

THE LORD'S SUPPER 圣餐

TRAINER'S OUTLINE 培训者大纲

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INTRODUCTION 引言

During this portion of the training, we are going to focus on the Lord's Supper. Specifically, we will discuss who can lead the Lord's Supper and what kind elements (bread and wine) should be used.

本课的内容将专注于主的晚餐，即圣餐。具体来说，我们将讨论谁可以主持圣餐，以及应该使用什么样的饼和杯。

Like with baptism, as we discuss these topics, there may be people who have strong reactions depending upon their own church tradition. We recognize that, within the church, tradition plays an important role, and we desire to be respectful of that. However, when working cross-culturally and seeking to catalyze indigenous movements, some major issues arise with respect to who can lead the Lord's supper and the contextualization of the meaning of the Lord's Supper.

就像洗礼一样，当我们讨论圣餐时，可能也有人会根据自己的教会传统有强烈的反应。我们意识到，在教会中，传统有其重要的角色和意义，我们希望尊重这一点。然而，在跨文化的服事中，为促进本土福音运动，我们将需要处理有关谁可以主持圣餐，以及圣餐在当地处境中的意义等的重要问题。

THE LORD'S SUPPER IN SCRIPTURE 有关圣餐的经文

Divide the trainees into groups of 2-4 and allow them to look at the following New Testament passages on the Lord's Supper and have them answer the below questions.

将受训者分成 2-4 人的小组，让他们查考以下有关圣餐的经文，然后回答以下问题。

	WHAT IS THE MEANING AND PURPOSE OF THE LORD'S SUPPER? 圣餐的意义和目的是什么？	WHAT DID THE ELEMENTS SYMBOLIZE? 饼和杯象征了什么？	WHO LED THE LORD'S SUPPER? 谁主持了圣餐？	WHO RECEIVED THE LORD'S SUPPER? 谁领受了圣餐？
Matthew 26:26-29 太26:26-29				
Luke 22:17-20 路22:14-20				
Mark 14:22-24 可14:22-25				
Corinthians 10:14-24 林前10:14-22				
1 Corinthians 11:17-34 林前11:17-34				

As a group, debrief what they discovered from the passages and answers to the questions. Each group has a limit of 3 minutes.

请每个小组派代表，向大家简略分享他们查考中发现的内容。每组限时 3 分钟。

FREQUENTLY ASKED QUESTIONS RELATED TO THE LORD'S SUPPER 常问的与圣餐有关的问题

DOES ONE HAVE TO BE ORDAINED TO LEAD THE LORD'S SUPPER? 必须被按立才能主持圣餐吗？

Scripture makes no reference to any requirement to any particular leadership level in serving the Lord's Supper.¹ The only explicit condition set out by Paul is in 1 Corinthians 11 with regards to the Lord's Supper. Paul warns that those who partake in the Lord's Supper in an "unworthy manner...without discerning the body" may in fact suffer sickness and death. This reference is to believers who take the Lord's supper in a selfish manner, without consideration for other believers present, who are also members of "the body".

圣经没有提到任何特定领袖才能主持圣餐的任何要求。¹ 保罗唯一明确提到关于圣餐的条件是在哥林多前书 11 章。保罗警告说，那些 “不按理……不分辨是主的身體” 而领受圣餐的人，实际上可能会导致患病和死亡。“因为人吃喝，若不分辨是主的身體，就是吃喝自己的罪了。(林前 11:29)” 这指的是那些以自私的方式领受圣餐的信徒，而不考虑在场的其他信徒，他们也是“身體”的成员。

DOES SOMEONE NEED TO BE BAPTIZED IN ORDER TO PARTICIPATE IN THE LORD'S SUPPER? 必须受洗后才能领圣餐吗？

Scripture makes no reference to baptism as a condition for participating in the Lord's Supper. The only explicit condition to participate in the Lord's Supper in Scripture is the one referenced above in 1 Corinthians 11:17-34. In Asia, this is a controversial topic so we shall simply quote from Wayne Grudem's Systematic Theology, below.

