

第十一篇

为着基督的身体
经历基督作平安祭

读经：利三 1～5，罗十五 33，约十四 27，弗二 14～17，四 3，西一 20～22，三 15

纲 要

周 一

壹 三一神乃是平安（和平）的神——罗十五 33，帖后三 16，加五 22：

一 神是平安的神——罗十五 33，帖前五 23，来十三 20：

1 我们的父是平安的神，有平安的生命与平安的性情——罗十五 33，帖前五 23。

2 我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平——罗五 1。

3 我们所享受的平安乃是神自己——约十四 27，腓四 7，9。

二 新约说到神的平安与平安的神；神的平安与平安的神实际上乃是一——腓四 7，来十三 20。

Message 11

Experiencing Christ as the Peace Offering
for the Body of Christ

Scripture Reading: Lev. 3:1-5; Rom. 15:33; John 14:27; Eph. 2:14-17; 4:3; Col. 1:20-22; 3:15

OUTLINE

Day 1

I. The Triune God is a God of peace (Rom. 15:33; 2 Thes. 3:16; Gal. 5:22):

A. God is the God of peace (Rom. 15:33; 1 Thes. 5:23; Heb. 13:20):

1. Our Father is the God of peace, who has a peaceful life with a peaceful nature (Rom. 15:33; 1 Thes. 5:23).

2. Because we have been justified by faith, we have peace toward God through our Lord Jesus Christ (Rom. 5:1).

3. The peace we enjoy is God Himself (John 14:27; Phil. 4:7, 9).

B. The New Testament speaks about both the peace of God and the God of peace; the peace of God and the God of peace are actually one (Phil. 4:7; Heb. 13:20).

三 神的平安就是平安的神自己，借着我们与祂交通，注入我们里面——罗十六 20，腓四 9，约十四 27。

四 在世上我们有苦难，但在基督里面我们有平安——十六 33：

1 我们的心里受搅扰，因为我们是在世上，而解决这搅扰的路，就是我们借着信入基督进到祂里面——十四 1。

2 在十六章三十三节有两个范围：物质的范围，就是一切搅扰所在的世界，以及是灵的基督那神圣奥秘的范围，就是平安所在之处。

周 二

貳 由于人的堕落，人类中间有许多规条、风俗、习惯、生活方式和敬拜方式；这一切已使人类分裂、离散并混乱；每个国家和种族之间都有隔离，所以人类中间没有和平，只有仇恨、不和与争战——弗二 14～15，参诗四六 9，赛二 4，九 6～7，十一 6～9，弥四 3，亚九 10）。

叁 没有基督这成就和平者，宇宙中就不能有和平，所以我们需要基督作我们的平安祭——弗二 14～15，西一 20，利三 1～17，七 11～38：

一 平安祭预表基督是成就和平者——利三 1～5，弗二 15。

C. The peace of God is the God of peace infused into us through our fellowship with Him (Rom. 16:20; Phil. 4:9; John 14:27).

D. In the world we have affliction, but in Christ we have peace (16:33):

1. Our heart is troubled because we are in the world, and the way for this trouble to be resolved is for us to enter into Christ by believing into Him (14:1).

2. In 16:33 there are two realms: the physical realm (the world), where all the troubles are, and the divine and mystical realm of the pneumatic Christ, where the peace is.

Day 2

II. Due to man's fall, among mankind there are many ordinances, customs, habits, and ways to live and worship, all of which have divided, scattered, and confused mankind; there are partitions between every nationality and race, and thus among the human race there is no peace, only enmity, discord, and war (Eph. 2:14-15; cf. Psa. 46:9; Isa. 2:4; 9:6-7; 11:6-9; Micah 4:3; Zech. 9:10).

III. Because there can be no peace in the universe without Christ, the Peacemaker, we need Christ as our peace offering (Eph. 2:14-15; Col. 1:20; Lev. 3:1-17; 7:11-38):

A. The peace offering typifies Christ as the Peacemaker (3:1-5; Eph. 2:15).

二 基督是平安祭这预表的应验与实际，祂是我们的平安；借着祂并在祂里面，我们与神并与彼此就有和平——14 节，西三 15，帖前五 13 下。

三 离了基督，我们与神或与别人都不能有和平；我们只有借着基督、同着基督、在基督里，才有这样的和平——罗五 1，十二 18。

四 在身体生活里并且为着身体生活，我们需要基督作我们的平安——弗二 14，四 3，西三 15。

肆 基督乃是为着基督身体的平安祭，启示于以弗所书——二 14：

一 那为犹太和外邦信徒成就了完全救赎的基督，就是我们的和平，我们的和谐：

1 基督作为平安祭被钉十字架时，祂的死废除、除灭了人类生活和宗教中不同的规条——14 ~ 15 节。

2 种族间的不同以及社会阶级的差异已被废除。

3 因着基督在祂的肉体里废掉了隔离的规条，就是除灭了仇敌，将犹太和外邦信徒创造成一个新人，便在所有的信徒中间成就了和平。

周 三

4 在一个身体里，犹太人和外邦人借十字架与神和好；我们不仅是为着基督的身体，也是在基督的身体里，与神和好——16 节。

5 唯有当一切与神的经纶相对的事物都被了结之后，才能有和平——西一 20，二 14 ~ 15，三 15。

B. As the fulfillment and the reality of the type of the peace offering, Christ is our peace; through Him and in Him we have peace with God and with one another (v. 14; Col. 3:15; 1 Thes. 5:13b).

C. Apart from Christ we cannot have peace with God or with others; we can have such peace only through Christ, with Christ, and in Christ (Rom. 5:1; 12:18).

D. In the Body life and for the Body life, we need Christ as our peace (Eph. 2:14; 4:3; Col. 3:15).

IV. Christ is the peace offering for the Body of Christ as revealed in Ephesians (2:14):

A. Christ, who accomplished full redemption for both the Jewish and the Gentile believers, is Himself our peace, our harmony:

1. When Christ was crucified as the peace offering, His death abolished, annulled, the different ordinances of human life and religion (vv. 14-15).

2. The differences among the races and the differences of social rank have been abolished.

3. By Christ's abolishing in His flesh the separating ordinances, that is, by His slaying the enmity, and by His creating the Jewish and the Gentile believers into one new man, peace was made between all believers.

Day 3

4. In one Body both the Jews and the Gentiles were reconciled to God through the cross; we were reconciled to God not only for the Body of Christ but also in the Body of Christ (v. 16).

