

饥饿人的需要

The Need of the Hungry

读经：

Please Read the Bible Verses:

约六 11-13 耶稣拿起饼来，祝谢了，就分给那坐着的人，分鱼也是这样，都随着他们所要的。他们吃饱了，耶稣对门徒说，把剩下的零碎收拾起来，免得有糟蹋的。他们便将那五个大麦饼的零碎，就是众人吃了剩下的，收拾起来，装满了十二篮子。

John 6:11-13 Jesus then took the loaves, and when He had given thanks, He distributed to those who were reclining; likewise also of the fish, as much as they wanted. And when they were filled, He said to His disciples, Gather the broken pieces left over that nothing may be lost. So they gathered them and filled twelve handbaskets with broken pieces from the five barley loaves which were left over among those who had eaten.

人生的不满足

The Dissatisfied Human Living

约翰六章记载，有一班群众是围绕在海边寻找主。海是鬼的住处，象征为魔鬼所败坏的世界，而海边就是指人过犯罪生活的地方。人这过犯罪生活的地方和鬼的住处是毗连为邻的。人在这里所过的犯罪生活，虽然不是鬼的生活，却和鬼的生活相近；在这种生活里，没有什么能叫人满足，更没有什么能叫人永远生存。他们虽然一面寻找主，一面也过罪恶的生活。他们活在罪恶中，所表现的乃是感觉人生不满足。这些来寻找主的人，虽然感觉自己有需要，但不知道自己真实的需要是什么。他们以为他们所需要的是物质的饼，岂不知他们所需要的乃是永生的粮。所以，主说了相当多的话语给他们看见，他们真实的需要，不在物质的饼，乃在永远的生命。有人觉得需要家庭、学问...，这些东西有一天你都得到了，你仍然觉得虚空。因为你所缺少的，并非这些，你所需要的，乃是生命的粮。

In this passage John records that there was a great crowd on the seashore, seeking the Lord. The sea is where demons live. It signifies the world corrupted by Satan. The seashore represents the place where fallen mankind lives. The place where fallen mankind lives and the dwelling place of demons are adjacent to each other. Men's sinful way of living on the seashore is very close to the demons' life, if not exactly equal to it. In such a sinful living, nothing can satisfy men, and nothing can supply and sustain them. They were seeking the Lord on the one hand and living a sinful life on the other. **They lived in sins, expressing the dissatisfaction of human life. These people who came to seek the Lord felt a need inside, but they did not know what their need was.** They thought that what they needed was the physical bread. They did not realize that what they needed was the eternal bread. **So the Lord spoke to them with many words and showed them that their real need was not the physical bread but eternal life. Maybe some of you feel that you need a degree, a family, or something else. But even if you get all of these, someday you will still feel empty, because what you need is not these things but the bread of life.**

主是生命的粮

The Lord is the Bread of Life

那一天主的话语是引导那一班群众，认识他们所需要的，惟有主能供应，因他们真实的需要不是物质的饼，乃是生命的粮。主告诉他们，祂就是生命的粮，是从天上降下来，赐生命给世人的；世人真实的需要，就是主耶稣自己。生命的粮就是主自己，也就是主自己来作人的生命。人生所以有缺乏，就是因为人生缺少生命。人原有的

生命，是亏缺虚空的生命，不能应付人生的需要。主耶稣的生命是丰满、永久、充实的生命，才能应付人生一切的需要。因着主的生命能这样供应人，所以祂才说，“到我这里来的，必定不饿。”不饿就是不缺乏，不虚空。

That day the Lord's words were to lead them to realize that only the Lord could supply their need, because their real need was not the physical bread but the bread of life. The Lord told them that **He was the bread of life that came down from heaven to give life to the world. The real need of man is the Lord Jesus Himself.** The bread of life is the life of the Lord Himself. It is also the Lord Himself coming as the life of man. Because man lacks life, human living is fraught with shortages. Man's life is a life of shortage and vanity; it cannot meet the need of man. The life of the Lord Jesus is abundant, eternal, and fulfilling. That is why His life can meet all the needs of human living. Only the Lord's life can supply man in such a way, so He said, "**He who comes to Me shall by no means hunger**" (John 6:35). Not to be hungry means not to be lacking or empty.

