

信徒为人的几件事（拾壹）

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

伍 饮食（续）

IV. Food and drink (continued)

四 在恩典时代

A. In the Dispensation of Grace

（一）荤素都可吃—‘鬼魔的道理，…禁戒食物，（或作叫人戒荤，）就是神所造叫那信而明白真道的人，感谢着领受的。’提前四章一至三节。

1. “Teachings of demons...abstaining from foods, which God has created to be partaken of with thanksgiving by those who believe and have full knowledge of the truth” (1 Tim. 4:1-3).

在恩典时代，荤素都可吃。乃是出于鬼魔的道理，才叫人戒荤。凡神所造的，都是好的，都是叫我们相信而明白神道的人，感谢着领受的。我们若感谢着领受，就没有一样可弃绝，而不可吃的，都因神的道和我们的感谢祈求，而成为圣洁了。

In the dispensation of grace we can eat meat and vegetables. Abstaining from meat is a teaching of demons. Everything created by God is good and can be partaken of with thanksgiving by those who believe and have full knowledge of the truth. If we partake with thanksgiving, nothing need be refused, because it is sanctified through the Word of God and intercession.

‘成为圣洁’的意思，就是分别为圣，归属于神，为神使用。原来神所造的一切，因亚当堕落而失去属神为神使用的地位。现在神的道告诉我们，这些东西，在神面前，都因基督的救赎，得以恢复，并且神都赐给了我们。我们相信明白神这道，而根据神这道，感谢祈求着领受这些东西，这些东西就因神这道和我们这感谢祈求，得以分别为圣，而归属于神，为神使用，就是给神用来养活我们这些属神为神活着的人。我们既是分别为圣，属神为神活着的，而这些东西用来养活我们，也就是归为神用，所以也就是分别为圣，而归属于神。比方一些面包放在面包店里，就是俗的，若拿来给我们根据神的道一感谢祈求，就成为圣的了。这样成为圣的，不是天然的，乃是因着神的道和我们的祈求而有的。这些东西，它们天然为神所用的地位，已经因着人的堕落失去了，现在能成为圣，为神所用，乃是因着基督救赎的恢复，和神所用以将这恢复告诉我们，并应许将这些东西都赐给了我们的道，以及我们因相信这道，而根据这道，为着领受这些东西，所有的感谢祈求。因着基督这样恢复，因着神这样告诉并应许我们，并因着我们这样感谢祈求，这些东西就得以成为圣洁，归为神用，所以我们就可以为着神而吃用享受。

Sanctified in 1 Timothy 4:5 means that something is separated to be holy to God for His use. Everything that God originally created lost its position of belonging to God and being for His use because of the fall. The Word of God, however, tells us that these things have been recovered in God's eyes through the redemption of Christ and that He has given them to us. Since we believe and understand the Word of God, we can receive these things with thanksgiving and petitions. Thus, they are sanctified through the Word of God by our thanksgiving and intercession, and they have been brought back to God for His use. He uses them to feed those who belong to Him and who live to Him. Since we are sanctified and live to God, these things are also sanctified and brought back to God for His use. For example, bread in the bakery is common. If we take it and give thanks for it according to God's Word, it is sanctified. This sanctification is not natural; it occurs through the Word of God and intercession. Through the fall of man, the rightful position of things for God's use was lost. Through the redemption of Christ, however, they can be sanctified and recovered for God's use through the Word, which speaks of this recovery and of His promises to give us these things, and intercession, which is petition based on the Word that we believe. These things can be sanctified for God's use because of Christ's redemption and recovery of them, because of God's promises related to them, and because of our prayer and intercession for them. Thus, we can eat and enjoy them unto God.

（二）利未记十一章的条例到新约时，就废弃了。行传十章九至十六节。

2. The ordinances in Leviticus 11 being abolished in the New Testament (Acts 10:9-16).

利未记十一章的条例，是属于旧约律法的，是为着在律法之下的以色列人的，到新约恩典时代就废弃了，是今天在恩典之下的基督徒，所不必遵守的。但是虽然就律法说，为着灵性，我们基督徒今天不必遵守那些条例，但就卫生说，为着身体，我们今天若能不吃或少吃那些条例所禁戒的东西，仍是有益的。

The ordinances in Leviticus 11 are related to the law of the old covenant. They were for the Israelites under the law. **They were abolished in the dispensation of grace of the new covenant.** Christians under grace today do not need to keep these ordinances. Even though spiritually, according to law, we do not need to keep those ordinances, physically, for the sake of health, there is some benefit in limiting our eating of foods that are considered unclean.

(三) ‘血’和‘死的牲畜’，仍是‘禁戒’。行传十五章二十节，二十九节。

3. “Abstain from...what is strangled and blood” (Acts 15:20, see also v. 29).

