

信徒为人的几件事（拾）

A Few Matters Concerning the Living of the Believers (X)

伍 饮食

IV. Food and drink

一 在堕落以前

A. Before the Fall

（一）‘菜蔬和…树上…的果子。’创世记一章二十九节。

1. “Every herb that produces seed...and every tree which has fruit that produces seed” (Gen. 1:29).

在人堕落以前，神只定规人吃菜蔬和树上的果子，就是只吃素不吃荤。

Before the fall God ordained that man eat herbs and the fruit of trees. Man ate vegetables and could not eat meat.

二 在堕落以后

B. After the Fall

（一）‘动物都可以作…食物，…如同菜蔬一样。’创世记九章三节。

1. “Every moving thing that lives shall be food for you; just as I gave you the green herb” (Gen. 9:3).

到人堕落以后，神就定规动物也可以作人的食物，像植物一样。这就是说，人在堕落以后，也可吃荤，像可吃素一样。吃东西的意思，是叫生命得到维持。荤，是动物被杀，而成为养生的食物，在圣经中是象征基督被杀，使我们得生一得着生命，并得以生活。所以荤，简单的说，就是象征流血的救赎。荤既是象征流血的救赎，素就自然是象征无血的行为了。在人未堕落的时候，人只吃素，就可以维持生命，乃是象征说，在人无罪的时候，人只靠行为，就可以在神面前生活。但是人堕落了，人有罪了，必须有流血的救赎，人才可以在神面前生活。所以在人堕落以后，神就叫人吃荤，以象征这事。就是为这缘故，撒但才叫人戒荤而吃素。撒但所以叫人戒荤而吃素，他那隐藏又诡诈的用意，就是叫人拒绝基督流血的救赎，而倚靠自己的行为活着。（可惜，这用意连那些戒荤吃素的人，也不知道！）撒但叫人所吃的，和他叫人所作所靠的，完全相合。凡受撒但迷惑而戒荤吃素的人，岂不都是修行，并靠修行的么？这就是佛教里面的故事。佛教注重修行，也倚靠修行。所以佛教特别主张并提倡戒荤吃素。但我们看透了撒但在这事上的诡计，就不可有戒荤的思想或行为。我们要吃荤，以象征宣告我们有罪的人需要基督流血的救赎。

After the fall of man, God ordained that animals as well as vegetables could be food for man. In other words, after the fall both meat and vegetables could be eaten. The purpose of eating is to maintain life. The meat that we eat as food comes from the killing of animals, and in the Bible this symbolizes Christ being killed that we might obtain life and live. Therefore, in brief, meat symbolizes redemption through the shedding of blood. While meat symbolizes redemption through the shedding of blood, vegetables symbolize works without the shedding of blood. Before man fell, man could eat only vegetables to maintain his life, symbolizing that man was without sin and could live before God without the shedding of blood. But after the fall and the entrance of sin (Rom. 5:12), man needs the shedding of blood for redemption in order to live before God. This need is symbolized by God telling man to eat meat after the fall. In contrast, Satan tells people to eat only vegetables. Satan's hidden and crafty intention in telling people to eat only vegetables is to cause them to reject the requirement of the shedding of blood for redemption and to instead rely on their works in order to live. (Alas, vegetarians do not have this realization!) Satan influences what people eat by promoting self-denial. Those who are tricked by Satan into being vegetarians not only practice self-denial but also rely on self-denial. For example, Buddhism emphasizes self-denial and relies on self-denial. Consequently, Buddhism also emphasizes and promotes vegetarianism. Once we see Satan's intention in this matter, we should not be influenced by the thought or practice of vegetarianism; instead, as those who eat meat, we should declare that we are sinners in need of the blood that Christ shed for our redemption.

（二）‘惟独…血…不可吃。’创世记九章四节。

2. "Its blood, you shall not eat" (Gen. 9:4).

在人堕落以后，神虽定规要人吃荤，却不许人吃血。因为血里有生命，可以为人的生命赎罪。（利十七 10~11。）但是等到主耶稣来了，祂却说，祂的血是可喝的，因为祂的血真能为我们赎罪，叫我们得着祂的生命。（约六 53~56，太二六 27~28。）所以按预表说，血是为人赎罪的，人不可吃；但按实际说，任何的血都不能除去人的罪，惟有主耶稣的血能，（来九 12，十 4，）所以任何的血，都不可吃，只有主耶稣的血可吃。所以神不叫人吃血，乃是表明一个流血赎罪的故事，一面表明说，血是为人赎罪的，一面又表明说，任何的血都不能真的除去人的罪，惟有主耶稣的血能。

Although God ordained that man could eat meat after the fall, He did not allow man to eat blood. Blood is needed for the redemption of human life because life is in the blood (Lev. 17:10-11). When the Lord Jesus came, He told us to drink His blood because only His blood redeems us and enables us to obtain His life (John 6:53-56; Matt. 26:27-28). [According to typology, blood redeems man, but in reality only the blood of Jesus can take away the sin of man](#) (Heb. 9:12; 10:4). [Therefore, we can eat only the blood of the Lord Jesus.](#) God commands man not to eat blood in order to show that the shedding of blood is for the redemption of sin and to show that only the blood of the Lord Jesus can take away man's sin.