5. Peace is possible only when everything contrary to God's economy has been terminated (Col. 1:20; 2:14-15; 3:15).

6 借着基督的血，我们已得亲近神和神的子民——弗二 13，18 ~ 19。

二 在复活里，基督成为那灵，来传和平为福音；那位作为成就和平者而死，流出祂的血使我们与神和好的基督，成了赐生命的灵，甚至成为传福音的灵临到我们，来传和平为福音——17 节，西一 20，林前十五 45 下，林后三 17 上，约二十 19，21，26，十四 27，十六 33。

周 四

三 在身体生活里，我们应该以和平的联索，保守那灵的一——弗四 3：

1 基督在十字架上，已废掉人类中间因规条而有的一切分别，借此，祂已为祂的身体成就了和平；这和平该成为和平的联索，将众信徒联结在一起——二 15，四 3。

2 在我们召会生活的实行里，我们若留在十字架上，基督在十字架上所成就的和平就成了我们的联索，使我们借此保守那灵的一——太十六 24，罗六 6，加二 20，弗二 15，四 3。

3 帐幕联结的幔，表征调和的灵，就是神圣的灵与人重生的灵调和，成为和平的联索；在我们的经历里，和平的联索乃是我们的灵与联结的灵（横过的灵）的合作——出二六 26 ~ 29，弗四 3。

四 我们要从事属灵的争战，就需要以和平福音的稳固根基，就是和平福音的建立，当作鞋穿在脚上——六 11，14 ~ 15：

6. Through the blood of Christ we have been brought near both to God and to God's people (Eph. 2:13, 18-19).

B. In resurrection Christ came as the Spirit to preach peace as the gospel; the Christ who died as the Peacemaker, shedding His blood in order to reconcile us to God, came to us as the life-giving Spirit, even as the preaching Spirit, to preach the gospel of peace (v. 17; Col. 1:20; 1 Cor. 15:45b; 2 Cor. 3:17a; John 20:19, 21, 26; 14:27; 16:33).

Day 4

C. In the Body life we should keep the oneness of the Spirit in the uniting bond of peace (Eph. 4:3):

1. Christ abolished on the cross all the differences among mankind due to ordinances, and in so doing, He made peace for His Body; this peace should bind all believers together and thus become the uniting bond of peace (2:15; 4:3).

2. If we remain on the cross in our practice of the church life, the peace that Christ made on the cross will become the uniting bond in which we keep the oneness of the Spirit (Matt. 16:24; Rom. 6:6; Gal. 2:20; Eph. 2:15; 4:3).

3. The uniting bars of the tabernacle signify the mingled spirit—the divine Spirit mingled with the regenerated human spirit—to become the uniting bond of peace; in our experience the uniting bond of peace is the cooperation of our spirit with the uniting Spirit, the crossing Spirit (Exo. 26:26-29; Eph. 4:3).

D. In order to engage in spiritual warfare, we need to have our feet shod with the firm foundation, the establishing, of the gospel of peace (6:11, 14-15):

- 1 基督已经在十字架上，为我们与神并与人成就了和平；这和平成了我们的福音——二 13 ~ 17。
- 2 和平的福音已经建立成稳固的根基，给我们穿在脚上；这样，我们就有稳固的立足点，使我们站立得住，打属灵的仗——六 11，14 ~ 15。

周 五

五 “平安的神快要将撒但践踏在你们的脚下”——罗十六 20：

- 1 神应许要将撒但践踏在过召会生活的人脚下，表明践踏撒但与召会生活有关——20 节。
- 2 对付撒但乃是身体的事，不是个人的事——弗六 10 ~ 18。
- 3 唯有当我们有正当的地方召会，作身体实际的出现，才会将撒但践踏在脚下——罗十六 1，4，20。

伍 基督乃是为着基督身体的平安祭，启示于歌罗西书——一 8，20 ~ 22，二 19，三 15：

- 一 神叫万有与自己和好，就是为万有与自己成就和平；这是借着基督在十字架上流血所成就的——一 20。
- 二 我们乃是在一个身体里，为基督的平安蒙召的——三 15。
- 三 向身体独立的人从来没有真实的平安；倚靠身体带来真正的平安——加六 16。
- 四 为着基督身体的生活，我们需要基督的平安在我们心里，在我们与祂身体众肢体的关系上，仲裁、调整并断定一切的事——西三 15：

1. Christ made peace for us, with both God and man, on the cross, and this peace has become our gospel (2:13-17).
2. This gospel of peace has been established as a firm foundation with which our feet may be shod; being thus shod, we will have a firm footing so that we may stand to fight the spiritual warfare (6:11, 14-15).

Day 5

E. “Now the God of peace will crush Satan under your feet shortly” (Rom. 16:20):

1. God promises that He will crush Satan under the feet of those who live the church life, showing that the crushing of Satan is related to the church life (v. 20).
2. Dealing with Satan is a Body matter, not an individual matter (Eph. 6:10-18).
3. It is only when we have a proper local church as the practical expression of the Body that Satan is crushed under our feet (Rom. 16:1, 4, 20).

V. Christ is the peace offering for the Body of Christ as revealed in Colossians (1:8, 20-22; 2:19; 3:15):

- A. For God to reconcile all things to Himself is to make peace unto Himself for all things; this was accomplished through the blood of the cross of Christ (1:20).
- B. We have been called to the peace of Christ in one Body (3:15).
- C. No one who is independent of the Body has real peace; dependence on the Body brings in genuine peace (Gal. 6:16).
- D. For the Body life we need to allow the peace of Christ to arbitrate, to adjust, and to decide all things in our hearts in our relationship with the members of His Body (Col. 3:15):

- 1 仲裁的原文可翻作“作裁判，作主席，登位作每件事的管治者和决断者”。

周 六

- 2 我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执，我们就会与神有纵的平安，并与圣徒有横的平安——20，三15。
- 3 借着基督的平安作仲裁，我们的难处解决了，基督身体众肢体之间的摩擦就消失了；然后召会生活就能在一和甜美里得保全——12～15节，罗十二4～5，18，十四19，来十二14。
- 4 基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断——参赛九6～7。
- 5 如果我们一直让基督的平安作王管治，我们就不会得罪别人或破坏别人；我们反而会靠着主的恩典和平安，把生命供应给别人。
- 6 我们在召会生活里需要在每一件事上，在每一方面，与每一个人都有平安；为此，我们需要平安的主随时多方赐我们平安——来十二14，帖前五13，帖后三16，罗十二18，十四19，可九50，提后二22，雅三18，太五9。

1. The Greek word for arbitrate can be rendered “umpire, preside, be enthroned as a ruler and decider of everything.”

Day 6

2. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; then we will have peace with God vertically and with the saints horizontally (1:20; 3:15).
3. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the members of the Body disappears; then the church life is preserved in oneness and sweetness (vv. 12-15; Rom. 12:4-5, 18; 14:19; Heb. 12:14).
4. The arbitrating peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision (cf. Isa. 9:6-7).
5. If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them; rather, by the Lord's grace and with His peace, we will minister life to others.
6. In the church life we need to be at peace in everything, in every way, and with everyone; for this we need the Lord of peace to give us peace continually in every way (Heb. 12:14; 1 Thes. 5:13; 2 Thes. 3:16; Rom. 12:18; 14:19; Mark 9:50; 2 Tim. 2:22; James 3:18; Matt. 5:9).

