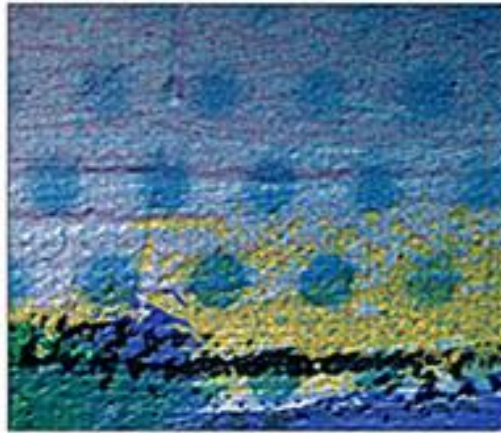


ARNOLD J. KOELPIN

# Lord's Supper



The Lamb's  
High Feast

People's  
**BIBLE**  
Teachings

試讀本

The People's Bible Teachings

大众圣经教导

## LORD'S SUPPER

圣餐

The Lamb's High Feast

羔羊的盛宴

作者：Arnold J. Koelpin 译者：邱良杰

NORTHWESTERN PUBLISHING HOUSE

Milwaukee, Wisconsin

Second printing, 2003

All Scripture quotations, unless otherwise indicated, are taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan. All rights reserved.

The “NIV” and “New International Version” trademarks are registered in the United States Patent and Trademark Office by International Bible Society. Use of either trademark requires the permission of International Bible Society.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—except for brief quotations in reviews, without prior permission from the publisher.

Library of Congress Control Number: 2006923945

Northwestern Publishing House

1250 N. 113th St., Milwaukee, WI 53226-3284

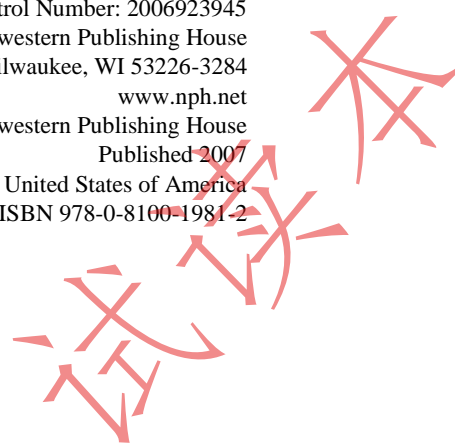
www.nph.net

© 2007 by Northwestern Publishing House

Published 2007

Printed in the United States of America

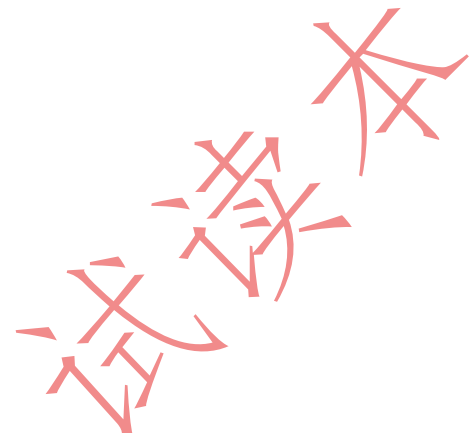
ISBN 978-0-8100-1981-2



# Table of Contents

## 目录

Editor's Preface .....	3
编者前言 .....	3
Introduction .....	4
简介 .....	4
1. The Lord's Supper .....	8
1. 圣餐 .....	8
2. Why Do Christians Go to the Lord's Supper? .....	29
2. 基督徒为什么要领圣餐? .....	29
3. How Do We Celebrate the Lord's Supper? .....	43
3. 我们如何庆祝圣餐? .....	43
4. How Does the Lord's Supper Serve the Church? ..	57
4. 圣餐是如何服侍教会的? .....	57
5. Celebrating the Lord's Supper .....	87
5. 庆祝圣餐 .....	87
Appendix 1—Luther's Small Catechism.....	109
附录 1—马丁路德小问答 .....	109
Appendix 2—The Augsburg Confession of 1530 .....	111
附录 2—奥斯堡信条 .....	111
For Further Reading .....	112
深入阅读 .....	112
Scripture Index .....	113
经文索引 .....	113
Subject Index .....	126
主题索引 .....	126



## Editor's Preface 编者前言

The People's Bible Teachings is a series of books on all of the main doctrinal teachings of the Bible.

大众圣经教导是关于圣经所有主要教义教导的一系列丛书。

Following the pattern set by The People's Bible series, these books are written especially for laypeople. Theo-logical terms, when used, are explained in everyday language so that people can understand them. The authors show how Christian doctrine is drawn directly from clear passages of Scripture and then how those doctrines apply to people's faith and life. Most importantly, these books show how every teaching of Scripture points to Christ, our only Savior.

与大众圣经读本的模式相同，本套丛书特地为平信徒而写，书中所涉及的神学术语，都被解释成人们易于理解的日常用语。作者展示了圣经经文是如何直接得到基督教教义的，并且这些教义怎样应用于人们的信仰和生活中。最重要的是，本套丛书展示了圣经的每一个教导，都指向耶稣基督——我们唯一的救主。

The authors of The People's Bible Teachings are parish pastors and professors who have had years of experience teaching the Bible. They are men of scholarship and practical insight.

大众圣经教导的每一位作者，都是教会牧师和神学教授，他们有多年的教导圣经的经验，并在知识和实践上都拥有深刻的见解。

We take this opportunity to express our gratitude to Professor Leroy Dobberstein of Wisconsin Lutheran Seminary, Mequon, Wisconsin, and Professor Thomas Nass of Martin Luther College, New Ulm, Minnesota, for serving as consultants for this series. Their insights and assistance have been invaluable.

我们在此表达我们对威斯康辛路德宗神学院的勒罗伊·多贝尔施泰因教授和马丁路德大学的托马斯·纳斯教授的感激之情，他们为本套丛书提供了很多宝贵的建议，他们的见解和帮助都是无价的。

We pray that the Lord will use these volumes to help his people grow in their faith, knowledge, and understanding of his saving teachings, which he has revealed to us in the Bible. To God alone be the glory.

我们祈求上帝使用本套丛书，帮助他的子民在真理、知识上成长，更好的理解他拯救的教导，这教导本是在圣经中展示给我们的。一切荣耀归于上帝。

Curtis A. Jahn  
柯蒂斯·A·姜  
Series Editor  
丛书主编



## Introduction

### 简介

We all experience defining moments in our lives. A defining moment such as giving birth to a child or a tragic accident gives special direction to our lives because of its consequences. We learn from experience how precious life is, how precious each day of our lives is.

我们都曾经在生命中经历过一些重大的历史性时刻。一个重大的历史性时刻指的是，例如要生孩子，或者是由于一场悲剧性的事故而带来的后果给了我们的生命特殊的指引。我们从一些经历中学到生命是多么地宝贵，我们生命中的每一天又是多么地宝贵。

#### A moment to remember

##### 一个值得记住的时刻

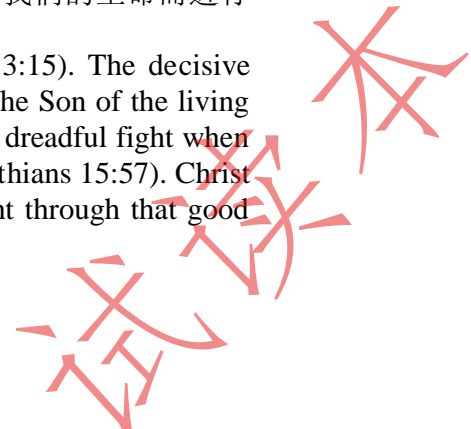
Two thousand years ago, God gave the world a moment to remember in Jerusalem, Palestine. There a defining moment in world history occurred. God aimed “to bring all things in heaven and on earth together under one head, even Christ” (Ephesians 1:10). God demonstrated this special moment in a most peculiar way when Jesus Christ was crucified on Calvary. God showed us his love by the death of his Son (John 3:16). In that fateful moment, a great exchange took place. God now gives us eternal life in exchange for eternal death because of what Jesus did for us.

两千多年前，上帝在巴勒斯坦的耶路撒冷给了这个世界一个值得记住的时刻，在世界历史上，这是一个重大的历史性时刻。上帝的目的是要“使天上地上一切所有的，都在基督里面同归于一”（以弗所书 1:10）。耶稣基督在各各他被钉死在十字架上的时候，上帝用这一最特殊的方式，向全世界展现了这一特殊的时刻。上帝藉着祂儿子的死向我们显明了祂的爱（约翰福音 3:16）。在那一决定性的时刻，一次伟大的交换发生了，因着耶稣为我们所做的，上帝赐给了我们永生，而换走了永死。

We all know how crucial life is. We hang on to life as ivy clings to an oak. Battling diseases that end life sooner than expected knocks the joy out of life. Lost battles with our sinful cravings often end in broken health, broken homes, and broken hearts. Life turns sour. News of loved ones who die tragically shakes us to the bone and casts a shadow over life. Lurking behind these battles is the struggle between God and Satan for control of our lives (Genesis chapter 3).

我们都知道生命是多么的重要。我们紧紧地抓住生命，就像常春藤紧紧地抓住橡树那样。令人苦苦挣扎的疾病早早地夺走了一个人的性命，这令生命中的喜乐黯然失色。与罪欲作斗争后的失败往往以身体破败、家庭破裂和心灵破碎而告终。生活令人失望，亲人不幸离世的消息使我们悲痛欲绝，给我们的生活蒙上了一层阴影。而隐藏在这些争战背后的，是上帝和撒旦为了掌管我们的生命而进行的斗争（创世记 3）。

But God changed all that forever when Christ came (Genesis 3:15). The decisive battle between life and death was fought on a cross. There, Jesus, the Son of the living God, battled Satan, the father of sin and death. It was a strange and dreadful fight when life and death struggled. But the victory remained with life (1 Corinthians 15:57). Christ rose victorious over death and brought life and immortality to light through that good



news. The death and resurrection of Jesus is the defining moment for our lives and for the life of the whole world. In all history it is the moment to remember (Galatians 4:4,5).

但是当基督到来的时候，上帝永远地改变了这一切（创世记 3:15）。生死之间的决战是在十字架上进行的。在那里，永生神的儿子耶稣与罪和死亡之父撒旦进行争战。生命与死亡之间的交战是一场奇怪却又可怕的战斗。但是胜利最终属于了生命（哥林多前书 15:57）。基督胜过死亡复活了，并藉着这个好消息把生命和永生彰显了出来。耶稣的死和复活对于我们和世界上所有的生命来说，都是一个重大的历史性时刻。在历史的长廊之中，这是一个值得记住的时刻（加拉太书 4:4,5）。

### The Lamb's high feast 羔羊的盛宴

Jesus saw to it that God's decisive moment would not be lost on us. Before he died, Jesus prepared a meal for his followers to celebrate life. He now invites us to participate in this meal. Scripture carefully records Christ's invitation in simple words:

耶稣确保了上帝的这一决定性时刻不会从我们身边溜走。在祂死之前，祂为祂的门徒们预备了一顿晚餐，为要庆祝生命。现在，祂也邀请我们一起来享用这顿晚餐。圣经用简单的话语记录了基督的邀请:

The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "Take and eat. This is my body which is given for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "Drink from it, all of you. This is the new covenant in my blood, poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me." (From 1 Corinthians 11:23-25; Matthew 26:26-28; Mark 14:22-24; Luke 22:19,20)

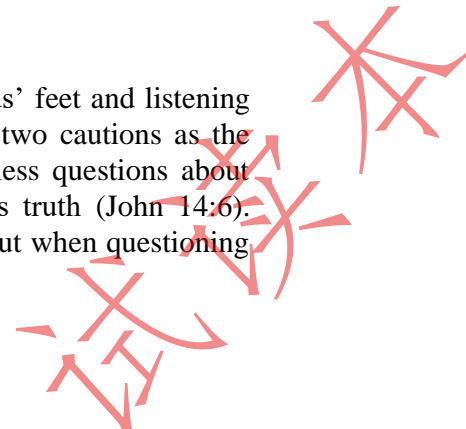
主耶稣被卖的那一夜，拿起饼来，祝谢了，就掰开，说，“你们拿着吃，这是我的身体，为你们舍的；你们应当如此行，为的是記念我。”饭后，也照样拿起杯来，说，“你们都喝这个。因为这是我立约的血，是为你流出来的，使罪得赦。你们每逢喝的时候，要如此行，为的是記念我。”（摘自哥林多前书 11:23-25；马太福音 26:26-28；马可福音 14:22-24；路加福音 22:19，20）

At this Supper Jesus gives us his life-giving sacrifice in person. Different from the sacrificial lamb under God's old covenant with Israel, we now have Jesus as the Lamb who takes away the world's sins (John 1:29). What this means is the subject of this book. As we prepare to go to the Lord's Supper we naturally ask questions: Why should we celebrate Jesus' death with joy and thanksgiving? Why do we call his Supper a sacrament?

在这顿晚餐之中，耶稣亲自把祂赐生命的献祭给了我们。和上帝与以色列人在旧约中所立的献祭的羔羊不同，我们现在有了耶稣，祂是除去世人罪孽的羔羊（约翰福音 1:29）。这里所表达的意思，就是这本书的主题。当我们准备去领圣餐的时候，我们自然会问：我们为什么要以喜乐和感恩的心来庆祝耶稣的死呢？我们为什么要称祂的圣餐为圣礼呢？

### The key to understanding 理解的关键

In this book we want to answer such questions by sitting at Jesus' feet and listening to his Word. We learn best by listening—and also by observing two cautions as the apostle Paul counsels. First, we need not get caught up in senseless questions about God's ways (Isaiah 55:8). They only lead us further from God's truth (John 14:6). Questions are certainly part of learning and require explanations. But when questioning



degenerates into arguing over God's ways, it is like fighting fire with fire. Senseless arguing only ignites more arguments and gives more heat than light (1 Timothy 1:3-7). Second, we need to be careful not to chat about God's Holy Word as casually as shoemakers talk about leather. We cannot mold God to our liking, try as we will. God's ways are not our ways. We cling to God's truth as he chooses to reveal it to us (Colossians chapters 1,2).

在这本书里，我们想要通过坐在耶稣的脚前聆听祂的话语来回答以上这些问题。我们最好的学习方法是聆听，另外，也要像使徒保罗所建议的那样，注意两处警告。首先，我们不需要陷入关于上帝到底是如何行事的这类无意义的问题之中（以赛亚书 55:8），这些问题只会让我们远离上帝的真理（约翰福音 14:6）。问题当然是学习的一部分，也需要被解释。但是当提问恶化为为了上帝的行事方式而争论时，就像是在用火去扑灭火。无意义的争论只会引起更多的争论，并且比起带来光亮，它们带来的更多的只是热度而已（提摩太前书 1:3-7）。其次，我们要小心，不要像鞋匠谈论皮革那样随意地谈论上帝的圣言。我们不能按照自己的喜好来塑造上帝，尽管我们有时会尝试这样做。上帝行事的方式并不是我们行事的方式。我们要做的就是紧紧依附上帝的真理，就是祂选择向我们启示的真理（歌罗西书 1, 2）。

Our questions, therefore, need to stay focused. The key to understanding God's Word is Jesus Christ. He came to earth to show us his Father's will. As simple as it sounds, God comes to us in his Word; we do not come to him (Psalm 119). Life with God is life from God, not self-generated. On our own we only end up with make-believe gods, artificial gods, gods of our own creation (Romans 1:22-25; Jeremiah 10:3-15).

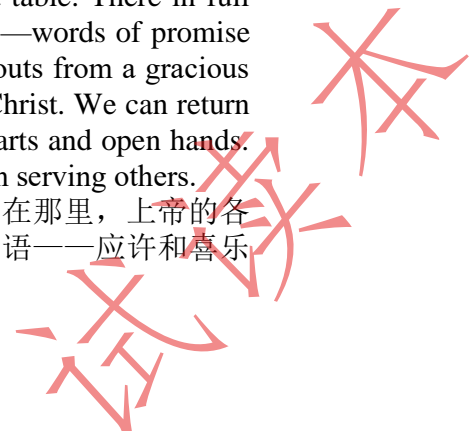
因此，我们的提问需要有重点。我们理解上帝话语的关键就是耶稣基督，祂来到世上，是要向我们展示天父的旨意。就像听起来那样简单，上帝在祂的话语之中临到我们，而不是我们来到祂那里（诗篇 119）。与上帝同在的生命是来自上帝的生命，而不是我们自己生成的。凭着我们自己，我们只会最终去敬拜假想的神，人造的神，或者以受造之物为神（罗马书 1:22-25；耶利米书 10:3-15）。

Contrary to our notions, true knowledge and worship of God does not end up in dull and lifeless ritual. Christians gather together in congregations to celebrate life—our life with God and our life from God. God gives, and we receive. God acts, and we react. We respond in joy and thanksgiving because of his life-giving promises. God's Word is gracious and good (Psalm 100). The time warp between times long past and life in the throbbing present does not change the importance of Jesus' invitation to us—today or any day. God is eternally present (Hebrews 13:8).

与我们的想法相反，对上帝真正的知识和敬拜不会以枯燥无味的仪式收场。基督徒聚集在一起庆祝生命——与上帝同在且从上帝而来的、我们的生命。上帝赐下，我们领受。上帝行动，我们回应。因祂赐生命的应许，我们就以喜乐和感恩的心作出回应。上帝的话语是恩慈和良善的（诗篇 100）。无论是今天，或是任何时候，坐落于尘封的从前与悸动的现在之间的时间隧道，并没有改变耶稣对我们邀请的重要性，上帝是永在的上帝（希伯来书 13:8）。

To learn about the Lord's Supper we take a seat at the banquet table. There in full view stand God's gifts. We hear his words before we taste and eat—words of promise and joy. At the Lamb's high feast God gives us his gifts like handouts from a gracious king to undeserving beggars. God's great gift is his love for us in Christ. We can return this love each passing day by serving and loving him with open hearts and open hands. Christ's life of superior service moves us to imitate him, our Lord, in serving others.

为了了解圣餐，在宴会桌旁，我们找到座位，就坐于其中。在那里，上帝的各样礼物一览无余。在我们品尝和用餐之前，我们先听到祂的话语——应许和喜乐



的话语。在羔羊的盛宴之上，上帝就像一个恩慈的国王那样，把祂的礼物施舍给那些不配的乞丐们。上帝给我们的一份巨大的礼物就是祂在基督里对我们的爱。每天，我们都可以用敞开的心灵和张开的双手去服侍祂和爱祂，以此来回应祂对我们的爱。基督卓越的服侍的生命激励着我们去效法祂——我们的主，并服侍他人。

I come, O Savior, to your table,  
For weak and weary is my soul;  
O Jesus, you alone are able  
To satisfy and make me whole.  
Lord, may your body and your blood  
Be for my soul the highest good!

(Christian Worship [CW] 310:1)

我来恭领救主圣晚餐，  
因我心灵饥渴不堪；  
惟生命粮乃我所盼望，  
求主赐我使蒙恩养，  
恳求主使圣体宝血，  
作我灵性最上产业！

(基督徒敬拜 [CW] 310:1)



## The Lord's Supper 圣餐

“Take and eat; this is my body. . . . Drink from it, all of you. . . . poured out for many for the forgiveness of sins” (Matthew 26:26-28). Christians live from Christ's words (Matthew 4:4). Every day around the globe, in languages strange to one another, people from every nation communicate in these simple words. As they receive the Lord's Supper, they eat and drink in common. This festive meal is, as it was meant to be, God's people sharing God's gift of forgiveness.

“你们拿着吃，这是我的身体……你们都喝这个……为多人流出来，使罪得赦”（马太福音 26:26-28）。基督徒靠基督的话语维系生命（马太福音 4: 4）。每天，都有来自世界各地的人们以各自不同的语言，用圣经上那些简单的话语来进行彼此沟通。当他们在领受圣餐的时候，他们一同吃喝。这顿节日大餐，正如上帝所定意的，是为了祂的百姓们可以一起分享祂赦免的礼物。

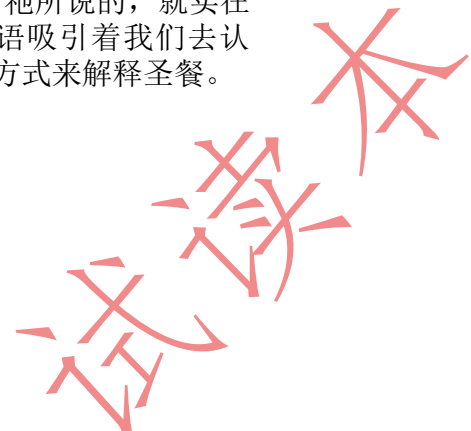
But people generally understand the Lord's Supper only superficially. When pagan people first heard the phrases, “Take and eat; this is my body. . . . Drink from it, all of you. This is my blood,” they thought they were listening to a weird cultic ritual. In response Christian leaders tried to explain the Supper in more understandable terms.

但是，人们对圣餐的理解通常是肤浅的。当异教徒第一次听到“你们拿着吃，这是我的身体……你们都喝这个，这是我的血，”他们以为自己的耳朵听到的是正在进行的奇怪的宗教仪式，而作为回应，基督徒领袖们曾尝试用更容易让人理解的言语来解释圣餐。

But explaining is not easy. When God meets people, a mystery unfolds beyond comprehension. God reveals himself to us in a strange way. He makes his hidden will known in the person and work of his Son, Jesus Christ. Only by faith can we understand what boggles our minds (1 Timothy 3:16). The key to understanding the Lord's Supper lies in hearing and trusting God's Word and promises. When Jesus says, “Take and eat; this is my body,” he means exactly what he says. God's Spirit takes our minds captive, and God's Word captivates our understanding. Therefore, we do best to explain the Lord's Supper in the way that the Lord Jesus instituted it.

但是要解释起来并不容易。当上帝遇见人时，一种超乎人们理解范畴的奥秘就会被呈现在我们眼前。上帝以一种奇特的方式向我们启示了祂自己，祂将祂隐藏的旨意显明在祂儿子耶稣基督的身上和作为之中。而唯独因着信，我们才能明白那些让人难以置信之事（提摩太前书 3:16）。理解圣餐的关键在于聆听和相信上帝的话语和应许。当耶稣说：“你们拿着吃，这是我的身体”，祂所说的，就实在是祂所要表达的意思。上帝的灵虏获了我们的心智，祂的话语吸引着我们去认知。因此，我们就尽我们最大的努力，按照主耶稣设立圣餐的方式来解释圣餐。

What is the Lord's Supper?  
圣餐是什么？



What is the Lord's Supper? Good question. Instead of looking inside our heads to find the answer, we turn to Jesus for explanation. We listen to his words and pray that his Spirit would enlighten our minds. The Bible records the Lord's Supper in four main accounts. Three evangelists—Matthew, Mark, and Luke—depict the meal as it happened. The apostle Paul, by contrast, summarizes the event.

圣餐是什么？好问题。对于这个问题，我们不是挖空心思自己去找答案，而是转向耶稣寻求祂的解释。我们聆听祂的话语，祈求祂的灵能光照我们的心智。圣经当中主要有四处记载了关于圣餐的内容。三位福音书作者——马太、马可和路加——描述了圣餐的经过，而与之相比，使徒保罗则总结了这一事件。

All four records highlight Jesus' words, but each writer singles out different details. The three evangelists spell out the details of the original setting of the Jewish Passover. Paul skips over the Passover setting, undoubtedly because the gentile world that he served did not relate to Jewish festivals. The account of the apostle John (not printed here) is unique. It records extensive table conversation and the details of Judas' betrayal instead of Jesus' words instituting the meal.

这四处记载都突显了耶稣所说的话，但是每个作者又都列出了不同的细节。三位福音书作者详述了当时犹太人的逾越节背景，而保罗则跳过了逾越节的背景，无疑是因为他所服侍的外邦人不涉及犹太人的节日。使徒约翰的记载（此处未提及）是独一无二的，其中记录了大量的桌边交谈，以及犹大背叛的具体细节，却并未提到关于耶稣设立圣餐时所说的话。

Taken individually, Matthew and Mark give parallel accounts. The records of Luke and Paul are also much alike. But all four writers include the basics. Jesus takes bread, blesses it, breaks it, and says, "This is my body." Then after dinner he takes the cup and states, "This is my blood of the new covenant." Only Luke and Paul add Jesus' specific command to repeat the Supper from that time onward.

单独来看，马太和马可的记载近乎一致，路加和保罗的记载也极其相似，不过这四位作者的描写都涵盖了一些基本的内容。耶稣拿起饼来，祝福，掰开，然后说：“这是我的身体。”饭后，祂拿起杯来，说：“这是我立约的血。”只有路加和保罗加上了耶稣要我们从那时起总要如此行的特殊命令。

To begin this study it is helpful (and refreshing) to read the records aloud as found in the Holy Writings. By reading the ancient happenings we are able to go to the live setting. We picture details as if we were there, and we can compare records as we read. A quicker option might be to read just one of the three evangelists—Luke. Then compare his record with Paul's.

开始这一话题的学习时，大声朗读圣经中的相关记载是很有帮助的（也是可以让别人重新有得着的）。通过阅读这些过去所发生的事情，我们能够身临其境。我们在头脑中想象那些画面，仿佛我们那时就在那里一样，并且我们也可以一边阅读，一边对不同的记载就行比较。一个比较快捷的选项可能是阅读三篇福音书之一——路加福音，然后把它和保罗的记载作比较。

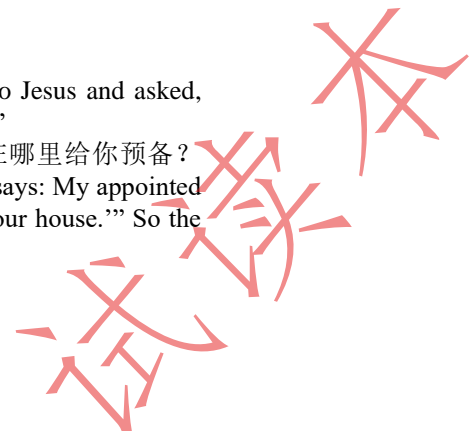
### Matthew the evangelist (Matthew 26:17-30)

福音书作者马太（马太福音 26:17-30）

On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?"

除酵节的第一天，门徒来问耶稣说，你吃逾越节的筵席，要我们在哪里给你预备？

He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.'" So the disciples did as Jesus had directed them and prepared the Passover.



耶稣说，“你们进城去，到某人那里，对他说，‘夫子说：我的时候快到了。我与门徒要在你家里守逾越节。’”门徒遵着耶稣所吩咐的就去预备了逾越节的筵席。

When evening came, Jesus was reclining at the table with the Twelve. And while they were eating, he said, “I tell you the truth, one of you will betray me.” . . .

到了晚上，耶稣和十二个门徒坐席。正吃的时候，耶稣说，“我实在告诉你们，你们中间有一个人要卖我了。” . . .

While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “Take and eat; this is my body.”

他们吃的时候，耶稣拿起饼来，祝福，就掰开，递给门徒，说，“你们拿着吃，这是我的身体。”

Then he took the cup, gave thanks and offered it to them, saying, “Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father’s kingdom.”

又拿起杯来，祝谢了，递给他们，说，“你们都喝这个。因为这是我立约的血，为多人流出来，使罪得赦。但我告诉你们，从今以后，我不再喝这葡萄汁，直到我在我父的国里，同你们喝新的那日子。”

When they had sung a hymn, they went out to the Mount of Olives.

他们唱了诗，就出来往橄榄山去。

### Mark the evangelist (Mark 14:12-26) 福音书作者马可（马可福音 14:12-26）

On the first day of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus’ disciples asked him, “Where do you want us to go and make preparations for you to eat the Passover?”

除酵节的第一天，就是宰逾越羊羔的那一天，门徒对耶稣说，“你吃逾越节的筵席，要我们往哪里去预备呢？”

So he sent two of his disciples, telling them, “Go into the city, and a man carrying a jar of water will meet you. Follow him. Say to the owner of the house he enters, ‘The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?’ He will show you a large upper room, furnished and ready. Make preparations for us there.”

耶稣就打发两个门徒，对他们说，“你们进城去，必有人拿着一瓶水，迎面而来。你们就跟着他。他进那家去，你们就对那家的主人说，夫子说，客房在哪里？我与门徒好在那里吃逾越节的筵席。他必指给你们摆设整齐的一间大楼，你们就在那里为我们预备。”

The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

门徒出去，进了城，所遇见的，正如耶稣所说的。他们就预备了逾越节的筵席。

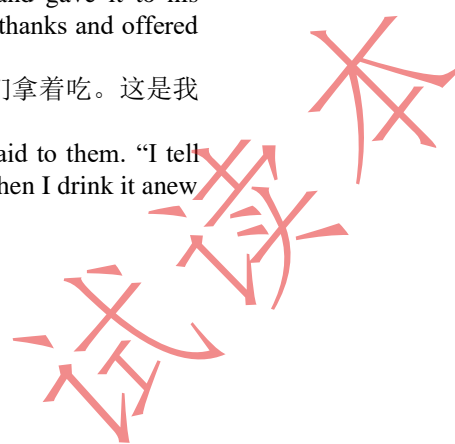
When evening came, Jesus arrived with the Twelve. While they were reclining at the table eating, he said, “I tell you the truth, one of you will betray me—one who is eating with me.” . . .

到了晚上，耶稣和十二个门徒都来了。他们坐席正吃的时候，耶稣说，“我实在告诉你们，你们中间有一个与我同吃的人要卖我了。” . . .

While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “Take it; this is my body.” Then he took the cup, gave thanks and offered it to them, and they all drank from it.

他们吃的时候，耶稣拿起饼来，祝了福，就掰开递给他们说，“你们拿着吃。这是我的身体。”又拿起杯来，祝谢了，递给他们。他们都喝了。

“This is my blood of the covenant, which is poured out for many,” he said to them. “I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God.”



耶稣说，“这是我立约的血，为多人流出来的，我实在告诉你们，我不再喝这葡萄汁，直到我在神的国里，喝新的那日子。”

When they had sung a hymn, they went out to the Mount of Olives.

他们唱了诗，就出来，往橄榄山去。

### Luke the evangelist (Luke 22:7-39) 福音书作者路加（路加福音 22:7-39）

Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. Jesus sent Peter and John, saying, “Go and make preparations for us to eat the Passover.”

除酵节，须宰逾越羊羔的那一天到了。耶稣打发彼得，约翰，说，你们去为我们预备逾越节的筵席，好叫我们吃。

“Where do you want us to prepare for it?” they asked.

他们问他说，要我们在哪里预备？

He replied, “As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house, ‘The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?’ He will show you a large upper room, all furnished. Make preparations there.”

耶稣说，“你们进了城，必有人拿着一瓶水迎面而来。你们就跟着他，到他所进的房子里去。对那家的主人说，‘夫子说，客房在哪里？我与门徒好在那里吃逾越节的筵席。’他必指给你们摆设整齐的一间大楼，你们就在那里预备。

They left and found things just as Jesus had told them. So they prepared the Passover.

他们去了，所遇见的，正如耶稣所说的。他们就预备了逾越节的筵席。

When the hour came, Jesus and his apostles reclined at the table. And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”

时候到了，耶稣坐席，使徒也和他同坐。耶稣对他们说，“我很愿意在受害以先，和你们吃这逾越节的筵席。我告诉你们，我不再吃这筵席，直到成就在神的国里。”

After taking the cup, he gave thanks and said, “Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes.”

耶稣接过杯来，祝谢了，说，“你们拿这个，大家分着喝。我告诉你们，从今以后，我不再喝这葡萄汁，直等神的国来到。”

And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.”

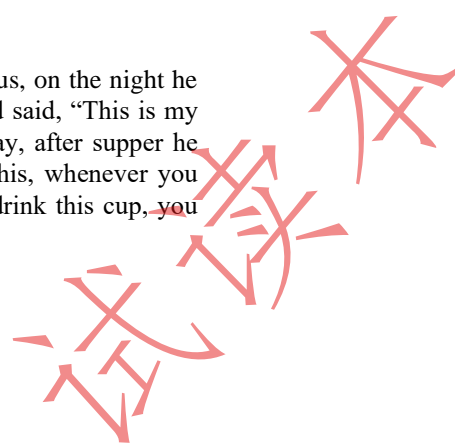
又拿起饼来祝谢了，就掰开递给他们，说，“这是我的身体，为你们舍的。你们也应当如此行，为的是記念我。”

In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you. But the hand of him who is going to betray me is with mine on the table. The Son of Man will go as it has been decreed, but woe to that man who betrays him.” . . . Jesus went out as usual to the Mount of Olives.

饭后也照样拿起杯来，说，“这杯是用我血所立的新约，是为你们流出来的。看哪，那卖我之人的手，与我一同在桌子上。人子固然要照所预定的去世。但卖人子的人有祸了。”……耶稣出来，照常往橄榄山去。

### Paul the apostle (1 Corinthians 11:23-29) 使徒保罗（哥林多前书 11:23-29）

For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.



我当日传给你们的，原是从主领受的，就是主耶稣被卖的那一夜，拿起饼来，祝谢了，就掰开，说，“这是我的身体，为你们舍的。你们应当如此行，为的是記念我。”饭后，也照样拿起杯来，说，“这杯是用我的血所立的新约。你们每逢喝的时候，要如此行，为的是記念我。”你们每逢吃这饼，喝这杯，是宣告（NIV）主的死，直等到祂来。

Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.

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。人应当自己省察，然后吃这饼，喝这杯。因为人吃喝，若不分辨是主的身体，就是吃喝自己的罪了。

### The original setting

#### 当时的背景

The changeover from the Passover to the Lord's Supper is critical for us to understand. Jesus indicates that the Passover meal is his final meal for a reason. He is eating the Passover with his disciples because he knows he is going to be condemned to death on the following day, the day we call Good Friday.

从逾越节到圣餐的这一转变，对于我们理解圣餐是至关重要的。耶稣称逾越节的晚餐是祂最后的晚餐是有原因的。祂和祂的门徒一起吃逾越节的晚餐，是因为祂知道祂即将要在第二天被判处死刑，也就是我们所说的耶稣受难日。

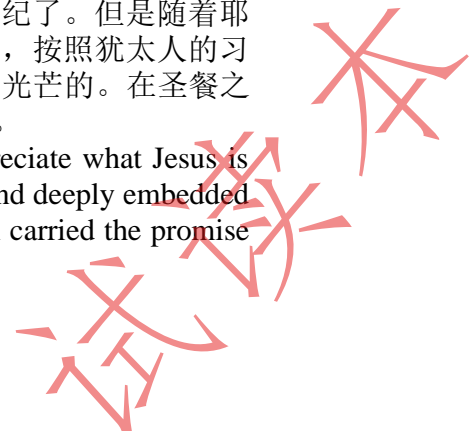
In some criminal systems, a person's last supper has been called the hangman's meal. It is eaten before one is put to death. But Jesus does not see this meal in that way. For him the meal is the way to life with God—for him and for us (Matthew 26:42). It is extremely important that his followers grasp the meal's meaning. At this final meal, Jesus turns the age-old Passover meal into a new and even more glorious feast. He shows by words and actions that this new meal is anchored in God's ancient prophetic ways, even as God's old covenant is fulfilled in the new covenant that Jesus has come to establish.

在一些刑事体系中，犯人最后的晚餐被称为刽子手的晚餐，在这个人被处死之前，他会吃下这顿晚餐。但是耶稣并不是那样看待这顿晚餐，对祂来说，这顿晚餐就是通往与上帝同在的生命之道路——为了祂也是为了我们（马太福音 26:42）。对于祂的跟随者们来说，理解这顿晚餐的意义是弥足重要的。在这最后的晚餐之中，耶稣把古时的逾越节晚餐变成了一场全新的、更为荣耀的筵席。藉着言语和行动，祂向我们表明，这一全新的晚餐是立足于在上帝古时的预言之上的，正如祂的旧约在耶稣来到后所建立的新约中得到了应验一样。

Before Jesus came, Old Testament believers had observed Passover rites for 14 centuries. But with Jesus' advent, the Passover had served God's purposes. The lamb of sacrifice prepared each spring according to Jewish custom was to be overshadowed by Jesus' sacrifice on the cross. In the Lord's Supper, Jesus himself is the Lamb. And he gives the Passover meal meaning.

在耶稣来到以前，旧约的信徒们庆祝逾越节已经有 14 个世纪了。但是随着耶稣的到来，逾越节已经达到了上帝所要达到的目的。每年春天，按照犹太人的习俗所预备献祭的羔羊，是为要被耶稣在十字架上的献祭遮蔽其光芒的。在圣餐之中，耶稣自己就是那羔羊，并且是祂赋予了逾越节晚餐以意义。

It is good to know what happened at a Jewish Passover to appreciate what Jesus is doing at the Last Supper. The Passover festival is unique to Israel and deeply embedded in its national history. The Passover shows how the nation of Israel carried the promise



of the Savior to all nations of the world (Genesis 12:1-3). The feast celebrates two things simultaneously: Israel's suffering and also its freedom.

了解犹太人的逾越节是怎么过的，对于我们领会耶稣在最后的晚餐上所做事情，是有益处的。逾越节是以色列人所独有的节日，并深深地植根于以色列的民族历史之中。逾越节表明了以色列这个民族是如何把关于救主的应许带给世上所有民族的（创世记 12:1-3），这个节日同时庆祝了两件事：以色列的苦难与自由。

Throughout the years the Israelite people have never lost sight of that unforgettable day—the day when God released Abraham's descendants from slavery in Egypt (Exodus 12:31-51). Passover is the Israelite people's independence day. In every Israelite household people recall how God freed their ancestors from bondage and enabled them to return to the Promised Land of Palestine. "Our land is from God!" they say with pride. Each year families rehearse details of the exodus from Egypt. They do not merely recall what happened; they bask in freedom's glory. It helps to understand the typical Jewish Passover celebration to appreciate what happened at Jesus' last Passover.

多年来，以色列人从未忽视过那令人难忘的日子——上帝把亚伯拉罕的后裔从埃及为奴之家释放出来的日子（出埃及记 12:31-51）。逾越节是以色列人的独立日。在每一个以色列人的家中，人们都记得上帝是如何把他们的祖先从奴役中释放出来，使他们得以重新回到巴勒斯坦的应许之地的。“我们的地是上帝所赐的！”他们自豪地说。每年家家户户都要排演出埃及的一幕幕细节，他们不只是回忆所发生过的事情，他们是沐浴在自由的光辉之中。了解这些有助于我们理解典型的犹太人是如何庆祝逾越节活动的，从而更了解在耶稣的最后一个逾越节之中所发生的事情。

## Passover 逾越节

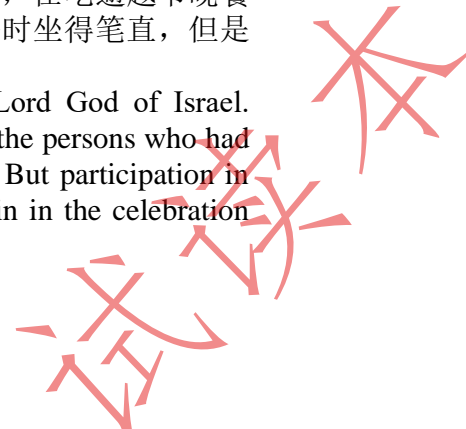
Among God's people Passover (pesach in Hebrew, Exodus 12:1-30) was not an ordinary celebration. Law prescribed its activities. The ceremonial law of the Old Testament commanded its annual observance (Exodus 12:14). Later Jewish tradition added many details.

在上帝的百姓中间，逾越节（希伯来语 pesach，出埃及记 12:1-30）不是一个普通的庆祝活动，律法规定了它的活动内容，旧约的仪式律规定了一年需要举办一次逾越节（出埃及记 12:14）。而后来的犹太传统又增加了许多细节。

The Passover meal, never eaten alone, traditionally consisted of enough persons to consume a one-year-old lamb. Diners normally were seated during mealtime. Custom later dictated that a person recline at the Passover meal as a sign of freedom. "Slaves eat upright"—the saying went—"but people recline to show they have passed from slavery to freedom."

人们从来不会一个人享用逾越节的晚餐，按照传统，用餐的人数差不多够吃一头一岁的羔羊。用餐者通常在用餐时间就座。后来的习俗规定，在吃逾越节晚餐时人要斜躺着，这样做象征着自由。人们常说：“奴隶们用餐时坐得笔直，但是人斜躺着用餐，是为了表明他们已经从奴隶走向了自由。”

Everything that happened reflected the people's faith in the Lord God of Israel. Participants ate the meal in a state of ritual purity. This means that the persons who had bathed did not need to wash again, except their feet (John 13:10). But participation in festivities had limits. Foreigners, unless circumcised, could not join in the celebration



(Exodus 12:43,48). Without circumcision they lacked the sign of the promise—and the understanding.

过程中所有的事情都反映了人们对主——以色列的上帝的信心。参与者在一种仪式上洁净的状态下用餐。这意味着凡洗过澡的人，除了他们的脚以外，其他部位就不需要再洗了（约翰福音 13:10）。但是参加这样的节日是有限制的，外邦人，除非是受过割礼的，都不能参加这一庆祝活动（出埃及记 12:43,48）。没有受过割礼的人，就没有应许的记号，对这一盛宴也无法理解。

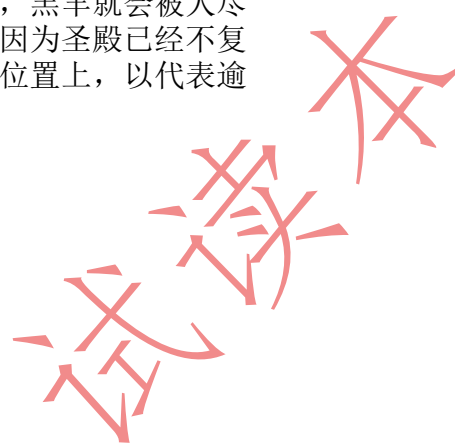
At mealtime, flat loaves of unleavened bread (matzah) called exodus bread stood on the table. When a father was asked, “What is the reason for the bread?” he simply replied, “Because the dough of our fathers did not have time to leaven when the King of kings revealed himself to them and redeemed them” (Exodus 13:6-10). Unleavened bread had a twofold meaning. It indicated the Israelites’ haste in preparing to flee (Exodus 12:11). It also recalled the days of the exodus when the Israelites ate bread unleavened. “Bread of affliction,” they called it, recalling the hardships that accompanied their flight to freedom (Deuteronomy 16:3). In this way the Feast of Unleavened Bread gave a solemn start to the Jewish sacred year (Deuteronomy 16:8).

到了用餐的时候，桌子上就会放一些扁平的无酵饼（希伯来语 matzah），人们称之为出埃及饼（exodus bread）。当有人问某位父亲：“我们为什么要吃这饼呢？”他就会回答说：“因为当万王之王向我们的列祖显现，救赎他们的时候，他们的面团还没来得及发酵。”无酵饼有双重含义，第一，它表明了以色列人准备逃跑时的匆忙（出埃及记 12:11），第二，它也能使他们想起那个出埃及的日子，那时他们吃着无酵饼，他们称之为“苦难之饼”，这使他们回忆起他们逃出埃及奔向自由时所经历的苦难（申命记 16:3）。以这样的方式，除酵节给了犹太人神圣的一年一个庄严的开始（申命记 16:8）。

The weeklong spring Feast of Unleavened Bread began with the celebration of Passover (Leviticus 23:4-8). Households in Israel recalled the day in Egypt when the Lord mercifully saved the firstborn from death. Lamb’s blood smeared on the doorframe—a sign that the household believed God’s Word—spared those marked for death in the plague that struck Egypt. The centerpiece of Israel’s national celebration, therefore, was the sacrifice of a lamb, an unblemished lamb (Exodus 12:1-11). Customs changed over time, but the sacrificial lamb stayed an essential element of worship. As long as the temple stood in Jerusalem, lambs were dutifully sacrificed. Today Jewish families do not sacrifice a lamb because the temple is gone. But they still put a roasted bone prominently on the Passover table to represent the Passover lamb.

为期一周的春季除酵节始于逾越节的庆祝（利未记 23:4-8），以色列的家家户户在那一天回想过去在埃及的那日，就是上帝怜悯他们将他们的长子从死亡中拯救出来的那日。那时，他们把羔羊的血涂在门框上，为表明一家人都相信上帝的话语，这样他们就脱离了那群在那场击打埃及的灾难中被作上了死亡标记的人。因此，以色列这一全国性的庆祝活动的中心，就是一头羔羊的祭献，一头无瑕的羔羊（出埃及记 12:1-11）。习俗随着时间的推移而发生了一些改变，但是被献祭的羔羊仍是整个敬拜活动的基本元素。只要圣殿还在耶路撒冷，羔羊就会被人尽忠尽责地献为祭物。今天，犹太家庭没有将羔羊献为祭物，是因为圣殿已经不复存在了。但是他们仍然把烤过的骨头放在逾越节餐桌上显眼的位置上，以代表逾越节的羔羊。

Passover ritual  
逾越节的仪式



How did the Israelites celebrate the Passover in Jesus' day? We do not know exactly. Passover rites probably consisted of seven table elements served in a pleasant and informative meal. Worshipers decorated the table with the roasted lamb and unleavened bread. Next to these food items stood a ritual wine cup to be ceremonially filled four times. Wine was expensive and was normally served—watered down—only at festive meals. The table also displayed bitter herbs like wild lettuce or endive, two dishes containing vinegar and salt water, plus a tasty red mixture of nuts and figs, apples, and cinnamon.

以色列人在耶稣的时代是如何庆祝逾越节的呢？我们并不是很肯定。逾越节的仪式可能包括七个餐桌元素，服务于一顿寓教于乐的晚餐之中。参加敬拜的人们用烤羊肉和无酵饼来装饰餐桌，而在这些食物的旁边，则放着一个仪式酒杯，按照仪式它需要被倒满四次。葡萄酒价格昂贵，通常会被冲淡使用，而且只有在节日大餐时才会被摆上。桌上还摆着野苜蓿或菊苣之类的苦草，两盘放有醋和盐水的碟子，外加一份由坚果、无花果、苹果和肉桂组成的美味红色大混杂。

Jewish law prescribed preparing the Passover (paschal) lamb. Lambs, selected in advance, normally were slaughtered on the temple grounds in the afternoon—a sight to behold! At a trumpet blast, the celebrants, with lambs in tow, rushed the gates of the temple court. Priests and Levites were waiting in two long lines. The Levites' duty was to slaughter the lambs and burn each animal's fat, kidneys, liver, and tail on the altar as a sacrifice to the Lord. Priests, in turn, caught the lamb's blood in gold or silver vessels and passed them down the line to the altar. There the blood was spilled on the altar as atonement for sin. In God's eyes the animal's lifeblood covered the people's sin, just as blood on the doorframe had done in Egypt (Exodus 12:7,12,13).

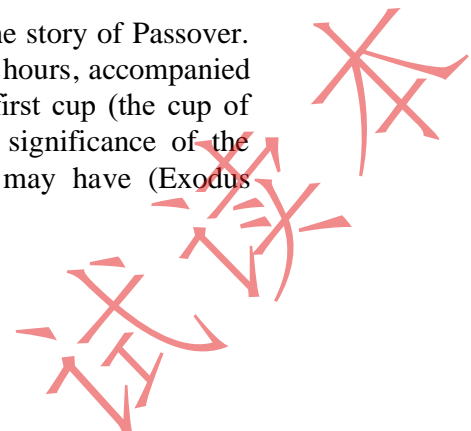
犹太人的律法规定了如何预备逾越节 (paschal) 的羔羊。提前挑选好的羔羊，通常下午在圣殿的庭院里被宰杀——一幕壮观的景象！一声号角声响起，参加这场庆祝活动的人们牵着自己的羔羊，冲进了圣殿的大门，而祭司和利未人则正排成两大长队等候着。利未人的职责是宰杀羔羊，把它们脂油、腰子、肝、尾巴都烧在坛上，作为祭物献给耶和华，祭司们则依次用金银器皿盛取羔羊的血，并将之传递下去直到祭坛那边。在那里，血被洒在坛上，作为罪的挽回祭。在上帝的眼中，这一牲畜的血遮盖了人的罪，正如在埃及时被洒在门框上的血那样（出埃及记 12:7,12,13）。

The offerer then carried the lamb's carcass, which was wrapped in the skin, back home where he roasted (or cooked) it over red-hot embers, taking special care not to break a bone (Exodus 12:46). At sunset the roasted lamb was set on the table, and the Passover feast began.

然后，献祭者把用皮裹着的羔羊尸体带回家，接着，放在炽热的余烬上烤（或煮），过程中他们需要尤其小心不要把骨头给弄碎了（出埃及记 12:46）。等到日落的时候，他们就把烤羊肉放在餐桌上，这样，逾越节的筵席就开始了。

#### At mealtime 用餐期间

To this day, at Passover meals Jewish families orally rehearse the story of Passover. The sacred story unfolds as the meal progresses. Mealtime lasts for hours, accompanied at times by the father's spirited dance for joy. After sharing the first cup (the cup of sanctification), the head of the household dutifully explains the significance of the special food elements and answers any questions the children may have (Exodus



12:26,27). According to tradition, the father, as teacher, conducts the Passover in such a way as to excite his children's curiosity.

直到今天，在逾越节的晚餐上，犹太家庭还会以口述的形式重新排演一遍逾越节的故事。随着用餐的进行，那神圣的故事进程会逐渐被展开。用餐时间会持续几个小时，有时还会伴随着父亲因喜乐而跳起的热情洋溢的舞蹈。在分享了第一杯（圣化之杯）之后，一家之主会尽职地解释各种特殊食物元素的重要性，并回答孩子们可能提出的任何问题（出埃及记 12:26,27）。按照传统，父亲作为教师，会用这样的方式来组织逾越节，而他这样做是为了激发他孩子们的好奇心。

As the father tells the story of the Israelites' deliverance from Egypt, he interprets as he goes (Deuteronomy 26:5-11). The father's interpretation always highlights the meanings of three things: the Passover lamb, the unleavened bread, and the bitter herbs. The father says something like this: "The Passover lamb is here because God mercifully 'passed over' (pasah) the houses of our fathers in Egypt (Exodus 12:27). The unleavened bread is here because our fathers were released in haste from Egypt. The bitter herbs are here because the Egyptians embittered the lives of our fathers in Egypt (Exodus 1:14)."

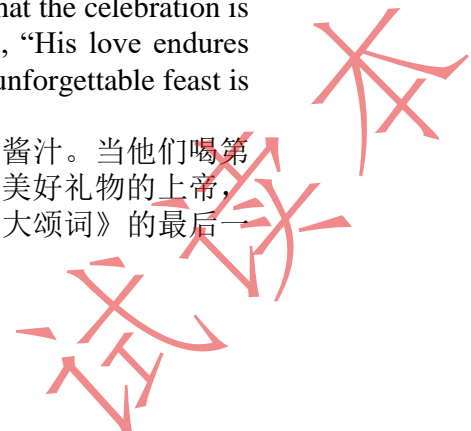
当父亲讲述以色列人从埃及被救出来的故事时，他一边讲述一边作出解释（申命记 26:5-11）。父亲的解释总是会强调三样东西的意义：逾越节的羔羊，无酵饼和苦草。父亲会像这样说：“我们在这里之所以用这逾越节的羔羊，是因为上帝满有怜悯地‘越过’（pasah）了我们祖先在埃及的家（出埃及记 12:27）。我们在这里之所以用这无酵饼，是因为我们的祖先从埃及被解救出来的时候是急着出来的。我们在这里之所以用这苦菜，是因为埃及人使我们的祖先在埃及的生活异常痛苦（出埃及记 1:14）。”

After each person has broken a piece of bread off the flat round loaf, each dips the piece of bread (matzah) in the sauce and eats it. Meanwhile, a second piece of bread traditionally has already been hidden somewhere in the home. Like a game of hide-and-seek, later finding this piece represents receiving new life that was previously hidden from view. After drinking the second cup (the cup of deliverance), the family traditionally chants from the great Hallel, a psalm of praise from the Psalms (113,114). This hymn praises the Lord for his majesty and for his mercy on the lowly.

当每个人都从平整的圆饼上掰下一片后，大家就会把这片饼（matzah）蘸着酱汁吃下去。与此同时，按照传统，第二片饼早就已经提前被藏在家里的某个地方了。就像玩捉迷藏的游戏，人们之后找到了这片饼就代表着他们接受了新的生命，而这新生命从前是被隐藏在视线之外的。在喝完第二杯（拯救之杯）之后，这家人传统上要咏唱《哈利路亚大颂词》，这是一首引自诗篇（113，114）的赞美诗。这首赞美诗赞美了耶和华的威严，以及祂向卑微的人所施的怜悯。

The diners then enjoy the meal, eating the lamb, herbs, bread, and sauce. As they drink the third ceremonial cup (the cup of blessing), they thank God as the giver of all good gifts, especially release from bondage. The family then sings the last part of the great Hallel from Psalms (115-118) and ends the meal on a note of thanksgiving. Drinking the fourth and final cup (the cup of the kingdom) signals that the celebration is done. At the close, all joyfully repeat the refrain from Psalm 136, "His love endures forever," praising the Lord of Israel as Creator and Redeemer. The unforgettable feast is over. Midnight then approaches.

然后用餐者开始享用这顿晚餐，他们食用羊肉、苦草、饼和酱汁。当他们喝第三次仪式杯（祝福之杯）的时候，他们就感谢那位赐他们一切美好礼物的上帝，尤其是将他们从奴役中解救了出来。然后一家人唱《哈利路亚大颂词》的最后一



部分，引自诗篇（115-118），最后，他们会以一小段感恩的话来结束这顿晚餐。喝第四杯也是最后一杯（王国之杯）表示庆祝已经结束。在结束的时候，所有人都会高兴地重复着诗篇 136 篇中的副歌：“祂的慈爱永远长存”，赞美以色列的主是那位创造主和救赎主。然后，令人难忘的筵席就结束了，接着就临近了午夜。

Two days after the Passover, there is an afterglow to the celebration. Families recall that the exodus from Egypt eventually led to the Promised Land so rich in milk and honey—and to a new life of freedom. In remembrance they wave firstfruits from the fields before the Lord in joyful thanksgiving (Leviticus 23:9-14). But, best of all, they recall God’s special promise that from that land Abraham’s promised son was to come. Promised son and Promised Land were bound together. They were preludes to Abraham’s great blessing, the coming of the Messiah—the Savior of nations (Genesis 12:2,3)—our Lord Jesus Christ.

