

Overview: The issue of enjoying Christ as our burnt offering, our meal offering, our sin offering, and our trespass offering is the enjoyment of Christ as the peace offering. We need to let our requests be made known to God, talking with Him and conferring with Him in everything. Those who do not know this secret consider to live Christ a difficult thing. Actually, you just need to practice speaking with the Lord constantly. The result of practicing fellowship with God in prayer is that the peace of God, God as peace, is infused into us for our enjoyment as the counterpoise to troubles and the antidote to anxiety. We need to learn the secret of how to have the vital-group church life as a house of feasting—a feast of Christ as the peace offering—where He and His lovers can have rest and satisfaction. Our enjoyment of Christ as our peace offering in our daily life and in the church life consummates in the New Jerusalem as the ultimate peace offering.

II. Christ is the peace between God and God's people for their coenjoyment in fellowship: A. The one who offered the peace offering was to lay his hand on the head of the offering, signifying the union and identification of the offerer with the offering; our fellowship with Christ is a matter of identification, a matter of us becoming Him and of Him becoming us.

B. The peace offering is illustrated in Luke 15:23-24 by the fattened calf as a peaceful enjoyment between the receiving father, God, and the returning prodigal son, a sinner.

C. We need to learn the secret of enjoying Christ as our peace offering—the peace of God, which surpasses every man's understanding: 1. We must learn the secret of how to take Christ as life, how to live Christ, how to magnify Christ, and how to gain Christ in any environment and in any matter:

a. We need to let our requests be made known to God, talking with Him and conferring with Him in everything.

b. "Those who do not know this secret consider to live Christ a difficult thing. Actually, you just need to practice speaking with the Lord constantly; then spontaneously, you will live Christ".

c. The result of practicing fellowship with God in prayer is that the peace of God, God as peace, is infused into us for our enjoyment as the counterpoise to troubles and the antidote to anxiety so that Christ as our forbearance can be known to all men: 1]

(1) Through our fellowship with God in prayer, we enjoy the Lord as a river of peace and as a comforting mother.

(2) Through our fellowship with God in prayer, we enjoy the Lord as a refuge from the wind, a covering from the tempest, streams of water in a dry place, and the shadow of a massive rock in a wasted land.

2. The virtues of Christ for our experience in Philippians 4:5-9 are the expression of a life that lives Christ as peace: a. Paul considers forbearance and the lack of anxiety as the first two aspects of the expression of a life that lives Christ. b. Anxiety, coming from Satan, is the sum total of human life and disturbs the believers' life of living Christ; forbearance, coming from God, is the sum total of a life that lives Christ; the two are opposites.

3. "Let your forbearance be known to all men. The Lord is near" (Phil 4:5): a. Forbearance is reasonableness, considerateness, and consideration in dealing with others, without being strict in claiming one's legal rights; forbearance means that we are easily satisfied, even with less than our due.

b. According to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues: (1) Forbearance includes love, patience, kindness, humility, compassion, considerateness, and submissiveness, a willingness to yield; if we have such an all-inclusive virtue, we shall also have righteousness and holiness.]

(2) Forbearance also includes self-control, moderation, gentleness, understanding, sympathy, wisdom, mercy, peacefulness, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things.

c. A forbearing person is one who always fits in, whose behavior is always suitable. d. If we are forbearing, we shall have the wisdom and the ability to supply others with what they need; we shall also have the full knowledge of what to say to them and when to say it. e. To be forbearing is to consider how others will be affected by what we do or say.

f. As an all-inclusive virtue, forbearance is Christ Himself; since Christ is forbearance, for Paul to live was forbearance: (1) To let our forbearance be known to all men is to let the Christ whom we live and magnify, whom we take as our pattern and pursue as our goal, be known to all men. (2) Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today. (3) To make known our forbearance is to live a life that expresses Christ as the totality of all human virtues.]

g. Immediately after speaking about forbearance, Paul says that the Lord is near: (1) With respect to space, the Lord is near us, ready to help; with regard to time, the Lord is at hand, coming soon. (2) The Lord's being near refers primarily to His presence with us.

