

擘饼（捌）

The Breaking of Bread (VIII)

玖 擘饼的分辨（续）

IX. The Discernment of the Breaking of Bread (continued)

（四）“人应当自己省察，然后吃这饼，喝这杯。因为人吃喝，若不分辨是身体，就是吃喝自己的罪了。”林前十一章二十八节。

4. “Let a man prove himself, and in this way let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body” (1 Cor. 11:28-29).

因为擘饼有不按理的可能，有干犯主的身、主的血的可能，所以我们无论在那里要擘饼，必须自己负责“省察”、“分辨”。“省察”是说，要察看那个擘饼：是否分门别类的？是否在宗派的立场上，有分门别类的成分？是否把主的晚餐当作平常？是否尊重擘饼的崇高意义？“省察”不只是一要察看那个擘饼的立场、性质和情形如何，也是要察看自己的存心和情形如何，就是要察看自己：在教会中是否分门别类的？是否有宗派的成分？是否和弟兄姊妹有不合？是否把擘饼当作平常，看作无足轻重？生活的情形是否与擘饼的见证相合相称？“分辨”是说，要鉴别那个饼：是否一面指明主所舍的身体，一面又指明基督奥秘的身体？是否代表基督整个的身体—全体的教会？是否见证教会的合一？是否证明“我们虽多，仍是一个饼，一个身体”？是否不代表任何宗派、任何公会，只代表惟一的教会？如果我们分辨那个饼是代表基督整个的身体—全体的教会一的，就我你要擘那个饼，也必须察看我们自己：是否与所有的圣徒，与所有同作肢体的人，都没有不合，都没有分争，都没有出事？是否还妒忌，或不喜欢、不爱某一个，或某一班弟兄姊妹？我们必须这样“省察”、“分辨”：必须知道那个擘饼不是分门别类的，不是把主的晚餐当作平常的，自己也不是分门别类的，也不是和弟兄姊妹有合不来的，也不是把主的饼和杯看作无足轻重，而随便吃喝的；必须看出那个饼是代表基督整个的身体的，是见证教会的合一的，自己也是和任何圣徒，任何同作肢体的人，都没有问题，都没有间隔的一必须如此，我们才可以有分于那个擘饼，才可以吃那个饼，喝那个杯。否则我们必干犯主的身、主的血，必吃喝自己的罪！“吃喝自己的罪，”原文是“吃喝自己的审判”，意思就是这样的吃喝要叫我们受审判被定罪。所以我们若不照前面所说的省察、分辨，擘饼是会叫我们受审判被定罪的，就是会叫我们招损的！这是我们不可不当心的！

Because there is the possibility of breaking bread in an unworthy manner and thus being guilty of the Lord's body and blood, we must take the responsibility to prove ourselves and to discern whenever we break bread. To prove is to examine the bread to see whether it is a bread of division, of a sectarian nature, or with a divisive element. Does the bread-breaking meeting treat the Lord's supper as a common thing? Does it respect the honorable significance of bread breaking? To prove is to examine the ground, nature, and element of the bread-breaking meeting; it is also to prove our own individual motive and condition in a self-examination. Are we personally divisive in the church? Do we have a sectarian element? Are we one with the brothers and sisters? Are we treating the meeting as common and unimportant? Is our living up to the standard and worthy of the testimony of the breaking of bread? To discern is to test the bread to see whether it refers both to the Lord's body given for us and to His mystical Body. Does it represent the Body of Christ—the church? Does it testify to the oneness of the church? Does it prove that “we who are many are one Body; for we all partake of the one bread” (10:17)? Does it represent some sect or denomination, or does it represent the unique church? After we discern that the bread represents the Body of Christ and decide to break the bread, we must also prove ourselves to see whether we have any disagreement, dispute, or problem with any saint who is a member with us. Are we jealous; do we dislike or despise certain brothers and sisters? We must prove and discern. We must know that the bread is not a bread of division, that the meeting is not treating the Lord's supper as something common, that we ourselves are not divisive, that we are not in disagreement with the brothers and sisters, and that we are not taking the Lord's supper lightly and eating it loosely. We also must know that the bread represents the Body of Christ and testifies to the oneness of the church. Furthermore, we must see whether we have any problems or disaccord with any saint who is a member together with us. There cannot be any separation between members. Everything must be so clear before we eat the bread and drink the cup. If we are not in such a clear condition, we are guilty of the body of the Lord and of His blood, and we eat and drink judgment to ourselves. Eats and drinks judgment to himself

means that the eating and drinking cause one to be judged and condemned. Therefore, if we do not prove and discern according to the foregoing matters, breaking bread will cause us to be judged and condemned; it will cause us to suffer loss. We must be careful about this matter.

（五）“我们若是先分辨自己，就不至于受审”——“免得…聚会自己取罪”。林前十一章三十一节，三十四节。

5. “If we discerned ourselves, we would not be judged”; “Not come together for judgment” (1 Cor. 11:31, 34).

