

CRYSTALLIZATION-STUDY OF LEVITICUS (1)

Experiencing Christ as the Peace Offering for the Body of Christ (Message 11)

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

- 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.
 - 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.
- 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. [306]
- 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](#).
 - 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.
 - 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. 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 [\[307\]](#) of peace—[v. 17](#); [Col. 1:20](#); [1 Cor. 15:45b](#); [2 Cor. 3:17a](#); [John 20:19, 21, 26](#); [14:27](#); [16:33](#).
 - 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. 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](#).
- 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](#). [\[308\]](#)
- 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. The Greek word for *arbitrate* can be rendered “umpire, preside, be enthroned as a ruler and decider of everything.”
 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](#).

[309]

MESSAGE ELEVEN

EXPERIENCING CHRIST AS THE PEACE OFFERING FOR THE BODY OF CHRIST

As those who are being trained by God, we need to experience the three kinds of openings mentioned in [Luke 24](#). First, the two disciples with whom the Lord spent some time said that He opened to them the Scriptures ([v. 32](#)). We need the Lord to train us by opening the Scriptures. Second, their eyes were opened to see Christ as the resurrected One ([v. 31](#)). Third, the Lord opened the minds of the apostles to understand the Scriptures when He appeared to them as they were assembled together ([v. 45](#)). The

natural human mind is small, narrow, biased, and closed. What will be presented regarding the peace offering will enter into us first through our opened mind, because the basic thought of the peace offering is radically different from what we may know from our limited view.

We have emphasized the fact that Christ is the reality of the offerings presented as types in Leviticus. As the reality of these offerings, He solves all the problems that we have before God. We are not and cannot be for God, but Christ as the burnt offering is the solution. We are one with Him, we are in union with Him, and we can apply Him. Our humanity has been damaged and is unable to fulfill His purpose. Christ as the meal offering is the solution to this problem. We partake of Him, digest Him, and assimilate Him to become His reproduction. We have sin in the flesh; we even are sin. We have seen that Christ as the sin offering has thoroughly dealt with sin and everything related to it. Our history of trespasses, our problem of sins, has been solved by Christ as the reality of the trespass offering.

CHRIST AS THE PEACE OFFERING SOLVING OUR PROBLEM OF ENMITY WITH GOD

The problem solved by the peace offering is the most serious problem that fallen human beings have in relation to God. The peace offering solves the problem of our being enemies to God. Sinners need [310] redemption, propitiation, forgiveness, cleansing, and justification by faith. Enemies, because of their enmity, need reconciliation. The one who is the source of sin is the enemy. He hates God and is actively opposing God. The children of the devil produced by him are called the sons of disobedience ([Eph. 2:2](#)). Thus, we too became enemies. [Romans 5:10](#) says, “We, being enemies, were reconciled to God through the death of His Son.” Enemies are those in a state of enmity. [Ephesians 2:16](#) speaks of Christ on the cross slaying the enmity. *Enmity* means “a deep-rooted hatred” or “a state of being or a feeling of being actively opposed or hostile to someone or something.” In our culture today, there are aggressive, hostile, vicious atheists. They are not simply saying why they do not believe in God. They are waging war. They have many allies in the media, in the courts, and in the government. Enmity is our most serious problem before God. There is enmity due to the rebellion of the archangel Lucifer and the angels who followed him. Hence, there is no peace in the universe, and there cannot be. This enmity has been injected into our being, and it is institutionalized by culture and enforced among nations, races, and social classes. There is enmity throughout the earth. The peace offering, though based upon the other

offerings, addresses this most serious situation.

In this opening word I want to present seven words that will gradually open up the matter of Christ as the reality of the peace offering. The first word is *enmity*; enmity is the most serious condition or situation that we have toward God. Fallen people do not want God. They oppose God; they are enemies. Man does not want God, but God still wants man. God still loves these fallen humans. The second word is *Christ*. Christ Himself is the peace offering. The third word is the *cross*. Christ made peace through the blood of the cross. The cross issues in redemption. *Redemption* is the fourth word. The fifth word is *reconciliation*. Redemption is necessary for us to be reconciled, that is, to be brought back into harmony with God. With this reconciliation, we have *peace*, which is the sixth word. This peace is a matter of the *Body*, which is the seventh word. Therefore, the seven words are *enmity, Christ, cross, redemption, reconciliation, peace, and Body*.

