

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2025**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
PHILIPPIANS AND COLOSSIANS**

Message Fourteen

**Allowing the Peace of Christ to Arbitrate in Our Hearts,
Letting the Word of Christ Dwell in Us Richly,
and Persevering in Prayer for the One New Man**

Scripture Reading: Col. 3:15-17; 4:2-4

- I. “Let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful”—Col. 3:12-15; 2:14-18:**
- A. In order for the peace of Christ to arbitrate in our hearts, we need to be those who are “bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive”—3:13:
 - 1. The forgiving Lord is our life and lives within us; forgiving is a virtue of His life; when we take Him as our life and person and live by Him, our forgiving of others will be spontaneous—it will become a virtue of our Christian life.
 - 2. We should also be thankful to the Lord; in the Body life our heart should always be in a peaceful condition toward the members and should be thankful to the Lord.
 - B. The Greek term for *arbitrate* can also be rendered “umpire, preside, be enthroned as a ruler and decider of everything”; the arbitrating peace of Christ in our hearts dissolves our complaint against anyone—vv. 15, 13.
 - C. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:
 - 1. Whenever we sense that different parties within our being are arguing, 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 and have the final word.
 - 2. We need to set aside our opinion, our concept, and listen to the word of the indwelling referee.
 - D. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we will have peace with God vertically and with the saints horizontally:
 - 1. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.
 - 2. The arbitrating of the 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.
 - 3. 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—1 John 5:16a.
 - 4. This peace should bind all the believers together and become the uniting bond of peace—Eph. 4:3.

- E. We not only should let the peace of Christ arbitrate in our hearts, but we also should be thankful to the Lord; in the Body life our heart should always be in a peaceful condition toward the members and should be thankful to the Lord for His care and saving every day—Col. 3:15b; Psa. 107:1-2, 8, 15, 21, 31-32.

II. “Let the word of Christ dwell in you richly”—Col. 3:16-17:

- A. The word of Christ in Colossians is for revealing Christ (1:25-27) in His preeminence, centrality, and universality (vv. 16-17).
- B. For the word of Christ to dwell in us richly means that it has adequate room in us to permeate and saturate our whole being; it is crucial for us to let the word of Christ enter into us, dwell in us, prevail in us, and replace our concepts, opinions, and philosophies—Psa. 119:130; cf. Rev. 21:23; 22:5.
- C. We need to allow the word of the Lord to have the first place in us so that we may experience the functions of the word of God operating within us—Col. 3:16:
1. God’s living word, the word of Christ, functions to minister the living God to His seekers—Psa. 119:2, 88.
 2. God’s living word, the word of Christ, functions to dispense God Himself as life and light into those who love the word—vv. 25, 50, 107, 116, 130, 154.
 3. God’s living word, the word of Christ, functions to restore man’s soul and make man’s heart joyous—19:7-8.
 4. God’s living word, the word of Christ, functions to bring us salvation—119:41, 170.
 5. God’s living word, the word of Christ, functions to strengthen (v. 28), comfort (v. 76), and nourish us (v. 103).
 6. God’s living word, the word of Christ, functions to uphold us, keep us safe, and cause us to hope—vv. 116-117, 49.
 7. God’s living word, the word of Christ, causes us to enjoy God as our portion—v. 57.
 8. God’s living word, the word of Christ, causes us to enjoy God’s countenance (v. 58) and the shining of His face (v. 135).
 9. God’s living word, the word of Christ, causes us to enjoy God as our hiding place and shield (v. 114) and also enjoy God’s help and well-dealing (vv. 175, 65).
 10. God’s living word, the word of Christ, functions to make us wise and give us understanding—vv. 98-99.
 11. God’s living word, the word of Christ, functions to give us proper discernment and knowledge—v. 66.
 12. God’s living word, the word of Christ, functions to keep us from sinning and from every evil way—vv. 11, 101.
 13. God’s living word, the word of Christ, keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity (v. 133).
 14. God’s living word, the word of Christ, purifies us and beautifies us to be His bride—12:6; 119:140; Eph. 5:26-27; Isa. 60:7b, 21; Psa. 27:4.
- D. Whether or not God’s word is a light to us in our experience depends on our attitude and condition in coming to the Word—John 5:39-40:
1. We need to humble ourselves, having no confidence in ourselves but looking to the Lord for mercy—Isa. 57:15; 66:2.
 2. All the chambers of our inner being should be open to receive the Lord’s shining—Prov. 20:27.
- E. We should not manufacture light; instead, we should rely on the Lord to enlighten us—Isa. 50:10-11.

III. “Persevere in prayer”—Col. 4:2-4:

- A. If we pray according to the Lord’s instructions in Luke 11:1-13, the result will be that we pray ourselves into God:
 - 1. Often in our experience we are distracted from God; we do not stay in God—we do not remain in Him; this is why we need to pray ourselves into God.
 - 2. Because we are easily distracted from God, we should spend time every morning with Him, praying ourselves into Him—Psa. 5:3; Isa. 50:4.
 - 3. If our way of praying distracts us from the Lord and does not bring us into Him, we should change our way of praying so that we pray ourselves into Him.
 - 4. When we pray ourselves into God, we receive His riches (represented by the loaves, the fish, and the egg) into our being for our supply—Luke 11:5-13.
 - 5. Loaves represent the riches of the land; fish, the riches of the sea; and eggs, the riches of something both in the air and on the earth; the Holy Spirit is the totality of these riches.
 - 6. When we have prayed ourselves into God to remain in Him, we receive the Holy Spirit as our life supply (signified by the loaves, the fish, and the egg) so that we can feed ourselves and all those under our care—Matt. 24:45-46; 1 John 5:16a; 2 Cor. 3:6; Acts 6:4.
 - 7. We need to allow adequate time for prayer, contacting Him privately and secretly in a definite and prevailing way—Luke 11:13; Matt. 14:22-23; 6:6.
- B. To pray means that we realize that we are nothing and that we can do nothing; this implies that prayer is the real denial of the self—Mark 8:34; 9:29; Col. 4:2; Gal. 2:20; Phil. 3:3; 4:6-7, 11-13.
- C. To pray is actually to declare, “No longer I, but Christ”; our prayer testifies that we do not exercise our self-effort to deal with any situation—Gal. 2:20; Rom. 10:12-13.
- D. Even in the smallest details we need to inquire of the Lord; to do this is to persevere in prayer and thereby to live Christ—Psa. 27:4; cf. Josh. 9:14; Phil. 4:7-8.
- E. We need to set aside definite times for prayer; our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it—Dan. 6:10; Acts 12:5, 12.
- F. In order for God to listen to our prayers, we need to pray toward God’s interests, signified by the Holy Land, the holy city, and the holy temple—1 Kings 8:48:
 - 1. The Holy Land typifies Christ as the portion allotted by God to the believers (Col. 1:12; 2:6-7; Deut. 8:7); the holy city signifies the kingdom of God in Christ (Psa. 48:1-2); and the holy temple signifies God’s house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15).
 - 2. During the Babylonian captivity Daniel prayed three times a day by opening his windows toward Jerusalem; this indicates that God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God’s eternal economy—Dan. 6:10.
 - 3. This means that no matter for whom we are praying, our prayers should be aimed at the interests of God, that is, at Christ and the church as God’s interests on earth, for the fulfilling of God’s economy.

IV. As we are ruled by the peace of Christ and inhabited by the word of Christ through persevering in prayer, He permeates and replaces us with Himself until all our natural distinctions have been eliminated and we become the new man in reality—Col. 3:15-17; 4:2-3; 3:10-11.