罗十五 33 “愿平安的神与你们众人同在。阿们。”

约十六 33 “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。”

神…〔有〕一个属性是平安（和平）。新约说到神的恩典与神的平安。关于平安的神，罗马十六章二十节说，“平安的神快要将撒但践踏在你们的脚下。”关于神的平安，腓立比四章七节说，“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。”神的平安实际上就是平安的神自己，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。）平安的神在基督耶稣里，在我们的心怀意念前守卫。祂在基督里，在我们的心怀意念前巡查。

神的平安与平安的神乃是一。神与我们同在，平安也就与我们同在。我们所享受真实的平安就是神自己。（新约总论第一册，一二三页。）

信息选读

我们的父是平安（和平）的神，（罗十五 33，十六 20，）有平安〔和平〕的生命与平安（和平）的性情。我们是从祂生的，我们若要成为制造和平的人，就必须照祂的性情，凭祂的生命行事为人。这样，我们就彰显父的生命和性情，并得称为“神的儿子”。（新约总论第六册，一七一页。）

我们本于信，借着我们的主耶稣基督得称义之后，就得着基督作我们对神的和平。我们向神承认我们的罪，接受主耶稣作我们的救主，应用祂的血，我们就得

Rom. 15:33 Now the God of peace be with you all. Amen.

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.

An attribute of God is peace. The New Testament speaks about both the peace of God and the God of peace. Concerning the God of peace, Romans 16:20 says, “The God of peace will crush Satan under your feet shortly.” Concerning the peace of God, Philippians 4:7 says, “And the peace of God, which surpasses every man’s understanding, will guard your hearts and your thoughts in Christ Jesus.” The peace of God is actually God as peace, infused into us through our fellowship with Him by prayer, as the counterpoise of troubles and the antidote to anxiety (John 16:33). The God of peace mounts guard over our hearts and thoughts in Christ Jesus. He patrols before our hearts and thoughts in Christ.

The peace of God and the God of peace are one. When God is with us, peace is with us also. The genuine peace we enjoy is God Himself. (The Conclusion of the New Testament, p. 105)

Today’s Reading

Our Father is the God of peace (Rom. 15:33; 16:20); He has a peaceful life with a peaceful nature. As those born of Him, if we would be peacemakers, we must behave in His life according to His nature. Then, expressing the Father’s life and nature, we shall be called sons of God.

We have Christ as our peace toward God after being justified by faith through our Lord Jesus Christ. We confessed our sins to God, received the Lord Jesus as our Savior, applied His blood, and were justified. Since we have been

称义了。我们既本于信得称义，就借着我们的主耶稣基督——我们的救主，对神有了和平。基督是我们对神的和平；祂是我们的和平，在我们里面运行，也向着神运行。（新约总论第十册，二六页。）

一个基督徒可以软弱而觉得刚强，也可以痛苦而觉得平安。觉得痛苦，是因他在外面，碰到苦难；觉得平安，是因他在里面碰着主，摸着主。若是我们在外面碰到苦难，而在里面没有平安，这个也是有毛病。主说，我们在世上有苦难，但在祂里面有平安。（约十六33。）一个活在主里面，就是活在灵里的人，可以在外面碰到许多苦难，而在里面仍有平安；否则，就证明他不是活在灵里。在苦难中，我们里面没有平安，都是这样证明；而在没有苦难的时候，我们里面如果也没有平安，就更要证明我们不是活在灵里了。（生命的认识，五八至五九页。）

现在让我们思考约翰十四章所启示，关于终极完成之灵与是灵之基督那神圣奥秘的范围。一节说，“你们心里不要受搅扰。”我们是在什么范围里受搅扰？我们是在地上，在世界，（十六33，）在物质的范围里受搅扰。…在十四章一节里，主耶稣…说，“你们当信入神，也当信入我。”这里的介系词“入”是非常重要的。我们不仅该相信神、相信基督，也该信入神、信入基督。我们的心里受搅扰，因为我们是在世上，而解决这搅扰的路，就是我们借着信入基督进到祂里面。现在我们能看见两个范围：物质的范围，就是一切搅扰所在的世界，以及三一神——父、子、灵——的奥秘范围，就是平安所在之处。…在十六章三十三节主耶稣说，“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。”这里我们再次看见物质的范围（“世界”）和奥秘的范围（“我”）。（神圣奥秘的范围，三九至四〇页。）

参读：利未记生命读经，第十七、二十七篇。

justified by faith, we have peace toward God through our Lord Jesus Christ as our Savior. Christ is our peace toward God; He is our peace moving within us and moving toward God. (The Conclusion of the New Testament, pp. 1717, 3035)

A Christian can be weak yet feel strong; he can feel pain yet have the sense of peace. He feels pain because he meets tribulation from without; he has the sense of peace because he meets the Lord and touches the Lord from within. If we meet tribulation from without, yet inwardly we have no peace, something is wrong. The Lord says that in the world we have affliction (“tribulation,” KJV), but in Him we have peace (John 16:33). One who lives in the Lord, or one who lives in the spirit, may meet much tribulation from without, yet inwardly he still has peace; otherwise, it proves that he is not living in the spirit. If we lack inward peace while in tribulation, it proves that we are not living in the spirit; then if while having no tribulation we also have no inward peace, it is even more of a proof that we are not living in the spirit. (The Knowledge of Life, p. 55)

At this juncture, let us consider what is revealed in John 14 concerning the divine and mystical realm of the consummated Spirit and the pneumatic Christ. Verse 1 says, “Do not let your heart be troubled.” In what realm are we troubled? We are troubled on earth, in the world (16:33), in the physical realm. In this verse (14:1) the Lord Jesus went on to say, “Believe into God, believe also into Me.” Here the preposition into is very important. We should believe not only in God and in Christ, but we should believe into God and into Christ. Our heart is troubled because we are in the world, and the way for this trouble to be solved is for us to enter into Christ by believing into Him. Here we can see two realms: the physical realm—the world where all the troubles are—and the mystical realm of the Triune God, the Father, the Son, and the Spirit, where peace is. In 16:33 the Lord Jesus said, “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.” Here again we see both the physical realm (“the world”) and the mystical realm (“Me”). (The Divine and Mystical Realm, pp. 40-41)

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

晨兴喂养

弗二 14 ~ 15 “因祂自己是我们的和平，将两下作成
一个，拆毁了中间隔断的墙，就是仇恨，在祂的
肉体里，废掉了那规条中诫命的律法，好把两下
在祂自己里面，创造成一个新人，成就了和平。”

