琴吹簫之人的始祖。
創 4:22 洗拉也生了土八該隱；他是打造各樣銅鐵利器的。土八該隱的妹妹是拿瑪。

貳 在人類歷史中，以挪士是一個里程碑，就是人呼求耶和華的名的里程碑—26 節：

創 4:26 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。

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：

- 羅 10:12 因爲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。
弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，

1 以挪士這名的意思是『脆弱必死的人』。

2 以挪士領悟自己是軟弱、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。

- 傳 1:2 傳道者說，虛空的虛空，虛空的虛空，凡事都是虛空。
傳 2:14 智慧人的眼目光明，愚昧人在黑暗裏行；但我也看明，這兩等人所遭遇的都是一樣。
傳 2:17 所以我恨惡生命，因爲在日光之下所作的工，我都以爲煩惱；一切都是虛空，都是捕風。
林後 1:9 自己裏面也斷定是必死的，叫我們不靠自己，只信靠那叫死人復活的神；
腓 3:3 真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不靠自己肉體的。

二 『呼求』這辭，原文意『向...呼叫』，『向...呼喊』，意即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。

music for amusement, and weapons for defense—4:17, 20-22.

- Gen 4:17 And Cain knew his wife, and she conceived and gave birth to Enoch; and he built a city and called the name of the city after the name of his son Enoch.
Gen 4:20 And Adah gave birth to Jabal; he was the father of those who dwell in tents and raise cattle.
Gen 4:21 And his brother's name was Jubal; he was the father of all those who play the lyre and pipe.
Gen 4:22 And Zillah also gave birth to Tubal-cain, the forger of every cutting instrument of bronze and iron; and the sister of Tubal-cain was Naamah.

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

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.

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:*

- Rom 10:12 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;
Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

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.

- Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
Eccl 2:14 The wise man's eyes are in his head, and the fool walks in darkness; yet I also perceived that one fate happens to them all.
Eccl 2:17 So I hated life, for the work that is done under the sun was grievous to me, because everything is vanity and a chasing after wind.
2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

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.*

三 他們雖然是虛空軟弱的，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。

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：

創 4:26 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。

出 3:13 摩西對神說，我到以色列人那裏，對他們說，你們祖宗的神差我到你們這裏來；他們若問我說，祂叫什麼名字？我要對他們說什麼？

出 3:14 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。

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：

出 3:14 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。

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。

利 19:3 你們各人都當孝敬母親和父親，也要守我的安息日；我是耶和華你們的神。

利 19:4 你們不可偏向偶像，也不可為自己鑄造神像；我是耶和華你們的神。

利 19:10 不可摘盡葡萄園的果子，也不可拾取葡萄園所掉的果子，要留給窮人和寄居的；我是耶和華你們的神。

利 19:12 不可指着我的名起假誓，褻瀆你神的名；我是耶和華。

利 19:14 不可咒罵聾子，也不可將絆腳石放在瞎子面前，只要敬畏你的神；我是耶和華。

利 19:16 不可在民中往來搬弄是非，也不可與你的鄰舍為敵，流他的血；我是耶和華。

利 19:18 不可報仇，也不可懷恨你本族的人，卻要愛鄰舍如同自己；我是耶和華。

利 19:25 第五年，你們可以喫樹上的果子，好叫樹給你們的出產增多；我是耶和華你們的神。

利 19:28 不可為死人用刀劃傷自己的身體，也不可在身上刺花紋；我是耶和華。

利 19:30 你們要謹守我的安息日，敬畏我的聖所；我是耶和華。

利 19:31 不可偏向交鬼的和行巫術的；不可求問他們，以致被他們玷污了；我是耶和華你們的神。

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.*

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:*

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.

Exo 3:13 Then Moses said to God, If I come to the children of Israel and say to them, The God of your fathers has sent me to you, and they say to me, What is His name? what shall I say to them?

Exo 3:14 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

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:

Exo 3:14 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

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.

Lev 19:3 Each one of you shall fear his mother and his father, and you shall keep My Sabbaths; I am Jehovah your God.

Lev 19:4 Do not turn to idols or make for yourselves molten gods; I am Jehovah your God.

Lev 19:10 And you shall not glean your vineyard nor shall you gather the fallen fruit of your vineyard. You shall leave them for the poor and for the sojourner; I am Jehovah your God.

Lev 19:12 And you shall not swear falsely by My name, thus profaning the name of your God; I am Jehovah.