Our natural mind limits our thinking, and we spontaneously have the concept that reconciliation is an individual matter. Of course, there is a personal application of reconciliation, but according to the picture in the Old Testament and the revelation in the New Testament, reconciliation is actually a Body matter. Reconciliation is a corporate matter. [311] We were reconciled to God ([Rom. 5:10](#)). We have peace in the Body ([Eph. 2:15-16](#)). There is a picture of this in Exodus. God's people, the children of Israel, were far away from God in Egypt. Then based upon the passover and the exodus out of Egypt, God brought the entire congregation back to Himself. The Lord wants to enlarge our realization to see that the goal of Christ as the reality of the peace offering is that we would corporately be in oneness with the Triune God. The peace offering makes it possible for the Body of Christ and the one new man to exist on the earth.

At this juncture we need to see that there are two kinds of peace that are unreal, false. In [John 14:27](#) the Lord said, "Peace I leave with you; My peace I give to you; not as the world gives do I give to you." The world with its diplomacy, psychology, and human-relations skills brings in a so-called peace. Perhaps one of the most absurd political expressions is *peace process*, a term used by the media regarding the Middle East. This is a ridiculous expression because among the nations and the peoples in the Middle East, there is no real peace. In [1 Thessalonians 5:3](#) Paul indicates that just before the great tribulation begins, the world will be saying, "Peace and security." [Verse 3](#) goes on to say, "Then sudden destruction comes upon them, just as birth pangs to a woman with child; and they shall by no means escape." When the temple is rebuilt, some will declare,

“Peace and security.”

The other kind of inauthentic peace is a subjective, self-created, counterfeit peace. Here is a real case: In March 1989 a brother who had been a co-worker and who had been an elder in Anaheim stood up to speak to the church. He wanted to announce his resignation from the eldership and his leaving the church life, because in his view, the recovery had changed in nature. That was his subjective view, in which he trusted. He proceeded to make accusation after accusation against Brother Lee. Then he said, “I am at peace with God, I am at peace with myself, and I am peace with you all.” Another brother and I were given the responsibility to write a rebuttal to what he said. I considered his words in the light of something Brother Watchman Nee said in his ministry concerning spiritual reality versus obsession; Brother Nee said, “Disobeying the truth and thinking that one can live in peace is obsession” (*The Collected Works of Watchman Nee*, vol. 36, p. 267). It is very easy for saints to justify all kinds of things by saying, “I have peace. I have peace to do this.” We will see that the Body of Christ has a corporate sense of peace.

There are two portions of the Word that lay the foundation for this [312] message. [Colossians 1:20](#) says, “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.” This is a universal reconciliation; it is not just for humans but for all things in God’s creation. The heavens themselves have been contaminated. [Verse 21](#) continues, “And you, though once alienated and enemies in your mind because of your evil works.” The human mind is at enmity with God. It is no wonder that Paul says, “The mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be” ([Rom. 8:7](#)). [Colossians 1:22](#) says, “He now has reconciled in the body of His flesh through death, to present you holy and without blemish and without reproach before Him.” We therefore see that Christ made peace through the blood of the cross. [Colossians 3:15](#) says, “Let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.” We were called to peace in one Body. When we truly experience Christ as our peace offering, we will enter into the peace of the Body.

In [Ephesians 2](#) we see a remarkably profound revelation of the work of Christ on the cross. In [verses 14 through 17](#) we see three things: Christ Himself is peace, Christ Himself made peace, and Christ Himself came to announce peace as the gospel. When He appeared to His disciples on the day of His resurrection, His first word was, “Peace be to you” ([John 20:19](#)). [Ephesians 2:14](#) says, “He Himself is our peace, He who has made

both one and has broken down the middle wall of partition, the enmity.” Christ Himself is our peace. He has made the Jews and the Gentiles one and has broken down the middle wall of partition, the enmity. There is a middle wall of partition, not only between Jews and Gentiles but also among all races, nations, peoples, and social classes. This partition is the enmity. As long as we hold on to the partitions and insist on maintaining the differences, the living out of the one new man will be an impossibility. [Verse 15](#) says, “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.” Christ did not abolish the commandments of the moral law, which cannot change, but He abolished the ordinances related to religion, to worship, to the way we live, and to culture in order that He might create the two in Himself into one new man, so making peace. He made peace by tearing down the middle wall of partition, by removing the divisive elements, and then creating in Himself one new man. [Verse 16](#) continues, “And might reconcile both [313] in one Body to God through the cross, having slain the enmity by it.” This is good news. We remind the devil that he has been destroyed. Now we can proclaim, “The enmity has been slain.” Finally, [Ephesians 2:17](#) says, “And coming, He announced peace as the gospel to you who were far off, and peace to those who were near.”