这里的“聚会自己取罪”，原文是“聚会招来审判”。并且这里所说的聚会，乃是擘饼聚会。所以这是告诉我们，擘饼聚会有叫我们取罪、招来审判的可能。因此，我们无论要到那里擘饼，必须先分辨清楚，省察明白，然后再定规如何行。若是这样，我们就不至于受审，就不至于取罪、招来审判，叫自己受到亏损。所以对于擘饼，我们要分辨！要省察！

Come together for judgment in the original Greek means “come together and bring judgment upon ourselves.” The meeting spoken of here is the bread-breaking meeting. Thus, these verses tell us that **the bread-breaking meeting can cause us to be judged and condemned**. Consequently, whenever we break bread, we first must discern clearly and prove ourselves thoroughly. If we do this, we will not be judged, and we will not bring judgment upon ourselves. We will not be condemned and suffer loss. Therefore, **in the matter of breaking bread we must discern and prove ourselves**.

拾 擘饼的惩治

X. The Discipline of the Breaking of Bread

（一）“聚会…招损”——“聚会自己取罪，”或作“聚会招来审判”。林前十一章十七节，三十四节。

1. “Come together...for the worse”; “Come together for judgment” (1 Cor. 11:17, 34).

我们聚会擘饼，若不按理吃主的饼，喝主的杯，而干犯主的身、主的血，会招来亏损，叫自己受审判被定罪。我们若有分门别类的成分，若在宗派的立场上擘饼，或是把主的晚餐当作平常而擘饼，都会叫我们取罪、招来审判，而受惩治。

If we do not eat the bread and drink the cup in an approved manner when we come together to break bread, we are guilty of the body and the blood of the Lord. This is to come together for the worse, and it brings judgment and condemnation upon ourselves. **If we have a divisive element, if we break bread on a sectarian ground, or if we treat the Lord's supper as a common meal when we break bread, we bring condemnation and judgment upon ourselves and will be disciplined.**

（二）“吃喝自己的罪，”或作“吃喝自己的审判”。林前十一章二十九节。

2. “Eats and drinks judgment to himself” (1 Cor. 11:29).

我们若不分辨我们所擘的饼，是指明主舍了祂那肉身的身体，换来祂这奥秘的身体，是代表基督整个的身体，全体的教会——我们若不这样分辨，而轻意擘饼，就是吃喝自己的罪，吃喝自己的审判，叫自己被定罪、受惩治。

If we do not discern whether the bread we break represents the Lord's physical body given up for His mystical Body, if we do not discern whether the bread represents the entire Body of Christ, the whole church, and if we break bread loosely, we eat and drink condemnation and judgment to ourselves. This will cause us to be condemned and disciplined.

（三）“因此，在你们中由有好些软弱的，与患病的，死的也不少。”林前十一章三十节。

3. “Because of this many among you are weak and sick, and a number sleep” (1 Cor. 11:30).

哥林多的信徒，因为擘饼不按理、不省察、不分辨，就招来惩治。那个惩治叫他们中间有好些人软弱，有好些人患病，死的也不少。因为他们中间有人不按理吃主的饼，喝主的杯，主就叫那些人身体软弱，以警告他们。他们不理这身体软弱的警告，仍旧干犯主的身、主的血，主就给他们更重的警告，叫他们身体患病。他们虽受到这身体患病更重的警告，仍是不省察、不分辨，所以主就给他们最后的惩治，就是叫他们死去！这是何等的严肃！这该叫我们受何等的警告！今天许多信徒在得救以后，身体软弱，或是患病，甚至濒于死亡，能一点都不是因为擘饼不按理、不省察、不分辨，而干犯了主的身、主的

血么？能丝毫都不是在擘饼的事上，吃喝了自己的罪，招来了主审判的惩治么？但愿今天那些在得救以后身体软弱、患病或濒于死亡的弟兄姊妹，在这点上寻求主的光照，接受主的警告，而在擘饼的事上有所更改，以免去主惩治的审判。但愿我们所有蒙了主救恩的人，对于擘饼，要按理省察，慎重分辨，免得招来审判，受主惩治。

Because the Corinthian believers did not break bread in an approved manner by proving or discerning themselves, they brought discipline onto themselves. This discipline caused many of them to be weak and sick, and a number even died. **Since some did not eat the bread and drink the cup in an approved manner, the Lord caused them to become physically weak as a warning. When they disregarded the warning of their physical weakness and continued to be guilty of the Lord's body and blood, He gave a stronger warning by allowing some to become physically sick. When they disregarded the stronger warning of their physical sickness without proving and discerning themselves, there was a final discipline of death.** This is very serious. This should be a warning to all of us. Is it not possible that the weakness, sickness, and even death of many believers is due to their breaking of the bread in a disapproved manner, without proving or discerning themselves and thus being guilty of the Lord's body and blood? Could it not be that they are eating and drinking judgment, condemnation, and discipline to themselves? May the brothers and sisters who are weak, sick, and even dying seek the Lord's enlightenment in this matter, receive the Lord's warning, and be adjusted in their way of breaking bread so that they may be spared the discipline of judgment. May all of us who have received the Lord's grace prove ourselves and solemnly discern the matter of breaking bread lest we come into judgment and are disciplined by the Lord.

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