4. "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus" (Phil. 4:6-7):

a. The words in everything refer to the many different things that happen to us day by day. b. Prayer is general, having worship and fellowship as its essence; petition is special, being for particular needs; both our prayer and our petition should be accompanied by our giving thanks to the Lord. c. To God denotes motion toward, in the sense of a living union and communion, implying fellowship; hence, the sense of to God here is "in the fellowship with God." d. The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil; a proper Christian life is a life of calm, tranquility, peace, and quiet; the first aspect of a life that lives Christ is tranquility—without rivalry, vainglory, murmurings, or reasonings and without debate, arguing, or fighting with others.

e. Let your forbearance be known is parallel to let your requests be made known (Phil. 4:5-6):

(1) Our anxiety can be turned into forbearance by bringing every need, every request, to God, and by conversing with Him; we should just tell Him what we need; that is, if we have any worry or anxiety, we should just tell Him. (2) Our letting Him know is our motion toward Him; then His response is His dispensing, His mingling Himself with us, even before He answers our request; the practical mingling of divinity with humanity is carried out by the traffic described in verse 6.

f. If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God in order to serve us in fulfilling our destiny to gain Christ, live Christ, and magnify Christ.]

I. The issue of enjoying Christ as our burnt offering, our meal offering, our sin offering, and our trespass offering is the enjoyment of Christ as the peace offering:

A. We should not try to have peace by our own effort; the more we try in ourselves to have peace, the less peace we will have; the only way to have peace is to enjoy Christ every day.

B. Having peace is a measurement to show us to what degree we enjoy Christ.

C. We should enjoy Christ today and forget about yesterday and about tomorrow.]

III. We need to learn the secret of how to have the vital-group church life as a house of feasting—a feast of Christ as the peace offering—where He and His lovers can have rest and satisfaction:

- A. This church life is produced by the resurrection life.
- B. This church life is composed of cleansed sinners.
- C. This church life is outwardly poor and afflicted.
- D. This church life is a life of feasting in and with the presence of the Lord.
- E. This church life has more sisters than brothers.
- F. In this church life there are the functions of Martha (diligently serving the Lord), Lazarus (testifying of the resurrection life), and Mary (pouring out her absolute love on the Lord).

IV. Our enjoyment of Christ as our peace offering in our daily life and in the church life consummates in the New Jerusalem as the ultimate peace offering:

- A. Jerusalem means “the foundation of peace.”
- B. The New Jerusalem is the Triune God to be our peace, to be our safety.
- C. The whole New Jerusalem will be an entity of peace.

Day 1 *Lev. 3:1 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. 2 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.*

《Composition for prophecy》

Day 2 *Lev. 3:8 And he shall lay his hand on the head of his offering and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its blood on and around the altar.*

Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Day 3 *Isa. 66:12 . . . I now am extending to her Peace like a river, And the glory of the nations Like an overflowing stream; And you will nurse, you will be carried on the hip, And you will be bounced on the knees. 13 As one whom his mother comforts, So will I comfort you; And you will be comforted in Jerusalem.*

Isa. 32:2 And a man will be like a refuge from the wind And a covering from the tempest, Like streams of water in a dry place, Like the shadow of a massive rock in a wasted land

Day 4 *Phil. 4:5 Let your forbearance be known to all men. The Lord is near.*

8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

Day 5 *Phil. 4:5 . . . The Lord is near. 6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; 7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.*

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

Day 6 *John 12:2 . . . they made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him. 3 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus . . . and the house was filled with the fragrance of the ointment.*

John 20:19 When therefore it was evening on that day, . . . Jesus came and stood in the midst and said to them, Peace be to you.

Experience①: Talk to God and consult with God so that God of peace will guard your heart

It may seem easy to understand Paul's word, "Let your requests be made known to God" [Phil. 4:6]. But we should not assume that we understand it. I have spent considerable time studying the phrase "to God". It may also be rendered "before God" or "in the presence of God." The Greek preposition is pros, often translated "with". It denotes motion toward, in the sense of a living union and communion, implying fellowship....This requires that we pray to contact God.

In our prayer to God there must be the essence of worship and fellowship, and also petitions for particular needs. Even if we do not have specific needs, we still need a time of prayer day by day to worship the Lord and have fellowship with Him. As we worship the Lord and have fellowship with Him in prayer, we enjoy communion with Him and practice the organic union with Him.

