

HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 2, Week 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

- Leviticus 3:1-5 And if his offering is a sacrifice of **peace offerings**, if he presents it from the **herd**, whether male or female, he shall present it without blemish before Jehovah. And he shall **lay his hand** on the head of his offering and slaughter it at the entrance of the Tent of Meeting, and Aaron's sons the priests shall sprinkle the **blood** on and around the **altar**. And he shall present from the sacrifice of peace offerings an offering by fire to Jehovah. The fat that covers the inward parts and all the fat that is on the inward parts, And the two kidneys and the fat that is on them, which is on the loins, and the appendage on the liver with the kidneys, he shall remove. And Aaron's sons shall burn it on the altar upon the burnt offering, which is on the wood that is on the fire; it is an offering by fire, a satisfying fragrance to Jehovah
- Roman 15: 33 Now the God of **peace** be with you all. Amen.
- John 14:27 **Peace** I leave with you; My **peace** I give to you; not as the world gives do I give to you. **Do not let your heart be troubled**, neither let it be afraid.
- Ephesians 2:14-17 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**, 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 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of **peace**:
- Colossians 1:20-22 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. And you, though once alienated and **enemies in your mind** because of your evil works, He now has reconciled in the body of His flesh through **death**, to present you holy and without blemish and with reproach before Him;
- Colossians 3:15 And let the **peace** of Christ **arbitrate** in your hearts, to which also **you were called in one Body**; and be thankful.

Colossians 3:15-16, "*And **let the peace** of Christ **arbitrate** in your hearts, to which also **you were called in one Body**; and be thankful. **Let the word** of Christ **dwelt** in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God...*"

These verses speak of two matters—the peace of Christ and the word of Christ. Our **heart** should be **ruled** by the **peace** of Christ, and our **mouth** should be **filled** with the **word** of Christ.

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 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.

1 Thessalonians 5:16-22, "*Always **rejoice**, Unceasingly **pray**, In everything give **thanks**; for this is the will of God in Christ Jesus for you. Do not **quench** the Spirit; Do not **despise** prophecies, But prove all things. **Hold fast to what is good**; **Abstain from every kind of evil**.*"

1 Thessalonians 5:23, "*And the **God of peace** Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ. Faithful is He who calls you, who also **will do it**.*"

According to verses 16 through 22, **we should** rejoice, pray, give thanks, not quench the Spirit, not despise prophecies, prove all things, hold fast what is good, and abstain from every form of evil. **If we take care of these things**, the **God of peace will sanctify us wholly**. Here we see the matter of the believers' **cooperation** with the divine **operation**. In verses 12 through 22 we have the believers' cooperation in living a **spiritual** and **separated life**. In verses 23 and 24 we have God's operation in sanctifying and preserving the believers. (Life-Study of 1 & 2 Thessalonians, Ch. 19, Sec. 1)

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. Ps. 46:9; Isa. 2:4; 9:6-7; 11:6-9; Micah 4:3; Zech. 9:10.

In the law of Moses there were two kinds of commandments: **moral commandments**, such as the commandments concerning stealing and the honoring of parents, and **ritual commandments**, such as the commandment concerning the keeping of the Sabbath. The commandments regarding circumcision and the eating regulations were ritual commandments, not moral commandments. In Leviticus 11 there are a number of commandments dealing with eating. These commandments surely have nothing to do with morality. A person's morality is not affected by whether or not he eats something that is regarded as unclean.

The three main **ordinances** in Judaism were **circumcision**, the **keeping of the Sabbath**, and the **dietary regulations**. Every Israelite male had to be circumcised on the eighth day. Furthermore, the Jews were required to keep the Sabbath and to observe numerous regulations concerning their diet. These ordinances were the three main columns supporting Judaism.

We need to keep in mind the difference between **moral laws** and **ritual laws**. The moral laws will **never** be abolished, not in this age nor in the millennium nor in eternity. The ritual commandments, on the contrary, are **not** permanent. Whether a person is allowed to eat pork or is required to keep the Sabbath or practice circumcision depends upon the age in which he lives. Any Jewish male born after Abraham and before John the Baptist was obligated to practice circumcision. Likewise, the commandments regarding the Sabbath and diet were in force during a particular time.

By the **middle wall of partition** Paul meant the law of commandments in ordinances, the ritual commandments related to circumcision, the Sabbath, and diet. **The law of ritual commandments was a middle wall of partition between the Jews and the Gentiles**. As we shall see, **any** ordinance or ritual is a middle wall of partition.

