

## 擘饼（肆）

### The Breaking of Bread (IV)

#### 肆 擘饼的表明

#### IV. The Declaration of the Breaking of Bread

（一）”你们每逢吃这饼，喝这杯，是表明主的死。”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).

这里的“表明”二字，在原文是“陈列”。使徒说，我们每逢吃主的饼，喝主的杯，是“陈列主的死”，就是把主的死摆出来。主的饼是指明主的身体，主的杯是指明主的血。所以这杯放在这饼旁边，乃是表明主的血现在是在主的身体旁边，在主的身体之外，是已经从主的身体流出，已经与主的身体分开。我们都知道人的血与身体分开，就是死。所以我们擘饼的时候，把饼和杯摆在那里，就是陈列主的死，就是把主的死在宇宙中摆出来，给神，给天使，给撒但和鬼魔，并给一切受造之物和我们自己看。（就是为这缘故，在擘饼的时候，不该把饼和杯用布盖起来。）我们每逢看见饼和杯摆在那里，就该看见是主的死陈列在那里。我们擘饼虽然是纪念主自己，却是陈列主的死。在擘饼的时候，虽然我们的心是纪念主自己，我们的灵是享受主自己，但我们的眼却是看见主的死。

The word declare means “display” in the original Greek. The apostle says that every time we eat the bread and drink the cup, we display the Lord’s death. [This means that we display His death for all to see.](#) The bread symbolizes His body, and the cup symbolizes His blood. The cup placed beside the bread indicates that the Lord’s blood is outside of His body because it flowed out of His body and has been separated from His body. A person dies when his blood is separated from his body. Therefore, [when we break bread and place the cup beside the bread, it displays the Lord’s death by spreading out His death before the universe for God, the angels, Satan, the demons, and all creation, including us, to see.](#) (This is the reason that the bread and cup should not be covered by a cloth.) Every time we see the bread and cup, we see a display of the Lord’s death. Although we break the bread in remembrance of the Lord, we also display His death. [During the bread-breaking meeting our hearts remember the Lord, our spirits enjoy the Lord, and our eyes should look upon His death.](#)

主的死，乃是祂救赎工作的中心，主的救赎工作，完全是藉着并根据祂的死作成的。祂的死为我们解决了罪，满足了律法的要求，消除了神公义的忿怒，使我们与神和好，蒙神悦纳。祂的死为我们解决了我们的旧人、肉体、和一切属于旧造的，使我们脱离罪、和律法、并旧造一切的捆绑与辖制。祂的死也为我们解决了撒但、鬼魔和世界，使我们向这一切夸胜。祂的死是包罗万有的。无论是罪，是肉体，是撒但，是世界，是旧造的一切，凡是顶撞神、与神相反、与神不合的，凡不是出于神、属于神、为着神的，都包括在祂的死里解决了。我们擘饼的时候，就是藉着摆在桌子上的饼和杯，把主这包罗万有、为着神和我们解决一切的死，在宇宙中陈列出来。我们这样把主的死陈列出来，也就是把主的死所成功的一切，在神和宇宙中一切受造之物并我们自己跟前，摆出来展览。

[The Lord’s death is the center of His work of redemption. The Lord’s redemptive work was accomplished through and is based upon His death.](#) His death solves the problem of sin, satisfies the requirements of the law, and quells God’s righteous wrath, causing us to be reconciled and acceptable to God. The Lord’s death resolves the problems of the old man, the flesh, and the old creation, delivering us from sin, the law, and all the bondage and slavery of the old creation. His death also solves the problem of the devil, Satan, and the world, causing us to boast in triumph over them. The Lord’s death is all-inclusive. [Everything that is opposed to God, incompatible with God, apart from God, or not of God, including sin, the flesh, Satan, the world, and the old creation, was terminated in this death.](#) When we break bread by placing the bread and cup separately on the table, we display to the universe the all-inclusive death of the Lord, which solved all the problems between us and God. As we display the Lord’s death, we also display everything that the Lord accomplished through His death to God, to the created things in the universe, and to ourselves.