This is Christ as the peace offering. Christ Himself is peace; peace is a person. Therefore, as the One who is peace, only He could be the Peacemaker. On the cross Christ terminated all the divisive factors, tore down the partition, and slew the enmity. Then in Himself as the sphere and with Himself as the essence, He created us into one new man, so making peace. He reconciled us, brought us into oneness and into harmony with God in one Body. The thought of corporate reconciliation pervades the New Testament. If we are not actually, experientially, one with the Body, we are not one with the Triune God. If we are not at peace with the Body or if the Body is not at peace with us, any peace that we claim to have is false.

THE TRIUNE GOD BEING A GOD OF PEACE

God Being the God of Peace

The Triune God is a God of peace ([Rom. 15:33](#); [2 Thes. 3:16](#); [Gal. 5:22](#)). God is the God of peace ([Rom. 15:33](#); [1 Thes. 5:23](#); [Heb. 13:20](#)). The God of peace is sanctifying us wholly. The more He saturates us, the deeper will be our peace.

***Our Father Being the God of Peace,
Who Has a Peaceful Life with a Peaceful Nature***

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

***Because We Have Been Justified by Faith,
Our Having Peace toward God
through Our Lord Jesus Christ***

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

The Peace We Enjoy Being God Himself

The peace we enjoy is God Himself ([John 14:27](#); [Phil. 4:7, 9](#)). God has a peaceful nature. [314]

**The New Testament Speaking
about Both the Peace of God and the God of Peace;
the Peace of God and the God of Peace
Being Actually One**

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](#)).

**The Peace of God Being the God
of Peace Infused into Us
through Our Fellowship
with Him**

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](#)). In [John 16:33](#) the Lord 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 the Lord contrasted the affliction in the physical realm,

the world, with the peace in Him as the divine and mystical realm.

**In the World Our Having Affliction,
but in Christ Our Having Peace**

In the world we have affliction, but in Christ we have peace (v. 33). We should not expect to have peace in this degraded world, in which we are living. I have no hope for world peace in a human sense.

*Our Heart Being Troubled
Because We Are in the World,
and the Way for This Trouble to Be Resolved
Being for Us to Enter into Christ
by Believing into Him*

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). In Message 10 we were encouraged to bring everything to the Lord. We need to bring anything that is troubling to us into our conversation with Him. This shows that we can enter into Christ as peace by believing into Him. [315]

*In 16:33 There Being 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*

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. The Lord will train us in a lifelong training to live in two realms at the same time. Outwardly, we have to live in the physical realm; however, we are in the world but not of the world. Inwardly, we are living in peace Himself.

**DUE TO MAN'S FALL, AMONG MANKIND
THERE BEING MANY ORDINANCES,
CUSTOMS, HABITS, AND WAYS
TO LIVE AND WORSHIP, ALL OF WHICH HAVE DIVIDED,**

**SCATTERED, AND CONFUSED MANKIND;
THERE BEING PARTITIONS BETWEEN EVERY NATIONALITY
AND RACE, AND THUS AMONG THE HUMAN RACE
THERE BEING NO PEACE, ONLY ENMITY, DISCORD, AND WAR**

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](#)). This statement is very enlightening and shows us the impossible situation of the human race on the earth. Some of us vividly remember the decade of the sixties. One quite wonderful thing that we believe the Lord did for the sake of the new man was to use Martin Luther King Jr. and others in the way of peaceful resistance to address all kinds of injustice, hostility, hatred, and brutality. It seemed in the decades following that there was some progress on this front, but in the recent years we have witnessed an incredible degradation and worsening of relations in this country, with an increase of inhuman hostility and hatred.

