

擘饼（柒）

The Breaking of Bread (VII)

玖 擘饼的分辨

IX. The Discernment of the Breaking of Bread

教会荒凉了，擘饼的事就有了混乱，所以圣灵在圣经里教训我们，对于擘饼的事要有分辨。

With the degradation of the church, the matter of bread breaking became confused; therefore, the Holy Spirit in the Bible teaches us to have discernment concerning the breaking of bread.

（一）“你们聚会不是受益，乃是招损。第一，我听说你们聚会的时候，彼此分门别类。”林前十一章十七至十九节。

1. “You come together not for the better but for the worse. For first of all, when you come together in the church, I hear that divisions exist among you” (1 Cor. 11:17-18).

这里所说的聚会，凭下文（二十节）看，乃是擘饼的聚会。照这里所说的，有的擘饼聚会，不是叫人受益，乃是叫人招损。因为聚会的人“彼此分门别类”。这是“第一”个原因，也是主要的原因。信徒聚会擘饼，乃是见证基督身体一就是教会一的合一。如果聚会擘饼的人是彼此不合、分门别类的，或者一个擘饼聚会是在宗派分门别类的立场上，不是在教会合一的立场上，就那种擘饼是与教会合一的性质不合的，是有损于教会合一的，所以使参与的人不能受益，反而招损。因此，我们每逢要参加一个擘饼聚会，必须分辨它的立场是分门别类的呢，还是合一的？是宗派的呢，还是教会的？我们必须分辨那个聚会有没有分门别类的成分，有没有宗派的元素，免得我们参加不受益，反招损。

According to verse 20, the coming together spoken of in verses 17 and 18 is the bread-breaking meeting. Some bread-breaking meetings were not for the better but for the worse because divisions existed among those attending the meeting. First of all refers to the main reason. When the believers meet together to break bread, they testify of the oneness of Christ's Body, the church. If those who meet together to break bread have divisions among themselves, or if a bread-breaking meeting is on a sectarian ground instead of the ground of the oneness of the church, the meeting will not match the essential oneness of the church, and it will damage the oneness of the church. Consequently, the attendants of such a meeting will come together for the worse and will suffer loss. Every time we attend a meeting to break bread, we must discern its ground to determine whether it is a meeting in division or in oneness. Is it a sect, or is it the church? We must discern whether the meeting has a divisive element or a sectarian factor lest we come together for the worse and suffer a loss.

（二）“所以你们聚会的时候，算不得吃主的晚餐；因为吃的时候，各人先吃自己的饭，甚至这个饥饿，那个酒醉。”林前十一章二十至二十一节原文。

2. “When therefore you come together in the same place, it is not to eat the Lord's supper; for in your eating, each one takes his own supper first, and one is hungry and the other is drunk” (1 Cor. 11:20-21).

使徒在这里警告我们说，有的聚会擘饼，“算不得吃主的晚餐。”“所以…算不得，”第一是因为前文所说的“分门别类”。分门别类的擘饼，也就是宗派的擘饼，在使徒看，也就是在主看，“算不得吃主的晚餐。”主的晚餐里所擘的饼，乃是指明基督整个的身体，乃是见证基督身体一教会一的合一。若是在宗派分门别类的立场上擘饼，或是带着宗派分门别类的成分擘饼，就不合于教会合一的性质，就失去了擘饼的见证和意义，所以就“算不得”擘饼。

Here the apostle warns us that some bread-breaking meetings are not to eat the Lord's supper. When therefore...it is not refers to the divisions mentioned in the preceding verses. A divisive bread-breaking meeting, that is, a sectarian bread-breaking meeting, in the apostle's eyes and in the Lord's eyes is not the Lord's supper. The bread broken in the Lord's supper symbolizes the entire Body of Christ and testifies to the oneness of the Body of Christ, the church. If bread is broken on a sectarian, divisive ground, or if bread with a divisive, sectarian element is broken, it does not correspond with the element of the oneness of the church, and it loses the testimony and significance of bread breaking. Therefore, “it is not” bread breaking.

基督不是分开的，（林前一 13，）教会乃是合一的。（林前十二 13。）所以在教会里属基督的人，不该分门别类，更不该分成宗派，说，“我是属某某会的，”“我是属某某宗的。”（参看林前一 10～12。）信徒擘饼是在正面见证教会的合一，同时也是在反面宣告分门别类的不该有，和宗派的无地位。但是有的擘饼竟然是在宗派的立场上，带着分门别类的成分。所以难怪圣灵藉着使徒说，这种擘饼算不得吃主的晚餐。

Christ is not divided (1:13); the church is one (12:13). Thus, in the church those who belong to Christ should not be divided or divide into sects, saying, “I am of such and such a church” or “I am of such and such a group” (cf. 1:10-12). When the believers break bread, they testify that the church is one on the positive side, and they simultaneously announce that there is no room for divisions and sects on the negative side. Yet some bread is broken on a sectarian ground with the element of division in it. Thus, it is no wonder that through the apostle the Holy Spirit declares that this kind of bread breaking is not the Lord’s supper.

