LESSON FIFTEEN：MEETINGS (2)

IV. THE DIFFERENT KINDS OF MEETINGS FOR BELIEVERS

A. Bread Breaking Meeting

1)"And on the first day of the week, when we gathered together to break bread" (Acts 20:7).

To break bread is to eat the Lord's supper, remembering the Lord who died for us (1 Cor. 11:20, 23-25). This should be the first kind of regular meeting for us who have been redeemed by the Lord's death. See the following two lessons for details.

B. Prayer Meeting

1)"If two of you agree on earth concerning anything, whatever they may ask, it shall come to them from My Father who is in the heavens. For where two or three are gathered together…" (Matt. 18:19-20).

Here the Lord is speaking concerning the prayer of a meeting. This kind of prayer is more powerful than the prayer of an individual, being able to bind on earth what has been bound in heaven, and to loose on earth what has been loosed in heaven (Matt. 18:18).

2)"These all were persevering with one accord in prayer, together with the women…" (Acts 1:14).

Here again, the prayer of a meeting is mentioned. It was this prayer that brought in the blessing of the outpouring of the Holy Spirit on the day of Pentecost.

3)"And when they heard this, they lifted up their voice with one accord to God and said…And as they were beseeching, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit, and spoke the word of God with boldness" (Acts 4:24-31).

It says here that in those days when the disciples were under persecution, they met together to pray with one accord. That kind of prayer caused them to be filled outwardly with the Holy Spirit and to speak the word of God with boldness.

4)"Prayer was being made fervently by the church to God concerning him" (Acts 12:5); "where [the house of Mary] a considerable number were assembled together praying" (12:12).

On the day when Peter was imprisoned, the church prayed fervently for him, and a considerable number were assembled together in a sister's house, praying for him specifically. That prayer caused God to perform a great miracle, delivering Peter out of prison.

C. Meeting for the Exercise of Spiritual Gifts and for Mutual Building Up

第十五课：聚会（二）

肆　信徒聚会的种类

一　擘饼聚会

（一）"七日的第一日，我们聚集擘饼。"（徒二十 7）

擘饼是吃主的晚餐，记念为我们受死的主（林前十一 20、23～25）。这是我们蒙主死所救赎的人，该常有的第一种聚会。详见后二课。

二　祷告聚会

（一）"你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。因为无论在那里，有两三个人被聚集到我的名里，. . . "（太十八 19～20）

主在这里是说到聚会的祷告。这种祷告，比个人祷告更有能力，能捆绑天上所要捆绑的，释放天上所要释放的（太十八 18）。

（二）"这些人同着几个妇人，. . . 都同心合意，坚定持续的祷告。"（徒一 14）

这里也是说到聚会的祷告。就是这个祷告，把五旬节圣灵浇灌的祝福带下来。

（三）"他们听见了，就同心合意的高声向神说，. . . 祈求完了，聚会的地方震动，他们就都被圣灵充溢，放胆讲说神的话。"（徒四 24～31）

这里所说的，是当日的门徒遇到逼迫，而同心合意所有的聚会祷告。这个祷告叫他们被圣灵充溢，放胆讲论神的话。

（四）"召会就为他切切的祷告神"。—"在那里（马利亚家）有好些人聚集祷告"。（徒十二 5、12）

当日彼得被下了监，召会就为他切切祷告，有好些人聚集在一个姊妹家里，专专为他祷告。那个祷告叫神行了一个大的神迹，拯救彼得出监。

三　运用属灵恩赐彼此建造的聚会

1)"Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up" (1 Cor. 14:26).

The meeting mentioned here is for the exercise of spiritual gifts and for mutual building up. In this kind of meeting, there is not a special person doing a specific thing, but everyone is exercising the spiritual gifts; one has a psalm, one has a teaching, one has a revelation, one does this, and another does that. Each one may participate with the goal of building up and edifying others.