逾越节过后两天，之前的庆祝活动还会有些余辉。许多家庭会回想他们的祖先是如何出埃及后最终进入了流奶与蜜的应许之地，从此过上了自由的新生活。他们怀着感恩的心情，把地里初熟的果实带来在耶和華面前作摇祭（利未记 23:9-14）。但是，最重要的是，他们记得上帝特别的应许，就是那应许给亚伯拉罕的后裔要从那地而出的应许。应许之子和应许之地是被绑于一起的，它们是那给亚伯拉罕巨大的祝福——弥赛亚，世界的世主，我们的主耶稣基督的来临（创世记 12:2,3）——的前奏和序曲。

### The Lamb’s high feast

#### 羔羊的盛宴

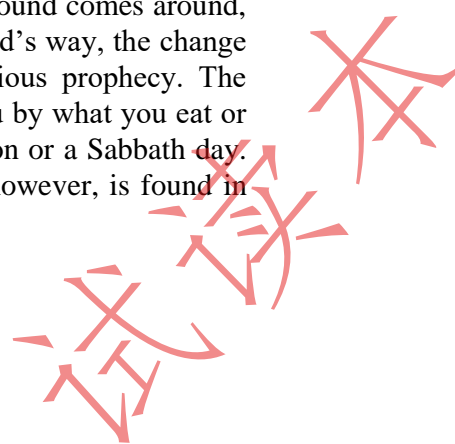
Jesus ate his Last Supper in obedience to Passover law (Matthew 5:17). At mealtime he informed his disciples, “I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God” (Mark 14:25). Since that instance, God’s people no longer need to celebrate the Passover in the old way. What Jesus, the Son of promise, fulfilled—and this is key!—he did not destroy. He transformed the Passover into an even more glorious meal. The old is past; the new has come!

耶稣按照逾越节的律法享用了祂最后的晚餐（马太福音 5:17）。在用餐的时候，耶稣对祂的门徒们说，“我实在告诉你们，我不再喝这葡萄汁，直到我在神的国里，喝新的那日子”（马可福音 14: 25）。从那时起，上帝的百姓就不再需要用过去的方式来庆祝逾越节了。耶稣，应许之子，成就了——这是关键！——而不是破坏了逾越节。祂把逾越节变成了一顿甚至更为丰盛的大餐。旧的都已经过去，而新的已经来到了！

### The new Supper

#### 全新的晚餐

Why did Jesus change the old festival? In our experience, changes normally occur as things develop through repeated cycles over time. Things that develop into new things commonly come around again in different forms. Whatever goes around comes around, as we say. For Jesus, however, the changeover was far more. In God’s way, the change from Passover to Lord’s Supper was a final fulfillment of previous prophecy. The apostle Paul explains the changeover: “Do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in



Christ” (Colossians 2:16,17). When the real thing is present, its shadow loses its significance.

为什么耶稣要改变旧的节日呢？就我们的经验来看，通常当一些事情随着时间的推移总是循环往复发生的时候，变化就会出现，而发展成新事物的原事物通常会以各种不同的形式再次出现。正如我们所说，过去的事总是会再次发生。然而，对耶稣来说，改变却远不止这些。按照上帝的方式，从逾越节到圣餐的改变是先前预言的最终应验。使徒保罗阐明了这种改变：“所以不拘在饮食上，或节期，月朔，安息日，都不可让人论断你们。这些原是后事的影儿。那形体却是基督”（歌罗西书 2:16,17）。当真实的事物临到时，它的影子便失去了其重要性。

Three things, therefore, mark the new Passover as distinct. First, Jesus frees the meal from its old ceremonial restrictions. The new Supper has fewer ingredients. There is only the earthly material (bread/wine) and the heavenly material (Jesus’ body/blood). The Lord’s Supper is now a meal under God’s new covenant (Luke 22:20). Second, the centerpiece of the new Supper is Jesus Christ himself. He is the Lamb of sacrifice. The priests’ sacrificial functions drop because Jesus is the Lamb of God and assumes their place. The service that Jesus renders is vastly superior to the priests’ work under the former covenant. Jesus’ work need not be repeated again and again. His work stands once and for all time (Hebrews 1:1-4; 7:26,27).

因此，有三件事，标志着新的逾越节的不同之处。首先，耶稣使得这一餐不再受从旧有的仪式所限制。这一全新的晚餐所包含的元素更少，仅由属地的物质（饼/酒）和属天的物质（耶稣的身体/血）组成。圣餐现在是在上帝的新约之下的一餐（路加福音 22:20）。第二，这一全新的晚餐的中心是耶稣基督自己，祂是那被献上为祭的羔羊。祭司们的献祭功能不再了，因为耶稣是上帝的羔羊，祂取代了他们的位置。耶稣所作的服侍，比祭司们在前约下所做的工作更具优越性，祂的工作不需要一遍又一遍地被重复，祂只将自己一次献上，其果效便立定了，且直到永远（希伯来书 1:1-4; 7:26,27）。

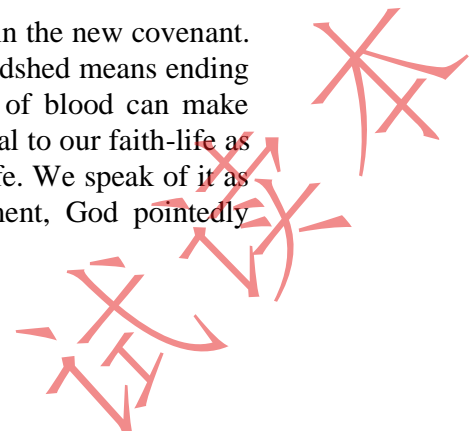
Finally, when Jesus institutes the Lord’s Supper, he openly and clearly reveals God’s new will. Those who eat and drink his meal publicly “proclaim the Lord’s death until he comes” (1 Corinthians 11:26). Jesus says as much. In serving the Passover cup, he specifically states, “This cup is the new covenant in my blood, which is poured out for you” (Luke 22:20). God’s new covenant uniquely frees us through the holy and precious blood of his chosen Pascal Lamb (Matthew 26:28).

最后，当耶稣设立圣餐时，祂公开而清楚地向人们启示了上帝新的旨意。那些公开吃喝圣餐的人，是在“宣告主的死，直等到祂来”（哥林多前书 11:26, NIV）。对此耶稣说了不少，当祂拿起逾越节之杯的时候，祂特别指出：“这杯是用我血所立的新约，是为你们流出来的”（路加福音 22:20）。藉着上帝所拣选的逾越节羔羊圣洁的宝血，祂的新约奇妙地释放了我们，叫我们得了自由（马太福音 26:28）。

“In my blood”

用我的血

All four Bible records highlight the critical importance of blood in the new covenant. People are understandably squeamish at the mention of blood. Bloodshed means ending life. In wartime so much blood is spilled that the mere mention of blood can make people sick. But blood is one of life’s great realities. Blood is as vital to our faith-life as it is to our bodily life. In reality blood does not signify death but life. We speak of it as lifeblood. Death results when blood is shed. In the Old Testament, God pointedly



emphasizes how precious blood is in his sight: “The life of a creature is in the blood” (Leviticus 17:11).

圣经的四卷福音书都强调了血在新约中的重要性。一提到血，人们就会有些神经过敏，这是可以理解的。流血意味着生命正在走向终结。在战时，人们的鲜血四处飞溅，以至于光是提到血，有人就会感到恶心。但是，血是生命这一了不起的真实存在的诸多证据之一。血对我们的信仰生命和肉体生命是同等重要的。事实上，血并不意味着死亡，而是意味着生命，我们称它为生命之血。当血流出的时候，死亡也会随之而来。在旧约中，上帝明确强调了血在祂眼中是多么地宝贵：“因为活物的生命是在血中”（利未记 17:11）。

Today we try to identify scientifically the seat of life in human bodies. Is it in the brain? Is it in the heart? But God sees life residing in the blood (Genesis 9:5). The use of blood gave Old Testament sacrifices their meaning. Blood sacrifices carried a distinctly personal message. God specifically told his people, “I have given it [blood] to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life” (Leviticus 17:11). In God’s eyes, atonement is key to the use of blood. This insight helps us realize what Jesus means when he says, “Drink from it, all of you. This is my blood.” Those cryptic words also beg a question: What does atonement mean?

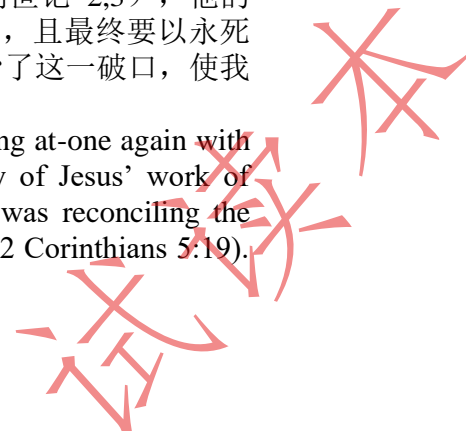
今天，我们试图用科学来确定生命的中心到底位于在人体内的何处。是在大脑里面吗？还是在心脏里面呢？但是上帝却看到生命位于在血液之中（创世记 9:5）。对于血的使用赋予了旧约的献祭以意义，带血的献祭传达了一种明显针对个人的信息。上帝特意告知祂的百姓说：“我把这血赐给你们，可以在坛上为你们的生命赎罪，因血里有生命，所以能赎罪”（利未记 17:11）。在上帝的眼中，使用血的关键是为了赎罪。这样的洞悉有助于我们理解耶稣所说的“你们都喝这个，这是我的血”是什么意思。这些晦涩难懂的词语同时也引出了一个问题：赎罪是什么意思呢？

### An atoning sacrifice 赎罪祭

Atonement has been explained as—with a play on words in English—what makes us at-one with God again. Being at-one with God indicates that our broken union with him is now thankfully patched up. The break with God comes to light every time we knowingly and willfully wrong our Maker and sin against the One who loves us and gives us life. The trail leads back to our original forefather, Adam (Genesis chapters 2,3). Consequently, sin inherited down the line continues to separate us from God forever and finally ends in eternal death (Genesis 5:3; Romans 5:12-14). But Christ’s atonement heals the breach, reunites us with God, and gives us a life without end.

“赎罪”一词，在英文中被解释为“再次与上帝合为一”（这是由于该词“atone”在英文中可被拆为“at one”的缘故）。“与上帝合为一”表明，我们和祂之间原本已被破坏的联合，庆幸现在已经被修补好了。每当我们故意并乐意地错待我们的创造主，得罪那爱我们、赐给我们生命的上帝时，我们和上帝之间破裂的关系就会被显露出来。这要追溯到我们的祖先亚当（创世记 2,3），他的罪之后被遗传了下来，继续使得我们与上帝之间永远地被隔离，且最终要以永死而告终（创世记 5:3；罗马书 5:12-14）。但是基督的赎罪医治了这一破口，使我们得以与上帝重新联合，并赐予了我们无尽的生命。

Reunion with our Maker, however, does not come easy. Becoming at-one again with the holy God remains the greatest story ever told. It is the story of Jesus’ work of redemption and reunion. Paul writes with pregnant words, “God was reconciling the world to himself in Christ, not counting men’s sins against them” (2 Corinthians 5:19).



The one who tears down the wall that separates us from God is none other than Mary's child, the Son of God (Matthew 1:20-25). By an act of apparent weakness, Christ Jesus died to atone for our sin. But his atoning sacrifice broke sin's barrier and removed the long-standing wall of separation (Ephesians 2:14-16). This message, proclaimed in Christian worship, harks back to Jewish worship life. Then as now, atonement has to do with a great exchange that takes place between God and us. What does this mean?

然而，与我们造物主的重新联合却来之不易。与圣洁的上帝再次地合而为一，仍是这世上最为伟大的故事，就是那关于耶稣叫人与上帝重新联合的救赎之工的伟大故事。保罗意味深长地写道：“神在基督里叫世人与自己和好，不将他们的过犯归到他们身上”（哥林多后书 5:19）。那拆毁使我们与上帝隔离之墙的不是别人，正是玛利亚的孩子，上帝的儿子（马太福音 1:20-25）。藉着在人看来软弱的作为，基督耶稣为了赎我们的罪而死去。但是祂的赎罪祭打破了罪的屏障，移除了那矗立已久的隔离之墙（以弗所书 2:14-16）。这一在基督徒的敬拜中被宣告的信息，让人回想起犹太人的敬拜生活。过去和现在一样，赎罪必须要与上帝和我们之间所发生的伟大的交换有关。这是什么意思呢？

God's great exchange is the core of Christian worship and the centerpiece of Christian life. The exchange between God and us is a magnetic field around which Christian worship revolves. It shows how sinners become saints and prostitutes become brides of Christ (Ezekiel chapters 16 and 23). It leads us to praise God for all creation and moves us to genuine love and service in our daily lives (Romans 12:1,2).

上帝伟大的交换是基督徒的敬拜的核心，也是基督徒生活的中心。上帝与我们之间的所发生的交换是基督徒敬拜的四周所散发出来的磁场。它展示了罪人是如何成为圣徒，妓女是如何成为基督的新娘的（以西结书 16, 23）。它引导我们赞美上帝所创造的一切，并激励我们在日常生活中去真诚的爱与服侍（罗马书 12:1,2）。

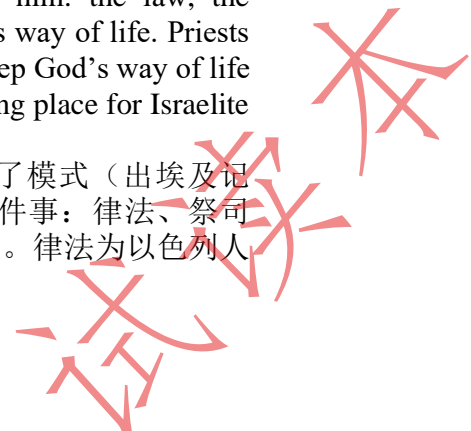
This life-giving exchange between God and us takes place by an act—an act that the Bible calls imputation (Romans 4:8 KJV). The act of imputation is easy to visualize but hard to comprehend. In the Scriptures imputation visually shows how sinful persons come to be pure, just, and right in God's sight. Old Testament Israelites understood imputation because they saw it happen every day, graphically, in their daily worship life.

上帝和我们之间的这种赐生命的交换是通过一项行动发生的，圣经称之为归罪（罗马书 4:8，钦定本）。归罪这一行动很容易被图像化，但很难被理解。在圣经中，“归罪”直观地显示了罪人是如何在上帝眼中成为纯洁、公正和公义之人的。旧约时代的以色列人理解何为归罪，因为他们每天都会在他们的日常敬拜生活中直观地看到这件事的发生。

### Focus in worship 敬拜的中心

God set the pattern for Israel's worship life immediately after the nation's exodus from Egypt (Exodus chapters 19-40). At a desert encampment near Mount Sinai God formally prescribed three things that would bind his people to him: the law, the priesthood, and the tabernacle. The law showed the Israelites God's way of life. Priests administered the law—its rules, regulations, and ceremonies—to keep God's way of life constantly before the people. The tabernacle was the central gathering place for Israelite worship. On its grounds God's great exchange took place each day.

在以色列人出埃及之后，上帝立即为他们的敬拜生活设定了模式（出埃及记 19-40）。在西奈山附近旷野的一处营地，上帝正式规定了三件事：律法、祭司职，以及会幕，用来将祂的百姓和祂自己牢牢地“绑”在一起。律法为以色列人



属神的生活方式提供了指引；祭司们执行律法，即那些规则、律例，和仪式，为要不断地向百姓们表明什么样的生活才是属神的生活；会幕则是以色列人聚在一起敬拜上帝的地方，在这里，上帝伟大的交换每天都会发生。

Israelite worship life focused on the altar of sacrifice for good reason. At the altar God released people from guilt and declared them pure and righteous in his sight (Leviticus 6:1-7, for example). The exchange took place as priests performed animal sacrifices. The act of sacrificing reinforced the word of promise once given to the Hebrew patriarch Abraham. In a vivid ceremony, priests pre-enacted the coming of the promised Savior (Messiah). Support for God's promise of mercy was a special function of God's old covenant law.

以色列人敬拜生活的中心是在祭坛之上，这是有理有据的。在祭坛之上，上帝将人们从罪疚中释放出来，并宣告在祂的眼中，他们是纯洁和公义的（例如，利未记 6:1-7），而交换正是在祭司们把动物献祭的时候所发生的。献祭这一行为强化了“应许”一词，而应许则是上帝曾向希伯来人祖先亚伯拉罕所许下的承诺。在形象生动的仪式之中，祭司们预演了救世主（弥赛亚）的到来。对于上帝满有怜悯的应许提供支撑，这是旧约律法的一项特殊功能。

Animal sacrifices were an important part of worship because they demonstrated the exchange in action. The ritual of sacrifice portrayed atonement. It let guilty people know how God removes guilt. From God's viewpoint, animal blood on the altar served as a covering for sin (Leviticus 16:14-16). By the sign language of bloody sacrifices, sin's scarlet red was cleansed and turned pure and white as snow (Isaiah 1:18). The atoning sacrifice reunited God and his people in a most peculiar way. God shifted people's guilt to the animal substitute. How was this done?

动物的祭献是敬拜的重要组成部分，因为祭献是用行动表明了何为交换。献祭的仪式向我们展现了赎罪的意义，它让有罪疚感的人们了解上帝如何除去罪的。从上帝的视角来看，祭坛上动物的血是用来遮盖人的罪的（利未记 16:14-16）。藉着血腥的献祭这样的符号语言，罪的朱红被洗净，成了纯洁如雪一般的洁白（以赛亚书 1:18）。赎罪祭以一种最独特的方式将上帝和祂的百姓重新联合在一起，上帝把人们的罪转移到动物这一替代者之上。这是如何作成的呢？

### Shifting guilt 罪的转移

Originally, the language of imputation came from civil courts. To impute meant to charge someone with criminal acts in a court of law. A person's illegal acts were put on record and counted against him (Psalm 32:1,2; Romans 4:8). But in the court of divine law the scene is different. God charges people with more than civic misdeeds. He charges people with sin—wrongs against him, breaking the royal law of love, and rejecting his way of life (James 2:8). When God says, "Be holy, because I am holy" (Leviticus 11:45), he means every word. In God's eyes the sentence for breaking his holy law is clear and indisputable. For the crime of thumbing one's nose at God's holy ways the sentence reads, Death—once and for all time! (Romans 6:23). The guilty deserve the verdict.

归罪一词最初来自民事法庭。归罪，就是在法庭上指控某人的犯罪行为。一个人的违法行为被记录在案，并被视为对他不利（诗篇 32:1,2；罗马书 4:8）。但在那以上帝的律法来审判的法庭里，情况就不同了。上帝指控人们的罪行不仅仅是作为公民的罪行。祂指控人们的罪，是关于人都得罪了祂，违背了爱这一至尊的律法，并拒绝了属祂的生活方式（雅各书 2:8）。当上帝说：“你们要圣洁，因为我是圣洁的”（利未记 11:45），千真万确，这就是祂的旨意。在上帝的眼中，

违反祂圣洁的律法所招致的判决是清晰而不可辩驳的，因为对于犯下蔑视上帝圣洁之道的罪，判决如下：死亡——一次且至永远！（罗马书 6:23）。罪人理应受到如此的判决。

But God does not forsake or abandon us. God loves what he created and acts to separate sin and death from our lives. Unasked, unforced, unearned—solely by his initiative—God mercifully transfers our death sentence to a substitute (Romans 5:15). At the Israelite altar the guilty person put his hands on an animal and, by God's direction, imputed his sins to the substitute. The animal, innocent of wrongdoings, then carried the burden of the person's guilt—and also sin's consequences (Romans 6:23). It was then put to death—its lifeblood spilled on the altar to save a sinner from the death sentence. God stayed the execution of the guilty person on account of the animal's substitutionary sacrifice and forgave the guilty in an act of pure love. The act of atonement, done by God's design and according to God's Word, is vital for life before God.

但是上帝却没有放弃我们，也没有丢弃我们。祂爱祂手所造的，并采取行动，祂要把罪和死亡，与我们的生命分开。未被请求，未被强迫，未被赚得——单单出于祂自发的意愿——上帝满有怜悯地将那原本要判给我们的死亡的刑罚转移到了一位替代者身上（罗马书 5:15）。在以色列人的坛前，那带罪之人将手按在一头牲畜之上，按着上帝的指引，将自己的罪归给了这替代者。这头牲畜，并没有做错什么事，却承担了那人罪的重担，也包括了罪的后果（罗马书 6:23）。然后它被处死——它的生命之血被洒在祭坛上，为要把一个罪人从死亡的刑罚之中拯救出来。因着那头牲畜替代性的牺牲，上帝不再处决那个罪人，并以全然的爱将其赦免。这赎罪的行动，是照着上帝的旨意、按着上帝的话语而被作成的，在上帝面前，这对于生命而言，乃是关键。

The action at the Israelite altar, therefore, was not the act of a bloodthirsty god who loves death. Atonement is anchored in God's promise. It prefigures the great exchange to come, brought about by the work of Jesus Christ. By God's promise the real exchange will eventually take place in a tabernacle not made by hands (Hebrews 9:11,12). By the death of Christ on Calvary's cross and the shedding of his blood—miracle of miracles!—God shifted our guilt to his Son once and for all time. Isaiah forecast this final transfer in simple words: “The LORD has laid on him the iniquity of us all” (Isaiah 53:6).

因此，在以色列祭坛前的这一举动，并不是一位嗜血的、喜爱死亡的上帝所做出的行为。赎罪是立足于上帝的应许的，它预表着那由耶稣基督所带来的、伟大的交换的即将到来。按着上帝的应许，那真正的交换最终将会在一个不是由人手所造的帐幕里发生（希伯来书 9:11,12）。因着基督在各各他十字架上的流血和死亡——这一神迹中的神迹！——上帝将我们的罪一次并永远有效地转移到祂的儿子身上。以赛亚用一句简练的话预言了这“最终的转移”：“耶和华使我们众人的罪孽都归在他身上”（以赛亚书 53:6）。

“Too easy?” we might ask. Then consider this. God's action meant that Jesus Christ take on the burden of the world's sin in his body and by his death remove the world's guilt (1 Peter 2:24). Since Christ came, the old Passover sacrifices are no longer needed. In the new Supper, the blood of Christ is our true substitute and the atoning sacrifice for our sins. Not death but life is the object of God's will. God raised Jesus to life again for our justification—and by this act brings us new life (Romans 4:22-25).

“这么简单吗？”我们可能会这样问。那么想想以下这一点。上帝的行动意味着耶稣基督用祂的身体承担了全世界所有罪的重担，并藉着祂的死亡去除了全世界所有的罪（彼得前书 2:24）。既然基督已经来到了，先前的逾越节祭献就不再

需要了。在这一全新的晚餐之中，基督的血是代替我们所流出的血，是为赎我们罪的祭物。上帝所想要带给我们的并非死亡，而是生命。祂使耶稣复活，是为要叫我们得称为义——并藉这一行动给我们带来新的生命（罗马书 4:22-25）。

The chief difference between the Israelites' worship and Christian worship is clear. In the Israelites' worship the animal sacrifice prefigures the coming of Christ as the centerpiece of Christian worship. In the ancient way of worship like in the new, believers can trust God because his Word is "Faithful and True" (Revelation 19:11). Neither Israelites nor Christians invented this rite of passage to God. Both ways of worship are anchored in God's promise of salvation, as previous history clearly shows.

以色列人的敬拜和基督徒的敬拜之间的主要区别是显而易见的。在以色列人的敬拜之中，动物的祭献预表着基督的到来，而基督徒崇拜的中心则是那位已来的基督。在旧的敬拜方式中，信徒可以像在新的敬拜方式中那样相信上帝，因为祂的话语是“诚信真实”的（启示录 19:11）。无论是以色列人还是基督徒，他们都没有发明这种通往上帝的仪式，这两种敬拜方式都是立足于上帝关于救恩的应许的，正如历史记录所显明的。

This good news of God's love for mankind was present and known to all ever since the beginning of time. God never made a secret of the exchange between him and his people. He made the original promise to Adam, the father of us all (Genesis 3:15). Later he gave specific details of his promise to Abraham (Genesis 12:2,3), and later still he confirmed the promise by setting up sacrificial laws through Moses. Even then the blood of lambs, bulls, or goats merely served as signposts pointing to the Savior's real sacrifice (Hebrews chapter 9).

神爱世人的好消息，从时间伊始，就在那里，且为所有人所知。上帝从来没有把祂和祂百姓之间的那一交换作为秘密掖着藏着。祂给了我们所有人的祖先亚当那最初的应许（创世记 3:15）。后来祂把祂应许的具体细节告诉了亚伯拉罕（创世记 12:2,3），再后来祂又藉着摩西设立献祭的律法证实了祂的应许。即便如此，羔羊、公牛或山羊的血也只是作为指向救主真正献祭的路标而已（希伯来书 9）。

God's Word and promise, therefore, make true worship completely different from pagan sacrifices. A quick review of the five steps in the sacrifices of the Israelites captures the difference. In the Mosaic Law, the ancient sacrifices were performed through human instruments, but essentially they remained God's work done by his command. Here's how:

因此，上帝的话语和应许，使得真正的敬拜完全不同于异教的献祭。对于以色列人献祭中五个步骤的快速回顾，会帮助我们捕捉到两者的不同之处。在摩西律法中，旧有的献祭是通过人这一工具来完成的，但实质上，它们仍然是按着上帝的命令被作成的上帝的工作。以下是关于旧有的献祭是如何被执行的：

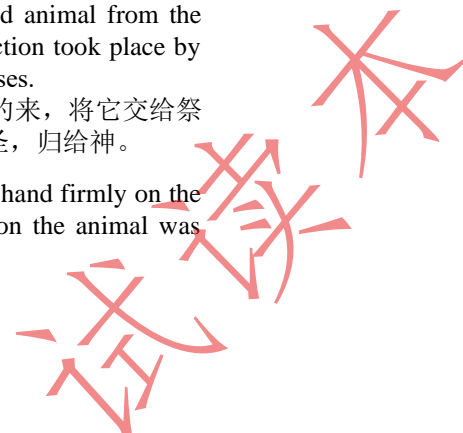
### Sacrifice under Israel's law (Leviticus 1:1-9)

#### 以色列律法下的献祭（利未记 1:1-9）

Step 1: Consecration of the animal. The sinner selected an unblemished animal from the flock or herd and presented the animal to the priest for sacrifice. This action took place by God's design, and the animal was set aside (consecrated) for God's purposes.

第一步：将牲畜分别为圣。罪人从羊群或牛群中挑出一只没有残疾的来，将它交给祭司献祭。人照着上帝的设计采取这一行动，而这头牲畜就被分别为圣，归给神。

Step 2: Imputation of sins. The one who offered the sacrifice pressed his hand firmly on the head of the sacrificial animal and imputed his sin onto it. By this action the animal was



officially removed from the possession of the worshiper and devoted to God. The animal was God's appointed vehicle to bear the sinner's guilt. It was God's own sacrifice.

第二步：归罪。献祭的人将手牢牢地按在被献为祭的牲畜的头上，将自己的罪归在其上。通过这一举动，那牲畜就被正式地从敬拜者的手中拿走，献给神了。这头牲畜是上帝所指定用来承担那人的罪的，它是归于上帝自己的祭品。

Step 3: Death contended with life. The priest slaughtered the animal, and it died. But the victory belonged to life, because, as God saw it, the animal's death was the means to obtain the blood for atonement.

第三步：死亡与生命之争。祭司将那头牲畜宰杀，它就死了。但是胜利是属于生命的，因为，在上帝看来，这头牲畜的死亡是获得赎罪之血的途径。

Step 4: Atonement by blood. The streaming blood of the slaughtered animal was immediately caught in a basin and stirred by the priest's finger to prevent clotting. Blood is the sign of life. And the shed blood was used as clearly designated by God when he said, "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life" (Leviticus 17:11).

第四步：以血赎罪。被宰杀后的牲畜的血立刻被装在一个盆里，并且祭司要用手指搅拌，以防凝固。血是生命的标志，而所流的血，是按照神清楚的命定而被予以使用的，祂说，“活物的生命是在血中。我把这血赐给你们，可以在坛上为你们的生命赎罪，因血里有生命，所以能赎罪”（利未记 17:11）。

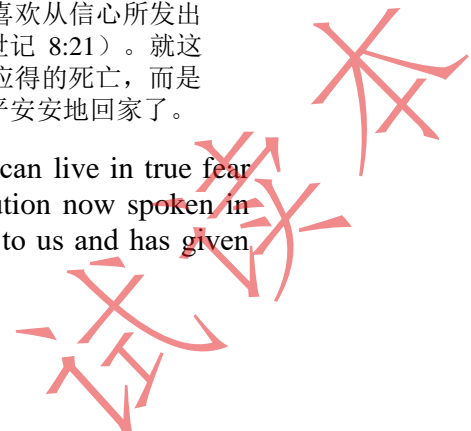
With Step 4 the exchange was done. The blood was ritually sprinkled on the altar. In this way the animal's death brought believers a divine guarantee of new life. By God's design the animal's lifeblood was substituted for the death that the lawbreakers deserved. Blood sprinkled on the altar, or the mercy seat, in the tabernacle covered the sins of the worshiper, just as a clean white cloth hides filth from sight. The worshiper was freed from sin for the sake of the substitute. He stood justified in God's court. He trusted God's verdict to be true. This faith, according to Christian confession, is imputed to us for righteousness (Romans 3:21-26; 4:5).

藉着第 4 步，那交换就被作成了。血按着仪式被洒在祭坛之上。以这样的方式，牲畜的死亡给信徒们带来了上帝赐下新生命的保证。按着上帝的设计，牲畜的生命之血代替了违背律法者应得的死亡。血被洒在会幕的坛上，或施恩座之上，遮盖了敬拜者的罪，就如同一匹洁白的布遮挡住了污秽一样。敬拜者因那替代者的缘故，就从罪中被释放，得了自由。他在上帝的法庭上被宣告为义，他相信上帝的判决是真实的。这样的信心，正如基督徒的信仰所作的告白，就被算为了我们的义（罗马书 3:21-26；4:5）。

Step 5: Dismissal in peace. Burning the animal's fat and flesh ended the sacrifice. The pungent smell of burning parts created an odor that was pleasing to the Lord. That graphic expression indicates how God delights in faith-born sacrifices, just as God "smelled the pleasing aroma" of Noah's sacrifice after the flood (Genesis 8:21). Thus Israelite worship ended dramatically. Guilty lawbreakers were declared free. Sinners were sentenced, but not to death as they deserved. Their sentence was commuted to life—life with God eternally. They were dismissed and returned home in peace.

第五步：平安地散去。随着牲畜的脂油和肉的燃烧，献祭也结束了。烧着的部分所发出刺鼻的气味，是主所喜悦的，这一形象的表达说明了上帝是多么喜欢从信心所发出的献祭，正如上帝在洪水之后“闻到了挪亚献祭的香气”那样（创世记 8:21）。就这样，以色列人的敬拜戏剧性地结束了。罪人被宣判了，但不是他们应得的死亡，而是被改判为——生命——永远与神同在的生命。然后，他们散去，平平安安地回家了。

Because of God's atoning sacrifice for us, believers of all ages can live in true fear and love of God. The Israelites heard an early echo of the absolution now spoken in Christian churches: "God, our heavenly Father, has been merciful to us and has given



his only Son to be the atoning sacrifice for our sins.” In thanksgiving, Jewish believers offered their hallels in songs of praise. Christians today offer alleluias of thanksgiving. New Testament believers join with saints of the past in thanks and praise to God for his undeserved grace and unspeakable mercy.

因着上帝给我们的赎罪祭，老老少少的信徒们都能够活在对上帝真正的敬畏与爱之中。以色列人早先所听到的赦罪，现在也回荡在基督的教会之中：“上帝，我们的天父，对我们满有怜悯，已经将祂的独生子赐下，作了我们的赎罪祭。”作为感恩，那时的犹太信徒在他们的赞美诗中放入“哈利”一词，而今天的基督徒则放入“哈利路亚”一词作为感恩。新约的信徒，加入到过去的圣徒之中，为着那不配得的恩典，以及祂那无法言说的怜悯，一起向祂献上感恩和赞美。

### The Lamb's feast

#### 羔羊的筵席

How does Old Testament ritual fit with Christian worship today? Didn't Jesus free us from Jewish law? Doesn't the letter to the Hebrews explain that Jesus did once-and-for-all-time what the Israelite priests needed to do every day (Hebrews 7:27; 9:12)? The answers are simple. Certainly Jesus did. Christ is the “end [fulfillment] of the law” so there may be righteousness for every person who believes (Romans 10:4). In the early church, pious people asked the same questions we do. Sadly, some replied in an awful manner. They jettisoned the whole Old Testament as obsolete. For them the bloodthirsty God of the Old Testament was out; they were in favor of the New Testament God of love. But they were wrong.

旧约的仪式与今天基督徒敬拜有什么关系呢？耶稣不是把我们从犹太律法中释放出来，叫我们得自由了吗？在给希伯来人的信中，不是向我们表明，耶稣已经把以色列的祭司每天所要做的事，一次做成，且立定到永远了吗（希伯来书 7:27;9:12）？答案很简单，耶稣当然做成了。“律法的总结”就是基督，使凡信祂的都得着义（罗马书 10:4）。在早期的教会之中，敬虔的人们问过和我们同样的问题。遗憾的是，有些人的回答很糟糕。他们抛弃了整本旧约，认为它已经过时了。对他们来说，旧约中那位嗜血的上帝已经被淘汰了；他们支持新约中那位慈爱的上帝。但是他们错了。

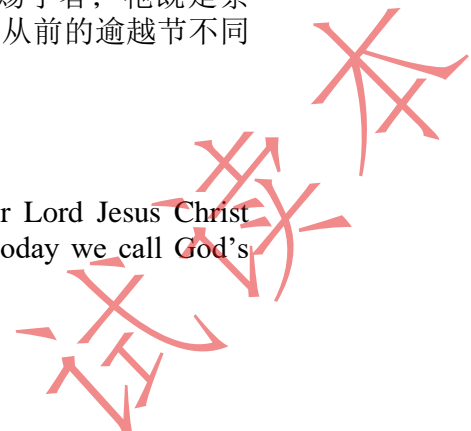
Jesus did not dismiss the old worship or the Passover as obsolete. And God does not change (James 1:17). He fills the old with a new meaning. The new is Jesus himself. No longer do Christians feed on Passover lambs, bitter herbs, and cups of wine. Today we feast on Jesus. But there is a major difference. In the new Supper, Jesus is both the gift and the giver. He is the priest and the victim. He is the host and the Lamb of sacrifice. Different from the old Passover meal, the Lamb's high feast is a heavenly Passover. And we are invited.

耶稣并没有将过去的敬拜或逾越节视为过时，并且上帝也不会改变（雅各书 1:17）。祂是给旧的赋予了新的意义，而这新的就是耶稣祂自己。基督徒不再吃逾越节的羔羊、苦草和那几杯酒了，今天我们以耶稣为食。但是两者有一个主要的区别。在这全新的晚餐之中，耶稣既是礼物，又是礼物的赐予者；祂既是祭司，同时又是祭品；祂既是主人，又是那被献为祭的羔羊。与从前的逾越节不同的是，这羔羊的筵席是天上的逾越节，并且，我们被邀请了。

### The visible Word

#### 可见的话语（话语即道：耶稣的名字）

In order for our worship not to end up spiritually abstract, our Lord Jesus Christ established a distinct way for God's people to receive his love. Today we call God's



way a means of grace, a way for God to show and give us his unique love. If the thought of feasting on Jesus in the Lord's Supper strikes us as strange, we need to revisit the tabernacle grounds. There the sight of blood sacrifices will jar us out of our dream world into God's world. It is the real world of sin and salvation—our sin and God's salvation.

为了使我们的敬拜不是以属灵上的抽象而结尾，我们的主耶稣基督为上帝的百姓建立了一种独特的方式来领受祂的爱。今天，我们称上帝的方式为施恩具，一种上帝向我们显明和赐下祂独一无二的爱的方式。如果我们对于在圣餐之中以耶稣为食的这一想法感到奇怪的话，那么我们需要再次造访一下会幕这一地方。在那里，血祭的场景将会把我们从梦中的世界振醒，带我们进入上帝的世界。这是一个真实的、关于罪和救恩的世界——我们的罪和上帝的救恩。

After revisiting Mount Sinai in the desert we need to go immediately to Mount Calvary in Jerusalem. There we learn the hidden connection between these two mountains. On both mounts God promised to cover guilt with blood. But on Calvary God worked with Jesus' lifeblood. And Jesus is a person, not an animal. He is God in the flesh (John 1:14; 1 John 4:2). He is God's Word made visible (Colossians 1:15). He is the Lord God who came into the world from God the Father's side (John 1:18). The sight of Jesus dying on the cross leads us into the real world of God's love for us (John 3:16).

就在再次造访旷野中的西奈山之后，我们需要马上去耶路撒冷的加略山。在那里，我们了解了这两座山之间隐秘的联系。在这两座山上，上帝都应许了用血来遮盖罪。但在加略山，上帝用耶稣的生命之血来成就祂的应许。并且耶稣是人，而不是牲畜。祂是肉身之中的上帝（约翰福音 1:14；约翰一书 4:2）。祂是被显明的上帝的话语（话语即道：耶稣的名字）（歌罗西书 1:15）。祂是从父上帝那里而来的、进入这个世界的主上帝（约翰福音 1:18）。耶稣死在十字架上的情景引领我们进入上帝对我们的爱的真实世界（约翰福音 3:16）。

Jesus' death on the cross was not a matter of divine playacting like an act of a superman. Love cost God the life of his Son. We are redeemed by "[God's] own blood," Paul reminds us (Acts 20:28). The same Christ Jesus by whom all life was created is also the "atoning sacrifice" for the world's sins (John 1:1-3; 1 John 2:1,2). There is a wholeness and completeness in Christ and his work that is superior to our way of thinking (Romans 8:33-36). Now worship of God centers on him because of all he has done to bring us to life again—a new life in the presence of God, a life that lasts forever (Colossians 3:3; 1 Corinthians 3:23). In his Supper, Jesus takes lawbreakers by the hands and leads them directly into God's holy place—to a place where no human being has ever gone (Hebrews 9:6-11).

耶稣在十字架上的死，并不是上帝演了一场戏，好像是一次超人的行动那样。爱使上帝付上了祂儿子的生命为代价。保罗提醒我们，我们是被“（上帝）自己的血”所救赎的（使徒行传 20:28）。所有的生命，藉着基督耶稣得以被造，而所有人的罪，也藉着祂被献上为祭而得以被赎了（约翰福音 1:1-3；约翰一书 2:1,2）。在基督和祂的工作中有着一种整体性和完整性，是超越我们的思维方式所能理解的范畴的（罗马书 8:33-36）。现在我们对上帝的敬拜以祂为中心，是因着所有祂所作的，叫我们重新得了生命——一种在上帝面前全新的生命，一种持续到永远的生命（歌罗西书 3:3；哥林多前书 3:23）。在圣餐之中，耶稣牵着违背律法者们的手，带领他们直接进入了上帝的圣所——一个没有人曾去过的地方（希伯来书 9:6-11）。

In this holy place we learn to know God as he wants us to know him. Here at his heavenly banquet we face God himself. He still remains hidden to our eyes yet we see

him through the person of Christ Jesus. The holy and invisible God is as personally present in the Supper as he was in Israel's tabernacle worship. But there remains a significant difference. In his Supper, God reveals his love to us by hiding it under Jesus' blood. God's Spirit gives us the privilege of peeking beneath the earthly covering (1 Corinthians 2:10-16). As one Christian commented: "In the Lord's Supper, God comes to us in his most hidden form, under cover, as it were, so that we can approach the holy God with no fear."

在这一圣所，我们学着认识上帝，正如祂希望我们认识祂的那样。在这天上的盛宴之中，我们面对的是上帝祂自己。祂在我们眼前仍旧是隐藏着的，然而我们却借着基督耶稣这一位格看见了祂。这位圣洁而无法眼见的上帝，就像祂在以色列的会幕敬拜中那样，亲自临在于圣餐之中。但其中仍有很大的不同。在圣餐之中，上帝将祂的爱隐藏在耶稣的血中，向我们显明出来。上帝的灵赐给了我们特权，得以窥见地上的遮盖物之下真实情形（哥林多前书 2:10-16）。正如一位基督徒曾说过的：“在圣餐之中，上帝以祂最隐秘的样式来到我们之中，就像是在某种装扮之下，这样我们就可以毫无畏惧地靠近圣洁的上帝了。”

Have no fear, only faith! By faith we understand that in the Lord's Supper we are partaking of Jesus as the "Lamb of God, who takes away the sin of the world" (John 1:29). In his Supper we are worshiping the world's Savior on whom God laid "the iniquity of us all" (Isaiah 53:6). Jesus' Word and Jesus' work give meaning to our eating and drinking at the Lamb's high feast.

不用害怕，只要信！因着信，我们就能了解在圣餐之中，我们是在享用耶稣，这一“除去世人罪孽的神的羔羊”（约翰福音 1:29）。在圣餐之中，我们是在敬拜这位世界的救主，就是这位被上帝将“我们众人的罪孽”都加之其上的、这个世界的救主（以赛亚书 53:6）。耶稣的话语和工作，为我们在羔羊盛宴上的吃喝，赋予了意义。



試卷本

## Why Do Christians Go to the Lord's Supper? 基督徒为什么要领圣餐?

When Jesus instituted the Lord's Supper, he gave compelling reasons for its continuation. At the last Passover he set precedent for future meals by stating explicitly, "Do this, whenever you drink it, in remembrance of me" (1 Corinthians 11:25).

当耶稣设立圣餐的时候，祂给出了激励我们的理由，让我们可以继续这一活动。在最后的逾越节之中，祂为后来的圣餐开了先河，祂明确地表示说：“你们每逢喝的时候，要如此行，为的是记念我”（哥林多前书 11:25）。

### Reason 1: Jesus invites us

理由 1：耶稣邀请我们

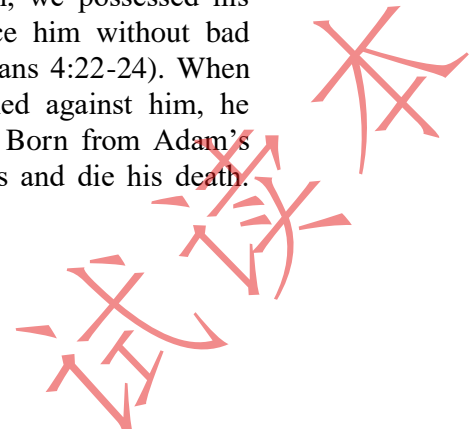
We attend the Lord's Supper, first of all, simply because Jesus invites us to "do this." If the greatest king that ever walked this earth would invite beggars to a free meal, beggars would be foolish to refuse. But in his Supper, Jesus invites us to receive infinitely more than food for the stomach. He offers a special gift—a guarantee of life with God. We eat food daily because we need food to sustain life. Yet life is more than food for the body (John 6:32-40). As a whole person, each of us also needs spiritual food to sustain life before God. What activates and energizes life from here to eternity comes from God. What does this mean?

我们去领圣餐，首先，单纯是因为耶稣邀请我们要“如此行”的。如果世界上最伟大的国王要邀请乞丐免费用一顿餐，那么只有愚蠢的乞丐才会拒绝。但是在圣餐之中，耶稣邀请我们所要领受的则远胜于用来填饱肚腹的食物。祂给了我们一份特别的礼物——一份与上帝同在的生命的保障。我们每天摄入食物，是因为我们需要食物来维持生命。然而，生命不只在食物（约翰福音 6:32-40），作为一个完整的人，我们每个人也都需要属灵的食物来在上帝的面前维持我们的生命。将我们这一从此刻直到进入永恒之中的生命激活并持续供以能量的源头，是来自于上帝的。这是什么意思呢？

### Life under sin

于罪之下的生命

God created us originally to be his life mates. He made us "in [his] image" or "in [his] likeness" (Genesis 1:26; Ephesians 4:24). As his special creation, we possessed his image, were righteous and holy as he is, and were able to face him without bad consciences. But we lost God's image (Colossians 3:9,10; Ephesians 4:22-24). When our original earthly father, Adam, defied God's ways and sinned against him, he separated himself, his family, and all his descendants from God. Born from Adam's sperm according to the course of nature, we follow Adam's ways and die his death.



Adam's descendants bear the stamp of Adam's image, not God's. Like Adam, all his descendants end their lives on earth in the grave (Genesis 5:1-5).

上帝创造我们原本是要我们成为祂生命的伴侣。祂“照着祂的形像”，或说“按着祂的样式”造了我们（创世记 1:26；以弗所书 4:24）。作为祂特殊的创造，我们曾拥有祂的形像，如祂一样公义和圣洁，并能以一颗清洁的良心面对祂，但是我们失去了神的形像（歌罗西书 3:9,10；以弗所书 4:22-24）。当我们地上的第一任祖先——亚当，悖逆上帝之道并得罪了祂的时候，他就把他自己、他的家人，以及他所有的后代，都与上帝隔绝了。按着自然的进程，我们从亚当的精子而出，我们循着亚当的道路，并死于他的死亡。亚当的后代身上烙着的是亚当的形像，而不是上帝的形像。正如亚当一样，他所有的后代在地上之时，都最终以被埋入土而终结了他们的生命（创世记 5:1-5）。

Since Adam's separation, like his our great sins are pride and selfishness (James 4:6). We continually confuse God's Spirit and our spirits. We follow the dictates of our own spirits, not God's. This fatal exchange must be undone to be acceptable to God. It makes using the words spiritual and spirituality tricky and deceives us for good reason (1 John 4:1,2; 1 Corinthians 2:11-16). The tragic loss of God's Spirit makes our spiritual lives totally earthbound (Romans 8:1-17).

自从亚当与上帝隔绝以来，我们身上巨大的罪与他的如出一辙，那就是骄傲和自私（雅各书 4:6）。我们总是分不清什么是上帝的灵，什么是我们自己的灵。我们听从我们自己灵的指令，而不是上帝的。这种毁灭性的交换必须要被停止，如此我们才能被上帝接受。这就使得对于“属灵”和“灵性”两词的使用变得尤为棘手，并且足以对我们造成欺骗。而事情之所以如此，是其充分理由的（约翰一书 4:1,2；哥林多前书 2:11-16），因为我们悲剧性地丧失了上帝的灵这一事，使得我们属灵的生活完全地只被局限在了地上（罗马书 8:1-17）。

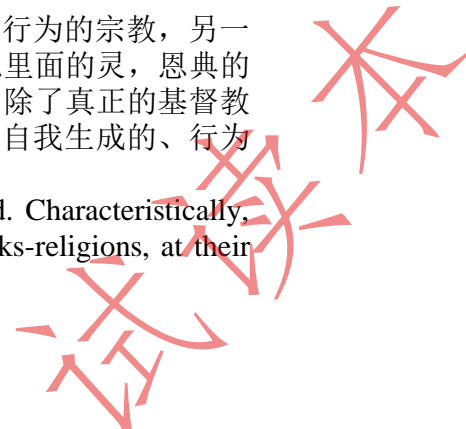
Consequently, we lack true reverence for God from the moment of conception in our mothers' wombs (Genesis 5:1-5; Romans 5:12-21). We live self-centered lives and worship God by indulging in spiritual routines that are self-generated. Surely we still have a sense of God, who is invisible to our eyes yet powerfully present in his creation. But we no longer know God's love. Our sense of the Almighty only drives us to appease him by doing deeds of our own making (Romans 1:18-32).

因此，从我们母亲怀我们的那一刻起，我们就缺失了对上帝真正的敬畏（创世记 5:1-5；罗马书 5:12-21）。我们过着以自我为中心的生活，通过沉溺于由自我生成的属灵活动来敬拜上帝。诚然，我们仍然能感知到上帝的临在，就是那位我们的眼虽不能见、却仍能在祂的创造之中彰显祂的大能的上帝的临在。但是，我们再也无法了解到祂的爱，我们对全能者的感知只会驱使我们去通过我们自己的行为来讨好祂（罗马书 1:18-32）。

As a result, since Adam's fall, only two religions exist in the world. One is the religion of works. The other is the religion of grace (Romans 11:6). The religion of works proceeds from our own inner spirits. The religion of grace is a gift revealed by God's Spirit (1 Corinthians 2:10). What all world religions hold in common, except for true Christianity, is that they are self-generated works-religions.

因此，自从亚当堕落以来，世界上只存在两种宗教，一种是行为的宗教，另一种则是恩典的宗教（罗马书 11:6）。行为的宗教源自我们自己里面的灵，恩典的宗教则是一份由上帝的灵所启示的礼物（哥林多前书 2:10）。除了真正的基督教以外，世上所有的宗教都存在一个共同点，那就是，它们都是自我生成的、行为的宗教。

Works-religions require our own spiritual efforts to please God. Characteristically, these works are law bound and produce law-bound attitudes. Works-religions, at their



best, merely follow the golden rule—offering rewards for doing “good” or meting out punishment for doing “evil” (Romans 3:9-20). Followers of works-religions inevitably answer to conscience as their final authority (Romans 2:14,15). And they end up performing acts of self-discipline to make things right in God’s sight (Colossians 2:20-23). In this way people by nature justify themselves and their actions, no matter how off the wall their acts appear. Tragically, Satan uses the works-routine to divert us from trusting God (Proverbs 3:5). Works-religions make us self-righteous and place us in a struggle that ends in a full, final, and eternal separation from God our Maker (Romans 8:5-8).

行为的宗教要求我们用自己属灵的努力来讨好上帝。这些行为的特征是受到律法的捆绑，并且生发出受律法捆绑的态度。行为的宗教，充其量不过是遵循了黄金准则而已——为行“善”之人提供奖励，或为做“恶”之人给予惩罚（罗马书 3:9-20）。行为宗教的跟随者们，不可避免地要对他们的最终权威——良心，作出回应（罗马书 2:14,15）。其结果是，他们就会因此而作出自我约束的行为，想要使得他们的所行之事在上帝面前显为公义（歌罗西书 2:20-23）。以这样的方式，无论这些人的行为看起来多么地古怪，他们都自然而然地去证明他们自己以及他们行为的合理性。可悲的是，撒但使用这种倚靠行为的方法来转移我们对上帝的信靠（箴言 3:5）。行为的宗教使我们自以为义，并且将我们置于一场斗争之中，而这场斗争最终将导致我们与上帝——我们的创造者，完全、彻底并永远的分离（罗马书 8:5-8）。

Yet God remains God. Our Creator wants us to be his own dear children. According to his good pleasure, he wills that we be holy, because, as he says, “I, the LORD your God, am holy” (Leviticus 19:2). He desires that we love him wholeheartedly, constantly, and consistently (Deuteronomy 6:5; 13:3). No halfway or partial love will do. With God it is all or nothing (James 2:10). That is what makes God be God. Unable to follow God’s ways by nature, we arrive at a dead end. We need true spiritual food to energize our lives. And God provides it.

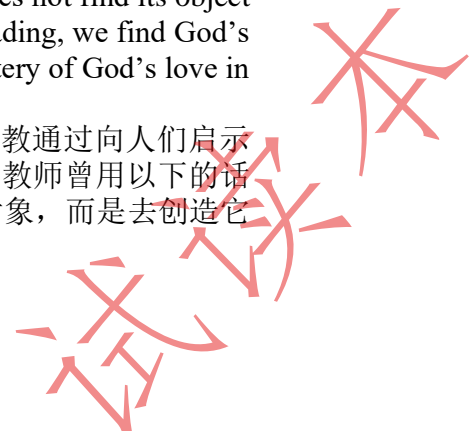
然而，上帝仍然是上帝。我们的创造者想要我们成为属祂自己的、亲爱的儿女。照着祂的美意，祂想要我们成为圣洁，因为正如祂所说的：“我耶和华你们的神是圣洁的”（利未记 19:2）。祂渴望我们全心全意、断不止息并始终如一地爱祂（申命记 6:5; 13:3），祂所要的并非半途而废的爱或者只是部分的爱。在上帝这里，要么全有，要么全无（雅各书 2:10），这就是为什么上帝之所以是上帝。由于我们生来就无法遵循上帝的道，我们因此就都在一个死胡同里，我们需要真正属灵的粮食来给我们的生命供应能量，而正是上帝提供了这份属灵的粮食。

### Life under Christ

#### 于基督之下的生命

God’s way of life is the religion of grace (Ephesians 2:5). Grace-religion displays God’s love for us by revealing how God acts toward us in love. A teacher neatly summarized the uniqueness of God’s love this way: “God’s love does not find its object but rather creates it. Human love starts with the object.” On first reading, we find God’s special kind of love hard to grasp since it confronts us with the mystery of God’s love in Christ.

上帝的生命之道是恩典的宗教（以弗所书 2:5）。恩典的宗教通过向人们启示上帝是如何以爱来待我们的，以此来彰显祂对我们的爱。一位教师曾用以下的话精炼地概括了上帝之爱的独特性：“上帝之爱不是去寻求它的对象，而是去创造它



的对象，而人类之爱则始于它的对象。”初读之下，我们发现上帝的爱很难让人理解，因为这句话将祂在基督里爱的奥秘摆在了我们的眼前。

We certainly can understand how human love starts with an object. We love by attraction. We love something because it attracts us, it pleases our senses, and it answers our needs. In our experience, attraction and desire go together. But God's love is totally different. His love is not jump-started by outward attraction for good reason. The almighty God created what he loves and, therefore, loves what he created (Genesis 1:31). What God desires finds its source in God's heart alone, not in the object of his affection. He loves us merely because he loves us (1 John 4:10). God loves sinners not because they are beautiful. On the contrary, they are beautiful because he loves them. The Bible calls such pure love agape (ah-GAH-pay).

我们当然可以理解人类的爱是如何从某个对象开始的。我们因被吸引而去爱。我们爱某样东西，因为它吸引我们，它使我们的感官愉悦，它满足我们的需要。在我们的经验之中，吸引和欲望两者是并存的。但是上帝的爱则完全不同，祂的爱实在不是因外在的吸引而发动的。全能的上帝创造了祂所爱的，因此，祂也爱祂所创造的（创世记 1:31）。上帝所渴望的，其根源存在于祂自己的心里，而不是在祂所爱的对象上。祂爱我们，单单是因为祂爱我们（约翰一书 4:10）。上帝爱罪人，并不是因为他们美丽，相反，他们是美丽的，是因为祂爱他们。圣经称这种纯洁的爱为“agape”（希腊语发音：ah-GAH-pay）。

God demonstrates agape love by giving us gifts. First of all, he gives us the gift of life itself—his creative love. Then because of sin he gives us the gift of his Son to extend our lives into eternity in his presence—his redemptive love (John 3:16). And finally he gives sinners the gift of his Spirit to renew life with him now and sustain it forever—his sanctifying love (2 Corinthians 3:6). Biblically speaking, God's love for sinful people is known as grace (Ephesians 2:8). It was grace that moved Jesus to become our helper in our times of need, to remove our guilt before God, to love the unlovely, and to make us heirs of eternal life. Such unselfish love makes God's gift of grace all the more amazing.