The issue, the result, of practicing the organic union with the Lord is that the peace of God guards our hearts and thoughts in Christ Jesus (Phil. 4:7). The peace of God is actually God as peace, infused into us through our fellowship with Him by prayer. This peace is the counterpoise of troubles and the antidote to anxiety....The poison of anxiety is still within us, but we have an antidote—the peace of God transfused into our being through our fellowship with God in prayer.

For Junior/Senior High School and College Students Saints

Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.

6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; 7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

The peace of God surpasses the greatest peace that can be measurable within every man's understanding. Because it surpasses far above man's understanding or imagination, it is "the peace of God, which surpass every man's understanding". All junior/senior high and college students need this kind of peace. In the world, you have a variety of afflictions. Students who gain middle or lower grades does not like to study much so that they feel much pressure on tests and their future educational career. However, students with excellent performance also have pressure on him, because his teacher and classmates repeatedly tell him, "you are an excellent student," and so he himself assumes that he is expected to be the No. 1 in his class and tries to keep that position. Therefore, every student need "the peace of God which surpasses every man's understanding." The peace of God will guard your heart and your thought, calm you down, and let you have joy. As a result, you can try your best and progress steadily forward in your study.

Now you know you need the peace of God in your school life. Then, how can you obtain the peace of God? What is the secret to gain the peace of God? It is to let your requests be made known to God. Fellowship with God and talk to God in prayer. For example, you can pray this way; "Oh, Lord Jesus. I am not good at studying so I do not know how to study. My grades are always low. If this goes on, I cannot pass the college exams. Lord Jesus, help me. My teacher advised me to study, but I have no strength to study. In order to avoid being crushed with pressure, please let the peace of God calm me down. Let me try my best to gain better grades gradually. By being guarded by the peace of God, and in Christ, I believe I can do this. Thanks to the Lord, Amen!" If you were an student with excellent performance, you can pray like this; "Oh, Lord Jesus. Because I am at the top in my class, my teacher, my parents, and even my classmates expect that I will be the top in class in the next test again. I do not wish them to put too much pressure on me beyond my need. But Lord, please help me not to become too nervous about this. I need the peace of God which surpasses every man's understanding. I need to try my best but I cannot focus on trying my best without peace. Lord, may God of peace guard my heart. Amen!"

Experience②: Let your forbearance be known to all men

If we are forbearing, we shall have the wisdom and the ability to supply others with what they need. We shall also have the full knowledge of what to say to them and when to say it. For example, a parent who is forbearing will know how and when to speak to his children.....The forbearance we exercise and make known to others comes from God.

Philippians 4:5 says, "Let your forbearance be known to all men." This means that you should be found in forbearance by all the saints....First, if we would be forbearing, we must be reasonable and fair. We must do things in a reasonable and fair way. Second, we have to consider others. To be forbearing is to consider not our words would damage people. We have to be very considerate in dealing with others, avoiding strictness....A proper Christian life of living and magnifying Christ will not dissent with others, will always rejoice, will always forbear, and will have no anxiety. This kind of life enjoys the peace of God.

The virtue of forbearance is all-inclusive. It includes love, kindness, mercy, reasonableness, the ability to fit in, and many other virtues....Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today. The best word to sum up the totality of Christ's human virtues is forbearance. To make known our forbearance is to live a life which expresses Christ; is to express the Christ by whom we live. Such a life is Christ Himself as the totality of all human virtues. This is Christ as our forbearance.

For young working saints/graduate students

Phil. 4:5 Let your forbearance be known to all men. The Lord is near. 8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things. 9 The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you. 13 I am able to do all things in Him who empowers me.

It is important for Business Persons (especially those in managerial positions) to show forbearance to everyone in the working environment. Since sinners have unbalanced human nature, they cannot make sensible, reasonable and fair judgements. Especially when a Japanese managerial staff is standing in between 2 conflicting people, he wants to be seen as a nice person. However, the problem here is that between the 2 people in conflicts, he may simply consider how to act nice to all without judging in a fair way who is right and who is wrong, and to what degree the right and wrong is. Such behavior in between is not reasonable nor logical, nor fair. As a result, the good employee will be stumbled and the bad employee will act even worse. The structure of that department becomes more and more confused, then the better performance cannot be expected at all.

