

擘饼（拾）

The Breaking of Bread (X)

拾参 擘饼的地方

XIII. The Place of the Breaking of Bread

（一）“他们…在诸家中擘饼。”行传二章四十六节原文。

1. “Breaking bread from house to house” (Acts 2:46).

最初信徒擘饼是在许多信徒的家中。那时他们人多，若要聚集在一处擘饼，无论在地点上，或在时间上，都有不便，所以自然只好分在多家举行。所以，这给我们看见，信徒在一个地方，如果众多，是可以分在多家擘饼的。

The earliest believers broke bread in many of the believers' homes. At that time there were many people, so it would have been inconvenient with regard to both time and space for them to gather together to break bread in one place; therefore, they spontaneously split up into different homes for this practice. This shows that if there are many believers in one place, they may divide themselves among different homes to break bread.

（二）“你们一起来在一处…吃主的晚餐。”林前十一章二十节原文。

2. “When therefore you come together in the same place...to eat the Lord's supper” (1 Cor. 11:20).

在一个地方，信徒众多，分家擘饼，固属可以，但大家若能聚在一处，集中擘饼，更是相宜，并且更有味道。所以当初的信徒，也有全体“一起来在一处吃主的晚餐”的。今天我们擘饼，或聚或分，自然可以权宜而行。

It is permissible for the believers in one locality to divide themselves among homes and break bread, but it is more appropriate and more flavorful if everyone can come together in the same place to break bread. Thus, the early believers came together in the same place to eat the Lord's supper. Today when we break bread, we may either split up or all come together as best fits our need.

拾肆 擘饼以后

XIV. After Breaking the Bread

（一）“你们每逢吃这饼，喝这杯，是表明主的死，直等到祂来。”林前十一章二十六节。

1. “As often as you eat this bread and drink the cup, you declare the Lord's death until He comes” (1 Cor. 11:26).

擘饼纪念主的人，应该是想念主，等候主来的人。所以我们在擘饼以后，应该“爱慕主的显现”，应该等候主来，应该过等候主来的生活。如果我们光按时擘饼纪念主，而事后不渴望主来，不过等候主来的生活，就我们和擘饼的意义是不相称的。

Those who break bread in remembrance of the Lord should long for the Lord and await His coming. Therefore, after we break bread, we should long for the Lord's appearing and live a life of waiting for the Lord. If we only break bread in remembrance of the Lord every week but do not live a life of desiring His coming and waiting for Him, we are not in accordance with the meaning of breaking bread.

（二）“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。”林前十章二十一节。

2. “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. 10:21).

这里说，我们吃了主的筵席，就不能吃鬼的筵席；喝了主的杯，就不能喝鬼的杯。这里所说的“鬼的筵席”和“鬼的杯”，凭前文看乃是祭偶像之物。所以这里是说，我们擘饼以后，就不能吃祭偶像之物。我们擘饼是与主相交，而外邦人祭偶像是与鬼相交。我们与主相交之后，怎可再有分于与鬼相交之物？所以我们擘了主的饼，就不能再吃祭偶像之物。

After partaking of the Lord's table, we cannot partake of the demons' table; after drinking the Lord's cup, we cannot drink the demons' cup. According to the preceding verses, the demons' table and the demons' cup

refer to the things sacrificed to idols. After breaking bread, we cannot eat anything sacrificed to an idol. When we break bread, we fellowship with the Lord, just as when Gentiles worship idols, they fellowship with the demons. After we fellowship with the Lord, how can we return to partake of something related to fellowship with demons? Therefore, after breaking the Lord's bread, we cannot return to eating idol sacrifices.

这里所说的“鬼的筵席”和“鬼的杯”，当然是指着祭偶像之物说的。但世界的享受何尝不是鬼的筵席？世界的福分又何尝不是鬼的杯？我们在主的筵席里，既享受了主自己和主的一切，怎能再去贪求世界的享受和世界的福分？我们既在主的桌子前，从主得着满足，怎能再去从撒但那里得着什么？怎能再到属撒但的世界里去得着撒但所要给人的享受和福分？所以我们在擘饼以后，不该贪爱世界和其中的享受。

The demons' table and the demons' cup refer to idol sacrifices. But is not worldly enjoyment also a demons' table? Is not worldly prosperity a demons' cup? Since we have enjoyed the Lord Himself and all that He is and has at His table, how can we go back to desire worldly pleasures? Since we have been satisfied by the Lord at His table, how can we go back to Satan to obtain anything? How can we return to Satan's world to obtain the pleasure that Satan gives to people? **After breaking bread, we should not lust after the world and its enjoyment.**

（三）“我们守这节不可用旧酵，也不可用恶毒邪恶的酵，只用诚实真正的无酵饼。”林前五章七至八节。

3. “Let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth” (1 Cor. 5:8).

在旧约的时候，以色列人过了逾越节，紧接着就过除酵节，从他们的生活里除去每一点的酵。（申十六1~4。）新约的擘饼既是顶替旧约的逾越节的，就我们在擘饼以后，也该像以色列人过逾越节一样，就守除酵节，从一切生活里除去所有的酵。酵在这里是指着一切的罪恶，和一切能叫人受败坏的事物说的。所以我们在擘饼以后，应当从我们的生活中除去一切的罪恶，和一切能叫我们受败坏的事，不再过未得救时的旧生活，不再有从前的邪恶，旧日的酵，只凭着主那圣洁无罪的生命——就是那诚实真正的无酵饼——过圣洁脱罪的生活，作一个真正守除酵节的人，使自己与擘饼的事完全相合相称。

In the time of the Old Testament, the Israelites kept the Feast of the Passover and immediately followed it with the Feast of Unleavened Bread, during which they eliminated every bit of leaven from their lives (Deut. 16:1-4). Since the breaking of bread in the New Testament replaced the Passover in the Old Testament, we should be like the Israelites after the Passover and eliminate all leaven from our lives. **Leaven refers to all evil and malice, to all things that can corrupt man. After breaking bread, we should remove all sin, evil, and every corrupting thing from our lives, and we should no longer keep the old living that we had before we were saved.** We should not have any of our former evil, our old leaven; rather, we should live a holy, sinless life by the Lord's holy, sinless life, that is, by the unleavened bread of sincerity and truth. We should truly be those who keep the Feast of Unleavened Bread so that we can be those who are entirely in accordance with the meaning of breaking bread.

参读：圣经要道，二十题：擘饼

Reference: Crucial Truths in the Holy Scriptures, Vol. 2, Ch. 20 The Breaking of Bread