主如何将祂自己分给人

How the Lord Gave Himself to Man

主是生命的粮，这话的含意就是给人享受。任何的食物要给人享受，都得经过死。米面和各种蔬菜水果要给人享受，也得死，也得分裂。主作人生命的粮也是经过死，所以祂说，祂的肉是可吃的，祂的血是可喝的。肉和血分开了就是死了。犹太人听见主要把自己给人吃，要作人生命的粮，觉得希奇。主将祂自己分给人的方法，就是经过死的分裂。祂死的时候，祂的血和肉分开了，所以祂就能给人享受。（福音题纲，二三一至二三三页。）

The Lord is the "bread of life" (v. 35), which implies that He is for man to enjoy. Anything to be taken in by man must pass through death. Things such as rice, wheat, and all kinds of vegetables and fruit must first go through death and be broken before they can be enjoyed by man. For the Lord to become the bread of life, He must also pass through death. So He said, "My flesh is true food, and My blood is true drink" (v. 55). Flesh and blood being separated signifies death. When the Jews heard that the Lord could be eaten as the bread of life, they were puzzled. But the way that the Lord gave Himself to man was by passing through the separation of death. **When He died, His blood was separated from His flesh so that He could be enjoyed by man.** (Gospel Outlines, Subject 102.)

主的死是祂所采取的第二个步骤，使我们能便于享受祂自己作我们的食物。祂为我们死，不是平常的死，乃是特别的死。祂是被钉在十字架上被杀的，这死使祂的血与肉分开。你若是活在那时代的犹太人，你对于这事会非常熟悉。我曾读过一篇文章，描写犹太人在逾越节如何宰杀羊羔。那篇文章说，犹太人将羊羔放在一个十字架上。当然，我们都知道，罗马帝国用十字架的死刑钉死罪犯，但犹太人早在罗马帝国以前，就用这方法在逾越节宰杀羊羔。他们取两根木头作成一个十字架，将羊的两腿脚在架脚上，将另两条伸开的腿绑在横木上，然后就宰杀羊羔，使羊血全部流出。他们需要全部的血，洒在他们的门框上，因此血完全与肉分开。

The Lord's death was the second step that He took to make Himself available for us to partake of as our food. He died for us, not in an ordinary way, but in a very extraordinary way. He was slain by being crucified on the cross. This death separated His blood from His flesh. If you were a Jew living during that time, you would have been very familiar with this. I once read an article describing how the Jews slew the lamb during the Passover. The article said that the Jews put the lamb on a cross. Of course, we all know that the Roman Empire used the death penalty of the cross to crucify criminals, but the Jews used this method long before the Roman Empire to slay the lamb at their Passover. They took two wooden bars and formed a cross. They tied two legs at the foot of the cross and fastened the other outstretched legs to the crossbar. Then they slew the lamb so that all its blood was shed. They needed all of its blood to sprinkle on their door frames; therefore, the blood was completely separated from its flesh.

主是神真正的逾越节羊羔

The Lord is the Real Lamb for God's Passover

主也是同样的死法。事实上，祂的死就发生在犹太人的逾越节。我们已看见，约翰六章正好在犹太人逾越节的背景之下。因此百姓的心思充满了关于逾越节的思想。根据这个背景，主告诉他们说，他们必须吃祂的肉，喝祂的血。他们现在不是要取逾越节羊羔所流的血，吃羊羔的肉，乃是要领会主是神真正的逾越节羊羔。他们从前所有的逾越节羊羔，乃是基督的预表。如今祂是为他们被杀的真正羊羔。祂的血将为他们的罪而流，祂的肉将为他们所吃，好作他们真正的生命。一面，祂的血要救赎他们脱离他们的罪；另一面，祂的肉要供应他们生命。

The Lord died in the same manner. In fact, His death occurred at the time of their Passover. We have seen that John 6 was placed in the setting of the Jewish Passover. Thus, the minds of the people were filled with thoughts about the Passover. With this as the background, the Lord told them that they must eat His flesh and drink His blood. Instead of taking the shed blood of the Passover lamb and eating its flesh, they were now to understand that the Lord is the real Lamb for God's Passover. **All of their former Passover lambs were a type of Christ.** Now He is the real Lamb who will be slain for them. His blood will be shed for their sins, and His flesh will be eaten for their real life. **On the one hand, His blood will redeem them from their sins; on the other hand, His flesh will supply them with life.**