D. Meeting for Reading the Word

1)"And having gathered the multitude together, they handed them the letter [written by the apostles and the elders in Jerusalem]. And when they read it, they rejoiced at the consolation" (Acts 15:30-31).

Here it says that when Paul and his companions arrived in Antioch, they gathered the saints together to read to them the letter written by the apostles and the elders in Jerusalem under the leading of the Holy Spirit. Hence, we may also need to meet together occasionally to read the word of God in the Bible.

E. Meeting to Listen to Messages

1)"When we gathered together…Paul discoursed with them, about to go forth on the next day" (Acts 20:7).

On that day, the believers in Troas met together to listen to Paul discoursing with them concerning the spiritual things of God, that they might be edified and established. Therefore, sometimes we should also meet to listen to spiritual messages spoken for God by the Lord's minister of the word that we may be edified and established.

V. HOW TO MEET

1)"For where…are gathered together into My name, there I am in their midst" (Matt. 18:20).

The most crucial thing in the believers' meeting is to be gathered into the Lord's name. This means that we have to meet in the name of the Lord. Since we are the Lord's and were saved by His name, we should gather only into that name and meet in that name. We must not gather into and meet in any other name, whether it is the name of an individual, of a corporate body, of a mission, or of a denomination.

2)"And [1] day by day, [2] continuing steadfastly [3] with one accord [4] in the temple and breaking bread [5] from house to house" (Acts 2:46).

This verse reveals to us that we should, first, meet daily; second, meet steadfastly and continually; third, meet with one accord; fourth, meet in a large place (such as the temple); and fifth, meet from house to house, that is, meet in

(一)"每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。"(林前十四 26)

这里所说的聚会，是运用属灵的恩赐，彼此建造的聚会。在这种聚会中，不是有一个专人一定作什么，乃是大家都运用属灵的恩赐，或有诗歌，或有教训，或有启示，或作这事，或作那事，人人都可有分，目的是为着建造人，造就人。

四　读经的聚会

(一)"聚集众人，交付书信(使徒和耶路撒冷的长老所写的)。众人念了，因得鼓励(或安慰)，就喜乐了。"(徒十五 30～31)

这是说保罗和与他同行的人，到了安提啊，聚集众信徒，将圣灵在耶路撒冷带领使徒和长老所写的信，念给他们听。所以有时我们也需要聚集在一起，来读圣经中神的话。

五　听信息的聚会

(一)"我们聚集. . . 的时候，保罗因为次日要起行，就与他们讲论。"(徒二十 7)

当日特罗亚的信徒，是聚会听保罗对他们讲论神属灵的事，使他们得到造就和坚固。所以有时我们也该聚会听主的话语执事，为神所传讲的属灵信息，使我们得着造就和坚立。

伍　如何聚会

(一)"无论在那里，. . . 被聚集到我的名里，那里就有我在他们中间。"(太十八 20)

信徒聚会，第一要紧的，是被聚集到主的名里。这是说我们要在主的名里聚会。我们是属于主的，是主的名救了我们，只有主的名是我们所该归于在其中聚会的。此外，任何别的名，无论是个人的，是团体的，是差会的，是公会的，都不该是我们所归于而在其中聚会的。

(二)"他们(1)天天(2)同心合意，(3)坚定持续的(4)在殿里，并且(5)挨家挨户擘饼。"(徒二 46)

这节圣经给我们看见，我们应该第一，天天聚会；第二，同心合意的聚会；第三，坚定持续的聚会；第四，在大的地方(如同殿)聚会；并且第五，挨家挨户的聚会，

every home.

3)“The whole church comes together in one place” (1 Cor. 14:23).

On the one hand, the church should meet continually in the homes of the believers; on the other hand, sometimes it is also necessary for the whole church to come together in one place. Separate home meetings, which should be regular, and meetings in one place, which should be held according to need, both have their own benefits and flavor. Thus, the church should have regular separate home meetings and should gather together in one place as the need arises.

