

第十篇

基督作神与祂子民之间的平安，
使他们在交通中共同享受，
而过活力排的召会生活，
并终极完成于新耶路撒冷，
作终极的平安祭

读经：利三 1～2，六 12，七 37，腓四 5～7，11～13，约十二 1～3

纲 要

周 一

壹 享受基督作我们的燔祭、素祭、赎罪祭、赎愆祭的结果，乃是享受基督作平安祭——利三 1～2，六 12，七 37：

一 我们不该想凭自己的努力得平安；我们越想凭自己得平安，就越没有平安；得平安唯一的路乃是每天享受基督——罗十四 17，林前十二 3 下，弗三 16～17。

二 平安乃是一个量度，给我们看见，我们享受基督到什么程度——一 2，参太十一 28～30。

Message 10

**Christ as the Peace between God and God's People
for Their Co-enjoyment in Fellowship
to Have the Vital-group Church Life
and to Consummate in the New Jerusalem
as the Ultimate Peace Offering**

Scripture Reading: Lev. 3:1-2; 6:12; 7:37; Phil. 4:5-7, 11-13; John 12:1-3

OUTLINE

Day 1

- I. The issue of enjoying Christ as our burnt offering, our meal offering, our sin offering, and our trespass offering is the enjoyment of Christ as the peace offering (Lev. 3:1-2; 6:12; 7:37):
 - A. We should not try to have peace by our own effort; the more we try in ourselves to have peace, the less peace we will have; the only way to have peace is to enjoy Christ every day (Rom. 14:17; 1 Cor. 12:3b; Eph. 3:16-17).
 - B. Having peace is a measurement to show us to what degree we enjoy Christ (1:2; cf. Matt. 11:28-30).

三 我们该在今天享受基督，忘记昨天和明天——六 25, 34, 腓三 13 ~ 14, 来三 7 ~ 8, 13。

周二

贰 基督是神与祂子民之间的平安，使他们在交通中共同享受——参林前一 9：

一 献平安祭的人要按手在祭物头上，表征献祭者与祭物的联结并联合为一；我们与基督的交通乃是联合为一的事，就是我们成了祂，祂成了我们——利三 2, 8, 13。

二 在路加十五章二十三至二十四节，平安祭是那肥牛犊，就是接纳的父亲（神）与归回的浪子（罪人）之间平安的享受所描绘的。

三 我们需要学习享受基督作平安祭的秘诀，这平安祭乃是神的平安，就是神那超越人所能理解的平安——腓四 12, 7, 约十六 33：

1 我们必须学习这秘诀，就是在任何境遇，并在一切事故中，如何以基督为生命，如何活基督，如何显大基督，并如何赢得基督——腓四 11 ~ 13：

a 我们需要将我们所要告诉神〔直译，给神知道〕，在凡事上与祂谈话并同祂商量——五 ~ 6 节，参书九 14，箴三 5 ~ 6。

b “不知道这秘诀的人，以为活基督是很难的事；其实你只要操练常与主说话，你自然就会活基督”（神救恩生机的一面，五六页）——腓一 19 ~ 21 上。

c 在祷告中与神交通的结果乃是神的平安（也就是神作平安）注入我们里面，作我们的享受，使我们抗

C. We should enjoy Christ today and forget about yesterday and about tomorrow (6:25, 34; Phil. 3:13-14; Heb. 3:7-8, 13).

Day 2

II. Christ is the peace between God and God's people for their co-enjoyment in fellowship (cf. 1 Cor. 1:9):

A. The one who offered the peace offering was to lay his hand on the head of the offering, signifying the union and identification of the offerer with the offering; our fellowship with Christ is a matter of identification, a matter of us becoming Him and of Him becoming us (Lev. 3:2, 8, 13).

B. The peace offering is illustrated in Luke 15:23-24 by the fattened calf as a peaceful enjoyment between the receiving father, God, and the returning prodigal son, a sinner.

C. We need to learn the secret of enjoying Christ as our peace offering—the peace of God, which surpasses every man's understanding (Phil. 4:12, 7; John 16:33):

1. We must learn the secret of how to take Christ as life, how to live Christ, how to magnify Christ, and how to gain Christ in any environment and in any matter (Phil. 4:11-13):

a. We need to let our requests be made known to God, talking with Him and conferring with Him in everything (vv. 5-6; cf. Josh. 9:14; Prov. 3:5-6).

b. “Those who do not know this secret consider to live Christ a difficult thing. Actually, you just need to practice speaking with the Lord constantly; then spontaneously, you will live Christ” (The Organic Aspect of God's Salvation, p. 55) (Phil. 1:19-21a).

c. The result of practicing fellowship with God in prayer is that the peace of God, God as peace, is infused into us for our enjoyment as the counterpoise to

拒苦恼，化解挂虑，好叫众人知道基督是我们的谦让宜人—四 5 ~ 7, 9, 一 20, 罗八 6, 约十六 33:

周 三

(一) 我们借着在祷告中与神的交通，就享受主作平安的河与安慰的母—赛六六 12 ~ 13, 参加四 26。

(二) 我们借着在祷告中与神的交通，就享受主作避风所，避暴雨的隐密处，在干旱之地的河流，在疲乏之地大磐石的影子—赛三二 2。

2 在腓立比四章五至九节我们所经历之基督的美德，乃是活基督作平安祭之生活的彰显—一 19 ~ 21 上，二 5 ~ 13, 三 8 ~ 10:

a 保罗认为谦让宜人和没有挂虑是活基督之生活彰显的头两面。

b 忧虑来自撒但，是人生活的总和，搅扰信徒活基督的生活；谦让宜人来自神，是活基督之生活的总和；二者完全相反。

3 “当叫众人知道你们的谦让宜人。主是近的”—四 5:

a 谦让宜人就是待人合理，体谅，顾到别人，不严格要求合法的权利；谦让宜人的意思是我们很容易满足，甚至以少于我们所当得的为满足。

b 按照基督徒的经历，谦让宜人是包罗一切的，因为它包含了基督徒一切的美德：

(一) 谦让宜人包含爱、忍耐、恩慈、谦卑、怜恤、体谅、以及服从，就是心甘情愿的降服；我们若有这样一个包罗一切的美德，也就有了公义与圣别。

troubles and the antidote to anxiety so that Christ as our forbearance can be known to all men (4:5-7, 9; 1:20; Rom. 8:6; John 16:33):

Day 3

(1) Through our fellowship with God in prayer, we enjoy the Lord as a river of peace and as a comforting mother (Isa. 66:12-13; cf. Gal. 4:26).

(2) Through our fellowship with God in prayer, we enjoy the Lord as a refuge from the wind, a covering from the tempest, streams of water in a dry place, and the shadow of a massive rock in a wasted land (Isa. 32:2).

2. The virtues of Christ for our experience in Philippians 4:5-9 are the expression of a life that lives Christ as peace (1:19-21a; 2:5-13; 3:8-10):

a. Paul considers forbearance and the lack of anxiety as the first two aspects of the expression of a life that lives Christ.

b. Anxiety, coming from Satan, is the sum total of human life and disturbs the believers' life of living Christ; forbearance, coming from God, is the sum total of a life that lives Christ; the two are opposites.

3. “Let your forbearance be known to all men. The Lord is near” (4:5):

a. Forbearance is reasonableness, considerateness, and consideration in dealing with others, without being strict in claiming one's legal rights; forbearance means that we are easily satisfied, even with less than our due.

b. According to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues:

(1) Forbearance includes love, patience, kindness, humility, compassion, considerateness, and submissiveness, a willingness to yield; if we have such an all-inclusive virtue, we shall also have righteousness and holiness.

