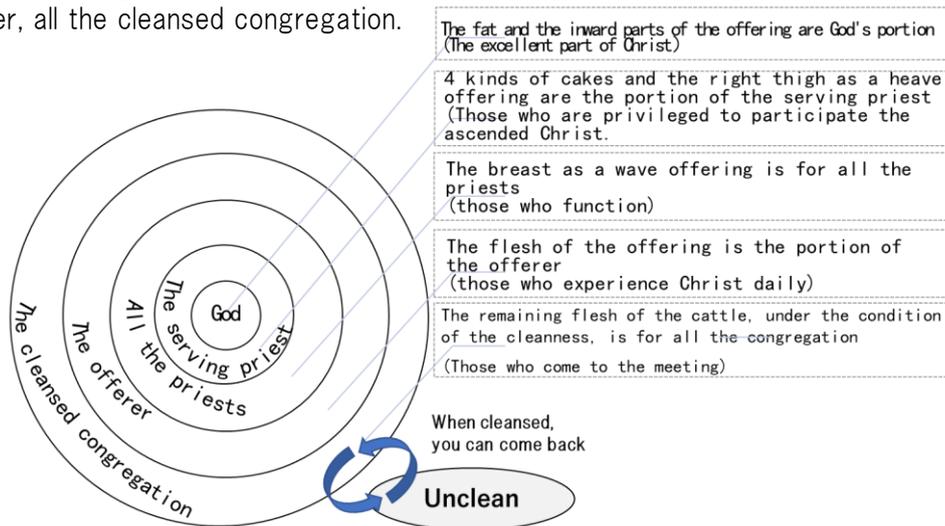


(Summary)

1. The peace offering signifies Christ as our peace with God that we may enjoy Him with God and with man in fellowship and joy. The peace offering is fulfilled primarily in our enjoying Christ at the Lord's table in the breaking of bread for the remembrance of Him and in the offering of Christ to the Father for the worship of the Father. At the Lord's table, the believers enjoy Christ as their peace offering for their fellowship with God and with one another; they enjoy Christ before God the Father. to Christ, and we should bless Him with well speaking concerning His person and work. During the second section of the meeting, we should address our praises to God the Father.
2. **REMEMBERING THE LORD— WITH THE LORD AS THE CENTER**: The bread breaking meeting is for remembering the Lord with the remembrance of the Lord as its center for the Lord's enjoyment. Everything in this meeting should speak either concerning His person and work, His love and virtues, His living or suffering on the earth, or His honor or glory in heaven, that others may consider or realize these things in order to remember the Lord Himself.
 - a. **Eating the Lord's Supper**: In the aspect of eating the Lord's supper, the point is to remember the Lord. [1 Corinthians 11:23](#) For I received from the Lord that which also I delivered to you, that the Lord Jesus in the night in which He was betrayed took bread, [24](#) 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. [25](#) Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me.
 - ① Remember the Lord: When we see or receive the bread (signifying His body) that we break, we should consider how the Lord became flesh for us, how He died for us in the flesh, and how His body was broken for us and given to us that we may have His life. And when we see the cup signifying the blood that He shed for us on the cross, we should consider how the Lord was judged and cursed for us, shedding His blood, and how we are redeemed, forgiven, sanctified, justified, reconciled, and accepted by God through the Lord's blood, which constitutes our eternal blessed portion.
 - ② Enjoy the Lord: Such remembrance is not merely to reflect on the Lord and all that He has done for us. It is when we thus eat, drink, and enjoy the Lord that we truly remember Him. When we break the bread, eat and drink the Lord. We declare that we are joined to the Lord, mingled with Him and we live by Him as our life and our life supply.
 - ③ Display the Lord's Death: While we are remembering the Lord, we display the Lord's death for ourselves, the angels, and all things to see. Since the separation of the body and the blood signifies death, death is thus displayed. This is how we display the Lord's death when we break bread and drink the cup to remember Him. We should remember Him in the spirit and atmosphere of waiting for His coming.
 - b. **The Lord's Table**: The point in attending the Lord's table is the fellowship with the saints. [1 Corinthians 10:16](#) The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? [17](#) Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread. [21](#) You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table. Our eating and partaking of one bread and our drinking and sharing in one cup imply mutual fellowship. We have this fellowship because of the Lord's body and the Lord's blood. In the aspect of eating the Lord's supper, the bread refers to the Lord's individual body, while in the aspect of attending the Lord's table, the bread points to the Lord's corporate and mystical Body, which He constituted with all the regenerated saints through His resurrection from the dead. We fellowship with all the saints in this mystical Body and testify the oneness of this mystical Body.
3. **WORSHIPPING THE FATHER**: We should first receive the Lord and remember the Lord. And then draw near to the Father and then worship the Father. After we have broken the bread in remembrance of the Lord, we should be led by Lord (the firstborn Son of God) to worship the Father, where all the prayers, hymns, and words should be directed toward the Father. All our singing of praises to the Father is the Lord (the firstborn Son of God) in us (the many sons of God) leading us to sing praises to the Father. [Hebrews 2:12](#) Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."
4. Christ as the peace offering is for the fellowship and the enjoyment of five parties (God, the serving priest, all the priests, the offerer, all the cleansed congregation).