God solves all problems by the cross. Hence, God's way of bringing forth the Body of Christ and the one new man, where there cannot be any races, peoples, nations, or social classes but where Christ is all and in all, is through the cross. What needs to happen to all of us, which will require our paying a price, is that we see a vision of the one new man, [316] which is a corporate God-man, the organic Body of Christ, and the enlarged oneness of the Triune God. God works this out through the gospel by calling people out of every race, every social class, and every nationality to be redeemed, forgiven, cleansed, reconciled, and regenerated. Then we all, the believers, must make a decision whether we will cling to what divides us and fight for the partitions. This is fostered in what is called identity politics, which promotes the concept that those of a certain race, nationality, or social class should have a certain political view. Anyone who disagrees with their political view will then be regarded as an enemy attacking their race or social class. This kind of philosophy is flourishing because the enemy is at work. However, our God is also at work, and through Christ as the peace offering, He will do what is humanly impossible; that is, He will bring us into the oneness for which He prayed. When the world sees this oneness, they will know that God sent His Son ([John 17:21, 23](#)).

BECAUSE THERE CAN BE NO PEACE IN THE UNIVERSE

WITHOUT CHRIST, THE PEACEMAKER, OUR NEEDING CHRIST AS OUR PEACE OFFERING

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](#)). Shortly after the Lord Jesus was born, an angel appeared to some shepherds, “and suddenly there was with the angel a multitude of the heavenly army, praising God and saying, Glory in the highest places to God, and on earth peace among men of His good pleasure” ([Luke 2:8-14](#)). This blessing of peace was not universal, but “among men of His good pleasure.” We were predestinated unto sonship according to the good pleasure of His will; we are men of His good pleasure. However, the point here is that when Jesus came, peace came; peace was born in Bethlehem, and the prophecy in [Isaiah 9:6](#) was fulfilled: “A child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.” We should not put our trust in anyone, any program, or any movement that attempts to bring peace apart from Christ.

The Peace Offering Typifying Christ as the Peacemaker

The peace offering typifies Christ as the Peacemaker ([Lev. 3:1-5](#); [Eph. 2:15](#)). [317]

As the Fulfillment and the Reality of the Type of the Peace Offering, Christ Being Our Peace; through Him and in Him Our Having Peace with God and with One Another

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](#)). Message 12 will enlighten and supply us regarding the practice of the Lord’s table. When we partake of the bread and the cup at the Lord’s table, we should have the sense within, before the Lord Himself, that our partaking of the bread and the cup bears a particular testimony—the testimony that through Christ as the peace offering, as far as it depends on us, we are at peace with every member of the Body of Christ. The Lord’s table is where we enjoy the peace offering the most.

**Apart from Christ Our Being Unable
to Have Peace with God or with Others;
Our Being Able to Have Such Peace
Only through Christ, with Christ, and in Christ**

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](#)).

**In the Body Life and for the Body Life,
Our Needing Christ as Our Peace**

In the Body life and for the Body life, we need Christ as our peace ([Eph. 2:14; 4:3; Col. 3:15](#)). We all, beginning with the co-workers, then the elders, and then all the saints, should inquire of the Lord, “Lord, is there anything about me and anything concerning what I am doing in the recovery that the Body is not peaceful about?” If we inquire in this way, I believe light will shine upon us. Only the Lord has full knowledge, and we have only limited discernment. Therefore, we need His light in order to see which of the things that take place in the sphere of the Lord’s recovery are not of the Body. Surely, there are things about which the Body does not have peace. Nevertheless, no one will make an issue, and it may be difficult to have fellowship concerning such matters. Thus, we may need to appeal to the throne directly and ask the Lord to touch the situation for the sake of the Body. We may inquire of the Lord, “Lord, how long will such a situation continue in this church or [318] that place?” It may take us much time of pursuing the truth, experiencing Christ, and growing in life, but we will gradually realize that peace is a Body matter. Christ made peace in the Body and for the Body.

**CHRIST BEING THE PEACE OFFERING
FOR THE BODY OF CHRIST AS REVEALED IN EPHESIANS**

**Christ, Who Accomplished Full Redemption
for Both the Jewish and the Gentile Believers,
Being Himself Our Peace, Our Harmony**

Christ is the peace offering for the Body of Christ as revealed in

Ephesians (2:14). Christ, who accomplished full redemption for both the Jewish and the Gentile believers, is Himself our peace, our harmony. There should be a sense of harmony in every local church, and the overseers should watch for such a sense. If there is disharmony, we need to seek the Lord and ask Him to bring in complete peace and harmony.