周 四

- (二) 谦让宜人也包括自制、适度、温和、了解、同情、智慧、怜悯、和平、仰望主，甚至包括承认主在一切事上有主宰权柄的美德。
- c 一个谦让宜人的人总是摆得合式的，他的行为总是合宜的——参林后六 1 上，十 1，腓一 19，赛十一 2。
- d 我们若谦让宜人，就会有智慧与能力供应别人的需要；我们也有充分的知识，知道要对别人说什么话，以及该什么时候说——五十 4 ~ 5，西一 28。
- e 谦让宜人就是顾到我们所作或所说的，会怎样影响别人——代下一 10。
- f 谦让宜人是包罗一切的美德，也就是基督自己；基督既是谦让宜人，保罗活着就是谦让宜人——腓一 21 上：
- (一) 叫众人知道我们的谦让宜人，就是叫众人知道我们所活、所显大的基督；祂是我们所引以为榜样，以及我们所竭力追求那作标竿的一位。
- (二) 唯有主耶稣过一种满了谦让宜人的生活，而今天唯有基督才能成为我们完全的谦让宜人。
- (三) 叫人知道我们的谦让宜人，乃是过彰显基督作一切人性美德之总和的生活。

周 五

- g 保罗说到谦让宜人之后，紧接着就说，主是近的：
- (一) 就空间说，主对我们是近的，是很便当的帮助；就时间说，主与我们是近的，不久就要来——参罗十 8 ~ 13。
- (二) 主是近的，主要的是说到主与我们同在——太一 23。

Day 4

- (2) Forbearance also includes self-control, moderation, gentleness, understanding, sympathy, wisdom, mercy, peacefulness, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things.
- c. A forbearing person is one who always fits in, whose behavior is always suitable (cf. 2 Cor. 6:1a; 10:1; Phil. 1:19; Isa. 11:2).
- d. If we are forbearing, we shall have the wisdom and the ability to supply others with what they need; we shall also have the full knowledge of what to say to them and when to say it (50:4-5; Col. 1:28).
- e. To be forbearing is to consider how others will be affected by what we do or say (2 Chron. 1:10).
- f. As an all-inclusive virtue, forbearance is Christ Himself; since Christ is forbearance, for Paul to live was forbearance (Phil. 1:21a):
- (1) To let our forbearance be known to all men is to let the Christ whom we live and magnify, whom we take as our pattern and pursue as our goal, be known to all men.
- (2) Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today.
- (3) To make known our forbearance is to live a life that expresses Christ as the totality of all human virtues.

Day 5

- g. Immediately after speaking about forbearance, Paul says that the Lord is near:
- (1) With respect to space, the Lord is near us, ready to help; with regard to time, the Lord is at hand, coming soon (cf. Rom. 10:8-13).
- (2) The Lord's being near refers primarily to His presence with us (Matt. 1:23).

4 “应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念”——腓四 6～7：

a “凡事”这辞是指每天临到我们许多不同的事。

b 祷告是一般的，带着敬拜和交通的成分；祈求是一般的，为着特殊的需要；我们的祷告和祈求，都该带着对主的感谢。

c 告诉神，直译，给神知道；“给”，表示向前的动作，有活的联合并交往之意，含示交通；因此，这里告诉神的意义，乃是在与神的交通中。

d 平安的神在基督里，在我们的心怀意念前巡查，保守我们平静安宁；正确的基督徒生活是宁静、安宁、平安并安静的生活；（提前二 1～2，赛三十 15 上；）活基督之生活的头一面乃是安宁——没有争竞、虚荣、发怨言、起争论，没有彼此辩论、争论或争吵。

e “叫众人知道你们的谦让宜人”，与“将你们所要的告诉神”是平行的——腓四 5～6：

(一) 我们可以借着将每个需要和要求带到神面前，并借着与祂交谈，而把我们的挂虑转成谦让宜人；我们只要告诉祂我们所需要的，也就是说，我们若有什么烦恼或挂虑，我们就应当告诉祂。

(二) 我们让祂知道，乃是我们向着祂的动作；然后，甚至在答应我们所要的之先，祂的反应就是祂的分赐，亦即将祂自己与我们调和；神性与人性实际的调和，是借着六节所描述的交通完成的。

4. “In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man’s understanding, will guard your hearts and your thoughts in Christ Jesus” (Phil. 4:6-7):

a. The words in everything refer to the many different things that happen to us day by day.

b. Prayer is general, having worship and fellowship as its essence; petition is special, being for particular needs; both our prayer and our petition should be accompanied by our giving thanks to the Lord.

c. To God denotes motion toward, in the sense of a living union and communion, implying fellowship; hence, the sense of to God here is “in the fellowship with God.”

d. The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil; a proper Christian life is a life of calm, tranquility, peace, and quiet (1 Tim. 2:1-2; Isa. 30:15a); the first aspect of a life that lives Christ is tranquility——without rivalry, vainglory, murmurings, or reasonings and without debate, arguing, or fighting with others.

e. Let your forbearance be known is parallel to let your requests be made known (Phil. 4:5-6):

(1) Our anxiety can be turned into forbearance by bringing every need, every request, to God, and by conversing with Him; we should just tell Him what we need; that is, if we have any worry or anxiety, we should just tell Him.

(2) Our letting Him know is our motion toward Him; then His response is His dispensing, His mingling Himself with us, even before He answers our request; the practical mingling of divinity with humanity is carried out by the traffic described in verse 6.

f 我们若要过一无挂虑的生活，就必须领悟，我们所有的遭遇，不论是好是坏，都是神派定的，目的是要使我们达到赢得基督、活基督并显大基督的定命——罗八 28 ~ 29，太十 29 ~ 30，林后四 16 ~ 18。

周 六

叁 我们需要学习过活力排之召会生活的秘诀，召会生活作为筵宴之家，就是以基督为平安祭的筵席，在此基督同爱祂的人能得着安息和满足——约十二 1 ~ 3：

- 一 这召会生活是由复活的生命所产生——十一 43 ~ 44。
- 二 这召会生活是由蒙洁净的罪人所组成——可十四 3。
- 三 这召会生活外面是贫穷困苦的——约十二 1，十六 33。
- 四 这召会生活是在主的同在中与主同筵的生活——十二 2，徒三 19 下。
- 五 这召会生活的姊妹比弟兄多——约十二 2 ~ 3。
- 六 在这召会生活中，有马大的功用（殷勤服事主），拉撒路的功用（见证复活的生命），以及马利亚的功用（倾倒她对主绝对的爱）——2 ~ 3，9 ~ 11 节。

肆 我们在日常生活中并在召会生活中享受基督作我们的平安祭，终极完成于新耶路撒冷这终极的平安祭——启二一 2：

- 一 “耶路撒冷”的意思是“平安的根基”。
- 二 新耶路撒冷是三一神作我们的平安，作我们的安全。
- 三 整个新耶路撒冷将是一个平安的实体。

f. If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God in order to serve us in fulfilling our destiny to gain Christ, live Christ, and magnify Christ (Rom. 8:28-29; Matt. 10:29-30; 2 Cor. 4:16-18).