Experience①: The difference of sizes of the various kinds of peace offering is the difference of the size of the experience of Christ

The fact that the peace offering is of different kinds is not due to Christ but is due to the different conditions of the offerers' enjoyment of Christ. Sometimes we enjoy a large Christ. At other times something happens, perhaps some disturbance in our family life, that limits our enjoyment of Christ. This does not mean that Christ has become smaller; it means that the condition in which we enjoy Christ has become narrow and small. Satan seeks to limit our enjoyment of Christ and to narrow the condition in which we are enjoying Christ. Therefore, we must learn to overcome all kinds of situations, even praying in our "private room" in order to avoid interruptions, so that we may be in a better and higher condition to enjoy a larger.

Today we may enjoy Christ here on earth. Do not wait to go to heaven to enjoy Christ. Enjoy Christ on earth, right where you are today. There is a proverb which says that distant water cannot quench our thirst. If Christ were only in heaven, He would not have anything to do with us. Today we are enjoying Christ on earth, in the very place where we are.

For Junior high and High school students

The peace offering is of different kinds, such as a bull, a heifer (female cow), a lamb, and a goat. This signifies us that there is significant difference among the offerer's enjoyment of Christ. The crucial points in this experience are the following two points.

- i. Experiences of Christ for the newly saved brothers and sisters and experiences of Christ at spiritually weak condition are rather small and are not a bull nor even a heifer. However, they are still able to become peace offerings. This means that you can experience Christ according to the measure of the growth of life and the condition of your spiritual life and these experiences are precious and able to be accepted by God. Do not disregard your experience just because it is small. And also do not disregard the experiences of the weak brothers and sisters just because their experiences are small. You need to encourage the ones who bring the small peace offerings. Because they are accepted by God. For example, your grades were relatively poor but you studied with the Lord and improved a little, maybe to the lower-middle. But other brothers and sisters have good grades. So you may feel ashamed when compared with them and think your experience is too small to offer to God. But this kind of thought is the natural concept and not God's thought. You should not compare with others but simply bring Christ you experienced and offer it in the meeting.
- ii. You need to seek Christ to have a larger experience of Christ. You must grow up gradually as a Christian. Suppose you went fishing and gladly brought small fish for the first time. But as you go fishing many times, gradually you want to catch bigger fish. So you may learn the skills and secret from the skillful ones and you will progress from 10cm fish to 20cm, eventually to more than 30cm. The experience of Christ has a measure. So please experience Christ every week and seek to obtain bigger Christ. For example, you experienced that God loves you and testified that in the meeting. And brothers and sisters were happy to hear that and said loud amen. But after few weeks you realized that God not only loves you but also the people in the world, the sinners. Then you felt that you should preach the gospel to your friends. Then you pray for them with brothers and sisters and contacted your friends to preach the gospel. In this point, God's love has not only reach you but flows out from you to your friends. This experience is more advanced than the former. Then you go further to help the new ones you brought or the newly saved ones in the church life not only to touch the Lord's love but also preach the gospel to their friends with them. And help and perfect them to do the same thing that you've been doing. In the Body of Christ, there is an aspect of yourself functioning to build and the other aspect of the indirect building by perfecting others. This is for everyone to function. Such experience can be considered the bigger experience of Christ.

Experience②: The peace of God is based on God's satisfaction, and is an issue of eating Christ daily

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 offering to be 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.