圣经没有提到洗礼是领圣餐的条件。圣经中唯一明确规定领圣餐的合宜做法是哥林多前书 11:17-34 提到的。在亚洲，这是一个有争议的话题，所以我们将下面简单引用韦恩·格鲁登的系统神学。

"Many Protestants would argue from the meaning of baptism and the meaning of the Lord's Supper that, ordinarily, only those who have been baptized should participate in the Lord's Supper. This is because baptism is so clearly a symbol of beginning the Christian life, while the Lord's Supper is clearly a symbol of continuing the Christian life. Therefore if someone is taking the Lord's Supper and thereby giving public proclamation that he or she is continuing in the Christian life, then that person should be asked, "Wouldn't it be good to be baptized now and thereby give a symbol that you are beginning the Christian life?"

¹ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Zondervan: Grand Rapids, Michigan, 1994), 876.

许多更正教徒从洗礼和主餐的意义来认定,一般而言,惟有那些已经受过洗的人才应当参与主的晚餐。其原因乃是,洗礼清楚地象征出基督徒生命的开始,而主的晚餐则清楚地象征出基督徒生活的持续。所以,如果有人取用主的晚餐,即表示他公开宣告,他持续有基督徒的生活,那么,我们岂不应当问那人说:「你若现在受洗,象征出你已开始有基督徒的生命了,不是很好吗?」

But others, including the present author, would object to such a restriction as follows: A different problem arises if someone who is a genuine believer, but not yet baptized, is not allowed to participate in the Lord's Supper when Christians get together. In that case the person's nonparticipation symbolizes that he or she is not a member of the body of Christ which is coming together to observe the Lord's Supper in a unified fellowship (see 1 Cor. 10:17: "Because there is one bread, we who are many are one body, for "we all partake of the one bread"). Therefore churches may think it best to allow non-baptized believers to participate in the Lord's Supper but to urge them to be baptized as soon as possible. For if they are willing to participate in one outward symbol of being a Christian, there seems no reason why they should not be willing to participate in the other, a symbol that appropriately comes first.

但是另外一些人,包括笔者,反对这样限制,原因如下:上述的作法会引致另一个问题,那就是假如有一人是真的信徒,只是尚未受洗,那么不许他在基督徒聚集时参与主的晚餐,就产生问题了。因为在这种情况下,那人若不能参与主的晚餐,就象征他还不是基督身体的肢体,然而这个身体的肢体是以合为一体的团契地位,起前来遵行主的晚餐的(见林前 10:17 「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」)。所以,教会可以考虑,最好容许未受洗的信徒参与主的晚餐,但要鼓励他们尽可能早些受洗。因为他们若愿意参与一个基督徒生活的外在象征,似乎就没有理由不参与另一个应当更早就要参与的象征了。

Of course, the problems that arise in both situations (when unbaptized believers take Communion and when they do not) can all be avoided if new Christians are regularly baptized shortly after coming to faith.²

当然,两种情况(不许未受洗的信徒取用圣餐,以及许可未受洗的信徒取用圣餐)的问题都是可以避免的,只要教会能固定有洗礼的时间,使得新成为基督徒的人,在信主之后很快就可以受洗。³

² Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Zondervan: Grand Rapids, Michigan, 1994), 874.

³ 古德恩, 系统神学, (Zondervan: Grand Rapids, Michigan, 1994), 1010.

DO WE NEED TO USE BREAD? UNLEAVENED BREAD? CAN OR SHOULD SOMETHING OTHER THAN BREAD? 我们需要使用无酵饼吗？可以使用无酵饼以外的东西吗？

In our culture, we use sticky rice and some type of red juice or other drink. Many church planters do something similar. It is a wonderful and fundamental lesson on contextualization, and appropriate Biblical contextualization plays a critical role in seeing indigenous movements.

在我个人服事的文化中，我們是用糯米和某種红色的果汁或饮料。许多教会植立者也做类似的事情。这是关于处境化中的基本一课，适当的圣经处境化在本土化福音运动上起着至关重要的作用。

Reflecting back on Jesus' own words in the Gospels, the meaning of the Lord's Supper is the collective remembrance of Jesus's sacrificial death, His broken body and shed blood. The form: the bread is the symbol of his broken body; the wine is a symbol of his shed blood.