祂为我们舍了身体，流了血，使我们得着永远的生命

He Gave His body and Shed His Blood for Us That We Might Have Eternal Life

犹太人不领会这个，甚至忽略主是神的羔羊。但今天我们知道，主是神的羔羊，为我们死了，为救赎我们的罪流血，并且将祂的肉供我们吃，好作我们的生命。我们凭信接受祂的血，也凭信吃祂的肉，然后我们就得着祂作我们的生命。

The Jews did not understand this and even neglected the Lord as the Lamb of God. But today we know that the Lord is the Lamb of God who died for us, shed His blood for the redemption of our sins, and offered His flesh for us to eat as our life. **It is by faith that we take His blood, and it is by faith that we eat His flesh. Then we have Him as our life.**

三十五节说，“耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。”生命的粮是以食物的形态作人生命的供应，就像生命树一样“好作食物”，（创二 9，）作人生命的供应。到主这里来的必永远不饿，信入祂的，必永远不渴。

Verse 35 says, “**Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes in Me shall by no means ever thirst.**” The bread of life is the life supply in the form of food, like the tree of life (Gen. 2:9), which is also the life supply “good for food.” He who comes to the Lord shall never hunger, and he who believes in Him shall never thirst.

在五十一节下半，主说，“我所要赐的粮，就是我的肉，为世人的生命所赐的。”到了这里，粮变成了肉。我们已经看见，粮属于植物生命，只为着喂养；肉属于动物生命，不仅为着喂养，也为着救赎。主舍了祂的身体，就是祂的肉，为我们死，好叫我们得着生命。血是在五十三节加进来的，在这里加上了血，因为这是救赎所必需的。（约十九 34。）在五十四节主说，“吃我肉喝我血的人，就有永远的生命，在末日我要叫祂复活。”这里肉和血是分开题起的。血和肉分开是指明死。因此，主在这里清楚指明祂的死，也就是祂的被杀。祂为我们舍了身体，流了血，使我们得着永远的生命。

In verse 51b the Lord says, “**And the bread which I will give is My flesh, which I will give for the life of the world.**” At this point, the bread becomes the flesh. We have seen that **the bread is of the vegetable life and is only for feeding** and that **the flesh is of the animal life and is not only for feeding, but also for redeeming.** The Lord gave His body, that is, His flesh, to die for us that we might have life. **The blood** is added in verse 53, The blood is added here because it **is necessary for redemption** (John 19:34.). In verse 54 the Lord says, “**He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.**” Here flesh and blood are mentioned separately. When blood is separate from flesh, it indicates death. Hence, here the Lord clearly indicated His death, that is, His being slain. **He gave His body and shed His blood for us that we might have eternal life.**

如何接受主作生命

How to Receive the Lord as Life

吃祂的肉，就是凭信接受祂为我们舍了身体所作成的一切。喝祂的血，就是凭信接受祂为我们流血所完成的一切。这样吃祂的肉喝祂的血，就是相信祂在十字架上为我们所作成的，好在祂的救赎里，接受祂作生命和生命的供应。我们把四十五节与四十七节相比，就能看见，吃主的肉，喝主的血，等于相信祂，因为信或信入，就是接受。

(约翰福音生命读经，二一七至二二〇页。)

To eat His flesh is to receive by faith all that He did by giving His body for us, and to drink His blood is to receive by faith all that He has accomplished by shedding His blood for us. This kind of eating of His flesh and drinking of His blood is to receive Him, in His redemption, as life and the life supply by believing in what He did for us on the cross. By comparing verse 54 with verse 47, we see that **to eat the Lord's flesh and drink His blood is equal to believing in Him, because to believe is to receive** (1:12). (Life-Study of John, Message 16.)

参读：福音题纲，第一〇三题；约翰福音生命读经，第十六篇；变死亡为生命，饥饿人的需要。

Reference: Gospel Outlines, Subject 103; Life-Study of John, Message 16; Changing Death into Life, The Need of the Hungry.