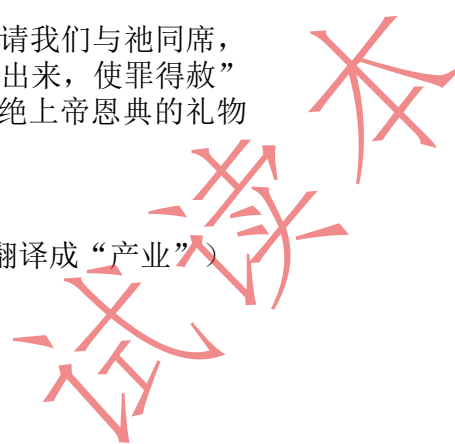
上帝通过赐给我们各样的礼物来彰显祂的 agape。首先，祂赐给了我们生命本身这一礼物，这是祂的创造之爱。然后，因为罪，祂把祂的儿子作为礼物赐给了我们，使我们的生命在祂面前得以延展而进入永恒，这是祂的救赎之爱（约翰福音 3:16）。最后，祂把祂的圣灵作为礼物赐给了罪人，使他们可以在祂的陪伴下，生命得以更新，从现在开始，并存到永远，这是祂使人成圣的爱（哥林多后书 3:6）。按照圣经的说法，上帝对罪人的爱被称为恩典（以弗所书 2:8）。是恩典促使耶稣在我们需要的时候成为了我们的帮助者，除去了我们那摆在上帝面前的罪，爱了那不可爱的人，并使我们成为了永生的后嗣。这样无私的爱使得上帝恩典的礼物显得尤为奇妙。

Jesus chooses to give us this amazing gift of grace in the Lord's Supper. He invites us to the table and offers all comers an unsolicited promise: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28). Those who decline Christ's invitation or reject God's gift of grace in unbelief do so to their loss.

耶稣选择在圣餐之中赐给我们这一奇妙的恩典的礼物。祂邀请我们与祂同席，并主动给了所有的来宾一个应许：“这是我立约的血，为多人流出来，使罪得赦”（马太福音 26:28）。那些因不信而谢绝基督邀请的，或是拒绝上帝恩典的礼物之人，只是在让自己遭受损失而已。

**Reason 2: To receive an inheritance from the Lord**

理由 2：从主那里领受遗产（注：“遗产”在加拉太书中也被翻译成“产业”）



What specifically do people lose by not attending the Lord's Supper? They lose its benefits. They forego the special inheritance that Jesus gives us (John 3:17,18; Galatians 4:4-6). Each time we go to the meal we hear Jesus' will read aloud publicly. It is his legacy of love given to us to have and hold forever. At the table Jesus announced this divine legacy in simple and explicit terms. He said, "This cup is the new covenant in my blood" . . . "poured out for many for the forgiveness of sins" (Luke 22:20; Matthew 26:28).

如果人们不去圣餐，具体来说他们会失去些什么呢？他们会失去圣餐的益处。他们放弃了耶稣赐给我们的特殊的遗产（约翰福音 3:17,18；加拉太书 4:4-6）。每次我们去领圣餐的时候，我们都会听到耶稣的遗嘱（注：“遗嘱”在英文中与“旨意”是同一词，带有双关）会被当众大声朗读出来，这是祂赐给我们的爱的遗产，让我们可以拥有并且持之直到永远。在餐桌上，耶稣用简单清晰的言语宣告了这一神圣的遗产，祂说：“这杯是用我血所立的新约”……“为多人流出来，使罪得赦”（路加福音 22:20；太 26:28）。

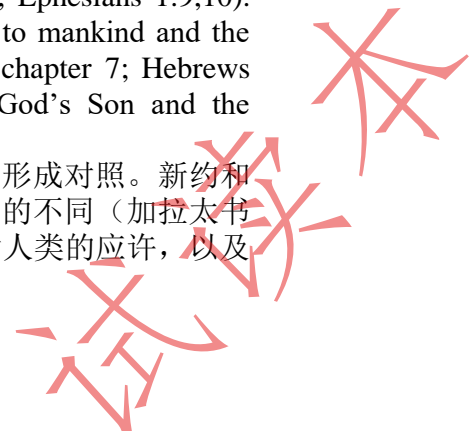
What does Jesus mean by the new covenant? Jesus intended the new covenant to be a personal expression of God's will that would make God's former covenant with the Israelites obsolete. The old covenant, established at Sinai with its commandments, rules, and regulations, was set aside because it was fulfilled. Like a new song, the new covenant celebrates the good news of God's unconditional forgiveness of sins. It was delivered—not by Moses, a human mediator—but by God in person and at God's chosen time (Jeremiah 31:31-34; Hebrews 9:15). Jesus used the term new covenant only once, at the time he instituted the Lord's Supper. He expressly called the Supper a "new covenant in my blood." All four biblical writers who put this subject on record include a similar statement of the new will (Luke 22:20; 1 Corinthians 11:25; Matthew 26:28; Mark 14:24).

耶稣所说的新约是什么意思呢（注：“约”一词的希腊文与“遗嘱”双关）？耶稣的意思是要让新约成为上帝个人旨意的表达，这旨意就是要废除上帝先前与以色列人所立的约。在西奈山以诫命、律例和典章得以建立的旧约，已经被废去了，因为它已经被成就了。就像一首新歌，新约所庆祝的是上帝无条件赦罪的好消息。这新约的递交，不是经由摩西这位凡人中保之手的，而是由上帝亲自在祂自己所选好的时间进行递交的（耶利米书 31:31-34；希伯来书 9:15）。“新约”这个词，耶稣只用了一次，就是在祂设立圣餐的时候，祂明确地称这圣餐为“用我的血所立的新约”。而将这一主题予以记载的四位圣经作者，都对于这一全新的旨意，给出了类似的声明（路加福音 22:20；哥林多前书 11: 25；马太福音 26:28；马可福音 14:24）。

## The old covenant 旧约

Why did Jesus refer to the Lord's Supper as a new covenant? He meant to place the new in contrast to the old covenant. The new and the old differ primarily in God's timing and substantially in the persons involved (Galatians 4:4-6; Ephesians 1:9,10). Historically, the old covenant focused on God's ancient promises to mankind and the sworn oaths to the Israelites made to and through humans (Acts chapter 7; Hebrews 6:13-18). The new covenant, in contrast, focuses on Jesus as God's Son and the promised Messiah (Hebrews 9:15).

为什么耶稣要称圣餐为新约呢？祂的意思是要将新约与旧约形成对照。新约和旧约的主要不同之处在于上帝的时间，以及所涉及的人总体上的不同（加拉太书 4:4-6；以弗所书 1:9,10）。在历史上，旧约聚焦于古时上帝对人类的许下，以及



针对以色列人的誓言，而这誓言是经由人所发出的、且是针对人的（使徒行传第7章；希伯来书 6:13-18）。与之形成对照的是，新约则聚焦于上帝的儿子、所应许的弥赛亚——耶稣（希伯来书 9:15）。

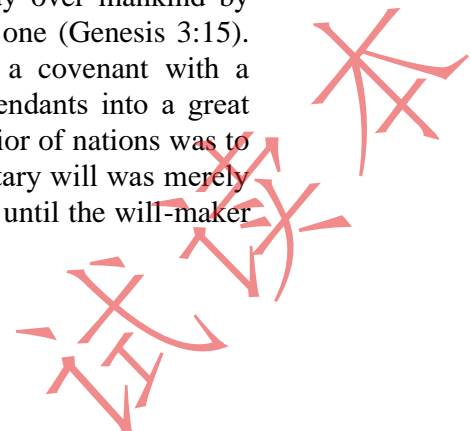
Prior covenants had been made with select people in anticipation of the time of the promised Savior. By contrast, the new covenant guarantees forgiveness and reconciliation with God, no longer by promising a Savior-Redeemer but by the Redeemer himself. This time God has acted in the person of his Son. Prior promises have given way to God's new dealings with us in Christ, who fully reveals God's will for us. Previous prophecies had been mere beacon lights in a dark world (Isaiah 60:1-3). Prophecies and promises now yield to Christ, the Light of the world (John 8:12). He is God from God, Light from light, true God from true God (John 1:6-9,18). Nothing needs to be added to God's new will. To do so would be like lighting a match to see the sun. This time God's work of redemption is complete, free, and done with finality—once and for all—as Jesus' dying words on the cross clearly tell us: "It is finished" (John 19:30).

先前的约是与那些特别被拣选的人所订立的，因这约，他们期待着那位所应许的救主的到来。相比之下，新约则不再是通过应许一位救赎主，而是通过这位救赎者自己，确保了赦免以及与上帝的和好。这一次，上帝以祂的儿子这一位格采取了行动，先前的应许已经让位给了一种上帝在基督里对待我们的、崭新的方式，而基督则正是那将上帝的旨意完全表明出来的那一位。从前的预言只是这黑暗世界的指明灯（以赛亚书 60:1-3），预言和应许现在向基督——这世界的光——作出了让步（约翰福音 8:12）。祂是出于上帝而为上帝，出于光而为光，出于真神而为真神（约翰福音 1:6-9,18），没有什么需要被添加到上帝新的旨意之中，这样做就像是在点燃一根火柴去看太阳。这一次，上帝的救赎之工是完全的、白白的，且成定局的——一次作成，且永远有效——正如耶稣在十字架上的临终遗言清楚向我们表明的：“成了”（约翰福音 19:30）。

In the Supper, God's new covenant is ready for its final earthly application. By this new covenant God atones for sin and obtains forgiveness of sins through his Son (Hebrews 9:15). Just as God's new covenant lies concealed in the old, the old covenant is revealed in the new. God clearly makes his will known in Jesus Christ. And he sets his new covenant in the form of a testament that accents his divine work perfected in his Son.

在圣餐之中，上帝的新约已经预备好了要在这地上作它最后的用处。通过这个新约，上帝赎了世人的罪，并藉着祂的儿子获准了罪的赦免（希伯来书 9:15）。正如上帝的新约隐藏在旧约之中，旧约也在新约中得以被显明。上帝在耶稣基督里清楚地表明了祂的旨意，祂以立遗嘱的形式设立了祂的新约，而这新约则强调了祂藉着祂的儿子所作成的圣工。

Society has always highly valued a person's estate and testamentary will. Every day people make legal wills. By engaging an attorney to draw up a will, they intend to pass a legacy to their chosen heirs. God has done the same. Initially he made his basic will known to Adam and Eve. He stated that he would regain custody over mankind by sending a woman's special birth-child to stop the rule of the evil one (Genesis 3:15). Later God revealed specific details of his will. He established a covenant with a Mesopotamian nomad, Abram, promising to make Abram's descendants into a great nation in a Promised Land. From this people and that place the Savior of nations was to come (Genesis 12:2,3). But just like a human will, God's testamentary will was merely a promissory note in lieu of death. It would not be finally executed until the will-maker died (Galatians 4:4; Hebrews 9:16-22).



社会一向高度重视一个人的遗产和遗嘱。每天都有人都立下合法的遗嘱。人们通过聘请律师来起草遗嘱，并打算将遗产传给他们自己所选择的继承人。上帝同样也如此行了。最初，祂向亚当和夏娃告知了祂的基本遗嘱。祂说祂将藉着差派一个由女子所生的特别的后裔来阻止那恶者的统治，从而重新获得对人类的监护权（创世记 3:15）。后来上帝启示了更多关于祂遗嘱的具体细节。祂与美索不达米亚的牧民亚伯兰立了一份约，应许要让他的后裔在应许之地成为一个大国，并且世界的救主要从这百姓以及那地而出（创世记 12:2,3）。但是就像人类的遗嘱一样，上帝的遗嘱也只是一张将要取代死亡的期票而已，而这张期票，是要直到立遗嘱的人死后才能被兑现的（加拉太书 4:4；希伯来书 9:16-22）。

The story of God's will does not end with Abraham. After Abraham's tribe became a nation and laid claim to the Land of Promise, God took further action. He added provisions—provisos that only a testator can make (Galatians 3:15-20). God made a special arrangement between himself and his people in the form of the Law, which was given through Moses as the go-between.

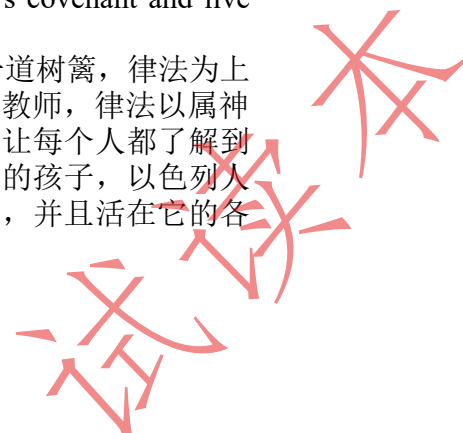
关于上帝遗嘱的故事并没有在亚伯拉罕那里就戛然而止了。在亚伯拉罕的部落成为一个国家，且被称为应许之地之后，上帝采取了进一步的行动。祂补充了一些条款——一些只有立遗嘱的人才能制定的附加条款（加拉太书 3:15-20）。上帝以律法的形式，在祂和祂百姓之间作了一项特殊的安排，而律法则是通过摩西这一中间人所传达的。

But the Law of Moses did not cancel God's previous will. The covenant God made with Abraham remained in force until the promised descendant came (Hebrews 10:1-10). Yet the addition of Mosaic Law put special conditions on Israel once it became a nation. The legal arrangement between God and his people, the Israelites, proved necessary for a reason (Galatians chapters 3 and 4). God had set Israel apart from other nations in the ancient world (Exodus 19:6; Isaiah 43:10; 44:1-3). And God's Law detailed how God's people were to live in God's presence. Mosaic Law exposed Israel's wayward ways and set boundaries to keep the nation from sinfully straying from God.

但是摩西的律法并没有废掉上帝先前的遗嘱，直到所应许的后裔到来之前，上帝与亚伯拉罕所立的约仍然有效（希伯来书 10:1-10）。然而，当以色列在成为一个国家之后，摩西律法的加入还是在以色列人的身上放置了一些特殊条件。上帝和祂的百姓以色列人之间的律法安排，被证明是有理由且有必要的（加拉太书 3, 4）。上帝已经把以色列和古代世界的其他国家区分开来（出埃及记 19: 6；以赛亚书 43:10；44:1-3），祂的律法详细规定了祂的百姓该怎样在祂的面前生活。摩西的律法揭露了以色列人的任意妄为，并设立了界限，以防止这个国家犯罪偏离神。

So the Law of Moses served a dual purpose (Galatians 3:19-25). As a hedge, the Law kept God's chosen people in bounds and separate from other nations. As a tutor, the Law trained God's children in God's way of life. Daily sacrifices and ceremonial rituals, like the Passover, let individuals know God's ways of love, mercy, and grace. Like children under parental supervision until maturity, the Israelites lived under the discipline of law. Abraham's heirs were duty-bound to obey God's covenant and live under its regulations and judgments (Deuteronomy 4:1).

所以摩西的律法具有双重目的（加拉太书 3:19-25）。作为一道树篱，律法为上帝的选民设定了界限，并与其他国家隔离开来。作为一位家庭教师，律法以属神的生活方式来训练祂的儿女。日常的献祭和仪式，如逾越节，让每个人都了解到上帝的爱、怜悯和施恩的方式。如同未成熟以先在父母监督下的孩子，以色列人活在律法的管教之下。亚伯拉罕的后裔有责任去遵守上帝的约，并且活在它的各种律例与审判之下（申命记 4: 1）。



## The new covenant 新约

At the proper time, however, God sent Jesus to fulfill God's original will (Galatians 3:23-25). The Son of Man, as Jesus preferred to call himself, did what no human being was capable of doing (Hebrews 4:15; 5:7-10). He obeyed the Law's demands freely, fulfilled each precept perfectly, and established the new covenant fully. He fulfilled God's will even to the point of bloodshed on a cross. Now it was the time for Jesus to distribute God's inheritance. At Passover he extended the wine-filled cup of blessing and declared to the heirs, "Drink from it, all of you. This cup is the new covenant in my blood, which is poured out for many for the forgiveness of sins." That moment was all-encompassing, never to be forgotten in future Christian celebrations and worship!

然而，在合适的时间，上帝差派耶稣来成就祂那首先的遗嘱（加拉太书 3:23-25）。这位人子——耶稣更愿意如此称呼自己，做了没有人能够做到的事情（希伯来书 4:15; 5:7-10）。祂自愿地顺服于律法的要求，完美地成就了每一条准则，并彻底地建立了新约。祂成就了上帝的遗嘱，甚至直至十架流血之时。而现在是耶稣分配上帝遗产的时候了。逾越节的时候，耶稣把斟满了酒的福杯递给了那继承遗产的人，说，“你们都喝这个，因为这是我立约的血，为多人流出来，使罪得赦。”这一刻包罗万象，在未来基督徒的庆祝和敬拜之中，将永远不会被忘记！

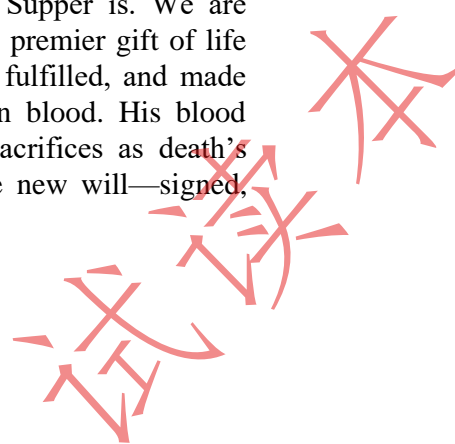
What makes the expression of Jesus' will at the Passover so special? In human terms, a will is a promise that a person draws up in anticipation of death. Normally a person's will consists of three parts: drawing up the formal legal will, stating the bequest, and naming the beneficiaries. Attorneys follow this simple procedure: (1) The maker draws up a will and has it witnessed or notarized to make it authentic. (2) The document describes and designates the bequest, the inheritance to be distributed. (3) The will specifically names the heirs or beneficiaries.

是什么让耶稣在逾越节的这一表述如此特别呢？从人的角度来说，遗嘱是一个人因对死亡的预期而做出的应许。通常一个人的遗嘱包含三个部分：起草正式的法律遗嘱，说明遗赠，以及指定受益人。律师则需遵循以下简单流程：（1）遗嘱的制定者制定一份遗嘱，并有证人或公证来保证其真实性。（2）该文件描述并指明遗赠，以及遗产的分配。（3）遗嘱明确指定继承人或受益人。

In his last will and testament—on the day before his death—Jesus followed the pattern. He himself was the testator. He made out his will in anticipation of his death by affirming, "This is my body given for you; . . . my blood, which is poured out for you." He then designated the bequest that his heirs are to receive the forgiveness of sins. And, finally, he named his heirs, or beneficiaries: "For you and for many."

在祂死前最后的遗嘱中，耶稣遵循了这一模式。祂自己就是那位立遗嘱的人。祂在对死亡作出预期的情况下立了遗嘱，祂坚定地说：“这是我的身体，为你们舍的；……我的血，是为你们流出来的。”然后祂指明了祂的遗赠——祂的继承人领受罪得赦免。最后，祂指定了祂的继承人或受益人：“为你们，也为多人。”

Now we understand how significant and personal the Lord's Supper is. We are honored to be the heirs designate. As beneficiaries, we receive the premier gift of life with God as an inheritance. God's old covenant is now finished, fulfilled, and made obsolete. And Jesus undersigned the new covenant with his own blood. His blood validated the will once and for all time without using animal sacrifices as death's signature (Hebrews 9:17-22; 10:8-10). This Supper proclaims the new will—signed, sealed, and delivered in Jesus' blood.



现在我们明白圣餐是一件多么重要，也是多么个人化的事情了。我们很荣幸被指定为继承人。作为受益人，我们与上帝一同领受生命这一首要的礼物作为我们的遗产。现在，祂的旧约已经被成就了，被应验了，也被废弃了。而耶稣用自己的血在新约上签了字，祂用自己的血，而不是用动物的献祭来作为死亡的标记，并且只用一次，便使这份遗嘱一直生效，直到永远（希伯来书 9:17-22；10:8-10）。圣餐宣告了这份新的遗嘱——用耶稣的血被签署，被封印，且被递交了。

Today in Christian congregations we can hear Jesus' will and testament read aloud publicly. Each time we go to the Lord's Table, God breaks the seal of his eternal will (Revelation 5:6-10). And under the form of bread and wine our Lord gives us his body and blood—a guarantee that we are God's beneficiaries and heirs of salvation (Romans 3:25; Hebrews 9:15).

今天，在基督徒聚会时，我们可以听到耶稣的遗嘱被当众大声朗读出来。每次我们来到主的餐桌前，上帝就会打开祂那永恒遗嘱的封印（启示录 5:6-10）。在饼和酒的形式之下，我们的主把祂的身体和血赐给了我们，以保证我们是祂的受益人，以及救恩的继承人（罗马书 3:25；希伯来书 9:15）。

### Reason 3: To come into the presence of God

理由 3：来到上帝的面前

Receiving a bequest by means of a meal may strike us as unusual. Inheritances normally come to us by the use of legal papers. But God guarantees our inheritance in a more personal way. He invites us to Supper. It is as if he were saying without a hint of frivolity: Eat, drink, and be merry! This solemn occasion is at the same time joyous. By attending Jesus' feast, we can receive our inheritance and come into God's presence without fear. How can this be?

以用餐的方式来接受遗赠，可能会挑战我们的常识。遗产通常是通过法律文件传给我们的，但是上帝以一种更针对我们个人的方式来确保我们的遗产，祂邀请我们来领圣餐。看起来并没有任何迹象表明祂是在轻浮地说：让我们吃喝快乐吧！但是这个庄严的时刻同样也是喜乐的。通过参加耶稣的筵席，我们可以领受我们的遗产，并且毫无惧怕地来到上帝面前。这是如何成为可能的呢？

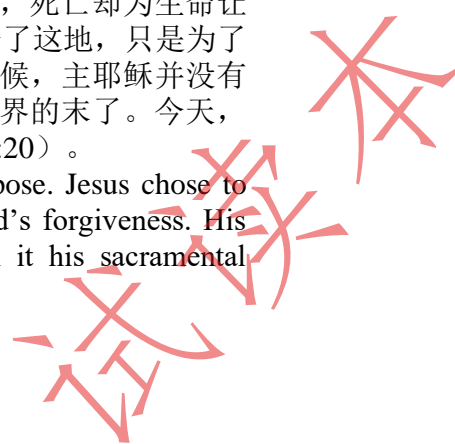
### God's presence

上帝的临在（“临在”与“面”在英文中是同一个词）

We need to recall that Jesus' presence on earth did not end with death as ours do. It is true that Jesus ate the Last Supper in anticipation of his death. But when he died, death gave way to life. Jesus rose from death (1 Corinthians chapter 15). He left earth alive, only to return to his heavenly Father (Acts 1:9-11). In leaving, however, the Lord Jesus did not leave us without his presence. He promises to be with us always until the world comes to an end. Today Mary's Son is present everywhere, and he fills heaven and earth with his presence (Matthew 28:20).

我们需要想到，耶稣在世上的临在并没有像我们一样以死亡告终。的确，耶稣是在预期祂的死亡即将来临的情况下吃了圣餐，但是当祂死后，死亡却为生命让开了道路。耶稣从死里复活了（哥林多前书 15）。祂活着离开了这地，只是为了回到祂的天父那里（使徒行传 1:9-11）。然而，当祂离开的时候，主耶稣并没有从此叫我们不再见祂的面了。祂应许一直和我们同在，直到世界的末了。今天，玛利亚之子无所不在，祂的临在充满于天地之间（马太福音 28:20）。

But God's presence in the Lord's Supper serves a specific purpose. Jesus chose to come to us under the form of bread and wine to assure us of God's forgiveness. His presence at the Lord's Table is a body/blood presence (we call it his sacramental



presence). He said, “This is my body” and “This cup is the new covenant in my blood.” By faith we cling to Christ’s words as a mystery of God’s grace.

但是上帝在圣餐中的临在，是有其特殊目的的。耶稣选择在饼和酒的形式之下临到我们中间，是为了向我们确保上帝的赦免。祂在圣餐桌前的临在是一种身体/血的临在（我们称它为圣礼的临在）。祂说，“这是我的身体”，“这杯是用我血所立的新约”。因着信，我们就紧紧依附基督的话语，并以之为上帝恩典的奥秘。

## A mystery 奥秘

The Bible calls God’s revelation in Christ a mystery—this word occurs frequently in the New Testament with reference to Christ (Ephesians 3:4; Colossians 4:3; 1 Timothy 3:16). In each case the mystery focuses on Christ’s work of salvation and helps us understand Christ’s presence in his Holy Supper. Christians are used to calling this mystery a sacrament. Ever since the Latin Bible used the term sacramentum for “mystery,” Christians, particularly in the West, have called the Lord’s Supper a sacrament.

圣经将上帝在基督里的启示称为奥秘，在新约中，当涉及到一些和基督相关之事时，作者经常会使用这个词（以弗所书 3:4；歌罗西书 4:3；提摩太前书 3:16）。每种情形下，奥秘都是聚焦于基督救恩的工作之上，并帮助我们理解基督在圣餐中的临在。基督徒习惯于称这样的奥秘之事为圣礼。自从拉丁语的圣经使用圣礼一词表示“奥秘”以来，基督徒，尤其是西方的基督徒，就把圣餐称为了一项圣礼。

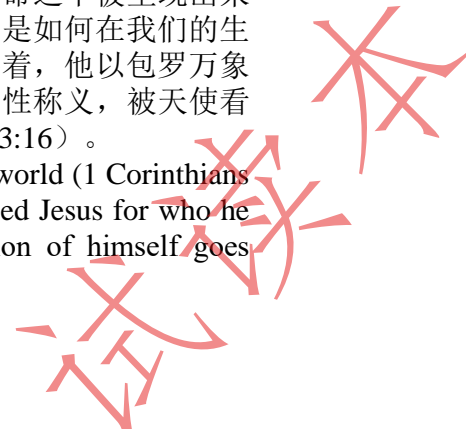
In the Bible the apostle Paul identifies Jesus himself as the mystery (Colossians 2:2,3). He is the God-sent mystery, not in the sense of some myth or mystical truth represented by certain objects, like gods of pagan mystery religions. He is the mystery because he is truly God veiled in flesh. Far from merely representing God, Jesus is God in the flesh, the incarnate deity (John 1:1-14).

在圣经当中，使徒保罗视耶稣本身为奥秘（歌罗西书 2:2,3）。祂是上帝所差派而来的奥秘，祂并不像异教徒的那些神秘宗教所崇拜的偶像那样，是由某些物件所代表的某种神话或是某种神秘真理这样的奥秘。祂之所以是奥秘，是因为祂是藏在肉身之中真正的上帝。耶稣远非仅是代表上帝而已，而是，祂就是肉身之中的上帝，是成了肉身的神（约翰福音 1:1-14）。

The mystery of God at work on earth unfolds in Jesus’ life, as the gospels record. In a hymn dedicated to Christ, Paul shows how his work on earth progresses in our lives. “Beyond all question, the mystery of godliness is great,” Paul states as a matter of fact. And then he explains the mystery of Jesus’ work in sequence through all-embracing phrases: “He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory” (1 Timothy 3:16).

正如福音书所记载的，上帝在地上工作的奥秘是在耶稣的生命之中被呈现出来的。在一首献给基督的赞美诗中，保罗展示了祂在地上的工作是如何在我们的生命之中开展的。“大哉，敬虔的奥秘，”保罗陈述了事实，接着，他以包罗万象的词句，依次阐述了耶稣工作的奥秘：“祂在肉身显现，在灵性称义，被天使看见，被传于外邦，被世人信服，被接在荣耀里”（提摩太前书 3:16）。

God wisely chose to reveal himself in a manner unknown to the world (1 Corinthians 2:7-10). If only unbelievers and authorities of his day had recognized Jesus for who he was, they would never have shed his blood. But God’s revelation of himself goes



beyond human experience. In our scientific world, something revealed is no longer hidden. A butterfly comes out from the secrecy of its cocoon to unfold its beauty. It emerges from its covering to reveal radiance that was previously unseen.

上帝富有智慧地选择了一种为世人所不知的方式来启示祂自己（哥林多前书 2:7-10）。要是当时不信主的人们和掌权者们认出了耶稣的身份，他们就不会流祂的血了，但是上帝对自己的启示超出了人类所拥有的经验。在我们的科学世界里，一些已经被启示的东西就不再被隐藏了。蝴蝶从它的茧之隐秘之中飞出，展现出它的美丽，它从它的遮盖之物中慢慢浮现，展示出前所未见的的光芒。

But when God reveals himself, he reverses the order. God goes into hiding. He covers his glory and majesty and hides himself in flesh and blood. At Bethlehem and on Calvary's cross, we see God's Son only as the Son of Man, just as human as we are—just as weak and as subject to death. Only by faith are we able to see that this man is God undercover, God veiled in flesh, God and man in an indescribable, indivisible, and eternal union (Matthew 16:16,17; Hebrews 11:1). Faith alone grasps the mystery of God in Christ and comes to know the secret of God's work on earth.

但是当上帝启示祂自己的时候，祂却把顺序给颠倒了过来。上帝选择了隐藏，祂以血肉之躯来遮蔽自己的荣耀和威严。在伯利恒和各各他的十字架上，我们只看到了作为人子的上帝之子，正如我们一样，祂是人，正如我们一样，祂软弱，且要受死。只有因着信，我们才能看见这人是带着面具的上帝，是藏在肉身之中的上帝，是在一种无法言状、不可分割的永恒联合之中神人一体（马太福音 16:16, 17；希伯来书 11:1）。惟有信心才能领会上帝在基督里的奥秘，并了解祂在地上工作的隐秘之事。

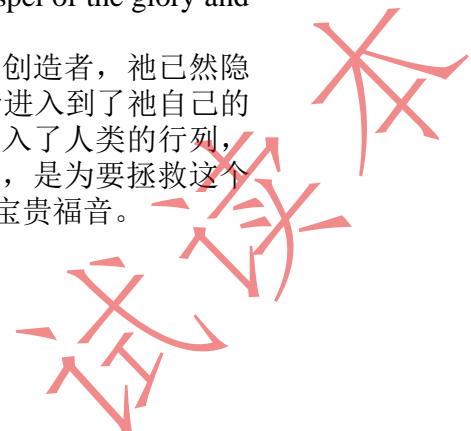
### The meaning of a sacrament 圣礼的意义

Now we know a basic reason why Jesus instituted the sacrament. He wants to strengthen our faith in God. His Spirit enables us to look beneath the cover of flesh and to see God's great mystery unfolding there—"God was reconciling the world to himself in Christ" (2 Corinthians 5:19). Now by faith we gain the full impact of the prophet's words: "Truly you are a God who hides himself, O God and Savior of Israel" (Isaiah 45:15).

现在我们知道耶稣设立圣礼的一个根本原因了，祂想要坚固我们对上帝的信心。祂的灵使我们得以透过肉身的遮盖，看见上帝伟大的奥秘被彰显出来——“神在基督里叫世人与自己和好”（哥林多后书 5:19）。现在，我们因着信，完全领会了先知的的话：“救主以色列的神啊，你实在是自隐的神”（以赛亚书 45:15）。

But, to our utter amazement, God hides himself not once but often. As Creator, he is already concealed in his creation (Romans 1:20). Then as Redeemer, God entered his own creation and hid himself there for a reason. God joined the human race, took on human form, concealed his earthly presence, and died on a cross to save the world from itself (2 Corinthians 5:19). The news of salvation is the precious gospel of the glory and grace of God.

但是，令我们大为惊奇的是，上帝却常常隐藏祂自己。作为创造者，祂已然隐藏于祂的创造之中（罗马书 1:20）。接着，作为救赎者，上帝进入到了祂自己的创造之中，并把自己藏于其中，祂这样做是有原因的。上帝加入了人类的行列，取了人的样式，将祂在地上的临在藏了起来，且死在十字架上，是要拯救这个世界（哥林多后书 5:19）。救恩的消息是上帝的荣耀和恩典的宝贵福音。



Then, at his departure from earth, the Savior revealed his love for us once more by hiding himself from sight again. It has been well said: “In the Lord’s Supper Jesus Christ comes to us in his most hidden form.” Hidden from sight but revealed in his Word, the Savior comes to us and announces quietly and clearly in simple and explicit words, “This is my body . . . my blood.” Jesus is present at the meal, hidden under the form of bread and wine, to reveal to us the death benefits of his work on the cross.

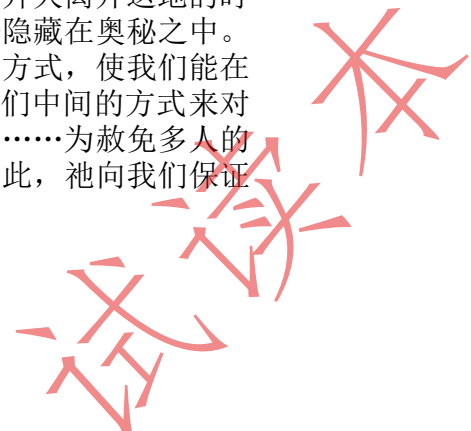
然后，我们的救主在祂快要离开的时候，再次通过隐藏祂自己向我们显明了祂的爱。有句话说得好：“在圣餐之中，耶稣基督是以祂最隐秘的样式，来到了我们中间。”虽是眼不能见，但祂却在祂的话语之中被显明了出来。救主来到我们中间，用简单而明确的话语，平稳而又清晰地向我们宣告说：“这是我的身体……我的血。”耶稣临在于圣餐之中，隐藏于饼和酒的形式之下，为要向我们显明祂在十字架上成就的死亡给我们带来的益处。

We might harbor the hope that God would come to us directly and uncovered. Moses once asked to see God face-to-face, but God turned him down flat and explained why. God is holy; we are unholy. If God should come to us directly in full-blown glory, we would die. “No one may see me and live,” God explains to all who hope to catch a glimpse of his majesty (Exodus 33:18-20). Instead God comes into our presence. He comes in lowliness, covers his holiness, conceals his glory, and lets us see him from the back, as it were. There we learn to know God as gracious and compassionate. But we can only see him from behind as he passes by in our history, in our time, in our space, in our place (Exodus 33:22; 34:6).

我们也许会怀有这样的盼望：上帝会毫无遮掩地直接来到我们中间。摩西曾要求与上帝面对面，但祂断然拒绝了，并向祂解释了原因。上帝是圣洁的；我们却不是。如果上帝以全然荣耀的样式直接来到我们中间，我们就都会死。“人见我的面不能存活，”上帝向所有想要一瞥祂威严的人如此解释到（出埃及记 33:18-20）。所以反过来，上帝来见我们的面。祂卑微地来到我们中间，祂遮住祂的圣洁，藏起祂的荣耀，像是让我们从背后看到了祂。我们从中学习认识祂的恩典和怜悯，但是，我们只能从祂的背后看到祂，就是当祂从我们的历史、我们的时间、我们的空间和我们的所在地经过的时候，我们就从祂的背后看到了祂（出埃及记 33:22； 34:6）。

Seeing Christ on the cross is God’s way of dealing with us. On the cross Christ carried out his legacy of love to be our Savior-Redeemer-King. When the ascending Lord left the earth, he left behind God’s legacy in the same way that it came—hidden in a mystery. He wrapped his legacy of love in his Supper. It was his means of having us come into God’s presence so that we can live before the holy God in holiness. Mary’s Son promises to deal with us by coming to us in person. “Take and eat,” he says simply and sincerely. “This is my body . . . which is . . . for many for the forgiveness of sins.” By means of the sacrament, Jesus gives us his body and blood and thereby assures us of his abiding presence.

看到十字架上的基督，我们就知道上帝如何对待我们的了。在十字架上，基督完成了祂爱的遗赠，成为了我们的救主、救赎者和国王。当主升天离开这地的时候，正如这遗赠是如何来的，祂也以同样的方式留下了它——隐藏在奥秘之中。祂把爱的遗赠包裹在圣餐之中，这是祂让我们来到上帝面前的方式，使我们能在圣洁的上帝面前圣洁地活着。玛利亚的儿子应许以亲自来到我们中间的方式来对待我们。“拿着吃，”祂简单而真诚地说道。“这是我的身体……为赦免多人的罪而舍的。”藉著圣礼，耶稣将祂的身体和血赐给了我们，以此，祂向我们保证了祂的同在。



#### Reason 4: To celebrate life with God

理由 4: 庆祝上帝同在的生命

Celebration of our life with God and life from God is the basic reason Christians gather for worship. The Christian church is a liturgical church for good reason. In its liturgy the Christian congregation worships God, who makes his presence known to us in his eternal Word (Exodus 20:24). Though unapproachable in majesty and might, God approaches us in Word and sacrament. In return we can approach him with offerings of praise and thanksgiving for all that he gives us (Psalm 141:2).

基督徒聚会敬拜的根本原因是庆祝与神同在的、从神而来的生命。基督的教会之所以是有仪式的教会，是有原因的。在其礼拜仪式之中，基督徒会众所敬拜的那位上帝，是在祂永恒的话语之中向我们启示了祂临在的那位上帝（出埃及记 20:24）。尽管我们无法在祂的威严和能力之中靠近祂，祂却在祂的话语和圣礼之中向我们走来。作为回应，我们则以向祂所赐给我们的一切献上赞美和感恩的祭来靠近祂（诗篇 141:2）。

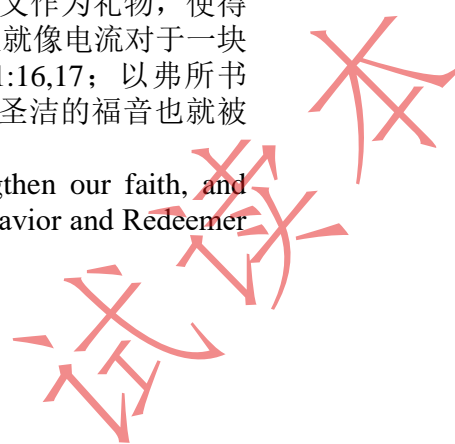
Jesus designates the Lord's Supper as a meeting place to come into his presence. The mandate for assembly reads simply, "Do this in remembrance of me." At the meeting place, as at a festive banquet hall, he offers us his body and blood to memorialize an act of love that changed the world forever. Christ not only smashed the barrier of sin that stands between God and us and forgives us but, most important, by his atoning sacrifice he gives us his righteousness as a gift (Romans 3:21-25).

耶稣将圣餐指定为一个来到祂面前的聚会场所，而这场聚会的指令则简单明了，“你们如此行，为的是纪念我。”在这聚会之处，就如同在一个节日宴会厅之中，祂把祂自己的身体和血赐给了我们，以此来纪念那一次永远地改变了这个世界的、爱的行动。基督不但打破了上帝与我们之间罪的屏障，赦免了我们的罪，而更重要的是，藉着祂的赎罪祭，祂把祂的义作为礼物赐给了我们（罗马书 3:21-25）。

Christians rejoice in God's forgiveness thankfully and proclaim it fervently. But sadly some forget an essential part of the message. Besides taking away our sins, God also gives us Christ's righteousness as a gift. This exchange—the gift of Christ's righteousness in exchange for our sin—makes our life in God's presence complete (Romans 3:21-24). God does not merely forgive sin and then let us go merrily on our own, but he gives us the gift of his righteousness to sanctify our daily lives and actions (Romans 5:15-17). Like an electric charge to a dead battery, Christ's righteousness energizes us to work the works of God in life (Romans 1:16,17; Ephesians 2:10). Without God's gracious gift, the message of the new covenant is truncated and God's holy gospel is falsified.

基督徒洋溢于感恩上帝的赦免之中，并热情地宣扬这份赦免。但遗憾的是，有些人忘记了这一信息之中的一个重要部分。除了除去我们的罪，上帝也把基督的义作为礼物赐给了我们。这样的交换——用基督的义这份礼物来交换我们的罪——使我们在上帝面前的生命得以完全（罗马书 3:21-24）。上帝不是只是赦免了我们的罪，就让我们独自欢欢喜喜地离开了，祂还赐给我们祂的义作为礼物，使得我们的日常生活及所行得以成圣（罗马书 5:15-17）。基督的义就像电流对于一块坏死的电池，激励着我们在生活之中做上帝的工（罗马书 1:16,17；以弗所书 2:10）。没有上帝恩典的礼物，新约的信息就会被删减，上帝圣洁的福音也就被篡改了。

We go to the Lord's Table to receive this gift of God, strengthen our faith, and celebrate our life with God. God's presence in his Holy Supper as Savior and Redeemer



renews us. It moves us to worship God in joyful thanksgiving. We are truly sinners in the hands of a gracious God!

我们来到主的餐桌前，领受这份来自上帝的礼物，以此坚固我们的信心，并庆祝与神同在的生命。上帝作为救主和救赎者临在于圣餐之中，更新着我们，圣餐促使我们在喜乐的感恩之中敬拜上帝。我们实在是罪人，然而却是在一位恩慈的上帝手中的罪人！



## How Do We Celebrate the Lord's Supper? 我们如何庆祝圣餐？

Jesus instituted the first Supper in a worship (liturgical) setting. The meal took place during the rites of Passover. Worship of God is never formless, and worship forms reflect the setting out of which they come. Even worship that claims to be unstructured is bound to forms, often superficial and self-generated like in pagan idol worship.

耶稣以敬拜（礼拜仪式性）的形式设立了第一次的圣餐，而这一餐正是在逾越节的仪式期间所进行的。对于上帝的敬拜从来都不是没有形式的，而敬拜的形式则反映了它们产生的背景。甚至那些声称是非架构性的敬拜也被约束在某些形式之中，而这些形式通常是肤浅或自我生成的，就像异教徒的偶像崇拜那样。

### New Testament worship 新约的敬拜

The ancient people of Israel worshiped God according to rites God prescribed in the Torah. Priests followed the ceremonial laws recorded in Leviticus, the handy scroll for Israel's clergy to use as a directive. The festive Passover ceremony invariably included lamb's blood and unleavened bread. These two elements carried God's message of salvation. Both recalled God's release and promised freedom. God carefully prescribed each element of Old Testament worship to remind people constantly that life depends on him, the Lord and Maker of all (Genesis 2:7; Deuteronomy 30:20). In the Passover rite, the bread of release and the blood of atonement forecast the final redemption through the coming Savior (see chapter 1).

古代的以色列人按照上帝在律法书之中所规定的仪式来敬拜祂。祭司们需要遵循利未记中所记载的仪式律，而利未记则是以色列的神职人员用来作为指引的实用书卷。喜庆的逾越节仪式总不能错过羔羊的血以及无酵饼，这两种元素承载着上帝救恩的信息，两者都能叫人想起上帝对人的释放以及对自由的应许。上帝小心翼翼地规定了旧约敬拜过程中的每一样元素，为的是不断地提醒人们：生命依赖于祂——主和万物的创造者（创世记 2:7；申命记 30:20）。在逾越节的仪式之中，释放之饼和赎罪之血预表着藉着那位即将来临的救主所带来的最终救赎（见本书第一章）。

In changing the Passover to New Testament worship, Jesus followed Israelite worship structure but freed worship from ancient restrictions. Worship of God continued to be structured. But the new forms reflected the new covenant. Worship no longer focused on signs of a coming Savior but on the Savior himself. The former bread of release is now Jesus' body, and the blood of atonement is Jesus' blood.

在将逾越节改为新约敬拜的时候，耶稣遵循了以色列人的敬拜架构，却使敬拜从以前的各样限制中得以释放。对于上帝的敬拜还是有其架构的，但是新的形式反映了新的约。敬拜不再是聚焦于关于即将来临的那位救主的那些标记，而是聚

焦于这位救主本身。从前的释放之饼，现在就是耶稣的身体，而赎罪之血，就是耶稣的血。

In the changeover, Jesus specifically instructed his followers on how to celebrate the Lord's Supper in the Passover mode (Luke 22:14-20). According to the four biblical accounts, only two types of material make up the new meal—the earthly material (bread/wine) and the heavenly material (Jesus' body/blood). They are sacramentally united to make up the Lord's Supper. It is God's new way of bringing us his grace in a worship setting.

在这一转换之中，耶稣就如何在逾越节的模式下庆祝圣餐，特地向祂的跟随者们作了指示（路加福音 22:14-20）。根据圣经的四处记载所表明的，只有两类物质构成了这全新的一餐——地上的物质（饼/酒）和天上的物质（耶稣的身体/血）。它们圣礼性地在联合在一起，构成了圣餐，这是一种在敬拜之中上帝带给我们恩典的全新的方式。

### Words for worship

敬拜中所使用的话语

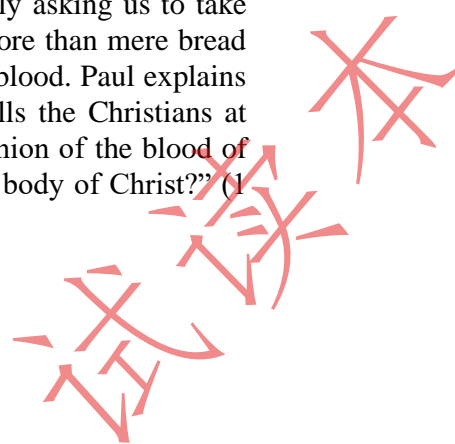
The words used at the Supper are clear and direct and are to be understood in their simple literal sense exactly as instituted. Jesus' mandated words, "Do this in remembrance of me," mean more than a worshipful recall or a mere recollection of something that happened once upon a time on a day we now call Maundy Thursday. They aim specifically at doing what Jesus instructed and receiving what Jesus was giving.

圣餐中使用的话语是清晰且直接的，是要按其所设立的，就它们简单的字面义来理解的。耶稣命令的话语如下：“你们应当如此行，为的是纪念我，”而这不单单只是一次敬拜式的回想，也不只是对我们称为濯足节的从前某一天所发生的事的追忆。他们（门徒们）的目标是特为去做耶稣所指示的事，并且领受祂所赐下的。

The mandate, "Do this in remembrance of me," includes precisely what we are to do to remember Jesus' death. We are to take bread and wine as Jesus said, "Take and eat; this is my body. . . . Drink from it, all of you. This is my blood of the covenant." Jesus' body and blood make the memorial meal of bread and wine a heavenly gift, uniting earthly and heavenly elements as God wills. The Lord's Supper is truly memorable because we receive not merely bread and wine. We receive the body and blood of the Lamb who died for the sins of the world. How can this be?

这条命令，“你们应当如此行，为的是纪念我，”精准地涵盖了我們为了纪念耶稣的死而要做的事。我们要去拿饼和酒，正如耶稣所说的，“拿着吃，这是我的身体……你们都喝这个，这是我立约的血。”耶稣的身体和血使饼和酒的纪念之餐成了一份属天的礼物，按着上帝的旨意，将地上的元素和天上的元素联合在了一起。圣餐是真正值得纪念的，因为我们所领受的不仅仅是饼和酒，我们还领受了为这世界的罪而死的羔羊的身体和血。这是如何成就的呢？

When we eat the bread and drink from the cup, Jesus is certainly asking us to take bread and wine into our mouths. But what the mouth receives is more than mere bread and wine. Jesus specifically indicates that we receive his body and blood. Paul explains that this union of bread/wine and body/blood is a mystery. He tells the Christians at Corinth, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16 NKJV).



当我们吃这饼，喝这杯的时候，耶稣当然是要我们把饼和酒放进嘴里。但是人的口所领受的，不只是饼和酒，耶稣特别说明了我们还领受了祂的身体和血。保罗解释说，饼/酒和身体/血的联合是一项奥秘。他对哥林多的基督徒说：“我们所祝福的杯，岂不是基督血的团契吗？我们所掰开的饼，岂不是基督身体的团契吗？（哥林多前书 10:16，钦定本）（团契有联合之义）”

In explaining the mystery, Paul does not claim that the bread itself changes into Jesus' body. Bread remains bread, wholly and distinct in itself. Jesus' body likewise remains the body of the ascended Lord, wholly and distinct in itself. But in the Lord's Supper, the bread is so united with Jesus' body that we receive him in a way that is as mysterious as Jesus' incarnation. What does this mean?

在解释这个奥秘时，保罗并没有声称饼本身变成了耶稣的身体。饼仍然是饼，其本身完整且清晰。同样地，耶稣的身体也维持着升天之主的身体不变，其本身也是完整且清晰的。但在圣餐之中，饼与耶稣的身体是如此地联合在一起，以至于我们以一种奥秘的方式领受了祂，而这样的奥秘则如同耶稣的道成肉身一般。这是什么意思呢？

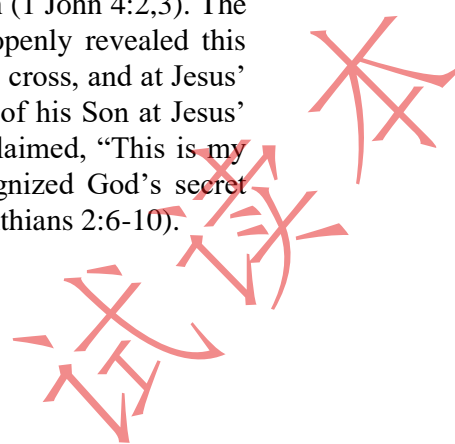
When Jesus informs us, “This is my body,” he is using a particular way of speaking where two things are united without eliminating the plain sense of the words. For example, we may say about a red-hot iron, “This is hot.” This evidently refers to the iron that has all the qualities of an iron. The iron itself is distinct from its heat. Heat, likewise, has its own distinct qualities. But in a red-hot iron, iron and heat are united as one. They jointly share their distinct qualities, as we know too well when we tell a child not to touch a hot stove.

当耶稣告诉我们“这是我的身体”时，祂是在用一种特殊的方式说话，这里的两种事物联合在了一起，却没有消除这些词语本身所拥有的简单的意思。例如，我们可能会指着一块炽热的铁说，“这是热的。”这里显然指的是拥有所有铁的性质铁。铁本身是不同于它的热的，同样，热也有其独特的性质。但是在一块炽热的铁里面，铁和热是合为一体的，它们联合性地分享着它们各自所独有的性质，当我们告诉孩子不要去碰烫手的炉子时，对此我们都知道得很清楚。

In a way far beyond human ability to illustrate or comprehend, Jesus reveals what happens in the Lord's Supper by his particular manner of speaking. In saying, “Take and eat; this is my body,” Jesus means that his real human body is present wherever the Lord's Supper is celebrated. Human bodies by nature are limited to time and space. Yet Jesus is more than a human being; he is also God. In him “all the fullness of the Deity lives in bodily form,” as Paul testifies (Colossians 2:9).

耶稣以一种远远超出人类所能描述或理解的方式，并藉着祂独特的说话方式，启示了圣餐中所发生的事。当耶稣说，“拿着吃，这是我的身体”时，祂的意思是，人们无论在哪里庆祝圣餐，祂真正的身体就在那里。人的身体生来就是受时间和空间限制的，然而，耶稣不仅仅是人，祂也是神，正如保罗所作的见证，“神本性一切的丰盛，都有形有体的居住在”祂里面（歌罗西书 2:9）。

When Jesus presents his body in his Supper, he does so as one person. We worship one Lord Jesus Christ and not two—one divine and the other human (1 John 4:2,3). The good news is that God became a human being, one of us. God openly revealed this glorious mystery at Jesus' birth from a virgin, at Jesus' death on the cross, and at Jesus' resurrection from a tomb. God spoke clearly about the incarnation of his Son at Jesus' baptism and transfiguration. At both places God claimed and proclaimed, “This is my Son, whom I love” (Matthew 3:17; 17:5). If the world had recognized God's secret wisdom in Christ, its rulers would never have crucified him (1 Corinthians 2:6-10).



当耶稣在圣餐中献上祂的身体时，祂是作为一个人而献上的。我们敬拜一位主耶稣基督，而不是两位，像是一位是神，另一位是人那样（约翰一书 4:2,3）。好消息是上帝成了人——我们中的一员。当耶稣从童女出生时，当耶稣死在十字架上时，当耶稣从坟墓中复活时，上帝公开地启示了这一荣耀的奥秘。当耶稣受洗和登山变相时，上帝清楚地说到了祂儿子的道成肉身，在这两处，上帝都声明并宣告说：“这是我的爱子”（马太福音 3:17；17:5）。如果世人知道在基督里神奥秘的智慧，他们的官长就绝不会把祂定在十字架上了（哥林多前书 2:6-10）。

Now the body of the crucified, resurrected, and ascended Lord is given to us at the Lord's Supper (1 Corinthians 15:44-49). When Jesus says, "This is my body," he assures us that he is present bodily under the form of bread and wine. He is there for us. He wants to give us our inheritance. The real presence of our Lord remains a mystery to our minds, and God's mysteries are grasped only by faith. Faith is like a God-given hand that holds on to mysteries revealed by God—great mysteries of life, such as the creation of the world; God's revelation of himself as Father, Son, and Holy Spirit; and Jesus' incarnation (1 Corinthians 4:1; 2:6-10; Hebrews 11:3).

现在，被钉十字架、复活且升天的主的身體，在聖餐之中已經被賜給了我們（哥林多前書 15:44-49）。當耶穌說，“這是我的身體”時，祂向我們保證，祂實體性地臨在於餅和酒的形式之下，且為了我們而在那裡。祂想把我們的遺產賜給我們。我們主的真實臨在，對我們的大腦來說，仍是一個奧秘，而上帝的奧秘只有通過信心才能被領會。信心正如上帝所賜的手，緊緊地握住祂所啟示的奧秘，就是關於生命的偉大奧秘，就如這世界的被造，上帝關於聖父、聖子和聖靈的啟示，以及耶穌的道成肉身，等等（哥林多前書 4:1;2:6-10；希伯來書 11:3）。

Without these divine mysteries revealed in God's Word we would not need faith (Romans 10:17; 10:8-12). Without them we would be able to understand and comprehend God on our own terms. Then God would really be no greater than our minds—and we would be god. Then our belief systems would be products of our own devising and God would be a mere extension of our deepest desires (Genesis 3:4). But then we would be also self-deceived, and the world's great deception would go into fulfillment in our lives. All this could happen because Satan separated mankind from God in its desire to become "like God" (Genesis 3:5).

沒有這些在神的話語之中被啟示出來的屬神的奧秘，我們就不需要信心了（羅馬書 10:17；10:8-12），沒有它們，我們就可以用自己的話去理解和領會上帝了。那麼，上帝就真的不過只是和我們的思想一樣偉大罷了，而我們也將成為“上帝”。這樣一來，我們的信仰體系將會是我們自己所發明的產物，而上帝將只是我們最深处欲望的延伸而已（創世記 3:4）。一旦這樣，我們也會開始自欺欺人，而這世上巨大的欺騙也將會在我們的生活中得以應驗。所有這一切都有可能發生，因為撒但正是因着他想要變得“像神一樣”的欲望，就把人和神給分開了（創世記 3:5）。

But we cannot put God in a box. Christians did not invent the Christian faith. The Creator did not call on us to atone for wrongs by making the ultimate sacrifice of our own children (Micah 6:7). We did not ask God to sacrifice his Son to right our wrongs. God chose to reveal his love to us in a way beyond our wildest imagination. He sent his Son to take on our flesh and blood and by his death be reconciled with us (John 3:16; 2 Corinthians 5:19). Take Christ from our faith and there would be nothing left, only our own strivings to be good and godlike.