回想耶稣自己在福音书中所说的话，圣餐的意义是纪念耶稣为我们受死，祂的身体破碎，宝血流出。“饼杯”的象征：饼象征祂的身体破碎；杯象征祂的宝血流出。

SIMPLY PUT, TO REPRESENT JESUS' BODY SEEK SOMETHING THAT IS,

- 1) COMMONLY EATEN WITHIN YOUR HOST CULTURE
- 2) WIDELY AVAILABLE
- 3) A PRIMARY FORM OF SUSTENANCE IN YOUR CULTURE
- 4) THAT CAN BE WHOLE AND BROKEN INTO PARTS (A LOAF OF BREAD, A BOWL OF RICE, A HANDFUL OF STICKY RICE, OR A PLANTAIN)

简而言之，为了代表耶稣的身体，可以采用：

- 1) 在你所服事的当地文化中经常食用
- 2) 广泛可得
- 3) 一种当地赖以生存的基本主食
- 4) 先是完整的，然后可以”掰开”分成几部分（米饭团、糯米团或玉米团等）

One last thing to take into consideration is that using an *inappropriate* cultural form also has consequences. In fact, even though you have retained the original form, you may have lost Jesus's meaning.

最后要考虑的事是，使用不适当的“文化形式”也会产生不良后果。事实上，即使你保留了在你文化中原来的形式，在当地文化中可能已失去了耶稣的意义。

If your audience doesn't partake in the Lord's Supper thinking "the sustenance of our life, symbolized in this staple food, was broken for us," then you've lost the intended meaning.

如果你的受众在领圣餐时没有想到“这基本主食，象征着我们生命赖以生存的，已经为我们破碎了”，那你就失去了原本的意义。

Additionally, in reality, if you use bread in contexts where it is not a staple food, it is probably more likely that an inappropriate meaning has been attached to the form, a meaning such as “this substance, which isn’t a primary form of sustenance for me, that I seldom eat, and even feels slightly foreign, represents Jesus’ body.” That interpretation, due to introducing foreign forms, is extremely problematic and a major hindrance to seeing indigenous movements.

另外，实际上，如果你在面包不是主食的环境使用面包更可能是在形式上附加了不恰当的含义，例如 “代表耶稣身体的这种食物，对我来说不是生命赖以生存的，我很少吃，甚至感觉有点陌生。” 由于引入外来形式而导致的这种解释非常有问题，成了本土化福音运动的主要障碍。

There is a famous story of missionaries amongst African tribes who taught indigenous believers to grow wheat and bake bread for the sole reason that they could participate in the Lord’s Supper “properly”.

非洲部落中有一个著名的宣教士故事，他教导当地的信徒种小麦和烤饼，唯一的原因就是他们可以 “适当地” 举行圣餐。

The reason that this conversation is important is that if we are to see movements occur amongst our people, the forms we use must be indigenous. Our target people group must have forms to which they ascribe intended Biblical meanings. The importance of retaining the richness of the meaning of the Lord’s Supper far surpasses what type of “bread” we break.

这种对话很重要的原因是，如果我们要看到当地群体发生本土化福音运动，我们使用的形式必须是本土的。我们的目标群体必须有他们自己赋予圣经含义的当地形式。保留圣餐丰富意义的重要性远远超过我们所掰开的是什么样的 “饼”。

SHOULD WE USE WINE, GRAPE JUICE, OR SOMETHING ELSE? 我们应该使用葡萄酒、葡萄汁还是其他东西？

Debates have gone on for centuries about whether the significance of the wine is the color –symbolizing blood– or whether it is the “pouring out” that is significant, or both.

几个世纪以来，人们一直在争论 “杯” 的重要性是：颜色——象征血液；还是 “倒出”；或两者兼而有之。

In light of the above discussion, in your host culture, what form of drink could convey the intended meaning? Ask local believers (wine, juice, tea, etc.). Again, it’s imperative to consult with local believers.

根据上述讨论，在你所服事的当地文化中，什么样的饮料可以传达此含义？询问当地信徒（酒、果汁、茶等）。再三强调，咨询当地信徒是必要的。

SIMILAR TO THE SUGGESTION RELATED TO BREAD, AS MUCH AS POSSIBLE, SEEK TO USE SOMETHING THAT IS,

- 1) COMMONLY CONSUMED WITHIN YOUR HOST CULTURE
- 2) WIDELY AVAILABLE
- 3) IDEALLY WITH A DARKER COLOR (I.E. JUICE, TEA, WINE, BUT PREFERABLY NOT WATER)

4) THAT CAN BE COLLECTED INTO ONE BOTTLE, JUG, OR CUP, AND CAN BE POURED OUT INTO INDIVIDUAL PORTIONS.