三 在律法时代

C. In the Dispensation of Law

（一）荤素都可吃。利未记十章十二至十四节，申命记十二章十七至十八节，二十至二十二节。

1. Man could eat both vegetables and meat (Lev. 10:12-14; Deut. 12:17-18, 20-22).

在律法时代，神虽然为着要证明人的软弱和人的罪，而要人靠行律法称义，但实际仍叫人藉着流血的救赎而活在祂面前，所以那时祂仍叫人吃荤，以象征这事。

In the dispensation of the law, man's failure to keep God's requirements exposed his weakness, sin, and inability to be justified by works of law, showing that, in reality, [man could be redeemed and live before God only through the shedding of blood](#). This is signified by God telling people to eat meat.

（二）惟动物要分别洁净与不洁净，可吃与不可吃的。

2. Animals were divided into clean and unclean, edible and inedible.

在律法时代，神虽然仍叫人吃荤，吃动物，但叫人分别洁净与不洁净，可吃与不可吃的。凭行传十一章五至十二节看，这是象征神叫祂的百姓与人交接来往，要分别洁与不洁，可交接来往与不可交接来往的。那些洁净可吃的动物，就是表明什么人是在洁净可交接来往的。洁净可吃的动物：

1 走兽必须是‘分蹄’、‘倒嚼’的。利未记十一章二至八节，二十六至二十八节。

2 水族必须是‘有翅有鳞的’。利未记十一章九至十二节。

3 飞禽必须是不食荤，只食素的。利未记十一章十三至十九节

4 昆虫必须是有翅而能跳飞起的。利未记十一章二十至二十五节，二十九至三十八节，四十一至四十四节。

6 必须是活的。利未记十一章三十九至四十节。

走兽必须是分蹄倒嚼的，水族必须是有翅有鳞的，飞禽必须是不食荤只食素的，昆虫必须是有翅而能跳飞起的，而这些又都必须是活的，才是洁净可吃的。

Even though God told His people to eat the meat of animals in the dispensation of the law, He also told them to discern between clean animals that could be eaten and unclean animals that could not be eaten. [According to Acts 11:5-12, this signifies that God wants His people to discern between clean and unclean people in their relationships and dealings with others.](#) Clean animals represent people with whom His people can deal. These include animals that have divided hooves and that chew the cud (Lev. 11:2-8, 26-28), fish that have fins and scales (vv. 9-12), birds that eat vegetables rather than meat (vv. 13-19), and insects with wings that leap up and fly (vv. 20-25, 29-38, 41-44). All of these clean animals also had to be living (vv. 39-40).

按象征的意思说，走兽‘分蹄’是表明人在行动上有分别；（参看林后六 17，弗五 11；）‘倒嚼’是表明人反复思想神的话语；（参看路一 29；）水族‘有翅’是能在水中行走，‘有鳞’是能使水不浸

入身体，这是表明人能在世界行走，而不住在世界，且不受世界的侵染；（参看约十七 15~17，罗十二 2；）飞禽不食荤，是不食属死亡的尸首，食素，是食属生命的子粒，这是表明人不接触属死亡的事物，只接触属生命的事物；昆虫‘有翅’能飞，是表明人能离开地而活动；‘跳’是表明人在世界，而不属世界，能随时离开世界；动物是活的，是表明人在神面前是有生命的，是活的。惟有这些样的人，在神面前才算是洁净的，才是神的百姓可以交接来往的。

According to typology, animals with divided hooves represent **people who have discernment in their walk** (cf. 2 Cor. 6:17; Eph. 5:11), and animals that chew the cud represent **people who continuously consider the Word of God** (cf. Luke 1:29). Fish that move through the water with fins and that are protected from the water with scales signify **people who live in and move through the world without being penetrated by the world** (cf. John 17:15-17; Rom. 12:2). Birds that do not eat dead meat but rather seeds of life represent **people who touch matters of life rather than matters of death**. Insects that have wings to fly above the earth and legs that can leap above the earth signify **people who can transcend the elements of the world**. A living animal represents **a person who has life before God**. Only people represented by these types of clean animals are considered clean before God. The people of God should deal only with such people.

（三）血仍是‘不可吃’。利未记十七章十至十五节，申命记十二章十六节，二十三至二十五节。

3. Blood still not being eaten (Lev. 17:10-15; Deut. 12:16, 23-25).

在律法时代，神仍不许人吃血。这是表明说，就是在律法时代，神仍要人注意流血的救赎。

In the dispensation of the law God did not allow man to eat blood, signifying that **even in the dispensation of the law, God still required the shedding of blood for redemption in type**.

参读：圣经要道，三十三题：信徒为人的几件事

Reference: *Crucial Truths in the Holy Scriptures*, Vol. 3, Ch. 33 A Few Matters concerning the Living of the Believers