就是家家聚会。

（三）“全召会聚在一处”。（林前十四 23）

召会一面该常常不断的分在信徒家里聚会，另一面有时也需要全召会聚在一处。分家聚会有分家聚会的益处和味道，应该是经常的；聚在一处的聚会，也有聚在一处的益处和味道，是随时照需要该有的。所以召会该有经常的分家聚会，也该有照需要集合的聚会。

LESSON SIXTEEN：THE BREAD BREAKING MEETING (1)

第十六课：擘饼聚会(一)

1)“We gathered together to break bread…” (Acts 20:7).
2)“You come together…to eat the Lord’s supper” (1 Cor. 11:20).
3)“You…partake of the table of the Lord…” (1 Cor. 10:21).

（一）“我们聚集擘饼. . . ”（徒二十 7）
（二）“你们聚在一处. . . 吃主的晚餐”。（林前十一 20）
（三）“你们. . . 有分于主的筵席”。（林前十 21）

These three verses show us that the bread breaking meeting is a meeting in which the believers come together to eat the Lord’s supper and attend the Lord’s table. This meeting is divided into two parts, the first part for remembering the Lord and the latter part for worshipping the Father.

这三处经文给我们看见，擘饼聚会乃是信徒们来在一起，吃主的晚餐，赴主的筵席。这个聚会分作两段，前段是记念主，后段是敬拜父。

I. REMEMBERING THE LORD— WITH THE LORD AS THE CENTER

壹　记念主—以主为中心

1)“And having taken a loaf…He broke it, and gave it to them, saying, This is My body which is given for you; do this unto the remembrance of Me. And similarly the cup after they had dined” (Luke 22:19-20).

（一）“又拿起饼来，. . . 擘开，递给他们，说，这是我的身体，为你们舍的，你们要如此行，为的是记念我。饭后，也照样拿起杯来，说，. . . ”（路二二 19～20）

The bread breaking meeting is not for anything other than remembering the Lord with the remembrance of the Lord as its center for the Lord’s enjoyment. Everything in this meeting, whether hymn singing, prayer, Bible reading, or words of inspiration, should take the Lord as the center, speaking either concerning His person and work, His love and virtues, His living or suffering on the earth, or His honor or glory in heaven, that others may consider or realize these things in order to remember the Lord Himself. In such a meeting, we should think of the Lord in our hearts and behold the Lord in our spirit that we would be inspired concerning the Lord. Then we will express our inspiration through songs, prayers, reading of the Bible, or words, that the feeling of the entire meeting would be directed to the Lord and that all would remember the Lord.

擘饼聚会不是为着别的，乃是为着记念主，以记念主为中心，叫主得着享受。无论是唱诗、祷告、读经或灵感的话，都该是以主为中心，说到主的身位和工作，主的恩爱和美德，主在世上的生活或苦难，或是主在天上的尊贵或荣耀，好叫人想到或看见这些，以记念主自己。在这样聚会中，我们该在心里想到主，在灵里瞻仰主，使我们里面对主有灵感，而在外面借着诗歌、祷告、读经或话语发表出来，好将整个聚会的感觉，都带到主身上，使大家记念主。

A. Eating the Lord’s Supper

一　吃主的晚餐

The three verses quoted in the beginning of this lesson show us that the breaking of bread is to eat the Lord’s supper and to attend the Lord’s table. Eating the Lord’s supper is for us to remember the Lord; attending the Lord’s table is for us to have fellowship together in the Lord’s accomplishments for us. In the aspect of eating the Lord’s supper, we should mainly do the following three things:

本课开头所引的三处经文，给我们看见，擘饼是吃主的晚餐，也是赴主的筵席。吃主的晚餐，是为着我们记念主；赴主的筵席，是为着我们一同交通于主为我们所成就的。在吃主的晚餐一面，主要是作后列三件事。

1. Remember the Lord

1　记念主

1)“The Lord Jesus…took bread…broke it and said, This is My body, which is for you; this do unto the remembrance of Me” (1 Cor. 11:23-24).