在以弗所二章十四至十五节我们看见，基督是我
们的和平，祂在十字架上死了，废掉了那规条中诫
命的律法——拆毁了中间隔断的墙，就是仇恨。…这
里我们看见，基督在十字架上死了，废掉了人类中
间一切的规条。由于人的堕落，人类中间有许多规
条、风俗、习惯、生活方式和敬拜方式。在人中间
这一切的不同，已使人类分裂、离散并混乱。所以
人类中间没有和平。基督在十字架上受死，要废掉
这一切的规条。祂受死，尤其是要除去犹太人和外
邦人之间的隔离。不仅犹太人和外邦人之间有隔离，
每个国家和种族之间也有隔离。这些隔离若不除去，
我们就无法在主耶稣里成为一，作祂的身体。（新
约总论第三册，二八七至二八八页。）

信息选读

平安祭（利三 1）预表基督是成就和平者。（弗
二 15。）离了基督，我们与神或与别人都不能有和
平。因为没有基督，宇宙中就不能有和平，所以我
们需要祂作我们的平安祭。基督“借着祂在十字架
上的血，成就了和平”。（西一 20。）如今基督是
平安祭这预表的应验，乃是我们与神并与人彼此的
和平。（弗二 14。）基督作平安祭，是甜美且满足
人的。在预表里，平安祭是神与事奉者的食物。今

Morning Nourishment

Eph. 2:14-15 For He Himself is our peace, He who has made both one and
has broken down the middle wall of partition, the enmity, abolishing in
His flesh the law of the commandments in ordinances, that He might
create the two in Himself into one new man, so making peace.

In Ephesians 2:14 and 15 we see that on the cross Christ died as our peace,
abolishing the law of commandments in ordinances, breaking down the middle
wall of partition, the enmity....Here we see that Christ died on the cross to
abolish all the ordinances among mankind. Due to man's fall, among mankind
there are many ordinances, many customs, habits, ways to live, and ways to
worship. All these differences among peoples have divided, scattered, and
confused mankind. Therefore, among the human race there is no peace. Christ
died on the cross to abolish all these ordinances. In particular, He died to take
away the partition between the Jews and the Gentiles. Not only was there a
partition between Jews and Gentiles; there were also partitions between every
nationality and race. Without the removal of these partitions, there would not
be a way for us to be one in the Lord Jesus as His Body. (The Conclusion of the
New Testament, p. 777)

Today's Reading

The peace offering (Lev. 3:1) typifies Christ as the Peacemaker (Eph. 2:15).
Apart from Christ, we cannot have peace with God or with others. Because there
can be no peace in the universe without Christ, we need Him to be our peace
offering. Christ has “made peace through the blood of His cross” (Col. 1:20). Now
as the fulfillment of the type of the peace offering, Christ is our peace (Eph. 2:14)
with God and with one another. Through Him and in Him we have peace with God
and man. As the peace offering, Christ is sweet and satisfying. In typology, the
peace offering was food for God and the serving ones. Today, in reality, we with

天，在实际里，我们同神能享受基督作甜美、满足人的平安祭。（新约总论第二册，二七六页。）

我们与神与人之间都没有平安。整个宇宙没有平安，人类中间也没有平安。学校里没有平安，社会上没有平安，国际之间也没有平安。在家庭里，丈夫与妻子，儿女与父母，彼此之间没有平安。我们与神之间没有平安，我们与人之间也没有平安，所以我们需要基督作我们的平安祭。（基督是实际，二一五页。）

基督在十字架上废掉了一切的规条。祂钉十字架的时候，祂的死废除、除灭人类生活和宗教中不同的规条。不仅如此，基督的死也废除了种族之间的不同，以及社会阶级的差异。

以弗所二章十四节说，“祂自己是我们的和平。”“我们”一辞是指犹太和外邦信徒。靠着基督的血，我们已得亲近神和神的子民。基督既为犹太和外邦的信徒成就了完全的救赎，祂自己就成了我们的和平，我们的和谐，将我们两下作成一个人。由于人类的堕落并被选族类的蒙召，以色列人和外邦人有了隔离。借着基督的救赎，这隔离已经除去。现今在救赎的基督里，两下乃是一；祂是一的联索。（新约总论第三册，二八八页。）

在基督钉十字架以前，犹太人和外邦人之间没有和平。按照以弗所二章十五节，借着基督在祂的肉体里废掉了使人隔离的规条，并把犹太人和外邦人创造成一个人，就在所有的信徒中间成就了和平。不仅如此，基督在十字架上也对付了我们和神之间一切消极的事。这就是说，祂也在人和神之间成就了和平。现今犹太信徒和外邦信徒之间再也没有间隔，我们和神之间也是如此。（以弗所书生命读经，三七六页。）

参读：新约总论，第十篇，第拾捌点。

God may enjoy Christ as the sweet, satisfying peace offering. (The Conclusion of the New Testament, pp. 460-461)

We have no peace with God or with others. In the whole universe there is no peace, and among human beings there is no peace. In the schools there is no peace; in society there is no peace; among the nations there is no peace. Though we have the United Nations, there is still no peace. There is no peace in the homes between husbands and wives and between children and parents. We do not have peace with God, and we do not have peace with one another. So we need Christ as our peace offering. (CWWL, 1971, vol. 2, "Christ as the Reality," p. 165)

All the ordinances were abolished by Christ on the cross. When He was crucified, His death abolished, annulled, the different ordinances of human life and religion. Furthermore, the differences among the races and the differences of social rank have been abolished by the death of Christ.

Ephesians 2:14 says, "He Himself is our peace." The word our refers to both Jewish and Gentile believers. Through the blood of Christ we have been brought near both to God and to God's people. Christ, who has accomplished full redemption for both Jewish and Gentile believers, is Himself our peace, our harmony, in that He made both one. Because of the fall of mankind and the call of the chosen race, there was a separation between Israel and the Gentiles. Through Christ's redemption, this separation has been removed. Now the two are one in the redeeming Christ, who is the bond of oneness. (The Conclusion of the New Testament, pp. 777-778)

Before Christ was crucified on the cross, there was no peace between the Jews and the Gentiles. According to Ephesians 2:15, by Christ's abolishing in His flesh the separating ordinances and creating the Jewish and Gentile believers into one new man, peace was made between all believers. Furthermore, on the cross, Christ dealt with all the negative things between us and God. This means that He also made peace between man and God. Now there is no longer a separation between the Jewish believers and the Gentile believers nor between us and God. (Life-study of Ephesians, pp. 310-311)

Further Reading: The Conclusion of the New Testament, pp. 105-106

弗二 16～17 “既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了；又来传和平为福音，给你们这远离的人，也传和平为福音，给那相近的人。”