与“饼”的相关建议一样，尽可能地，可以采用：

- 1) 在你所服事的当地文化中经常饮用，
- 2) 广泛可得，
- 3) 最好有较深的颜色（即果汁、茶、酒，但最好不是水），
- 4) 可以盛在一个瓶子、罐子或杯子里，并可以“倒出”成个人分量。

DISCUSSION 讨论

In small groups, have the trainees answer the following questions (10 minutes)

- 1) What is your main takeaway from this reflection on the Lord's Supper?
- 2) How can you apply it to your current or future ministry?

回到原来的小组，让受训者在小组中讨论以下问题：（限时 10 分钟）

- 1) 从以上对圣餐的学习和反思中，你的主要收获是什么？
- 2) 你如何将它应用到你现在或未来的事工上？

CONCLUSION 结论

Why spend so much time discussing something like the Lord's Supper in the context of church planting?

为什么要花这么多时间在教会植立的背景下讨论诸如圣餐之类的事情？

To see movements happen amongst our people groups, local believers must be empowered to lead the Lord's Supper using forms that communicate the full richness of the meaning Jesus when he instituted it. When local believers are empowered to lead, using forms that are understandable by their own people group, they can go forth into their culture and make disciples under the power of the Holy Spirit and God's kingdom will be brought to even the most difficult places.

为了看到我们所服事的群体发生本土化福音运动，当地信徒必须被授权使用各种形式，以传达耶稣设立圣餐时的丰富意义来带领圣餐。当这么做时，他们就可以进入自己处境中的文化，在圣灵的大能下培育门徒，神的国度就会发生在最困难的地方。

APPENDIX: WHY FORMS MATTER? 附录:形式为何重要？

IN BIBLICAL CONTEXTUALIZATION, OF PRIMARY IMPORTANCE IS THAT WE CONVEY THE SAME MEANING AS INTENDED BY SCRIPTURE, NOT THAT WE RETAIN THE FORM IN SCRIPTURE AT THE COST OF LOSING THE MEANING.

在圣经的处境化中，最重要的是我们传达的意思与圣经的意思相同，而不是我们以失去意义为代价保留圣经的形式。

Well-known missiologist Charles Kraft has said that forms don't *contain* meaning, forms *convey* meaning. As cross-cultural missionaries, we often incorrectly assume our audience attaches the same meaning to forms that we do, or that we, as the communicators, can simply provide the meaning for them.⁴

著名宣教学家查尔斯·卡夫 (Charles Kraft) 曾说过，形式不包含意义，形式传达意义。作为跨文化的宣教士，我们经常错误地假设我们的受众对我们所做的形式赋予相同的意义，或者我们作为传播者，可以简单地为他们提供意义。³

However, "meanings are the result of the interpretation of cultural form. So, we can say meanings 'flow' through the forms as people interpret them."⁵

然而，“意义是对文化形式的解释的结果……所以我们可以说，随着人们对形式的解释，意义“流动”在这些形式中。”⁴

A good example of this would be if I showed you an certain cultural forms or symbols such as the image of a dragon, 倒福, or the Daoist Yin-Yang symbol. Those forms typically carry a deep sense of meaning in Chinese culture. However, if I showed those same images to someone outside of China, they wouldn't have the same depth the meaning of that symbol as you or I, no matter how much you explained it.

一个很好的例子是，如果我向你展示某些文化形式或符号，例如龙的形象、倒福或道教的阴阳符号，这些形式在我们的文化中通常具有深刻的意义。但是，如果我将这些相同的图像展示给中国以外的人，无论你怎么解释，他们都不会像你我一样了解该符号的含义。

Conversely, if an American showed a Chinese person a picture of an eagle or the Statue of Liberty, cultural forms that are deep, fundamental concepts in the American psyche, no matter how much they explained the meaning, it still wouldn't resonate the same way as it does for them. We may just see a bird and a statue. Furthermore, depending on the symbol or form, it might give rise to an entirely different interpretation and meaning, possibly even animosity.

相反，如果一个美国人向我们展示鹰的图片或自由女神像，这些文化形式是美国人心理中深刻的基本概念，无论他们向我们怎么解释其含义，它仍然不会在我们心理中产生像他们那样相同的心理共鸣。我们可能只看到一只鸟和一尊雕像。此外，不一样的符号或形式，可能会引起完全不同的解释和含义，甚至可能产生敌意。

⁴ Charles Kraft, *Issues in Contextualization*, (William Carey Library: Pasadena, California, 2016), 59-60.

