

## **Guidelines for the Exercise of the Lord's day Prophesying**

### **Message Eleven : Experiencing Christ as the Peace Offering for the Body of Christ**

#### **I. Overview :**

The Triune God is a God of peace, who has a peaceful life with a peaceful nature; the peace of God and the God of peace are actually one. In the world we have affliction, by which our heart is troubled because we are in the physical realm. But in Christ we have peace because we are in the divine and mystical realm, where the peace is. Due to man's fall, among mankind there are many ordinances, customs, habits, all of which have divided, scattered; there is no peace, only war and we can be no peace in the universe without Christ as our peace offering. Christ is the peace offering for the Body of Christ as revealed in Ephesians and Colossians. In Ephesians, Christ's death abolished the different ordinances of religion, creating the Jewish and the Gentile believers into one new man and making peace between them. In Colossians, for God to reconcile all things to Himself was accomplished by the blood of the cross of Christ and for the Body life we need to allow the peace of Christ to arbitrate as a ruler and decider of all things in our hearts.

#### **II. Truth and Enlightenment :**

Day 1 --

A. Why does a Christian who lives in the Lord meet tribulation, still feel peace?

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. 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.

B. What are the two realms? How do we resolve this trouble?

In what realm are we troubled? We are troubled on earth, in the world, in the physical realm. 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.

Day 2 --

A. Why can there be no peace in the universe without Christ?

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. 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.

B. Expound the words in Ephesians 2:14.

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.

Day 3 --

A. Why is the genuine reconciliation in the one Body?

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 were saved all together and reconciled to God in one Body.

B. Explain the words in Ephesians 2:17.

This verse 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. Both those who were far off and those who were near needed to hear these good tidings.

Day 4 --

A. How can we keep the oneness of the Spirit in the uniting bond of peace?

The uniting bond of peace 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. The only way to get rid of the differences is to go to the cross. When we go to the cross and remain there, this peace becomes the uniting bond in which we keep the oneness of the Spirit.

B. How is it so important of being crossed by the uniting 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. Is your spirit willing to go with the Spirit to another saint? This is the meaning of keeping the oneness of the Spirit with all lowliness, meekness, long-suffering, and with bearing one another in love.

Day 5 --

A. How do we experience Rom.16:20's words to fulfill in the church life?

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.

B. Why must we experience the peace of Christ to arbitrate in us for Body life?

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.

Day 6 --

A. How does the peace of Christ arbitrate in our hearts?

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.

B. How do we experience the words in 2 Thessalonians 3:16?

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. 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.

### **III. Conclusion :**

All the suffering God has assigned to us has only one purpose, that is for Him to renew us. Whether we are good or bad, we are in old creation. However, in God's economy, He longs to make a new creation from the old creation. So, we as His chosen people must suffer. The Lord in John 16:33 says that in the world we have affliction, but in Him we have peace. One who lives in the Lord, or 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, rather in the physical realm, the world. If we have peace while in tribulation, it proves that we are living in the divine and mystical realm. This should be a proper experience of every believer; Paul, in the prison, experiences not only the God of peace but also rejoicing in the Lord always.