Lev 19:14 You shall not curse the deaf nor put a stumbling block before the blind, but you shall fear your God; I am Jehovah.

Lev 19:16 You shall not go around as a slanderer among your people, nor shall you profit by the blood of your neighbor; I am Jehovah.

Lev 19:18 You shall not take vengeance nor bear any grudge against the children of your people, but you shall love your neighbor as yourself; I am Jehovah.

Lev 19:25 And in the fifth year you may eat of their fruit, that their produce may increase for you; I am Jehovah your God.

Lev 19:28 You shall not make any cuttings in your flesh for the dead, nor inscribe any marks upon you; I am Jehovah.

Lev 19:30 You shall keep My Sabbaths and revere My sanctuary; I am Jehovah.

Lev 19:31 Do not turn to mediums or to spiritists; do not seek after them to be defiled by them; I am Jehovah your God.

利 19:32 在白髮的人面前，你要站起來，也要尊敬老年人；又要敬畏你的神；我是耶和華。
利 19:34 在你們那裏寄居的外人，你們要看他如本地人一樣，並要愛他如同自己，因為你們在埃及地也作過寄居的；我是耶和華你們的神。
利 19:36 要用公道的天平、公道的法碼、公道的伊法、公道的欣；我是耶和華你們的神，曾把你們從埃及地領出來。
利 19:37 你們要謹守遵行我一切的律例和典章；我是耶和華。

b 神是自有永有者，祂乃是一切；我們需要什麼，祂就是一約八 58，六 48，八 12，十一 25，十四 6，十五 1 上，詩歌六一首。

約 8:58 耶穌對他們說，我實實在在地告訴你們，還沒有亞伯拉罕，我就是。
約 6:48 我就是生命的糧。
約 8:12 於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。
約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；
約 14:6 耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。
約 15:1 上 我是真葡萄樹，...

詩歌六一首

一 恩主耶穌，你名『我是』，寶貴聖名，豐美、真實！我所需要全都在此—全在你所是！
二 你是聖子、又是聖父，是神隱藏、是神顯出，且成那靈與我同處，使我享豐富。
三 你是帳幕、你是聖殿，給神安居，將神彰顯，使我在你與神相見，得享神肥甘。
四 你是羔羊、你是新郎，為娶新婦，將罪擔當，為我捨己、為我受傷，使我得安康。
五 你是智慧、你是道路，照神旨意，為我部署，使我蒙恩，使我受福，納我入正途。
六 你是公義、你是聖潔，與神相合，為神所悅，使我稱義，使我聖別，能與神和諧。
七 你是生命、你是亮光，消除黑暗，吞滅死亡，使我復生，使我明亮，使我得釋放。
八 你是復活、你是大能，衝破墳墓，勝過幽冥，使我剛強，使我得勝，使我占上風。
九 你是靈糧、你是活水，為作供應，甘願降卑，解我饑渴，蘇我困憊，作了我美味。
十 你是牧人、你是醫生，為我捨命，醫我疾病，保養、顧惜、安慰、引領，凡事都照應。
十一 你是祭司、你是君王，將我帶進神的面光；

Lev 19:32 You shall rise up before the grayheaded and honor the face of the old man. And you shall fear your God; I am Jehovah.
Lev 19:34 The sojourner who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were sojourners in the land of Egypt; I am Jehovah your God.
Lev 19:36 You shall have just balances, just weights, a just ephah, and a just hin; I am Jehovah your God, who brought you out of the land of Egypt.
Lev 19:37 And you shall observe all My statutes and all My ordinances, and do them; I am Jehovah.

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.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
John 6:48 I am the bread of life.
John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
John 15:1a I am the true vine, ...