***When Christ Was Crucified as the Peace Offering,
His Death Abolishing, Annulling, the Different Ordinances
of Human Life and Religion***

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

***The Differences among the Races
and the Differences of Social Rank
Having Been Abolished***

The differences among the races and the differences of social rank have been abolished. The Lord abolished all such differences on the cross. He knows that if such differences remain, we cannot see the Body or the new man. Will the Lord have to wait another forty or fifty years until the brothers and sisters from every nation, race, and social class are willing for all the differences, which they may treasure, to be done away with for the sake of the peace in the Body, for the sake of the new man? How will we become the New Jerusalem as the ultimate peace offering if we cling to that which may sustain the enmity? Only the Lord knows how much light there is from the Word and from Brother Lee's fighting ministry concerning culture being a source of enmity and a replacement for Christ. The new man must be worked out based upon Christ as the peace offering.

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***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 Being Made between All Believers***

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. The fundamental division among men is between Jew and Gentile, because after the fourth fall, at Babel, the Lord eventually gave up on working directly with the human race as a whole and raised up a chosen race to be a chosen nation for His going on. Today no enmity is more ferocious than anti-Semitism. It is hard to imagine that there was a man in recent history desiring to exterminate all Jews and a society that would facilitate to various degrees such an evil desire. Regrettably, anti-Semitism is on the rise again in Europe, even among racial groups and social classes that have themselves been persecuted. This fundamental division and all other divisions have been terminated. Peace was made 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.

***In One Body Both the Jews and the Gentiles
Being Reconciled to God through the Cross;
Our Being Reconciled to God Not Only for the Body of Christ
but Also in the Body of Christ***

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). If we are not willing for the cross to be applied to that which separates us, we will not be reconciled to God in this way. [Ephesians 2:16](#) shows that we were reconciled to God not only *for* the Body of Christ but also *in* the Body of Christ.

***Peace Being Possible Only When
Everything Contrary to God's Economy
Has Been Terminated***

Peace is possible only when everything contrary to God's economy has been terminated ([Col. 1:20](#); [2:14-15](#); [3:15](#)). Is culture not contrary to [320] God's economy? Is American culture with its pragmatism, individualism, and increasing hedonism not contrary to God's economy? We are burdened for the Lord's move throughout the earth, and in particular in Germany. Those who go to serve in Germany from the United States and other places should not go there with their race, nationality, or culture. That responsibility is theirs to bear. Conversely, we would faithfully, purely, and lovingly address the saints in Germany, "Do you want a German recovery, or do you want a one-new-man recovery?" The requirement that

everything contrary to God's economy be terminated is on all of us. This is why repeatedly my heart is touched whenever I think of Brother Lee's testimony to one sister: "Sister, I am not Chinese." Such a living is a pattern. On the one hand, by race and physical features, he was Chinese, but in his being, he was not Chinese. Who is willing to be brought to the point where they can say, "I am not an American, Chinese, or any other race. The cross has actually worked this out in me"?

***Through the Blood of Christ Our Having Been Brought Near
Both to God and to God's People***

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

**In Resurrection Christ Coming 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,
Coming to Us as the Life-giving Spirit,
Even as the Preaching Spirit, to Preach the Gospel of Peace**

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). Today we proclaim the gospel of peace—the gospel of the genuine oneness—to this divided country, the United States. We preach the same gospel to all the nations and to every kind of people. Christ has made peace by terminating the divisive elements and creating in Himself one new man. He is our peace offering. He is to us the God of peace. Will you receive such a word, such a Christ, to be your peace? The Christ who died as the Peacemaker, shedding His blood in order to reconcile us to God, came [321] to us as the life-giving Spirit, even as the preaching Spirit, to preach the gospel of peace.

Only those who know the grace of God can preach the gospel of grace, only those who have repented for the forgiveness of sins can preach the gospel of repentance for the forgiveness of sins, only those who realize that they have been born into the kingdom and are living the kingdom life can

preach the gospel of the kingdom, and only those who genuinely know Christ as the peace offering in the corporate sense can stand before the enemy with his enmity, stare him down, and proclaim the gospel of peace.

**In the Body Life Our Needing to Keep the Oneness
of the Spirit in the Uniting Bond of Peace**

In the Body life we should keep the oneness of the Spirit in the uniting bond of peace (Eph. 4:3). We should learn in the Body life to keep the oneness of the Spirit in the uniting bond of peace. We have pointed out that Christ is peace, that He made peace, and that in resurrection He as the life-giving Spirit came to proclaim the gospel of peace. We have believed into Him, but we are learning that we cannot be for God. It is impossible for us to be absolutely for God, but we have our dear Lord as the burnt offering. Our humanity is fallen, but we have our dear Lord as the meal offering. We are sin, but we have our dear Lord experientially as the sin offering. We commit trespasses, but we have the Lord as our trespass offering. Now we need to see that we need a peace offering, not merely in the sense of being personally brought back to God and personally having peace but in the corporate sense—realizing that there is a corporate peace in the Body as the result of the corporate reconciliation through Christ as the peace offering.