在恩典时代，血仍是不可吃的。死的牲畜血未流出来，仍在里面，所以也仍是禁戒的。神所以在恩典时代，仍不许我们吃血，乃是仍要我们藉着这事，表明在宇宙中只有主耶稣的血能除去我们的罪，所以除了祂的血以外，任何的血我们都不吃，也都不可以吃。

In the dispensation of grace we still cannot eat blood. Since the blood of a strangled animal has not flowed out, it remains within the animal. Consequently, it is forbidden. **God does not allow us to eat blood in the dispensation of grace so that we can manifest to the universe that only the blood of the Lord Jesus can take away our sin.** Spiritually speaking, we should eat only His blood, which is symbolized by not eating things that are strangled and blood.

(四) 祭偶像之物不可吃——‘外邦人所献的祭，是祭鬼，不是祭神；我不愿意你们与鬼相交。你们不能喝主的杯，又喝鬼的杯，不能吃主的筵席，又吃鬼的筵席。’林前十章二十至二十一节，行传十五章二十节，二十九节。

4. “The things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become those who have fellowship with demons. You cannot drink the Lord’s cup and the demons’ cup; you cannot partake of the Lord’s table and of the demons’ table” (1 Cor. 10:20-21; see also Acts 15:20, 29).

祭偶像之物是和鬼接触过的，我们属神的人绝不可吃，不可有分。我们不能喝主的杯，吃主的筵席——就是擘饼——和主相交，又喝鬼的杯，吃鬼的筵席——就是吃祭偶像之物——和鬼相交。

Idol sacrifices touch demons, and **as those who belong to God, we should not eat food sacrificed to idols.** We cannot drink the Lord’s cup and eat the Lord’s table, breaking bread and fellowshiping with the Lord, and at the same time drink the demons’ cup and eat the demons’ table, eating idol sacrifices and fellowshiping with demons.

(五) ‘入口的不能污秽人。’马太十五章十一节，罗马十四章十四节，二节，二十三节。

5. “It is not that which enters into the mouth that defiles the man” (Matt. 15:11; see also Rom. 14:2, 14, 23).

在神看，凡物原没有不洁净的，所以凡入口的东西都不能污秽人，都是可吃的。若有人信心软弱，以为有的东西不洁净，那东西在他就不洁净，他就不要吃。若有疑心，不是出于信心而吃，必被定罪，因为凡不出于信心的都是罪。但我们若刚强，有信心，就什么都可吃，没有不洁净的。

In God’s eyes nothing is unclean; therefore, what enters a person’s mouth cannot defile him. Everything can be eaten. If some are weak in the faith and think that something is unclean, it is unclean to them, and they should not eat it. If one has doubts and eats without faith, he will be condemned because everything not done in faith is sin. However, **if we are strong and have faith, we can eat anything.** Nothing will be unclean to us.

(六) ‘食物不能叫神看中我们；因为我们不吃也无损，吃也无益。’林前第八章八节。

6. “Food will not commend us to God; neither if we do not eat are we lacking, nor if we eat do we abound” (1 Cor. 8:8).

在恩典时代，食物不是叫神看中我们的条件；所以任何东西，我们吃与不吃，都无关紧要。

In the dispensation of grace food is not a requirement for being commended to God; therefore, eating or not eating a certain item is not important.

(七) ‘神的国不在乎吃喝，只在乎公义、和平、并圣灵中的喜乐。’ 罗马十四章十七节。

7. “The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit” (Rom. 14:17).

我们对于吃喝，不要太讲究，因为神的国不在乎这些事，乃在公义、和平、并圣灵中的喜乐。我们今天活在神国里的人，不该注重吃喝的问题，应该注意属灵生命的事。这是神所喜悦的。

We should not be too particular in our eating, because **the kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit**. Those who live in the kingdom of God today should not emphasize the matter of eating but should emphasize the matter of spiritual life. This is pleasing to God.

(八) ‘或吃或喝，…都要为荣耀神而行。’ 林前十章三十一节。

8. “Whether you eat or drink...do all to the glory of God” (1 Cor. 10:31).

今天虽然没有律法规定什么可吃，什么不可吃，但我们无论吃喝什么，都要荣耀神，也都必须能荣耀神。凡能荣耀神的，我们都可吃喝，否则，都不可。

Although there is no law today concerning what we can eat, our eating and drinking should be to the glory of God. **Our eating and drinking should glorify God**. If it does not glorify God, our eating and drinking can cause problems.

(九) ‘是吃肉，是喝酒，…叫弟兄跌倒，一概不作。’ 罗马十四章十五节，二十至二十一节，林前第八章九至十三节。

9. “Do not break down the work of God for the sake of food. All things indeed are clean, but it is evil for a man to eat while stumbling others. It is good not to eat meat nor drink wine nor to do anything by which your brother stumbles” (Rom. 14:20-21, see also v. 15; 1 Cor. 8:9-13).