Day 6

III. We need to learn the secret of how to have the vital-group church life as a house of feasting—a feast of Christ as the peace offering—where He and His lovers can have rest and satisfaction (John 12:1-3):

- A. This church life is produced by the resurrection life (11:43-44).
- B. This church life is composed of cleansed sinners (Mark 14:3).
- C. This church life is outwardly poor and afflicted (John 12:1; 16:33).
- D. This church life is a life of feasting in and with the presence of the Lord (12:2; Acts 3:20a).
- E. This church life has more sisters than brothers (John 12:2-3).
- F. In this church life there are the functions of Martha (diligently serving the Lord), Lazarus (testifying of the resurrection life), and Mary (pouring out her absolute love on the Lord) (vv. 2-3, 9-11).

IV. Our enjoyment of Christ as our peace offering in our daily life and in the church life consummates in the New Jerusalem as the ultimate peace offering (Rev. 21:2):

- A. Jerusalem means “the foundation of peace.”
- B. The New Jerusalem is the Triune God to be our peace, to be our safety.
- C. The whole New Jerusalem will be an entity of peace.

利三 1～2 “人献供物为平安祭，若是从牛群中献的，无论是公是母，必用没有残疾的献在耶和华面前。他要按手在供物的头上，宰于会幕门口；亚伦子孙作祭司的，要把血洒在坛的四边。”

利未记论到供物的话是耶和华在一个小小的帐幕，会幕里说的。…借着神奇妙的说话，那个小小的会幕要逐渐地完成成为新耶路撒冷。这说到基督，并说到我们与神同享基督的话，每一面都要应验于新耶路撒冷。在新耶路撒冷那里，我们必要看见基督是我们的燔祭、素祭、平安祭、赎罪祭、赎衍祭、摇祭和举祭。这一切供物的结果，至终乃是新耶路撒冷。（利未记生命读经，一八一页。）

信息选读

利未记里的供物是有特别顺序的。首先是燔祭，然后是素祭，再后是平安祭。燔祭表征我们必须绝对为着神；素祭指明基督是我们日常的食物。当我们绝对为着神，并且凭吃基督而活的时候，结果乃是平安；我们与神之间并彼此之间有了平安。这就是说，当基督满足我们的时候，祂就成了我们与神之间的平安。今天我们是在这平安，就是在基督里。…所以，燔祭、素祭和平安祭，乃是我们享受基督作我们与神并彼此同享之平安的基本供物。这是这三种供物之顺序的意义。

每当我们从基督出来，我们就没有平安。我们若缺少平安，就是缺少基督。我们有多少平安，在于

Lev. 3:1-2 And if his offering is a sacrifice of peace offerings, if he presents it from the herd, whether male or female, he shall present it without blemish before Jehovah. And he shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting, and Aaron's sons the priests shall sprinkle the blood on and around the altar.

The word in Leviticus concerning the offerings was spoken by the Lord in a little tent, the Tent of Meeting....Through God's wonderful speaking, that little Tent of Meeting will gradually issue in the New Jerusalem. Every aspect of this speaking concerning Christ and our enjoyment of Christ in togetherness with God will be fulfilled in the New Jerusalem. There in the New Jerusalem we will surely realize that Christ is our burnt offering, meal offering, peace offering, sin offering, trespass offering, wave offering, and heave offering. All these offerings will eventually issue in the New Jerusalem. (Life-study of Leviticus, p. 153)

Today's Reading

In Leviticus the offerings are in a particular sequence. First we have the burnt offering and then the meal offering and then the peace offering. The burnt offering signifies that we must be absolutely for God, and the meal offering indicates that Christ is our daily food. When we are absolutely for God and live by feeding on Christ, the result is peace. We have peace with God and with one another. This means that when Christ satisfies us, He becomes the peace between us and God. Today we are in this peace, which is Christ....Therefore, the burnt offering, the meal offering, and the peace offering are the basic offerings for us to enjoy Christ as our peace with God and with one another. This is the significance of the sequence of these three offerings.

When we get out of Christ, we have no peace. If we are short of peace, we are short of Christ. The amount of peace we have depends on how much of

我们有多少基督。平安乃是一个量度，给我们看见，我们享受基督到什么程度。

召会的人没有平安是没有理由的。我们不该想凭自己的努力得平安。我们越想凭自己得平安，就越没有平安。得平安唯一的路乃是每天享受基督。在早晨，我们该以基督作我们的燔祭，献上祂使神满足。然后我们该接受祂作我们每天的食物，应付当天特别的需要。

我们该在今天享受基督，忘记昨天和明天。昨天已经过去，我们也不在明天里。昨天既已过去，我们没有一个人能留在昨天。不管我们昨天失败或得胜，昨天已经过去了。我们基督徒也没有明天；我们只有今天。不要为明天忧虑——只要活今天！我们今天所有的是什么？我们所有的是基督。基督就是今天。

平安祭是路加十五章二十三至二十四节里，接纳的父亲（神）和归回的浪子（罪人）之间作平安享受的肥牛犊所描绘的。浪子颓丧地回来，但父亲是慈爱的，他是接纳的父亲。父亲接纳了浪子以后，就宰了肥牛犊，好一同享受。这肥牛犊说明了基督作我们的平安祭，给我们与接纳我们的神一同享受。父亲和归回的儿子都对平安祭有丰富的享受。

平安祭是基于神对燔祭的满足。神和我们今天所享受的平安祭，乃是基于基督作燔祭。这由利未记三章五节和六章十二节所指明。三章五节论到平安祭说，“亚伦的子孙要把这些烧在坛的燔祭上，在火的柴上，是献与耶和華為怡爽香气的火祭。”我们在这里看见，燔祭乃是平安祭蒙神悦纳的根基。有了燔祭的焚烧作根基，神就悦纳平安祭。（利未记生命读经，一八一至一八四页。）

参读：利未记生命读经，第十七、二十七篇。

Christ we have. Having peace is a measurement to show us to what degree we enjoy Christ.

There is no reason for the church people not to have peace. We should not try to have peace by our own effort. The more we try in ourselves to have peace, the less peace we will have. The only way to have peace is to enjoy Christ every day. In the morning we should take Christ as our burnt offering and offer Him to satisfy God. Then we should take Him as our daily food to meet that day's particular need.

We should enjoy Christ today and forget about yesterday and about tomorrow. Yesterday is gone, and we are not in tomorrow. Since yesterday is gone, none of us can remain in it. Whether we were a failure or a success yesterday, yesterday is passed. As Christians we do not have tomorrow; we only have today. Do not bother about tomorrow—live today! What do we have today? We have Christ. Christ is today.

The peace offering is illustrated in Luke 15:23 and 24 by the fattened calf as a peaceful enjoyment between the receiving father, that is, God, and the returned prodigal son, a sinner. The prodigal son came back in a wretched way, but the father was loving, and he immediately became the receiving father. After the father received the prodigal, the fattened calf was slain for their enjoyment. This fattened calf is an illustration of Christ as our peace offering for our enjoyment with our receiving God. The father and the returned son had a rich enjoyment of the peace offering.