Hymns, #78

1. Gracious Lord, Thy name "I AM" is, Precious name, how rich and full 'tis, All-inclusive, faithful too 'tis—All we need, Thou art!
2. Thou the Son, the Father in Thee, As the Spirit now indwell me, That the riches of Thyself we May experience.
3. Thou the Temple for God's dwelling, Thou the Father's life e'er telling; We in Thee with joy excelling Face to face see Him.
4. Thou the Lamb and Thou the Bridegroom, For the bride Thou sufferedst sin's doom, Wounded, crucified in our room; Thus we find our rest.
5. Thou art wisdom and the way, Lord, Thou our lives dost plan each day, Lord, Grace to us Thou dost convey, Lord, In Thy path to walk.
6. Pure and holy, righteous Thou art, One with God. well-pleasing His heart, Thou within to us dost impart Harmony with God.
7. Thou art life and Thou art light, Lord, Death hast swallowed, banished night, Lord, Thou hast quickened, given sight, Lord; We are now set free.
8. Thou art resurrection power, Thou the conqueror in hell's hour; Thou dost us with might empower Over all to reign.
9 Living water, food supply, Lord, Thou Thyself art, and didst die, Lord, All our want to satisfy, Lord; Now we feast on Thee.
10. Thou the Shepherd and Physician, Thou hast healed our sick condition; Comfort, guide, protect—Thy mission; Thou dost care for us.
11. Priest and King Thou art fore'er, Lord; Into God we're brought, and there, Lord,

你的權柄我得分享，地位何高尚！？

十二 你是救贖、你是盼望，還要將我改變形狀，使我完全與你相像，將你來顯彰。

十三 還是榮耀、喜樂、平安、真理、恩典、活道、靈磐、日頭、盾牌、居所、靠山，何人能盡言！

十四 你的所是永遠、無限、長、闊、高、深、豐滿、完全！豈只應付我的缺欠！且從我溢漫！

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。

加 3:2 我只願問你們這一件，你們接受了那靈，是本於行律法，還是本於聽信仰？

加 3:5 這樣，那豐富供應你們那靈，又在你們中間行異能的，是本於行律法，還是本於聽信仰？

約 20:22 說了這話，就向他們吹入一口氣，說，你們受聖靈。

羅 10:12 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。

羅 10:13 因為「凡呼求主名的，就必得救。」

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。

哀 3:55 耶和華啊，我從極深的坑裏呼求你的名。

哀 3:56 你曾聽見我的聲音；求你不要掩耳不聽我的呼吸，我的呼籲。

詩歌二一〇首

一 主，求你向我吹聖靈，教我如何吸入你；助我向你胸懷一傾 我的犯罪與自己。

(副)

我是呼出我的愁苦，呼出我罪汗；

我是吸入，一直吸入，你所有豐富。

二 我是呼出我的生命，我才可能被充滿；放棄軟弱或是力勁，吸入憐憫和恩湛。

三 呼出我的罪律桎梏，你已為我全除擯；吸入你的聖潔豐富，發現惟你是生命。

Thine authority we share. Lord; What an honored place!

12. Thou our Hope and our Redemption, Thou wilt change our old creation, Make of Thee a duplication, Thus Thyself express.

13. Thou our Joy, our Peace, our Glory; Truth, and Grace, the Rock, the Life-tree, Building, Mountain, Sun, and Shield—we Ne'er can tell it all.

14. What Thou art—eternal, boundless, Full and perfect, rich, exhaustless—Meets our need to utter fullness And from us o'erflows.

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.*

Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Rom 10:12 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;

Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

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 of the Lord—Lam. 3:55-56; Hymns, #255.*

Lam 3:55 I called upon Your name, O Jehovah, / From the lowest pit.

Lam 3:56 You have heard my voice; do not hide / Your ear at my breathing, at my cry.

Hymns, #255

1. O Lord, breathe Thy Spirit on me, Teach me how to breathe Thee in; Help me pour into Thy bosom All my life of self and sin.

CHORUS

I am breathing out my sorrow, Breathing out my sin;

I am breathing, breathing, breathing, All Thy fullness in.

2. I am breathing out my own life, That I may be filled with Thine; Letting go my strength and weakness, Breathing in Thy life divine.

3. Breathing out my sinful nature, Thou hast borne it all for me; Breathing in Thy cleansing fullness, Finding all my life in Thee.

四 我正呼出我的憂愁 在你慈愛的胸臆；
吸入你的喜樂、保守，吸入你的甜安息。
五 我正呼出我的病勢，你早已為我負擔；
我正吸入你的醫治，因你早已賜平安。
六 我今呼出我的羨慕，入你慈愛的耳中；
我今吸入你的答覆，平靜疑惑和驚恐。
七 我今每刻都在呼吸 你的生命作生命；
一呼一吸都在乎你，求你由我來顯明。

4 I am breathing out my sorrow, On Thy kind and gentle breast;
Breathing in Thy joy and comfort, Breathing in Thy peace and rest.
5 I am breathing out my sickness, Thou hast borne its burden too;
I am breathing in Thy healing, Ever promised, ever new.
6 I am breathing out my longings In Thy listening, loving ear;
I am breathing in Thy answers, Stilling every doubt and fear.
7 I am breathing every moment, Drawing all my life from Thee;
Breath by breath I live upon Thee, Lord, Thy Spirit breathe in me.