但是我們不能把上帝放在一個盒子裡。基督徒並沒有發明基督教信仰，創造主並沒有要求我們通過獻上我們自己的孩子為祭物來贖罪（彌迦書 6:7），也不是我們要求上帝犧牲祂的儿子來洗去我們的罪且稱我們為義。上帝選擇以一種超乎

我们最狂野的想象的方式来向我们显明祂的爱。祂差遣祂的儿子，取了我们的肉身和血，并藉着祂的死与我们和好了（约翰福音 3:16；哥林多后书 5:19）。若是把基督从我们的信心中除去，我们就一无所有了，只剩下我们自己努力抗争着，想要成为良善的、像上帝一样的人。

But God's strong love for us freely moved him to give his own Son into death to right the wrongs that his Son never committed (2 Corinthians 5:21). God did not spare his own Son. In an act of unbelievable kindness, he gave up his Son for us all (Romans 8:32). Christians have consistently proclaimed this good news since the beginning of time in their worship of God (Genesis 3:15,20; 4:26). In Old Testament worship, a consecrated lamb served God's purposes. But in New Testament worship, the Lamb of sacrifice is Jesus. And the Lord's Supper is the Lamb's high feast. Jesus explicitly indicates that he himself set apart his body and blood at the table to bring us God's forgiveness won on the cross.

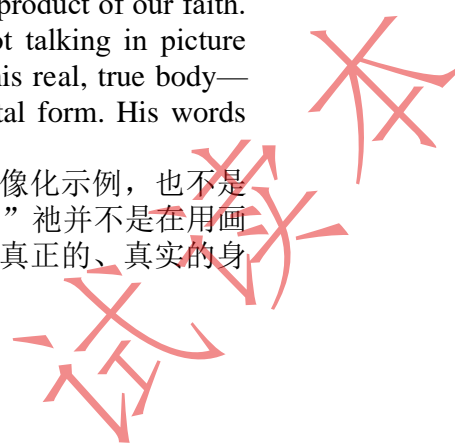
但是，上帝对我们的大爱促使祂心甘情愿地将祂的儿子交给了死亡，以洗去我们的罪且称我们为义，而祂的儿子却未曾犯过这些罪（哥林多后书 5:21）。上帝并没有吝惜自己的儿子，以一种令人难以置信的、恩慈的举动，为我们所有人舍弃了祂的儿子（罗马书 8:32）。基督徒从创世之初就一直在敬拜上帝的时候宣告这一好消息（创世记 3:15,20；4:26）。在旧约的敬拜之中，一头被分别为圣的羔羊被用于实现上帝的目的，但在新约的敬拜之中，被献为祭的羔羊则是耶稣，而圣餐则是羔羊的盛宴。耶稣明确指出，在圣餐桌上，祂自己把祂的身体和血分别出来，为的是带给我们上帝在十字架上所赢得的赦免。

It would be confusing, therefore, to understand Jesus' words "This is my body" in a figurative way of speaking. Such an understanding would mean that the bread was merely a sign or symbol of his body. On occasion Jesus does speak of himself figuratively. When he says, "I am the light," "the gate," and "the vine," he is not speaking literally (John 9:5; 10:9; 15:5). Jesus is not a gate made of stone or wood. The gate illustration merely helps our minds' eyes to see him as "the Way" to enter into God's house (Acts 9:2). The figure of speech lies in the descriptive words like gate, light, and vine. These colorful words are illustrations that help us picture something vividly in our minds. The figure of speech lies in the illustration, not in the word that links the subject with the picture.

因此，用比喻的方式来理解耶稣的话——“这是我的身体”，会令人感到困惑。这样的理解将意味着饼只是祂身体的一个符号或象征而已。有时，耶稣确实会以比喻的方式来谈论祂自己。当祂说“我是光”、“门”以及“葡萄树”的时候，祂指的并不是字面义（约翰福音 9:5；10:9；15:5）。耶稣不是用石头或木头而做成的门，门的图像化示例只是帮助我们心灵的眼睛可以看到祂是进入上帝之家的“道路”而已（使徒行传 9:2）。这样的修辞手法存在于门、光、葡萄树这类描述性的词语之中，这些丰富多彩的文字是一些用来帮助我们在头脑中形成生动画面的图像化示例。修辞手法存在于这图像化的示例之中，而不是在于那将主语与画面联系起来的词语。

But Jesus' body is a real body, not a picture, an illustration, or a product of our faith. When Jesus says, "This is my body, which is for you," he is not talking in picture language about some spiritual, figurative body. He is referring to his real, true body—the body that hung on a cross and now comes to us in sacramental form. His words make this clear, and by faith we understand what defies our eyes.

但耶稣的身体是真实的身体，并不是一副画面，或者一个图像化示例，也不是我们信仰的产物。当耶稣说：“这是我的身体，为你们而舍的。”祂并不是在用画面性的语言谈论某种属灵的、比喻性质的身体，祂所指的是祂真正的、真实的身



体——那曾挂在十字架上、现在以圣礼的形式来到我们中间的身体。祂的话清楚地说明了此事，而因著信，我们就能明白那叫我们的眼睛所无法相信的事情。

### Acts of worship 敬拜的各项行为

As important as are the words with which Jesus is giving his Supper, actions must follow. We celebrate the Lord's Supper rightly and properly by acting on Jesus' words. We go to the table, receive food for the soul in our mouths, and eat and drink at the banquet in a worshipful way. As invited guests, we partake of God's heavenly food to be edified, strengthened in faith, and bound by God's love.

和耶稣在赐下圣餐时所说的话同样重要的，是必须紧跟着的行为。我们照着耶稣的话行，以正确和适当的方式庆祝圣餐。我们走向餐桌，在我们的口中领受喂养灵魂的食物，并以一种敬拜的方式在这场盛宴上吃喝。作为被邀请的客人，我们分享上帝属天的食物，被引导，信心得到坚固，且被上帝的爱所环绕。

Formally, the meal consists of basic acts carried out as part of the full action of worship. First, the meal is prepared according to Jesus' direction (consecration), then the banquet food is served (distribution), and then we partake of it (reception). As we participate, we are strengthened in faith, and the benefits of Christ's work become ours. Beyond these formal acts the Supper is finished (Matthew 26:30). God's heavenly food serves his eternal purposes as richly as bread sustains daily life.

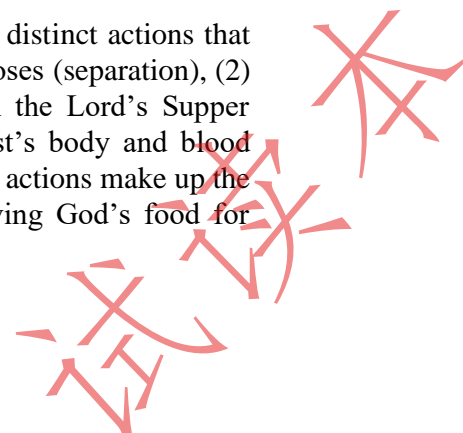
形式上，圣餐是由一次整体的敬拜行为中的各部分被执行的基本行动所构成的。首先，圣餐必须按照耶稣的指示来预备（分别为圣），接着是宴会上食物的供应（分发），随后就是我们分享食物的环节（领受）。当我们参与其中的时候，我们在信心上得到了坚固，基督的工作所带来的益处也就成了我们的益处。在完成这些形式上的行为之后，圣餐就结束了（马太福音 26:30）。上帝属天的食物丰富地为祂永恒的目的服务，正如面包将我们的日常生活维持得丰富一样。

It is important to carry out all the acts of the Lord's Supper as Christ ordained. Otherwise, the Supper does not serve God's purposes as a sacrament. Merely to consecrate bread and wine without eating and drinking them fails to fulfill Christ's design. The Lord Jesus intended the blessed bread to be distributed, received, and eaten, not stored or carried about in worship. A good guideline to follow is that nothing has the character of a sacrament apart from the use for which Christ intended it.

按照基督所设立的来执行有关圣餐的所有行动，这点尤为重要。否则，圣餐不能达到上帝将其作为圣礼的目的。只将饼和酒分别为圣，却不吃不喝，是不能成就基督的旨意的。主耶稣要把这祝福的饼分发给人，叫人领受，食用，而不是储存起来，或者在敬拜中随身携带着。可以遵循的一条好的指导原则是，某事物除非按照基督想要其被使用的方式而被使用，否则它就不具备圣礼的特征。

### Consecration 分别为圣

New Testament worship of God in his Supper begins with three distinct actions that take place together: (1) setting apart bread and wine for God's purposes (separation), (2) placing God's blessing on this food by designating it for use in the Lord's Supper (blessing), (3) publicly proclaiming the banquet food to be Christ's body and blood (sacramental union) (1 Corinthians 11:23-25). Taken together, these actions make up the consecration. By these acts worshipers know that they are receiving God's food for strengthening faith.



新约里面，在圣餐中对于上帝的敬拜，始于三项不同的、一起发生的行为：（1）将饼和酒按着上帝的目的分别出来（分别），（2）通过指定这些食物用于圣餐之中而将上帝的祝福放入其中（祝福），（3）公开宣称这些宴会中的食物是基督的身体和血（圣礼式的联合）（哥林多前书 11:23-25）。这些动作加在一起，就构成了分别为圣。通过这些行为，敬拜者们就知道了他们是在领受上帝所赐的食物，为使信心得着坚固。

As at Passover, God is going into action. And the action takes place by God's design. We receive God's own sacrifice. His sacrifice, completed on Calvary, comes to us under a God-appointed form of bread and wine. The earthly food and drink is set aside for God's purposes. The sacrament, therefore, is essentially God's work. It is done through human hands, which are God's instruments. In it Jesus brings us the atonement, forgiveness, and reconciliation previously promised in Passover rites. But now Jesus' sacred blood eliminates the need to use animal blood for covering worshipers' sins (Hebrews 7:26-28).

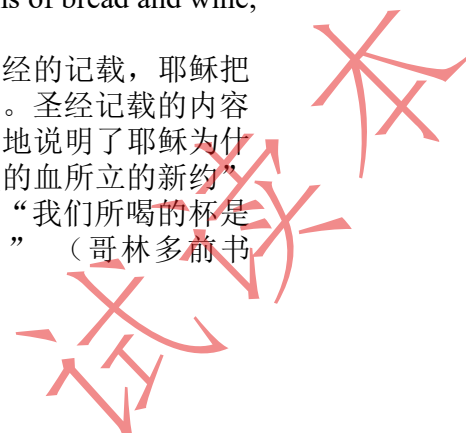
正如在逾越节上那样，上帝会采取行动，而行动则是按照上帝的旨意而发生的。我们领受的是上帝自己的献祭。祂在各各他所成功献上的祭，以上帝所指定的饼和酒的形式来到我们中间。地上吃喝的东西是为了达成上帝的目的而被分别出来的。因此，圣礼本质上是上帝的工作，它是通过人手来完成的，而人则是上帝的器皿。在这圣礼之中，耶稣给我们带来了赎罪、赦免和从前在逾越节的仪式中所应许的和好。但是现在既然有了耶稣的圣血，我们就不再需要用动物的血来遮盖敬拜者们的罪了（希伯来书 7:26-28）。

Paul highlights the act of consecration when he writes about "the cup of blessing which we bless" (1 Corinthians 10:16 NASB). The "cup of blessing" harks back to the third cup offered during Passover, which was called the cup of blessing in later Jewish writings. Diners received this cup for a special reason. By drinking from it they gave thanks to God as the Giver of gifts, especially the gift of the Israelites' new life free from slavery. Families worshiped together by singing the great Hallel from the Psalms.

保罗在写到“我们所祝福的杯”时，强调了分别为圣的这一举动（哥林多前书 10:16）。“所祝福的杯”和逾越节期间被呈上的第三杯类似，这在后来的犹太著作中被称为“祝福之杯”。用餐者领这一杯是有其特别的理由的，藉着喝这杯酒，他们感谢上帝——这位礼物的赐予者，尤其是感谢祂赐予了以色列人摆脱奴役并让他们得以开启崭新的生活之旅这一礼物，他们的家庭成员们聚在一起，齐唱选自诗篇的赞美诗《哈利路亚大颂词》来敬拜上帝。

In the Lord's Supper, Jesus gives the pascal meal a new form. The exact order Jesus used when switching from old forms to new forms is not clear from the biblical account. The biblical records do not indicate specific words that Jesus used in blessing. But the Scriptures clearly indicate why Jesus consecrated the new meal. The former cup of blessing is now "the new covenant in my blood" (Luke 22:20). God's people can now thank God that the cup we drink is the "communion of the blood of Christ" and the bread we eat is the "communion of the body of Christ" (1 Corinthians 10:16 NKJV). Set before us at the table is the mystery of God's love in the visible forms of bread and wine, a witness to his grace.

在圣餐之中，耶稣给了逾越节的晚餐一种新的形式。根据圣经的记载，耶稣把旧的形式转换成新的形式的确切顺序到底如何，我们并不清楚。圣经记载的内容并没有指明耶稣在祝福中所使用的具体词语，但是圣经却清楚地说明了耶稣为什么要将这新的一餐分别为圣。从前的祝福之杯现在成了“用我的血所立的新约”（路加福音 22:20）。上帝的百姓现在可以向祂献上感恩说，“我们所喝的杯是‘基督血的团契’，我们所吃的饼是‘基督身体的团契’”（哥林多前书



10:16, 钦定版 )。摆在我们的餐桌前的, 是以饼和酒的形式向我们呈现的——上帝爱的奥秘——祂恩典的见证。

One act indispensable to consecration is a public proclamation of what is happening. Each Bible record shows that Christ sets this meal apart in word and action. He “took bread . . . the cup” (act of separation), and “when he had given thanks” (word of blessing), “he broke it and said” (act and word of public proclamation) (1 Corinthians 11:23-25). The words Jesus uses—“This is my body . . . my blood of the covenant, which is poured out for many for the forgiveness of sins”—show the importance of proclaiming God’s Word publicly in consecration. God’s Word, when added to the earthly element, makes it a sacrament, according to a definition used in the early Christian church (Augustine in Tract 80, quoted some 1100 years later in Luther’s Large Catechism, Sacrament of the Altar, paragraph 10).

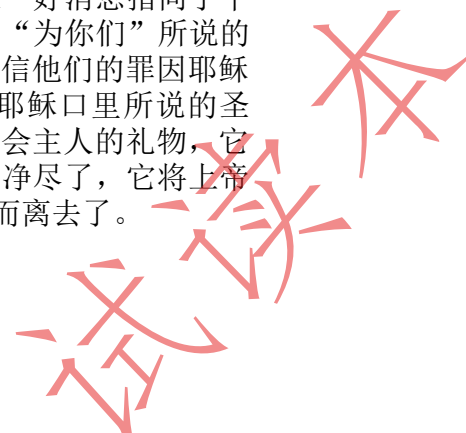
分别为圣时一项必不可少的行为就是对正在发生的事情作公开的宣告。每一处圣经记载都显示, 基督用话语和行动将这一餐分别出来。祂“拿起饼来……杯来”(分别的行动), “祝谢了”(祝福的话), “就掰开, 说”(公开宣告的行为和话语)(哥林多前书 11:23-25)。耶稣所使用语句——“这是我的身体……我立约的血, 为多人流出来, 使罪得赦”——都表明了分别为圣这一事上宣告上帝话语的重要性。根据早期基督教会所使用的某种定义(奥古斯丁在第 80 卷中引用了 1100 年后在路德大教理问答中《祭坛之上的圣礼》的第 10 段), 当上帝的话语被加入到地上的元素之中时, 它(上帝的话语)就使之成为了圣礼。

Whatever order we follow, we should not leave out Jesus’ words of institution. When the Savior says, “Do this,” there is urgency in his mandate. The news is so important that it needs public airing, like news flashes that hit TV screens. The good news, Paul states, is this: “Whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes” (1 Corinthians 11:26). The words of institution are meant to convey this death message—and its significance—to the audience.

无论我们遵循什么样的秩序, 我们都不应该省去耶稣设立圣餐的话语。当救主说“如此行”的时候, 祂的命令中就带有紧迫性。这个消息是如此地重要, 以至于它需要被公开地播报, 就像电视屏幕上出现的那些新闻一样。对于这一好消息, 保罗说到: “你们每逢吃这饼, 喝这杯, 是宣告主的死, 直等到祂来”(哥林多前书 11:26, NIV)。设立圣餐的话语是为了向受众传达这一关于死亡的信息及其意义。

But the words of consecration serve a purpose beyond proclamation. They make the good news personal. The words aim at our hearts. They are meant “for you,” as Jesus says (Luke 22:19,20). The words encourage participants to come to the banquet table, trusting that their sins are forgiven for Jesus’ sake. They assure each believer that the Lord’s Supper is what Jesus says it is and gives what Jesus promises. The sacrament is a gift from the banquet host. It assures us that his death blots out guilt before God. It extends God’s forgiveness to downcast hearts. We can leave at peace.

但是, 分别为圣的话语, 其作用远非宣告而已。这些话将这一好消息指向了个人, 这些话是旨在进入我们心里的。正如耶稣所说, 这些话是“为你们”所说的(路加福音 22:19,20)。这些话鼓励参与者来到宴会桌前, 相信他们的罪因耶稣的缘故而得到了赦免。这些话向每一位信徒保证, 圣餐正是耶稣口里所说的圣餐, 而非其它, 它赐下的是耶稣所应许的。圣礼是一份来自宴会主人的礼物, 它让我们确信, 祂的死, 完全地将那些摆在上帝面前的罪给去除净尽了, 它将上帝的赦免触及到了那些忧伤的心灵。因此, 我们就可以带着平安而离去了。



## Distribution

### 分发

Gifts alone without the giver are bare, a poet observed. Gift-giving involves the giver and is an intimate act of sharing. When Israelites of old celebrated Passover, families shared God's gifts of special food. Eating it recalled how God released their forefathers from Egypt. Bittersweet memories were coupled with joy-filled acts of thanksgiving. Each part of the Israelites' memorial meal highlighted the constant care and the prophetic promises that the Lord God gave his people. The festival was a family's intimate time with God—a celebration of community, never to be forgotten.

一位诗人曾经说过，“只有礼物而没有赠礼者，这份礼物便是空洞的。”赠礼需要赠礼者，这是一种亲密的、和他人分享的举动。当古代的以色列人庆祝逾越节的时候，各家各户分享着上帝所赐给他们的礼物——那些特别的食物。这些食物使他们想起上帝是如何把他们的祖先从埃及给释放出来的，而这些苦乐参半的回忆则伴随着充满欢乐的感恩的活动。以色列人纪念餐的每个部分都凸显了主上帝对祂百姓持续的看顾以及那些被预言的应许。这个节日是家庭与上帝之间的亲密时刻，是一次永远不能忘怀的关于整个团体的庆祝活动。

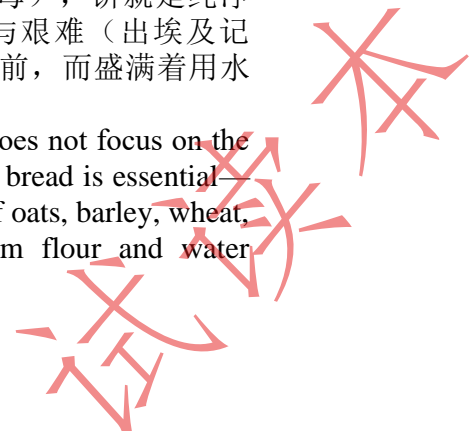
In the Lord's Supper, Christians also intimately share in God's meal. Under the form of earthly food we receive the body and blood of God's only Son. Each part of the meal highlights the Lord's constant care for our bodies and lives. Each part points to Jesus' death to make us pure and holy in God's sight (Acts 20:28; 1 John 1:7) and to Jesus' crucifixion to spring us free from death and evil. The distribution of bread and wine brings the family of believers these benefits in a personal way. When we eat at the Lord's Table together, we are in the presence of God together. The feast is a Christian congregation's intimate time with God—a celebration of communion, never to be forgotten (1 Corinthians 11:26).

在圣餐之中，基督徒们也亲密地分享着上帝所赐下的这一餐。在属地的食物的形式之下，我们领受了上帝独生子的身体和血。这餐的每个部分都凸显了主对我们身体和生命的持续看顾；每个部分都是指向耶稣的死，使我们在上帝面前得以纯净与圣洁（使徒行传 20:28；约翰一书 1:7）；每个部分也都是指向祂那使我们得以脱离死亡与邪恶的十字架受难。饼和酒的分发以一种针对个人的方式把这些益处带给了信徒之家。我们在主的餐桌前一同吃喝的时候，我们就是在上帝的面前一同吃喝。这场宴会是基督徒会众与上帝之间的亲密时刻，是一次永远不能忘怀的关于团契的庆祝活动（哥林多前书 11:26，钦定版）。

Distribution of God's gifts takes place in sequence. Jesus first distributed bread, then wine from a cup. At Passover, God trained the Israelites in faith by using unleavened bread. Without leaven (yeast), bread is pure and quick to prepare. Eating it signified the haste of the Israelites' exodus and the hardship (Exodus 12:17-20). It kept God's promises before each diner's eyes, as did the traditional use of the cup filled with watered-down wine.

上帝的礼物是按次序被分发的。耶稣先分发饼，然后再是杯子里面的酒。在逾越节，上帝用无酵饼来训练以色列人的信心。没有发酵（酵母），饼就是纯净的，而且容易预备。吃这饼表示以色列人出埃及时的匆忙与艰难（出埃及记 12:17-20），这就将上帝的应许，继续展现在每个用餐者的眼前，而盛满着用水冲淡的酒的杯子——这一传统的使用，其作用也是如此。

But Jesus' new meal, set free from Old Testament restrictions, does not focus on the makeup of bread and the cup (Matthew 26:29; Mark 14:25). Using bread is essential—whether leavened or unleavened, baked in loaves or wafers, made of oats, barley, wheat, corn, rice, or rye—provided one uses simple bread baked from flour and water



(Matthew 26:26). The same holds true for the cup. Whether one uses white wine or red, watered-down wine or the juice of still unfermented grapes is not essential—provided that we drink of the “fruit of the vine” (Matthew 26:29; Mark 14:25; Luke 22:18). Christian churches today freely and almost uniformly follow the past practice of using unleavened bread and wine, primarily because of their historical significance and to honor Jesus’ example.

但是耶稣所赐的这新的一餐，并不受旧约的约束，它并不是聚焦在饼和杯子这一组合之上（马太福音 26:29，马可福音 14:25）。饼的使用是必不可少的，无论是有酵的还是无酵的，烘烤成条状的或是薄片状的，用燕麦、大麦、小麦、玉米、大米或黑麦制成的，只要是用面粉和水烤成的一般的饼就可以了（马太福音 26:26）。同样的道理也适用于杯子，无论是使用白葡萄酒还是红葡萄酒，用水冲淡过的葡萄酒还是尚未发酵的葡萄汁，都不是关键，只要我们喝的是“葡萄的产物”就可以了（马太福音 26:29；马可福音 14:25；路加福音 22:18）。今天的基督教会自由地、且几乎一致地遵循过去使用无酵饼和酒的做法，主要是因为它们的历史意义，以及为了尊敬耶稣所作的榜样。

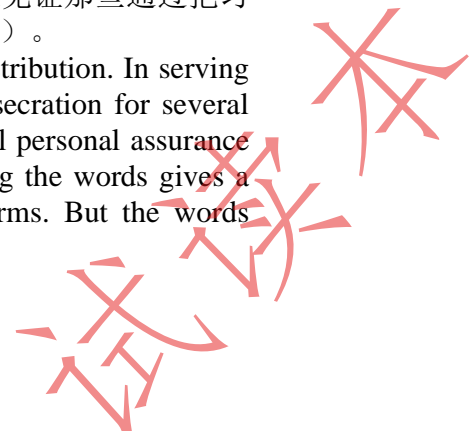
Even distribution customs are not prescribed. To insist on breaking bread because Jesus broke bread off a loaf at the first Supper goes beyond Jesus’ institution (Luke 22:19). Customs such as reclining at the meal, washing feet before eating, breaking off pieces from flat loaves instead of slicing, or lifting up hands to pray were meaningful practices in vogue at Jesus’ time (Luke 22:14; John 13:2-5; 1 Timothy 2:8). But they are not essential in celebrating the Lord’s Supper.

甚至连分发的习俗也是没有什么规定的。因为在第一次圣餐时耶稣是从一整块饼上掰下一片片饼这样的原因而坚持要掰饼的话，这就超出了耶稣所设立的（路加福音 22:19）。诸如餐前斜靠在餐桌上，餐前洗脚，从一整块扁平的饼上掰下几片而不是切成薄片，或者举起双手祷告，这些都是耶稣那个时代的一些有意义的习俗（路加福音 22:14；约翰 13:2-5；提摩太前书 2:8），但是在庆祝圣餐的时候，它们并不是不可或缺的元素。

Only the formal actions of consecration, distribution, and reception are needed to fulfill the command and purpose of Jesus’ meal. All else is done in Christian liberty. In matters of custom, Christians aim to act in love—fostering meaningful worship in form and beauty (Philippians 4:8) and seeking unity in worship without insisting on uniformity in every custom or ceremony (1 Corinthians 10:23-31). Insistence on only one way in matters of Christian freedom takes away freedom. Such action may call for a witness to those who take Christian liberty away by making custom into new ceremonial law (Colossians 2:16,17).

只需要有正式的分别为圣、分发和领受这几项行为，就可以满足耶稣设立圣餐的命令和目的了，而其他的一切都是在基督徒的自由中被完成的。在习俗这方面，基督徒的目标是要在爱中行动，在形式上和美感上，促成有意义的敬拜（腓立比书 4:8），并在敬拜上寻求合一，而不是在每个习俗或每种仪式上都要坚持一致（哥林多前书 10:23-31）。在基督徒的自由这一问题上，只坚持一种方式就会将自由剥夺。这样的行为可能需要我们找来一个见证人，来见证那些通过把习俗变成新的仪式律而剥夺了基督徒自由的人（歌罗西书 2:16,17）。

This freedom also applies to the words spoken at the time of distribution. In serving bread and wine, we can repeat words used previously in the consecration for several reasons. Repeating Jesus’ words gives those who come to the meal personal assurance of the precious gift they are receiving. At the same time, repeating the words gives a public testimony of Christian faith in clear and unmistakable terms. But the words spoken at the distribution may vary.



这种自由也适用于分发时所说的话。在呈上饼和酒时，我们可以重复之前在分别为圣时所用过的词句，这样做有几个原因。重复耶稣的话给那些来领餐的人带来确信——对于他们所领受的这份宝贵礼物的确信；与此同时，这些话的重复以清楚无误的措辞向人们公开地作了基督徒信仰的见证。但是，在分发时所说的话却是可以各有不同的。

Care is needed, however, because the word-formula used for distribution can mask a false understanding of the Supper. Using the words “[Jesus] said, ‘This is my body’” looks good on the surface and can be taken rightly. But the words can be misleading, especially when some insist on this set wording to cover their notions. In the formula “Jesus said,” the words of distribution can have an ambiguous effect similar to the words Jesus spoke to the Roman governor before his crucifixion.

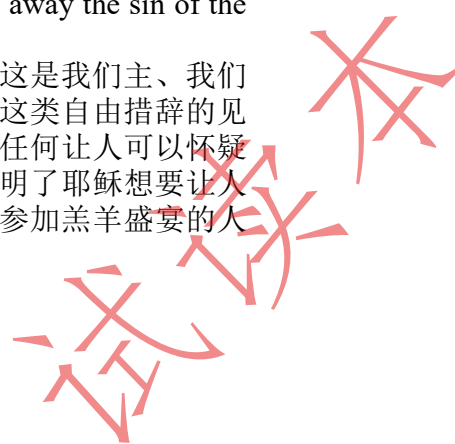
然而，我们需要小心，因为用于分发时的语言模式可能掩盖人们对于圣餐的误解。用“耶稣说，‘这是我的身体’”这句话，表面上看起来很好，也可能被正确地理解，但这些话也可能会误导人，尤其是当一些人是在坚持用这种固定措辞来掩盖他们的想法之时。在“耶稣说”这一模式中，“分发”的话语可能会造成一种模棱两可的效果，类似于当我们引用耶稣在受难前对罗马总督所说的话时会产生效果那样。

When Pilate asked Jesus if he was a king, Jesus truthfully answered, “I am a king” (John 18:37). Jewish opponents denied Jesus’ kingship. Yet they were willing to let Jesus’ claim to kingship stand for a reason. The legal record would read ambiguously, “Jesus said, ‘I am a king,’” as if this were merely Jesus’ claim but not really true (John 19:21). In the face of this equivocal wording, Christians later reworded Jesus’ statement to reflect his meaning and to give a clear-cut testimony of their faith in him as King. Emphatically and unequivocally they stated, Jesus is really and truly a King, and he has come to save the world from sin (John 1:49; 12:13; 19:35; 1 Timothy 1:17; 6:13-16).

当彼拉多问耶稣是不是王的时候，耶稣如实回答说：“我是王”（约翰福音 18:37）。犹太反对者否认了耶稣的君王身份，然而，他们貌似愿意耶稣对于君王身份的宣称得以成立，是有其理由的。（他们的）合法记载上会含糊不清地写着，“耶稣说，‘我是王’”，好像这只是耶稣自己的宣称，却不是真的（约翰福音 19:21）。面对这种模棱两可的措辞，基督徒后来对耶稣的声明进行了重新表达，以反映祂所要表达的意思，并就他们对于作为君王的耶稣的信仰，作了清晰的见证。他们强而有力、毫不含糊地作出声明：耶稣是那位真实、真正的王，祂来是要把世人从罪中拯救出来（约翰福音 1:49；12:13；19:35；提摩太前书 1:17；6:13-16）。

Similarly, Christians today may distribute the bread with words such as, “Take and eat. This is the true body of our Lord and Savior, Jesus Christ, given into death for your sins.” Such a freely worded verbal witness leaves no doubt as to what guests at the table are receiving and why. Words true to Jesus’ mandate publicly proclaim and openly profess what Jesus intended the people to know. In his Sacrament, the mystery of Christ is at work. All who participate in the Lamb’s high feast must know that they are receiving the very body and blood of “the Lamb of God, who takes away the sin of the world” (John 1:29). Christians are celebrating their lives with God.

类似的，今天的基督徒在分发饼的时候可以说，“拿着吃，这是我们主、我们救主耶稣基督的真身体，为你们的罪而舍、被交给死亡的。”这类自由措辞的见证，对于客人们在餐桌上领受了什么及为什么领受，没有留下任何让人可以怀疑的空间。忠于耶稣命令的话语，公开地宣告以及毫不隐瞒地表明了耶稣想要让人们知道的是什么。在祂的圣礼之中，基督的奥秘在作工，所有参加羔羊盛宴的人



都必须知道，他们就是在领受“那除去世人罪孽的、神的羔羊”（约翰福音 1:29）的身体和血，基督徒是在庆祝与神同在的生命。

## Reception

### 领受

In the act of receiving the Lord's Supper, Christians likewise follow Christ's instructions. When Jesus says, "Take and eat" or "drink from it," he is giving more than an invitation to the table. He is also issuing a gracious command. He wants no one in attendance to leave without receiving both the bread and the wine. To receive bread alone is not the intent of Jesus' institution, nor should we change his loving mandate. To give guests only bread (body) without the cup falls short of Jesus' command, especially because Jesus attributes universality to the cup. He says, "Drink from it, all of you" (Matthew 26:27).

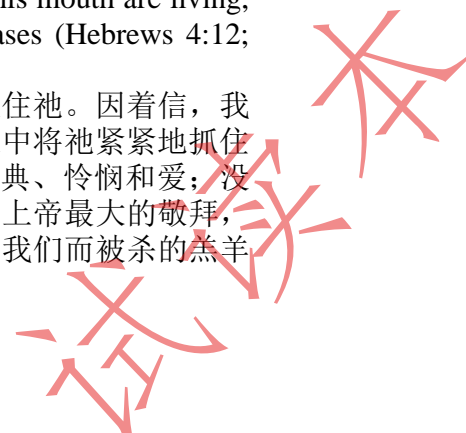
在领受圣餐的过程中，基督徒也同样遵循着基督的指引。当耶稣说，“拿着吃”或“喝这个”的时候，祂给我们的远不只是一个让人到餐桌前的邀请，祂这也是在发出一项恩慈的命令。祂想要所有出席的人离开时都能领受到饼和酒，只领受饼而不领受酒并不是耶稣设立圣餐的意图，我们也不应该去改变祂爱的命令。只给客人饼（身体）而不给杯，并未满足耶稣的命令，尤其是因为耶稣给了这杯以普世性，祂说，“你们都喝这个”（马太福音 26:27）。

How Jesus' followers received the sacred food at the first Supper is not clear (Matthew 26:26,27). We do not know whether Jesus broke off pieces of the consecrated bread for each guest individually or distributed it in another fashion, or whether Jesus held the cup to each person's lips or passed the cup around. Essential for faith is the fact that Jesus distributed the bread and wine with the words of his new covenant. A single word from the mouth of God's Son is a powerful pledge of God's love for his creatures (Hebrews 1:1). Jesus speaks so that we might believe "and that by believing [we] may have life in his name" (John 20:31).

我们并不是很清楚在第一次的圣餐中，耶稣的跟随者们是如何领受那神圣的食物的（马太福音 26:26,27）。我们不知道耶稣是为每位客人分别掰下了分别为圣过的饼，还是用别的方式来分发的，我们也不知道耶稣是把酒杯放到每个人的唇边，还是把将之一杯杯传下去的。不过对于信心必不可少的是，耶稣是将饼和酒与祂新约的话语一起分发给了人。上帝儿子的嘴里所说的每一个字都是上帝对祂的所造之物的爱强而有力的保证（希伯来书 1:1）。耶稣说的话，是要叫我们相信，“并且叫（我们）信了祂，就可以因祂的名得生命”（约翰福音 20:31）。

Believing God is the ultimate goal of worship because faith takes God at his Word. By faith we hold God to his Word and promises, as Jacob did when he wrestled with God and won (Genesis 32:28). Without faith we lose God's grace, mercy, and love for us. Without faith God loses his glory and majesty in our lives. There is no greater worship of God than to attribute majesty and glory, divinity and truth, wisdom and honor to the Lamb that was slain for us (Revelation 5:12,13). Jesus cares. He is the seeker, and we are the ones sought (Luke 19:10). The words from his mouth are living, true, and powerful, and they are able to accomplish what he pleases (Hebrews 4:12; Isaiah 55:11).

相信上帝是敬拜的终极目标，因为信心会在上帝的话语上抓住祂。因着信，我们正如雅各和上帝摔跤得胜时的那样，在上帝的话语和应许之中将祂紧紧地抓住（创世记 32:28）。没有信心，我们会失去上帝对我们的恩典、怜悯和爱；没有信心，上帝就在我们的生命之中失去了祂的荣耀和威严。对上帝最大的敬拜，莫过于将威严和荣耀、神性与真理、智慧和尊荣都归给那为了我们而被杀的羔羊。



（启示录 5:12,13）。耶稣在乎世人，祂是那位寻找的人，而我们则是那些被寻找的人（路加福音 19:10）。祂口中的言语是活的，是真实的，是有能力的，并且它们能够成就祂所喜悦的事（希伯来书 4:12；以赛亚书 55:11）。

Precisely because the Lord's Supper is God's Word to us, we receive bread and wine in worshipful awe and reverence. We come into God's presence with the same respect that we do when his Word is preached. But there is a difference. In the Supper we receive God's blessings under visible signs. Our faith does not make God present. Only God's gracious Word and promise make the Supper what it is. Yet by receiving his Holy Sacrament, by faith we secure God's blessings won on the cross.

正因为圣餐是上帝给我们的“话语”（耶稣的名字：话语），我们就在敬拜的敬畏和崇敬之中领受了饼和酒。就像上帝的话语被宣讲时我们充满着敬意那样，同样我们也满怀敬意来到上帝的面前。但是有一点不同，在圣餐之中，我们是以可见的记号领受了上帝的祝福。我们的信心并不能使上帝临在。只有祂恩慈的话语和应许才能成就这圣餐。然而，藉着领受祂的圣礼，因着信，我们就对神在十字架上所赢得的祝福有了把握。

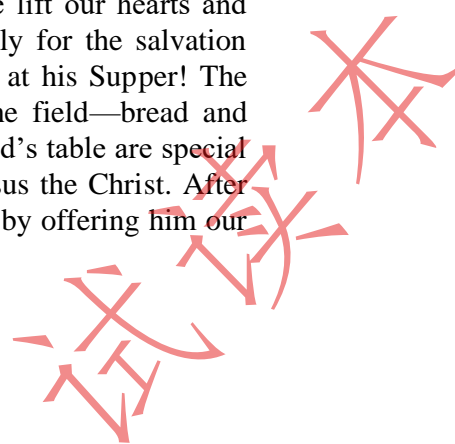
The sacrifice of Christ, sacramentally received, moves us to give God praise and thanks and to glorify his name. We bless his holy name because he blesses us. In view of God's mercies, his Spirit leads us to offer our lives wholeheartedly to him in God-pleasing service. Paul calls this kind of offering a “spiritual act of worship” (Romans 12:1). In this way our worship comes full circle. “We love because he first loved us” (1 John 4:19). And true love means that with thanks “we walk in obedience to [God's] commands” (2 John 6).

藉着圣礼而被领受的基督的献祭，激励着我们赞美感谢神，并荣耀祂的名。我们称颂祂的圣名，是因为祂赐福给我们。出于神的怜悯，祂的灵带领我们全心全意地用祂所喜悦的服侍把我们的生命献上给祂作为祭物。保罗称这种献祭是“敬拜的属灵活动”（罗马书 12:1, ESV, 和合本翻译为“理所当然的（事奉）”），以这样的方式，我们的敬拜形成一个圆环：“我们爱，因为神先爱我们”（约翰一书 4:19），而真正的爱则意味着，我们以感谢的心“照祂的命令行”（约翰二书 6）。

Acting in thanksgiving is a goal of the Lord's Supper. Christians may refer to the Lord's Supper as the Eucharist for good reason. When Jesus took the cup, he gave thanks and called on God to bless the cup. In the Greek language, the word for giving thanks is eucharist (eucharistein—oi-car-ist-INE in Luke 22:19; 1 Corinthians 11:24). Many Christians designate the Lord's Supper as the Eucharist, meaning “thanksgiving.”

让人以感谢的心而发出行动，是圣餐的目的之一。基督徒有充分的理由把圣餐称为 Eucharist。当耶稣接过杯来，祝谢（感谢）了，并且求神赐福予这杯。在希腊语中，表示感谢的词就是 eucharist（路加福音 22:19 中的 eucharistein—oi-car-ist-INE；哥林多前书福音 11:24）。许多基督徒将圣餐命名为 Eucharist，它的意思就是“感恩”。

Following Jesus' lead, we surround the Supper with thanksgiving. At the beginning of the meal, Christians call for God's blessing on his Supper. We lift our hearts and offer the God of all creation thanks for his mighty acts, especially for the salvation freely offered us in Christ (Psalm 145). The Holy God is present at his Supper! The blessing of salvation comes to us under the form of fruits of the field—bread and wine—to be consecrated for our benefit. The gifts we receive at God's table are special gifts of love, the very body and blood of our Lord and Savior, Jesus the Christ. After receiving his life-sustaining gifts, we reciprocate. We end the meal by offering him our thanks for his salvation (1 John 4:19).



在耶稣的带领下，我们以感恩的心环绕在圣餐的周围。在这一餐的开始，基督徒请求上帝赐福给祂的圣餐，我们举起我们的心，向创造万物的上帝，为着祂大能的作为，尤其是为着祂在基督里白白赐给我们的救恩，献上感恩（诗篇 145）。圣洁的上帝临在于圣餐之中！就是在田间的产物——为了我们的益处而被分别为圣的饼和酒——这样的形式之下，救恩的祝福临到了我们。在上帝的餐桌前，我们所领受的礼物是一份爱的特别礼物，就是我们的主、我们的救主耶稣基督的身体和血。在收到祂的这份赐予并维系我们生命的礼物之后，我们就作出回应，我们以向祂赐下的救恩献上感恩来结束我们的圣餐（约翰一书 4:19）。

Offering praise is our way of thanking God for his legacy of love. He has filled our hands and hearts with good gifts and has united himself with us in intimate communion (1 Corinthians 10:17). We leave at peace. Like Simeon, the seer of old, our eyes have seen God's salvation prepared in the sight of all people, visibly and tangibly (Luke 2:29-32). The Lamb's high feast is at an end. We are dismissed with God's blessing.

赞美神是我们向祂为着赐给我们爱的遗产而献上感恩的方式。我们的手里已经满是祂所赐给我们的美好的礼物，祂已经将祂自己和我们在一起（哥林多前书 10:17，钦定版）。我们带着平安离去，就像年老的先知西缅一样，我们的眼睛也已经看见了上帝在众人眼前所预备的救恩，是有形的，且是可触摸的（路加福音 2:29-32）。羔羊的盛宴就这样结束了，于是我们就在上帝祝福之下离开了。



## How Does the Lord's Supper Serve the Church? 圣餐是如何服侍教会的？

At the first Supper (though Jesus' last), our Lord indicated more than why and how Christians are to celebrate the new meal. He also mandated its continuation for a reason (Luke 22:19). After ascending to heaven, Jesus left this holy feast in place to help the church on earth in two specific ways. The Supper aims to serve as a visible, outward sign of God's grace to Christ's church. We might say it marks the church as present for all to see. At the same time, this holy meal also graphically puts God's stamp on believers and thus seals his love for us in unmistakable terms (1 Corinthians 11:26).

在第一次的圣餐之中（虽然是耶稣的最后一次），我们的主所给出的指引，远不止关于基督徒为什么以及如何庆祝圣餐，祂还提出了我们要继续举行圣餐的命令（路加福音 22:19），这是有其原因的。升天后，耶稣将这一神圣的筵席保留了其原样，是要以两种特别的方式来帮助地上的教会。圣餐的目的是被用作一种可见的、外在的、关于上帝对基督教会恩典的标记。我们可以说，它标志着教会的存在是要给所有人去看到的。与此同时，圣餐也活灵活现地把上帝的印章盖在了信徒们的身上，并且从而以清楚明白的条款把祂对我们的爱封上了印（哥林多前书 11:26）。

### Marking the church 作为教会的标记

As a visible sign, the Lord's Supper outwardly marks Christian assemblies. This sign is a badge that identifies Christians in an unbelieving world (1 Corinthians 10:18-21). Other signs, such as prayer and persecution, can also indicate the church's presence in a given place. But the unmistakable and most distinctive signs of God's presence in the church, aside from preaching, are the Lord's Supper and Baptism. Both are visible to the eye because of the use of water and bread/wine. And both bear the distinctive Christian message. Like preaching, they serve to proclaim the gospel of God's love for us (1 Corinthians 11:26).

作为一个可见的标记，于外在，圣餐标志着基督徒的聚会。这个标记是一枚在一个不信的世界里识别基督徒的徽章（哥林多前书 10:18-21）。其他的标记，比如祷告和逼迫，也可以表明教会在某个特定地方的存在。但是，除了布道之外，最明显和最具特征的、能够表明上帝临在于教会之中的标记，就是圣餐和洗礼了。水和饼/酒的使用，这两者都是可见的，且两者都承载了独特的基督教信息。正如布道一样，它们也被用于宣讲上帝对我们爱的福音（哥林多前书 11:26）。

When pagan people observed early Christians at worship, they wondered what was going on in the assemblies. Their eyes saw only bread and wine being distributed with a promise: "Take and eat; this is my body. . . . Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins." On hearing

such words, they grasped at explanations. Nevertheless, these outward signs led unbelievers to recognize the Christian church for what Christ meant it to be: Believers using earth's elements in worship of God.

当异教徒在敬拜中观察早期基督徒的时候，他们想对基督徒聚会中所发生的事一探究竟。他们的眼睛只是看到饼和酒被分发，并有应许说：“你们拿着吃，这是我的身体……你们都喝这个。这是我立约的血，为多人流出来，使罪得赦。”听到这些话，他们就想用某些解释去理解。然而，这些外在的记号使不信的人们意识到基督的教会正在做着基督想要他们去做的事情——信徒在敬拜上帝的过程中使用地上的元素。

### The meaning of church 教会的意义

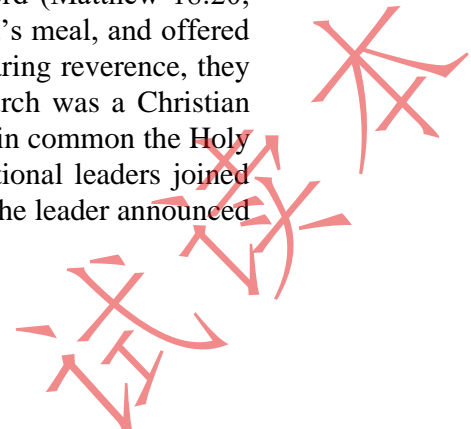
From the Christian church's beginnings, believers gathered into congregations to hear the Christian gospel and to eat the Supper (Acts 2:42). The intimate relation between Sacrament and congregation highlights the meaning of the word church. Originally, people never used the expression church with reference to a building. As adherents of an outlawed religion, early Christians did not have permanent structures for worship as we know them today. Yet the first Christians were not without gathering places. They spoke of church as an assembly marked by Christ's presence in his Word wherever believers gathered (Acts 2:41; 11:22,26).

自从基督的教会开始的时候，信徒们就聚集在一起聆听基督的福音，并领受圣餐（使徒行传 2:42）。圣礼和会众之间的亲密关系凸显了“教会”这个词的意义。最初，人们从来不用教会这个词语来指代建筑物。作为一个法律所不允许的宗教的跟随者，早期的基督徒没有我们今天所知的那种长久性的礼拜场所。然而，早先的那些基督徒并不是没有聚会的地方。他们说，教会是不论信徒们所聚集的地方、只要有基督在祂话语中的临在作为标志的集会（使徒行传 2:41；11:22,26）。

The call to assemble for worship in the Lord's presence gave new meaning to the everyday Greek word *ecclesia* (ek-lay-SEE-ah—in English ecclesiastical). In Greek society *ecclesia* meant a gathering of people summoned by the town crier. But among Christians the word came to mean a Christian assembly called to worship God. Wherever Christians gathered—whether in the open air, in a house, or in a cave—the assembly of believers was a church, and church meant nothing more than a believers' assembly (Galatians 1:2).

对于来到主面前聚集敬拜的这一呼召，赋予了日常希腊语单词 *ecclesia* (ek-lay-SEE-ah—英语中为 ecclesiastical) 新的含义。在希腊社会，*ecclesia* 是指由镇上的街头公告员呼召而举行的集会。但在基督徒中间，这个词的意思则变成了指代基督徒的集会，他们被呼召去敬拜上帝。无论基督徒聚集在哪里，或露天，或屋内，还是在洞穴里，信徒的集会就是一个教会，而教会无非就是指信徒的集会（加拉太书 1:2）。

Believers called by God simply congregated around God's Word (Matthew 18:20; 28:18-20). At the gathering place, they preached, baptized, ate God's meal, and offered God prayers, praise, and thanks for what they received. In God-fearing reverence, they worshiped, they cared, and they shared (Acts 2:41-47). Their church was a Christian community, a communion of saints, so named because people held in common the Holy Communion—as the word itself suggests. In later years congregational leaders joined people and Sacrament into one. When distributing bread and wine, the leader announced to the assembly, “Holy things to holy people!”



被神呼召的信徒无非就是聚集在祂的话语周围（马太福音 18:20；28:18-20）。在聚会的地方，他们讲道，施洗，领圣餐，向神祷告，赞美，并为它们所领受的献上感谢。在敬畏神的崇敬之中，他们敬拜，顾念，并彼此分享（使徒行传 2:41-47）。他们的教会是一个基督徒的团体，是圣徒相通，这样命名是因为人们共同领受了圣餐——正如这个词本身所表示的意思。后来，教会领袖们把人和圣礼放到了一起，当分发饼和酒时，带领人向会众宣告说：“这是为圣民所预备的圣物！”（因此圣餐礼也叫圣徒相通礼）

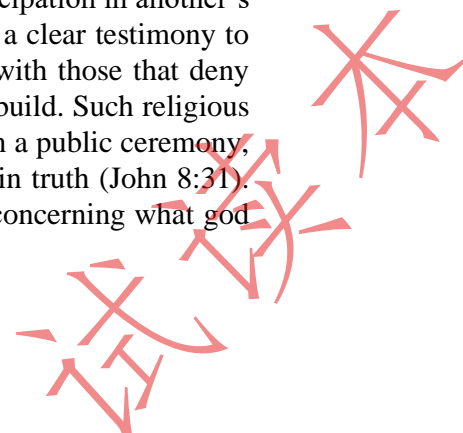
Serving bread and wine at the assembly came to mark the Christian church visibly and to identify Christians uniquely. Ever since the first meal, the visible elements and the words of distribution mark Christian worship as distinct from other such ceremonies (1 Corinthians 11:14-33). Both Christian and non-Christian religions often involve ceremonial foods. But the similarity ends there. Failure to distinguish Christian signs from non-Christian ceremonies results in confusion. It happened at Corinth in Paul's day.

在聚会中饼和酒的应用成了教会可见性的标记，并以其独特的方式使基督徒得以被识别。从第一次圣餐以来，可见的元素和分发圣餐的话语成了基督徒的敬拜有别于其他类似仪式的标记（哥林多前书 11:14-33）。基督教和非基督教通常都有仪式性的食物，但相似之处仅此而已。无法区分基督教的标记与非基督教的仪式会带来困惑，这在保罗时代的哥林多就发生过。

Some Corinthian Christians failed to grasp how eating pagan ceremonial food differed from the Christian Supper. As a result they threw the congregation into division by freely eating both idol food and the Lord's Supper (1 Corinthians 8:1-13). Food itself was not the problem. God gives food for eating, and it can be eaten freely. Even food dedicated to idols and sold on the open market does not make the food inedible for one simple reason: Idols do not really exist. They are mere make-believe gods, figments of people's imaginations, visual images made of natural forces (1 Corinthians 10:25,26; 8:4; Romans 1:22,23). Christians who understand true Christian freedom can, therefore, eat marketed food without offense and with a clear conscience, even food marked with a religious stamp (1 Corinthians 8:7,8; Acts 10:9-15).

一些哥林多教会的基督徒没有搞明白吃异教仪式的食物和领基督教的圣餐有什么区别。结果，他们随意地既吃拜偶像的食物，又领圣餐，并最终造成了会众的分裂（哥林多前书 8:1-13）。食物本身并没有问题，上帝赐食物给人吃，它们是给人自由享用的。即使是献给过偶像、并在公共市场上出售的食物，也不会使得食物无法让人食用，原因很简单：偶像并不真的存在，他们只是虚构的神，是人们想象的产物，是以自然界的力量为原型而构造的视觉形像（哥林多前书 10:25,26；8:4；罗马书 1:22,23）。因此，真正了解什么是基督徒自由的基督徒，可以在不冒犯别人的情况下，问心无愧地食用市场上的食物，甚至是盖有宗教印章的食物（哥林多前书 8:7,8；使徒行传 10:9-15）。

But circumstances vary. The situation changes and becomes downright injurious to faith when Christians join non-Christians in their religious rites (1 Corinthians 10:27-29). In such cases ceremonial food becomes a critical element. Participation in another's religious rite gives a stamp of approval to that religion and hinders a clear testimony to the true and living God. Why is this so? If we join in fellowship with those that deny Jesus' saving work, we deny the very faith that his Supper aims to build. Such religious fellowship, getting together and rubbing elbows with other people in a public ceremony, is not an innocent practice. True worship remains worship of God in truth (John 8:31). And participation in other people's religious rites raises questions concerning what god



we are honoring (John 5:22,23). By joining in worship we identify ourselves with that religion. How is this done?

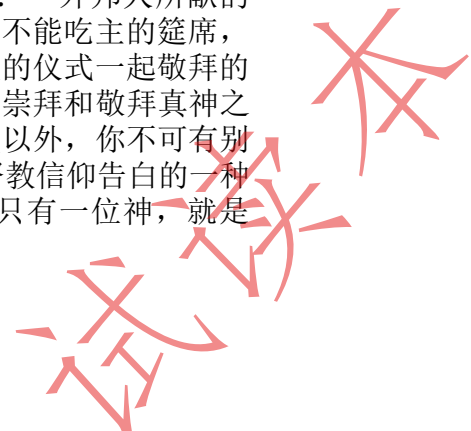
但情况各异。当基督徒加入到非基督徒的宗教仪式之中的时候，情况就会发生变化，并且会对信仰造成十足的伤害（哥林多前书 10:27-29）。在这些情况下，仪式上的食物就成了一种关键的因素。参加其他的宗教仪式是对该宗教的认可，并且阻碍了对又真又活的神清晰的见证。为什么会这样呢？如果我们与那些否认耶稣救赎工作的人建立团契关系，我们就恰恰否认了圣餐所要建造的信心。这样的宗教团契，大家聚集在一起，并在公开仪式上摩肩接踵，并不是一种无罪的行为。真正的敬拜是要在真理之中敬拜上帝（约翰福音 8:31），参加别人的宗教仪式而引发的问题是：我们在尊崇哪一位神呢？（约翰福音 5:22,23），而通过参加敬拜，我们就认同了那种宗教。事情怎么会这样呢？

Satan is up to his old tricks. He uses the intimacy of worship to deceive us by mimicking God's ways. Under the guise of religious ceremony, the evil one does what he did with dedicated food in the Garden of Eden (Genesis 3:5). He challenges God. He diverts us from following God's Word and promises. Subtly, Satan neutralizes our allegiance to Christ the Savior and simultaneously leads unbelievers to think that Christianity is just another religion on the marketplace. God uses the Lord's Supper, therefore, to mark the bounds of Christian fellowship. Participation in the Christian feast draws a line between the true Christian faith and all false religions (1 Corinthians 10:23-31).

这是撒旦在玩他的老把戏。通过模仿上帝的做事方式，他利用敬拜活动的亲密性来欺骗我们。在宗教仪式的伪装下，那恶者所行之事，与他在伊甸园中借着禁果所做的事如出一辙（创世记 3:5）。他挑战上帝，他使我们偏离神的话语和应许。撒旦巧妙地使我们对救主基督的忠诚变得中立，同时使不信者认为基督教只是市场上的另一种宗教而已。因此，上帝使用圣餐来为基督徒团契的界限作上标记，参与这一基督的筵席是在真正的基督教信仰和所有虚假的宗教之间划清了界线（哥林多前书 10:23-31）。

The apostle Paul identifies this function of the Lord's Supper when he writes with unmistakable clarity, "The sacrifices of pagans are offered to demons, not to God. . . . You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons" (1 Corinthians 10:20,21). The consequence of joining in worship with non-Christian religions and false ceremonies is enormous. In effect, such democratic action effectively erases the boundary line between idolatry and worship of the true God. It defies God's first requirement in worship: "You shall have no other gods before me" (Exodus 20:3). Specifically, it makes a mockery of the Christian confession on which the Lord's Supper is based. The apostle Paul says that this is the true Christian belief (creed): "For us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live" (1 Corinthians 8:6).