（一）“主耶稣. . . 拿起饼来，. . . 擘开，说，这是我的身体，为你们舍的，你们要如此行，为的是记念我。”（林前十一 23～24）

According to what the Lord has established, whenever we break bread, there is not only a loaf of bread prepared for

我们每逢擘饼，照主所设立的，不只都有一个饼摆在那里，预备给大家擘开吃，还

us to break and eat, but next to the bread there is also a cup prepared for us to receive and drink. By eating the Lord's bread and drinking the Lord's cup, we eat the Lord's supper in remembrance of the Lord. The bread and the cup are both symbols. According to what the Lord said, the bread signifies His body that He gave for us and the cup signifies the blood that He shed for us. His body was given for us on the cross and His blood was shed for us also on the cross. He gave Himself for us in order to impart life into us that we may partake of Him. He shed His blood for us in order to redeem us that our sins may be forgiven.

When we see or receive the bread that we break, we should consider how the Lord became flesh for us, how He died for us in the flesh, and how His body was broken for us and given to us that we may have His life. In the Bible, bread refers to life. The Lord said that He is the bread of life which gives life to the world (John 6:33-35). Whenever bread is mentioned, we must think of life. The Lord's body being broken to be given as bread to us means that He gave His body for us that we may have His life. We partake of His life when we receive His broken body. All of this is signified by our breaking of bread and by the bread which we break.

2)"Similarly also the cup after supper, saying, This cup is the new covenant in My blood; this do, as often as you drink it, unto the remembrance of Me" (1 Cor. 11:25).

In the bread breaking meeting, we should consider the Lord and what He did for us not only when we see or receive the bread which we break but also when we see or receive the cup which we drink. This cup signifies the new covenant, which the Lord enacted for us by shedding His blood. Whenever we see or receive this cup which we drink, we should consider how the Lord partook of flesh and blood for us (Heb. 2:14), how He not only gave His body for us that we may have His life, but how He also shed His blood for us that we may have the topmost blessing, that is, to be delivered from sin and obtain God and all that is of Him. By this symbol, we should consider how the Lord bore our sins, was made sin for us, and was judged and cursed for us, shedding His blood, which constitutes our cup of blessing, our eternal blessed portion. We should also consider how we are redeemed, forgiven, sanctified, justified, reconciled, and accepted by God through the Lord's blood; how it cleanses us from our sins and washes our conscience that we may come to God with boldness; how it speaks better things before God; and how it resists the attacks from the evil spirits for us that we may overcome the Devil who accuses us.

In the Bible, the bread denotes life and the cup signifies

有一个杯放在饼的旁边，预备给大家接去喝。这样吃主的饼，喝主的杯，就是吃主的晚餐记念主。饼和杯都是表记。照主所说的，饼是指他为我们所舍的身体，杯是指他为我们所流的血。他的身体是在十字架上为我们舍的，他的血也是在十字架上为我们流的。他为我们舍身，是分给我们生命，叫我们有分于他；他为我们流血，是为我们赎罪，使我们的罪得赦。

当我们看见或接过要擘之饼的时候，我们应当想到主如何为我们成为肉体，如何在肉体里为我们受死，如何将他的身体为我们擘开，分给我们，使我们得着他的生命。饼在圣经里是说到生命。主说，他是生命的饼，是那赐生命给世人的（约六 33～35）。一说到饼，我们就该想到生命。主把他的身体擘开，象饼一样的分给我们，意思就是他为我们舍了他的身体，是叫我们得着他的生命。我们接受他被擘开的身体，就有分于他的生命。这是我们每次擘饼，和我们每次擘开的饼所表明的。

