

## 受引导（肆）

### Being Led by the Lord (IV)

#### 壹 引导的种类（续）

#### I. The Kinds of Leading (continued)

#### 七 异梦和异象

#### G. Dreams and Visions

（一）“神说一次、两次，世人却不理会。人…沉睡的时候，神就用梦，和夜间的异象，开通他们的

**1. “God speaks in one way, / Indeed in two ways, without any perceiving it— / In a dream, a night vision, / When deep sleep falls upon men... / Then He opens the ears of men / And seals up their instruction” (Job 33:14-16).**

耳朵，将当受的教训印在他们心上。”约伯记三十三章十四至十六节。

有的时候主引导我们，也用异梦和异象。这里说，神对人说话一次、两次，人不理会，神就用梦和异象，开导人、教训人。所以异梦和异象不是第一等的引导，乃是第二等的。第一等的引导，乃是神对人所说的话。若是人不领会神的话，神只得用异梦和异象来指示人。若是神对人说了一次、两次，人还不理会，就要逼着神用异梦和异象来教导人。所以我们要看重神的话，过于异梦和异象。今天有一班人太注重异梦和异象。他们忽略了神的话，而重视、寻求异梦和异象。他们一聚起会来，不是这个说作了异象，就是那个说见了异象。异梦和异象，实在也是很容易引人注意。尤其是好奇的人，最喜欢这类的事。但是正常跟随主的人，都是以主的话为第一，自然我们也承认在必要时，主也实在给我们异梦和异象，或是为着指示引导我们，或是为着安慰坚固我们。我自己也曾蒙主这样恩待，有过这类的经历。不过，我们总该看主的话为首要。

Sometimes the Lord leads us with dreams and visions. These verses indicate that God speaks in one way, indeed in two ways, without man perceiving it; consequently, God uses dreams and visions to open man's ears and to instruct him. *Dreams and visions are not a primary means of His leading but a secondary one. In His leading, God primarily speaks to men. If men do not understand His word, He can use dreams and visions to direct them.* If God speaks to men in one way, indeed in two ways, and they still do not perceive, God is forced to use dreams and visions to instruct them. Therefore, *we should place more emphasis on God's word than on dreams and visions.* Today there is a group of people who pays too much attention to dreams and visions. They neglect the Word of God and emphasize instead the seeking of dreams and visions. When they meet, one will say that he had a dream, and another will claim to have seen a vision. Dreams and visions easily attract people's attention. Curious people especially like these things. But a normal follower of the Lord always places the Lord's word first. Of course, we do acknowledge that the Lord does give dreams and visions to direct and lead us or to comfort and strengthen us when necessary. I have been graced by the Lord in this way and have had this kind of experience, but we should regard the Lord's word as the most important thing.

（二）“圣灵…禁止，…耶稣的灵…不许；…夜间有异象现与保罗；…保罗既看见这异象，…以为神召我们传福音给那里的人听。”行传十六章六至十节。

**2. “Having been forbidden by the Holy Spirit...the Spirit of Jesus did not allow them...A vision appeared to Paul during the night...And when he had seen the vision...concluding that God had called us to announce the gospel to them” (Acts 16:6-7, 9-10).**

你看！这里所说的，和前面约伯记三十三章所说的，是何等相合！当初保罗出门传道，他要留在亚西亚，圣灵禁止；他要往庇推尼去，圣灵又不许。那么圣灵是要他怎么作？你若看地图，就能看出，那个趋势就是要他过海（爱琴海），往对面的马其顿去。但是，当时保罗不领会。这可以说，是神对他说了一、两次，他不领会，所以就逼得神在夜间用异象指示他。这也证明，这类的引导不是第一等的，乃是第二等的。第一等的引导，乃是神的灵所给我们出于神的话语或感觉。在这里我们还要注意保罗对他所看见异象的态度。这里说，他看见了那个异象，就“以为”是神召他往马其顿去传福音，不是马上就相信是那样。这告诉我们，对于异梦异象应该慎重酌量，不该轻率相信。如果我们一有了异梦异象，就轻率相信，而不加以分辨考量，就难免受欺。