⁵ Ibid.

Forms are extremely important, and the forms that are used need to be forms that allow our audience to ascribe the appropriate Biblical meaning.

形式极其重要，我们所使用的必须是让受众能够赋予适当的圣经意义的形式。

In the Lord's Supper, Jesus conveyed His meaning through a particular form – bread. Bread was a common, staple food, eaten frequently at meals. At the time, it was a primary form of sustenance for people. Additionally, in John 6:35, Jesus had already told his disciples, "I am the bread of life," a metaphor communicating that He is the sustenance of their lives. Later, at the institution of the Lord's Supper, he then broke bread and said "this is my body broken for you."⁶ He used a form – bread– understood by his audience – Jews– to convey a specific meaning – his broken body. His audience, being familiar with the form, interpreted the meaning he intended and the practice of the breaking of bread in the Lord's Supper was propagated as the church multiplied in the region.

在圣餐中，耶稣通过一种特殊的形式——“饼”来传达他的意思。“饼”是一种常见的主食，经常在正餐中食用。在当时，它是人们的赖以维生的基本粮食。此外，在约翰福音 6:35 中，耶稣已经告诉祂的门徒，“我就是生命的粮”，这个比喻传达了祂是人们生命的食物。后来，在设立圣餐时，祂掰开“饼”说：“这是我的身体，为你们舍的。”⁵ 祂使用了一种形式——“饼”——祂的受众——犹太人——理解了一种特定的含义——祂掰开的身体。祂的受众熟悉这种形式，了解祂所想要表达的意思，并且随着该地区教会的倍增，在圣餐中擘饼的做法得到了传播。

In reality, it was a fairly straightforward process because Jesus and his disciples were from the *same* culture. When we cross cultures, things get more complicated. This is why we need an insider's help when we contextualize.

实际上，这是一个相当简单的过程，因为耶稣和祂的门徒来自相同的文化。当我们跨文化时，事情变得更加复杂。这就是为什么我们在处境化时需要当地文化局内人的帮助。

In contextualization, we have to make decisions. Should we keep the same form at risk of changing the meaning? Or, in order to maintain the intended meaning, should we adapt the form to something that will make sense to our audience?

在处境化中，我们必须做出决定。我们是否应该保持相同的形式，但冒着改变含义的风险？还是为了保持原本的含义，使其对我们的受众富有意义，而将形式调整？

In Biblical contextualization, of primary importance is that we convey the same meaning as intended by Scripture, not that we retain the form in Scripture at the cost of losing the meaning. Knowing that forms convey meaning and that meaning is created in the audience's interpretation of the form, we must ask the questions, "How does my target people group audience interpret this form –bread– in this case? Do they attach the same meaning to the form that I do or that Jesus did?" Depending on where you are serving, they might, or they might not.

在圣经的处境化中，最重要的是我们传达的意思与圣经的意思相同，而不是我们以失去意义为代价保留圣经的形式。知道形式传达意义，并且意义是在受众对形式的解释中创造的，我们必须问：“在这种情况下，

⁶ This is actually a reappropriation of a previous form derived from a Jewish Passover meal, but that discussion is beyond what is helpful in this context.

我的目标群体如何解释“饼”这种形式？他们对我所做的形式或耶稣所做的形式，赋予相同的含义吗？”根据你所服事的地点，他们可能会，也可能不会。

So, the question for church planters to consider is this. What form of food conveys the intended meaning of Jesus to your target audience? What is the main form of food where you live that is commonly available and a primary sustenance often eaten and shared collectively during meals?⁷ Bread? Rice? Plantains? Naan?

所以，教会植立者要考虑的问题是：什么形式的食物能向你的目标群体传达耶稣的含义？你服事的地方常见的主要食物形式是什么，并且是经常在用餐期间集体食用和分享的主要食物？⁶ 馒头？米饭？糍粑？烤饼？

It is most helpful to ask local believers what food would convey the intended meaning.

询问当地信徒，什么食物对传达圣餐的含义最有帮助。

⁷ This is based upon the concept of “dynamic equivalence” or “meaning equivalence” in *Issues in Contextualization* by Charles Kraft.