*Christ Abolishing on the Cross All the Differences
among Mankind Due to Ordinances, and in So Doing,
His Making Peace for His Body;
This Peace Needing to Bind All Believers Together
and Thus Become the Uniting Bond of Peace*

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). All the differences among mankind due to ordinances have been abolished in the sight of God. Just as sin has been judged and [322] the devil has been destroyed and just as our sins have been sent back to the devil, so also in the sight of God, all the ordinances, all the divisive elements have been abolished. Where, when, and by whom will this reality be lived out on earth? The sequence in which the Lord has led us to present the offerings in this training, following the sequence of the laws of the offerings, culminates in the peace offering, especially as it is experienced

at the Lord's table. Regarding this sequence and this concluding offering, we need the Lord to open the Scriptures to us: to open Colossians, Ephesians, and the entire Scriptures. We need Him to open our eyes to see the situation and to see Him, and we need Him to open our mind so that we can grasp the divine thought concerning the peace offering. By abolishing all the differences on the cross, Christ made peace for His Body. This indicates that the Body is the goal of His making peace. Christ is dealing with all the negative things in us that hinder God from having the Body for Christ. The peace that Christ has made should bind all believers together and thus become the uniting bond of peace. Today we keep the oneness of the Spirit in what the Scriptures call the uniting bond of peace.

*If We Remain on the Cross
in Our Practice of the Church Life,
the Peace That Christ Made on the Cross
Becoming the Uniting Bond
in Which We Keep the Oneness of the Spirit*

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](#)). The apostle Paul's word in the first few verses of [Ephesians 4](#) reveals that when it comes to keeping the oneness of the Spirit in the uniting bond of peace, human virtues such as lowliness, meekness, and long-suffering are required. This indicates that it is actually our damaged humanity that so often causes a breach in the oneness. Thus, we need Christ as the meal-offering to have the proper humanity, and we need Him as the peace offering. In the church life we should increasingly sense that there is a bond that is crossing, joining, and holding us together. This experience is typified by the bars that pass through the rings of the boards of the tabernacle, as revealed in [Exodus 26:26-29](#) and [36:31-34](#). What enabled the boards to stand upright and what enabled any two boards to become one unit were the poles of acacia wood overlaid [323] with gold. The boards of the tabernacle with the crossing bars form a picture of the uniting bond of peace. Hence, there needs to be an experiential crossing, a passing through us; we need to allow Christ to work in us and allow the Spirit, the uniting Spirit, which is the mingled Spirit, to pass through our being in order to produce a bond of peace between anyone and everyone.

*The Uniting Bars of the Tabernacle
Signifying 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
Being the Cooperation of Our Spirit
with the Uniting Spirit, the Crossing Spirit*

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 (26:26-29; Eph. 4:3). We need to ask the Lord to show us and cause us to experience what the crossing Spirit is. For instance, when we are with others in coordination and are not enclosed in our self, our being is properly open, and this enables the Spirit to pass through us with the cross. Then the cross addresses anything in us that is contrary to the oneness, and the bond of peace will be present. I can testify concerning how beautiful, lovely, endearing, and precious it is to be with brothers who are not related by the natural life but by the crossing Spirit. In such a situation, the wood, the uplifted humanity, is not the element that directly joins us; rather, we, as typified by the boards, are covered with gold and have rings so that the bars are passing through to link us together. The discerning saints in a local church know whether or not the leading brothers experience this bond of peace. The peace that Christ made on the cross is now the bond of peace.

**In Order to Engage in Spiritual Warfare,
Our Needing to Have Our Feet Shod
with the Firm Foundation, the Establishing,
of the Gospel of Peace**

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 [324] (6:11, 14-15). Christ made peace for us, with both God and man, on the cross, and this peace has become our gospel (2:13-17). 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).