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

腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。
腓 1:20 這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，
腓 1:21 上 因為在我，活着就是基督，…
羅 10:12 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。
羅 10:13 因為 " 凡呼求主名的，就必得救。"
帖前 5:17 不住地禱告，

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.*

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
Phil 1:21a For to me, to live is Christ ...
Rom 10:12 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;
Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."
1 Thes 5:17 Unceasingly pray,

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：

創 5:22 以諾生瑪土撒拉之後，與神同行三百年，並且生兒生女。
創 5:23 以諾共活了三百六十五歲。
創 5:24 以諾與神同行，神將他取去，他就不在世了。
來 11:5 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。
來 11:6 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，且信祂賞賜那尋求祂的人。

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:**

Gen 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.
Gen 5:23 And all the days of Enoch were three hundred sixty-five years.
Gen 5:24 And Enoch walked with God, and he was not, for God took him.
Heb 11:5 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.
Heb 11:6 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.

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。

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.

詩 19:12 誰能察知自己的錯失呢？願你不定罪我隱而未現的過錯。
詩 19:13 還求你攔阻僕人，不犯任意妄為的罪；不容這罪轄制我；
我便可以完全，免犯大過。
書 9:14 下 …並沒有求耶和華指示。
路 24:15 正談話討論的時候，耶穌親自就近他們，和他們同行。
路 24:16 只是他們的眼睛被蒙蔽，以致認不出祂來。
路 24:17 耶穌對他們說，你們走路彼此交談的是什麼事？他們就站
住，面帶愁容。

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

羅 8:4 使律法義的要求，成就在我們這不照着肉體，只照着靈而
行的人身上。
羅 8:13 因為你們若照肉體活着，必要死；但你們若靠着那靈治死
身體的行為，必要活着。
羅 8:14 因為凡被神的靈引導的，都是神的兒子。
加 2:2 上 我是照着啟示上去的，把我在外邦人所傳的福音，對他們
陳述；…
林後 5:14 原來基督的愛因迫我們，因我們斷定：一人既替眾人死，
眾人就都死了；
林後 5:15 並且祂替眾人死，是叫那些活着的人，不再向自己活，乃
向那替他們死而復活者活。

三 與神同行就是憑信而行；信的意思是我們信神— 7 節，來十一 5 ~ 6、1 ~ 2，林後四 13、18：

林後 5:7 (因我們行事為人，是憑着信心，不是憑着眼見；)
來 11:5 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。
來 11:6 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，且信祂賞賜那尋求祂的人。
來 11:1 信就是所望之事的質實，是未見之事的確證。
來 11:2 古人在這信上得了美好的見證。
林後 4:13 並且照經上所記：“我信，所以我說話；”我們既有這同樣
信心的靈，也就信，所以也就說話，
林後 4:18 我們原不是顧念所見的，乃是顧念所不見的，因為所見
的是暫時的，所不見的才是永遠的。

1 人非有信，就不能得神的喜悅，不能使神快樂—來
十一 6 上。

來 11:6 上 人非有信，就不能得神的喜悅；…

Psa 19:12 Who can discern his errors? / Clear me of my secret faults.
Psa 19:13 Also keep back Your servant from presumptuous sins; / Do not let them have dominion over me; / Then
I will be blameless and cleared / Of great transgression.
Josh 9:14b ... but they did not ask for the counsel of Jehovah.
Luke 24:15 And while they were talking and discussing, Jesus Himself drew near and went with them.
Luke 24:16 But their eyes were kept from recognizing Him.
Luke 24:17 And He said to them, What are these words which you are exchanging with one another while you are
walking? And they stood still, looking sad.

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.

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the
flesh but according to the spirit.
Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of
the body, you will live.
Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
Gal 2:2a And I went up according to revelation, and I laid before them the gospel which I proclaim among the
Gentiles, ...
2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all
died;
2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them
and has been raised.