以弗所二章十六节说，犹太人和外邦人已经在一个身体里和好了。这一个身体，召会，（一 23，）就是前节的一个新人。在这一个身体里，犹太人和外邦人借十字架与神和好了。我们信徒，无论是犹太人或外邦人，不仅是为着基督的身体，也是在基督的身体里，得以和好。这是何等的启示！我们与神和好了，我们在基督的身体里得救了。

我们常认为和好是个人的事；我们不太会想到团体的和好。然而，正确、真正的和好乃是在一个身体里。身体是工具，是凭借，借此我们与神和好。根据歌罗西三章十五节，我们甚至是在一个身体里蒙召的。…今天我们需要有这团体的观念。不要以为我们是个别得救的；相反的，我们乃是一同得救，并且是在一个身体里与神和好。（以弗所书生命读经，二七三至二七四页。）

信息选读

尽管保罗的传扬福音除灭了一切与神经纶对立的事物，他却称之为和平的福音。（弗二 17，六 15。）在以弗所二章十七节保罗指出，基督钉十字架并复活之后，临到外邦人，向他们传扬和平的福音。唯有当一切与福音相对的事物除灭之后，才能有和平。为了使我们与神之间、我们彼此之间有和

Eph. 2:16-17 And might reconcile both in one Body to God through the cross, having slain the enmity by it. And coming, He announced peace as the gospel to you who were far off, and peace to those who were near.

Ephesians 2:16 says that the Jews and the Gentiles have been reconciled in one Body. This one Body, the church (1:22-23), is the one new man in the previous verse. It was in this Body that both the Jews and the Gentiles were reconciled to God through the cross. We, the believers, both Jews and Gentiles, were reconciled not only for the Body of Christ, but also in the Body of Christ. What a revelation here! We were reconciled to God; we were saved in the Body of Christ.

We usually regard reconciliation as an individual matter; we do not often think of corporate reconciliation. However, the proper and genuine reconciliation is in the one Body. The Body is the instrument, the means, by which we were reconciled to God. According to Colossians 3:15, we have even been called in the one Body. We today need to have this corporate concept. Do not think that you have been saved individually. On the contrary, we were saved all together and reconciled to God in one Body. (Life-study of Ephesians, pp. 225-226)

Today's Reading

Even though his preaching of the gospel slaughtered everything contrary to God's economy, Paul referred to the gospel as the gospel of peace (Eph. 2:17; 6:15). In Ephesians 2:17 Paul points out that Christ, after His crucifixion and resurrection, came to the Gentiles announcing the gospel of peace. Peace is possible only when everything contrary to the gospel has been slaughtered. In order for there to be peace between us and God and with one another, religion,

平，宗教、政治、文化、规条和律法都必须了结。（腓立比书生命读经，二六页。）

以弗所二章十三节里有一件事与我们天然的观念不同。这里告诉我们，在基督耶稣里，我们这“从前远离的人，靠着基督的血，已经得亲近了”。我们与谁亲近？我们乃是与神亲近并彼此亲近。然而，这节所强调的，乃是我们借以蒙救赎并被带回之基督的血，使我们彼此亲近。按照十二节，当我们在基督以外时，我们是“和以色列国民隔绝，在所应许的诸约上是局外人，在世上没有指望，没有神”。我们若是在十二节的光中来看十三节，就会看见这里所着重的是彼此得亲近。因着我们是堕落的，所以我们远离基督，远离以色列国民，并且远离神所应许的诸约。但基督救赎的血已经把我们带回来。因此，在这血里我们与神并与神的子民得亲近了。

我们在一个身体里与神和好，乃是借着十字架完成的。基督的十字架，一面除灭了因肉体而立的规条所造成的仇恨；另一面因着其上所流基督的血，救赎了我们。乃是借着这十字架，犹太人和外邦人，在一个身体里与神和好了。

十七节说，“又来传和平为福音，给你们这远离的人，也传和平为福音，给那相近的人。”这是指基督成为那灵，来传和平为福音；这和平是祂借着十字架所成就的。那些远离的人，指未受割礼的外邦人，他们因着肉体的隔离，成了远离的人。那些相近的人，指受割礼的犹太人，他们因神的拣选得以相近。…那位在十字架上受死，除灭了规条以创造新人，并且流出祂的血使我们与神和好的基督，成了那灵临到我们，来传和平为福音。这意思是说，基督已经成为赐生命的灵，甚至成为传福音的灵而来。那些远离和相近的人，都需要听见这和平的福音。（以弗所书生命读经，八六七至八六八、二七五至二七六页。）

参读：以弗所书生命读经，第二十三篇。

politics, culture, ordinances, and the law had to be terminated. (Life-study of Philippians, p. 22)

One matter that differs from our natural concept is found in Ephesians 2:13. Here we are told that in Christ Jesus we “who were once far off have become near in the blood of Christ.” To whom have we become near? We have become near both to God and to one another. However, the emphasis in this verse is that the very blood of Christ through which we have been redeemed, brought back, brings us near to one another. According to verse 12, when we were apart from Christ, we were “alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.” If we consider verse 13 in the light of verse 12, we shall realize that here the emphasis is upon becoming near to one another. Because we were fallen, we were far off from Christ, from the commonwealth of Israel, and from the covenants of God’s promise. But the redeeming blood of Christ has brought us back. Hence, in this blood we have become near both to God and to God’s people.

Our reconciliation to God in the one Body was accomplished through the cross. The cross of Christ, on the one hand, has slain the enmity caused by the ordinances which were given because of the flesh, and on the other hand, has redeemed us with the blood of Christ shed upon it. It was through this cross that both Jews and Gentiles were reconciled in one Body to God.

Verse 17 says, “And coming, He announced peace as the gospel to you who were far off, and peace to those who were near.” This refers to the coming of Christ as the Spirit to preach the gospel of peace, which He has accomplished through His cross. Those who were far off are the uncircumcised Gentiles who were separated by the flesh. Those who were near are the circumcised Jews who were brought near by God’s choosing. The very Christ, who died on the cross to slay the ordinances in order to create the new man and shed His blood in order to reconcile us to God, came to us as the Spirit to preach the gospel of peace. This means that Christ has come as the life-giving Spirit, even as the preaching Spirit. Both those who were far off and those who were near needed to hear these good tidings of peace. (Life-study of Ephesians, pp. 719, 226-227)

Further Reading: Life-study of Ephesians, msg. 23

弗四 3 “以和平的联索，竭力保守那灵的一。”

六 15 “且以和平福音的稳固根基，当作鞋穿在脚上。”

基督在十字架上，已废掉因规条而有的一切分别，借此，祂已为祂的身体成就了和平。这和平该成为联索，将众信徒联结在一起。

和平的联索，〔弗四 3，〕实际上就是十字架的工作。我们从经历中知道，我们什么时候上十字架，我们和别人之间就没有分别。然而我们一旦从十字架上下来，分别就出现了。不仅在召会生活中是这样，在我们的家庭生活中也是这样。丈夫和妻子时常因着从十字架上下来所显出的分别，而使他们之间的爱埋没了。除掉分别唯一的路，就是到十字架上。当我们到十字架上，并且留在那里，分别就消失了，我们就有了和平。当我们留在十字架上，这和平就成为联索，使我们借此保守那灵的一。（以弗所书生命读经，三七六至三七七页。）

信息选读

帐幕描绘出达到一的几个步骤。首先，我们有起初的灵，就是重生并盖印的灵。然后，有我们变化成皂荚木的过程。随着变化，皂荚木就被神圣的性情包裹。不仅如此，那灵一直想要横过我们，通过我们。为这缘故，我们的灵和我们的心思、意志、情感，需要跟随那灵。唯有如此，我们才会有联结的门，五条门排列成三行，把信徒联结为一。当我们有了这几面，就有约翰十七章所启示在三神里

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

6:15 And having shod your feet with the firm foundation of the gospel of peace.