The peace offering is based upon God's satisfaction in the burnt offering. The peace offering which God and we enjoy today is based upon Christ's being the burnt offering. This is indicated by Leviticus 3:5 and 6:12. Speaking of the peace offering, 3:5 says, "Aaron's sons shall burn it on the altar upon the burnt offering, which is on the wood that is on the fire; it is an offering by fire, a satisfying fragrance to Jehovah." Here we see that the burnt offering is a base for the peace offering to be received by God. With the burning of the burnt offering as the basis, God receives the peace offering. (Life-study of Leviticus, pp. 153-155)

Further Reading: Life-study of Leviticus, msgs. 17, 27

晨兴喂养

利三 8 “他要按手在供物的头上，宰于会幕前；
亚伦的子孙要把血洒在坛的四边。”

腓四 12 “我知道怎样处卑贱，也知道怎样处富余；
或饱足、或饥饿、或富余、或缺乏，在各事上，
并在一切事上，我都学得秘诀。”

献平安祭的人要按手在供物头上。（利三 2，8，13。）这表征献祭者与供物的联结。也许我们不该用“联结”（union）一辞，乃该用“联合为一”（identification）。借着按手，献祭者就与供物联合为一了。…基督与我们的关系不是顶替，乃是联合为一。这比联结更密切。联结一辞无法传达我们与基督的交通的真理。我们与基督的交通乃是联合为一的事，就是我们成了祂，祂成了我们。…被基督顶替，意思是我们全然被除去。我们与基督的关系不是被顶替，乃是与祂是一。（利未记生命读经，一八八至一八九页。）

信息选读

我们要作腓立比四章所说的事，就需要神圣的生命。保罗已经学得秘诀，就是在那加他能力者的里面，凡事都能作。〔13。〕他在四节劝勉我们，要在主里常常喜乐。我们可能认为，在主里喜乐并不难。事实上，要在主里喜乐需要杰出的复活。我们要在主里喜乐，就必须在祂这位加我们能力者的里面。因此，甚至在主里喜乐这件表面看来很简单的事，也需要我们学得秘诀。（腓立比书生命读经，五八四页。）

Morning Nourishment

Lev. 3:8 And he shall lay his hand on the head of his offering and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its blood on and around the altar.

Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

The one who offered the peace offering was to lay his hand on the head of the offering (Lev. 3:2, 8, 13). This signifies the union of the offerer with the offering. Instead of the word union, perhaps we should use the word identification. Through the laying on of hands, the offerer is identified with the offering. Our relationship with Christ is not a matter of replacement; it is a matter of identification. It is even more than union. Thus the word union cannot fully convey the truth regarding our fellowship with Christ. Our fellowship with Christ is a matter of identification, a matter of us becoming Him and of Him becoming us. We and Christ are one. We become Him and He becomes us....To be replaced by Christ means that we are removed altogether. Our relationship with Christ is a matter not of replacement but of being one with Him. (Life-study of Leviticus, pp. 158-159)

Today's Reading

To do the things spoken of in Philippians 4 requires the divine life. Paul had learned the secret of being able to do all things in the One who empowered him (v. 12). In verse 4 he exhorts us to rejoice in the Lord always. We may think that it is easy to rejoice in the Lord. Actually, rejoicing in Him requires the out-resurrection. In order to rejoice in the Lord we need to be in Him as the One who empowers us. Thus, even the apparently simple matter of rejoicing in the Lord requires that we learn the secret. (Life-study of Philippians, p. 490)

〔十二节的〕“在各事上”指在每件事上；“在一切事上”指在所有的事上；二者加起来，就是在整个人生过程中的事上。保罗乃是这样学得经历基督的秘诀，就是随事随在都经历基督。

〔十二节的“我都学得秘诀”〕是个隐喻，说到人被引进秘密社团，受其基本原则的教导。保罗悔改信主之后，被引进基督与基督的身体，学得如何以基督为生命，如何活基督、显大基督、赢得基督，以及如何过召会生活的秘诀。这些都是基本的原则。（圣经恢复本，腓四 12 注 6、注 7。）

保罗说，“将你们所要的告诉神，”〔6，〕这似乎很容易领会。但我们不…以为我们领会了。我花了相当多的时间研读“告诉神”这句话。这里直译是给神知道。“给”，原文常译为“与…同在”，（约一 1，可九 19，林后五 8，约壹一 2，）表示向前的动作，有活的联合并交往之意，含示交通。…这需要我们祷告接触神。

我们向神的祷告，其中必须有敬拜和交通的成分，也必须有为着特殊需要的祈求。即使我们没有特殊的需要，我们每天仍需要一段祷告的时间，以敬拜主，并与祂有交通。我们在祷告中敬拜主，并与祂有交通，就享受与祂的来往，并实行与祂生机的联合。

实行与主生机的联合，结果乃是神的平安在基督耶稣里，保卫我们的心怀意念。（腓四 7。）神的平安实际上就是平安的神自己，（9，）借着我们的祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑。（约十六 33。）…挂虑的毒素仍在我们里面，但我们能化解—借着我们在祷告中与神交通，神的平安就灌输到我们这人里面，化解挂虑。我们享受神作我们的平安，我们里面就平静下来。（腓立比书生命读经，二七四至二七五页。）

参读：腓立比书生命读经，第二十七、五十六篇。

In verse 12 in everything means in each matter; in all things means in all matters. Together, these two phrases encompass all the things in the course of human life. Paul learned the secret of experiencing Christ—to experience Him in everything and in every place. (Phil. 4:12, footnote 3)

Learned the secret here in verse 12 refers to a person's being initiated into a secret society with instruction in its rudimentary principles. After Paul was converted to Christ, he was initiated into Christ and the Body of Christ. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles. (Phil. 4:12, footnote 4)

It may seem easy to understand Paul's word, "Let your requests be made known to God" [Phil. 4:6]. But we should not...[assume] that we understand it. I have spent considerable time studying the phrase to God. It may also be rendered "before God" or "in the presence of God." The Greek preposition is pros, often translated "with" (John 1:1; Mark 9:19; 2 Cor. 5:8; 1 Cor. 16:6; 1 John 1:2). It denotes motion toward, in the sense of a living union and communion, implying fellowship....This requires that we pray to contact God.

In our prayer to God there must be the essence of worship and fellowship, and also petitions for particular needs. Even if we do not have specific needs, we still need a time of prayer day by day to worship the Lord and have fellowship with Him. As we worship the Lord and have fellowship with Him in prayer, we enjoy communion with Him and practice the organic union with Him.

The issue, the result, of practicing the organic union with the Lord is that the peace of God guards our hearts and thoughts in Christ Jesus (Phil. 4:7). The peace of God is actually God as peace (v. 9), infused into us through our fellowship with Him by prayer. This peace is the counterpoise of troubles and the antidote to anxiety (John 16:33)....The poison of anxiety is still within us, but we have an antidote—the peace of God transfused into our being through our fellowship with God in prayer. (Life-study of Philippians, pp. 230-231)

Further Reading: Life-study of Philippians, msgs. 27, 56

晨兴喂养

赛六六 12～13 “…我要使平安延及她，好象江河；…你们要从中啣奶；你们必蒙抱在肋旁，摇弄在膝上。人怎样受母亲安慰，我就照样安慰你们…”

三二 2 “必有一人象避风所，和避暴雨的隐密处，象河流在干旱之地，象大磐石的影子在疲乏之地。”

一面，基督是王来治理；（赛三二 1；）另一面，祂是人来保护、遮盖、供应、覆庇。在祂以下，必有公义、保护和享受。这是千年国的一幅图画。（圣经恢复本，赛三二 2 注 1。）

活基督之生活的彰显，第一面乃是谦让宜人。腓立比四章五节说，“当叫众人知道你们的谦让宜人。”…第二面是一无挂虑。在活基督的生活里，会有谦让宜人，但没有挂虑，没有忧愁。保罗认为谦让宜人和没有挂虑是活基督之生活彰显的头两面。（腓立比书生命读经，二七〇页。）

挂虑，即忧虑，来自撒但，是人生活的总和，搅扰信徒活基督的生活；谦让宜人来自神，是活基督之生活的总和；二者完全相反。（圣经恢复本，腓四 6 注 1。）

信息选读

活基督的生活是平静、安宁、平安且安静的。反之，风波的生活是活撒但的生活。谦让宜人是安宁生活最重要的元素。谦让宜人是待人合理，体谅，顾到别人，不严格要求合法的权利。（腓立比书生命读经，二七〇页。）

Morning Nourishment

Isa. 66:12-13 ...I now am extending to her peace like a river,...and you will nurse, you will be carried on the hip, and you will be bounced on the knees. As one whom his mother comforts, so will I comfort you...