The peace offering on the one hand, is based on the burnt offering; on the other hand, the peace offering is an issue of the enjoyment of the meal offering. This is not a matter of doctrine but of experience. In the morning, we may pray, "Father God, I love Your Son, and I would like to offer Him to You." We enjoy Christ so sweetly and present this Christ to God to make Him happy. This is to present Christ to God as the burnt offering. After presenting Christ to God as the burnt offering, we may say, "O Lord, You are my daily supply. Without You I cannot live." This is taking Christ as the meal offering, as the life supply. Meal offering is the technical term for life supply. When we take Christ as the burnt offering and as the meal offering, we have peace. We have the sense that something within us is joyful and that we are right with God and acceptable to Him. Earlier you might have had a problem and thus were not at peace with God, but now there is no problem, and you are at peace. This is the enjoyment of Christ as the peace offering. We all may have this experience and enjoyment every day.

For working young saints

The peace offering is based upon God's satisfaction in the burnt offering. The peace offering is also an issue of the enjoyment of the meal offering. If you enjoy Christ as the peace offering in a practical way on a daily basis, you must take Him as your burnt offering and satisfy God first, and then you must eat Him as the meal offering and enjoy Him as your food. It requires God's true peace to arbitrate a business person's heart and thoughts. Two matters are necessary to gain God's peace.

- i. Live absolutely for God: You should not put business life into your own pocket and make it a personal matter. You cannot gain peace of God that way. The basis for the peace offering is that man would live absolutely for God and thus God gets satisfied. Seemingly you might work like an unbeliever. But their motive is to work for themselves, and our motive is to work for God and to be the testimony for God. Satan attacks and says, "You say such a difficult thing but you will lose after all if you do not work," to lure you away from Christ, and make you rely on your own and work for yourself. Never accept Satan's proposal. Never consider Satan's suggestion, and never talk to Satan. He who works for himself is in the dark, and can't concentrate on his project. Because he has one focus for himself and another on the project, the two focuses will eventually end up with nothing.
- ii. Eat Jesus: The second problem for man is the unbalanced humanity. You can't rely on your unbalanced humanity to work in the office or serve in the church. Eat the rich humanity of Jesus as the meal offering, work and serve with Jesus' humanity. Your weaknesses and shortcoming from your humanity will be swallowed up gradually. He who eats Jesus daily becomes an excellent business parson and an excellent serving one in the church. God's peace is based on the burnt offering, and comes to you as an issue of the meal offering. Hallelujah!

178 主を賛美する—彼を記念する

1. この宴せきのゆえ、
主よ感謝します；
ご自身をエンジョイする
こよなき宴せき。
御身を捨て、われらに
分けあたえしパンと、
血をながし、われらに
飲ませるさかずき。
復) 見よ、宴せきを！
何というるし！
ふかき意義を、
だれ 知り得るや！
2. あがないの死にて
いのちをたまひ、
ご自身をあたえて
わがぶんとす。
パンさかずき、あずかり、
主の死、告げ知らせ、
ご自身を食べ飲みし、
永えんに記念する。
3. おく義なるからだ
しめすパンにより、
肢たいとまじわり、
いちをあかしす。
いましゆくふくするは、
せいなるさかずき；
血によりてすべての
せい徒とまじわる。
4. とわの分なる主を
いまあじ見する；
王こく待ちのぞみ、
さい臨うながす。
王こくあらわるとき、
勝利者たちともに、
ご自身にあずかりて
はなよめとならん。

178 讚美主—对祂的纪念

1. 为这筵席我献感谢，
饼、杯在此同陈列；
藉此享受你的自己，
神圣爱筵何超绝。
这饼是你所舍身体，
我们在此同分享；
这杯是你所流宝血，
我们在此同饮尝。
副) 看，这神圣筵席！
其上何等表记！
意义深厚，永垂不朽，
人知何能及！
2. 藉着你的救赎之死，
你将生命来分赐；
你将自己给了我们，
要我有分你所是。
藉着分享这饼、这杯，
我们陈列你的死；
在此吃喝你的自己，
如此纪念到永世。
3. 这饼在此也是指明
你那奥秘的身体；
藉此与众肢体交通，
见证身体的合一。
这杯也是神圣福杯，
我们现在所祝福；
藉着你血我们交通，
与你所有的圣徒。
4. 你是我们永远的分，
在此预尝何有福；
我们等候你的国度，
你的显现我催促。
当你显现在你国度，
同着得胜的圣徒，
重新享受你的自己，
作你心爱的新妇。