使徒保罗明确指出了圣餐的这一作用，他清楚无误地写道：“外邦人所献的祭，是祭鬼，不是祭神……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”（哥林多前书 10:20,21）。与非基督教和虚假的仪式一起敬拜的后果是严重的。事实上，这种民主式的行动有效地消除了偶像崇拜和敬拜真神之间的界线。这是在藐视上帝对于敬拜的第一个要求：“除了我以外，你不可有别的神”（出埃及记 20:3）。尤其的，它是对圣餐所依据的基督教信仰告白的一种嘲弄。使徒保罗说这是真正的基督教信仰（信经）：“我们只有一位神，就是



父，万物从祂而来，我们也归于祂；并有一位主，就是耶稣基督，万物都是藉着祂有的，我们也是借着祂有的”（哥林多前书 8:6）。

Undermining the church's faith in God by false fellowship eventually erodes the Christian testimony. It works to destroy the true church—if that were possible (1 Kings 19:14-18). The Christian church, by definition, is hidden to the natural eye (Luke 17:20). The true church is the assembly of all believers throughout the world who hold faith in the triune God in their hearts. It has been well said that the line of division between church and non-church is faith (Ephesians 2:8,9; Romans 11:6). And the seat of faith is in the heart (Romans 10:10). Neither organization, nor geography, nor race, nor hierarchy, nor country, nor tribe defines the church or makes a person a member of it. Faith alone sets the Christian church's bounds, just as faith alone makes us righteous before God (Romans 1:17; 4:1-3).

以虚假的团契破坏教会对上帝的信心，最终会腐蚀基督教的见证，这样做会摧毁真正的教会——如果这可能的话（列王记上 19:14-18）。基督教会，按其定义，是肉眼所不能见的（路加福音 17:20）。真正的教会是世界上所有心里相信三位一体上帝的信徒的集合。教会和非教会之间的分界线是信心，这点已经被说得很清楚了（以弗所书 2:8,9；罗马书 11:6），而信心的居所是在人的心里（罗马书 10:10）。组织、地理位置、种族、阶级、国家、部落，都不能定义什么是教会，也不能使一个人成为教会的一员，唯独信心确定了基督教会的界限，就像唯独信心使我们在上帝面前被称为义人一样（罗马书 1:17；4:1-3）。

## Marks of the church

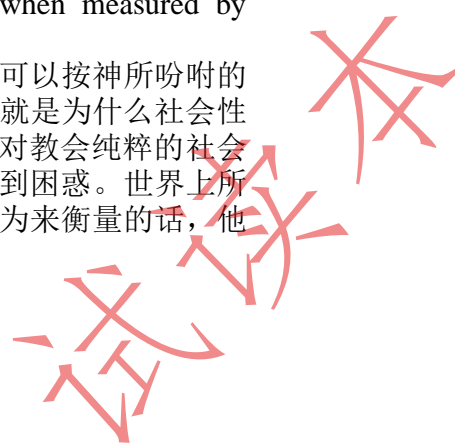
### 教会的标记

How then can we find the church since God alone can see our hearts (1 Samuel 16:7; 2 Corinthians 5:12)? Does such a hidden church virtually make the church unreal, some ethereal thing floating in the air but nowhere to be found? Not so! Thanks to God the church can be known on earth. We can get to know the church by its outward signs. The church is made visible by its signs. It is found wherever believers assemble around the gospel and the sacraments.

既然只有上帝能够看见我们的心，我们又如何才能找到教会呢（撒母耳记上 16:7；哥林多后书 5:12）？这样的隐藏的教会真的会让教会因此而变得不真实，就像那些飘浮在空中却让人无处可寻的物体吗？并非如此！感谢上帝，在地上，教会可以为人所知。我们可以通过一些外在的标记来认出教会，教会的这些标记使得人们可以看到它，无论在哪里，只要有信徒聚集在福音和圣礼的周围，那里就有教会的存在。

The true church is where one can hear God's Word purely preached and receive the sacraments as God mandated their use (Matthew 28:18-20; 1 Corinthians 11:24,25). That is why social gatherings and social behavior are not clear and identifiable marks of the church. Such a mere sociological understanding of the church is foreign to the faith and fellowship of Christ's church. It confuses people. All world religions have outward signs, and their practitioners can seemingly outstrip Christians when measured by observable disciplined behavior (Romans 2:14,15).

在真正的教会那里，人可以听到神的话语被纯粹地传讲，并可以按神所吩咐的来领受圣礼（马太福音 28:18-20；哥林多前书 11:24,25）。这就是为什么社会性的集会以及社会性的行为并不是清晰可识别的教会标记。这种对教会纯粹的社会学理解，对于基督教会的信仰和团契并不适用，它只能让人感到困惑。世界上所有的宗教都有外在的标记，并且如果就以可观察到的纪律性行为来衡量的话，他们的跟随者们似乎超过了基督徒（罗马书 2:14,15）。



But the church does not live by morals, by the knowledge and observance of God's law (Romans 2:12,13). Nor does it live by religion, by lofty experiences of the divine, or by an awareness of the mysteries of God (Romans 11:33-36). It lives solely by the forgiveness of sins (John 17:3; Philippians 3:8-11). Forgiveness of sins and Christ's righteousness are the church's foundation, its focus, and its main message (Acts 4:10-12). And Christ offers these divine gifts freely in his Supper.

但教会不是靠道德、知识和对于神的律法的遵行而活下去的（罗马书 2:12,13），它也不是靠宗教、神圣崇高的经历或是对上帝奥秘的认知而活下去的（罗马书 11:33-36）。它单单是靠着罪得赦免而活着的（约翰 17:3;腓立比书 3:8-11）。罪得赦免和基督的义是教会的根基、中心以及它的主要信息（使徒行传 4:10-12），而基督正是在圣餐中白白地献上了这些神圣的礼物。

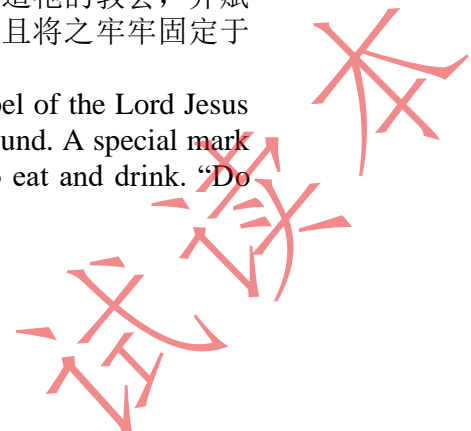
This means that Christian faith is not built on faith itself or on a Christian's life of faith. In his infinite wisdom, God wills that a Christian's life grows out of Christian faith, even as a tree's fruit comes from the tree (Galatians 5:22-26). In God's order of things, God's Word comes first, faith follows, then come love and good works as fruits of faith. God's Word and sacraments clearly mark the church's presence. And God's people gratefully receive his gracious signs whenever they gather around his Word and sacraments to worship him in true thanksgiving (eucharist).

这就意味着基督教的信仰并不是建立在信仰本身或者基督徒的信仰生活之上的。在上帝无限的智慧之中，祂想要基督徒的生命从基督徒的信心之中产生，就像一棵树的果子从树上长出来那样（加拉太书 5:22-26）。在上帝的秩序之中，祂的话语在前，信心从中而来，跟着是作为信心果实的爱和好行为。神的话语和圣礼清楚地标记了教会的存在。当上帝的百姓无论何时聚集在祂的话语和圣礼周围，以真诚的感恩（eucharist）敬拜祂的时候，他们就满怀感激地领受了祂恩典的记号。

Despite the outward signs, the true church remains hidden in a crowd of people. Believers live among false Christians. In Christian assemblies, hypocrites are easily disguised, like weeds growing in a wheat field (Matthew 13:24-30). But the presence of unbelievers does not cause the church to disappear. Nor does a believer's faith create the church, make God present, or make the sacraments what they are. God's Word and sacraments alone establish the Christian church. These marks remain powerful apart from believers' faith or unbelievers' hypocrisy for good reason. Their power is from God (Isaiah 55:11; Romans 1:16). God alone builds his church and gives it a full identity. And he does so through means established by Christ and anchored in his Word.

然而，无论外在的记号如何，真正的教会仍然隐藏于人群之中。信徒生活在假基督徒中间，在基督徒的集会之中，假冒为善的人很会伪装，就像麦田里的稗子一样（马太福音 13:24-30）。但非信徒的存在并不会导致教会的消失，正如一个信徒的信心也不能创造教会、使上帝存在或者使圣礼之所以成为圣礼一样。唯独神的话语和圣礼才能建立起基督的教会。无论信徒们的信仰状况或是非信徒的假冒为善，神的话语和圣礼总是带有能力的。其理由是充分的，它们的能力是从上帝而来的（以赛亚书 55:11；罗马书 1:16），唯独上帝才能建造祂的教会，并赋予它完整的身份。藉著基督所建立的方式，祂成就了这事，并且将之牢牢固定于祂的话语之中。

Simply put, the one infallible sign of the church is the holy gospel of the Lord Jesus Christ (2 Timothy 1:8-10). Where Christ is present, the church is found. A special mark of Christ's gracious presence is his body and blood given to us to eat and drink. "Do this," he commands, "in remembrance of me."



简单来说，教会唯一绝对可靠的标记就是主耶稣基督的圣福音（提摩太后书 1:8-10）。哪里有基督，哪里就有教会。而基督恩典临在的特殊记号就是祂所赐给我们吃的身体和喝的血。“你们应当如此行，”耶稣命令说，“为的是記念我。”

### Sealing God's gracious will 将上帝恩慈的遗嘱封上印

But the Supper serves an even more specific purpose within the Christian congregation. To believers, the Lord's body and blood is a visible seal of God's forgiveness under a specific form. At the Lord's Table, members of Christ's body of believers are joined with their Head in a union (Ephesians 4:15; 1 Corinthians 10:16,17). The seal of forgiveness guarantees the unity of Christ with his church and strengthens the bond of faith in God.

但是圣餐在基督教会中还有一个更特别的目的。对信徒来说，主的身体和血是一种特定形式的上帝赦免的可见的印记。在主的餐桌前，信徒们，即基督的各肢体与他们的头联为一体（以弗所书 4:15；哥林多前书 10:16,17）。赦免的印记确保了基督与祂教会的合一，并加固了对上帝信心的纽带。

The chief function of the Lord's Supper, therefore, is to serve believers. God uses his Supper to strengthen our faith in him. Under the form of bread and wine, God acts to seal his gracious will toward us. He seals his new covenant with humankind by the blood of his Son (Hebrews 9:11-14). Similar to the function of a legal transaction, God signs, seals, and delivers his divine will. It is guaranteed and notarized with God's own blood and thus affects the life of the whole world (Hebrews 9:16-18).

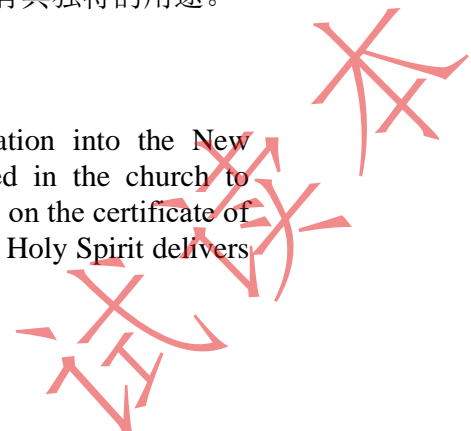
因此，圣餐的主要功能是服侍信徒，上帝用圣餐来坚固我们对祂的信心。在饼和酒的形式之下，上帝为我们采取了行动，将祂恩慈的遗嘱封上了印，以祂儿子的血与人类之间立下了祂的新约（希伯来书 9:11-14）。类似于一次合法交易的流程，上帝签署，封印，并递交祂的神圣遗嘱。它是用上帝自己的血来确保和公证的，因此对于全世界的生命都有着影响（希伯来书 9:16-18）。

Prior to the coming of Christ Jesus, God had sealed his covenant with Abraham with a distinct outward sign, the sign of circumcision (Genesis chapter 17; Exodus 4:25; Romans 2:28,29; 4:11). Later, by divine command, he guaranteed his covenant with Moses through bloody sacrifices (Hebrews 9:19-23). In the new covenant rite, the sacramental seal is the blood of God's own Son (Acts 20:28; Romans 3:25; 5:9; Ephesians 1:7). Putting a sacramental seal on us is a function common to Baptism and the Lord's Supper. But each sacrament has its distinct use in building God's church.

在基督耶稣到来之前，上帝与亚伯拉罕立约，并用了一个明显的外在的记号为之封上了印，那就是割礼的记号（创世记 17；出埃及记 4:25；罗马书 2:28,29；4:11）。后来，上帝命令藉着一系列流血的献祭来确保祂与摩西所立的约（希伯来书 9:19-23）。在新约的仪式之中，圣礼的印记就是上帝自己的儿子的血（使徒行传 20:28；罗马书 3:9；以弗所书 1:7）。在我们身上盖上一个圣礼的印记，是洗礼和圣餐的共同功能，但是每种圣礼在建造上帝的教会时都有其独特的用途。

### God's will confirmed 被确认的上帝的遗嘱

Jesus commanded Baptism uniquely as a sacrament of initiation into the New Testament church (Matthew 28:19). By Baptism we are enrolled in the church to become Jesus' followers. God the Father, as it were, signs our name on the certificate of church membership, God the Son seals it by his blood, and God the Holy Spirit delivers



it by the gift of life-giving faith (Matthew 28:19). In a real and expressive way, Baptism is our first death and first resurrection (John 5:24; Revelation 20:5). By Baptism we die with Christ to sin and rise with Christ to new life (Romans 6:2-7). This makes a Christian's baptism a once-and-for-all-time occasion that need not be repeated, just as Christ's death and resurrection were unrepeatable, one-time happenings (Romans 6:8-10).

耶稣特别地命令将洗礼作为进入新约教会的圣礼（马太福音 28:19）。通过洗礼，我们被登记进入教会成为耶稣的跟随者。可以说，父神是在教会的成员证书上写上了我们的名字，上帝的儿子用祂的血封上了印，而圣灵上帝则用赐生命的信心将之赐给了我们（马太福音 28:19）。以一种真实而富有表现力的方式，洗礼成了我们第一次的死亡和第一次的复活（约翰福音 5:24；启示录 20:5）。藉着洗礼，我们与基督同死，与基督同复活，有了新的生命（罗马书 6:2-7）。这就使得基督徒的洗礼成了一项一次成就便永远立定、而不需要重复的事件，正如基督的死亡和复活是一项不可重复的、一次性的事件那样（罗马书 6:8-10）。

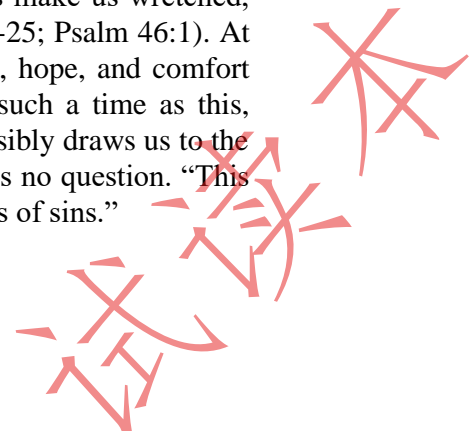
The Lord's Supper, by contrast, has been called the sacrament of confirmation. This sacrament constantly and repeatedly confirms the faith in Christ that Baptism works (1 Corinthians 11:26). In this respect, spiritual rebirth is similar to natural birth (John 3:5-8). We are born into this world only once yet we continually need to eat food to sustain life. Likewise, we are reborn only once but constantly need to partake of God's heavenly food to sustain new life in Christ. Why is this necessary?

相比之下，圣餐则被称为确认的圣礼。这圣礼不断地、反复地确认洗礼所建造的对基督的信心（哥林多前书 11:26）。就这方面而言，属灵的重生类似于自然的出生（约翰福音 3:5-8）。我们在这个世界上的出生只有一次，但我们还是不断地需要进食来维持生命。同样地，我们只有一次重生，但我们需要不断地食用上帝赐给我们的属天的粮食，以维持那在基督里的新的生命。为什么这是必要的呢？

As baptized Christians, we can stand before God as a holy people, completely reconciled and ready for service (1 Peter 2:9; Ephesians 2:10). Through faith in Jesus we are wholly righteous in his sight (Romans 3:22). We live in our baptism daily and richly. But we remain sinful and weak in our everyday walks through life. Our sinful flesh clings to us until our dying days and will not let go (Romans 7:14-20). Like a shaved beard, sin keeps on growing beneath the surface. We have not yet shuffled off our sinful flesh, not yet rid ourselves of daily trials and temptations.

作为受过洗的基督徒，我们可以作为一个圣洁的国度站在上帝的面前，完全得以与神和好，并且作好了准备随时进入到服侍之中（彼得前书 2:9；以弗所书 2:10）。因信耶稣，我们在祂面前就是完全的义人（罗马书 3:22）。我们每天都富足地活在我们的洗礼之中，但是在我们的日常生活中，我们仍然是有罪的和软弱的，我们的罪性紧紧地依附着我们，直到我们死的那日，它都不会离开我们（罗马书 7:14-20）。就像刮过的胡子，罪在表皮之下不断地生长。我们还没有完全摆脱我们的罪性，也没有摆脱那些日常的试炼和诱惑。

In the wearisome daily struggle between our sinful flesh and God-given faith, we constantly need God's help and guidance. Sinful acts and attitudes make us wretched, and doubts plague our minds. But God is our refuge (Romans 7:14-25; Psalm 46:1). At such a time as this, God uses the holy gospel to give us certainty, hope, and comfort (Romans 8:31-39; Matthew 16:18,19; 18:18; John 20:21,22). At such a time as this, Christ strengthens our faith by placing before us a sacrament that visibly draws us to the cross. "Take, eat, and drink," he says in a literal simplicity that begs no question. "This is my body and my blood, given and shed for you for the forgiveness of sins."



在我们的罪性和神所赐的信心之间那些令人疲倦的日常挣扎之中，我们不断需要上帝的帮助和引导。有罪的行为和态度使我们痛苦，怀疑折磨着我们的心灵，但是上帝是我们的避难所（罗马书 7:14-25；诗篇 46:1）。在这样的时刻，上帝藉着圣福音给我们确信、盼望和安慰（罗马书 8:31-39；马太福音 16:18,19；18:18；约翰福音 20:21,22）；在这样的时刻，基督藉着将那可见的、将我们引向十字架的圣礼摆在我们面前，坚固了我们的信心。“拿，吃，喝，”祂用毋庸置疑的字面义简洁地说道，“这是我的身体和我的血，为你们舍为你们流的，使罪得赦。”

Through Christ we take heart, repentantly and repeatedly calling on God and asking for mercy. In this quandary we find it foolish to ask, “What would Jesus do?” Thrown into God’s arms, we ask by faith, “What has Jesus done for us?” (2 Corinthians 12:9; Hebrews 4:2). The answer lies in God’s Word and promise. Through it, God first takes us to our baptism, where he put his name on us, adopted us through his Son, and gives us new life by his Spirit (Exodus 20:24; Isaiah 43:1; Matthew 28:19). And through his Word he then leads us to his Holy Supper, where he reassures us of his abiding presence. How is this done?

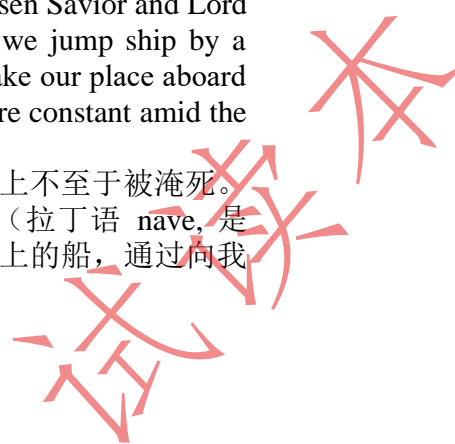
藉著基督我们有了信心，悔改并不断地呼求神的怜悯。在这样的困境之中，如果问“耶稣会做些什么呢？”，我们会发现这是愚蠢的。我们被抛进了神的怀里，因此，透过信心，我们如此问到：“耶稣为我们所做的是什么呢？”（哥林多后书 12:9；希伯来书 4:2）。而答案就在上帝的话语和应许之中。藉着这些，上帝首先把我们带入洗礼之中，在那里祂把祂的名字加在了我们身上，藉着祂的儿子，祂收养了我们，并且透过祂的灵，赐给了我们新的生命（出埃及记 20:24；以赛亚书 43:1；马太福音 28:19）。然后，藉着祂的话语，祂带领我们来到了祂的圣餐那里，在那里，祂向我们确保了祂持久的临在。这是如何成就的呢？

Baptism gives us the tangible new covenant sign of God’s washing. The water of Baptism cleans us, not by washing dirt from the body. It cleanses us of filth and ungodliness that separate God and us, and it drowns our sinful selves by daily repentance (Titus 3:5-7). God once saved Noah from drowning in water by the very waters that upheld his ark (Genesis chapters 7,8). So water-baptism is like an ark-on-water that God prepared to save us from death. We sail on this ship through the troubled waters of life to our heavenly haven.

洗礼给了我们可触摸的、上帝洗净我们的新约记号。洗礼的水洁净了我们，但不是凭着洗去我们身上的那些污垢。它洗净的是那将我们与神隔绝的污秽和不敬虔，使我们天天悔改，淹没我们的罪性（提多书 3:5-7）。上帝曾经拯救了挪亚，使其不至于在那托起他方舟的水里被淹死（创世记 7, 8），因此，水的洗礼就像一叶水上的方舟，它是上帝所预备的，为要把我们从死亡之中拯救出来。我们乘着这艘船，穿过生命的激流，驶向我们在天堂的港湾。

On the journey through life, God’s Word and promise buoy us up. Not without reason we designate a church’s assembly hall architecturally—and also significantly—as the nave, the Latin word for “ship.” Baptism is our ship on the sea of life. It keeps us safe by pledging to give us a good conscience before God through our risen Savior and Lord (1 Peter 3:21). This ship remains seaworthy at all times, even if we jump ship by a godless life and unbelief. If by God’s grace we return to faith, we take our place aboard again without needing to be rebaptized. God’s grace and promises are constant amid the storms of life (2 Timothy 2:13).

在生命的旅程之中，神的话语和应许让我们得以浮在水面之上不至于被淹死。在建筑学上，我们把教会的礼堂富有深意地命名为“中殿”（拉丁语 nave，是“船”的意思），并不是没有道理的。洗礼是我们在生命之海上的船，通过向我



们保证藉着我们复活的救主和主，在上帝面前赐给我们一颗清洁无亏的良心，它保护着我们的安全（彼得前书 3:21）。这艘船在任何时候都是适航的，即便我们因着不敬虔的生活和不信而弃船离去了，这点也不会改变。如果我们因着神的恩典回到信心里，我们就是再次登上了船，且不需要重新受洗。上帝的恩典和应许在生命的风暴之中仍是固定不变的（提摩太后书 2:13）。

By contrast, the Lord's Supper gives us the same tangible guarantee by ceremonial food, not water. As in Baptism, the visible elements in the Supper are not magical. The element of water itself does not save, but the Word of God that is in and with the water and the faith that trusts God's Word in the water do. Likewise, in his Supper God's food is not some magic potion that snaps us back to life, as happens in fairy tales.

相比之下，圣餐则透过仪式中的食物（非水），给了我们同样可触摸的保证。如同在洗礼中一样，圣餐中可见的元素并不是好像带有某种魔法似的。水这一元素本身并不能拯救，但是那在水之中与水同在的神的话语，以及信靠那在水之中神的话语的信心，却能拯救。同样地，在圣餐之中，上帝所用的食物也不是某种神奇的魔药，像是童话故事里那样，打个响指就能让我们复活过来了。

The sacramental Supper is neither magical nor mythical. But in the highest sense it is a mystery. Eating Christ's meal returns us to the Garden of Eden. Its food takes us back to a life of pure delight (Eden, in Hebrew) with God. Just as the dedicated fruit on the tree of life in the Garden did, the Lord's Supper brings joy and delight. Not the fruit itself, but God's Word and promise make the food precious to eat (Genesis 2:8,9,15-17).

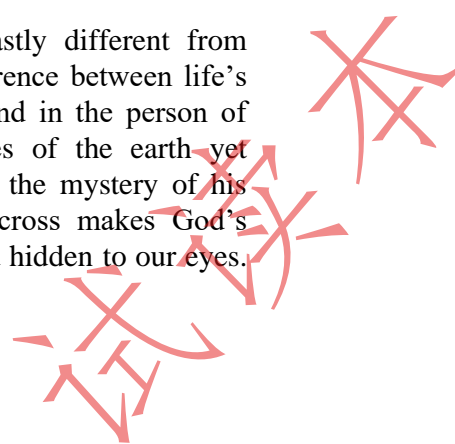
圣餐既不是魔法也不是神话。但在最高意义上，它是一个奥秘。食用基督的圣餐，带我们回到了伊甸园，圣餐带我们回到了与神同在的、单纯的、喜悦的（喜悦，希伯来语为“伊甸”）生命。正如园子里生命树上那颗特别的果子，圣餐带来了欢乐和喜悦。并不是果子本身，而是上帝的话语和应许使这食物变得宝贵、可吃（创世记 2:8,9,15-17）。

Then, as now, the sacramental meal remained God's mystery, especially designed to exercise our faith in God. But now we are receiving its delights concealed under earthly elements of bread and wine. The Holy Supper's chief function, therefore, is to be our new tree of life. The fruit of Jesus' death is the promise that partakers of his sacramental meal have life everlasting. The hungry eat of this tree of life and live righteous and whole before God for Jesus' sake. This good news strengthens and keeps us in the true faith unto life everlasting.

过去和现在一样，圣餐仍然是上帝的奥秘，是特别被用来操练我们对神的信心的。但是现在，我们正享受着这份隐藏在饼和酒这些地上元素之下的喜悦。因此，圣餐的主要功能是成了我们新的生命树，而耶稣之死的果子便是使圣餐的分享者有了永生的应许。饥饿的人吃了这棵生命树上的果子，就因耶稣的缘故，在神面前得以公义完全地活着。这好消息坚固着我们，保守着我们的真信心，直到永生。

### God's mystery unveiled 被揭开的神的奥秘

The divine mystery reveals God's eternal love in a way vastly different from mysteries of the created universe (Job 38:4-41). The critical difference between life's unsolved mysteries and God's divine mystery of salvation is found in the person of Jesus the Christ. Human wisdom scientifically probes mysteries of the earth yet unknown. God, by contrast, does the opposite. He wisely makes the mystery of his saving love known in the cross (1 Corinthians 1:22-25). The cross makes God's redemptive mystery more than a mere sign of something sacred and hidden to our eyes.



On Good Friday, God openly revealed his sacred secret to mankind in the person of Jesus Christ.

神的奥秘以一种与这被造的宇宙的奥秘截然不同的方式启示了上帝永恒的爱（约伯 38:4-41）。生命的未解之谜和上帝神圣救恩的奥秘之间的关键区别在于耶稣基督。人类的智慧以科学的方式探索着地球上尚未为人所知的奥秘，而上帝的做法却恰恰相反，祂满有智慧地在十字架上向人们揭示了祂救赎之爱的奥秘（哥林多前书 1:22-25）。十字架使得神救赎的奥秘不只是某种神圣的、眼不能见的记号。在耶稣受难之日，上帝在耶稣基督这一位格之中向人类启示了祂神圣的奥秘。

Paul uses carefully measured and emphatic words to explain the mystery of the cross: “We speak of God’s secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. However, as it is written: ‘No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him’—but God has revealed it to us by his Spirit” (1 Corinthians 2:7-10). What does Paul mean when he says that God revealed a secret?

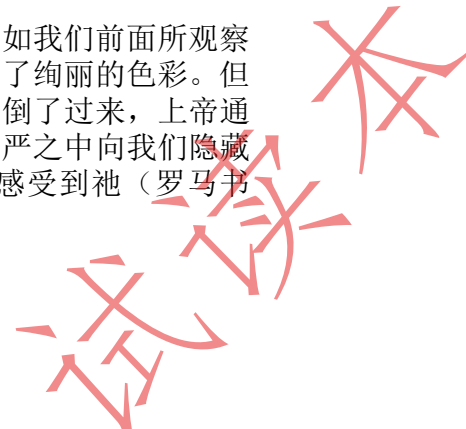
保罗斟字酌句并且以强而有力的言语解释了十字架的奥秘：“我们讲的，乃是从前所隐藏，神奥秘的智慧，就是神在万世以前预定使我们得荣耀的。这智慧世上有权有位的人没有一个知道的。他们若知道，就不把荣耀的主钉在十字架上了。如经上所记，神为爱他的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。只有神借着圣灵向我们显明了”（哥林多前书 2:7-10）。保罗在这里提到神启示了一项奥秘，是什么意思呢？

The answer lies in the way God reveals himself so we can come into his presence (Numbers 6:24-26). His divine revelation to mortals touches on the secret of his glory and majesty. In his superior wisdom, God chose to reveal himself in a way unknown to the world, in a manner beyond human experience, in a mystery that demands faith (1 Corinthians 2:10-16). In God’s own way, faith is not a leap in the dark but a divine gift that latches on to an object (Hebrews 11:1). That object is Christ—revealed in his Word, hidden in his Supper.

答案在于上帝如何启示了祂自己，以至于我们能够来到祂的面前（民数记 6:24-26）。祂对人类神圣的启示触及到祂荣耀和威严的奥秘。神以祂无上的智慧，选择了一种不为世人所知、超越人类经验的方式，在一种要求信心的奥秘之中启示了自己（哥林多前书 2:10-16）。在上帝自己的方式之中，信心并不是一次冒险行动，而是一份紧紧抓住某一对象的神圣礼物（希伯来书 11:1），而这一对象是基督，祂被启示于祂的话语之中，祂也被藏在祂的圣餐之中。

In human experience, something revealed is no longer concealed. A butterfly, as we have previously observed, unveils its beauty to show a stunning array of colors by coming out of its hiding in a chrysalis. But when God reveals his life-changing glory, he reverses the order. God reveals himself by going into hiding. God, as he is, is already hidden from us in his majesty. We only sense him from observing nature and the majestic universe that surrounds us (Romans 1:19,20).

在人类的经验中，被启示的事物就不再是被隐藏着的了。正如我们前面所观察到的，藏在蛹中的蝴蝶从其而出，揭开它美丽的面纱，展现出了绚丽的色彩。但是，当上帝向人启示祂那改变生命的荣耀之时，祂却将顺序颠倒了过来，上帝通过隐藏来启示祂自己。上帝，如祂所是，原来就已经在祂的威严之中向我们隐藏起来了，我们只能通过观察自然界和我们周围宏伟的宇宙来感受到祂（罗马书 1:19,20）。



But now the hidden God hides himself again (Isaiah 45:15). In a twofold hiding, God conceals himself once more—this time in what we can see and observe with human eyes. God goes into hiding by concealing himself in mortal flesh (Matthew 17:1-8). Our eyes see Jesus on the cross, a human being as we are. We can observe a human dying an agonizing death. In his crucifixion there is no dazzling display of beauty to attract us, no butterfly effect (Isaiah 53:2-12). Just the opposite!

但是现在，隐藏的神再次将祂自己藏了起来（以赛亚书 45:15）。在一种双重的隐藏之中，上帝再一次隐藏起了祂自己——而这一次是在我们的肉眼所能看见和观察的隐藏之中。上帝藉着将自己藏在凡人的肉身之下来隐藏自己（马太 17:1-8）。我们的眼睛看到耶稣在十字架上，祂是一个和我们一样的人，我们可以观察到一个人痛苦地死去。在祂被钉十字架之时，没有令人眼花缭乱的美来吸引我们，也没有蝴蝶出蛹那样的效果（以赛亚书 53:2-12）。恰恰相反！

Yet the one dying is our God. He has cloaked his majesty as God. He dies a convict, bearing the stripes of the guilty in the manner we humans regard legal justice. He reveals his glory in shame and his strength in the weakness of death-by-crucifixion. The cross is not glorious. It is our electric chair, an instrument of torture, and it produces an excruciating death (Luke 23:32-37). Only by faith can we see what is happening beneath the cloak of Jesus' humanity. The robe of guilt Jesus wears is ours. Only by faith can we understand the joyous exchange that is taking place on that day of infamy in Jerusalem. It is a moment to remember for a most intimate reason.

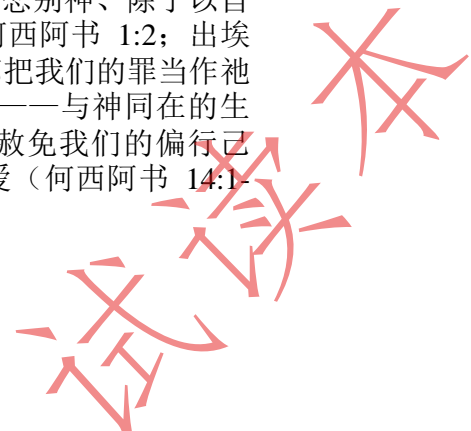
然而那死去的，却是我们的神，作为上帝，祂却将祂的威严遮盖了起来。祂以罪犯的身份死去。而那依我们人类的司法正义看来是要加给罪人的鞭打，其痕迹却被深深地留在了祂的身上。祂在羞辱中启示了祂的荣耀，在被钉死十字架的软弱中显明了祂的力量。十字架并不荣耀，它是我们的电椅，它是一种折磨人的工具，它会带来痛苦的死亡（路加福音 23:32-37）。唯独因着信，我们才能看见在耶稣人性的外衣下所发生的事。耶稣所穿的罪袍是我们的，唯独因着信，我们才能理解在耶路撒冷耻辱的那一天所发生的那喜乐的交流。这是一个值得铭记的时刻，因为这是一份亲密无间的关系。

### God's pledge of love

#### 上帝爱的保证

In the paradox of life, the King of kings and the Lord of lords comes down from heaven and picks us up off the streets of this world—poor little prostitutes that we are. He wills to marry us who have been lusting after other gods and have nothing to offer him but our self-centered sinful lifestyles (Hosea 1:2; Exodus 20:3). And he puts on our fingers the wedding ring of faith. The heavenly Bridegroom takes our sins as his dowry (Isaiah 53:6). In exchange he gives his unworthy brides all that is his—life with God, peace and joy, and salvation. He forgives our waywardness, puts aside his anger, and freely declares his love for us once more (Hosea 14:1-4; Song of Songs 4:1; Isaiah 44:2).

在生命的悖论之中，万王之王和万主之主从天而降，把我们——我们这些可怜的小娼妓从这个世界的街道上接走。祂愿意娶我们这些一直贪恋别神、除了以自我为中心的罪恶生活方式之外什么都不能给祂的人为妻子（何西阿书 1:2；出埃及记 20:3），并且祂为我们戴上信心的婚戒。这位天上的新郎把我们的罪当作祂的嫁妆（以赛亚书 53:6），而作为交换，祂则把自己的一切——与神同在的生命、平安、喜乐和救恩——都献给了祂那位不配的新娘。祂赦免我们的偏行己路，放下祂的愤怒，再一次白白地向我们宣告了祂对我们的爱（何西阿书 14:1-4；雅歌 4:1；以赛亚书 44:2）。



Now in the glorious union of bride and groom, he becomes our sin and we are his righteousness. The crucified covers his bride's filthiness with a pure white wedding dress of his making (Revelation 6:11; Isaiah 61:10). The Bridegroom's death removes sin's sting, and his resurrection to life tears down death's barrier for a simple reason. That powerful duo—sin and death—has kept us from enjoying life (1 Corinthians 15:54-57). Christ's righteousness replaces the holiness long lost in paradise. Christ Jesus makes his bride God's own prize possession once again (Isaiah 53:6-10; Genesis 1:27,28; Revelation 19:6-9). For the Crucified is our God. He is God and man in an indivisible and eternal union. Faith alone grasps the mystery of God's work on earth and receives its benefits. How is this done?

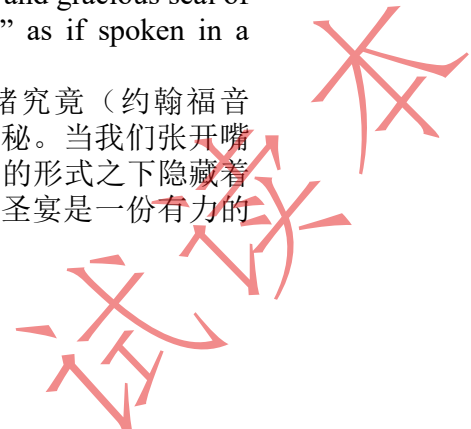
现在在新娘和新郎荣耀的联合之中，祂成了我们的罪，我们则成了祂的义。那位被钉十字架者用祂所作成的洁白的婚纱，遮盖了祂新娘的污秽（启示录 6:11；以赛亚书 61:10）。新郎的死除去了罪的毒刺，而祂的复活则显然拆毁了死亡的屏障。那铿锵有力的二重奏——罪与死亡——使我们无法享受生命的美好（哥林多前书 15:54-57），基督的义却把那长久以来在伊甸园之中就失去了的圣洁放回了原处。基督耶稣再一次使祂的新娘成了上帝珍贵的所有（以赛亚书 53:6-10；创世记 1:27,28；启示录 19:6-9）。因为那被钉十字架的是我们的神，祂是在一种不可分割的、永恒的联合之中的神人一体。惟有信心能够领会上帝在地上工作的奥秘，并领受它的益处。这是如何成就的呢？

The holy meal is God's way of pledging his love for us freely and openly. But the Communion meal remains a mystery—God's mystery. How Jesus' body and blood can be sacramentally united with fruits of the field defies human explanation. How Jesus himself becomes one with us remains a union as mystical as man and wife becoming one flesh (Genesis 2:24; 1 Corinthians 10:16,17). Yet the Lord of the feast wants us to know this regarding his pledge of love: Bread and wine are much more than a sign of Jesus' presence. The Lord gives us his body, just as, in an earthly parallel, a bridegroom gives his body to his bride. Jesus is there for us in the manner that he says, "This is my body . . . my blood." The little word this holds the key to the mystery.

圣餐是上帝白白地、公开地保证祂对我们的爱的方式。但是圣餐仍是一个奥秘——上帝的奥秘。耶稣的身体和血如何能与田间的产物圣礼性地联合呢？这是人类所无法解释的。耶稣如何与我们成为一体，就像夫妻成为一体那样的联合在一起，这仍然是一个奥秘（创世记 2:24；哥林多前书 10:16,17）。然而，这场筵席的主想让我们知道这是与祂爱的保证息息相关的：饼和酒不仅仅是耶稣临在的标志而已，主把祂的身体给了我们，正如地上相似的例子，新郎把祂的身体给了祂的新娘。耶稣真实地临在于那里，说“这是我的身体…我的血。”其中“这”这个细微的字眼就持着打开那奥秘的钥匙。

Through the little word this, God's Spirit takes us behind the veil to see what is really happening (John 15:26; 1 Corinthians 2:10-16). He leads us to comprehend the mystery of God's love. He unveils what is hidden to our eyes as we open our mouths to receive. There—hidden under the form of bread and wine—are the true body and blood of the risen Lord (1 John 1:7). The Lamb's high feast is a powerful pledge and gracious seal of God's will to the undeserving. "This do" is God's sacred "I do," as if spoken in a marriage vow.

借着“这”这个细微的字眼，神的灵带我们揭开面纱一睹究竟（约翰福音 15:26；哥林多前书 2:10-16），祂带领我们去领会上帝爱的奥秘。当我们张开嘴领受时，祂揭开了隐藏在我们眼前的事物。在那里，在饼和酒的形式之下隐藏着，是复活的主的真实的身体和血（约翰一书 1:7）。羔羊的圣宴是一份有力的



保证，也是一枚在祂对不配之人的遗嘱上所封上的恩慈的印记。“这怎样怎样”是上帝神圣的“我怎样怎样”，就像在婚姻中的誓言那样。

### Care in the Supper's use

#### 圣餐的使用所引发的争论

As the years passed by, the Christian church began more and more to investigate the sacramental mystery and its use in the church. Under pressure of people's questioning, clerics and scholars frequently discussed the nature of Jesus' presence at his Supper. Arguments became heated, highly sophisticated, and philosophical. Answers were played out on the checkerboard of reason. Many insights contained kernels of truth. But the debate often resulted in one-sided attempts to solve the unsolvable mystery of Christ's presence. And, sadly, the argumentation eventually divided Christ's church and hindered the Supper's service to the church (John 17:17-21; 1 Corinthians 1:10-13).

随着时间的流逝，基督的教会开始越来越多地研究圣礼的奥秘及其在教会中的应用。在人们提问的压力下，神职人员和学者们屡次对耶稣在圣餐中临在的本质进行了讨论，争论变得愈为激烈、复杂且哲学化，大家提出了各样的答案，把它们放在棋盘上进行推演，而其中许多的洞见都包裹着真理的内核。但是，这场辩论常常导致了一些片面的尝试——尝试着去解开关于基督临在的不可解之奥秘。并且，可悲的是，这场争论最终分裂了基督的教会，并且阻碍了圣餐对教会的服侍（约翰福音 17:17-21；哥林多前书 1:10-13）。

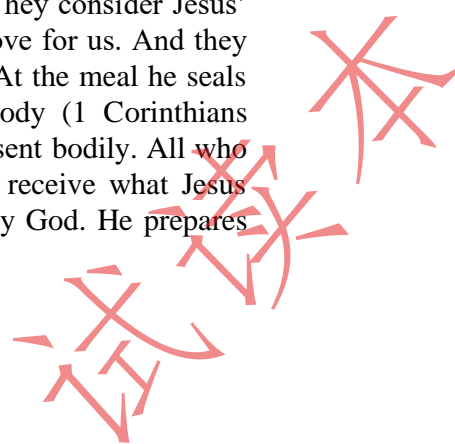
The debate focused particularly on Jesus' simple phrase: "This is my body." Scholars dissected, explained, and interpreted each of Jesus' words. They brought grammar, logic, and history to bear on the problems of interpretation. Yet the deeper church leaders attempted to probe the mystery, the more confused the issues—and the people—became.

争论的焦点主要集中在耶稣那句简单平实的话之上：“这是我的身体。”学者们对耶稣的每一句话都进行了剖析、说明和诠释。他们把语法、逻辑和历史都用上了，想要解决关于如何诠释的问题。然而，当教会的领袖们越是试图深入探测这一奥秘时，问题就变得越发混乱，人们也就越为困惑。

Some, then as now, limit the meaning of body/blood. They rightly highlight the Sacrament's first use, an outward sign of God's presence on earth. At the same time, they virtually deny Jesus' bodily presence in the Supper and its service as a seal of forgiveness. Use of bread and wine then comes to signify only Jesus' spiritual presence, an external mark of Christ's absent body. As a result, the Supper becomes a mere memorial meal to Jesus, who is present in his Supper spiritually but is not there bodily.

过去和现在并未改变，有些人，限制了身体/血的意义。他们正确地强调了圣礼的第一项功能，即作为上帝临在于地上的外在标记。而与此同时，事实上，他们否认了耶稣在圣餐中的身体临在，及其作为赦免的印记的用途。随之，饼和酒的使用就成了耶稣属灵临在的象征，即基督未临在的身体的外在的标记。结果是，圣餐就成了对耶稣的纪念餐，而耶稣在圣餐中只不过是属灵意义上的临在，其身体却不临在。

Others, then as now, rightly stress the Sacrament's second use. They consider Jesus' presence to be primarily a seal and guarantee of God's forgiving love for us. And they vigorously maintain that Jesus is present in body for good reason. At the meal he seals his grace to us personally and unites us to himself into one body (1 Corinthians 10:16,17). When Jesus says, "This is my body," he means he is present bodily. All who partake of the blessed bread and drink from the consecrated cup receive what Jesus promises in his Word. After all, the sacramental meal is worked by God. He prepares



the Holy Supper as a host readies a meal for guests. Human hands and voice mask what God works through his Word (Isaiah 55:11).

过去和现在并未改变，其他人则正确地强调了圣礼的第二项功能。他们认为耶稣的临在主要是上帝对我们赦免之爱的一枚印记和一份保证。他们极力主张耶稣身体的临在，是有其充分理由的。在圣餐中，祂亲自为我们封上了祂恩典的印记，并且将我们与祂联合为一体（哥林多前书 10:16,17）。当耶稣说，“这是我的身体，”祂的意思是祂的身体临在于其中。所有分享那福饼及喝那圣杯之人，都领受了耶稣在祂的话里所应许的。归根结蒂，圣餐是上帝的作为。祂预备好圣餐，就好像主人为客人预备好了餐食一样。人手里所作的、口里所发出的，不过是上帝透过祂的话语所做之事的的面具而已（以赛亚书 55:11）。

This explanation does two things. It avoids the claim that Jesus is present only in my faith, making the festive meal to be a mere spiritual eating on my part. Even more directly, it emphatically acknowledges the bodily presence of the Lord Jesus Christ in the Sacrament.

这样的解释有两种作用。它避免了那种声称——对于耶稣只存在于我的信心之中的声称，这样的声称使得这一筵席成了一次只有我参与的、纯粹属灵意义上的吃喝。而更直接意义上地，它强调了主耶稣基督在圣礼中的身体临在。

**Obscuring the mystery: Real presence by change in substance**

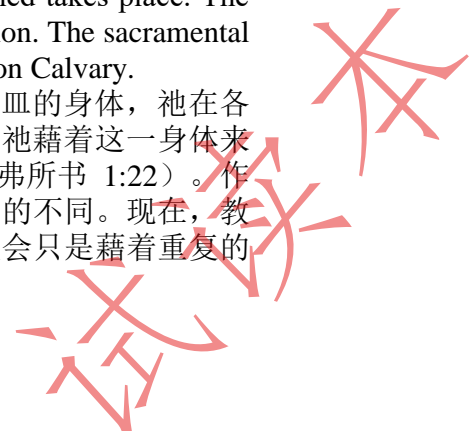
使这奥秘变得模糊：从本质上改变实体临在

Later developments clouded valid Christian expressions and concerns. In the Western church, centered in Rome, authorities gave finely structured, sophisticated answers to Jesus' bodily presence at the Lord's Supper. They pointed out how Jesus' sacrifice on Good Friday differs uniquely from the church's act at an earthly altar. Consequently, clerics separated Christ's one-time bodily sacrifice on Calvary from Christ's ongoing appearance in the Lord's Supper. The manner of sacrifice is said to differ significantly. On the cross, they observed, Christ was sacrificed in his body as it was then. But in the Supper he sacrifices in his body as it is now. What does this distinction mean?

后来的发展使得一些正确的基督教的表述和想法变得模糊起来。在以罗马为中心的西方教会，权威人士们对于耶稣在圣餐中的身体临在给出了层次分明、精细复杂的解答。他们指出了耶稣在受难日的献祭与教会在地上的祭坛之上的行为之间有着怎样特别的区分。其结果是，神职人员们将基督在各各他一次性的身体献祭与祂在圣餐之中的持续临在区别了开来，他们声称这两种献祭的方式是有明显不同的。他们观察到，在十字架上，基督在祂的身体之中被献上为祭，情况正如彼时。但是在圣餐之中，祂在祂的身体之中献上为祭，情况正如此时。这样的区分意味着什么呢？

At the crucifixion, it is said, Jesus had a physical body as the instrument of sacrifice. His sacrifice on Calvary was bloody. But now Jesus has a spiritual body through which he acts and sacrifices. This body is the church, of which he is the head (Ephesians 1:22). As Christ's body now, the church sacrifices at the altar—but with this difference. Now the sacrifice at the church's altar is unbloody. No physical bloodshed takes place. The church simply continues Christ's one-time sacrifice by repeated action. The sacramental meal offers an unbloody repetition of the bloody sacrifice of Christ on Calvary.

他们说，当耶稣被钉十字架之时，祂拥有一个可以作为献祭器皿的身体，祂在各各他的献祭是流血的牺牲。但现在耶稣拥有一个属灵的身体，祂藉着这一身体来行动与献祭。这个身体就是教会，而祂则是这个身体的头（以弗所书 1:22）。作为基督现在的身体，教会在祭坛上献上为祭——就只有这一点的不同。现在，教会祭坛上的祭物是不流血的，其中不再有真实的流血发生。教会只是藉着重



动作来延续基督的那一次性的献祭而已，圣餐则成了将基督在各各他的流血牺牲不断重复的不流血的献祭。

In this way clerics of the Western church sought to clarify two nagging questions: How is Jesus bodily present in the meal? and how does the mystery of Jesus' bodily presence take place? In answer they focused on the priestly action at the altar just as it happened under Israel's priestly covenant in the Old Testament. Now the church brings an offering of bread and wine to the altar and through its clergy offers these fruits of the field in thanksgiving to God. At the priestly consecration, bread and wine are set aside and are converted into Christ's body and blood. The bread—still apparently bread—acts to host Christ's body. Eyes cannot observe a change, and those who eat still taste bread. But the changeover from bread to Christ's body and from wine to Christ's blood takes place supernaturally in the heavenly realm of a two-storied universe.

借由这种方式，西方教会的神职人员们试图澄清以下这两个让人纠缠不清的问题：耶稣的身体是如何临在于圣餐之中的呢？耶稣身体临在的奥秘又是如何发生的呢？作为回答，他们把重点放在了祭坛上祭司的行为之上，就像旧约中就以色列祭司的约中所发生的那样。现在教会把饼和酒奉到祭坛上，并通过教会的神职人员将这些田间的产物作为感恩的祭物献给上帝。在祭司进行分别为圣时，饼和酒被分别出来，并且被转化成了基督的身体和血。饼——显然还是饼——成了基督身体的主人。眼睛无法看到其中的变化，而吃的人也还是只能尝到饼的味道，但是从饼到基督的身体、从酒到基督的血的转变，却在一个双层宇宙的属天领域之中超自然地发生了。

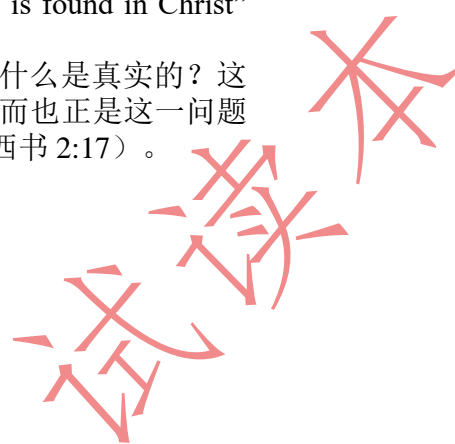
Behind this extensive explanation a number of things are clear. There is a shift in the Supper's focus from Christ's body (in the Sacrament) to the body of Christ (the church), from Christ's work on the cross to the church's priestly action at the altar. As the body of Christ, the church continues the work at the altar that Christ once did on the cross. As Christ's body now, the church performs a propitiatory sacrifice to satisfy, sweeten, and appease God's anger over sin. In so doing, offerings of bread and wine are said to lose their natural substance. What was bread is now Christ's body and wine is his blood. This substance change (transubstantiation) is said to take place according to a special understanding of what is real.

在这些冗长的解释背后，很多事情却是明确的。在他们的这些解释之中，圣餐的焦点从基督的身体（圣礼之中）转移到了基督的身体（教会），从基督在十字架上的工作转移到了教会在祭坛上的祭司行为。教会，作为基督的身体，继续在祭坛上做着曾由基督在十字架上一次性所成就的工作。现在，作为基督的身体，教会进行的是一种和好式的献祭，以平息、缓和以及安抚上帝对于罪的愤怒。当他们这样做的时候，据他们说，饼和酒这些祭物就失去了它们原有的本质。从前的饼如今成了基督的身体，酒成了祂的血。他们称这种实质性的变化（变质说）是根据某种对真实事物的特殊理解而产生的。

If the explanation puzzles us, we need to ask the question, What is real? This question lies at the heart of the debate over the real presence of Christ in the Lord's Supper. It is the question that moves the apostle Paul to write, "The reality . . . is found in Christ" (Colossians 2:17).

如果这样的解释让我们感到困惑，我们则需要问一个问题，什么是真实的？这个问题是关于基督是否真实临在于圣餐之中这一争论的核心，而也正是这一问题促使使徒保罗写道：“那形体（真实的）……是基督”（歌罗西书 2:17）。

Understanding what is real  
理解什么是真实的



Questions concerning reality are common to our everyday life to this day. They come up each time we blurt out, “Get real!” or “Really?” In pursuing this basic question of life, one school in the Western church contends that our world, as we experience it, is not really real. This school believes we live on earth as if in shadowlands. Our world only appears real, just as shadows on a wall look real but they only reflect objects. Things on earth—including such things as bread/wine and body/blood—are said to be like shadows. Earthly elements are then just shadow phenomena. They only reflect God, the Maker of the earth. Everything on earth gains its reality from God, just as shadows reflect what is behind them.

关于真实性的问题在我们今天的日常生活中是很常见的。每当我们脱口而出“现实点!”、“真的吗?”这些话时,关于真实性的问题就出现了。在探讨生命这一基本问题时,西方教会的一个学派主张,我们所经历的世界并不是真实的。这个学派相信我们在地上的生活就像是在虚幻的境界之中,我们的世界只是看起来真实,就像墙上的影子看起来真实那样,但它们只是物体的反射而已。他们声称,地上的东西,包括饼/酒和身体/血等,都是如同影子一样的存在。地上的元素只是影子现象,它们只是反射了上帝——那位大地的创造者——而已。地上的一切事物都从上帝那里获得了其真实性,就像影子反射了它们背后的东西一样。

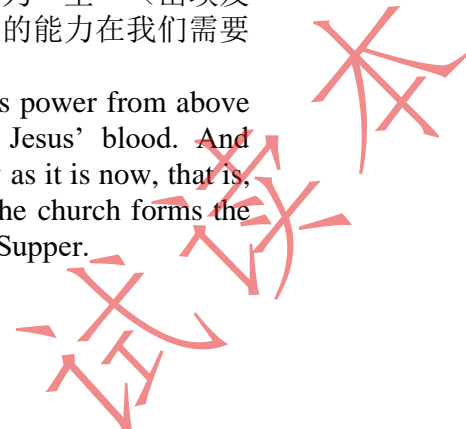
This way of reasoning influenced Western clerics in their explanation of the mystery of the Lord’s Supper. So, for bread to become Christ’s body, the changeover obviously does not take place in the shadowlands here below. In our world, bread (incidentally) remains bread. We see it; we taste it. The real change from bread to Christ’s body is said to take place with God above, beyond our natural world, in the upper story of a two-storied universe. By God’s design, what looks like bread in reality becomes Jesus’ body.

这样的理解方式影响了西方神职人员对圣餐奥秘的解释。所以,为了让饼成为基督的身体,这种转变显然不是发生在地上这一虚幻的境界之中。在我们的世界里,饼(顺便说一句)仍然是饼,我们看到它,我们尝到它。从饼到基督身体的真正变化据说是在天上——在我们的自然界之上,一个双层宇宙的上层——与上帝一起发生的。按着上帝的旨意,在现实中看似饼的东西就变成了耶稣的身体。

How is this possible? The realist school says God can do such things because only he is real. God once identified himself to Moses by the personal name “I AM” (Exodus 3:11-14). This majestic name of God is the name of the all-powerful being. Reverently, the Israelites referred to God as “HE IS,” in the way underlings refer to their king. Spoken in Hebrew, they called him Yahweh, the name that in English is translated “LORD” (Exodus 34:6,7). This almighty “LORD” not only possesses power but energetically uses his power to help us in our need.