32:2 And a man will be like a refuge from the wind and a covering from the tempest, like streams of water in a dry place, like the shadow of a massive rock in a wasted land.

On the one hand, Christ will be the King ruling (Isa. 32:1); on the other hand, He will be a man protecting, covering, supplying, and overshadowing. Under Him there will be righteousness, protection, and enjoyment. This is a picture of the millennial kingdom. (Isa. 32:2, footnote 1)

The first aspect of the expression of a life that lives Christ is forbearance. Philippians 4:5 says, “Let your forbearance be known to all men.”...A second aspect is the absence of anxiety. In a life that lives Christ there will be forbearance, but no anxiety, no worry. Paul considers forbearance and the lack of anxiety as the first two aspects of the expression of a life that lives Christ. (Life-study of Philippians, p. 227)

Anxiety, coming from Satan, is the sum total of human life and disturbs the believers’ life of living Christ; forbearance, coming from God, is the sum total of a life that lives Christ. The two are opposites. (Phil. 4:6, footnote 1)

Today's Reading

A life that lives Christ is calm, tranquil, peaceful, and quiet. A life of turmoil, on the contrary, is a life that lives Satan. Forbearance is the most important element of a tranquil life. Forbearance is reasonableness and consideration in dealing with others. To have forbearance is to deal with others without strictness of legal right. (Life-study of Philippians, p. 227)

谦让宜人的人，能欣然地同意并跟随别人。然而，我们若是持异议的人，就无法谦让别人，结果就会有挂虑。（腓四6。）得着平安，免去挂虑的路，乃是对每一个人都是谦让宜人的。（生命的经历与长大，一一〇页。）

谦让宜人也包括和平、温和与温柔。你若合理、体谅人，又能摆得合式，那么毫无疑问，你必是温柔的、有恩慈的、温和的、和平的，你也是柔和而有节制的，对别人满有怜恤。…与谦让宜人相对的，乃是合法的苛求。缺少谦让宜人的人，对别人总会强行苛求。但谦让宜人的意思是我们以少于我们所当得的为满足。阿福德（Alford）说，谦让宜人的原文意不严格要求合法的权益。例如，某一样东西也许是我们的，但我们不照着严格的、合法的权益去要求享用。这就是谦让宜人。

腓立比书的每一章都启示基督。然而，在四章里，保罗用了—个特别的辞—谦让宜人，来表示在我们经历中的基督。不要以为四章的水平比一、二、三章的水平低。不，四章有基督给我们经历，并借着我们得以彰显为谦让宜人。我们可以说，我们基督徒生活的中心点就是基督。我当然同意这个说法；但是从我们基督徒实际经历的观点来看，基督徒生活的中心点乃是谦让宜人。谦让宜人是个包罗万有的基督徒美德。谦让宜人包含爱、忍耐、恩慈、谦卑、怜恤、体谅、以及服从，就是心甘情愿地降服。我们若有这样一个包罗万有的美德，也就有了公义与圣别。

基督徒的生活乃是一种满了谦让宜人却一无挂虑的生活。唯有当我们有了谦让宜人，我们才会有一无挂虑的生活。我们的全人若是满了谦让宜人，就没有任何空间让挂虑进来了。（腓立比书生命读经，六〇三、六〇二页。）

参读：生命的经历与长大，第十三至十五、二十八篇；腓立比书生命读经，第二十八、五十七至五十八篇。

Those who are forbearing can readily agree with and follow others. However, if we are dissenting persons, we will not be able to forbear with others. As a result, we will have anxiety (Phil. 4:6). The way to be at peace and be released from anxiety is to be forbearing with everyone. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," p. 84)

Forbearance also includes peacefulness, mildness, and gentleness. If you are reasonable, considerate, and able to fit in, you will no doubt be gentle, kind, mild, and peaceful. You will also be meek and moderate, full of compassion for others. As we pointed out in the previous message, the opposite of forbearance is being just in a very exacting way. A person who lacks forbearance will be exacting and demanding of others. But to be forbearing means that we are satisfied with less than our due. Alford says that the Greek word for forbearance means to not be strict with respect to legal rights. For example, a certain thing may be ours, but we do not claim it according to strict, legal right. This is forbearance.

In every chapter of Philippians Christ is revealed. However, in chapter 4 a particular term—forbearance—is used to denote Christ in our experience. Do not think that chapter 4 of Philippians is on a lower level than chapters 1, 2, and 3. No, in chapter 4 we have Christ experienced by us and expressed through us as forbearance. We may say that the central focus of our Christian life is Christ. I certainly agree with such a statement. But from the standpoint of our practical Christian experience, the focus of the Christian life is forbearance. Forbearance is an all-inclusive Christian virtue. It includes love, patience, kindness, humility, compassion, considerateness, and submissiveness, a willingness to yield. If we have such an all-inclusive virtue, we shall also have righteousness and holiness.

The Christian life is a life full of forbearance but without anxiety. Only when we have forbearance can we have a life without anxiety. If our whole being is filled with forbearance, there will not be any room for anxiety. (Life-study of Philippians, pp. 504, 503)

Further Reading: CWWL, 1989, vol. 3, "The Experience and Growth in Life," msgs. 13-15, 28; Life-study of Philippians, msgs. 28, 57-58

第十周 ◇ 周四

晨兴喂养

腓四5“当叫众人知道你们的谦让宜人。主是近的。”

8“末了的话，弟兄们，凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有什么德行，若有什么称赞，这些事你们都要思念。”

卫斯特（Wuest）在他的“字义研究”一书中指出，翻作谦让宜人的希腊字，意思不仅是以少于我们所当得的为满足，也有甜美的合理之意。这辞还包括自制、忍耐、适度、恩慈、以及温和的意思。此外，照着基督徒的经历，谦让宜人是包罗一切的，因为它包含了基督徒一切的美德。这意思是说，我们若不能谦让宜人，我们就没有任何基督徒的美德。倘若一位弟兄…借着基督的恩典，以少于他所当得的为满足，对他的妻子谦让宜人，既不批评她，也不定罪她，他在这样的谦让宜人之中，就显出一种基督徒包罗一切的美德。他的谦让宜人包括忍耐、谦卑、自制、仰望主，甚至包括承认主在一切事上有主宰权柄的美德。…有时候我们行事为人的态度失当，原因就是缺少谦让宜人。我们态度消极，话语没有恩慈，也是由于缺少谦让宜人。我们不能爱人，是因为我们没有谦让宜人。同样，我们不能容忍，是因为我们缺少谦让宜人。…我们若没有谦让宜人，就没有和平。…和平乃是从谦让宜人来的。（腓立比书生命读经，五八九至五九〇页。）

信息选读

谦让宜人的希腊字在不同的译本里有不同的译法。有些译本将这个希腊字翻作让步（yieldingness）。…还有一些译者指出，这个希腊字的意思是合理的、体谅

<< WEEK 10 — DAY 4 >>

Morning Nourishment

Phil. 4:5 Let your forbearance be known to all men. The Lord is near.