If you are a manager in your company, you should show forbearance to your subordinates and make sensible, reasonable and fair judgements. By doing so, you shall be an extremely prominent administrator at the company. Because forbearance is the excellent humanity of Jesus, by showing your forbearance in the working environment is actually to live Christ. Even when you make important judgements or make judgements on a daily basis, you should pray as follows: "O, Lord Jesus, in my judgments, am I able to show forbearance to people? If my judgements are not sensible, reasonable, and fair, I am actually hurting my subordinates and damaging the organization. I should not make unbalanced, unfair judgements. People who are right need to be praised, people who are wrong need to be warned and corrected. Even though I usually say that we should be fair, when comes to making judgements, they might be unfair. I do not want to be a discordant person. I need to be uplifted by the excellent humanity of Jesus. Let me show forbearance to everyone, including my boss and CEO in my working environment. Amen!"

信仰のストーリー

1. ここに来て、イエスのこと
はじめて聞いたとき、
言い知れぬ へいあんが
あたたかく ながれた。
くるしみを もはやわすれ
世ぞくから かい放された。
かれらのかおをみて知る、
たしかに かみ居る。
2. かれら言う、かみはわが
すくい、いのちとなる。
見たことも ないけれど
いち度ためしてみよう。
ころから かれに向かい
「おお 主イエス！」とさけびもとむ。
たぐいなき あまき名を
はじめて あじわう。
3. かい放され、あんそく得、
つみのがれ 義とされ、
主にけつ合、主はいのち、
かみに向かって 生きる。
主のなかで栄光、自由あり、
新そうぞう 主とわれいち。
これぞわが 信仰のストーリー—
たえなる あいとうた！

信的故事

1. 初次来这里，听他们在说
耶稣的事迹，未曾闻过，
但在我心坎 有新的感受，
莫名的平安 像股暖流；
我几乎忘记 来前的苦恼，
不觉已脱离 俗世的囚牢。
从他们脸上 表露的纯真，
我心暗想： 真的有神！

2. 他們且告訴，神要進我裡，
作生命、救主，若我願意；
我眼未看到，對祂又不知，
只覺得需要，不妨一試；
我就從深處，真心轉向祂，
喊哦，主耶穌！求祂來救拔。
從無一名字 如此甘又美
我享真實， 今仍回味！
3. 脫一身纏累，進入真安息，
不再有定罪，蒙神稱義，
我與主聯合，祂是我生命，
今向神活著，因信得生；
我在基督裡 榮耀又逍遙，
我與祂是一，成為神新造。
哦，這個就是 我信的故事，
美妙之至， 是愛是詩！

The Story of Faith

1. When first I came here, they spoke of Jesus,
Such things I never had heard before,
But in my heart was a new sensation,
Past explanation, such peace and warmth.
My former troubles, all but forgotten,
I left the bondage of earth unconsciously.
I saw their faces, so pure and gen'uine,
My heart said, "Truly God is here!"
2. They said God wanted to get inside me,
My life, my Savior, if I'd allow;
I'd never seen Him, I'd never known Him,
I only knew this: "I need Him now!"
So with a pure heart I turned my being,
Called, "O, Lord Jesus!" Asked Him to save me.
No other name is so sweet, so lovely;
From that day forth, so real to me!
3. No more encumb'rance, true rest I enter,
No condemnation, I'm justified,
Joined to the Savior, my life forever,
I live to God now, by faith have life;
In Christ I glory, in Christ rejoicing,
I'm one with Him, as a new creation,
This is the story of my salvation,
Such wond'rous love, such wond'rous song!

初めて主イエスに出会った時

はじめて主イエスに、
出会ったときに
ハレルヤ私の
ころのなかに
よるこびのいずみーが、
あふれてきたの
生まれて初めて 知ったあい
すべてにまさる まことのあい

補 318 頭一次的愛

當頭一次遇見了你，
我的心充滿歡喜。
哈利路亞，喜樂滿溢，
主耶穌充滿在我裡。
頭一次的愛，最甘甜的愛，
耶穌，耶穌，我的愛。
超過一切真實的愛，
竟然臨及我！
甘甜的愛，最真實的愛。
耶穌耶穌，我的愛。

From the moment I first met Thee

From the moment I first met Thee,
How my heart was filled with joy.
Hallelujah! Full joy in me,
As Thou flood me without alloy.
Oh the sweetest love is this first love;
Jesus, O Jesus my love!
Far excelling all other loves,
Such love reaches me.
Such a sweet love, such a true love—
Jesus, O Jesus my love!