（二）"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，为的是记念我。"（林前十一 25）

在擘饼聚会中，不只当我们看见或接过所要擘之饼的时候，我们应当想到主和主为我们所作的，就是当我们看见或接过所要喝之杯的时候，也应该这样。这杯表明主流血为我们所立的新约。当我们看见这杯或接过这杯来喝的时候，应该想到主如何为我们有分于血肉之体（来二 14），如何不只为我们舍身，使我们得着他的生命，并且为我们流血，使我们得着那无上的福分，就是脱去罪，而得着神和神的一切。我们该凭着这个表记之物，想到主如何为我们担当罪，为我们成为罪，替我们受了审判和咒诅，流出他的血来，成为我们的福杯，作了我们永远的福分。我们也该想到主的血如何使我们得蒙救赎，得蒙赦罪，得着圣别，得著称义，与神和好，蒙神悦纳，如何洗净我们的罪，洗净我们的良心，使我们能坦然无惧的亲近神，如何在神面前说出更美的话语，如何为我们抵挡邪灵的攻击，使我们胜过那控告我们的魔鬼。

饼在圣经里是说到生命，杯在圣经里就表

"portion," such as "Jehovah is the portion of…my cup" (Psa. 16:5). Originally we were sinful and evil, and the portion we deserved from God should have been the cup of God's wrath, that is, to go into the lake of fire to suffer the torment of eternal perdition (Rev. 14:10; 21:8). However, God made the Lord Jesus drink the cup of wrath for us on the cross (John 18:11). He received God's righteous judgment for us and fully tasted the torment of perdition in the lake of fire; He shed His blood to fully redeem us from our sins and enacted the new covenant for us, giving us instead the cup of salvation (Psa. 116:13) and becoming our cup (of blessing) (Psa. 23:5). In this blessed cup of salvation, God Himself and all that He has has become our portion, our eternal blessed portion, and the portion of our cup.

明"分"，如"耶和华是...我杯中的分"（诗十六 5）。我们原来犯罪作恶，在神面前应得的分，是"神忿怒的杯"，就是下火湖，受永远灭亡的痛苦（启十四 10，二一 8）。但神叫主耶稣在十字架上，替我们喝了那忿怒的杯（约十八 11），为我们受了神公义的审判，尝尽了火湖灭亡的痛苦，流出他的血来，赎清我们的罪，为我们立了新约，换来这"救恩的杯"，作了我们的"福杯"（诗一一六 13，二三 5）。在这救恩的福杯里，神自己和他所有的一切，都成了我们的分，成了我们永远的福分，成了我们杯中的分。

2. Enjoy the Lord

1)"Jesus took the bread…broke it and gave it to the disciples, and said, Take, eat" (Matt. 26:26); "This is My body which is given for you; do this unto the remembrance of Me" (Luke 22:19); "And taking the cup…He gave it to them, saying, Drink of it, all of you; for this is My blood of the covenant" (Matt. 26:27-28); "…which is being poured out for you" (Luke 22:20); "This do, as often as you drink it, unto the remembrance of Me" (1 Cor. 11:24-25).

Although the center of the breaking of bread is to remember the Lord, such remembrance is not merely to reflect on the Lord and all that He has done for us, but even more to enjoy the Lord and all that He has accomplished for us. The Lord said that our eating His bread and drinking His cup is our remembrance of Him. His bread and His cup signify His body and His blood. Thus, to eat His bread and drink His cup are to eat His body and drink His blood. The Lord's body and His blood are He Himself given for us and the means by which He accomplished all things for us. Furthermore, to eat and to drink are not only to receive but also to enjoy. When we eat the Lord's body and drink His blood, we not only receive but also enjoy the Lord Himself and all that He has accomplished for us by giving His body and shedding His blood. To receive and enjoy the Lord in this way is to remember Him. It is when we thus eat, drink, and enjoy the Lord that we truly remember Him. This is the profound meaning of eating the Lord's supper.