8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

In his Word Studies Wuest points out that the Greek word rendered forbearance not only means satisfied with less than our due, but also means sweet reasonableness. The word includes self-control, patience, moderation, kindness, and gentleness. Furthermore, according to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues. This means that if we fail to exercise forbearance, we fail to exercise any Christian virtue....If by the grace of Christ [a brother] is satisfied with less than his due and exercises forbearance toward his wife, not criticizing her or condemning her, he will show in his forbearance an all-inclusive Christian virtue. His forbearance will include patience, humility, self-control, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things. The reason we sometimes behave in an unseemly manner is that we lack forbearance. Negative attitudes and unkind words also come from a shortage of forbearance. When we fail to love, it is because we have no forbearance. Likewise, we may be intolerant because we lack forbearance....If we do not have forbearance, we shall not have peace....Peace comes out of forbearance. (Life-study of Philippians, p. 494)

Today's Reading

The Greek word for forbearance is rendered different ways by different translations. Some versions translate the Greek word as “yieldingness.”...Other translators point out that the Greek word means “reasonable, considerate,

人的、合宜的、合式的。一个谦让宜人的人总是摆得合式的，他的行为总是合宜的。

我们若谦让宜人，就会有智慧与能力来供应别人的需要。我们也有充分的知识，知道要对别人说什么话，以及该何时说。例如，谦让宜人的父母会知道如何对儿女说话，也知道该何时说。…我们所实行，并叫别人知道的谦让宜人，乃是从神来的。（腓立比书生命读经，六〇二至六〇三、六四二页。）

腓立比四章五节说，“当叫众人知道你们的谦让宜人。”这意思是说，你应当给众圣徒看见，你是谦让宜人的。…首先，我们若是谦让宜人的，我们就必定是合理、公正的。我们处事必须是合理、公正的。其次，我们必须顾到别人。谦让宜人就是顾到我们所作或所说的，会怎样影响别人。我们该考虑我们的话语是否会损伤人。我们对待人必须很体谅他们，要避免严厉。…活基督并显大基督的正当基督徒生活，是与别人没有异议的，是常常喜乐，常常谦让，并且一无挂虑的。（6。）这种生活，就享受了神的平安。（7。）（生命的经历与长大，一〇四至一〇五页。）

倘若四章五节的谦让宜人可以用别的辞来代替，那个辞一定是基督。我们可以不说“当叫众人知道你们的谦让宜人”，而说“当叫众人知道你们的基督”。这意思就是叫众人知道我们所活、所显大的基督，我们引以为榜样的基督，以及我们所竭力追求的标杆基督。

谦让宜人这美德是包罗一切的，包括爱、恩慈、怜悯、合理、能摆得合式、以及许多其他的美德。…唯有主耶稣过一种满了谦让宜人的生活，而今天唯有基督才能成为我们完全的谦让宜人。我们若要总括基督人性美德的总和，最适当的辞就是谦让宜人。叫人知道我们的谦让宜人，就是过彰显基督的生活，这生活乃是彰显我们所凭以活着的基督。这样的生活就是基督自己作一切人性美德的总和。这就是基督作我们的谦让宜人。（腓立比书生命读经，六〇〇至六〇一、六〇五至六〇六页。）

参读：腓立比书生命读经，第五十九至六十二篇。

suitable, and fitting.” A forbearing person is one who always fits in, one whose behavior is always suitable.

If we are forbearing, we shall have the wisdom and the ability to supply others with what they need. We shall also have the full knowledge of what to say to them and when to say it. For example, a parent who is forbearing will know how and when to speak to his children....The forbearance we exercise and make known to others comes from God. (Life-study of Philippians, pp. 503-504, 535)

Philippians 4:5 says, “Let your forbearance be known to all men.” This means that you should be found in forbearance by all the saints....First, if we would be forbearing, we must be reasonable and fair. We must do things in a reasonable and fair way. Second, we have to consider others. To be forbearing is to consider how others will be affected by what we do or say. We should consider whether or not our words would damage people. We have to be very considerate in dealing with others, avoiding strictness....A proper Christian life of living and magnifying Christ will not dissent with others, will always rejoice, will always forbear, and will have no anxiety (v. 6). This kind of life enjoys the peace of God (v. 7). (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” p. 79)

If the word forbearance in Philippians 4:5 can be replaced by any other word, it must be the word Christ. Instead of saying, “Let your forbearance be known,” we can say, “Let your Christ be known.” This means to let the Christ whom we live and magnify, whom we take as our pattern and pursue as our goal, be known to all men.

The virtue of forbearance is all-inclusive. It includes love, kindness, mercy, reasonableness, the ability to fit in, and many other virtues....Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today. The best word to sum up the totality of Christ’s human virtues is forbearance. To make known our forbearance is to live a life which expresses Christ; it is to express the Christ by whom we live. Such a life is Christ Himself as the totality of all human virtues. This is Christ as our forbearance. (Life-study of Philippians, pp. 502, 506)

Further Reading: Life-study of Philippians, msgs. 59-62

腓四 5～7 “…主是近的。应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

西三 15 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。”

在腓立比四章五节保罗…说，“主是近的。”许多读腓立比书的人认为这是说到主来。…然而，…这主要的是说到主与我们同在。主是近的；祂与我们同在。当我们活祂，以祂为我们的榜样，并将万事看作亏损以赢得祂，我们就觉得祂与我们同在。祂在空间和时间上都是近的。就空间说，主对我们是近的，是很便当的帮助；就时间说，主与我们是近的，不久就要来。主既是近的，我们何需受到困扰并激动？

你私图好争、贪图虚荣、或发怨言、起争论时，就不是这样谦让宜人。缺少谦让宜人，证明你没有活基督。…在五至九节，我们看见活基督之生活的一幅图画。我们若活基督，就当叫众人知道我们的谦让宜人。他们该看见我们是平静、安宁并适度的，没有一事能搅扰我们内里的平静。（腓立比书生命读经，二七二至二七三页。）

信息选读

在腓立比四章六节保罗接着说，“应当一无挂虑。”我们听见坏消息，往往就会担忧而陷入挂虑。挂虑暗中破坏活基督的生活。我们不该挂虑，只要凡事借着祷告、祈求，带着感谢，将我们所要告诉神。这样，神的平安，必在基督耶稣里，保卫我们的心怀意念。

Phil. 4:5-7 ...The Lord is near. In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

In Philippians 4:5 Paul also says, “The Lord is near.” Many readers of Philippians take this as a reference to the Lord's coming....[However], it refers primarily to the Lord's presence with us. The Lord is near; He is with us. When we live Him, taking Him as our pattern and counting all things loss in order to gain Him, we sense that He is present with us. He is near both in space and in time. In space, He is close to us, ready to help; in time, He is at hand, coming soon. Since the Lord is near, what need is there for us to be troubled and stirred up?