我们无论吃喝什么，也都必须不叫用人受败坏、受亏损，不叫神的工作有妨碍、被毁坏。凡能绊跌弟兄的，凡能损伤神工作的，我们都不可吃喝。

Our eating and drinking must not wound others or cause God’s work to be hindered or destroyed. We should not eat or drink anything that stumbles the brothers or harms the work of God.

(十) ‘不要醉酒，酒能使人放荡。’ 以弗所五章十八节，参看提前五章二十三节。

10. “Do not be drunk with wine, in which is dissoluteness” (Eph. 5:18; see also 1 Tim. 5:23).

圣经虽然没有禁止我们喝酒，却警戒我们醉酒。但是喝酒，就难免醉酒。要不醉酒，还是不喝酒为妙。要想不掉在坑内，就不要到坑边，最为稳妥。接近坑边，就容易掉进坑内。照样，接触酒，就容易醉酒。醉酒能使人放荡不羁，所以不该，所以要提防。

Although the Bible does not prohibit us from drinking wine, **it does prohibit us from being drunk with wine**. It is difficult not to become drunk with wine when we drink it. If we do not want to be drunk with wine, it is better not to drink wine. If we do not want to fall into a pit, the safest thing is to not go near its edge. When we are near the edge, it is easy to fall into a pit. Likewise, when we contact wine, it is easy to become drunk. **Being drunk with wine causes dissoluteness, so we should avoid it.**

* 饮食的象征—基督与神的话是生命的饮食

* **Food and Drink Being a Symbol of Christ and the Word of God as the Food and Drink of Life**

(一) 基督—‘我就是生命的粮；到我这里来的，必定不饿；信我的，永远不渴’—‘我所要赐的粮，就是我的肉，为世人之生命所赐的’—‘吃我肉喝我血的人就有永生’—‘人若渴了，可以到我这里来喝’—‘人若喝我所赐的水，就永远不渴’。约翰六章三十五节，五十一节，五十四节，约翰七章三十七节，四章十四节。

1. “I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst”; “The bread which I will give is My flesh, given for the life of the world”; “He who

eats My flesh and drinks My blood has eternal life”; “If anyone thirsts, let him come to Me and drink”; “Whoever drinks of the water that I will give him shall by no means thirst forever” (John 6:35, 51, 54; 7:37; 4:14).

宇宙中一切的事物，都有象征的意思，大多都是象征神在基督里的救恩。这不是巧合的，乃是神所安排的。神安排宇宙中一切看得见的事物，作属灵事物的象征。我们在前面已经看见，人伦中的各种关系，都是一种象征。就是连衣食这样的事物，也无不是一种象征。饮食是象征基督是我们生命的饮食。基督说，祂是生命的粮，能叫人不饿。祂也有生命的活水，能叫人永远不渴。祂藉着十字架上的死，把祂自己分给人，把祂的生命流出来，作赐给人的活水。人肯到祂这里来，信祂、接受祂，就是吃祂喝祂，祂就必叫人得到生命的满足，永远不再饥渴。所以我们每逢吃喝的时候，都该意会到祂如何作我们生命的粮食与活水，给我们吃喝享受，使我们饱足。

Everything in the universe has a symbolic meaning. Most things symbolize God’s salvation in Christ. This is not a coincidence; it is God’s arrangement. [God arranged for the visible things in the universe to be symbols of spiritual things](#). Different human relationships are such symbols, and even items like food and clothing are symbols. [Food and drink symbolize Christ as our food and drink of life](#). Christ said that He is the bread of life who satisfies man’s hunger. His living water also causes man to by no means thirst forever. Through His death on the cross, He gave Himself and flowed out His life as living water to man. If a person is willing to come to Him, believe into Him, and receive Him, which is to eat and drink Him, he will be given the satisfaction of life so that he will by no means hunger or thirst forever. [Every time we eat or drink, we should realize that the Lord is the bread of life for us to eat and the living water for us to drink and enjoy, causing us to be full and satisfied](#).

（二）神的话——‘人活着，不是单靠食物，乃是靠神口里所出的一切话’——‘我得着你的言语，就当食物吃了。’ 马太四章四节，耶利米十五章十六节。

2. “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God”; “Your words were found and I ate them” (Matt. 4:4; Jer. 15:16).

食物也是象征神的话如何作我们属灵生命的食物。我们要学习活着不是单靠食物，也是靠神的话。我们应当常把神的话当食物吃下。我们每逢吃饭，使身体得到营养的时候，也该想到我们的灵性如何需要神的话来喂养。

[Food symbolizes the word of God as the food of our spiritual life](#). We must learn to live not on bread alone but on God’s word. We should eat the word of God as food. Every time we eat physical food and our body gains nourishment, [we should be reminded of how our spirit needs the word of God to nourish it](#).

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