Christ has abolished on the cross all the differences due to ordinances. In so doing, He has made peace for His Body. This peace should bind all believers together and thus become the uniting bond.

The uniting bond of peace [in Ephesians 4:3] is actually the working of the cross. By our experience we know that whenever we go to the cross, there are no differences between us and others. However, as soon as we come down from the cross, differences appear. This is true not only in the church life but also in our family life. Often the love between a husband and wife is buried beneath the differences that emerge when they come down from the cross. The only way to get rid of the differences is to go to the cross. When we go to the cross and remain there, the differences disappear, and we have peace. As we remain on the cross, this peace becomes the uniting bond in which we keep the oneness of the Spirit. (Life-study of Ephesians, pp. 310-311)

Today's Reading

There are several steps to the oneness portrayed in the tabernacle. First, we have the initial Spirit, who is the regenerating and sealing Spirit. Then we have the process of transformation by which we are transformed into acacia wood. Along with transformation there is the overlaying of the wood with the divine nature. Furthermore, the Spirit is continually endeavoring to cross us, to pass through us. In order for this to take place, our spirit, with our mind, will, and emotion, must go along with Him. Only then do we have the uniting bars, the five bars in three rows to unite the believers into one. When we have all these aspects,

的一。这意思就是说，我们在包裹并联结的金子里有了建造。

我们需要强调让联结的灵横过的重要性。联结的灵不仅加强我们，使我们站立；祂也横过我们。有个东西不是垂直，而是水平地通过我们。虽然我们是站着的，我们仍需要被横过。站立的灵也必须是横过的灵。我们若愿意被横过，就代表我们的灵跟随了横过的灵。若是没有这个愿意，那灵就绝不能使我们与别人联结在一起。除非你的灵愿意与那灵合作，否则联结的灵就不能把我和你联结起来。当联结的灵临到我，这灵也带着别位弟兄的灵而来；而且当祂从我临到另一位弟兄身上，这灵也带着我的灵同去。联结的灵不能靠祂自己联结我们，祂必须得着我们灵的合作。这意思就是说，我们必须愿意让祂横过。

许多时候那灵无法通过我们，就是因为我们不愿意被祂横过。你的灵愿意随着那灵通到另一位圣徒么？请不要以为单单凭神的灵就能联结我们。不，祂需要我们的灵跟随祂。这就是用一切的卑微、温柔、恒忍，以及在爱里彼此担就来保守一的意义。

〔以弗所四章三节所说〕和平的联索就是我们的灵与联结之灵的合作。…我能肯定地从经历中见证，唯有我们的灵跟随那灵，我们才有和平的联索。（真理信息，一二四至一二六页。）

“和平福音的稳固根基，”〔六 15，〕意思是指和平福音的建立。基督已经在十字架上，为我们与神并与人成就了和平，这和平成了我们的福音。（二 13～17。）这已经建立成稳固的根基，好象预备好的鞋，给我们穿在脚上。这样，我们就有稳固的立足点，使我们站立得住，打属灵的仗。（以弗所书生命读经，六四九页。）

参读：真理信息，第十一章；约翰著作中帐幕和祭物的应验，第三十一篇。

we have the oneness in the Triune God revealed in John 17. This means that we have the building in the overlaying and uniting gold.

We need to emphasize the importance of being crossed by the uniting Spirit. The uniting Spirit not only strengthens us in standing; it also crosses us. Something passes through us not vertically but horizontally. Although we are standing, we still need to be crossed. The standing Spirit must also be the crossing Spirit. If we are willing to be crossed, it means that our spirit goes along with the crossing Spirit. The Spirit will never join us to others without this willingness. The uniting Spirit cannot unite me to you unless your spirit is willing to cooperate with the Spirit. When the uniting Spirit comes to me, it comes with the spirit of another brother, and when it goes from me to still another, it goes with my spirit. The uniting Spirit cannot unite us Himself. He must have the cooperation of our spirit. This means that we must be willing to be crossed by Him.

Many times the Spirit cannot pass through us because we are not willing to be crossed by Him. Is your spirit willing to go with the Spirit to another saint? Please do not think that the Spirit of God Himself alone can unite us. No, He needs our spirit to go along with Him. This is the meaning of keeping the oneness of the Spirit with all lowliness, meekness, long-suffering, and with bearing one another in love.

This bond of peace is the cooperation of our spirit with the uniting Spirit....I can testify assuredly from my experience that we have the uniting bond of peace only when our spirit goes along with the Spirit. (CWWL, 1978, vol. 3, "Truth Messages," pp. 382-383)

The phrase "the firm foundation of the gospel of peace" [Eph. 6:15] means the establishment of the gospel of peace. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel (2:13-17). This has been established as a firm foundation, as a readiness for our feet to be shod with. Thus, we shall have a firm footing that we may stand to fight the spiritual warfare. (Life-study of Ephesians, p. 540)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 11; CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 31

罗十六 20 “平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

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。”

罗马十六章启示说，“平安的神快要将撒但践踏在你们的脚下。”（20 上。）在这里，神应许要将撒但践踏在过召会生活之人的脚下，表明践踏撒但与召会生活有关。对付撒但不是个人的事，乃是身体的事。一旦有正当的地方召会，作身体实际的出现，神就能将撒但践踏在他们脚下，信徒也能经历平安的神，享受主丰富的恩。（真理课程四级卷二，二八八页。）

信息选读

保罗在歌罗西一章二十节…说，“并且既借着祂在十字架上的血，成就了和平，便借着祂叫万有，无论是在地上的、或是在诸天之上的，都与自己好了。”“借着祂”的意思是说，借着基督作主动的凭借，使和好得着完成。叫万有与神和好，就是为万有与神成就和平。这是借着基督在十字架上流血所成就的。（歌罗西书生命读经，九四页。）