Our eating, drinking, and enjoying the Lord at His supper are also our declaration and testimony. Our declaration is that we are joined to the Lord and are mingled with Him, just as the bread becomes mingled with us after being received into our body. Our testimony is that we live by eating, drinking, and enjoying the Lord, taking Him as our life every day. When we break bread to eat and drink the

2　享受主

（一）"耶稣拿起饼来，...擘开，递给门徒，说，你们拿着吃，""这是我的身体，为你们舍的，你们要如此行，为的是记念我。""又拿起杯来，...递给他们，说，你们都喝这个，...这是我立约的血，""为你们流出来的"。"你们每逢喝的时候，要如此行，为的是记念我。"（太二六 26～28，路二二 19～20，林前十一 24～25）

擘饼的中心虽是记念主，但这记念不是仅仅想念到主和主为我们所作的一切，乃是更享受主和主为我们成功的一切。主说，我们吃他的饼，喝他的杯，就是记念他。他的饼和他的杯，乃是指明他的身体和他的血。所以吃他的饼，喝他的杯，就是吃他的身体，喝他的血。他的身体和他的血，是他为我们舍的自己，也是他为我们成功一切的凭借。并且吃与喝，不只是接受，也是享受。我们吃主的身体，喝主的血，不只是接受，并且是享受主自己，和主为我们舍身流血所成功的一切。我们这样接受，这样享受主和主为我们舍身流血所成功的一切，就是记念主。我们这样吃主、喝主、享受主，才是真正的记念主。这是吃主晚餐高深的意义。

我们这样在主的晚餐里，吃主、喝主、享受主，也是我们的宣告和见证。宣告，是宣告我们是与主联合，且是与主调和的，犹如饼接受到我们身内之后，与我们调和一样。见证，是见证我们平日乃是借着吃主、喝主、享受主，以他为生命而活着的。我们擘饼吃主、喝主，乃是表明主借着他

Lord, we declare that the Lord, by giving His body and shedding His blood, has come into us to be joined to us. We also testify that, by receiving the body the Lord gave for us and the blood He shed for us, we have partaken of Him and all that He has accomplished for us, we have been joined to Him, and we live by Him as our life and our life supply. This is our declaration as well as our testimony when we break bread.

3. Display the Lord's Death

1)"For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes" (1 Cor. 11:26).

The word "declare" in this verse has the meaning of showing and displaying. Whenever we eat the Lord's bread and drink His cup, we simultaneously remember the Lord and display His death. We remember the Lord, not His death. But while we are remembering the Lord, we display the Lord's death for ourselves, the angels, and all things to see. When we remember the Lord, the bread and the cup are displayed separately on the table. The bread refers to the Lord's body and the cup to His blood. Since the separation of the body and the blood signifies death, death is thus displayed. This is how we display the Lord's death when we break bread to remember Him.

The Scripture quoted here says that we should remember the Lord and display His death until He comes. This implies that when we break bread to remember the Lord and to display His death, at the same time we are waiting for His coming. This shows that we should display the Lord's death and thus remember Him in the spirit and atmosphere of waiting for His coming.

的舍身流血，已经进到我们里面，与我们联合，也就是见证我们因着接受主为我们所舍的身体，和他为我们所流的血，已经有分于他和他为我们所成功的一切，与他有了联合，现在凭他作我们的生命和生命的供应而活着。这是我们擘饼的宣告，也是我们擘饼的见证。

3　陈列主的死

（一）"你们每逢吃这饼，喝这杯，是宣告主的死，直等到他来。"（林前十一 26）

这节经文里的宣告，含有表示、陈列的意思。我们每逢吃主的饼，喝主的杯，是记念主，同时也是陈列主的死。我们不是记念主的死，乃是记念主。但在记念主的同时，我们把主的死陈列出来，给我们自己看，也给天使和万有看。我们记念主的时候，是把饼和杯分开陈列在桌子上。饼指主的身体，杯指主的血。身体和血分开，乃是表示死，如此就把死陈列出来。我们擘饼记念主的时候，就是这样陈列主的死。在此所引的经文说，我们这样记念主，陈列他的死，直等到他来。这含示我们在擘饼记念主，陈列他的死时，同时也在等候主来。这表明我们该在等候主来的灵与气氛中，陈列着主的死而擘饼记念他。