C. To walk with God is to walk by faith; faith means that we believe that God is—v. 7; Heb. 11:5-6, 1-2; 2 Cor. 4:13, 18:

2 Cor 5:7 (For we walk by faith, not by appearance)-
Heb 11:5 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.
Heb 11:6 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.
Heb 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen. Heb 11:2
For in this the elders have obtained a good testimony.
2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke,"
we also believe, therefore we also speak,
2 Cor 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things
which are seen are temporary, but the things which are not seen are eternal.

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

Heb 11:6a But without faith it is impossible to be well pleasing to Him, ...

2 信神是，就是信祂是我們的一切，我們什麼都不是一—約八 58，傳一 2。

約 8:58 耶穌對他們說，我實實在在地告訴你們，還沒有亞伯拉罕，我就是。

傳 1:2 傳道者說，虛空的虛空，虛空的虛空，凡事都是虛空。

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，我們在凡事上必須什麼也不是一—創五 24，來十一 5。

創 5:24 以諾與神同行，神將他取去，他就不在世了。

來 11:5 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。

4 信神是，就是否認我們的己；在整個宇宙中，惟有祂是，我們眾人什麼也不是一—路九 23。

路 9:23 耶穌又對眾人說，若有人要跟從我，就當否認己，天天背起他的十字架，並跟從我。

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

加 2:20 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；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。

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：

來 11:6 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，且信祂賞賜那尋求祂的人。

創 15:1 這些事以後，耶和華的話在異象中臨到亞伯蘭，說，亞伯蘭，你不要懼怕；我是你的盾牌，是你極大的賞賜。

腓 3:8 不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，

腓 3:14 向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。

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。

來 11:5 上 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；...

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.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

Eccl 1:2 Vanity of vanities, says the Preacher;/ Vanity of vanities; all is vanity.

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.

Gen 5:24 And Enoch walked with God, and he was not, for God took him.

Heb 11:5 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.

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.

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

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.

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

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:

Heb 11:6 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.

Gen 15:1 After these things the word of Jehovah came to Abram in a vision, saying, Do not be afraid, Abram; I am your shield and your exceedingly great reward.

Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

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.

Heb 11:5a By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. ...

林後 5:4 因為我們在這帳幕裏的人，負重歎息，是因不願脫下這個，乃願穿上那個，好叫這必死的被生命吞滅了。
羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。
羅 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。
羅 8:11 然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。
羅 5:17 若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更要藉着耶穌基督一人，在生命中作王了。

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。

詩 27:4 有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。
詩 27:8 你說，你們當尋求我的面；那時我的心向你說，耶和華啊，你的面我正要尋求。
詩 42:1 神啊，我的魂切慕你，如鹿切慕溪水。
詩 42:2 我的魂渴想神，就是活神。我幾時才可以來朝見神呢？
詩 43:4 我就到神的祭壇，到我最喜樂的神那裏；神啊，我的神，我要彈琴讚美你。
詩 73:25 除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。
詩 119:2 遵守祂的法度，全心尋求祂的，這樣的人是有福的。
詩 119:10 我全心尋求了你，求你不要叫我偏離你的誠命。

五 信的意思是，我們相信神的話—參路一 38，羅十 17：

路 1:38 馬利亞說，看哪，我是主的婢女，情願照你的話成就在我身上。天使就離開她去了。
羅 10:17 可見信是由於聽，聽是藉着基督的話。

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』：

創 5:21 以諾活到六十五歲，生了瑪土撒拉。

a 以諾稱他的兒子為瑪土撒拉，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：

創 7:6 當洪水氾濫在地上的時候，挪亞正六百歲。
創 5:25 瑪土撒拉活到一百八十七歲，生了拉麥。

2 Cor 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

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.

Psa 27:4 One thing I have asked from Jehovah;/ That do I seek:/ To dwell in the house of Jehovah/ All the days of my life,/ To behold the beauty of Jehovah,/ And to inquire in His temple.
Psa 27:8 When You say, Seek My face,/ To You my heart says, Your face, O Jehovah, will I seek.
Psa 42:1 As the hart pants/ After the streams of water,/ So my soul pants/ For You, O God.
Psa 42:2 My soul thirsts for God,/ For the living God./ When will I come and appear/ Before God?
Psa 43:4 And I will go to the altar of God,/ To God my exceeding joy;/ And I will praise You with the harp,/ O God, my God.
Psa 73:25 Whom do I have in heaven but You?/ And besides You there is nothing I desire on earth.
Psa 119:2 Blessed are those who keep His testimonies,/ Who seek Him with all their heart.
Psa 119:10 With all my heart I have sought You;/ Do not let me wander from Your commandments.