221 Praise of the Lord - Remembrance of Him

1. Lord, we thank Thee for the table,
With the bread and with the wine;
At this table we enjoy Thee
As the feast of love divine.
We partake the bread, the emblem
Of Thy body giv'n for us;
And we share the wine, the symbol
Of Thy blood Thou shedd'st for us.
Chorus) Lo, the holy table!
With the sacred symbols;
Its significance in figure
Is unsearchable!
2. 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.
3. By this bread which signifieth
Thy one body mystical,
We commune with all Thy members
In one bond identical.
By this holy cup of blessing,
Cup of wine which now we bless,
Of Thy blood we have communion
With all those who faith possess.
4. Thou art our eternal portion,
Here we take a sweet foretaste;
We are waiting for Thy kingdom,
And Thy coming now we haste.
At Thy coming, in Thy kingdom,
With all saints that overcome,
We anew will feast upon Thee
And Thy loving Bride become.

181 主を賛美する—彼を記念する

1. パンとさかずきにて、
なが死を展覽し、
あいのわざおもい、
死の価値を見る。
パン、さかずきの分離は、
なが死をあらわす、
こころと霊とくちは、
かんどうし、うたう。
復) なれは苦はい、
われしゆくはい！
ながあいのわざを、
とわにほむ！
2. わがため血ながし、
かみにもたらず、
そはわれらつねに、
御かお見るため。
かみの義、聖、栄ごうの
ようきゆうを満たす、
死のこうせきにより
かみとまじわります。
3. 死によりまく裂け、
至せい所ひらき、
へだてはのぞかれ、
めぐみの御座へ、
あわれみ、めぐみ受け、
てき時のたすけ得、
生けるみずを飲み、
なれの豊富に飽く。
4. われらをあがない、
さい司と成して、
かみをきょう受させ、
ほう仕をさせる。
このしゆくふく、めぐみ、
なが死により受け、
あらたに飲む日まで、
絶えず記ねんする。

181 赞美主—对祂的纪念

1. 哦主耶稣，藉着饼杯，
我们陈列你的死；
温习你爱所作所为，
珍赏你死的价值。
饼杯分列，身血分开，
表明你死已成就；
我心感戴，我灵敬拜，
我口向你献歌讴。
副) 你尝死亡苦味，
我饮救恩福杯！
你爱所作所为，
配得永远赞美！
2. 你爱叫你为我流血，
为要引我到神前；
使我与神不再隔绝，
随时得见神圣面。
神的荣耀、圣洁、公义，
所有要求已满足；
我能藉着你死功绩，
坦然与神来接触。
3. 你死已将幔子裂开，
为我打通至圣所，
除去我与神的阻碍，
使我能到施恩座，
得神怜恤，蒙神恩惠，
作我应时的帮助，
如同饮到生命活水，
饱尝神性的丰富。
4. 你既如此将我赎回，
就使我能作祭司，
得享神的一切甘美，
常在神前供圣职。
如此福气、如此恩典，
全都由于你受死；
我愿不断如此纪念，
直到喝新的日子。

227 The Praise of the Lord - Remembrance of Him

1. Through the bread and cup, Lord Jesus,
We Thy death exhibit here;
What Thy love has done reviewing,
All Thy suffering we revere.
Bread and cup in separation,
Show that Thou thru death hast gone;
Grateful now, our spirit worships,
And to Thee we give our song.
Chorus) Thine the cup of suffering,
Mine the cup of blessing;
For Thy love in Thy redemption,
Praise we ever sing!
2. Thou, in love, hast shed Thy blood, Lord,
Bringing us to God in grace,
That from God, no longer severed,
We may ever see His face.
All God's righteousness and glory
Have been fully satisfied;
Thru Thy death's abundant merit
We may now with God abide.
3. By Thy death the veil was riven,
Opened was the holiest place,
All the barriers have been broken;
We approach the throne of grace,
There receiving grace and mercy,
Thus the timely need to meet,
Drinking as of living water,
Tasting God Himself replete.
4. Thou in grace hast so redeemed us,
We the priests may be fore'er
To fulfill that holy office,
All God's sweetness thus to share.
Such a blessing, such a mercy,
From Thy death for us ensue;
We would ever Thee remember
Till with Thee we drink anew.