#### 伍 擘饼的仰望

#### V. The Expectation of the Breaking of Bread

（一）“直等到祂来。”林前十一章二十六节。

### 1. “Until He comes” (1 Cor. 11:26).

我们擘饼的时候，不光有记念，有表明，也有仰望。记念是记念主自己，享受主自己；表明是表明主的死，陈列主的死；仰望是仰望主再来，等候主再来。在擘饼的时候，我们该一面想念主自己，而接触主自己，一面看着主的死，而仰望主再来。因为祂已经离开我们到天上去了，所以要我们记念祂。但祂应许我们，要从天上再来接我们，所以又要我们等候祂。记念是说，祂不在我们这里了；等候是说，祂要再来到我们这里。虽然现在祂在灵里，在我们里面无形的与我们同在，但祂在外面有形的与我们同在，却必须等到祂再来。我们在擘饼的时候，虽然能在里面接触祂这无形的同在，但我们更盼望在外面得着祂那有形的同在。祂这无形的同在，使我们羡慕祂那有形的同在。所以我们擘饼的时候，一面享受祂无形的同在，一面仰望祂有形的同在；一面接触祂自己，一面等候祂再来。

When we break bread, we not only remember and declare but also expect. Our **remembrance** is to remember the Lord Himself, to enjoy Him; our **declaration** is to declare the Lord's death, to display His death; and our **expectation** is to expect the Lord's return, to wait for His return. When we break bread, on the one hand, we should remember the Lord Himself and contact Him, and on the other hand, we should contemplate the Lord's death and await the Lord's coming. We remember Him because He left and went into the heavens. But He promised that He would come from the heavens to receive us, so we also wait for Him. With respect to our remembrance, He is not visibly with us; with respect to our expectation, He will visibly come again to be with us. Even though He is the Spirit who is invisible but inwardly with us, we must wait for His second coming in order to have His visible, outward presence. When we break bread, we can touch His inward, invisible presence, but we hope even more for His outward, visible presence. His invisible presence causes us to thirst for His visible presence. Thus, when we break bread, we enjoy His invisible presence, and we look forward to His visible presence. We contact Him while waiting for Him to come again.

## 陆 擘饼的两面

### VI. The Two Aspects of the Breaking of Bread

#### 一 晚餐的记念

##### A. The Remembrance of the Lord's Supper

（一）“吃主的晚餐”——“如此行，为的是记念我（主）”。林前十一章二十至二十五节。

### 1. “Eat the Lord's supper”; “This do...unto the remembrance of Me” (1 Cor. 11:20, 25).

擘饼虽是一件事，但有两面的意义。第一面是吃主的晚餐，记念主。在这一面，像我们在前面所看的，是想念主和主的一切，藉着吃主的饼，喝主的杯，表明主的死，直等到祂来。这是说到我们和主的关系，是林前十一章讲擘饼，所注重的。

Breaking bread has two significant aspects. The first aspect of eating the Lord's supper is our remembrance of Him. In this aspect we remember the Lord by eating the bread and drinking the cup, we display His death, and we await His coming. This speaks of our relationship with the Lord. This aspect of bread breaking is emphasized in 1 Corinthians 11.

#### 二 筵席的交通

##### B. The Fellowship of the Table

（一）“吃主的筵席”——“基督之血的交通…基督之身体的交通”。林前十章二十一节，十六节原文。

### 1. “Partake of the Lord's table”; “The fellowship of the blood of Christ...the fellowship of the body of Christ” (1 Cor. 10:21, 16).

擘饼第二面的意义，是吃主的筵席，与众圣徒相交。“吃主的筵席。”原文是“有分于主的桌子”。所以在这一面，我们是有分于主的桌子，在主桌子上，和众圣徒同领主的身体和主的血，藉以相交。主的身体和主的血，在这一面是我们和众圣徒的享受，也是我们和众圣徒的交通。所以这是说到我们和众圣徒的关系，是林前十章讲擘饼，所注重的。

The second aspect of bread breaking is to partake of the Lord's table and to have fellowship with all the saints. When we partake of the Lord's table together with all the saints, we receive the Lord's body and blood, and

through them we have fellowship. In this aspect the Lord's body and blood become our enjoyment with all the saints, and they are our fellowship with all the saints. This speaks of our relationship with all the saints. This aspect of bread breaking is emphasized in 1 Corinthians 10.

所以我们擘饼，一面是吃主的晚餐，一面是吃主的筵席。吃主的晚餐，是記念主，是我们和主之间的事，说到我们和主的爱情；吃主的筵席，是与众圣徒相交，是我们和众圣徒之间的事，说到我们和众圣徒的交通。这个交通，在后面我们要比较详细的说。

When we break bread, we eat the Lord's supper on the one hand, and we partake of the Lord's table on the other hand. **The Lord's supper** is our remembrance of the Lord; it is a matter between the Lord and us, and it speaks of the love between the Lord and us. **The Lord's table** is our fellowship with all the saints; it is a matter between all the saints, and it speaks of our fellowship with all the saints. We will speak in more detail concerning this fellowship in the following points.

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*