

bò bǐng jù huì jì niàn zhǔ  
擘饼聚会 - 纪念主 (178)

The Lord's Table Meeting - To Remember the Lord (221)

4/4A

5 . 4 6 5 | 5 . 3 5 4 | 3 . 2 4 . 3 | 3 . 2 1 - | 5 . 4 6 5 | 5 . 3 5 4 |

wéi zhè yán xí wǒ xiàn gǎn xiè bǐng bēi zài cǐ tóng chén liè jiè cǐ xiǎngshòu nǐ de zì jǐ  
为这筵席我献感谢，饼杯在此同陈列；借此享受你的自己，  
Lord, we thank Thee for the ta-ble, With the bread and with the wine; At this ta-ble we en-joy Thee

3 . 2 4 2 6 7 | 1 --- | 2 . 3 4 3 2 | 3 . 6 5 3 | 2 . 3 4 3 2 | 3 . 6 5 - |

shénshèng ài yán hé chāo jué zhè bǐng shì nǐ suǒ shě shēn tǐ wǒ men zài cǐ tóng fēn xiǎng  
神圣爱筵何超绝。这饼是你所舍身体，我们在此同分享；  
As the feast of love di-vine. We par-take the bread, the em-blem of The bod-y giv'n for us;

5 3 1 . 7 | 6 7 6 5 3 | 1 . 2 3 5 4 | 3 . 2 1 - | 5 . 4

zhè bēi shì nǐ suǒ liú bǎo xuè wǒ men zài cǐ tóng yǐn cháng kàn zhè  
这杯是你所流宝血，我们在此同饮尝。(H) 看，这  
And we share the wine, the sym-bol Of Thy blood Thou shedd'st for us. (CHORUS) Lo, the

6 5 | 3 - 2 - | 4 . 3 4 6 | 5 - 3 - | 5 . 4 5 1 | 7 6 5 4 | 3 . 5 4 2 | 1 --- ||

shénshèng yán xí qí shàng hé děng biǎo jì yì yì shēn hòu yǒng chuí bù xiǔ rén zhī hé néng jí  
神圣筵席！其上何等表记！意义深厚，永垂不朽，人知何能及！  
ho-ly ta-ble! With the sa-cred sym-bols; Its sig-nif-i-cance in fig-ure Is un-search-a-ble!

2. jiè zhe nǐ de jiù shú zhī sǐ nǐ jiāng shēng mìng lái fēn cǐ  
借着你的救赎之死，你将生命来分赐；  
nǐ jiāng zì jǐ gěi le wǒ men yào wǒ yǒu fēn nǐ suǒ shì  
你将自己给了我们，要我有分你所是。  
jiè zhe fēn xiǎng zhè bǐng zhè bēi wǒ men chén liè nǐ de sǐ  
借着分享这饼，这杯，我们陈列你的死；  
zài cǐ chī hē nǐ de zì jǐ rú cǐ jì niàn dào yǒng shì  
在此吃喝你的自己，如此纪念到永世。  
By the death of Thy redemption, That Thy life Thou may impart,  
E'en Thyself to us Thou gavest That we share in all Thou art.  
By the bread and wine partaking, We Thy death display and prove;  
Eating, drinking of Thyself, Lord, We remember Thee with love.

gē lín duō qián shū shí yī zhāng èr shí sān zhì èr shí sì jié (1 Corinthians 11:23-24)  
歌林多前书十一章二十三至二十四节

zhǔ yē sū ná qǐ bǐng lái zhù xiè le jiù bò kāi shuō  
主耶稣...拿起饼来，祝谢了，就擘开，说，  
zhè shì wǒ de shēn tǐ wéi nǐ men shě de  
这是我的身体，为你们舍的，  
nǐ men yào rú cǐ háng wèi de shì jì niàn wǒ  
你们要如此行，为的是纪念我。

**The Lord Jesus ...took bread, And having given thanks, He broke it and said,  
This is My body, which is given for you: this do unto the remembrance of Me.**

# The Lord's Table Meeting (1)

Scripture Reading: Matt. 26:17-20 & 26:27-30

**Memory Verse:** *And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat: this is My body.*

*Matthew 26: 26*

**Memory Verse:** *And having given thanks, He broke it and said, This is My body, which is given for you: this do unto the remembrance of Me.*

*1 Corinthians 11:24*

## O u t l i n e

1. On the first day of the week (the Lord's Day)—Acts 20:6b-7a; 1 Cor. 16:2.
2. To partake of the Lord's table—1 Cor. 10:21b.
3. To eat the Lord's supper—1 Cor. 11:20.
4. To remember the Lord:
  - a. The focus of the Lord's table:
    - 1) All hymns, praises, thanks, testimonies, and words should be concentrated on the Lord Himself.
    - 2) All distractions should be avoided.
  - b. By breaking the bread to apprehend with appreciation and thanks the Lord's physical body being broken for us—Luke 22:19; 1 Cor. 11:24.
  - c. By eating the bread:
    - 1) To enjoy the Lord as our life supply—John 6:35a.
    - 2) To testify that we live by the Lord— John 6:57b.
    - 3) To have fellowship in Christ's mystical Body—1 Cor. 10:16b-17.

# The Lord's Table Meeting (1)

Scripture Reading: Matt. 26:17-20 & 26:27-30

## ***1. On the First Day of the Week (the Lord's Day)***

Acts 2 tells us that the early believers had the Lord's table, the breaking of bread, every day in their homes (vv. 42, 46). Later in Acts 20:6b-7a, we can see that the saints had a habit of having the Lord's table on the Lord's Day, the first day of the week. Verse 6b says that the apostle Paul and his co-workers stayed in Troas for seven days. Then the next verse says that on the first day of the week they had the Lord's table. This strongly indicates that by that time the Lord's table was conducted mainly on the Lord's Day, the first day of the week, the day of resurrection.