When you are striving in rivalry for vainglory or when you are murmuring or reasoning, you do not have this forbearance. This lack of forbearance proves that you are not living Christ. In 4:5-9 we see a picture of a life that lives Christ. If we are living Christ, we should let others know our forbearance. They should see that we are calm, tranquil, and moderate and that nothing can disturb our inward calm. (Life-study of Philippians, pp. 228-229)

Today's Reading

In Philippians 4:6 Paul goes on to say, “In nothing be anxious.” Often when we hear bad news, we worry and fall into anxiety. Anxiety undermines the living of Christ. Instead of being anxious, in everything by prayer and petition with thanksgiving we should make our requests known to God. Then the peace of God will guard our hearts and thoughts in Christ Jesus (v. 7). The peace of God saves

(7。)这样，神的平安拯救我们脱离忧愁和挂虑。

在六节保罗嘱咐我们：“凡事借着祷告、祈求，带着感谢，将你们所要的告诉神。”“凡事”指每天临到我们的许多不同的事。在主的祝福之下，许多积极的事发生，使我们听见好消息；然而，我们有时也经历消极的事，听见坏消息。虽然如此，我们该凡事借着祷告、祈求，带着感谢，将我们所要的告诉神。祷告是一般的，带着敬拜和交通的成分；祈求专一的，为着特殊的需要。要注意保罗是说“带着感谢”，不是说“和感谢”。这指明我们的祷告和祈求，都该带着对主的感谢。

〔七节里的〕“保卫”也可译作“守卫”。平安的神在基督里，在我们的心怀意念前巡查或守卫，保守我们平静安宁。心怀是源头，意念是发出。神的平安保卫我们的心怀和意念。这就是说，神的平安在基督耶稣里，象来回走动的守卫一样，在我们的心怀意念前巡查。神的平安在我们里面的人里这样巡查，就保守我们平静安宁。即使我们有许多苦恼，许多挂虑，也没有一事会搅扰我们。

对人我们需要五节所提的谦让宜人，对神我们需要保罗在六至七节所说的交通。谦让宜人和交通是活基督之生活彰显的主要两面，使我们里面保持宁静。这样我们就会成为安宁的人。然而，这不是说，没有消极的事会临到我们。这乃是说，我们不需要被消极的事搅扰。不要抱怨你生活的环境。要活基督！你活基督的第一个彰显，将是谦让宜人。

正确的基督徒生活是平静的生活。过这样的生活，意思是我们不与人争辩，或与人争斗。（腓立比书生命读经，二七三至二七六、二七一页。）

参读：腓立比书生命读经，第二十七篇。

us from worry and anxiety.

In verse 6 Paul charges us “in everything, by prayer and petition with thanksgiving, let your requests be made known to God.” The words in everything refer to the many different things which happen to us day by day. Under the Lord’s blessing, many positive things happen, and we hear good news. However, we also experience negative things and hear bad news. Nevertheless, in everything by prayer and petition with thanksgiving, we should make our requests known to God. Prayer is general with the essence of worship and fellowship; petition is special for particular needs. Notice that Paul says “with thanksgiving,” not “and thanksgiving.” This indicates that both our prayer and petition should be accompanied by thanksgiving to the Lord.

The Greek word rendered “guard” [in verse 7] may also be rendered “mount guard over.” The God of peace patrols or stands guard before our hearts and thoughts in Christ. The heart is the source, and the thoughts are the issue. The peace of God guards both our hearts and our thoughts. This means that in Christ Jesus the peace of God patrols as a guard who goes back and forth before our hearts and our thoughts. The peace of God which patrols within our inner being in such a way keeps us calm and tranquil. Even though we may have many troubles and much anxiety, nothing will disturb us.

Toward man we need the forbearance mentioned in verse 5, and with God we need the fellowship to which Paul refers in verses 6 and 7. As two leading aspects of the expression of a life that lives Christ, forbearance and fellowship cause us to remain calm inwardly. In this way we shall become a tranquil people. This does not mean, however, that nothing negative will happen to us. Rather, it means that we need not be disturbed by negative things. Do not complain about your living situation. Live Christ! The first expression of your living of Christ will be forbearance.

A proper Christian life is a life of calm. To live such a life means that we do not argue with people or fight with them. (Life-study of Philippians, pp. 229-232, 227)

Further Reading: Life-study of Philippians, msg. 27

晨兴喂养

约十二 2～3 “有人在那里为耶稣预备晚宴，马大伺候，拉撒路也在那同耶稣坐席的人中。那时，马利亚就拿着一磅至贵的真哪哒香膏，抹耶稣的脚，…屋里就满了膏的香气。”

二十 19 “那日（就是七日的第一日）晚上，…耶稣来站在当中，对他们说，愿你们平安。”

约翰福音的平安祭在哪里？在这卷福音书和圣经其他部分，应验平安祭这样一件事，需要两个步骤：起初的步骤和终极完成的步骤。…起初的应验在约翰十二章，那里有摆在马利亚、马大、拉撒路家里的筵席。主耶稣在那里。看看这幅图画。他们坐席的时候，那就是平安祭之应验的小影。神在那里，在人的形状里，同着祂所拣选的人；他们与祂同吃。那里有平安，有享受，有满足。那实在是平安祭，但那只是平安祭起初的应验。

平安祭终极完成的应验是在主复活，在祂作为各种祭献给神以后。祂复活后，回来对他们说，“愿你们平安。”（二十 21。）（为着召会聚会经历基督作祭物，一六三至一六四页。）

信息选读

在约翰福音的开头有恩典。主耶稣来了，恩典就来了。在这卷福音书的末了，平安临到你。…唯有基督作为所有的祭物被献在十字架上，才能如此。祂首先成为我们的恩典，然后在复活里成为我们的平安祭。祂复活以后与祂的门徒相聚，那聚集是筵席，那筵席是平安祭。从那时候起，甚至一直到今

Morning Nourishment

John 12:2-3 ...They made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him. Then Mary took a pound of ointment...and anointed the feet of Jesus,...and the house was filled with the fragrance of the ointment.

20:19 When therefore it was evening on that day, the first day of the week,...Jesus came and stood in the midst and said to them, Peace be to you.

Where is the peace offering in the Gospel of John? In this Gospel as well as in other portions of the Bible, the fulfillment of such a thing as the peace offering needs two steps, the initial step and the consummate step....The initial fulfillment is in John 12, where there was a feast prepared in the home of Mary, Martha, and Lazarus. The Lord Jesus was there. Look at the picture. When they were feasting, that was a miniature of the fulfillment of the peace offering. God was there, in the form of man, with His chosen people, and they were eating with Him. There was peace, there was enjoyment, and there was satisfaction. Surely that was the peace offering. But that was only the initial fulfillment of the peace offering.