These verses and the verses in Job 33 are very similar. When Paul went out to preach the gospel, he wanted to stay in Asia, but the Holy Spirit forbade him. He wanted to go to Bithynia, but the Spirit of Jesus did not allow him. By looking at a map, we can see that the Holy Spirit wanted him to cross the Aegean Sea and go to Macedonia on the opposite side. However, Paul did not understand this at the time. It was as if God was speaking to him one way, indeed in two ways, but he did not perceive it. This forced God to use a vision in the night to direct him, which also shows that this kind of leading is not primary but secondary. Paul's primary leading was the speaking or sense from God given to him by the Holy Spirit. We should also pay attention to Paul's response to the vision. **After Paul saw the vision, he concluded that God had called him to bring the good news to Macedonia. He did not believe it until he had carefully considered the vision. We should not believe dreams and visions lightly. If we have a dream or vision and believe it without any discernment or consideration, we can be easily cheated.**

## 八 环境的指示

### H. The Direction of Our Situation

（一）“雅各听见拉班的儿子们有话说，…雅各见拉班的气色向他不如从前了。耶和华对雅各说，你要回你祖你父之地。”创世记三十一章一至三节。

1. “Jacob heard the words of Laban's sons...And Jacob saw Laban's countenance, and now it was not favorable toward him as previously. And Jehovah said to Jacob, Return to the land of your fathers” (Gen. 31:1-3).

一个基督徒顶少得会懂得三件东西对他所说的话：一，在外面的圣经；二，在里面的圣灵；三，在四围的环境。我们的环境，常是主引导的提示或证明。当初雅各在拉班家里，听见拉班的儿子们对他有话语，看见拉班向他的气色也不如从前，自然他就要觉得不能在拉班家里再住下去了。就在这时候，神来对他说，你要回你祖你父之地去。因此，他就清楚知道，他该离开那里。所以我们要受主的引导，也得领会环境对我们所说的话，注意环境所指示我们的意思。环境的指示，也是主对我们的一种引导。

A Christian must be able to understand the speaking that he receives from the Bible outwardly, the Holy Spirit inwardly, and the situation around him. **Our situation often is a hint or proof of the Lord's leading.** Jacob heard Laban's sons talking about him in the house. Then he saw that Laban's countenance was not favorable toward him. Spontaneously, he felt he should no longer stay in Laban's house. At this point God spoke to him, saying, “Return to the land of your fathers.” Thus, he was clear that he should leave. If we want to be led by the Lord, **we must also understand our situation and pay attention to the meaning of its direction.** The direction of our situation also serves as a leading from the Lord.

## 九 嚼环辮头的勒住

### I. The Restraining of Bit and Bridle

（一）“你不可像那无知的骡马，必用嚼环辮头勒住它，不然，就不能驯服。”诗篇三十二篇九节。

1. “Do not be like a horse or like a mule, without understanding; / Whose trappings consist of bit and bridle to restrain them, / Else they do not come near you” (Psa. 32:9).

骡马无知，在使用的人手下，常不驯服。所以使用的人，就用嚼环辮头勒住它们，使它们驯服。我们在主面前也会不驯服，使主不得不用苦难的环境，来对付我们，带领我们。这些苦难的环境，就是主所用的“嚼环辮头”，来“勒住”我们，使我们服从祂的带领。嚼环辮头的勒住，在骡马身上，是叫它们感觉痛苦而驯服，苦难环境的对付在我们身上也是这样。所以这种环境的对付，苦难的勒住，也是主带领我们所使用的一种引导。

Horses and mules are without understanding. They often do not obey their handlers. Therefore, the handler uses a bit and bridle to restrain them and make them obey. Before the Lord we sometimes do not obey. This forces the Lord to use hard situations to deal with us and to lead us. These hard situations are the bit and bridle used by the Lord to restrain us and cause us to obey His leading. The restraining of horses and mules by bit and bridle causes obedience through pain. The hardships of the Lord's dealing produce similar pains to us. **This kind of situational dealing, which restrains us through hardships, is a leading of the Lord to us.**

参读：圣经要道，二十五题：受引导

*Reference: Crucial Truths in the Holy Scriptures, Vol. 2, Ch. 25 Being Led by the Lord*