We need to say a little word here about the difference between the Lord's Day and Sunday. Sunday is a heathen, idolatrous term adopted by Catholicism and maintained by our tradition. Actually, it is idolatrous to say a day belongs to the sun. The Bible refers to this day as the first day of the week. Revelation 1:10 calls this day "the Lord's Day." We must respect the first day of the week as a memorial of the Lord's resurrection. We should consider this day as a day of the Lord and for the Lord.

Today the whole world takes Sunday not mainly for worship but for pleasures, for sports, and for all kinds of entertainment. This is more evil than idol worship, but this tide has flooded many Christians. Many Christians not only refer to the Lord's Day as Sunday, but also consider Sunday as a day of pleasure and entertainment. We, however, should consider the first day of the week as a day for the Lord.

In ancient times, the saints eventually had the Lord's table on the Lord's Day, the first day of every week. This is also proved by 1 Corinthians 16:2. In this verse the apostle Paul told the saints that on the first day of each week, they should offer something of their material possessions to the Lord. This proves that on the first day of each week, the early saints met together. Today the best day for the Christians to meet together is the first day of the week, the Lord's Day.

## ***2. To Partake of the Lord's Table***

The Lord's table is a feast. First Corinthians 10:21b uses the term the Lord's table. We must know that the table here means the feast. We come to the Lord's table to enjoy a feast.

## ***3. To Eat the Lord's Supper***

First Corinthians 11:20 refers to our eating the Lord's supper. This is not a breakfast or a lunch, but a supper, a dinner. When the Lord established the table, He did it in the evening of the Passover, so it was a supper.

Here we must stress that the Lord's table is not only a feast but also a supper. A feast is mainly a kind of enjoyment, and a supper is a kind of restful eating. After a day's work, after a day's labor, people restfully eat their supper. Thus, we come to the Lord's table not only to enjoy it as a feast, but also to take it restfully. After we eat breakfast, we labor, but the Lord's table is a supper for us to rest. No labor is implied here, but rest. Generally speaking, supper does not imply any kind of work, any kind of labor, or any intention to work. Supper indicates that the work is over, and now is the time for rest.

*a. The Focus of the Lord's Table*

The Lord's table meeting is to remember the Lord, so any hymns, testimonies, or messages that distract people from the Lord, the Person, are not appropriate. The Lord's table meeting is concentrated on the Person of the Lord, so all the hymns, all the praises, and all the speaking should be concentrated on the Lord Himself. All distractions from the focus of the Lord's table should be avoided.

*b. By Breaking the Bread to Apprehend*

*with Appreciation and Thanks the Lord's Physical Body Being Broken for Us*

We remember the Lord by breaking the bread, by eating the bread, and by drinking the cup. In this lesson we want to talk only about breaking the bread. We remember the Lord not by thinking about, memorizing, or reckoning what the Lord did, but by breaking the bread. We break the bread to apprehend with appreciation and thanks the Lord's physical body being broken for us (Luke 22:19; 1 Cor. 11:24). Many of us do not care for the meaning of breaking the bread. We break the bread in the meeting to signify that the Lord's physical body was broken on the cross for us and for our sins.

*c. By Eating the Bread*

**1) To Enjoy the Lord as Our Life Supply**

In John 6:35a the Lord told us that He is the bread of life, so to eat the bread is to enjoy the Lord as our life supply. Breaking the bread does not imply any enjoyment, but eating the bread surely does.

**2) To Testify That We Live by the Lord**

We also eat the bread to testify that we live by the Lord. In John 6:57b the Lord said, "He who eats Me, he also shall live because of Me." By eating the bread we indicate that we enjoy the Lord and we testify that this is our way to live. This is the real remembrance of the Lord.

**3) To Have Fellowship in Christ's Mystical Body**

The next crucial point concerning our remembrance of the Lord is our eating the bread to enjoy the fellowship in Christ's mystical Body. The breaking of the bread mainly implies the Lord's physical body broken for us on the cross. Eating the bread, which is to take in the bread, mainly implies the fellowship in the mystical Body of Christ (1 Cor. 10:16b-17). The same bread, the same loaf on the table, signifies the physical body of Christ and the mystical Body of Christ. The Lord's physical body was broken on the cross for our redemption, and the Lord's mystical Body, the Body of Christ, is for our fellowship. Regarding the Lord's physical body, we break the bread, and regarding His mystical Body, we eat the bread. Eating together means communion, fellowship. A part of the same bread gets into you, a part gets into me, and a part gets into each one of us. This is the oneness in the Body in the fellowship of the Body.

We need to spend time on this point, especially for the sake of the new ones and young ones among us. First, the bread on the table signifies the Lord Jesus' physical body He gave for us on the cross. This is the bread which we break. Second, the bread also signifies the Lord's mystical Body, which is composed of all the saved believers. When the Lord Jesus was on this earth, He was a grain of wheat (John 12:24). But today He is no longer merely a single grain of wheat. He is the bread composed of the many grains, including Himself. Thus, to eat the bread implies that we are participating in the mystical Body of Christ, comprising all the saints, that is, we are fellowshiping with all the saints universally from ancient times until today. We need to see that the remembrance of the Lord at His table implies His redemption, His Body, and His entire New Testament economy.