The gospel of peace should be our shoes, causing us to have a sure standing before the enemy. We need to see from [Ephesians 6](#), which speaks of withstanding the devil, that our capacity to withstand is our faith and the victory of Christ; the solidity of it, however, is in the gospel of peace. We are standing in the oneness of the Body of Christ, the peace of the Body, and this standing makes us unshakeable. No matter what the enemy throws at us, we will be undaunted, unshaken, and unmoved because of the gospel of peace.

“Now the God of Peace Will Crush Satan under Your Feet Shortly”

[Romans 16:20](#) says, “Now the God of peace will crush Satan under your feet shortly.” For years, I have wondered why this verse uses the phrase *the God of peace*. It does not say that the God of power, the sovereign God, the God of resurrection, or the God of light will crush Satan. Why does it say the God of peace?

Throughout Romans, Paul is addressing Jewish and Gentile believers in Rome. In [Romans 14](#) he deals with receiving all the believers, speaking concerning how each one lives and dies to the Lord (v. 8). He does all that He can to bring those believers into the genuine oneness of the Body as the issue of Christ as the peace offering. In a local church where everyone is enjoying Christ as the peace offering, all the saints are one with God and one with one another. Thus, God is to them the God of peace. These believers are in harmony and nothing in their being is at odds with God. Such a church is constituted with Christ as the peace offering, living in Him as peace, and experientially knowing Him as the God of peace; it is a church in which all the divisive factors are gone. Hence, through such a church and under the feet of such a church, the God of peace will crush Satan.

God Promising 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

God promises that He will crush Satan under the feet of those who [\[325\]](#) live the church life, showing that the crushing of Satan is related to the church life ([16:20](#)). Such a church life is a church life at peace.

*Dealing with Satan Being a Body Matter,
Not an Individual Matter*

Dealing with Satan is a Body matter, not an individual matter (Eph. 6:10-18).

*Its Being Only When We Have a Proper Local Church
as the Practical Expression of the Body
That Satan Is Crushed under Our Feet*

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). Some churches are in actuality powerless to engage in warfare. Even in their prayer meetings, they cannot engage in warfare, because Christ as the peace offering has not been thoroughly applied for the sake of the Body. However, I believe that the Lord will enlighten many, give prayers to many, and will answer the prayers that He gives concerning being the God of peace to us.

**CHRIST BEING THE PEACE OFFERING
FOR THE BODY OF CHRIST AS REVEALED IN COLOSSIANS**

**For God to Reconcile All Things to Himself
Being to Make Peace unto Himself for All Things;
This Being Accomplished through the Blood
of the Cross of Christ**

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

Our Having Been Called to the Peace of Christ in One Body

We have been called to the peace of Christ in one Body (3:15). I treasure all the believers living in personal peace with the Lord, bringing everything to Him, and living a life of forbearance as spoken of in Message 10; I long for such a reality. Nevertheless, our experience of being called to peace

needs to be corporate, and our experience of peace needs to be genuine. A brother once said that he was at peace, yet he began another Lord's table meeting in a city that already had a table. He [326] held on to his view—that he had peace—for twenty-seven years, until he passed away; as far as we know, he never repented. He said, “This is my feeling; this is my view. I am at peace with God. I am at peace with myself. I am at peace with you.” The Lord, however, would say, “You are at peace with Me, yet you openly criticize the minister of the age? You are at peace with the Body, yet you have caused division?” We want the genuine peace, and we have been called to the genuine peace.

No One Who Is Independent of the Body Having Real Peace; Dependence on the Body Bringing In Genuine Peace

No one who is independent of the Body has real peace; dependence on the Body brings in genuine peace (*Gal. 6:16*).

For the Body Life Our Needing 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

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*). The peace of Christ should arbitrate not only in our personal living and in all of our relationships but also for the Body life. We need to allow the arbitrating peace of Christ as the Prince of Peace to rule for the Body life. To have His arbitrating peace as the umpire is to have His ruling.

The Greek Word for Arbitrate Being Able to Be Rendered “Umpire, Preside, Be Enthroned as a Ruler and Decider of Everything”

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

If We Allow the Peace of Christ

*to Arbitrate in Our Hearts,
This Peace Settling All the Disputes among Us;
Then Our Having Peace
with God Vertically
and with the Saints Horizontally*

If we allow the peace of Christ to arbitrate in our hearts, this peace [327] will settle all the disputes among us; then we will have peace with God vertically and with the saints horizontally (1:20; 3:15). It is not easy for sisters to intrinsically settle disputes, because of the depth of their feeling. This matter is so serious that Paul toward the end of Philippians names two sisters. He writes, “I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord. Yes, I ask you also, genuine yokefellow, assist them” (4:2-3). Paul seems to be asking, “Is there a yokefellow that can help these sisters to be one?” In the past I considered that trying to reconcile these two strong females would be more difficult than preaching the gospel in Antarctica. I find it similarly difficult to understand how someone who was offended over twenty years ago would still not let the matter go.