倚靠带来平安。事实上，倚靠乃是真正的平安。我们怎么知道我们倚靠神？我们乃是借着里面真正的平安得知的。我们倚靠神时，就满有平安。

有些向身体独立的弟兄，可能声称他们是为神作事；然而，他们里面没有平安。…他们会争辩说，“我有平安。难道我需要与你们这些人有关系么？我在

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

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 Romans 16:20 God promises that He will crush Satan under the feet of those who live the church life, showing that the crushing of Satan is related to the church life. Dealing with Satan is not an individual matter; rather, it is a Body matter. Once there is a proper local church manifested as the practical expression of the Body, God is able to crush Satan under the feet of those in that local church, and they are able to experience the God of peace and enjoy the abundant grace of the Lord. (Truth Lessons—Level Four, vol. 2, pp. 246-247)

Today's Reading

In Colossians 1:20 Paul goes on to say, “And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens.” “Through Him” means through Christ as the active instrument through which the reconciliation was processed. To reconcile all things to God is to make peace with God for all things. This was accomplished through the blood of the cross of Christ. (Life-study of Colossians, p. 77)

Dependence brings peace. Actually, dependence is the real peace. How do we know that we are dependent on God? We know it by the genuine peace within us. When we are dependent on God, we are full of peace.

Some brothers who are independent of the Body may claim that they are doing something for God. However, they do not have peace within them....They may argue, saying, “I have peace. What need is there for me to be related to you

传福音，作主的工，我有平安。”这是何种的平安？这不是真正的平安。

当我们倚靠主并倚靠身体时，就不需要己去制造一种平安，然后竭力去维持这平安。…一旦己停止作工来维持这种平安，平安就会消失。…你若真倚靠主并倚靠身体，自然就会有平安。…向身体独立的人从来没有真正的平安。他们没有平安，只有己。（从天上来的异象，五二至五三页。）

在三章十五节，…仲裁也可以翻译为，作裁判，作主席，登位作每件事的管治者和决断者。

我们乃是在基督的一个身体里，为这平安蒙召的。为着基督身体正当的生活，我们需要基督的平安在我们心里，在祂身体众肢体的关系上，仲裁、调整、并断定一切的事。我们是为了基督的平安蒙召的，这也该是我们让这平安在我们心里作仲裁的动机。

保罗在十五节里也鼓励我们要感恩。我们不但该让基督的平安在心里作仲裁，也该向主感恩。在基督身体的生活中，我们的心向着众肢体总该是在平安的情形里，并且向着主也总该感恩。

我们基督徒比不信的人还麻烦。得救以前，我们是在撒但那一派的控制之下。我们纵情属世的享乐，里面一点争执都没有。但如今我们得救了，〔我们里面〕也许有一派鼓励我们作一件事，另一派却鼓励我们作另一件事。因此，我们需要里面的仲裁来平息我们里面的争执。我们需要有人来主持我们里面所开的会议。从十五节来看，这个主持人，这位仲裁者，乃是基督的平安。（歌罗西书生命读经，二九八至二九九页。）

参读：从天上来的异象，第四章；歌罗西书生命读经，第二十九篇。

people? I am preaching the gospel and doing the work of the Lord, and I have peace.” What kind of peace is this? It is not the genuine peace.

When we are dependent on the Lord and on the Body, there is no need for the self to manufacture a kind of peace and then strive to maintain this peace....As soon as the self stops working at sustaining this kind of peace, the peace disappears....If you have a real dependence on the Lord and on the Body, automatically the peace will be there. You will know and others also will know that you are truly at peace....No one who is independent of the Body ever has real peace. Instead of peace, they have the self. (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 197-198)

[In Colossians 3:15] the Greek term for arbitrate can also be rendered “umpire, preside,” or “be enthroned as a ruler and decider of everything.”

We were called to this peace in the one Body of Christ. For the proper Body life we need the peace of Christ to arbitrate, to adjust, to decide all things in our heart in the relationships between the members of His Body. Our having been called to the peace of Christ should also motivate us to let this peace arbitrate in our hearts.

In verse 15 Paul also encourages us to be thankful. We should not only let the peace of Christ arbitrate in our hearts, but we should also be thankful to the Lord. In the Body life our heart should always be in a peaceful condition toward the members and thankful to the Lord.

As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else. Hence, there is the need for inward arbitration to settle the dispute within us. We need someone or something to preside over the conferences that take place within our being. According to verse 15, this presiding one, this arbitrator, is the peace of Christ. (Life-study of Colossians, pp. 242-243)

Further Reading: CWWL, 1965, vol. 3, “The Heavenly Vision,” ch. 4; Life-study of Colossians, msg. 29

晨兴喂养

西一 20 “并且既借着祂在十字架上的血，成就了和平，便借着祂叫万有，无论是在地上的、或是在诸天之上的，都与自己和好了。”

帖后三 16 “愿平安的主，随时多方亲自赐你们平安；愿主与你们众人同在。”

我们应当让基督的平安在我们心里作仲裁。各派都必须听仲裁者的话。…我们从歌罗西书清楚看见，基督的平安乃是我们里面的仲裁者。这位仲裁者必须平息我们里面一切的争执。…每当我们发觉我们里面各派有不同的意见和争执时，我们立刻就要让基督的平安来作主，并让这个平安，就是新人的一，来管理我们。让这平安，这个一，来下断语。（歌罗西书生命读经，三〇一至三〇二页。）

信息选读

基督的平安要在我们心里作仲裁，就必须在我们里面施行管治。基督的平安要为王作管治者和决断者。…借着基督的平安作仲裁，我们的难处就解决了，圣徒之间的摩擦也消失了。然后召会生活就能得保全，新人也实际地得以维持。

召会生活就是新人的生活，不是单靠教训得保全的，乃是靠着思念在上面的事，并让属天的传输将神圣的元素分赐到我们里面才得以保全。然后我们就有新人的更新，并经历基督的平安在我们里面施行管治。基督的平安实际上就是基督自己显在某一特别的方面。因此，基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断。

Morning Nourishment

Col. 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens.

2 Thes. 3:16 Now the Lord of peace Himself give you peace continually in every way. The Lord be with you all.

We should allow the peace of Christ to arbitrate in our hearts. All the parties must take heed to the word of the arbitrator...From Colossians we see clearly that the peace of Christ is our inward arbitrator. This arbitrator must settle all the disputes within us....Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us. Let this peace, this oneness, have the final word. (Life-study of Colossians, pp. 244-245)

Today's Reading

For the peace of Christ to arbitrate in our hearts, it must rule in us. It must be enthroned as the ruler and decider. I believe you all have experienced that Someone has been enthroned in you to rule you and make the final decisions....Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears. Then the church life is preserved, and the new man is maintained in a practical way.

The church life as the life of the new man is preserved not by mere teachings but by setting our mind on the things above and allowing the heavenly transmission to impart the divine element into us. Then we shall have the renewing of the new man and experience the peace of Christ ruling within us. The peace of Christ is actually Christ Himself in a particular aspect. Hence, the arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision.