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

Luke 1:38 And Mary said, Behold, the slave of the Lord. May it happen to me according to your word. And the angel departed from her.
Rom 10:17 So faith comes out of hearing, and hearing through the word of Christ.

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”:

Gen 5:21 And Enoch lived sixty-five years and begot Methuselah.

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:

Gen 7:6 And Noah was six hundred years old when the flood of waters came upon the earth.
Gen 5:25 And Methuselah lived one hundred eighty-seven years and begot Lamech.

創 5:26 瑪土撒拉生拉麥之後，又活了七百八十二年，並且生兒生女。

創 5:27 瑪土撒拉共活了九百六十九歲就死了。

創 5:28 拉麥活到一百八十二歲，生了一個兒子，

創 5:29 上 給他起名叫挪亞，說，這個兒子必為我們的操作和手中的勞苦，安慰我們；…

- 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)。

創 5:25 瑪土撒拉活到一百八十七歲，生了拉麥。

創 5:28 拉麥活到一百八十二歲，生了一個兒子，

創 7:6 當洪水氾濫在地上的時候，挪亞正六百歲。

創 7:11 當挪亞六百歲，二月十七日那一天，大淵的一切泉源都裂開了，天上的窗戶也敞開了；

- 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。

創 5:27 瑪土撒拉共活了九百六十九歲就死了。

- 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。

猶 14 亞當的七世孫以諾，也曾豫言這些人說，看哪，主帶着祂的千萬聖者來臨，

猶 15 要在眾人身上行審判，定罪那一切不敬虔的人，憑不敬虔所行一切不敬虔的事，又定罪不敬虔之罪人所說一切頂撞祂的剛愎話。

- 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：

彼後 3:10 只是主的日子要像賊一樣來到；在那日，諸天必轟然一聲的過去，所有的元素都要被焚燒而銷化，地和其上的工程也都要燒盡了。

彼後 3:11 這一切既然都要如此銷化，你們該當怎樣為人，有聖別的生活和敬虔，

彼後 3:12 期待並催促神的日子來臨？因着那日子的來臨，諸天被火燒就銷化了，所有的元素都要被焚燒而溶化。

Gen 5:26 And Methuselah lived after he had begotten Lamech seven hundred eighty-two years, and he begot more sons and daughters.

Gen 5:27 And all the days of Methuselah were nine hundred sixty-nine years, and he died.

Gen 5:28 And Lamech lived a hundred eighty-two years and begot a son.

Gen 5:29a And he called his name Noah, saying, This one will give us rest from our work and from the toil of our hands, ...

- 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).

Gen 5:25 And Methuselah lived one hundred eighty-seven years and begot Lamech.

Gen 5:28 And Lamech lived a hundred eighty-two years and begot a son.

Gen 7:6 And Noah was six hundred years old when the flood of waters came upon the earth.

Gen 7:11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that very day all the springs of the great deep burst open, and the windows of heaven were opened.

- 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.

Gen 5:27 And all the days of Methuselah were nine hundred sixty-nine years, and he died.

- 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.

Jude 14 And Enoch, the seventh from Adam, prophesied also of these, saying, Behold, the Lord came with myriads of His saints

Jude 15 To execute judgment against all and to convict all the ungodly concerning all their ungodly works which they have done in ungodliness, and concerning all the hard things which ungodly sinners have spoken against Him.

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:

2 Pet 3:10 But the day of the Lord will come as a thief, in which the heavens will pass away with a roar, and the elements, burning with intense heat, will be dissolved, and the earth and the works in it will be burned up.

2 Pet 3:11 Since all these things are to be thus dissolved, what kind of persons ought you to be in holy manner of life and godliness,

2 Pet 3:12 Expecting and hastening the coming of the day of God, on account of which the heavens, being on fire, will be dissolved, and the elements, burning with intense heat, are to be melted away?

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。

來 6:1 上 所以，我們既離開了那論到基督之開端的話，就當竭力前進，達到完全、成熟，...

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。

創 5:24 以諾與神同行，神將他取去，他就不在世了。
歌 8:5 上 那從曠野上來，靠着她良人的是誰呢？...

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

Heb 6:1a Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, ...

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.

Gen 5:24 And Enoch walked with God, and he was not, for God took him.
S.S. 8:5a Who is this who comes up from the wilderness, / Leaning on her beloved? ...