Brother Lee, in a message given to sisters, describes the inner substance, the beings, of the brothers and sisters, explaining that whereas the brothers are like bones and muscles, sisters are like the inward parts and the blood. If the sisters have any problems in the church, we should fast and pray for several days. If this one thing would happen through all churches in the Lord’s recovery; that is, if every sister would allow the peace of Christ to settle every dispute that she has with any other sister, I believe that there would be an outpouring of the Spirit.

*Through the Arbitration of the Peace of Christ,
Our Problems Being Solved, and the Friction
between the Members of the Body Disappearing;
Then the Church Life Being Preserved
in Oneness and Sweetness*

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 (Col. 3:12-15; Rom. 12:4-5, 18; 14:19; Heb. 12:14).

The Arbitrating Peace of Christ

***Being Christ Working within Us
to Exercise His Rule over Us, to Speak the Last Word,
and to Make the Final Decision***

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](#)). [328]

***If We Stay under the Ruling
of the Enthroned Peace of Christ,
Our Not Offending Others or Damaging Them;
Rather, by the Lord's Grace and with His Peace,
Our Ministering Life to Others***

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. [Matthew 5:9](#) says, "Blessed are the peacemakers, for they shall be called the sons of God." Have you ever been a peacemaker in a situation? Peacemakers genuinely know the cross; they have experienced the cross touching in them the very item that is emerging as a problem among others. Thus, they can be a factor of reconciliation. In one situation a brother said, "I do not have any joy in the church life." From his speaking, I had the sense that he did not have joy because he needed a peacemaker; he was not at peace with another brother. One could ask him, "When will you clear up this contention? Do you want to hold the Lord's blessing back for more years?"

***In the Church Life Our Needing to Be at Peace
in Everything, in Every Way, and with Everyone;
for This Our Needing the Lord of Peace
to Give Us Peace Continually in Every Way***

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](#)). [Second Thessalonians 3:16](#) says "The Lord of peace Himself give you peace continually in every way." This is a verse that we can bring to the Lord, saying, "Lord, I present myself to You. I take You as the peace offering.

Lord, bring me to the point where I am at peace with everyone and with everything.”

In relation to the church life, [Romans 12:18](#) is exceedingly practical: “If possible, as far as it depends on you, live in peace with all men.” Although *all men* in this verse implies all people, we may apply it specifically to the church. Regrettably, in the church there are sometimes brothers and sisters who are unreasonable. You may apologize to them, but they will say that they do not accept the apology or that the apology is not real or not deep enough. There are some others who never [329] apologize for anything. In one situation a brother offended, damaged, and stumbled many serving ones in a certain context. Some were stumbled even to the point of leaving the recovery. Then upon hearing that this stumbling brother was on the verge of death, one of those who had left wrote him a tender letter, asking, “Brother, is there anything that you wish to clear up?” Some in similar situations would not clear things up.

Regarding this word in [Romans 12:18](#), we are not responsible for others; the verse says, “As far as it depends on you.” We cannot control how others feel or what they will do. We are responsible only for our own being. As far as it depends on you, live in peace with all men. If we take this way, there will be a deep peace when we attend the Lord’s table, and we will be able to say, “Lord, as far as it depends on me, I am at peace; I have forgiven everyone whom I need to forgive. I have allowed You to heal every wound that I have ever sustained. I have repented to anyone to whom I need to repent. Lord, enlighten me if I am wrong, but as far as it depends on me, I am at peace. I drink this cup in the peace of the Body.”

[Romans 14:19](#) says, “So then let us pursue the things of peace and the things for building up one another.” We should not be passive; rather, let us pursue the things of peace because we have a wonderful person whose name is Peace and who made peace for us through the blood of His cross. He has abolished all the ordinances, slain the enmity, and has come to proclaim peace as the gospel. He is the peace in us. Just as we can be identified with all the other offerings, so also we can be identified with the peace offering and say, “Lord Jesus, Peacemaker, I am one with You. I take You as the peace offering so that I may live with all the members in the peace of the Body.”—R. K.

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