这怎么可能呢?实在论学派认为上帝可以做这些事情,因为只有祂是真实的。上帝曾经向摩西表明祂自己的名字——“我是”(出埃及记 3:11-14),上帝这一充满威严的名字是这位全能存在者的名字。以色列人恭敬地称上帝为“他是”,就像属下称呼他们的国王那样,用希伯来语来说,他们称祂为耶和華(耶和華在希伯来语中意为“他是”),而这个名字在英文里面则被翻译为“主”(出埃及记 34:6,7)。这位全能的“主”不仅拥有能力,也竭力使用祂的能力在我们需要的时候帮助我们。

At the Supper, therefore, the explanation ends. God exercises his power from above by repeatedly changing bread into Jesus’ body and wine into Jesus’ blood. And significantly he brings about this change by acting through his body as it is now, that is, through the church. The church is sacrificing. Through its clergy the church forms the sacrificial bridge to bring about Christ’s real presence in the Lord’s Supper.



这样一来，就圣餐，他们就不需要再多作解释了。上帝通过不断地把饼变成耶稣的身体，把酒变成耶稣的血，来从上面行使祂的能力。而重要的是，祂是通过自己现在的身体，也就是通过教会的运作而带来这种转变。教会正在献祭，通过其中的神职人员，教会形成了献祭的桥梁，带来了基督在圣餐之中真实的临在。

### Obscuring the mystery: Real presence spiritually

使这奥秘变得模糊：真实属灵的临在

Opponents of the realist school say no to this manner of thinking. Such an approach to Jesus' Supper, they argue, is too sophisticated. It weaves in and out of God's truth. It explains the mystery but leaves little, if any, room for a person's faith. The Supper is turned into a formal churchly act that becomes a sacrifice and work on our part. God formerly despised the Israelites' sacrifices when carried out merely by doing the work perfunctorily or by mere performance (Latin: *ex opere operato*) (Amos 5:21-25).

反对实在论学派的人们拒绝这样的思维方式，他们认为这种解释圣餐的方式太过于复杂。它将上帝的真理编得天花乱坠，虽然对奥秘进行了解释，却几乎没有为一个人的信心留下任何的空间。圣餐成了一种正式的教会仪式，成了我们所做的献祭和工作。从前，当以色列人的献祭只是表面行事或者履行职责的时候（拉丁语：*ex opere operato*），上帝就厌恶他们的那些献祭（阿摩司 5:21-25）。

It appears that the Holy Sacrament has become an act done meritoriously by corporate church rather than graciously by God's Word and promise. Above all, the question still remains: Why is God's sacrifice repeatedly redone when it was finished and perfected once for all in the past (Hebrews 7:26,27)? In trying to be objective, the realist school has gone too far. It makes Jesus' body into a thing so that people bow to it as to an idol, carry it about in processions, and store it in a tabernacle. Christ's one-time atoning sacrifice has gotten lost in churchly use and power. Critics trace the problem simply to a faulty view of reality, and they seek to explain the real presence of Christ in a totally different way.

看起来，圣礼已经成了全体教会所作出的一份功劳，而不是神的话语和应许所作成的恩典。最重要的是，这个问题依然存在：既然过去上帝只将自己一次献上，就把这事给成就了（希伯来书 7:26,27），为什么祂的献祭还要被重复操作呢？实在论学派想要尽量客观，但是他们做得过头了。这使得耶稣的身体成了一样物品，以至于人们可以将它作为一个偶像来敬拜，在宗教游行中举着前行，并将之保存在圣体盒之中。基督一次性成就的赎罪祭丢失在了教会的运作与权柄之中，而批评家们只是将这一问题的根源追溯到了一种错误看待真实性的观点，然后他们力图用一种完全不同的方式来解释基督的真实临在。

According to the scientific school, the opposite actually is true. Reality does not lie beyond the boundaries of our natural world but in nature itself. The earth is real. This world is real. Things are real. We name, identify, and scientifically classify things in our universe. Like Adam of old, we give names to animals, birds, sea creatures, flowers and fauna, and planets and stars that we can see, touch, and enjoy (Genesis 2:19,20). We actually live in the real world, not in shadowlands. Certainly, God is real also. He is the great "I AM." But to know him is to believe in him (Hebrews 11:1-3). In the pictured two-storied universe, the gap between the real world below and the divine world above is bridged by a person's faith.

根据这一科学派的说法，事实上，与之相反的才是正确的。真实性并不存在于我们自然界的范围之外，而是恰恰在于自然其本身之中。地球是真实的，这个世界是真实的，事物是真实的。在我们的宇宙之中，我们对事物进行命名、鉴别以及科学地分类，就像从前的亚当那样，我们对那些我们所能看见、触摸和喜爱的

牲畜、鸟类、海洋生物、花、动物群、植物以及星星等进行命名（创世记 2:19,20）。我们确实是居住在这个真实的世界，而不是在虚幻的境界之中。当然，上帝也是真实的。祂是那位伟大的“我是”。然而要了解祂就意味着要相信祂（希伯来书 11:1-3）。在这个经由人脑所想象出来的双层宇宙之中，下面真实的世界与上面属神的世界之间的鸿沟，是由人的信心作为桥梁将其连接起来的。

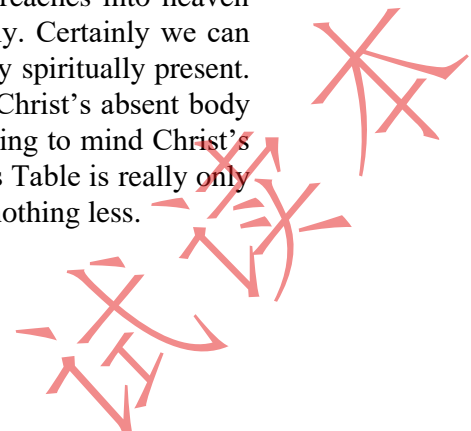
How then, according to this school, do we receive Christ's body in his Supper? Jesus is said to have answered the question at the last Passover in the simplest way possible. He asked us to eat the new Supper in remembrance of him. As we hear Jesus' words, "This is my body," and eat plain bread, our faith reaches up into heaven above and there, not in the bread, we receive our Lord. In other words, ours is a faith eating. Bread does not really change. It remains nothing but a plain piece of bread and acts merely as a noteworthy sign to mark Jesus' presence. In reality, therefore, we receive Jesus' body spiritually by faith, not orally in our mouths. Faith solves the mystery of the Holy Supper by leaving Jesus' body in heaven above where he lives and rules.

那么，根据这一学派，我们如何在圣餐之中领受基督的身体呢？他们说，耶稣已经在最后的逾越节上用尽可能最简洁的方式回答了这一问题，祂邀请我们为了纪念祂而一起享用这一全新的晚餐。当我们听到耶稣的话语“这是我的身体”，并且吃这普通的饼时，我们的信心就触及到了上面的天堂那里，而不是在于饼，我们所领受的是我们的主。换句话说，我们的吃喝是信心的吃喝。饼实际上并没有发生什么变化，它仍是一块普通的饼而已，并且它的功能只是作为一个醒目地标记耶稣临在的记号而已。因此，事实上，因着信，我们属灵地领受了耶稣的身体，而不是用我们的嘴巴。信心藉着把耶稣的身体留在上面的天堂——祂的居住与掌管之处，解决了圣餐的奥秘。

To think otherwise is said to beg a basic question: If Jesus ascended to heaven and is now seated at God's right hand, must he not be located in heaven? How can his body be present in two places at one time? A body has limits and limitations. Bodies occupy space—and are confined to it. That is a scientific truth. A body cannot be in heaven above and on earth below at one and the same time. It is unnatural and illogical even to imagine that Jesus is really present in bodily form everywhere all over the world. The Bible says so. The biblical record is said to affirm that Jesus is locally seated at the right hand of the almighty God (Matthew 26:64; Mark 16:19; Luke 20:42; Psalm 110:1).

如果我们不这样想的话，就会带来一个基本的问题：如果耶稣升天了，并且现在坐在上帝的右手边，那么祂肯定不在天堂吧？祂的身体怎么会同时出现在两个地方呢？身体是受限制而被局限的，身体占据空间，并且受其限制，这是一个科学事实。一个身体不能同一个时间既在上面的天堂，又在下面的地上，就算只是想想耶稣的身体真实地临在于全世界的各个角落，就已经是不太自然和符合逻辑了。而且圣经也如此说了，圣经的记载证实了耶稣确实是坐在全能神的右手边（马太福音 26:64；马可福音 16:19；路加福音 20:42；诗篇 110:1）。

If that is the case, then what happens at his Supper? On hearing his command to eat, "This do," we are merely to obey it. We eat bread in blessed memory of Jesus' death because our Savior asked us to do this. And as we eat, our faith reaches into heaven above and there, not in bread, we partake of Jesus' body spiritually. Certainly we can talk about Jesus being really present. But by that we mean he is only spiritually present. Bread and wine are nothing but graphic earthly representations of Christ's absent body and blood. Seeing bread and wine and hearing his words vividly bring to mind Christ's awesome work for us on the cross. But the food we eat at the Lord's Table is really only an outward mark of an inward spiritual happening—nothing more, nothing less.



如果情况是这样的话，那么在圣餐之中到底发生了什么呢？当我们听到祂命令我们去领圣餐以及“如此行”的时候，我们只是单纯地顺服这一命令而已。带着敬畏我们吃这饼，并纪念耶稣的死，因为这是我们的救主邀请我们如此行的。并且当我们吃的时候，我们的信心触及了上面的天堂那里，而不是在于饼，我们以属灵的方式分享着耶稣的身体。当然我们可以谈论耶稣的真实临在，但是即便我们那样说，意思也是在说祂只是属灵意义上的临在而已，而饼和酒也只是基督并未真实临在的身体和血的、图像化的、地上的代表之物而已，除此之外什么都不是。看到饼和酒，听到祂的话语，就将基督在十字架上为我们所做的工作生动地带入了我们的脑海之中。但是我们在主的餐桌前所吃的食物，实际上只是一种内在属灵活动的外在记号而已——仅此而已，不多也不少。

### Real presence sacramentally

#### 真实圣礼性的临在

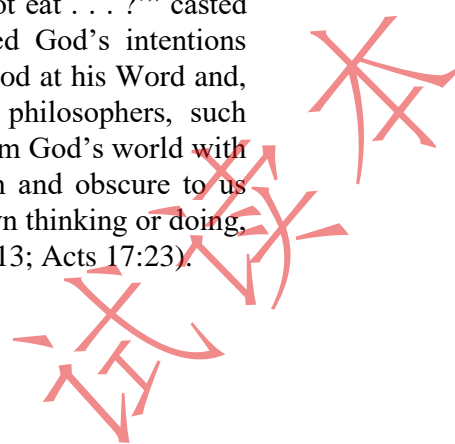
One-sided explanations of the Lord's presence in his Supper attempt to answer people's questions sincerely. They captivate people's minds with complex views of reality, or they turn people off to religion because of their sophistry. Listening, we may be torn both ways or be overwhelmed by them as were early Christians in Colosse (Colossians 2:8-20). In frustration, many people throw up their hands and accept explanations merely on churchly authority. They frankly admit, "I believe whatever the church believes."

那些对于主在圣餐之中临在的片面解释试图想要去认真地回答人们的疑问，他们用复杂的真实观把人类的大脑弄得晕头转向，或者由于他们的强词夺理，人们就对宗教失去了兴趣。我们要小心，也许我们也会被这两种方式饱经摧残，或者被它们压垮，就像早期歌罗西的基督徒们那样（歌罗西书 2:8-20）。让人沮丧的是，许多人已经对此举手投降了，并且只是一味地接受了教会的权柄。他们直白地承认说，“我相信教会所相信的所有内容。”

In the process, Jesus' words fall short of God's intended mark. Interpretations that aim at the heart must never lose sight of the whole picture of God's words of love nor bypass God's views of his presence (Matthew 28:20). Errant ways, God warns, most often veer from the truth by becoming partial truths (Deuteronomy 5:32). And half-truths obscure truths one-sidedly. We are brought back to God's truth only when we return to Eden, listen to God's Word, and by God's grace walk the middle way of faith.

在这样的过程中，我们就没有让耶稣的话没有达到上帝的目的。意在感动人心的圣经诠释永远不应该失去上帝爱之话语的整体画面，或者忽视上帝的临在观（马太福音 28:20）。对于歪曲的道路，上帝警告我们说，它们通常都是在使得真理偏转成为部分的真理（申命记 5:32），而这些部分真理则使得真正的真理变得模糊片面了。只有当我们回到伊甸园，聆听祂的话语，并且，因着祂的恩典，在信心的道路中间行走的时候，我们才能被带回到上帝的真理之中。

Already in Eden the arch-deceiver, armed with God's Word, sought to lead people astray by half-truths. He cleverly challenged God's words with respect to dedicated food. A seemingly innocent question, "Did God really say, 'You must not eat . . . ?'" casted doubt on God's Word. It cunningly obscured and misrepresented God's intentions (Genesis 3:1-4). Self-generated interpretations always fail to take God at his Word and, therefore, fail to let God's Word be its own interpreter. Like philosophers, such interpreters peel God's mysteries apart. They separate our world from God's world with subtle distinctions. So the mystery of God's work remains hidden and obscure to us (Isaiah 45:15). As soon as we try to penetrate God's ways by our own thinking or doing, God's work on earth stays veiled and unknown (1 Corinthians 2:10-13; Acts 17:23).



早在伊甸园之中，那位说谎者之父，就用上帝的话语把自己给武装起来，寻思着找到机会就用一些部分的真理把人们给带跑带偏。他聪明地对上帝所说过的关于那颗禁果的话语提出了挑战，他用一个看起来天真无邪的问题，“神岂是真说，‘不许你们吃……’”，让人对上帝的话语产生了疑惑。这个问题狡猾地模糊和弯曲了上帝的旨意（创世记 3:1-4）。自我生成的圣经诠释总是不能相信上帝的话语，并且，也就不能让上帝的话语成为它自己的诠释者。正如哲学家们，这些诠释者们把上帝的奥秘扯得稀巴烂，他们用一些微妙的区分把我们的世界和上帝的世界分离开来，因此上帝工作的奥秘就向我们维持着隐秘和模糊的状态（以赛亚 45:15）。只要我们试图用我们自己的想法或者做法去洞察上帝的做事方法时，就会使得祂在地上的工作继续维持着朦胧和未知的状态（哥林多前书 2:10-13；使徒行传 17:23）。

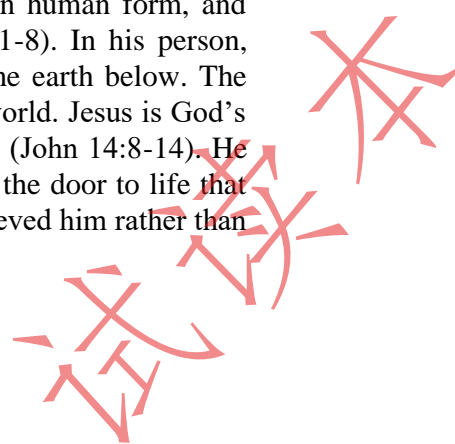
When all is said and done, we cannot comprehend God, the great “I AM.” We have no power to put God in a box, much less to come into his gracious presence on our own (1 Corinthians 1:26-31). God is formless and infinite in his being and knows no human bounds. How God then can be present under the form of bread will always boggle earth-bound minds. Asking how in this case is like investigating the mystery of Christ’s incarnation. Faced with an unsolvable question—how could God be confined in the virgin Mary’s womb?—we fail in answering. We are at a loss to explain naturally or philosophically how the infinite God could take on finite flesh.

当我们说尽所有，也做完一切之后，我们还是无法了解上帝，就是那位伟大的“我是”。我们没有权力将上帝放进一个盒子里面，更不用说凭借我们自己来到祂恩慈的面前了（哥林多前书 1:26-31）。上帝其自身是无形且无限的存在，也不受人的限制，那么我们这些受限于地上的大脑对于上帝临在于饼的形式之下这点又为何总是要感到困惑呢？询问上帝临在于饼的形式之下是怎样成就的，就如同洞察基督道成肉身的奥秘那样。当我们面对一个未解之谜——上帝是如何被限制在童女玛利亚的子宫内的呢？——我们无法回答，对于要去自然地或者哲学化地解释无限的上帝是如何取了有限的肉身这一点，我们茫然不知所措。

But God’s Spirit makes the answer clear and simple for all who trust him and rely on his Word. God solves the mystery of his presence by taking the initiative. In love he sent his Son into our world. Jesus the Messiah came from the Father’s side (John 3:16; 1:18). Faith always has an object to cling to. Jesus is the object of our faith. In him we are able to see the Creator of all things visibly and to hear his Word audibly (Mark 9:7). The Son of Man acts on our streets and speaks to us about God’s kingdom (John 1:1-3,14; 10:30; Acts 1:3).

但是上帝的灵使得答案对于所有那些相信且依靠祂的话语之人变得清晰而又简单。上帝主动解决了关于祂临在的奥秘，祂在爱中差遣了祂的儿子来到了我们的世界，弥赛亚耶稣从父那里而来（约翰福音 3:16；1:18）。信心总是有一个去依附的对象，耶稣就是我们信心的对象。在祂那里我们就能亲眼看到万物的创造者，亲耳听到祂的话语（马可福音 9:7），人子来到我们的街头小巷之中，并且对我们讲说神的国度（约翰福音 1:1-3,14；10:30；使徒行传 1:3）。

Mystery of mysteries, God himself entered his creation, took on human form, and personally united himself with us in a miraculous way (John 15:1-8). In his person, Jesus—Son of God and Son of Man—united heaven above and the earth below. The infinite God appeared on our finite earth, the real God in our real world. Jesus is God’s answer to all questions about God’s love and his gracious presence (John 14:8-14). He alone bridges the gap between earth and heaven. He alone reopens the door to life that once slammed shut when Satan questioned God’s Word and we believed him rather than



God (John 1:51; Genesis 2:9; 3:22). We can only worship and adore the child on Mary's lap (Luke 2:33-35).

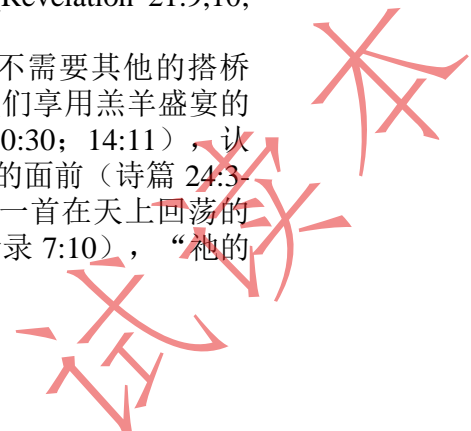
奥秘中的奥秘，上帝自己进入祂的造物之中，取了人的样式，且亲自用一种奥秘的方式将祂自己与我们联合在了一起（约翰福音 15:1-8）。在祂的位格（耶稣）之中——神子与人子——将上面的天堂与下面的地上联合在了一起。这位无限的上帝显现在我们有限的地上，这位真实的上帝显现在我们真实的世界之中。耶稣是所有那些关于上帝的爱和祂恩慈的临在的这类问题的答案（约翰福音 14:8-14），唯独祂将地上与天堂之间的鸿沟连接了起来，唯独祂将那扇生命之门——那扇曾因为撒旦质疑上帝的话语并且我们选择相信了他而不是上帝之时被猛然关上了的生命之门（约翰福音 1:51；创世记 2:9； 3:22）——重新开启了。我们只能敬拜和尊崇这位在玛利亚怀里的孩子（路加福音 2:33-35）。

Now no further speculation is needed—no more vain debates about reality and shadow phenomena, no two-storied universe, no gaps for sinful people to bridge. Jesus embodies all that is real in heaven above and earth below (Colossians 2:17). To the question of the ages—why did God become man?—God gives a simple but dynamic answer (John 3:16; Romans 1:16). God's one and only begotten Son came to earth to remove sin's veil that blinds us to God's presence (John 1:18). God entered his created world to redeem us from captivity to evil (Ephesians 1:7; Matthew 6:13; Psalm 68:18). God died so we should never die again or live apart from the source of life forever (Hebrews 10:19-22). Jesus is God's Word to us and for us. He is the Word in the Word on record in the Holy Writings and has spoken to us in the holy gospel (John 1:1,16-18).

现在，我们不再需要什么猜测了，不再需要关于真实性和投影现象之间的空虚辩论了，不再需要什么双层宇宙了，也不再需要罪人去架起桥梁连接什么鸿沟了。耶稣就是所有存在于上面的天堂和下面的地上之间的真实体现（歌罗西 2:17）。对于那一古老的问题——为什么上帝成了人？——上帝给出了一个简单有力的答案（约翰福音 3:16；罗马书 1:16）。上帝唯一的独生子来到世上，将那蒙蔽我们双眼使我们看不见上帝临在的、罪的面纱挪走除去（约翰福音 1:18）。上帝进入祂所造的世界，为要把我们从被掳至的不义之地救赎出来（以弗所书 1:7；马太福音 6:13；诗篇 68:18）。上帝死了，所以我们就不会再死，也不再会永远地离开生命之源而活着（希伯来书 10:19-22）。耶稣是上帝对于我们以及赐给我们的话语（道：耶稣的名字），祂是写在圣经上的话语中的话语（道），是在圣福音中对我们所说的话语（道）（约翰福音 1:1,16-18）。

The mystery of God's real presence in his Holy Supper, therefore, lies in Christ. No other bridge builder is needed. The One who united heaven above and earth below in his person gives us the joy of eating at the Lamb's high feast (Colossians 2:9,10). To know Jesus is to know God (John 10:30; 14:11). To know God is to love him (1 John 4:19). To love God is to come into his presence without fear (Psalm 24:3-5). To stand before God is to sing loudly the church's bridal song on earth, a song echoed in heaven: "Salvation belongs to our God, who sits on the throne, and to the Lamb" (Revelation 7:10). "Holy is his name" (Luke 1:49; Isaiah 6:3). In the Lord's Supper, the Bridegroom brings his bride into the presence of God himself with thanks (Revelation 21:9,10; 5:13,14). At the Lamb's high feast we stand in joy beside him.

因此，上帝在圣餐中真实临在的奥秘就在于基督，我们并不需要其他的搭桥者。那亲自将上面的天堂与下面的地上联合起来的，赐给了我们享用羔羊盛宴的喜乐（歌罗西书 2:9,10）。认识耶稣就是认识神（约翰福音 10:30； 14:11），认识神就是爱祂（约翰一书 4:19），爱神就是无所畏惧地来到祂的面前（诗篇 24:3-5），站在神的面前就是在地上大声地唱出教会的婚礼之歌，一首在天上回荡的歌：“愿救恩归与坐在宝座上的神，也归与羔羊”（启示录 7:10），“祂的



名圣”（路加福音 1:49；以赛亚书 6:3）。在圣餐之中，新郎带着感谢将祂的新娘领到上帝自己的面前（启示录 21:9,10；5:13,14），在羔羊的盛宴之中，我们欢欢喜喜地站在祂的身旁。

### Presence of Christ on earth

基督在地上的临在

Jesus our Redeemer, therefore, never loses his humanness, neither in heaven above nor on earth below. Only to our detriment do we divide Christ in two and have a divine Christ and a human Christ. Only to our confusion do we physically separate the world of nature from the spiritual world as philosophers do. Jesus unites heaven and earth in his person for a simple and singular reason. He claims supremacy over all things in heaven and earth and reconciles the two before God (Colossians 1:18). This is the holy gospel in a nutshell.

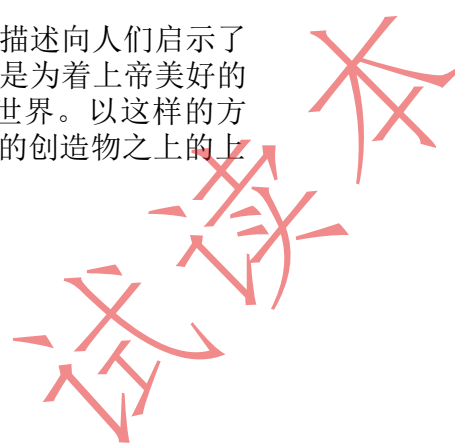
我们的救赎者，因此，从未失去过祂的人性，无论是在上面的天堂，还是在下面的地上。当我们把基督的神性和人性一分为二时，这样做只能给我们带来损害，当我们像一些哲学家那样，按某种法则将这个世界分为自然和属灵的世界时，这样做只会让我们感到困惑。耶稣亲自将天地联合在一起，祂这样做只是出于一个简单的理由。祂宣告天地之间祂在凡事上都居于首位，并且在上帝面前，祂让天与地这两者和好如初（歌罗西书 1:18），这就是福音的总括。

For our sake Paul puts God's glorious mission/vision statement into simple and uplifting words. He proclaims the whole counsel of God and unfolds the mystery of God at work on earth in a most personal and universal way (Colossians 1:15-23). God's mission statement focuses on Christ. He is the head of all things. Anyone who usurps Christ's role as the church's head by divine right challenges Jesus' supremacy as the world's Redeemer and reconciler (2 Thessalonians 2:3,4). The apostle takes pains to explain the importance of Christ's work to all who rely on hollow and deceptive talk rather than on God's Word. And he purposefully puts the mystery of Christ's work into historical perspective (Colossians 2:8).

为了我们的缘故，保罗将上帝荣耀的使命（或异象）宣言用了几句简短而又振奋人心的话语进行概括。他向人们宣告了上帝完整的计划，并且将上帝在地上如何以一种既针对个人又普世化的方式工作的奥秘，打开呈现在人们的眼前（歌罗西书 1:15-23）。上帝的使命宣言聚焦于基督，祂是万物的元首。任何人要是仗着某种属灵的权柄来篡夺基督作为教会元首的角色，就是在挑战耶稣作为这个世界的救赎者和中保，而自己居于首位（帖撒罗尼迦后书 2:3,4）。使徒保罗费尽苦心向所有那些倚靠空洞、感人的言论而非上帝话语的人，对于基督工作的重要性作出了解释，并且他刻意从历史的角度来讲述基督工作的奥秘（歌罗西书 2:8）。

In an unparalleled description of God's grand vision for the world, Paul reveals how Jesus unites heaven and earth in his person, first of all, for God's good purposes. He puts special emphasis on the things of creation as a way to describe our world. In this way we come to fear, love, and trust in God above all things, the Creator above his creation:

保罗将上帝对于这个世界的宏伟异象作了空前的描述，这一描述向人们启示了耶稣是如何亲自将天地联合起来的，而最重要的是，祂这样做是为着上帝美好的旨意。他特意着重提到了那些受造之物，以此来描绘我们的世界。以这样的方式，我们来敬畏、爱以及信靠那位万有之上的上帝、那位在祂的创造物之上的上帝：



By [Christ] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. (Colossians 1:16,17)  
因为万有都是靠祂（基督）造的，无论是天上的，地上的，能看见的，不能看见的，或是有位的，主治的，执政的，掌权的，一概都是借着祂造的，又是为祂造的。祂在万有之先，万有也靠祂而立。（歌罗西书 1:16,17）

But God's grand view continues uniquely. God's creation simultaneously intersects with God's church. Jesus is also head of the church. And he unites the church in his person, calling the church his body—to accomplish God's gracious ends. In this way God's good will and his gracious will unite to show his love for us. At the center of all is Jesus' blood, shed on the cross:

但是上帝宏伟的异象以其独特的方式继续着。同时，上帝的所造之物是与祂的教会之间彼此存在交集的。耶稣也是教会的头，祂亲自将教会联合起来，并且称之为祂的身体——为要成就了上帝恩慈的旨意。以这样的方式，上帝美好的旨意和祂恩慈的旨意将联合在一起，以向我们显明祂对我们的爱。而这一切的中心就是耶稣的血——那曾被流在十字架上的血：

And he [Christ] is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. (Colossians 1:18-20)

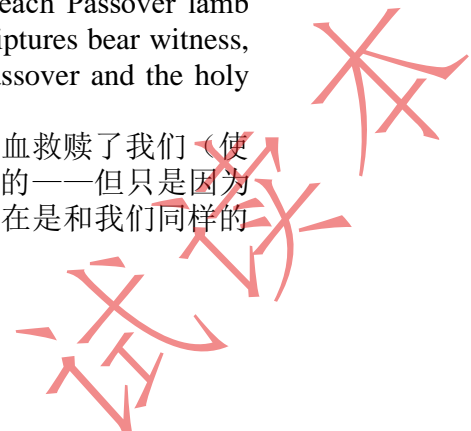
祂（基督）也是教会全体之首。祂是元始，是从死里首先复生的，使祂可以在凡事上居首位。因为父喜欢叫一切的丰盛，在祂里面居住。既然借着祂在十字架上所流的血，成就了和平，便借着祂叫万有，无论是地上的，天上的，都与自己和好了。（歌罗西书 1:18-20）

The truth is out! In Christ Jesus questions regarding what is real are answered with crystal clarity. Jesus reveals the real God in our real world (John 14:9-11). As the "image of the invisible God," Mary's child is the firstborn over all creation (Colossians 1:15). He is one person, not two. His humanness shares in the work of his divine self. If the divine Christ by his very nature as God is everywhere, he is always there as the bloodstained crucified.

真相就是如此！在基督耶稣里面，那些关于真实性之类的问题，都被一一清晰解答了，耶稣在我们这个真实的世界向我们启示了那位真实的上帝（约翰福音 14:9-11）。作为那“不能看见之神的像”，玛利亚的孩子是首生的，在一切被造的以先（歌罗西书 1:15）。祂是一个位格，并不是两个位格，祂的人性分享着祂本身神性的工作。如果作为神的基督就祂作为神的本性无所不在，那么祂也总是那位曾被血淋淋地钉在十字架上的耶稣。

God's own blood redeems us, as the apostle points out with measured words (Acts 20:28). God wants us to know that he has blood—but only because God became man, only because God's Son took on a servant's form, only because he is really as human as we are, only because blood is the seat of life in God's sight, as each Passover lamb demonstrated (Leviticus 17:11; Romans 3:25). To this truth all Scriptures bear witness, from the original promise heard by Adam and Abraham to the Passover and the holy meal (Acts 20:28).

正如使徒用经过斟酌的话语所指出的那样，上帝是用自己的血救赎了我们（使徒行传 20:28）。上帝想要我们知道在祂身上是有血在流动着的——但只是因为神成了人，只是因为神的儿子取了奴仆的形像，只是因为祂实在是和我们同样的



人，只是因为上帝眼中血是生命的中心，正如每头逾越节的羔羊所表明的那样（利未记 17:11；罗马书 3:25）。圣经所有的经文都为这一真理作了见证，从亚当所听到的第一个应许，到亚伯拉罕，到圣餐（使徒行传 20:28）。

### Presence of Christ in the Supper

基督在圣餐中的临在

God's mystery continues through time into eternity. The crucified who walked the earth also rose, left the earth, and ascended to heaven (John 7:33,34). The exalted Son did not jettison his humanity when he entered heaven (Revelation 5:6-10). The Lamb that was sacrificed still lives as the Lamb that was slain for us. Exalted on high, Jesus lives and rules at God's right hand in a position of judgment (Psalm 110:1; Matthew 26:64; Hebrews 1:3). The ascended Lord carries out his Father's rule in both places—heaven and earth (1 Corinthians 15:25-28). He promised he would never leave us on earth without his presence (Matthew 28:20; John 14:18). And he personally comes to us earthlings as he wills (1 Corinthians 15:25-27)—his presence hidden both in providential care and in merciful forgiveness.

上帝的奥秘随着时间的行进将继续着直到永恒之中。那曾在地上活过却被钉死的，也曾复活，离开这地，并升天了（约翰福音 7:33,34）。那已被高举了的上帝之子，当祂进入天国之时，并未脱去祂的人性（启示录 5:6-10），那曾被献上为祭的羔羊还是那曾为了我们被杀的羔羊，没有变化。被高举之后，耶稣住在上帝的右手边并且治理着这个世界（诗篇 110:1；马太福音 26:64；希伯来书 1:3），升入高天的主同时在两个地方——天上和地上——施行着天父的治理（哥林多前书 15:25-28），祂应许过祂永远不会在没有祂临在的情况之下将我们孤零零地留在这片土地之上（马太福音 28:20；约翰福音 14:18），并且祂亲自按祂自己的旨意来到我们世人中间（哥林多前书 15:25-27）——祂的临在同时隐藏于祂的保顾与慈爱的赦免之中。

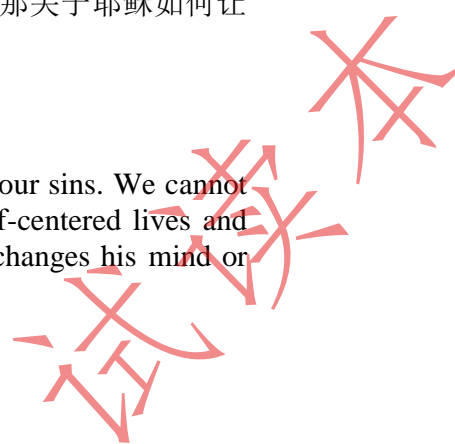
Wherever the Lord's Table is set, therefore, our Lord is there. His human nature fully shares the work of his divine being (Psalm 139:7-10; Jeremiah 23:24). His meal is ours to enjoy. The message is God's to give: "This is my body . . . for many for the forgiveness of sins." It is the message of God's love for us in Christ, proclaimed openly to the world and sealed personally by his presence in his Supper under his ordained form of bread/wine. There, by invitation, he intimately draws us to his side (John 1:18). There, in his presence, God unfolds the sacred secret revealed on the cross—the mystery of how Jesus reconciles God and the world. How is this done?

因此，哪里有圣餐的桌子，那里就有我们的主，祂的人性完全地分享着祂神性的工作（诗篇 139:7-10；耶利米书 23:24）。祂所赐下的圣餐是让我们去享受的，这是上帝给我们的信息：“这是我的身体……为多人……使罪得赦。”这是上帝在基督里给我们的信息，这是祂曾公开向这个世界所宣告的，并且祂在圣餐之中，藉着临在于祂所被命定的饼/酒的形式之下，亲自将之封上了印。在那里，祂邀请我们亲近祂，来到祂的身边（约翰福音 1:18）。在那里，在祂的临在之中，上帝向我们展示了那曾在十字架上被启示的神圣的奥秘，就是那关于耶稣如何让这世界与上帝和好的奥秘。这是如何成就的呢？

### Real presence of Christ crucified

曾被钉的基督的真实临在

For God to be God—holy, true, and just—he does not overlook our sins. We cannot be reconciled just because “we're sorry” for mocking God by self-centered lives and unholy living. Reconciliation does not come simply because God changes his mind or



we change our attitudes (Malachi 3:6; James 1:16-18; Ephesians 2:3-5). The chasm between God and us is too deep for reconciliation to be a mere kiss-and-make-up act as happens between people (Psalm 130).

上帝是上帝——圣洁的，真实的，公正的——祂绝不会忽视我们的罪。我们不能只是因为对于我们用以自我为中心且不圣洁的生活来嘲笑神一事而感到抱歉，就可以和祂和好。和好的促成不单单是由于上帝改变了祂的心意或者我们改变了我们的态度（玛拉基书 3:6；雅各书 1:16-18；以弗所书 2:3-5）。上帝和我们之间的裂口实在是太深了，以至于和好不可能只是人与人之间那种所谓亲个嘴就能了结的事（诗篇 130）。

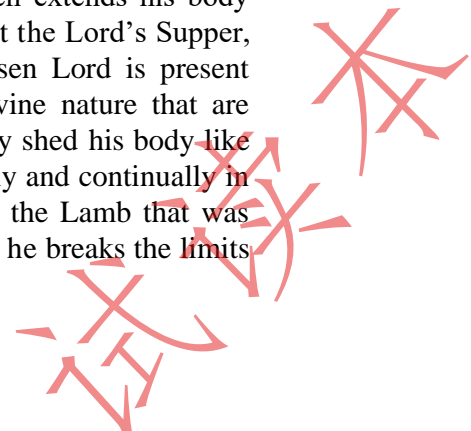
Reconciliation between God and humankind comes solely through a third party who, as is the case, intervenes and takes up our cause. Reconciliation remains an act of God's love, an act of the One who sent his Son to be our go-between (Job 19:25). God's Son acts to undo the fateful divorce that separates God above and sinners below. We are reconciled to God only through Christ. Only in Christ's redeeming death are we forgiven and do we begin life with a fresh attitude toward God, toward the world, toward our neighbors, and all creation (2 Corinthians 5:19).

神和人之间的和好只能通过第三方来完成，既然如此，这第三方就要介入并且为我们采取行动。和好依然只是上帝爱的行动，就是那曾差遣祂的儿子成为我们中保的那一位所采取的爱的行动（约伯记 19:25）。神的儿子采取行动，使得那场将在上的神与在下的人分开的严重的离婚事件得以被撤销。我们单单是藉着基督而得以与神和好的，单单因着基督的救赎，我们才得以免去死亡，并且以对神、对世界、对我们邻舍以及对所有的受造之物全新的态度展开我们全新的生命（哥林多后书 5:19）。

The One who unites heaven with earth has acted with a clearly focused mission. God's mission statement in summary is this: God "has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation—if you continue in your faith, established and firm, not moved from the hope held out in the gospel" (Colossians 1:22,23). The Sacrament of the Altar firms up our faith and pledges God's faithfulness to us. It brings Christ to us by the Lord's special commitment. "Take and eat," Jesus says as he extends to us the bread set aside in thanksgiving for God's loving-kindness. "This is my body . . . for many for the forgiveness of sins."

那位将天地联合起来的，已经以一份清晰且专注的使命采取了行动，上帝的使命宣言概括来说如下：“但如今祂借着基督的肉身受死，叫你们与自己和好，都成了圣洁，没有瑕疵，无可责备，把你们引到自己面前。只要你们在所信的道上恒心，根基稳固，坚定不移，不至被引动失去福音的盼望”（歌罗西书 1:22-23）。祭坛之上的圣礼坚固了我们的信心，并且向我们保证了上帝的信实，它藉着主特别的应许将基督带给了我们，这应许便是“拿着吃，这是我们的身体……为多人……使罪得赦”，耶稣一边将分别开来的饼递给我们，一边向上帝的慈爱献上感恩，并如此说道。

In the light of God's action, to imagine that the Lord in heaven extends his body physically everywhere on earth is clearly a misnomer. When we eat the Lord's Supper, Christians are not cannibals, as some mistakenly charge. Our risen Lord is present bodily because he is one person with a human nature and a divine nature that are inseparably united. After Jesus rose from death, he did not suddenly shed his body like the butterfly jettisons its cocoon. His glorified body now shares fully and continually in his majesty as God. Since God by his very nature is everywhere, the Lamb that was slain for us is everywhere. Wherever the ascended Lord wills to be, he breaks the limits



of time and space. If God wills to be present bodily under the form of bread, so be it. Jesus' resurrected body is there for us.

鉴于上帝的行事方式，我们即便只是想想天上的主是如何将祂的身体延展到地上每个角落的，也明显是不合宜的。当我们食用圣餐时，基督徒并不是好像某些人诬告的那样的食人族，我们复活的主能以身体临在是因为祂是一个神性与人性不可分割地联合在一起的位格。在耶稣从死里复活之后，祂不是像蝴蝶脱茧那样就丢弃了祂的身体，现在祂荣耀的身体完全且不停息地分享着祂作为神的威严。既然上帝按着祂的本质就是无所不在的，那么为我们被杀的羔羊也是无所不在的。无论那位高升的主在哪里，祂就能在那里打破时间和空间的限制。如果上帝想要身体临在于饼的形式之下，那就让它这样吧。耶稣复活的身体为着我们的益处，就在那里。

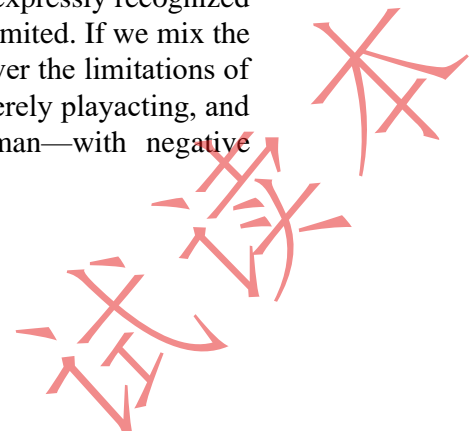
How did Jesus communicate this? Jesus expressed his holy will for us in his final supper before death. At the Passover celebration, he anticipated his continuing presence after death. At this high festival he gave God thanks, extended a cup, and offered his followers a new covenant guaranteed by Word and deed: "This is my blood of the covenant," he said, "which is poured out for many for the forgiveness of sins" (Matthew 26:28). There at the table the Lord of all creation willed to be present with us from that time onward, hidden under the elements of bread and wine. And he now makes his will known in the food we see and the meal we eat. "This is my body . . . my blood," he says in direct words of promise. And his Word is truth (John 8:31,32; 14:6).

耶稣是如何对此作出传达的呢？祂在临死前最后的晚餐之中向我们表达了祂圣洁的旨意。在逾越节的庆典之中，祂期盼在死后能够继续临在于我们中间，在这一盛宴之中，祂向上帝献上感恩，拿起杯子，并将由话语和行动所保证的新约赐给了祂的跟随者们：“这是我立约的血，”祂说，“为多人流出来，使罪得赦”（马太福音 26:28）。在那里，在圣餐桌前，万物之主想要从那时起，便藏于饼和酒的元素之下，临在于我们中间，并且现在，祂使我们在眼里所见和口里所吃的食物之中了解到了祂的旨意。“这是我的身体……我的血，”祂用直接应许的话语如此说道，并且祂的话语就是真理（约翰福音 8:31,32; 14:6）。

In the long run, the lesson to Christ's people is simply this: For the sake of teaching we can distinguish our Savior's divine nature from his human nature as the Scriptures do (Mark 1:11; 2:28). Jesus is Son of God and Son of Man. But we dare not divide Christ in two and make two Christs, one divine and one human, as if the two merely had names in common. Such a scientific approach undoes the mystery of God's love in Christ.

最终，对于基督百姓的功课仅此而已：为了教导的缘故，正如圣经所说的，我们能够将救主的神性和人性作出区分（马可福音 1:11; 2:28）。耶稣是神子也是人子，但是我们不敢冒失将基督一分为二，然后说成有两个基督，一个为神，另一个为人，好像只不过是两个拥有同一名字的不同存在罢了，这样科学派的说法破坏了上帝在基督里爱的奥秘。

Equally harmful to the work of Christ is to mix Jesus' divine and human natures into one without distinguishing the one from the other. Early Christians expressly recognized that human beings have limited characteristics but that God has unlimited. If we mix the two together in Jesus, then Jesus' unlimited divinity would overpower the limitations of his humanity. Then Jesus' earthly life would mean that God was merely playacting, and Jesus' death for our sins would become an act of a superman—with negative consequences for faith and life.



而将耶稣的神性和人性不作区分就混在一起，对基督的工作也同样是有害的。很明显早期的基督徒认识到了人有着有限而上帝却有着无限这一特性。如果我们将这两者在耶稣里面混淆，那么耶稣无限的神性将会压倒祂人性的有限性，如此一来，耶稣在地上的生活就意味着只是上帝在演戏而已，那么耶稣为了我们罪的死亡将会变为只是一次超人的行动而已——这将对信心和生命都会造成负面的后果。

Then, as a result, Jesus' passion would be no longer the work of a fully human person who carried our weaknesses yet was without sin. Jesus' cross would be no longer the real sacrificial act of the Suffering Servant. As a consequence, our redemption would be at stake. All this despite the prophet's clear testimony to the Christ: "He was despised and rejected by men, a man of sorrows, and familiar with suffering. . . . Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions . . . and by his wounds we are healed" (Isaiah 53:3-5).

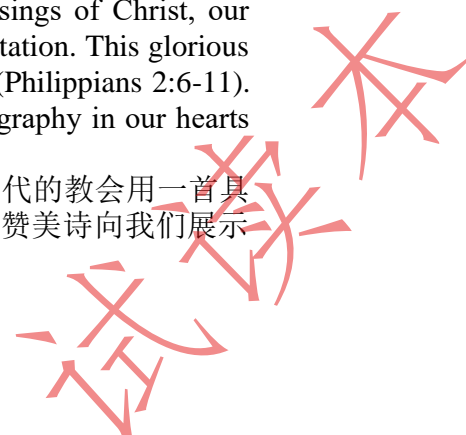
那么，作为结果，耶稣的受难将不再是一个担起我们的软弱却没有犯罪的完全的人的工作，耶稣的十字架将不再是那位受难仆人的真实献祭，这样，我们的救恩就危在旦夕了。而这一切，原先正是先知对于基督的明确见证：“他被藐视，被人厌弃，多受痛苦，常经忧患……他诚然担当我们的忧患，背负我们的痛苦。我们却以为他受责罚，被神击打苦待了。哪知他为我们的过犯受害……因他受的刑罚我们得平安，因他受的鞭伤我们得医治”（以赛亚书 53:3-5）。

When all is said and done, it is Jesus' human flesh that is the stumbling block to faith. That this human being is God causes faith to shipwreck (John 6:57,58,66). That this man is God was blatant blasphemy to Jewish authorities and still remains intolerable to our natural senses and human sensitivities (Luke 22:66-71). To look at this human being in mockery on the cross, an object of shame and weakness, and to say, "This person is our God," is an insurmountable problem for one basic reason: We are all by nature anti-Christ (1 John 4:1-3). Only the person who "acknowledges that Jesus Christ has come in the flesh is from God" (1 John 4:2).

当所有话都被说完，所有事都被做尽的时候，正是耶稣的肉身成了信心的绊脚石，祂的人性正是上帝用来引起信心翻船的对象（约翰福音 6:57,58,66）。耶稣这人是上帝，这点对于犹太权贵来说，是一种公然的亵渎，并且对于我们的天然感官和人类的感觉而言，仍然是令人无法接受的（路加福音 22:66-71）。一边在嘲笑中看着这个在十字架上被羞辱的和软弱的人，一边说，“这个人神，”这是一个无法逾越的障碍。其根本原因是：我们生来都是敌基督者（约翰一书 4:1-3），而只有“凡灵认耶稣基督是成了肉身来的，就是出于神的”（约翰一书 4:2）。

How then does Jesus want us to understand his presence in heaven as on earth? The church of the apostles answered in a historic hymn to Christ. This Christ-hymn shows how God took action to shape us to his way of thinking (Philippians 2:5). The song traces Christ's work in two stages. The first stage highlights Christ's life on earth. The second stage celebrates Christ's rule in heaven. The first stanza sings of Christ, our Redeemer, in humiliation. The second hails Jesus, our Lord, in exaltation. This glorious litany traces the span of Christ's mission from eternity to eternity (Philippians 2:6-11). Even without a melody to follow, we can sing the Lord Jesus' biography in our hearts with a slow and careful reading of the descriptive words:

那么耶稣是如何想要我们了解祂在地上的临在的呢？使徒时代的教会用一首具历史意义的、对基督的赞美诗回答了这一问题。这首对基督的赞美诗向我们展示



了上帝是如何采取行动将我们的思维方式塑造成祂的思维方式的（腓立比书 2:5）。这首歌分两个阶段来追溯基督的工作，第一个阶段强调了基督在地上的工作，第二个阶段则是在庆祝基督在天上的掌权。第一段歌颂了我们的救赎者，基督，处于降卑的状态，第二段则欢呼我们的主，耶稣，处于高升的状态。这一荣耀之歌将基督使命的时间跨度，从永恒之中追溯到了永恒之中（腓立比书 2:6-11）。即便没有旋律配之以上，我们也能在心中，通过缓慢且仔细地阅读以下这些描述，来唱出属于主耶稣的个人传记：

Who, being in very nature God,  
did not consider equality with God something to be grasped,  
but made himself nothing,  
taking the very nature of a servant,  
being made in human likeness.  
And being found in appearance as a man,  
he humbled himself  
and became obedient to death—even death on a cross!  
祂本有神的形像，  
不以自己与神同等为强夺的。  
反倒虚己，  
取了奴仆的形像，  
成为人的样式。  
既有人的样子，  
就自己卑微，  
存心顺服，以至于死，且死在十字架上！

Therefore God exalted him to the highest place  
and gave him the name that is above every name,  
that at the name of Jesus [his human name] every knee should bow,  
in heaven and on earth and under the earth,  
and every tongue confess that  
Jesus Christ is Lord,  
to the glory of God the Father.  
所以神将祂升为至高，  
又赐给祂那超乎万名之上的名，  
叫一切在天上的，地上的，和地底下的，  
因耶稣的名，无不屈膝，  
无不口称  
耶稣基督为主，  
使荣耀归与父神。

So unveils the mystery of our Savior and Lord, Jesus the Christ. On earth the Lord divested himself of his divinity, hid his divinity under a servant's form, and assumed our flesh and blood for a reason. He identified with our plight, was truly tempted as we are, and really died as we do. The occasional outbursts of his divine power on earth in miracles and epiphanies were not meant to astound. They showed his authority over life, indicated that he cares, and proved his Savior-love for all mankind (Mark 2:10-12). We sing the mystery of God's love although we cannot understand it. We believe in Christ, but we cannot comprehend him.

这些就向我们展开了我们的救主、我们的主、耶稣、那位基督的奥秘。在地上，主并没有完全地使用祂自己的神性，将祂的神性藏在仆人的形像之下，并取了我们血肉之躯，祂这么做是为着一个理由，那就是进入到我们的苦境之中，和我们一样，真实地被试探，且真正地死去。而祂偶尔在神迹以及神性的显现之中

发出祂神性的能力，并不是为了让人们为此感到震惊，而是向我们彰显出祂对于生命的权柄，表明了祂关心人类，也证实了祂对所有人的救主之爱（马可福音 2:10-12）。尽管我们不能理解上帝爱的奥秘，但是我们还是歌颂吟唱。我们相信基督，但是，我们却不能明白祂。

### Christ's legacy of love 基督爱的遗产

After his victory in the battle for life, the Lamb of God willed to leave his legacy of love under the form of a holy sacrament. He gave no lengthy explanations on how his body and blood serves the church. He only gave us a personal answer. He offered us a communion of bread and wine and his body and blood to unite us with himself, the head with the body, and to strengthen our faith in him (1 Corinthians 10:15,16). The church, therefore, uses the Lord's Supper rightly for the purpose of confirming and strengthening faith.

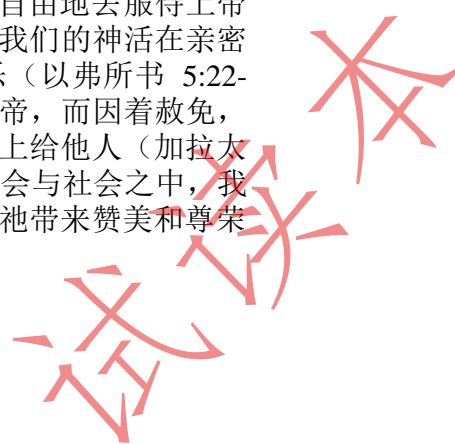
神的羔羊在生命之战中得胜之后，祂想要以圣礼的形式留下祂爱的遗产。对于祂的身体和血是如何服侍教会的，祂并没有给出过多的解释。祂只是给了我们一个针对我们个人的答案，祂将饼和酒与祂的身体和血联合起来，赐给我们，使我们可以和祂——那身体的头，联合在一起，并以此来坚固我们对祂的信心（哥林多前书 10:15,16）。因此，教会使用圣餐，正是为了坚定和坚固信心的目的。

Jesus' life on earth is testimony enough to the truth of his heavenly gift. Because Jesus is who he is, we go boldly to celebrate the Lamb's high feast. At the table we receive Christ exactly as our host promises: "Take and eat. This is my body . . . for many for the forgiveness of sins." Bread visible to the eye and real to the taste is a mark of Christ's church for all to see. More than a sign, Christ's body seals our forgiveness before God.

耶稣在地上的生命足以成为祂所赐下的属天礼物的真实性的见证，因为耶稣就是耶稣，我们可以大胆地庆祝羔羊的盛宴。在圣餐桌前，我们所领受的正如我们的主人所应许的：“拿着吃，这是我的身体……为多人……使罪得赦。”眼能看见、口可尝到的饼，是让所有人可以看到的、基督的教会的标记。而不仅仅是标记，基督的身体为了我们的赦免，在上帝面前封上了印记。

No matter when or where we come into God's presence and receive grace in his Supper, we can leave at peace, guilt free, forgiven, and free to serve. We live each moment of our earthly lives in intimate union with the One who frees us, as an unworthy bride rejoices in her loving Bridegroom (Ephesians 5:22-32). In thanksgiving we are now at liberty to serve God with songs of worship and praise. Forgiven, we stand ready to give ourselves to others with a whole new attitude on life (Galatians 5:1-6). Such faith activates us (James 2:14-17). Our helpful deeds of love and charity in church and society bring God praise and honor for his marvelous gift (Ephesians 2:8-10; Matthew 5:16).

无论何时何地，当我们来到上帝的面前，领受圣餐之中祂所赐给我们的恩典，我们都能够不在罪疚之中、而是在赦免之中平安地离去，且能自由地去服侍上帝和我们的邻舍。在这地上生命中的每一刻，我们都与那位释放我们的神活在亲密的联合之中，并作为一位不配的新娘，以那位爱她的新郎为乐（以弗所书 5:22-32）。作为感恩，现在我们用敬拜和赞美的诗歌自由地服侍上帝，而因着赦免，我们随时作好准备以一种对于生命的全新的态度将我们自己献上给他人（加拉太书 5:1-6）。这样的信心激励着我们（雅各书 2:14-17），在教会与社会之中，我们爱和慈善的助人行为，会为着上帝所赐下的奇妙的礼物，给祂带来赞美和尊荣（以弗所书 5:8-10；马太福音 5:16）。



## Celebrating the Lord's Supper 庆祝圣餐

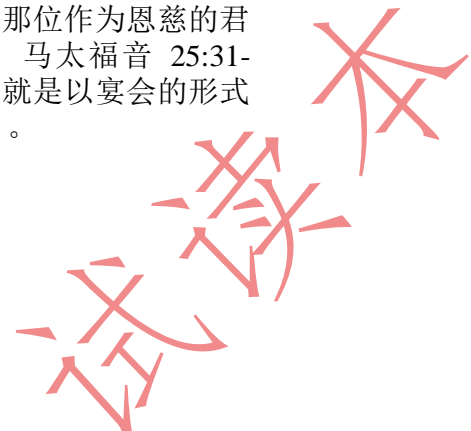
The Lord Jesus purposefully arranged a festive meal that would extend past time and space into eternity. Each time we eat the Lamb's high feast, he focuses our lives on God's grand goal: "to bring all things in heaven and on earth together under one head, even Christ" (Ephesians 1:10). The oneness that Christians have through time and eternity is found in Christ alone and in his Supper. Eating at the Lord's Table here is a foretaste of dining at the heavenly table there, where saints are already gathered in God's presence (Luke 22:29,30; Isaiah 25:6; Hebrews 12:1,2). Returning to Eden now to eat of the tree of life merely precedes entering paradise to celebrate life with God eternally (Revelation 7:15-17; 2:7; 22:14,19).