...However, these ordinances became the middle wall of partition between the Jews and the Gentiles. Moreover, this **distinction and separation became** the cause of **enmity** between the circumcision, the Jews, and the uncircumcision, the Gentiles. (Life-Study of Ephesians, Chapter 23, Section 1)

III. Because there can be no peace in the universe without Christ, the Peace-maker, 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.

Bible Verse / Song	Stanza 1	Chorus	Stanza 2
Roman 5:1, 5, 8	Therefore being justified by faith We have peace with God Through our Lord Jesus Christ	Because the love of God is shed abroad In our hearts, by the Holy Spirit Which is given, which is given Unto us, to us, to us.	God hath commended His love toward us In that while we were yet sinners Christ died for us.

Christ is our peace. Christ, who has accomplished full redemption for both Jewish and Gentile believers, is Himself our peace, our harmony. Due to the **fall of mankind** and the **call of the chosen race**, Israel, there was a **separation** between Israel and the Gentiles. Through Christ's redemption this separation has been **removed**. Now, in the redeeming Christ, who is the bond of oneness, both are one.

Christ has broken down the middle **wall of partition**, the **enmity**. The middle wall of partition is "the law of the commandments in ordinances," which was given because of man's flesh. The first of these **ordinances** is circumcision to cut off man's flesh. This **became** the middle wall of partition between the circumcision and the uncircumcision, the **enmity** between the Jews and the Gentiles. Christ **broke down** this middle wall of partition by **abolishing** the law of the commandments in ordinances, the law of the ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and dietary regulations. **When Christ was crucified, all the ordinances were nailed to the cross**. Because the middle wall of partition has been **turned down** through Christ's abolishing in His flesh the law of the commandments in ordinances, the Jews and the Gentiles **can be built up together as the Body of Christ**. [Conclusion of the New Testament, The (Msgs. 021-033), Chapter 8, Section 3]

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 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.

Ephesians 2:14-16, “*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 And might reconcile both in **one Body** to God through the cross, having slain the enmity by it.*”

Speaking of Christ, 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. **Due to 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.

At present, there is still a separation between Israel and the rest of mankind. But according to God’s economy, this separation has already been removed. In the eyes of God, it was **taken away by the redemption of Christ on the cross**. Now the Christ who has removed this separation is the bond of peace between Israel and the Gentiles. (Life-Study of Ephesians, Chapter 23, Section 1)

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. This **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.

Colossians 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 Colossians 2 and 3 we have Christ as the mystery of God. This Christ becomes our enjoyment, and this enjoyment **results** first in the **Body** and **then in the new man**. The sequence here corresponds to our experience. When we enjoy Christ **as the reality of all positive things**, we **become Body-conscious**. This indicates that the enjoyment of Christ **issues** in the Body Of Christ. Then as we **go on to** experience Christ as our life and have one living, destiny, and glory with Him, the issue is **not just the church as the Body Of Christ, but the church as the one new man**. To repeat, **when we experience Christ as the reality of all our daily necessities, the result is the Body life. But when we experience Christ as our life, the issue is the one new man.** (Life-Study of Colossians, Chapter 60, Section 1)

NINE COVENANTS GOD MADE WITH ...

G R A - - - - - C E		
<p>1. Man</p> <p>2. The Fallen Man</p> <p>3. Noah, Whom He Intend to Save</p> <p>4. Noah After His Salvation</p>	<p>5. Abraham, the Called One (The Covenant of Abraham) Galatians 3:14</p>	<p>THE COVENANT OF LAW (was inserted) Galatians 3:17-19 The Law was Added</p> <p>6. The Children of Israel at Mount Sinai</p> <p>7. The Children of Israel in the Land of Moab</p> <p>8. David, the Anointed</p> <p>9. Us, the Believers (The New Covenant) Matthew 26:26-30</p>
<p>The Law which is moral in nature, concerns the Ten Commandments, statutes, and regulations.</p> <p>The Ordinances, which are ritualistic in nature, concern the tabernacle, the priest, and the offerings.</p>		
<p>Ephesians 2:14-16, "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 And might reconcile both in one Body to God through the cross, having slain the enmity by it."</p> <p>Matthew 26:26-30, "And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body. And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you, For this is My blood of the covenant, which is being poured out for many for forgiveness of sins. But I say to you, I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father. And after singing a hymn, they went out to the Mount of Olives."</p>		