使徒在这里说，有的擘饼算不得吃主的晚餐，也是因为人把这事，和“吃自己的饭”混在一起，当作平常。当日哥林多的信徒就是这样。他们一面要吃主的晚餐，一面又先吃自己的饭，甚至穷的不饱，富的酒醉。这样作，是弄混了主晚餐的特性，失去了擘饼的意义，所以算不得吃主的晚餐，算不得擘饼。所以我们不能把主的晚餐当作平常的饭来吃，不能把擘饼当作平常的事来作。我们必须保守主晚餐的神圣特性，必须尊重擘饼的崇高意义；否则，我们所作的就变了质，等于零，不只无益，反而有损。

Another reason that some bread breaking is not the Lord’s supper is that **some mix this matter with their own supper and make it common**. This was the practice of the Corinthians in Paul’s time. On the one hand, they ate the Lord’s supper, and on the other hand, they ate their own supper. The poor among them went hungry while the rich were drunk with wine. In doing this, they confused the special characteristic of the Lord’s supper and lost the significance of bread breaking. Consequently, it was not to eat the Lord’s supper or to break bread. **We cannot eat the Lord’s supper as if it were an ordinary meal or consider the breaking of bread to be a common thing. We must preserve the holy nature of the Lord’s supper, and we must honor the high significance of the breaking of bread;** otherwise, we will change the nature of the Lord’s supper, causing it to equal nothing and become a matter of loss rather than profit.

（三）“所以无论何人不按理吃主的饼，喝主的杯，就是干犯主的身，主的血了。”林前十一章二十七节。

3. “Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and of the blood of the Lord” (1 Cor. 11:27).

照使徒在这里所说的，人擘饼，有“不按理”的可能。“不按理”原文是“不配”的意思。不配擘饼而擘饼，就是不按理擘饼。使徒在这里所说的不按理，最少包括他在前面所说的 1 分门别类，和 2 把主的晚餐当作平常两件事。凡是分门别类或把主的晚餐当作平常而擘饼的，都是不按理擘饼，也都是不配擘饼。这样擘饼是干犯主的身、主的血。主的身体是为我们舍了，叫我们得着祂的生命，成为祂一个奥秘的身体。主的血是为我们流了，使我们配得祂的生命，作祂这个奥秘的身体。这是我们吃祂的饼、喝祂的杯所表明所见证的。我们若分门别类的擘饼，若在宗派的立场上，带着分门别类的成分擘饼，就破坏了祂这个奥秘身体—教会—合一的见证。我们若把祂的晚餐当作平常，就抹煞了祂舍身流血的特殊意义。所以我们这样作，就是干犯祂的身、祂的血。这是不该的！

According to the apostle’s word, it is possible for people to break bread in an unworthy manner. The unworthiness spoken of in this verse includes at least the two matters that were previously mentioned: **divisions** and **treating the Lord’s supper as something common**. Whoever is in division or treats the Lord’s supper as something common breaks bread in an unworthy manner. **This kind of bread breaking makes one guilty of the body and of the blood of the Lord**. The Lord’s body was given for us so that we could receive His life and become His mystical Body, and the Lord’s blood was poured out for us to make us worthy to receive His life to become His mystical Body. This is the testimony signified by our eating the bread and drinking the cup. **If we break bread in division on a sectarian ground, we bring the element of division into our breaking of bread and damage the testimony of the oneness of His mystical Body, the church. If we treat His supper as common, we annul the special significance of His body, which was given for us, and of His blood, which was poured out for us.** Thus, we are guilty of His body and His blood. We should not do this!

还有，使徒在这节（二十七节）以前也说，擘饼是藉着享受主的饼和主的杯而纪念主，并表明主的死，等候主再来。所以他在这节所说的“不按理吃主的饼，喝主的杯，”也包括不照着他在前面所说的而行。擘饼，若不是藉着主的饼和主的杯，享受主，而纪念主，并表明主的死，等候主再来，就是不按理吃主的饼，喝主的杯。没有主生命的挂名教友，未得救的假信徒，既不能纪念主，又不能表明主的死，等候主再来，就他们若吃主的饼，喝主的杯，必是不按理，必要干犯主的身、主的血，所以这也是不该的。

In verse 26 the apostle says that the breaking of bread is to remember the Lord through enjoying the bread and the cup and to declare His death as we await His return. Thus, to eat the bread or drink the cup of the Lord in an unworthy manner, as spoken of in verse 27, includes not practicing the fellowship of the apostle in the preceding verse. *If, in our breaking of bread, we do not enjoy Him, remember Him, display His death, or await His coming, we are eating His bread and drinking His cup in an unworthy manner.* A nominal Christian without the Lord's life or an unsaved false believer cannot remember the Lord, display His death, or await His coming, so if such a person eats the Lord's bread and drinks His cup, he is unworthy and is guilty of His body and blood. We should not do this either.

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