我们要有正确基督徒的行事为人，并保全召会生活，就需要基督的平安作仲裁。不然，摩擦就无法消除。唯有属天的基督，那位代求者、尽职者及管理者，才能解决我们的难处，并消除摩擦。如果一位弟兄和他的妻子思念在诸天之上的基督，他们就会经历神圣的传输，然后基督的平安就要在他们里面作仲裁。

当基督的平安在我们心里作王，作我们里面独一的裁判，我们就与神有纵的平安，与众圣徒有横的平安（和平）。我们赞美主，我们享受平安，并且在这平安里，新人—召会生活—就得以保全！当基督的平安在我们心里当家，新人就不断得以更新。如果我们一直让基督的平安作王管治，我们就不会得罪别人或破坏别人。我们反而会靠着主的恩典和平安，把生命供应给别人。一个地方召会里的一，和众召会之间的一，不是靠着人为的努力而维持的，这个一单单是由基督的平安作仲裁来维持的。主恢复的治理和维持不是我们的责任。众召会以及整个恢复，都在基督的平安作仲裁之下。基督在我们里面是供应的恩典，也是作仲裁的平安。

倘若我们让基督作王的平安在我们心里作仲裁，我们的婚姻生活、家庭生活、召会生活，就要蒙保守在一的里面。（歌罗西书生命读经，七〇一至七〇三页。）

帖后三章十六节说，“愿平安的主，随时多方亲自赐你们平安；愿主与你们众人同在。”遵守十二至十五节的嘱咐，就随时多方都有从主来的平安。只要某一个召会中有不守规矩的情形存在，那里就不会有平安。我们在召会生活里需要在每一件事上，在每一方面，与每一个人都有平安。为此，我们需要平安的主随时多方赐我们平安。（帖撒罗尼迦后书生命读经，七二至七三页。）

参读：向律法死，向神活，第六篇；歌罗西书生命读经，第六十三篇。

In order to have a proper Christian walk and preserve the church life, we need the arbitrating peace of Christ. Otherwise, there will be no way for friction to be dissolved. Only the heavenly Christ, the One who is interceding, ministering, and administrating, can solve our problems and resolve the friction. If a brother and his wife set their mind on Christ in the heavens, they will experience the divine transmission. Then the peace of Christ will arbitrate in them.

When the peace of Christ is enthroned in our hearts to be the unique umpire within us, we shall have peace with God vertically and with the saints horizontally. We praise the Lord that we are enjoying peace, and in this peace the church life as the new man is preserved! As the peace of Christ presides in our hearts, the renewing of the new man takes place continually. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them. Rather, by the Lord's grace and with His peace, we shall minister life to others. The oneness in a local church and among the churches is not maintained by human endeavoring. It is maintained only by the arbitrating peace of Christ. The management and maintenance of the Lord's recovery are not our responsibility. All the churches and the recovery as a whole are under the arbitrating peace of Christ. In us Christ is the supplying grace and the arbitrating peace.

If we allow the enthroned peace of Christ to arbitrate in our hearts, our married life, family life, and church life will all be preserved in oneness. (Life-study of Colossians, pp. 564-566)

Second Thessalonians 3:16 says, "Now the Lord of peace Himself give you peace continually in every way. The Lord be with you all." To keep the charge in verses 12 through 15 is to have peace from the Lord in every way. As long as disorder exists in a certain church, there cannot be peace there. In the church life we need to be at peace in everything, in every way, and with everyone. For this, we need the Lord of peace to give us peace continually in every way. (Life-study of 2 Thessalonians, p. 59)

Further Reading: Life-study of Colossians, msg. 63; Dead to Law but Living to God, ch. 6

第十一周诗歌

我们来喝这杯

(英1109)

G 大调

4/4

1 - | 1 1 5̣ 6̣ | 5̣ - - 5̣ | 1 2 3 2 | 1 - -
 一 我 们 来 喝 这 杯 — 神 赐 救 赎 之 血;
 1 | 3 5 3 1 | 2 - - 2 | 3 1 2 7̣ | 1 - -
 基 督 成 就 和 平, 尽 在 杯 中 陈 列。
 5̣ | 1 1 1 5̣ | 6̣ 6̣ 6̣ 1 | 2 2 2 3 |
 救 赎 大 工 成 于 加 略, 新 路 已 开, 再
 1 1 1 5̣ | 6̣ 6̣ 6̣ 1 | 2 - 7̣ - | 1 - ||
 无 隔 绝, 前 来 与 子 交 通 不 歇。

二 喝杯直到祂来, 这杯表明祂死;
 借着吃喝展示: 神在羔羊得释!
 神圣晚餐, 饼杯为志, 我们坐席, 同喝同吃,
 杯中福分尝到便知。

三 牛羊流血频繁, 除罪仍然无望;
 尽管年年再献, 只能将罪遮蔽。
 唯有基督一无瑕羔羊, 神而人者, 为人献上,
 从无祭物像祂那样!

四 哦, 来取用祂血, 坦然进到神前!
 奇妙洁净能力, 时时临及不断。
 一次献上, 永远完全, 良心平安, 再无亏欠,
 赎价付清, 救恩超凡!

五 赞美我救赎主、 宝贵救主、君王!
 因血我们歌唱, 白白怜悯无量。
 立约之血, 为人流淌, 福杯永分, 我们得享—
 如此宝血, 价值无上!

WEEK 11 — HYMN

Take, drink this cup, His blood

Praise of the Lord—Remembrance of Him

1109

1. Take, drink this cup, His blood, Re - demp - tion of our
 God. The peace which Christ has made, Is in this cup dis -
 played. We fel - low - ship now with the Son: On Cal - var - y the
 work was done: The way is clear, now all can come!

2. Take, drink this cup, each one,
 His death show till He come.
 Eat, drink, display this feast:
 God in the Lamb released!
 Around the table, sup and dine;
 We eat the bread and drink the wine.
 All blessing in this cup we find.

3. No blood of cow or goat
 Could give us any hope.
 Our sins would all remain
 Still year by year the same.
 A God-man, sinless, He must find
 No other offering of His kind,
 A spotless lamb for all mankind.

4. Come! Now enjoy His blood.
 What access this to God!
 Here wondrous cleansing power
 Flows to us, hour by hour.
 One sacrifice for all was made,
 And peace our conscience does pervade.
 Redemption's price is fully paid!

5. Redeemer! Savior! King!
 Of Thy dear blood we sing,
 For in it now we see
 Thy mercy, boundless, free.
 This cup, our portion blessed of God,
 Is of the cov'nant in Thy blood—
 Dear, precious, precious, priceless blood!

第十一周申言

申言稿: _____

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Composition for prophecy with main point and sub-points:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.