The consummate fulfillment of the peace offering was after His resurrection, after He was offered to God as every kind of offering. After His resurrection He came back and said to them, “Peace be to you” (20:21). (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” pp. 588-589)

Today's Reading

At the beginning of the Gospel of John, you have grace. When the Lord Jesus came, grace came. At the end of the Gospel, peace comes to you....This could be only because Christ was offered on the cross as all the offerings. First, He became grace to us, and then in resurrection He became the peace offering to us. When He met with His disciples after His resurrection, that meeting was a feast, and that feast was a peace offering. From that time on, even up until today, whenever

天，每当我们信徒同着作我们平安的复活基督一起聚集的时候，我们就是在〔享受〕…平安祭的筵席。

我们聚集的时候，献上基督作我们的赎罪祭、赎愆祭、燔祭、素祭。至终，所有的祭加在一起，我们就享受平安祭使我们满足，并使祂满足。（为着召会聚会经历基督作祭物，一六四至一六五页。）

“耶路撒冷”这名称是由两个希伯来字组成的：一个字是耶路，意思是根基；另一个字是撒冷，意思是平安。…撒冷是平安，〔来七 2，〕耶路是建立、建造、立为根基。因此，耶路撒冷的意思就是平安的根基。耶路撒冷是在平安中建基、立基、保卫的。…在新约里有两个名称—平安（和平）的神，（腓四 9，帖前五 23，）和神的平安。（腓四 7。）这两个名称都指明神自己是我们的平安。以弗所二章十四节也指明基督自己是我们的和平（平安）。这个平安就是神，我们在祂里面已经立定了根基。这不是外面的平安，乃是里面的平安，我们在其中得着保卫。

主耶稣告诉我们：“我留下平安给你们，我将我的平安赐给你们；我所赐给你们，不象世人所赐的。”（约十四 27。）在约翰十六章三十三节我们的主也说，“我将这些事对你们说了，是要叫你们在我里面有平安。在世上你们有苦难，但你们可以放心，我已经胜了世界。”既然主已将祂的平安赐给我们，将祂的平安留给我们，今天我们就该活在祂的平安里。实际上，主自己仍在这里作我们的平安。耶路撒冷乃是三一神作我们的平安，作我们的安全。整个新耶路撒冷将是一个平安的实体。我们完成于新耶路撒冷的时候，就要在平安里，就是在三一神里面。新耶路撒冷要在作为平安和安全的三一神里面，扎实地立定根基，得着保卫；并且我们要享受三一神作平安，直到永远。（神新约的经纶，三三八至三三九页。）

参读：为着召会聚会经历基督作祭物，第十二至十三章；神新约的经纶，第二十七章。

we believers meet together with the resurrected Christ as our peace, we have a feast...of the peace offering.

When we meet together, we offer Christ as our sin offering, as our trespass offering, as our burnt offering, and as our meal offering. Eventually, when all the offerings are added together, we also enjoy the peace offering for our satisfaction and also for His satisfaction. (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” p. 589)

The title Jerusalem is composed of two Hebrew words— Jeru means “foundation,” and Salem means “peace.”...Salem refers to peace [cf. Heb. 7:2], and Jeru refers to something founded, something built, something laid as a foundation. Thus, Jerusalem means “the foundation of peace.” Jerusalem is something grounded, founded, and safeguarded in peace....In the New Testament are two titles—the God of peace (Phil. 4:9; 1 Thes. 5:23) and the peace of God (Phil. 4:7). Both of these titles indicate that God Himself is our peace....Ephesians 2:14 indicates that Christ Himself is our peace. This peace is God into whom we have been grounded. This is not an outward peace but an inward peace in which we are safeguarded.

The Lord Jesus told us, “Peace I leave with you; My peace I give to you; not as the world gives do I give to you” (John 14:27). Our Lord also said in John 16:33, “These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.” Since the Lord has given us His peace and left us His peace, today we should live in His peace. Actually, the Lord Himself is still here as our peace. Jerusalem is the Triune God to be our peace, to be our safety. The whole New Jerusalem will be an entity of peace. When we consummate in the New Jerusalem, we will be in peace, that is, in the Triune God. The New Jerusalem will be solidly grounded and safeguarded in the Triune God as peace and safety, and we will enjoy the Triune God as peace forever. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 362-363)

Further Reading: CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” chs. 12-13; CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 27

第十周诗歌

补 31

赞美主是平安祭

(利未记三章,七章十一至三十八节)
(英1104)

F 大调

4/4

5 | 5 . 4 3 2 | 1 - 5 5 | 1 . 1 2 2 | 3 - - 3 |
一 哦 主, 你是平 安 祭, 我 们 按 手 于 你; 你
4 . 4 5 6 | 5 - 3 2 | 1 . 1 7 1 | 2 - - 5 | 5 . 5 5 5 |
的 事 实 我 经 历, 因 为 你 我 是 一。 众 圣 欢 聚 会
1 - 1 1 | 2 . 2 1 2 | 3 - - 3 | 4 . 4 5 6 | 5 - 3 1 |
幕 里, 以 你 向 神 献 祭; 同 父 吃 喝 享 受 你, 丰
3 2 6 7 | 1 - - 5 | 5 . 7 7 5 | 5 . 1 1 1 | 6 . 5 4 3 |
富 有 何 能 比。(副) 赞 美 基 督 是 平 安 祭, 使 神 与 人 满
4 - - 3 | 2 . 2 3 4 | 5 . 5 3 1 | 6 6 . 7 7 . | 1 - - ||
意; 距 离 全 去, 交 通 甜 蜜, 平 安 永 远 坚 立!

二 血洒于坛何有能, 神圣平安得成;
宝血功效永坚定, 神前我享安宁。
我们放胆齐颂称: “和平借血已成!”
仇敌闻之惊又恐, 我们昂然夸胜。

三 燔祭馨香使神喜, 素祭叫人满意,
据此再献平安祭— 全是基督自己。
救主人性何柔细, 我们吃喝不已;
如此享受真可喜, 每逢我们聚集。

(副) 交通何美, 筵席何富, 神人同得饱足!
喜乐盈盈, 平安处处, 圣民怎不欢呼!

(此副歌仅第三节用)

WEEK 10 — HYMN

Lord, Thou art our peace offering

Praise of the Lord — As Our Peace Offering

1104

2. O what a peace it gives us
To see the sprinkled blood.
The blood of our peace offering
Has brought us peace with God.
With boldness we're proclaiming—
Now hear this, enemy—
“Peace by the blood of Jesus!”
This is our victory.

3. Based on the burnt oblation
And the meal offering too,
We now may offer Jesus
As our peace offering true.
The more we eat and drink Him
In His humanity,
The more we may enjoy Him
While feasting corporately.

Chorus What fellowship, what fellowship
With God and man we share!
O what a joy, O what a feast
With all God's people here.

- | | |
|---|---|
| <p>四 内脏、脂油最甘美，
摇祭的胸何宝贝，
无酵饼同举祭腿，
供职祭司受无愧，</p> <p>五 胸作摇祭何丰富，
以爱围绕且照护，
腿作举祭何充足，
使我有能历世途，</p> <p>六 得洁众圣聚一堂，
如此享受真无双，
心存感恩来歌唱，
为使主旨得显彰，</p> | <p>当先归神回味；
全体祭司受惠；
纯全、有能、宝贵，
福分拔尖、全备。</p> <p>预表复活基督，
使我超越脱俗。
描绘升天救主，
活出祂命无误。</p> <p>基督爱筵饱尝；
带来交通无量。
因主恩典深广；
愿将全人献上。</p> |
|---|---|

第十周申言

申言稿： _____

4. Here God enjoys His portion—
’Tis inward, hidden, sweet—
And all the priestly family
May here the wave breast eat.
The offering priest—how precious—
May of the best partake:
He gets the right heave shoulder
And one unleavened cake.
- Chorus** Christ is our peace! Christ is our peace!
We praise Thee, blessed Lord!
Our peace with God, our peace with man
Have fully been restored.
5. How sweet to eat the wave breast,
The all-embracing love
Of Christ in resurrection!
It sets us all above.
What strength to eat the shoulder
Of the ascended One
And with the cake be nourished
To walk as He has done.
6. With all the cleansed ones feasting,
How rich the Christ we eat!
Oh, this is true communion,
The only way to meet.
We bring our full thanksgiving
And e’en would make a vow—
We’re for the Lord’s recovery
As He is for us now.

Composition for prophecy with main point and sub-points:
