

## 擘饼（玖）

### The Breaking of Bread (IX)

#### 拾壹 擘饼的人

#### XI. The Ones Breaking Bread

（一）“递给门徒。”马太二十六章二十六节。

##### 1. “Gave it to the disciples” (Matt. 26:26).

主当日设立擘饼，是将饼和杯递给门徒。门徒是蒙了主的救恩，有了主的生命，属于主的人。当然只有这样和主有关系，认识主是他们个人的救主的人，才能記念主，才能藉着主的饼和主的杯来表明主的死。没有蒙到主的救恩，没有在主的救恩中和主发生生命关系的人，怎能記念主？没有接受主舍身流血之救赎的人，怎能藉着主的饼和主的杯来表明主的死？所以未蒙恩、未得救的人是不能，也是不该擘饼的。一切受了洗而未有主生命的挂名教友，一切有名无实的假信徒，也都是不能、且不该擘饼的。有人以为当日主设立擘饼的时候，卖主的犹大也在场。其实不然！因为事前犹大已经离去了。（见注。）主怎会叫一个未接受祂作救主，未在祂的救恩里和祂发生关系的人記念祂？所以只有蒙了主的救恩，有了主的生命，属于主的人，才能，才有资格擘饼記念主。

When the Lord established the matter of bread breaking, He gave the bread and cup to His disciples. The disciples, who received the Lord's salvation and life, belonged to the Lord. Only those who have this kind of relationship with the Lord and who know the Lord as their salvation can remember the Lord and declare His death through the bread and the cup. How can those who have not received the Lord's salvation, who have not been brought into a life relationship with the Lord in His salvation, remember the Lord? How can those who have not received the redemption accomplished by the Lord's giving up of His body and shedding of His blood declare His death through the bread and the cup? Those who are not saved cannot and should not break bread. Nominal Christians, who have only been ritually baptized without obtaining the Lord's life, and false believers, who have only a name but not the reality, cannot and should not break bread. Some think that Judas was present when the Lord established the breaking of bread. This is not so. In the four Gospels, Matthew, Mark, and John all tell us that Judas, who betrayed the Lord, left before the Lord established His supper (Matt. 26:17-28; Mark 14:17-24; John 13:2, 21-30). Only Luke is different (22:14-23). This is because Luke's record is according to the order of morality, but Matthew, Mark, and John are according to the order of history. All the authoritative Bible expositors attest to this. Before the establishment of the breaking of bread, Judas left. How could the Lord require one to remember Him who had not received Him as Savior, who did not have a relationship with Him in His salvation? Therefore, **only those who have received the Lord's salvation, who have the Lord's life, and who belong to the Lord are able and qualified to break bread in remembrance of the Lord.**

（二）“信的人…擘饼。”行传二章四十四至四十六节。

##### 2. “All those who believed...breaking bread” (Acts 2:44, 46).

擘饼的人应该是“信的人”。信的人，就是信而蒙了主的救恩，有了主的生命，属于主的人。必须是这样信的人，才能，才可以擘饼。

Those who break bread should be **those who believe**. The believers are those who have **received the Lord's salvation through faith, partake of His life, and belong to Him**. Only those who have this kind of faith are able and permitted to break bread.

#### 拾贰 擘饼的时候

#### XII. The Time of the Breaking of Bread

（一）“都恒心…擘饼。”行传二章四十二节。

##### 1. “Continued steadfastly...in the breaking of bread” (Acts 2:42).

这里说，当初的信徒都恒心擘饼。“恒心”，原文是“继续不断的”，就是常常的意思。常常擘饼，是当初的信徒所留下的榜样，是我们应该效法的。

The early believers continued steadfastly in the breaking of bread. *Continued steadfastly* in the original Greek denotes “continued without ceasing,” which means “always.” *Always* breaking bread is the pattern that the early believers left for us, and we should follow them.

(二) “他们天天…擘饼。”行传二章四十六节。

## 2. “Day by day...breaking bread” (Acts 2:46).

当初的信徒对于擘饼，恒心到天天都有。那时他们向主火热，爱主深切，当然要天天擘饼纪念主。这是告诉我们，若是可能，擘饼纪念主，越频越多越好。

The early believers continued steadfastly in breaking bread to such an extent that *they broke bread day by day*. At that time the believers were on fire for the Lord and loved Him deeply; therefore, they spontaneously wanted to break bread day by day in remembrance of Him. This tells us that *the more often we break bread to remember the Lord, the better*.

(三) “七日的第一日，我们聚会擘饼。”行传二十章七节。

## 3. “On the first day of the week...gathered together to break bread” (Acts 20:7).

当初的信徒，起先是天天擘饼，以后渐入常规，每周一次，在七日的第一日举行。七日的第一日，就是主日，乃是主复活的日子，也是一周的开始，象征旧事已过，新生起头。所以在这日擘饼纪念主，是最适宜的。因为我们擘饼虽然是表明主的死，却是在复活里纪念主。我们擘饼是在复活的境地里，凭着新造的生命纪念主。所以在这象征旧造已过，新造开始，主复活的日子，来擘饼纪念主，不只是时与事合，且是非常有意义的。

At first, the early believers broke bread day by day, but *later as it became a long-term practice, they broke bread once a week on the first day of the week*. The first day of the week is the Lord’s Day, *the day of the Lord’s resurrection*; it is also the beginning of the week, *which symbolizes that the old things have passed away and a new life has begun*. Breaking bread in remembrance of the Lord on this day is most appropriate because even though we break bread to declare the Lord’s death, we remember Him in resurrection. We break bread in the realm of resurrection, and we remember the Lord based on the life of the new creation. Thus, it is not only a convenient time but also very meaningful to come together to remember the Lord on the day in which old things passed away and new life began, the day of the Lord’s resurrection.

(四) “晚餐。”林前十一章二十节。

## 4. “Supper” (1 Cor. 11:20).

擘饼既是吃主的“晚餐”，就最好是在晚间举行，使其名实相副。并且到了晚间，一天的事都作完了，身上的负担也卸去了，心轻灵爽，适于安心纪念主，容易摸着主同在的感觉。但这不是律法的。如果在晚上碍难举行，或有不便，也可权宜而行，改在早晨或日间。

*Since breaking bread is to eat the Lord’s supper, it is best that it is held in the evening in order to fit the name*. Moreover, in the evening all the things of the day are finished and our personal burdens are laid aside, so our hearts are light and our spirits are happy. This is the most appropriate attitude in which to remember the Lord and to sense His presence as we touch Him. This, *however, is not a law*. If it is too difficult to arrange the meeting in the evening, or if it is not convenient, we can do what is convenient and hold the meeting in the morning or at midday.

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