主耶稣安排了一次从过去的时间和空间延伸至永恒之中的节日大餐，是有其目的的。每次我们享用羔羊盛宴的时候，祂就将我们的生命聚焦在上帝宏伟的目标之上：“使天上地上一切所有的，都在基督里面同归于一”（以弗所书 1:10）。基督徒所拥有的穿过时间至于永恒的合一，唯独能在基督里以及在圣餐之中得以被找着。在圣餐桌前的吃喝，是一次未来要在天堂吃喝的预尝，在那里，圣徒们早已被聚集在上帝的面前（路加福音 22:29,30；以赛亚书 25:6；希伯来书 12:1,2）。我们现在就已经回到伊甸园中在食用那颗生命树上的果子，而这还仅是在进入天堂庆祝与神同在的生命以先而已（启示录 7:15-17； 2:7； 22:14,19）。

In anticipation of future glory, Christ presented himself at a festive table spread with bread and wine. For such a time as this, Christ comes to us under the cover of this earthly food. He intentionally condescended to come in a lowly manner—the hidden God in hidden form. He anticipates the day when the veil will drop from his radiant face and sin's blindfold will no longer block our view of him (Isaiah 25:7,8; Matthew 17:2; 1 Corinthians 13:12). On that day all creation will face the Lord as a gracious King and righteous judge (Philippians 2:9-11; Matthew 25:31-46). One of the blessings that awaits God's people, according to Revelation, comes in banquet terms: "Blessed are those who are invited to the wedding supper of the Lamb!" (Revelation 19:9).

带着对未来荣耀的期待，基督将祂自己呈现在摆满饼和酒的节日餐桌之前。为了这样的时刻，在这些地上食物的遮盖之下，基督来到我们中间，祂特意降卑来到这个世界——隐藏的神以隐藏的形式。祂期待着当帕子从祂发光的脸上除去、并且罪的遮眼布再也不会挡住我们看祂视线的那一天（以赛亚书 25:7,8；马太福音 17:2；哥林多前书 13:12），那一天所有的受造之物都将和那位作为恩慈的君王和公义的审判者的主面对面彼此相见（腓立比书 2:9-11；马太福音 25:31-46）。根据启示录所记载的，等待着神百姓的诸多祝福之一，就是以宴会的形式而临到的：“凡被请赴羔羊之婚筵的有福了”（启示录 19:9）。

God's gracious summons  
上帝恩慈的召唤



As a measure of God's mission, Jesus extended a worldwide invitation to every tribe and people. He commissioned and still commissions his followers to spread the Word of Life to all nations, to assemble believers by Baptism, and to nurture faith by instruction (Matthew 28:16-20; John 3:16). The invitation simply reads, "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28; Exodus 33:14; Deuteronomy 12:10). Christ's rest is unique on earth. To live with Christ means to die to sin and set aside our old way of life. He promises a way of life freed from sin, at peace in spirit, and at one with God. This promise is meant for all whom the Lord God calls (Acts 2:36-41).

按着上帝的使命所要触及的范围，耶稣将一次世界性的邀请延伸到了地上的每个部落和民族。祂曾经委任并且现在也委任了祂的跟随者们，去向万民传讲生命的话语，去以洗礼召集信徒，去用教导滋养信心（马太福音 28:16-20；约翰福音 3:16）。这一邀请简而言之如下，“凡劳苦担重担的人，可以到我这里来，我就使你们得安息”（马太福音 11:28；出埃及记 33:14；申命记 12:10）。基督所赐的安息在这地上是独一无二的。与基督同活意味着向罪而死，并拒绝我们旧有的生活方式，祂应许了一种从罪中被释放得自由的生活方式，灵里有平安，且与上帝和好如初。这一应许是给所有那些被主上帝所呼召的人们的（使徒行传 2:36-41）。

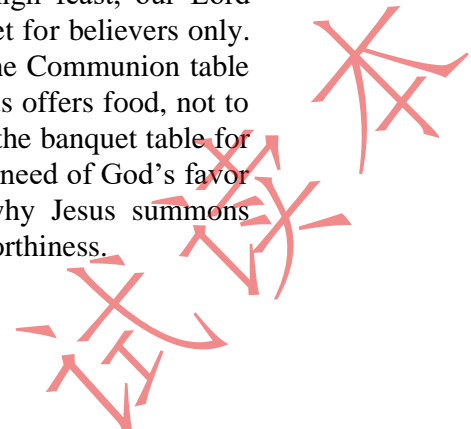
With understandable caution, therefore, Jesus warns people not to take his invitation lightly (Mark 2:15-17). His outreach to us is a matter of grace, pure and simple (Matthew 22:1-14). To reject Jesus as the living bread from heaven that sustains life is to rebuff God himself (John 6:25-66; 8:42-47). Yet, in spite of the warning, self-satisfied people consider Jesus' promise to be foolishness and his Word nonsense (1 Corinthians 1:20-25). Non-takers continue to wallow in a wayward way of life like pigs or parade their own goodness before God like peacocks (Galatians 5:19-21; Luke 18:9-14). To their eventual sorrow, both bypass the Savior's open invitation to come to him for rest (Luke 19:7-9; 1 Corinthians 11:27-29).

因此，我们也可以理解耶稣对人们的警告——不要轻看祂的邀请（马可福音 2:15-17），祂向我们伸出双手来邀请我们，完全、单单是出于恩典（马太福音 22:1-14）。拒绝耶稣——那从天而降的维持生命的粮——就是在拒绝上帝本身（约翰福音 6:25-66；8:42-47）。然而，自我满足的人们无视耶稣的警告，并将祂的应许视为愚拙，且将祂的话语看作荒唐（哥林多前书 1:20-25）。那些不闻不问的人继续像猪一样任性地活着，或是像孔雀一样在上帝面前炫耀着自己的美德（加拉太书 5:19-21；路加福音 18:9-14），而对他们来说，最为悲剧的就是，他们都忽视了救主对他们的公开邀请——来到祂那里得以安息（路加福音 19:7-9；哥林多前书 11:27-29）。

### A special invitation

#### 一次特别的邀请

Warnings against rejecting God's gracious call become doubly earnest for those who celebrate the Lord's Supper (Hebrews 3:7-11). At the Lamb's high feast, our Lord makes his invitation specific and special on purpose. The table is set for believers only. The Lord reserves this divine mystery for the faithful and closes the Communion table to the impious and unbelievers for good reason. At his Supper Jesus offers food, not to vitalize body strength but to energize and strengthen faith. He sets the banquet table for those who openly or privately confess their sin and come to him in need of God's favor and forgiveness (Luke 5:5-8; Isaiah 6:1-5). That is precisely why Jesus summons beggars to a meal fit for a king and regards their lowliness and unworthiness.



对于那些庆祝圣餐的人来说，不要拒绝上帝恩典的呼召这一警告就变得更为急切了（希伯来书 3:7-11）。在羔羊的盛宴之中，我们的主特意将祂的邀请作了具体化和特殊化。圣餐的桌子只是为了信徒而预备的，主将这一神圣的奥秘留给信徒，却向不敬虔者与非信徒关上了大门，是有其充分理由的。在圣餐之中耶稣摆上食物，并不是为了让我们身体得以强健，而是为了使信心得以供应和坚固。祂为那些或公开或私下承认他们的罪并来到祂那里需要祂的看顾和赦免的人摆好了筵席的餐桌（路加福音 5:5-8；以赛亚书 6:1-5），而这正是为何耶稣要召唤一群乞丐去享用一份原本只有国王才配享用的菜肴并且祂也看顾他们的卑微与不配。

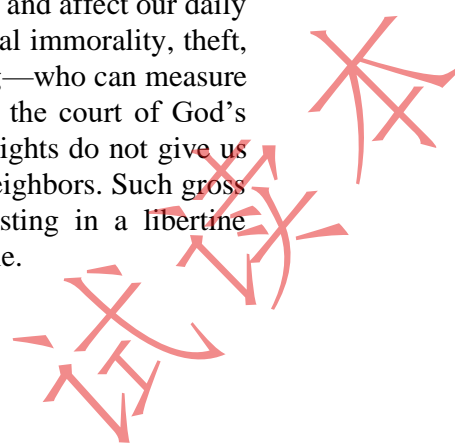
Many Christians might misunderstand the invitation to the Lord's Supper on this account. We hesitate to come to the Lord's Table because we feel we are not good enough to attend. In self-centered confusion, we measure our worthiness by other "good" Christians. But Jesus does not measure qualifications for attendance by character or comparison. On that basis no one would be good enough to come into the presence of the holy God, much less dine with him (Psalm 24:4). God's prophet strikingly reminds us that "all of us have become like one who is unclean, and all our righteous acts are like filthy rags" (Isaiah 64:6).

许多基督徒也许因此就误解了对于圣餐的邀请。我们对于来到圣餐桌前感到犹豫不决，是因为我们感觉我们自己还不够好，因此就没有加入到其中。在这种以自我为中心的困惑之中，我们用其他的“好”基督徒来衡量我们的配与不配。但是，耶稣却不是用人品或者比较来衡量参与圣餐的资格的，要是这样的话，就没有人是足够好的以至于能够来到圣洁的上帝面前了，更不用说和祂一起用餐了（诗篇 24:4）。上帝的先知以强烈的措辞提醒我们，“我们都像不洁净的人，所有的义都像污秽的衣服”（以赛亚 64:6）。

To the question of who then is worthy to come to the Lord's Supper, the answer is simple. Christ alone is our worthiness (Revelation 5:12-14). Christ alone makes the downcast fit to stand in God's presence. He alone fills empty hearts with his abiding presence and sends the self-satisfied away empty (Luke 1:46-55). We need not posture for position in the banquet line. Jesus does not require that we must merit his food. Like victims of natural disasters, victims of evil come to God just as they are, without concern about self-image or self-worth. At the table we are sinners in the hands of a gracious God who knows our needs. What does this mean?

对于谁是配得来领圣餐的这个问题，答案是显而易见的。唯独基督是属我们的“配得”（启示录 5:12-14），唯独基督使那些忧伤的人配得站在上帝的面前，唯独祂用祂的临在填满了空虚的心灵，并且将人的自我满足驱散净尽（路加福音 1:46-55）。我们不需要在宴会的队伍中摆姿势凹造型，耶稣也没有要求我们必须要和祂所给我们的食物相匹配。正如自然灾害的受害者们那样，邪恶势力的受害者们也是在不需顾及他们的自我形象或者自我价值的情况下，就来到上帝的面前。在圣餐桌前，我们是在那位了解我们需要的、恩慈的上帝的手中的罪人，这是什么意思呢？

Need for God's rest is evident from our daily misconduct (Hebrews 3:12-15). Obvious wrongs are not the least of miseries that bother consciences and affect our daily walks through life (Galatians 5:19-21). Disobedience, murder, sexual immorality, theft, lying, deceiving, disregard for others, hating, cheating, and coveting—who can measure them all!—are acts dealt with in civil courts of law as well as in the court of God's justice (the Law—Exodus 20:12-17). Human freedom and human rights do not give us license to live as we please or to act in disregard for God and our neighbors. Such gross and immoral ways are manifest in the daily news media. Persisting in a libertine lifestyle excludes us from life with God and a seat at the festival table.



我们对于上帝所赐安息的需要是明显的，这是因为我们每天都会做不恰当的事情（希伯来书 3:12-15）。这些明显的罪行并不是一些微不足道的苦恼，而是困扰着我们的良心和日常生活的毒瘤（加拉太书 5:19-21），悖逆，凶杀，奸淫，偷盗，说谎，欺诈，对他人的冷漠，仇恨，行骗，贪恋——谁能将它们一一数算呢？——这些都是要在公民的法庭以及上帝公正的法庭之上必须被处理的行为（律法书——出埃及记 20:12-17）。人类的自由和权利并没有给我们因此就可以为所欲为或无视上帝及我们邻舍的通行证，而这些丑恶及不道德的行为方式，正是我们每天在新闻媒体上所见到的。持续放浪形骸的生活方式，将会让我们因此而失去与神同在的生命以及在宴会中的一席之地。

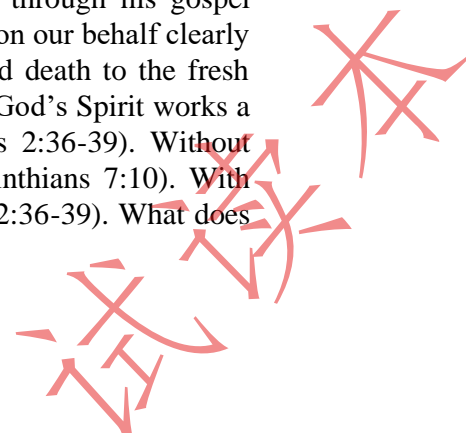
But subtle sins also cry to high heaven. Not merely what we do but what we fail to do for others condemns us before God (Matthew 25:41-46). Human judges convict persons because they are lawbreakers, not because they are sinners. But God is a divine judge who convicts people of sin. In God's court the royal law of love demands a perfection we lack by nature (James 1:19-2:17). For this reason moralists and legalists constantly dance on eggs in vain attempts to keep the law of love to perfection (James 2:10-12; Romans 7:23-25; Galatians 2:17-21).

但是那些细微的罪，它们的叫声也同样上达天庭。不只是我们所做的，并且我们没有为别人做的，也在上帝面前定着我们的罪（马太福音 25:41-46）。人类的法官宣告人有罪，是因为他们是违法者，而不是因为他们是罪人。但是上帝是一位神圣的法官，祂所要宣告的是人的罪。在上帝的法庭之上，爱的至高律法所要求是一种我们生来就缺失的完美（雅各书 1:19-2:17）。因此，道德主义者和律法主义者总是在鸡蛋上跳舞——做着徒劳的尝试，想着如何要让爱的律法得以完全（雅各书 2:10-12；罗马书 7:23-25；加拉太书 2:17-21）。

The root of the problem is that our sinful selves lack true fear and faith in God from birth (Psalm 51:5; Romans 3:10-18). Therefore, topping the list of sinful deeds and attitudes is our disregard for God himself (Exodus 20:3-11). God's case against us is rock solid, and we deserve life apart from him forever in everlasting punishment (Matthew 25:41-46). As one experienced Christian openly confessed to God, "You have created us for yourself, and our hearts cannot be quieted until they find rest in you!"

问题的根本在于带着罪性的我们自出生以来就缺失了对于上帝真正的敬畏和信心（诗篇 51:5；罗马书 3:10-18）。因此，把我们那些被所罪玷污的行为和态度的清单列在上帝之前，是对于祂本身的漠视（出埃及记 20:3-11）。上帝对于我们的案件裁决是板上钉钉的事儿，我们配得那在永远的刑罚之中与祂永远隔绝的生命（马太福音 25:41-46）。正如一位老练的基督徒曾经公开向上帝所作的信仰告白那样，“你已经为你自己的缘故创造了我们，并且我们的心将直到得着那份在你里面的安息，才能得以平静下来！”

Out of the depths of despair, therefore, we look to God for aid (Psalm 130:1-4; 51:1-4; Romans 7:22-25; 8:26,27). God hears our cries and confirms his promise of a new life in Christ (Genesis 1:27,28; 2:7; 3:15). God's Spirit renews our attitudes toward God and changes our lives in the strangest way. He constantly and unyieldingly uses his divine law to kill our sinful selves in order to make us alive in Christ through his gospel (Romans 7:9-12; 8:1-4). Death is necessary for life, as Jesus' death on our behalf clearly demonstrates. The changeover from bondage to the law of sin and death to the fresh way of life in God is not our achievement (Romans chapters 6-8). God's Spirit works a change in our hearts through his holy and powerful Word (Acts 2:36-39). Without Christ, repentance only leads to despair (Matthew 27:3-5; 2 Corinthians 7:10). With Christ, it is the narrow door to life with God (Matthew 7:14; Acts 2:36-39). What does this mean?



因此，我们从绝望的深处，向上帝呼求祂的帮助（诗篇 130:1-4； 51:1-4； 罗马书 7:22-25； 8:26,27），上帝听到了我们的呼求，就让我们确认祂在基督里赐下新生命的应许（创世记 1:27,28； 2:7； 3:15）。神的灵以最奇特的方式，更新着我们对祂的态度，并改变着我们的生命。祂不停歇地、不屈不挠地使用祂神圣的律法，为要叫带着罪性的我们死去，以至于藉着祂的福音能够使我们在基督面得以活过来（罗马书 7:9-12； 8:1-4）。死亡对于生命是必须的，正如耶稣为了我们的死所明确显明的。从被捆绑在罪和死的律中，到在神里面崭新的生活方式的转变，并不是我们所成就的（罗马书 6-8），而是神的灵藉着祂圣洁大能的话语在我们心中运行所带来的改变（使徒行传 2:36-39）。没有基督的悔改只能导向绝望（马太福音 27:3-5； 哥林多后书 7:10），而有了基督，我们就在通往与神同在的生命的窄门之中（马太福音 7:14； 使徒行传 2:36-39）。这是什么意思呢？

### Keys to the festival door 筵席之门的钥匙

The way to God is not paved with mere sorrow for wrongdoings or even terrors of conscience. Self-induced remorse is at best partial or fragmentary. Like sorrow over actual wrongdoings, it cannot cover all bases or get to the root of the problem. But true repentance consists of godly sorrow over sin and faith in God's mercy (Luke 24:47; Isaiah 30:15; 2 Corinthians 7:10). Because true repentance is rooted in and based on Christ and his redeeming work, it covers our entire lives and is as certain as Christ's death for the world's sins. In godly sorrow we need not recall each and every sin, weighing, distinguishing, and differentiating one from another. This turns confession into torture. It is enough to confess that we are altogether sinful from birth and to admit that we sin against God in thoughts, words, and deeds as mirrored in God's law (Psalm 51:1-5). In this way we confess all sins without omitting or forgetting a single one (Psalm 19:12).

通往上帝的道路并不仅仅是由对罪行的忧伤甚至是良心的恐惧所铺就而成的。自我生成的懊悔充其量只是残缺式的或碎片式的。就像对那些真实的罪行所发出的忧伤那样，它不能面面俱到，也无法触及到问题的根源。但是真实的悔改是由对罪敬虔的忧伤以及对神怜悯世人一事所持有的信心所构成的（路加福音 24:47； 以赛亚书 30:15； 哥林多后书 7:10）。因为真正的悔改是植根于也是基于基督和祂的救赎之工的，它覆盖了我们的整个生命，就像基督为世人的罪而死一样具有确定性。在敬虔的忧伤之中，我们不需要去回忆每一宗罪，并对其进行衡量、辨别，以及彼此区分，这就把认罪变成了一种折磨。承认我们从出生起就有了罪，承认我们正如神的律法所反映的，在思想、言语和行为上都得罪了神，这就足够了（诗篇 51:1-5）。以这样的方式，我们就承认了我们所有的罪，而没有遗漏或遗忘任何一个（诗篇 19:12）。

In this way also, sorrow over sin and faith in God encompass our entire lives constantly and consistently, whether we are waking or sleeping—and continue until we die. In this way we have a whole new outlook toward God, toward life, toward the world, and toward our neighbors. As a result we no longer live for ourselves alone but in Christ and for our neighbor (Colossians 3:1-3,12-14). We live in Christ by faith and for our neighbor by love. God alone works this new way of life in our lives through his Word and sacrament.

以这样的方式，同样地，对罪的忧伤和对神的信心也不断持续地围绕我们的整个生命，无论我们是醒着还是睡着——并且持续着直到我们死去的那一天。以这样的方式，我们对上帝、对生命、对世界、对我们的邻舍就有了一种全新的看法。作为结果，我们不再只是为了自己而活，而是也在基督里活着，并且为了邻

舍而活（歌罗西书 3:1-3,12-14），我们因信在基督里活著，并且用爱为我们的邻舍而活，而只有上帝才能通过祂的话语和圣礼在我们的生命之中使这种新的生活方式得以运行。

In simple terms, God comes to our rescue. His strength is made perfect in our weakness (2 Corinthians 12:9,10). The almighty God invites us to come to his side and calls us to repentance (Acts 2:38,39; Genesis 17:1,2; John 15:26). Repentance (metanoia) basically is God-centered. God aims to bring about a major change in us—a change in the direction of our lives, a change in lifestyle, a change (meta) of mind and attitude (nous), a new life of faith. God is the active doer and we are the unworthy recipients of his Word and work.

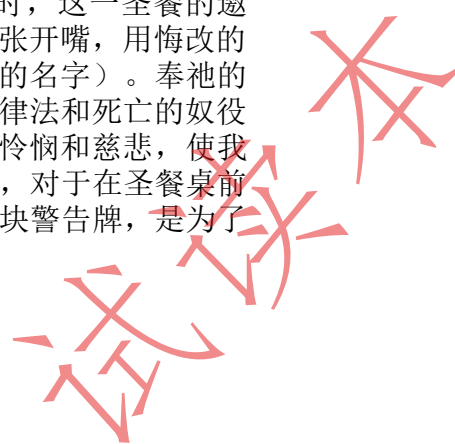
简单地说，上帝来是为要拯救我们。祂的能力，是在我们的软弱之上显得完全（哥林多后书 12:9,10）。全能的上帝邀请我们来到祂的身边，并且呼召我们悔改（使徒行传 2:38,39；创世记 17:1,2；约翰福音 15:26）。悔改（希腊原文：metanoia）从根本来说，是以神为中心的。上帝旨在在我们的里头带来一次重大的转变——我们生命方向的转变，生活方式的转变，思想以及态度（nous: noia 的字根）的转变（meta），这是全新的信心的生命。上帝是位积极的实干家，而我们则是祂的话语和工作不配的领受者。

Through his law God constantly makes us aware of our sinful shortcomings (Romans 3:23). Through his gospel he consistently creates a whole new mindset and strengthens our faith in him (Romans 8:1-11; 1 Corinthians 2:12-16). For this reason God uses the Lord's Supper as a powerful visual and earthly means to strengthen the bond of faith. The Lord of the Supper purposefully summons the downcast to eat bread and wine from his table. He wants to fill the hungry with good gifts, give us the comfort of his presence, and bless us with his forgiveness and rest.

上帝不断地藉着祂的律法使我们意识到我们有罪的不完美（罗马书 3:23）。而藉着祂的福音，祂不断地为我们创造一种全新的心智，并且坚固着我们对祂的信心（罗马书 8:1-11；哥林多前书 2:12-16）。为此，上帝使用圣餐作为一种有力的、可见的、地上的方式来加固信心的纽带。圣餐之主特意召唤些忧伤之人从祂的桌上拿起饼和酒来吃喝，祂想要用美好的礼物填饱那些饥饿的人，给我们祂临在的安慰，并用祂所赐的赦免和安息来祝福我们。

The invitation to the Lord's Supper, therefore, includes all who trust Jesus when he says, "This is my body . . . for many for the forgiveness of sins." With outstretched hands, open mouths, and repentant hearts, banquet celebrants receive the Word of Life as an inheritance from God. In his name Jesus absolves us from all guilt and through his blood releases us from slavery to sin, the law, and death (Romans chapters 6-8). God's mercy and compassion alone cause our hearts to break for joy and prevent us from taking the Lord's invitation and his meal lightly. But the warning against hypocrisy at the table still stands for good reason. God gives us a caution card lest we sin against the Lord's body and blood in ignorance or eat in lighthearted unconcern—and so partake of his meal not to our joy but to our judgment (1 Corinthians 11:27-29).

因此，当祂说：“这是我的身体……为多人……使罪得赦”时，这一圣餐的邀请，是给所有相信耶稣的人的。那些宴会的欢庆者们伸出手、张开嘴，用悔改的心领受着那从神而来的遗产——生命的话语（话语即道：耶稣的名字）。奉祂的名，耶稣赦免了我们所有的罪，藉着祂的血，祂把我们从小罪、律法和死亡的奴役之中释放了出来，叫我们得了自由（罗马书 6-8）。唯独神的怜悯和慈悲，使我们的内心涌出喜乐，并叫我们不轻看主的邀请和祂的圣餐。但是，对于在圣餐桌前不要假冒为善的警告，仍是有其充分理由的。上帝给了我们一块警告牌，是为了



以免我们因无知而得罪了主的身体和血，或是轻率、冷漠地吃喝——这样参与圣餐给我们带来的就不是喜乐而是审判了（哥林多前书 11:27-29）。

Even before his ascension, Jesus took measures to guard the festal door as securely as he safeguarded the gate to paradise in Eden (Luke 13:23-30; 13:34; Genesis 3:21-24). Anticipating his death, Jesus gave his followers keys to the kingdom of heaven and placed into their hands the passport to paradise (Matthew 16:19; John 20:23). He asks his followers to make known this simple truth: The door to life with God stands open for the penitent and downcast but is closed to despisers and doubters.

甚至在耶稣升天之前，祂就采取了措施以守护那扇宴会之门，就像祂曾叫天使守护伊甸园的天堂之门那样（路加福音 13:23-30；34；创世记 3:21-24）。耶稣预见到了祂的死，祂就把天国的钥匙给了祂的跟随者们，并且把进入天堂的护照交给他们的手中（马太福音 16:19；约翰福音 20:23）。祂要求祂的跟随者们了解这一简单的真理：通往与神同在的生命之门为懊悔与忧伤的人而敞开着，但对于轻蔑与不信者，却是关闭着的。

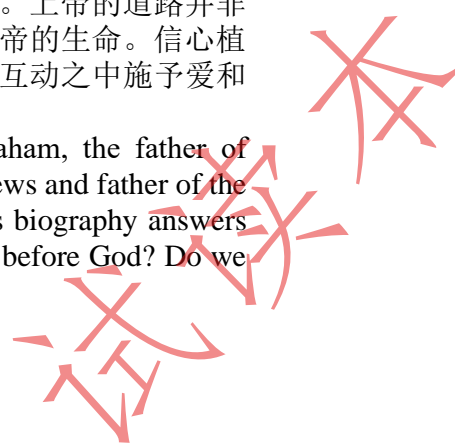
This key action is meant especially to comfort anxious sinners but, at the same time, it posts a warning not to persist in sin or unbelief. Closing the banquet door to manifestly impenitent people is not the loveless act it appears to be. Locking the door is as critical a call to repentance as is leaving the door open (Matthew 18:15-20; Hebrews 3:12-15). Closing the door to celebrating Communion with God is a stern reminder to forsake a godless way of life and turn to God in sincere sorrow (1 Corinthians 5:1-5). The same set of keys that closes the door to God's banquet hall also opens it again for all who trust his mercy and forgiveness.

这一关键性的举措确实是特别为了安慰焦虑的罪人而准备的，但与此同时，它又对持续犯罪或不信提出了警告。对明显不悔改者关上宴会的大门并不是一项好像看上去那样没有爱心的举动，关上门也是一项叫人悔改的重要呼召（马太福音 18:15-20；希伯来书 3:12-15）。关起门来和上帝一起庆祝圣餐，是一种对于要求放弃不敬虔的生活方式并在真诚的忧伤之中转向上帝的严厉提醒（哥林多前书 5:1-5），而这一串用来将上帝的宴会大厅之门关上的钥匙，也会为了那些信靠祂怜悯和赦免的人再次将那扇门打开。

The Lord's concern for our welfare is the chief reason why all who come to the table need to know and understand what is happening at the Supper (1 Corinthians 11:27-29). The Lamb's high feast is not a mere sociological phenomenon, religious get-together, friendly handshake among peoples, or spiritual potluck. As engaging as such social interaction appears on the surface, it short-circuits the work of Christ. God's ways are not our ways (Isaiah 55:6-8). Life with God is life from God. Rooted in Christ, faith is proven true by deeds of love and charity as we interact daily in our community and country.

主对我们的益处的考量，正是为什么所有来到圣餐桌前的人需要知道和理解圣餐之中所发生之事的原因（哥林多前书 11:27-29）。羔羊的盛宴不仅仅是一个社会现象，一次宗教集会，一场人与人之间彼此友好的寒暄，或者一顿家常便饭。这些社交活动看起来令人心神愉悦，但也会使基督的工作短路。上帝的道路并非我们的道路（以赛亚书 55:6-8），与上帝同在的生命是来自上帝的生命。信心植根于基督，并且当我们在我们的社区和我们的国家与人的日常互动之中施予爱和善行之时，信心也被验证为真实的。

To understand God's ways, we have a clear example in Abraham, the father of believers (Galatians 3:6-9). This Aramean nomad, patriarch of the Jews and father of the Arabs, is a primary teacher of Christian faith (Genesis 12:1-5). His biography answers with unmatched clarity the questions of the ages: How do we stand before God? Do we



gain God's favor as a reward for service performed? Or do we stand before God by faith in what God has done for us (Romans 4:1-13)?

要理解上帝的道路，我们有亚伯拉罕，信心之父，作为一个明确的例子（加拉太书 3:6-9）。这位亚兰牧民，犹太人的宗族长，阿拉伯人的祖先，是一位关于基督教信心最早的教师（创世记 12:1-5）。他的个人传记以无比伦比的清晰度，对那些自古以来就有的问题作出了回应：我们如何才能在上帝面前得以站立呢？我们是否因我们所做的服事，就会得到上帝的青睐作为给我们回报呢？还是说，我们是靠着上帝为我们所行的而得以站立祂面前的呢（罗马书 4:1-13）？

The reward-for-service model is fundamental to human relationships in our world. We get a reward in return for what we do. Workers receive wages as an obligation, not a gift. They earn it. Does this same ideal hold true with God? Does he owe us something because of what we have done for him? The life of Abraham, the father of believers, tells us otherwise (Galatians 3:1-9). God directed his life by promises. He promised this wandering nomad possession of a new land and this childless couple a large family for a special reason. From Abraham's land and lineage a descendant was to come. This offspring was to be a special blessing and Savior of the world (Genesis 15:1-21).

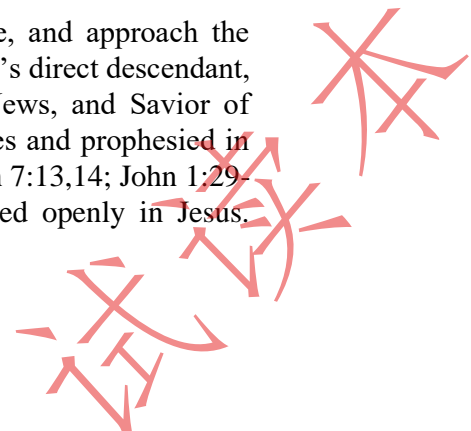
你服侍就得回报的运作模式，在我们的世界之中，对于人际关系来说，是一种基本常识。我们因着我们所做的，反过来得到某种回报。工人得工价，是得他们该得的，并不是收到了某种礼物，那是他们赚得的。这种典范样对上帝的来说也同真实和适用吗？祂会因为我们为祂所作的而欠了我们什么吗？亚伯拉罕，信徒之父的生命所告诉我们的，恰恰与之相反（加拉太书 3:1-9）。上帝藉着祂的应许来引导他的生命，祂为着一个特别的原因，应许这位流浪的牧民将会拥有一片新的土地，这对尚无子女的夫妇将会拥有一个大的家庭。在亚伯拉罕的这片土地之上，从他的家系之中，将会出来一位后裔，这位后裔将会成为这个世界特别的祝福，也将成为这个世界的救主（创世记 15:1-21）。

And Abraham believed God—sight unseen! He followed God's Word, left family and friends behind, settled in a strange land appointed by God, and waited for God's direction. Abraham's hope for the future rested on one thing alone—God's promise (Hebrews 11:1,8-19). Consequently, the Scriptures repeatedly record that "Abraham believed the LORD, and he credited it to him as righteousness" (Genesis 15:6; Romans 4:3; Galatians 3:6; James 2:23). In one woman's words, "It's so clear and simple. Why haven't I heard this before?"

并且亚伯拉罕相信上帝——而非靠着眼见！他遵行上帝的话语，舍弃了家庭和朋友，住在了一片由上帝所指定的陌生的土地之上，并且等候神的引导。亚伯拉罕对于未来的盼望单单在于一件事上——上帝的应许（希伯来书 11:1,8-19）。因此，圣经反复记载着“亚伯兰信耶和华，耶和华就以此为他的义”（创世记 15:6；加拉太书 3:6；雅各书 2:23）。用一位妇女的话来说，“这是如此地简单明了，为何我从前未曾听说呢？”

### Approaching the Lord's Table 走近主的桌前

How then do we stand before God, come into God's presence, and approach the Lord's Table? The answer in a nutshell is found in Jesus—Abraham's direct descendant, child of Mary, offspring of King David's line, Messiah of the Jews, and Savior of humankind. He is the Lamb of God, prefigured in Israel's sacrifices and prophesied in patriarchal promises (Deuteronomy 18:15; 2 Samuel 7:11-16; Isaiah 7:13,14; John 1:29-34). God's answer to the all-important question of life is revealed openly in Jesus.



Abraham's greater Son is God's promised Son whose mission to humankind climaxed on the cross (Philippians 2:6-8).

那么，我们如何才能在上帝面前得以站立，来到祂的面前，并且走近祂的圣餐桌前呢？答案很简单，在耶稣里面就可以被找着——亚伯拉罕的直接后裔，玛利亚的孩子，从大卫王而出的子孙，犹太人的弥赛亚，人类的救主。祂是神的羔羊，曾在以色列的祭献之中被预表，曾在给族长们的应许之中被预言（申命记 18:15；撒母耳记下 7:11-16；以赛亚书 7:13,14；约翰一书 1:29-34）。上帝对于关于生命最重要的问题的答案，在耶稣里面已经被公开启示了。从亚伯拉罕而出的这位大儿子是上帝所应许的那位儿子，而祂对于人类的使命则在十字架上达到了至高点（腓立比书 2:6-8）。

The cross is God's judgment on the world. With the death of his Son on the cross, God the Father pronounced sentence on sinful life with absolute finality (John 19:30). He laid on Jesus the sins of the world (Isaiah 53:6; Luke 22:39-44). On the altar of the cross, God's sacrificial Lamb ended the rule of sin and death forever. At the death of Jesus, God's holiness and righteousness met in a miracle of divine mercy.

十字架是上帝对这个世界的审判。藉着祂的儿子在十字架上的死，父神对所有有罪的生命的审判划上了句号（约翰福音 19:30），祂将全世界的罪放在了耶稣身上（以赛亚书 53:6；路加福音 22:39-44）。在十字架这一祭坛之上，那被献上为祭的神的羔羊永远地终结了罪和死亡的统治。在耶稣的死亡之中，上帝的圣洁和公义在祂的怜悯之中得以相遇。

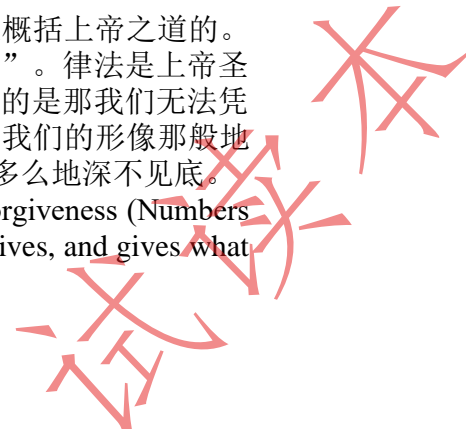
No wonder Paul was determined to preach nothing "except Jesus Christ and him crucified" (1 Corinthians 2:2). Jesus' crucifixion unlocks our understanding of God's Word and explains our invitation to the Sacrament. The cross reveals two things simultaneously: God's anger over sin and his love for us sinners. The proclamation of Christ's death is an earnest advertisement both of God's righteous anger and his forgiving love. At the crucifixion God's law and gospel embrace in an act of divine reconciliation and bring us to our knees in faith and hope. The Lamb who died on the cross is our Savior (Revelation 22:12-16; 1 Corinthians 2:8-10).

难怪保罗决心“除了耶稣基督并祂钉十字架”之外，不传讲其他的事（哥林多前书 2:2）。耶稣的十架受难开启了我们对于上帝话语的理解，并且诠释了圣礼对于我们的邀请。十字架同时对两件事予以了启示：上帝对罪的愤怒，以及祂对我们这些罪人的爱。基督之死的宣告，是对上帝公义的愤怒和祂的赦免之爱真切的广而告之。在十架受难之中，神的律法与福音神圣并和谐地彼此相拥，并使得我们在信心与盼望之中谦卑下了我们自己。那曾死在十字架上的羔羊是我们的救主（启示录 22:12-16；哥林多前书 2:8-10）。

To know God, therefore, is to know how law and gospel encapsulate God's ways in perfect harmony. The two teachings reveal what we might call the two faces of God. The law is God's holy face. It frowns on all that is not pure and perfect in his sight and requires obedience that we cannot muster on our own. The law shows us our sins as clearly as a mirror reflects our image and reveals how deep the gap is between God's way of life and ours.

因此，要认识神，就是要认识律法和福音是如何完美和谐地概括上帝之道的。这两项教导向我们启示了我们也许可以称之为的“上帝的两面”。律法是上帝圣洁的面，它的眼里容不下任何的不纯洁与不完美，而它所要求的是那我们无法凭借着自己所能达到的顺服。律法显出我们的罪，正如镜子照出我们的形像那般地清晰，它也向我们启示了上帝和我们的生活方式之间的鸿沟是多么地深不见底。

The gospel is God's loving face. It shines on us with gracious forgiveness (Numbers 6:24-26). In the gospel God bends down to us in love, touches our lives, and gives what



we are unable to achieve by nature (Romans 5:15-17). The gospel comforts consciences shaken by life's bitter experiences and makes death a day of victory (1 Corinthians 15:50-57).

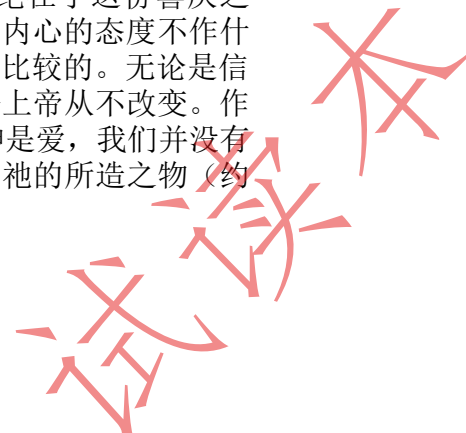
福音则是上帝爱的面。它以恩慈的赦免光照了我们（民数记 6:24-26）。在福音之中，上帝在爱中俯身来到我们中间，触摸我们的生命，并且赐给我们那我们生来就无法获得的（罗马书 5:15-17）。福音安慰因生命的痛苦经历而恐惧不安的良心，并且使得死亡成了得胜之日（哥林多前书 15:50-57）。

Now we can look at life and God in a whole different light and listen to his Word in an entirely different way. This new way is the hearing of faith, a new obedience to God that comes by faith (Romans 10:17-21; Galatians 3:2). In thanksgiving we sing a new song, as fresh and new as God's new covenant. The song of God's love is not a sad song. It is a song of thanks for deliverance and a bold confidence in facing the future (Revelation 5:9,10; Exodus 15:1-18; Psalm 96; 149). In view of God's mercy, it is our turn to give. We now offer our bodies as living sacrifices, holy and pleasing to God, and give our lives in works of service to church and community (Romans 12:1-21). In effect we become "little Christs" to our neighbors—bending in love to our neighbors' weaknesses and helping them in times of need. In this way others come to know how God's love and Christ's work are the sources of our strength (Matthew 25:34-40). As it was in paradise, we reflect God's image once again, approach his table to eat the fruit of the tree of life, and celebrate our lives with God.

现在我们可以以一种全然不同的角度去看待生命和上帝，并且用一种完全不同的方式去聆听祂的话语了。这种全新的方式就是藉着信心的聆听，一种由信心而来的、对上帝的、全新的顺服（罗马书 10:17-21；加拉太书 3:2）。我们以感谢的心唱出一首新歌，这首歌如神的新约那般又新又活，这首神的爱之歌不是一首悲伤的歌，而是一首向神的拯救献上感恩、满怀信心面对未来的歌（启示录 5:9,10；出埃及记 15:1-18；诗篇 96；149）。基于上帝的怜悯，才轮到了我们的给予。我们现在将我们的身体献上作为活祭，是对上帝而言圣洁、可喜悦的，并且我们用我们的生命来服侍我们的教会和我们的社区（罗马书 12:1-21）。事实上，我们成了我们邻舍的“小基督”——在爱中俯下我们的身子看顾我们邻舍的软弱，并且在他们需要的时候予以帮助。以这样的方式，别人就会开始了解到神的爱和基督的工作是我们力量的源泉（马太福音 25:34-40）。就像是在天堂一样，我们再一次地反射出了上帝的形像，走近祂的餐桌前，食用生命树上的果子，并且庆祝我们与神同在的生命。

Sad to say, despisers of God's Word and ways exclude themselves from this joyous celebration. True to form, God's opponents unmask hidden attitudes by outward acts and words. Yet no measure of opposition is able to negate God's love for us. Neither faith nor unbelief can ever invalidate God's love for one primary reason. God never changes. As Lord, he stands firm in his sovereign ways (James 1:16-18). God is love. We do not create God or his nature. We do not mandate God's love for his creation (1 John 4:7-10).

不幸的是，藐视上帝话语和道路的人们，是将他们自己隔绝在了这份喜庆之外。神的反对者们以他们外在的行动和言语，向来对他们隐于内心的态度不作什么隐瞒，然而没有什么样的反对是可以和否定神对我们的爱相比较的。无论是信还是不信，都不能使上帝的爱失去其效力，其根本原因是——上帝从不改变。作为主，祂站立在祂至高无上的道路之上（雅各书 1:16-18），神是爱，我们并没有创造出这位上帝或是创造出祂的本质，我们也没有委任祂去爱祂的所造之物（约翰福音 4:7-10）。



But by our nature we can deceive. To all appearances we can profess to be spiritual and religious. Yet without God's love in Christ, we are nothing but pious frauds—outwardly reveling in spirituality but inwardly coddling a dead faith. Hypocrites and deceivers cannot act in union with God (James 1:26,27; 1 John 4:1-6). Wrapped in the cloak of self-righteousness, spiritually self-centered people prefer to play God and make unlovely judgments on other people (Luke 18:9-14). Such religious enthusiasts parade their lives before God without confessing their unworthiness, without being heart-struck by God's condemnation of all self-righteousness, without calling to God for mercy.

我们生来就会欺骗，我们可以在外面上表现得极其属灵以及敬畏神。然而若是没有上帝所赐的在基督里面的爱，我们就只是虚伪的骗子罢了，除此以外什么我们也不是。只有外表属灵的沉醉而没有内在的实质，会骄纵一颗死掉的信心。假冒为善的人与说谎者无法与上帝联合（雅各书 1:26,27；约翰一书 4:1-6），裹着自以为义的外衣、灵里却以自我为中心的人们更愿意去扮演上帝，并且向别人作出恶心的论断（路加福音 18:9-14）。此等宗教热心人士在上帝面前大胆地炫耀着他们的生命，却从未承认过他们的不配，他们对于上帝向他们满心的自以为义所定下的罪，既不感到扎心，也不向祂呼求怜悯。

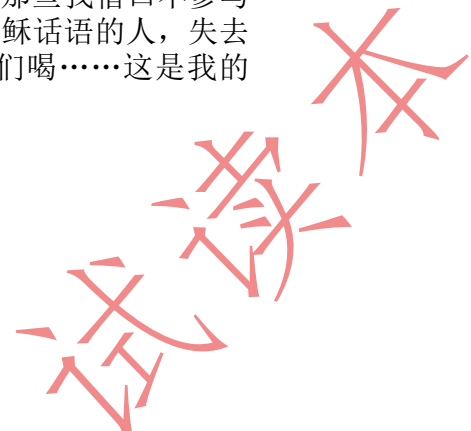
We know hypocrisy well. Its description fits all of us by nature and points to the need for daily contrition and repentance. The life of faith is not an easy thing. And no one knows the strength of faith unless one is tested and tried (Matthew 4:1-11). To approach God's table while patently persisting in a self-righteous and unholy lifestyle calls down God's judgment on life. God is never neutral in his divine judgments. He comes to save or to condemn. God sent his Son to judge the world in righteousness and truth. Christ's concern is always for us (John 3:16-21). But those who are against him in unbelief and impenitence are already self-condemned (Matthew 12:30-32).

我们都很了解假冒为善，这些描述都符合我们所有人生来便具有的特征，并且将我们指向那我们需要对于日常的懊悔与悔改的需要。信心的生命并非一件易事，一个人若不是经过试炼与考验，他也无法了解信心所具有的能力（马太福音 4:1-11）。想要走近上帝的餐桌前，同时又公然地持续在自以为义和不圣洁的生活方式之中，会招致上帝对于生命的审判。上帝在祂神圣的审判之事上，从来就不是中立的，祂来要么拯救，要么定罪，上帝差遣祂的儿子来以公义和真理审判这个世界。基督从来都是在为我们考虑（约翰福音 3:16-21），但是那些在信与不悔改中拒绝祂的人，已经使他们自己被定罪了（马太福音 12:30-32）。

For good reason, therefore, the Lord asks us to exclude from his table those who manifestly persist in sin despite warnings. This earnest and loving action is God's way of caring and is a call to a whole new attitude toward him and his creation. All who excuse from the Lord's banquet, hesitate to confess their wrongs, or doubt Jesus' words lose out on the great blessing he announces, "Take and eat; this is my body. . . . Drink. . . . This is my blood . . . poured out for many for the forgiveness of sins."

因此，出于美好的原因，我们的主要我们将那些罔顾警告而公然持续在罪中的人，排除在祂的餐桌之外。这一真切而爱的行动，是上帝看顾的方式，也是一次要求对于祂和祂的受造之物要有一种全新的态度的呼召。所有那些找借口不参与主的宴会的，犹豫不觉是否要承认他们的罪行的，或者不信耶稣话语的人，失去的是祂所宣告的上好福分：“拿着吃；这是我的身体……你们喝……这是我的血……为多人流出来，使罪得赦。”

United in Christ  
联于基督



Now we know how extremely important it is to recognize God's ways in his Holy Word and Supper (1 Corinthians 11:27-29). Understanding God's ways always has to do with God's Word. God does not deal with us in the abstract. He deals with us in concrete, lifelike, vivid, and expressive images. He comes to us visibly and intimately in the person of Jesus Christ, who is "the image of the invisible God." Jesus' mission is to restore God's image to us (Genesis 1:27; 5:3; Colossians 1:15). God sent Jesus to return the life that was originally lost through Adam's sinful break with God. The breakthrough to a new life with God comes through Jesus as the second Adam (Romans 5:15). When approached by Jesus, we can tell others about him as pointedly and excitedly as did Jesus' first disciples: "We have found the one . . . Jesus of Nazareth" (John 1:43-50).

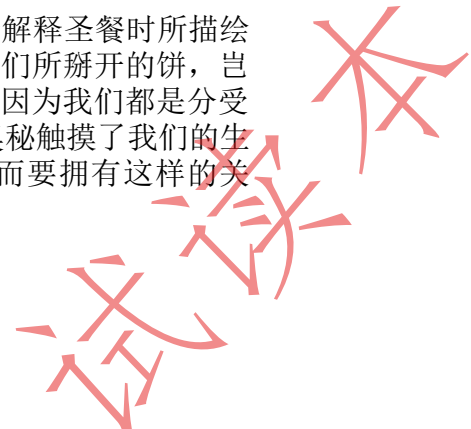
现在我们了解到了认识上帝在祂的圣道（话语）与圣餐之中是如何行事的，是一件多么重要的事（哥林多前书 11:27-29）。要理解上帝的做事方式总是要诉诸祂的话语。上帝不是用抽象的方式和我们交流，而是用具体生动且富有表现力的形像和我们进行沟通。祂在耶稣基督这一位格，即“不能看见之神的像”之中，以可见和亲密的方式来到我们中间。耶稣的使命是要为我们恢复神的形像（创世记 1:27; 5:3; 歌罗西书 1:15），上帝差派耶稣是要恢复那原先因着亚当的罪与神隔绝而失去的生命，而这横空出世的、与神同在的新生命正是藉着那第二位亚当耶稣而来的（罗马书 5:15）。当耶稣向我们走来时，我们可以像祂的第一批门徒那样，毫不含糊却激动万分地将祂的事分享给别人：“我们遇见了……拿撒勒人耶稣”（约翰福音 1:45）。

This simple witness to Jesus does not use abstract but historical images. It speaks about a real-life person. It deals with a mystery now fully revealed in Jesus Christ (Colossians 1:26). Even today, as in bygone days, we sing the good news of Jesus with the same clear images as in the hymn of the early church: "The mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory" (1 Timothy 3:16).

这样的对于耶稣所作的简单的见证并不是一副抽象画而是基于历史的形像，它所诉说的的是一个活生生的人，它所涉及的是一个现在已经在耶稣基督里完全得以启示的奥秘（歌罗西书 1:26）。即使今天，我们也和过去一样，用就像在早期教会的赞美诗中那些同样清晰的形像歌唱到：“大哉，敬虔的奥秘，无人不以为然，就是神在肉身显现，在灵性称义，被天使看见，被传于外邦，被世人信服，被接在荣耀里”（提摩太前书 3:16）。

We receive God's benefits in the same images as did Paul in explaining the Lord's Supper to Christian congregations: "Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf" (1 Corinthians 10:16,17). So the mysteries of God touch our lives, and the image of Christ colors our relations to God and one another. To embrace this relationship, we return to the past.

我们所领受的上帝给我们的益处，正如保罗在对基督的教会解释圣餐时所描绘的形像那样：“我们所祝福的杯，岂不是同领基督的血吗？我们所掰开的饼，岂不是同领基督的身体吗？我们虽多，仍是一个饼，一个身体。因为我们都是分受这一个饼”（哥林多前书 10:16-17，和合本）。因此，神的奥秘触摸了我们的生命，基督的形像丰富了我们和神以及我们彼此之间的关系。而要拥有这样的关系，我们需要回到过去。



## A mystical union 奥妙的联合

Since the beginning of human life in Eden, no image projects our union with God in a more stark and natural way than the image of birthing and marriage. A single command of God to our original parents signaled the generation of human life in God's creation. To Adam and Eve—that is, to the Earthling (Adam) and Life (Eve), to man and woman, to male and female, to human beings both—God gave his creative Word by a dynamic command: “Be fruitful and increase in number; fill the earth and subdue it” (Genesis 1:28). This creative Word from God has to do with life's beginnings and its continuation, with the gift of earthly life and the intimacy of marriage, with sex and family.

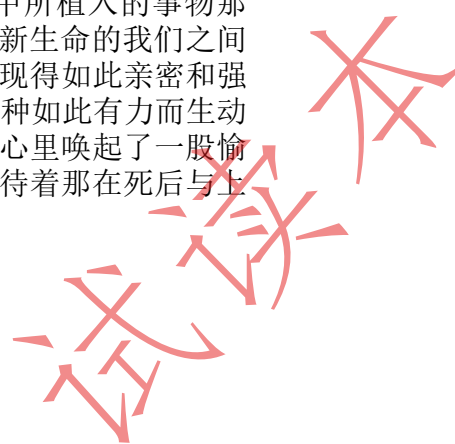
自人类的生命在伊甸园开始以来，没有什么形像是像生育以及婚姻的形像那样，能够以一种纯朴、自然的方式投射出我们和上帝之间联合了。上帝给我们最初的父母的那一个命令预示着上帝所造人类的生命的繁衍。对于亚当和夏娃——也就是，对于地上之人（亚当）和生命（夏娃），对于男人和女人，对于男性和女性，对于这两者——上帝用大能的命令，以创造的话语说到：“要生养众多；遍满地面，治理这地”（创世记 1:28）。从神口中所出的创造的话语，毫无疑问，是在说有关于生命的开端极其繁衍，还有祂所赐给我们的地上的生活这一礼物，婚姻的亲密关系，以及性与家庭之事。

What God commands, he fulfills. He empowers us to do what he commands. He establishes the marriage union to carry out his divine will in an ongoing and orderly way. The history of human life is a familiar story: “A man will leave his father and mother and be united to his wife, and they will become one flesh” (Genesis 2:24). Through the union of the two sexes in marriage, God acts to fill the earth with people, to honor the intimacy of marriage, and to bring glory to himself (1 Corinthians 11:11,12).

上帝用祂的命令成就了这一切，祂授权予我们让我们去做祂所命令的事。祂建立婚姻的联合是为了以一种持续和有序的方式来成就祂神圣的旨意。人类生命的历史是一个耳熟能详的故事：“人要离开父母与妻子连合，二人成为一体”（创世记 2:24）。藉着在婚姻之中两性的联合，上帝采取行动让人类遍满了全地，并给了婚姻的亲密性以尊重，也为祂自己带来了荣耀（哥林多前书 11:11,12）。

The images of birthing and marriage also mirror and echo God's relationship to us in the church (Ephesians 5:31,32). Since Eden, births and weddings are God's expressions used to proclaim union and reconciliation with God. No image is more stark, more natural, or more real to depict God and us in the new life of faith than the one implanted in God's creative order. None brings the emotions of faith to the fore more intimately and intensely. The bridegroom/bride relationship, anchored in human life and sexuality, is so strong and vivid an image that it brings joy to the hearts of believers. It evokes a happiness that takes Christians captive and anticipates a final reunion with God at death (Revelation 21:9,10,23-27).

生育和婚姻的形像也是在教会之中上帝和我们关系的反射和体现（以弗所书 5:31,32）。自伊甸园以来，出生与结婚就是上帝用来宣告与祂联合、以及与祂和好的表达方式。没有什么形像是像那由上帝在祂的创造秩序中所植入的事物那样，能够如此纯朴、自然且真实地描绘上帝和拥有在信心之中新生命的我们之间的那份关系了，也没有什么其它的形像能将信徒的情绪波动表现得如此亲密和强烈了。新郎/新娘的关系，扎根于人类的生活与两性之中，是一种如此有力而生动的形像，以至于给信徒们带来了满心的喜乐，它也在基督徒的心里唤起了一股愉悦之情，而正是这份愉悦之情将他们的内心掳获，并让他们期待着那在死后与上帝之间的、再一次的、最终的联合（启示录 21:9,10,23-27）。



The bridal image is central to understanding Christ's work on earth and his gift in the Lord's Supper. Christian life has its setting in the work of Christ as the heavenly Bridegroom. The bride/Bridegroom image opens for us the unbelievable paradox of life. It explains how sinners become saints through union with Jesus. It reveals how a righteous God forgives our wrongs, sets aside his anger, and freely declares his love for us once more (Hosea 14:1-4; Song of Songs 4:1; Isaiah 44:2). It clarifies how the mystery of God's work on earth is grasped by faith alone. How is this done?

婚姻的形像对于理解基督在地上的工作，以及祂在圣餐中所赐的礼物是至关重要的。基督徒的生命就好比那天上的新娘那样，被置于基督的工作之中。新郎/新娘的形像向我们展示了那令人难以置信的生命的悖论。它向人们解释了罪人是如何藉着与耶稣联合而成为圣徒的，它向人们启示了公义的上帝是如何赦免我们的罪行、撤回祂的愤怒以及再次对我们白白地宣告祂的爱（何西阿书 14:1-4；雅歌 4:1；以赛亚书 44:2），它向人们阐明了上帝在地上工作的奥秘是如何单单被信心所领会的。这是如何作成的呢？

This bride/bridegroom relationship proclaims the joyous exchange between bride and bridegroom in powerful scriptural imagery. This image describes how faith unites us with Christ as a bride is united with her Bridegroom. By this mystery, as a Christian teacher once observed, Christ becomes one flesh with us in a true marriage (Ephesians 5:25-32). It is the most perfect of all marriages, of which human marriages are only poor examples. In this union with Christ, we hold everything in common. What Christ has we have as if it were our own. And what we have Christ claims as if it were his own.

这种新娘/新郎的关系以富有冲击力的属灵的画面向我们宣告了新娘与新郎之间那种喜乐的交换。这一形像描述了信心是如何将我们与基督联合在一起的，正如新娘与新郎的联合那样。藉着这一奥秘，正如一位基督徒教师曾作过的评论，基督在一桩真实的婚姻之中与我们联为了一体（以弗所书 5:25-32）。这是所有的婚姻之中最为完美的一桩，并且人类的婚姻也不过只是与之相形见绌的例子而已。在这种与基督的联合之中，我们共享每一样事物，基督所有拥有的，如同就是我们自己的，而我们所拥有的，基督也宣称那些如同就是祂自己的一样。

To grasp this mystical union is to comprehend the inestimable benefits of faith. Christ is full of grace, life, and salvation. We are full of sins, death, and damnation. In this marriage we are united with Christ by the bond of faith. As our Bridegroom, Jesus must take on himself the things that are his bride's and, in exchange, give his bride the things that are his. If he gives her his body and very self, why should he not give her all that is his? And if he takes the body of the bride, why should he not take all that is hers? So our heavenly Bridegroom takes our sins, death, and damnation as his dowry. And his grace, life, and salvation become our possession.

要领会这种奥妙的联合，就需要领会信心所带来的无可估量的益处。基督身上充满了恩典、生命和救恩，我们身上则充满了罪、死亡和咒诅。在这桩婚姻之中，我们藉着信心的纽带和基督联合在了一起。作为我们的新郎，耶稣必须接受属于祂新娘的所有，而作为交换，祂又必须要把属于祂的所有给祂的新娘。如果祂把祂的身体和祂自己给了她，那么为什么祂不会把祂所有的都给她呢？如果祂取走了她的身体和她自己，为什么祂不能取走她的所有呢？因此，我们这位天上的新郎将我们的罪、死亡和咒诅都作为嫁妆取走了，而祂的恩典、生命和救恩则成为了我们的财富。

This most joyous exchange is not only about a mystical union with Christ. It is also about sharing Christ's holy struggle and victory, his salvation and redemption. Our Bridegroom is God and man in one person. As God he cannot sin, die, or be condemned. His righteousness, life, and salvation are unconquerable, eternal, and omnipotent. And

yet by the wedding ring of faith he shares in the sins, death, and pains of hell that are his bride's. He makes them his own and acts as though they were his own, as if he himself had sinned. He suffered, died, and was buried to overcome them all.

这一最为喜乐的交换不仅仅是一种和基督之间奥妙的联合，也是在说我们分享着基督的圣战与得胜、救恩和救赎。我们的新郎是在同一位格之中的全人与全神，作为神，祂不会犯罪、死亡或者被定罪，祂的公义、生命和救恩是不可征服、永恒以及全能的。然而戴着信心之婚戒的祂，还是分享了祂新娘的罪、死亡和地狱的痛苦，祂使这些成为了祂自己的份，而这些就好像被加在了祂的一举一动之间，就好像是祂自己犯了罪。而祂受难，死亡，且被埋葬，正是为了要胜过这一切。

Since Christ is a heavenly Bridegroom, his righteousness is greater than the sins of all people, his life is stronger than death, and his salvation is more invincible than hell. So by the pledge of faith his bride is free in Christ, her Bridegroom—free from all sins and secure against death and hell. As the bride, she receives eternal righteousness, life, and salvation as a dowry from her Bridegroom, Christ. In this glorious union, he takes to himself a glorious bride, without spot or wrinkle. She is his by faith in the Word of Life, righteousness, and salvation (Ephesians 5:26,27). In this way he marries her in faith and steadfast love and betroths her in mercy, righteousness, and justice (Hosea 2:19,20).

既然基督是一位天上的新郎，祂的公义就要大过所有人的罪，祂的生命就要大过死亡，祂的救恩也要比地狱更加无往不胜。因此，藉着信心的宣誓，祂的新娘就在祂的新郎——基督里——得了自由，从所有的罪里被释放——得了自由，且免去了死亡和地狱的侵害。作为新娘，她从祂的新郎——基督那里收到了永远的公义、生命和救恩作为聘礼。在这种荣耀的联合里，祂将一位荣耀、毫无玷污皱纹的新娘娶去归了祂自己，而因着信，她也在生命、公义和救恩的话语之中成为了祂的伴侣（以弗所书 5:26,27）。以这样的方式，祂以信实和坚定不移的爱娶了她，并且，祂是用怜悯、公义和公正而与她订下的这桩婚事（何西阿 2:19,20）。

Who can fully appreciate what this royal marriage means? Who can understand the riches of God's grace? This rich and divine Bridegroom marries this poor, wicked harlot, redeems her from all her evil, and adorns her with all his goodness. Her sins can no longer haunt or destroy her because they are laid upon Christ and swallowed up by him. In Christ, her husband, she has a righteousness to boast of as her own—a righteousness that she can boldly display alongside her sins when faced with death and hell. She can say with wedded bliss and confidence, "I have sinned, yet my Christ, to whom I am pledged by faith, has not sinned. And all that is his is mine and all that is mine is his." As the bride in the Song of Solomon says, "My lover is mine and I am his" (Song of Songs 2:16).

谁能完全领会这场盛大的婚事所具有的意义呢？谁能理解上帝恩典的丰盛呢？这位富有的、天上的新郎娶了那位贫穷饿、邪恶的娼妓，把她从她一切的邪恶之中救赎出来，并用祂的一切美善来装饰她。她的罪再也不能萦绕在她的四围，或是将她摧毁，因为它们都被放在了基督的身上，并且被祂给吞灭了。在基督——她的丈夫里面，她拥有一份像是她自己的公义，并可以以此而夸口。也正是由于这份公义，当她在面对死亡和地狱之时，即使带着罪，也可以将之大胆地展现出来。她能够怀着她在婚姻之中的幸福和信心如此说到，“我确实犯了罪，但是我的基督，就是我藉着信心向祂宣誓的那一位，并没有犯罪。而所有属于祂的就是属于我的，所有属于我的就是属于祂的。”正如所罗门雅歌之中的新娘所说的，“良人属我，我也属他”（雅歌 2:16）。

The image of union with Christ helps us understand not merely how much is ascribed to faith in Christ but also that we stand before God just and holy only by faith in Christ.

Justification by faith alone is not a doctrine “colder than ice” as some charge. The bridal image embodies the rapturous exchange between Christ and sinners in a dynamic way. It fills the heart of the bride with joy in life and certainty for life everlasting. Earthly marriages are reserved for this life; our union with Christ lasts forever. When the Lord gives us his body and blood to strengthen the bond of faith with him and all believers, his Supper serves its purpose.

与基督联合的形像不仅帮助我们了解到对基督的信心有着何等的作用，也帮助我们理解了唯独因着对基督的信心，才能使我们公正、圣洁地在上帝面前得以站立。唯独因信称义并不是像某些人所控告的那样是一条冷若冰霜的教义。这一婚姻的形像使得基督和罪人之间那种欢喜快乐的交换，能够以一种生动活泼的方式被展现出来，这婚姻使得新娘的心里充满了生命的喜乐和对永远的生命的确信。地上的婚姻是为今生所存留的，而我们与基督的联合则将持续到永远。当主给我们祂的身体和血来坚固所有信徒对祂信心的纽带之时，圣餐就达到了它的目的。

### Fellowship with the Lamb

#### 和羔羊的团契

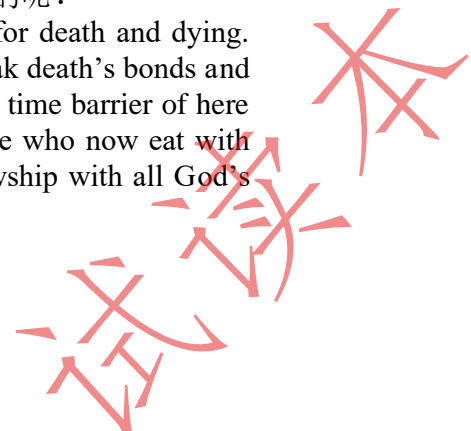
As host at the Supper, therefore, Jesus is not inviting us to a simple get-together at a spiritual kitchen. At the Last Supper before his death, he put the Lamb’s high feast on high priority, explicitly saying, “I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father’s kingdom” (Matthew 26:29). In this way Jesus refocuses our attention, breaks the barriers of time and space, and sets his banquet under the guise of eternity.

因此，作为圣餐的主人，耶稣并不是邀请我们在一间属灵的厨房之中参加一次简单的联欢会。在祂死前的圣餐之中，祂把羔羊的盛宴放在了首位，祂明确地说道，“我告诉你们，从今以后，我不再喝这葡萄汁，直到我在我父的国里，同你们喝新的那日子”（马太福音 26:29）。以这样的方式，耶稣让我们的注意力得以集中，祂去掉了时空的屏障，并且以永恒为外衣，对祂的这场宴会进行了一番装饰。

At the banquet table, Jesus anticipates that he will first drink the cup of God’s judgment alone for a reason. His death will bring about new life in God’s kingdom. Jesus eats the last meal with his disciples to prepare them for new life with their Father in heaven. On the memorial day of the old covenant, Jesus establishes the new covenant for the new age. Once the Lamb’s perfect sacrifice is carried out on the cross, Passover meals cease to function. Those who eat the banquet meal “from now on” renew fellowship with God that lasts indefinitely for time immemorial. How is this done?

在宴会桌上，耶稣预期祂要首先独自喝上帝审判的杯，是为着一个原因。祂的死将会给神的国度带来新的生命。耶稣和祂的门徒们一起享用最后的晚餐，是为了给他们预备将来和天父在一起的新生命。在这旧约的纪念日子里，耶稣为新的时代建立了新约。一旦羔羊在十字架上被完美地献上为祭，逾越节的晚餐就不再起作用了。那些享用这顿宴会之餐的人，“从今以后”就和上帝有了新的团契关系，而这份关系自那时起就将永远地持续下去。这是如何成就的呢？

At the Supper, Christ indicates that we receive God’s antidote for death and dying. Eating the Lord’s Supper certifies that someday our bodies will break death’s bonds and rise to life just as our Savior did. On that day we too will break the time barrier of here and now and will from then on live in God’s kingdom forever. We who now eat with the Lamb on earth will also eat in God’s house in unbroken fellowship with all God’s people (Isaiah 25:6-8; Luke 14:15-24; Revelation 19:9).



在圣餐之中，基督表明我们领受了上帝给我们的治疗死亡和濒死的解毒剂。圣餐的吃喝向我们确保了有一天我们的身体将会打破死亡的束缚，并且就像我们的救主那样，死里复活。那一天我们也同样会打破此时此刻时间的屏障，并且从那时起，我们就将住在神的国度里，直到永远。我们这些现在在地上和羔羊一同吃喝的人，将来会在神的家中和祂所有的百姓一起，以牢固不破的团契关系，一同吃喝（以赛亚 25:6-8；路加福音 14:15-24；启示录 19:9）。

Celebrating the Lamb's high feast on earth, therefore, is a foretaste of future life in God's kingdom. Already now scattered saints on earth share this inheritance with gathered saints in heaven (Revelation 5:6-14). Union with Christ now and reunion with God then gives us a unity that members of Christ's body share forever (1 John 3:1-3). In a graphic double picture, the apostle Paul tells believers how those who eat Christ's body are already one body in Christ here and now. "Because there is one loaf," he writes with simple words and descriptive insight, "we, who are many, are one body, for we all partake of the one loaf" (1 Corinthians 10:17).

因此，在地上庆祝羔羊的盛宴，是一次关于未来天国生活的预尝。现在，在这地上各处的圣徒，已经在和天上的圣徒们一起分享这份遗产了（启示录 5:6-14）。和基督现在的联合以及之后的重新联合，给我们的是一种基督的肢体在永恒之中彼此分享的合一（约翰福音 3:1-3）。使徒保罗以一副形象生动的双画面，告诉我们那些食用基督身体的信徒们是如何此时此刻就已经在基督里成为一体了。“因为只有一个饼，”他用简单的话语和描述性的见解如此写到，“我们虽多，仍是一个饼，一个身体。因为我们都是分受这一个饼”（哥林多前书 10:17）。

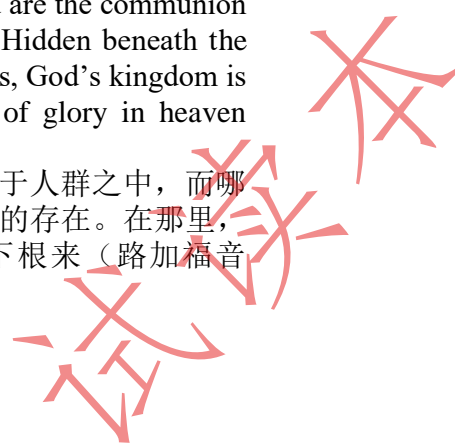
### Communion of saints 圣徒相通

Even though believers are many by count, they are really only one body. Christian unity comes alone through Jesus and his work (Ephesians 4:1-16). In confessing faith in Christ, believers call Christ's church the communion of saints for good reason. Communion is the word for what we hold in common and refers both to Christ's church and to his Supper. Christians are one body in Christ simply because they have one Lord and eat of the one loaf.

尽管信徒数量众多，但是他们还是一个身体。基督徒的合一单单是藉着耶稣和祂的工作而来的（以弗所书 4:1-16）。信徒在承认他们对于基督的信心之时，称呼基督的教会为圣徒相通，是有其充分理由的。相通一词表示我们彼此共通，可以用来指基督的教会，也可以指圣餐。基督徒在基督里是一个身体，原因很简单，就是因为他们只有一个主，并分受一个饼。

But, true to form, the communion of saints remains concealed under the cross. Hidden in a crowd of people, the church is present wherever Christ's Word of forgiveness is proclaimed, offered, guaranteed, and believed. There the Father establishes his kingdom in the hearts of believers; the seed takes root in earth's soil (Luke 17:20,21; 8:4-15). Yet only those who truly trust God's Word are the communion of saints and derive benefit from eating at the Lamb's high feast. Hidden beneath the veil of persecution, sufferings, outward divisions, and false teachings, God's kingdom is nevertheless established on earth to prepare us for the kingdom of glory in heaven (Matthew 6:9,10).

但是，圣徒相通还是一如既往地被藏在十字架之下。教会隐于人群之中，而哪里基督赦免的话语被宣讲、提出、保证、相信，那里就有教会的存在。在那里，天父在信徒们的心中建立起祂的国度，种子在土壤里面扎下根来（路加福音



17:20,21; 8:4-15)。然而，只有那些真正信靠上帝话语的人是圣徒相通，并得以从享用羔羊的盛宴之中获取益处。神的国度虽被藏于逼迫、苦难、外在分裂和假教导的面纱之下，然而，在地上所被建立的神的国度，只不过是为我们预备将来进入那在天上荣耀的国度而已（马太福音 6:9,10）。

So the forgiveness that Christ offers to us individually in his Supper we share with a host of saints. The common bond of God's love unites believers worldwide in the body of Christ. Those united to Christ by faith are united through Christ to one another. The Sacrament of Holy Communion is God's way of visibly guaranteeing life with God and unites God's saints in common faith. Faith in Jesus' work and Word alone brings about the blessed unity that Christ asks his Father to preserve (John 17:11-17).

因此，基督在圣餐之中所赐给我们个人的赦免，是我们和圣徒们一起分享的赦免。上帝爱的同一纽带，在基督的身体之中将世界各地的信徒联为一体。那些藉着信心联与基督的人也藉着基督和彼此联为一体。圣相通礼（即圣餐礼）是上帝用来确保与祂同在的生命以及圣徒在同一信心之中彼此联合的可见的方式。唯独藉着相信耶稣的工作和话语，能给带来这份基督曾祈求天父上帝为我们存留的、有福的合一（约翰福音 17:11-17）。

For this reason it is vital to come to God's Table knowing what the Supper is all about and recognizing its purpose (1 Corinthians 11:28). Christians at Corinth needed to learn that lesson—and we need to learn from them. At Corinth, participants in the meal understood the feast superficially. Many remained self-centered in their attitudes and cared less about the welfare of others. As a result, the fellowship of faith fragmented. How did such confusion come about?

因此，知道圣餐是怎么一回事并且认识到其目的，对于来到上帝的餐桌前是至关重要的（哥林多前书 11:28）。在哥林多的基督徒需要学习那样的功课——并且我们也需要从他们那里去学习。在哥林多，圣餐的参与者对这一筵席的理解是肤浅的，许多人仍持着以自我为中心的态度，并且对其他人的益处也漠不关心，而造成的结果是，信徒间的团契关系因此就出现了破裂。这样的混乱是如何造成的呢？

The Corinthian church incorporated the Lord's Supper into its gatherings, which included regular daily meals (1 Corinthians 11:17-33). Wealthy people brought food for the poor. In Christian tradition, the congregation undoubtedly called on God to bless its daily bread and, at the same time, did not forget the last meal that Jesus ate before his death. In Christian piety, the congregation called this combination mealtime/Lord's Supper an agape meal or love feast.

哥林多的教会把圣餐并入其聚会之中，而他们的聚会也包括了日常的用餐（哥林多前书 11:17-33），富人们也会给穷人们带去食物。按照基督徒的传统，会众无疑会求告上帝祝福其日用的饮食，同时，他们也不会忘记耶稣死前所吃的最后一顿晚餐。因着基督徒的敬虔，会众们就把这样的组合用餐时间包括圣餐称为爱之餐或者爱宴。

But habits at the common meals belied the unity and fellowship they held as Christians. Sharing and caring for one another gave way to satisfying personal hunger and thirst. Some overate and even got drunk; others went away hungry from the love feast. Loveless action made a mockery of celebrating the Lord's Supper. Many actually ate and drank God's judgment on themselves in unbelief and unconcern. Such divisive behavior broke the congregation's unity.

但是，平常的用餐习惯与他们作为基督徒所拥有的合一和团契关系并不符合。彼此间分享和看顾让位给了只求自我满足的饥饿口渴。有暴食的，甚至有喝醉的，而其他的人则饿着肚子离开了爱宴。没有爱心的行为使得圣餐的庆祝成了他

人的笑柄，许多人甚至在不信和冷漠之中，在他们自己身上吃喝着上帝的审判。而这样分裂的行为便破坏了教会的合一。

The congregation evidently needed instruction regarding the Lord's Supper. And the apostle Paul obliged. He carefully taught the congregation by letter and explicitly explained how the Lord's meal fit into Christian life. He wanted the members to realize that eating the body and blood of Christ at Christ's meal also affects the church as the body of Christ. Christ's Supper is not eaten merely for the moment but is celebrated for one's eternal welfare. In their undisciplined and selfish eating, some members were sinning against the body and blood of the Lord. By their behavior, they were undoing the purpose for which Christ suffered, died, and rose from death.

那里的会众显然需要有关圣餐的指导，保罗就为他们提供了帮助。他通过信件仔细地教导会众，并且对于圣餐应该如何合乎基督徒的生活，作出了明确的解释。他想要教会成员们意识到在圣餐之中吃基督的身体喝基督的血也影响着作为基督身体的教会。圣餐不只是当下的吃喝，也是为着一个人在永恒之中的福乐的庆祝。在这样混乱和自私的吃喝当中，他们中的一些成员是在得罪主的身体和血。他们这样的行为，是在破坏基督受难、死亡并死里复活所成就的事。

Paul, therefore, gave Christians the big picture in simple terms. He first repeated the words that the Lord Jesus spoke at the time he instituted the meal (1 Corinthians 11:23-25). Then he put these words into perspective by pointing to the Lord's coming. Just as Jesus did at the Last Supper, the apostle projected the use of the Supper from time into eternity. "For whenever you eat this bread and drink this cup," Paul stated with careful instruction, "you proclaim the Lord's death until he comes" (1 Corinthians 11:26).

因此，保罗用简单的话语向基督徒描绘了一副巨大的图画。他首先重复了主耶稣设立圣餐时所说的话（哥林多前书 11:23-25），接着他通过指向主的再来，换了个角度再来看这些话。正如耶稣在圣餐之中所作的，使徒保罗也把圣餐的使用从当下投射向了永恒之中。“你们每逢吃这饼，喝这杯，”保罗以仔细的指示陈述到，“是宣告主的死，直等到祂来”（哥林多前书 11:26，NIV）。

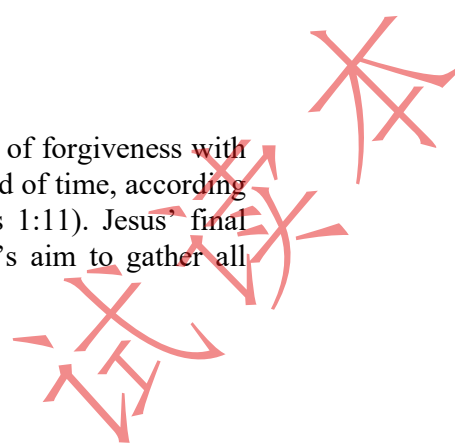
To celebrate life with God is to recognize that Christ did not die to foster sin, bring about death, coddle our fleshly desires, or give in to evil, as the examples of some Christians seem to indicate (1 Corinthians 11:27-32; Galatians 2:17-21). Impenitent behavior has no place at the Lamb's high feast. It defeats the reason for Christ's invitation to celebrate life with God. No, the Lord's Supper proclaims Christ's death on the cross to break sin's rule over our life, to conquer death that separates us from God, and to hail his victory over Satan, the arch-deceiver.

庆祝与神同在的生命，需要意识到基督并不是为了助长犯罪、带来死亡、骄纵我们肉体的情欲，或是向邪恶让步而去世的，像是一些基督徒的例子看起来所暗示的那样（哥林多前书 11:27-32；加拉太书 2:17-21）。不知悔改的行为在羔羊的盛宴之中绝无一席之地，它破坏了基督邀请我们庆祝与神同在的生命的理由。所以，绝非如此，圣餐宣告基督在十字架上的死，是为要败坏罪在我们之中的掌权，是为要征服那使我们与上帝隔绝的死亡，是为要欢呼祂已胜过撒旦——那说谎者之父。

#### At the Lamb's high feast

在羔羊的盛宴之上

The Lord's Supper, therefore, uniquely joins the present promise of forgiveness with a future promise of life in God's kingdom. It sets our eyes on the end of time, according to Jesus' engaging words, "I will come back" (John 14:2,3; Acts 1:11). Jesus' final appearance on earth marks the day of judgment and fulfills God's aim to gather all



things to himself in Christ. The waiting church on earth proclaims, “Come, O Lord!” (maranatha in Jesus’ tongue) and lives in anxious expectation of the day. It celebrates its life with God in the Holy Supper of the Lord with unending thanksgiving (eucharist) (1 Corinthians 16:22; 1 Thessalonians 3:13; 4:15; Revelation 22:20).

因此，圣餐以其独一无二的方式，将当下这份赦免的应许和未来那份在天国里生命的应许结合在了一起。它让我们的眼目定睛在那末后的日子里，正如耶稣保证过的，“我会再来”（约翰福音 14:2,3；使徒行传 1:11）。耶稣将来最后一次出现在这地，就是标志着审判的日子，并要成就上帝要在基督里将万事聚到祂跟前的旨意。地上的教会在等候中宣告说，“主必要来！”（亚兰语：maranatha，以耶稣的口吻所说的祈祷语），并急切地盼望着那日的到来，且在主的圣餐之中用无尽的感恩（eucharist）庆祝着与神同在的生命（哥林多前书 16:22；帖撒罗尼迦前书 3:13；4:15；启示录 22:20）。

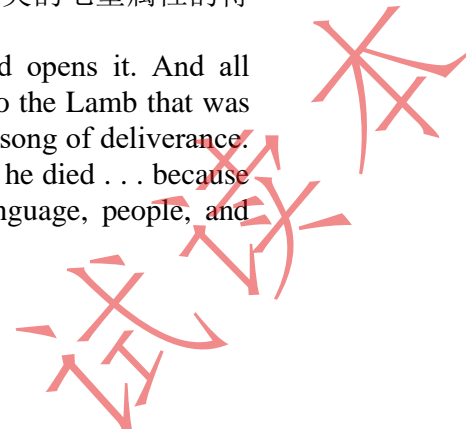
On that day Christ will fulfill his promise: “I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father’s kingdom” (Matthew 26:29). Every Christian who eats the meal now anticipates the end of time. The invitation to eat and drink at the table of the Lord points us to the certain future with God secured by Jesus’ death. The proclamation of his death continues in each successive meal until Christ’s arrival.

那日基督将要成就祂的应许：“我告诉你们，从今以后，我不再喝这葡萄汁，直到我在我父的国里，同你们喝新的那日子”（马太福音 26:29）。每个在当下享用着圣餐的基督徒都盼望着那末后的日子。那叫我们来到主的桌前吃喝的邀请将我们指向那上帝藉着耶稣的死为我们所保证的明确的未来，而对于耶稣死亡的宣告，则将在每次接踵而至的圣餐之中得以延续，并且直到基督再来的那日。

On the Last Day, the church on earth joins the church in heaven in receiving its final benediction: “Blessed are those who are invited to the wedding supper of the Lamb!” (Revelation 19:9). The scene, in John’s graphic description, is the vision of faith fulfilled. At the throne of God, what is hidden now under the seal of God’s revelation will then be open to clear view (Revelation 5:1-14). The One worthy to break the seal is none other than Jesus—the victorious Messiah, the Lion of Judah of Jewish origin from the root of David. He is the Lamb who stands at the place of honor at the center of God’s throne. He appears as the victim but is now the victor. And all creation and the church encircle the victor who possesses full power and the sevenfold energy of God’s Spirit (Revelation 1:4; Isaiah 11:2).

当末日，地上的教会将要加入到天上的教会之中，并接受那给它的最后的祝福：“凡被请赴羔羊之婚筵的有福了！”（启示录 19:9）。在约翰生动的描述之中，这幅画面就是关于信徒的异象被应验的时候。在神的宝座前，现在在神所启示的封印下被隐藏着的，那时将要被清晰地展现在我们眼前（启示录 5:1-14），而那位唯一配得揭开封印的，不是别人，正是耶稣——那得胜的弥赛亚，那从大卫而出的犹大（犹太之源）的狮子。祂是那站在神的宝座中间荣耀之处的羔羊，祂看起来像个受害者，但是现在确是那得胜者，而所有的受造之物以及教会都围绕在那得胜者的周围，就是那拥有完全的能力以及神之灵的七重属性的得胜者的周围（启示录 1:4；以赛亚书 11:2）。

The Lamb takes the sealed record from God’s right hand and opens it. And all creation and the church—his beneficiaries—fall down in homage to the Lamb that was slain. A prayer of praise and thanks accompanies the church’s new song of deliverance. The Lamb is worthy of such thanksgiving . . . because as our vicar, he died . . . because as the victim, his lifeblood redeems people from every tribe, language, people, and nation . . . because as victor, he makes the church to rule with him.



羔羊从神的右手边拿起那被封印的书卷并将之展开，所有的受造之物和教会（祂的受益人）都恭敬地跪在那曾被杀的羔羊面前，并有赞美和感恩的祷告伴随着教会所唱的那首关于拯救的新歌。羔羊配得如此的感谢……因为作为我们的代替者，祂曾死过……因为作为受害者，祂用生命之血救赎了来自不同部落、民族和国家、说着不同语言的人们……因为作为得胜者，祂使教会和祂一同作王。

Angels in infinite numbers join all creation and the church in singing aloud a grand “Te Deum” in worship of Christ, the Lamb Redeemer:

数不尽的天使加入到所有的受造物以及教会之中，大声歌唱气势宏伟的“赞美颂”，敬拜基督，那羔羊，那救赎者：

“Worthy is the Lamb, who was slain,  
to receive power and wealth and wisdom and strength  
and honor and glory and praise!” (Revelation 5:12)

“曾被杀的羔羊，  
是配得权柄，丰富，智慧，能力，  
尊贵，荣耀，颂赞的！”（启示录 5:12）

They address the song to the Lamb who was slain for a special reason. He alone is worthy to receive our praise because only he fully possesses those sevenfold attributes that belong to God alone.

他们因着一个特别的理由将这首歌献给那曾被杀的羔羊，因为唯独祂是配得接受我们赞美的，因为唯独祂完全拥有那只属于上帝的七重属性。

An echo chorus joins in the new song. All that has life and breath in heaven, on earth, under the earth, and on the sea join together in a final grand chorus of thanksgiving to God enthroned on high and to the Lamb Redeemer. To this all creation says, “Amen,” and the church worships its Lord with all due reverence.

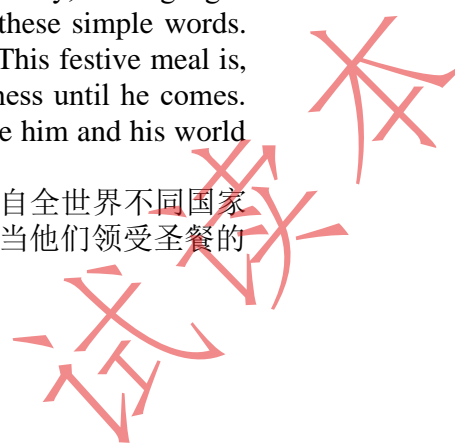
然后，一首伴随着的副歌加入到这首新歌之中，天上、地上、地下、海里凡有生命和气息的，都一起加入到这最后一首宏伟的副歌之中，向那高高坐在宝座之上的神，以及向那羔羊、那救赎者献上感恩。对此，所有的受造之物齐说，“阿门，”而教会则用她所有当有的崇敬，向祂的主献上敬拜。

This glorious vision of the future comes to us hidden under the form of bread and wine. At the Lord’s Supper, Jesus is present. The Lamb that was slain for us says to us in all simplicity: “Take and eat; this is my body, which is given for you. Do this in remembrance of me.” And “Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

这一关于未来荣耀的异象，隐藏于饼和酒的形式之下，临到了我们。在圣餐之中，耶稣就在那里。曾为我们被杀的羔羊对我们所说的话言简意赅：“拿着吃；这是我的身体，为你们舍的。你们应当如此行，为的是纪念我。”然后是“你们都喝这个；这杯是用我血所立的新约，是为你们流出来的，使罪得赦。无论何时你们喝这个，你们应当如此行，为的是纪念我。”

The Lamb’s high feast is set for us, dear reader. Every day globally, in languages strange to one another, people from every nation communicate in these simple words. As they receive the Lord’s Supper, they eat and drink in common. This festive meal is, as it was meant to be, God’s people sharing God’s gift of forgiveness until he comes. Until that day, we celebrate life each day by faith in Christ and serve him and his world in thanksgiving.

亲爱的读者，羔羊的盛宴是为了我们而设立的，每天，有来自全世界不同国家的人们用着各自不同的语言，用这些简单的话语互相交流着。当他们领受圣餐的



时候，他们是在共同吃喝。这一节日大餐，正如上帝所定意的，是要祂的百姓在其中分享祂所赐的赦免的礼物，直到祂再来的那日。每天，我们都靠着对基督的信心来庆祝生命，并以感恩的心来服侍祂和祂所造的世界。

Jesus, Lord of life, I pray you,  
Let me gladly here obey you.  
By your love I am invited;  
Be your love with love requited.  
By this supper let me measure,  
Lord, how vast and deep love's treasure.  
Through the gift of grace you give me  
As your guest in heav'n receive me. (CW 311:8)  
耶稣，生命之主，我向你祷告，  
让我喜乐地顺服于你。  
因你的爱我受邀请；  
成为你的爱，以爱回应。  
藉这晚餐让我思量，  
主爱何等长阔高深。  
藉你所赐恩典礼物，  
天堂受我以作贵客。（CW 311:8）



Appendix 1—  
Luther's Small Catechism  
附录一——  
马丁路德小问答

The Institution of Holy Communion  
圣餐的设立

First: What is the Sacrament of Holy Communion?  
第一：圣餐礼是什么？

It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ for us Christians to eat and to drink.  
圣餐礼是我们主耶稣基督的真身体和真宝血，藉着饼和酒，赐给我们基督徒吃喝，由基督亲自设立的。

Where is this written?  
这记在何处？

The holy evangelists Matthew, Mark, Luke, and the apostle Paul tell us: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

圣福音书作者马太、马可、路加，和使徒保罗告诉我们：我们的主耶稣基督被卖的那一夜，拿起饼来；祝谢了，就擘开，递给门徒，说：“你们拿着吃，这是我的身体，为你们舍的。你们应当如此行，为的是纪念我。”

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

饭后，也照样拿起杯来，祝谢了，递给他们，说：“你们都喝这个；这杯是用我的血所立的新约，为你们流出来的，使罪得赦。你们每逢喝的时候，要如此行，为的是纪念我。”

The Blessings of Holy Communion  
圣餐的祝福

Second: What blessing do we receive through this eating and drinking?

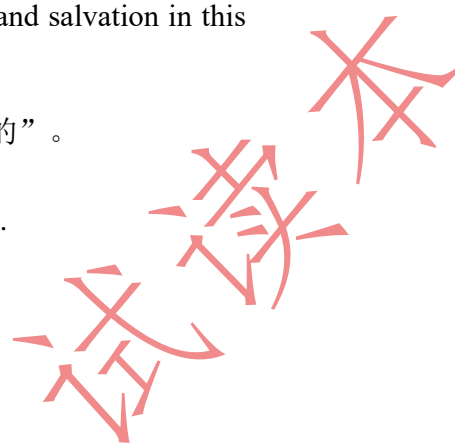
That is shown us by these words: "Given" and "poured out for you for the forgiveness of sins." Through these words we receive forgiveness of sins, life, and salvation in this sacrament.

第二：藉着这吃喝，我们领受了什么祝福？

这祝福藉着这些话语向我们显明：“舍的”和“为你们流出来的”。

通过这些话语，我们在这圣礼中领受赦罪、生命和拯救。

For where there is forgiveness of sins, there is also life and salvation.  
因为哪里有赦罪，哪里就有生命和拯救。



## The Power of Holy Communion 圣餐的力量

Third: How can eating and drinking do such great things?  
吃喝怎能行这样的大事？

It is certainly not the eating and drinking that does such things, but the words “Given” and “poured out for you for the forgiveness of sins.”  
吃喝当然不能行这大事，而是所记的这些话语“为你们舍的”和“为你们流出来的，使罪得赦。”

These words are the main thing in this sacrament, along with the eating and drinking.  
这些话语，连同吃喝，是在这圣礼中的主体。

And whoever believes these words has what they plainly say, the forgiveness of sins.  
凡相信这些话语的就得到其清楚表述的罪得赦免。

## The Reception of Holy Communion 圣餐的领受

Fourth: Who, then, is properly prepared to receive this sacrament?  
第四：那么，什么人准备好领受这圣餐？

Fasting and other outward preparations may serve a good purpose, but he is properly prepared who believes these words: “Given” and “poured out for you for the forgiveness of sins.”

禁食以及其它外在的预备可能带来益处，但是那些相信“为你们舍的”和“为你们流出来，使罪得赦”这些话语的人就已经做好准备。

But whoever does not believe these words or doubts them is not prepared, because the words “for you” require nothing but hearts that believe.

任何不相信或怀疑这些话语的人就没有做好准备，因为“为你们”这话语只要求相信的心。



Appendix 2—  
附录二——  
The Augsburg Confession of 1530  
(from the German text)  
1530 年版奥斯堡信条  
(译自德语版本)

Article X: The Holy Supper of Our Lord

第十条：我们主的圣餐

It is taught among us that the true body and blood of Christ are really present in the Supper of our Lord under the form of bread and wine and are there distributed and received. The contrary doctrine is therefore rejected.

这在我们中间是如此被教导的：基督的真身体和血在饼和酒的形式之下真实的临在于在圣餐之中，并且被分发和被领受。因此，与之相反的教导当被拒绝。

Article XIII: The Use of the Sacraments

第十三条：圣礼的使用

It is taught among us that the sacraments were instituted not only to be signs by which people might be identified outwardly as Christians, but that they are signs and testimonies of God's will toward us for the purpose of awakening and strengthening our faith. For this reason they require faith, and they are rightly used when they are received in faith and for the purpose of strengthening faith.

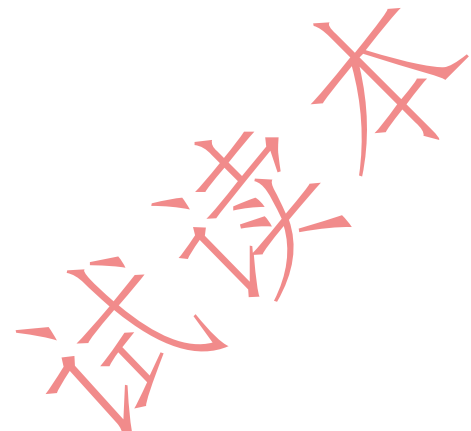
这在我们中间是如此被教导的：圣礼的设立不仅仅是为了让人们可以从外在辨认某人是否是基督徒的标记，更是神对我们旨意的标记和见证，为的是唤起和坚固我们的信心。为此，它们要求信心，并且当它们在信心之中以及为了坚固信心的目的被领受的时候，它们就是被正确地使用了。



## For Further Reading 深入阅读

### The Book of Concord

- Augsburg Confession: Article XXII: Both Kinds in the Sacrament; Article XXIV: The Mass.  
Apology of the Augsburg Confession: Article X: The Holy Supper; Article XXII: The Lord's Supper under Both Kinds; Article XXIV: The Mass.  
Smalcald Articles: Part III, VI: The Sacrament of the Altar.  
Formula of Concord, Epitome: Article VII: The Holy Supper of Christ.  
Formula of Concord, Solid Declaration: Article VII: The Holy Supper.
- Brug, John, Church Fellowship: Working Together for the Truth. Milwaukee: Northwestern Publishing House, 1996. This book treats the topic of church fellowship as the scriptural principles of fellowship apply to the practice of closed Communion.
- Essays in Our Great Heritage, 3 vols. Edited by Lyle W. Lange. Milwaukee: Northwestern Publishing House, 1991:  
Habeck, Irwin. "Who May Officiate at the Lord's Supper?" Vol. 3.  
Koelpin, Arnold. "The Sacramental Presence in the Theology of the Synodical Conference." Vol. 3.  
Kretzmann, Paul. "Admission to, and Registration for, the Lord's Supper." Vol. 3.
- Hoenecke, Adolph. Evangelical Lutheran Dogmatics, Volume IV. Milwaukee: Northwestern Publishing House, 1999: "The Lord's Supper," 105-151.
- "Statement on the Lord's Supper." Doctrinal Statements of the WELS. Milwaukee: Northwestern Publishing House, 1997: 57-60.
- WELS Web site [www.wels.net](http://www.wels.net), Questions + Answers. Here one can find answers to many practical questions about the Lord's Supper.



# Scripture Index

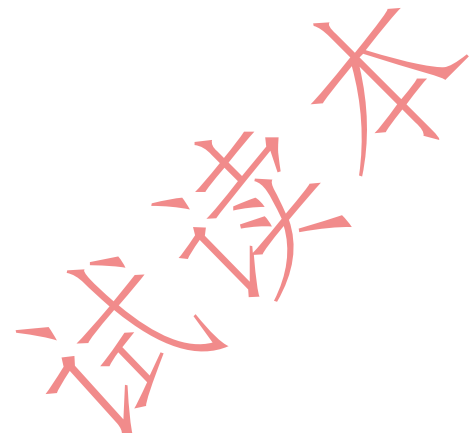
## 经文索引

### Genesis

- 1:26—36
- 1:27—113
- 1:27,28—81,105
- 1:28—114
- 1:31—38
- 22,3—24
- 2:7—52,105
- 2:8,9,15-17—78
- 2:9—90
- 2:19,20—87
- 2:24—81,114
- 23—7
- 3:1-4—89
- 3:4—55
- 3:5—55,71
- 3:15—7,28,41,105
- 3:15,20—56
- 3:21-24—107
- 3:22—90
- 4:26—56
- 5:1-5—36,37
- 5:3—24,113
- 27:8—77
- 8:21—30
- 9:5—24
- 12:1-3—17
- 12:1-5—108,109
- 12:2,3—22,28,41
- 15:1-21—109
- 15:6—109
- 17—74
- 17:1,2—106
- 32:28—64

### Exodus

- 1:14—21
- 3:11-14—85,86
- 4:25—74
- 12:1-11—19
- 12:1-30—18
- 12:7,12,13—20
- 12:11—18
- 12:14—18
- 12:17-20—61
- 12:26,27—20



12:27—21  
12:31-51—17  
12:43,48—18  
12:46—20  
13:6-10—18  
15:1-18—111  
19-40—26  
19:6—42  
20:3—71,80  
20:3-11—105  
20:12-17—104  
20:24—48,76  
33:14—102  
33:18-20—47  
33:22—47  
34:6—47  
34:6,7—86

#### Leviticus—51

1:1-9—29  
6:1-7—26  
11:45—27  
16:14-16—26  
17:11—24,30,93  
19:2—38  
23:4-8—19  
23:9-14—22

#### Numbers

6:24-26—79,111

#### Deuteronomy

4:1—42  
5:32—89  
6:5—38  
12:10—102  
13:3—38  
16:3—19  
16:8—19  
18:15—110  
26:5-11—20,21  
30:20—52

#### 1 Samuel

16:7—72

#### 2 Samuel

7:11-16—110

#### 1 Kings

19:14-18—72

#### Job

19:25—95



38:4-41—78

Psalms

19:12—106  
24:3-5—91  
24:4—104  
32:1,2—27  
46:1—76  
51:1-4—105  
51:1-5—106  
51:5—105  
68:18—91  
96—111  
100—9  
110:1—88,94  
113—21  
114—21  
115-118—21  
119—9  
130—95  
130:1-4—105  
136—21  
139:7-10—94  
141:2—48  
145—65  
149—111

Proverbs

3:5—37

Song of Songs

2:16—117  
4:1—80,115

Isaiah

1:18—26  
6:1-5—103  
6:3—91  
7:13,14—110  
11:2—123  
25:6—101  
25:6-8—118  
25:7,8—102  
30:15—106  
43:1—76  
43:10—42  
44:1-3—42  
44:2—80,115  
45:15—47,79,89  
53:2-12—79  
53:3-5—97  
53:6—28,33,80,110  
53:6-10—81  
55:6-8—108



55:8—9  
55:11—64,73,83  
60:1-3—40  
61:10—80  
64:6—104

#### Jeremiah

10:3-15—9  
23:24—94  
31:31-34—40

#### Ezekiel

16—25  
23—25

#### Hosea

1:2—80  
2:19,20—117  
14:1-4—80,115

#### Amos

5:21-25—86

#### Micah

6:7—55

#### Malachi

3:6—95

#### Matthew

1:20-25—25  
3:17—54  
4:1-11—112  
4:4—11  
5:16—100  
5:17—22  
6:9,10—119  
6:13—91  
7:14—105  
11:28—102  
12:30-32—112  
13:24-30—73  
16:16,17—46  
16:18,19—76  
16:19—108  
17:1-8—79  
17:2—102  
17:5—54  
18:15-20—108  
18:18—76  
18:20—69  
22:1-14—102  
25:31-46—102  
25:34-40—111



25:41-46—104,105  
26:17-30—13  
26:26—61  
26:26,27—63  
26:26-28—8,11  
26:27—63  
26:28—23,39,40,96  
26:29—61,118,122  
26:30—57  
26:42—17  
26:64—88,94  
27:3-5—105  
28:16-20—102  
28:18-20—69,72  
28:19—75,76  
28:20—45,89,94

#### Mark

1:11—96  
2:10-12—99  
2:15-17—102  
2:28—96  
9:7—90  
14:12-26—14  
14:22-24—8  
14:24—40  
14:25—22,61  
16:19—88

#### Luke

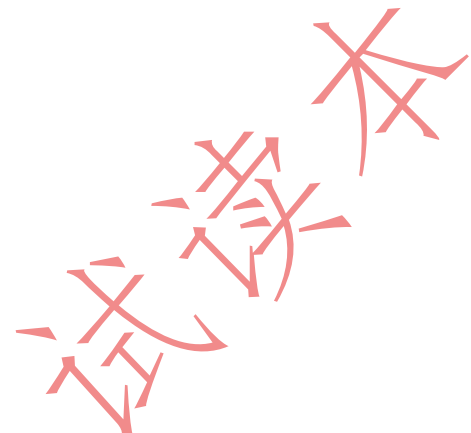
1:46-55—104  
1:49—91  
2:29-32—66  
2:33-35—90  
5:5-8—103  
8:4-15—119  
13:23-30—107  
13:34—107  
14:15-24—118  
17:20—72  
17:20,21—119  
18:9-14—103,112  
19:7-9—103  
19:10—64  
20:42—88  
22:7-39—15  
22:14—61  
22:14-20—52  
22:18—61  
22:19—61,65,67  
22:19,20—8,59  
22:20—23,39,40,58  
22:29,30—101  
22:39-44—110



22:66-71—97  
23:32-37—80  
24:47—106

### John

1:1,16-18—91  
1:1-3—32,90  
1:1-14—45  
1:6-9—41  
1:14—32,90  
1:18—32,41,90,91,94  
1:29—8,33,63  
1:29-34—110  
1:43-50—113  
1:49—63  
1:51—90  
3:5-8—75  
3:16—7,32,39,55,90,91,  
102  
3:16-21—112  
3:17,18—39  
5:22,23—70  
5:24—75  
6:25-66—103  
6:32-40—36  
6:57,58,66—97  
7:33,34—94  
8:12—41  
8:31—70  
8:31,32—96  
8:42-47—103  
9:5—56  
10:9—56  
10:30—90,91  
12:13—63  
13:2-5—61  
13:10—18  
14:2,3—122  
14:6—9,96  
14:8-14—90  
14:9-11—93  
14:11—91  
14:18—94  
15:1-8—90  
15:5—56  
15:26—81,106  
17:3—73  
17:11-17—120  
17:17-21—82  
18:37—62  
19:21—62  
19:30—41,110  
19:35—63  
20:21,22—76



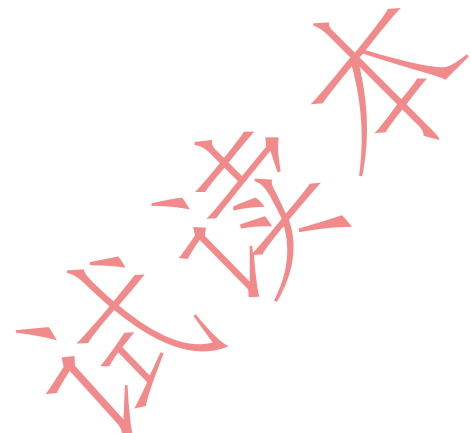
20:23—108  
20:31—64

#### Acts

1:3—90  
1:9-11—44  
1:11—122  
2:36-39—105  
2:36-41—102  
2:38,39—106  
2:41—69  
2:41-47—69  
2:42—68  
4:10-12—73  
77—40  
9:2—56  
10:9-15—70  
11:22,26—69  
17:23—89  
20:28—32,60,75,93

#### Romans

1:16—73,91  
1:16,17—49  
1:17—72  
1:18-32—37  
1:19,20—79  
1:20—47  
1:22,23—70  
1:22-25—9  
2:12,13—73  
2:14,15—37,73  
2:28,29—74  
3:9-20—37  
3:10-18—105  
3:21-24—49  
3:21-25—48  
3:21-26—30  
3:22—76  
3:23—107  
3:25—44,75,93  
4:1-3—72  
4:1-13—109  
4:3—109  
4:5—30  
4:8—25,27  
4:11—74  
4:22-25—28  
5:9—75  
5:12-14—25  
5:12-21—37  
5:15—27,113  
5:15-17—49,111  
76-8—105,107



6:2-7—75  
6:8-10—75  
6:23—27  
7:9-12—105  
7:14-20—76  
7:14-25—76  
7:22-25—105  
7:23-25—105  
8:1-4—105  
8:1-11—107  
8:1-17—36  
8:5-8—37  
8:26,27—105  
8:31-39—76  
8:32—55  
8:33-36—32  
10:4—31  
10:8-12—55  
10:10—72  
10:17—55  
10:17-21—111  
11:6—37,72  
11:33-36—73  
12:1—65  
12:1,2—25  
12:1-21—111

#### 1 Corinthians

1:10-13—82  
1:20-25—103  
1:22-25—78  
1:26-31—89  
2:2—110  
2:6-10—54,55  
2:7-10—46,79  
2:8-10—110  
2:10—37  
2:10-13—89  
2:10-16—33,79,81  
2:11-16—36  
2:12-16—107  
3:23—32  
4:1—55  
5:1-5—108  
8:1-13—70  
8:4—70  
8:6—71  
8:7,8—70  
10:15,16—99  
10:16—53,58,59  
10:16,17—74,81,83,114  
10:17—65,119  
10:18-21—68  
10:20,21—71



10:23-31—62,71  
10:25,26—70  
10:27-29—70  
11:11,12—114  
11:14-33—69  
11:17-33—120  
11:23-25—8,57,59,121  
11:23-29—16  
11:24—65  
11:24,25—72  
11:25—35,40  
11:26—23,59,60,67,68,75,  
121  
11:27-29—103,107,108,  
113  
11:27-32—121  
11:28—120  
13:12—102  
15—44  
15:25-27—94  
15:25-28—94  
15:44-49—54  
15:50-57—111  
15:54-57—81  
15:57—8  
16:22—122

## 2 Corinthians

3:6—39  
5:12—72  
5:19—25,46,47,55,95  
5:21—55  
7:10—105,106  
12:9—76  
12:9,10—106

## Galatians

1:2—69  
2:17-21—105,121  
73—42  
3:1-9—109  
3:2—111  
3:6—109  
3:6-9—108  
3:15-20—42  
3:19-25—42  
3:23-25—42  
74—42  
4:4—41  
4:4,5—8  
4:4-6—39,40  
5:1-6—100  
5:19-21—103,104  
5:22-26—73



## Ephesians

1:7—75,91  
1:10—7,101  
1:9,10—40  
1:22—83  
2:3-5—95  
2:5—38  
2:8—39  
2:8,9—72  
2:8-10—100  
2:10—49,75  
2:14-16—25  
3:4—45  
4:1-16—119  
4:15—74  
4:22-24—36  
4:24—36  
5:22-32—100  
5:25-32—115  
5:26,27—117  
5:31,32—115

## Philippians

2:5—98  
2:6-8—110  
2:6-11—98  
2:9-11—102  
3:8-11—73  
4:8—62

## Colossians

1,2—9  
1:15—32,93,113  
1:15-23—92  
1:16,17—92  
1:18—92  
1:18-20—93  
1:22,23—95  
1:26—113  
2:2,3—45  
2:8—92  
2:8-20—89  
2:9—54  
2:9,10—91  
2:16,17—23,62  
2:17—85,91  
2:20-23—37  
3:1-3,12-14—106  
3:3—32  
3:9,10—36  
4:3—45

## 1 Thessalonians



3:13—122  
4:15—122

2 Thessalonians  
2:3,4—92

1 Timothy  
1:3-7—9  
1:17—63  
2:8—61  
3:16—12,45,46,113  
6:13-16—63

2 Timothy  
1:8-10—74  
2:13—77

Titus  
3:5-7—77

Hebrews  
1:1—64  
1:1-4—23  
1:3—94  
3:7-11—103  
3:12-15—104,108  
4:2—76  
4:12—64  
4:15—43  
5:7-10—43  
6:13-18—40  
7:26,27—23,86  
7:26-28—58  
7:27—31  
79—29  
9:6-11—32  
9:11,12—28  
9:11-14—74  
9:12—31  
9:15—40,41,44  
9:16-18—74  
9:16-22—41  
9:17-22—44  
9:19-23—74  
10:1-10—42  
10:8-10—44  
10:19-22—91  
11:1—46,79  
11:1,8-19—109  
11:1-3—87  
11:3—55  
12:1,2—101  
13:8—10



## James

1:16-18—95,112  
1:17—31  
1:19-2:17—105  
1:26,27—112  
2:8—27  
2:10—38  
2:10-12—105  
2:14-17—100  
2:23—109  
4:6—36

## 1 Peter

2:9—75  
2:24—28  
3:21—77

## 1 John

1:7—60,81  
3:1-3—119  
2:1,2—32  
4:1,2—36  
4:1-3—97  
4:1-6—112  
4:2—32,98  
4:2,3—54  
4:7-10—112  
4:10—38  
4:19—65,91

## 2 John

76—65

## Revelation

1:4—123  
2:7—101  
5:1-14—122  
5:6-10—44,94  
5:6-14—119  
5:9,10—111  
5:12—123  
5:12,13—64  
5:12-14—104  
5:13,14—91  
6:11—80  
7:10—91  
7:15-17—101  
19:6-9—81  
19:9—102,118,122  
19:11—28  
20:5—75  
21:9,10—91  
21:9,10,23-27—115



22:12-16—110  
22:14,19—101  
22:20—122

試本

# Subject Index

## 主题索引

accounts of the Lord's Supper 13-16  
acts of worship 56-66  
agape love 38,39  
atonement 24-33

Baptism 75-78  
blessing 57  
blood 23,24

celebration 48,49  
church 68-72  
close Communion 106-109  
communion of saints 69,119-121  
conscience 36-38  
consecration 57-60  
covenant 39-44

distribution 60-63

equivocal wording 62,63  
eucharist 65

fellowship 69-72  
figurative speech 56  
freedom, Christian 61,62  
fulfillment of the law 31

grace, religion of 36-39

impenitence 108,112  
imputation 25,27,29  
inheritance 39-44  
invitation 35-39,102-105

keys 106-109

mark of the church 67-74  
means of grace 32  
mystery 45,46,53,77-81,94, 113-117

nature of Christ 89-99

Passover 16-22  
pledge of love 80,81,114-117  
presence of God 44-48,78-80

qualifications for attendance 103-105



real presence 53-56,82-100  
realists 85-88  
reception 63-66  
reconciliation 94,95  
repentance 106-109

sacrament of confirmation 75-78  
sacrament of initiation 75-78  
sacramental union 57  
sacrifice under Israel's law 29-31  
sacrifices, animal 26-31  
seal of God's forgiveness 74-80  
separation 57

transubstantiation 83-85

union with God 80,81,114-117  
universe, two-storied 86-88

words for worship 52-56  
words of institution 59  
works, religion of 36-38  
worship, New Testament 51-66

