

**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

Col. 3:15-17—And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful. ¹⁶Let the word of Christ dwell 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. ¹⁷And whatever you do in word or in deed, *do* all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

Col. 4:2-4—Persevere in prayer, watching in it with thanksgiving, ³Praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ (because of which also I am bound), ⁴That I may make it manifest as I ought to speak.

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:

Col. 3:12-15—Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering; ¹³Bearing 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*. ¹⁴And over all these things *put on* love, which is the uniting bond of perfectness. ¹⁵And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

Col. 2:14-18—Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross. ¹⁵Stripping off the rulers and the authorities, He made a display *of them* openly, triumphing over them in it. ¹⁶Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, ¹⁷Which are a shadow of the things to come, but the body is of Christ. ¹⁸Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh,

- 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.

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.

Col. 3:13—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*.

- 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.
- cf. Isa. 9:6-7**—For 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. ⁷To the increase of *His* government And to *His* peace there is no end, Upon the throne of David And over His kingdom, To establish it And to uphold it In justice and righteousness From now to eternity. The zeal of Jehovah of hosts Will accomplish this.
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.
- 1 John 5:16**—If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.
4. This peace should bind all the believers together and become the uniting bond of peace—Eph. 4:3.

Eph. 4:3—Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

- 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.

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.

Psa. 107:1-2—Give thanks to Jehovah, for He is good, For His lovingkindness is forever.
²Let the redeemed of Jehovah say so, Whom He redeemed from the hand of the adversary,

Psa. 107:8—Let them give thanks to Jehovah for His lovingkindness And for His wondrous deeds to the children of men.

Psa. 107:15—Let them give thanks to Jehovah for His lovingkindness And for His wondrous deeds to the children of men.

Psa. 107:21—Let them give thanks to Jehovah for His lovingkindness And for His wondrous deeds to the children of men.

Psa. 107:31-32—Let them give thanks to Jehovah for His lovingkindness And for His wondrous deeds to the children of men. ³²And let them exalt Him in the congregation of the people And praise Him in the assembly of the elders.

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

Col. 3:16-17—Let the word of Christ dwell 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. ¹⁷And whatever you do in word or in deed, *do* all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

- A. The word of Christ in Colossians is for revealing Christ (1:25-27) in His preeminence, centrality, and universality (vv. 16-17).

Col. 1:25-27—Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God, ²⁶The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints; ²⁷To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Col. 1:16-17—Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him. ¹⁷And He is before all things, and all things cohere in Him;

- 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.

Psa. 119:130—The opening of Your words gives light, Imparting understanding to the simple.

cf. Rev. 21:23—And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

cf. Rev. 22:5—And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

- 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: **Col. 3:16**—Let the word of Christ dwell 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.

1. God's living word, the word of Christ, functions to minister the living God to His seekers—Psa. 119:2, 88.

Psa. 119:2—Blessed are those who keep His testimonies, Who seek Him with all *their* heart.

Psa. 119:88—Enliven me according to Your lovingkindness, And I will keep the testimony of Your mouth.

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.

Psa. 119:25—My soul clings to the dust; Enliven me according to Your word.

Psa. 119:50—This is my comfort in my affliction, For Your word has enlivened me.

Psa. 119:107—I have been greatly afflicted; O Jehovah, enliven me according to Your word.

Psa. 119:116—Uphold me according to Your word that I may live, And do not let me be ashamed of my hope.

Psa. 119:130—The opening of Your words gives light, Imparting understanding to the simple.

Psa. 119:154—Plead my case, and redeem me; Enliven me according to Your word.

3. God's living word, the word of Christ, functions to restore man's soul and make man's heart joyous—19:7-8.

Psa. 19:7-8—The law of Jehovah is perfect, Restoring the soul; The testimony of Jehovah is faithful, Making the simple wise; *The precepts of Jehovah are right, Making the heart joyous; The commandment of Jehovah is clear, Enlightening the eyes;

4. God's living word, the word of Christ, functions to bring us salvation—119:41, 170.

Psa. 119:41—May Your lovingkindness also come to me, O Jehovah, Your salvation according to Your word.

Psa. 119:170—Let my supplication come before You; Deliver me according to Your word.

5. God's living word, the word of Christ, functions to strengthen (v. 28), comfort (v. 76), and nourish us (v. 103).
Psa. 119:28—My soul melts because of grief; Strengthen me according to Your word.
Psa. 119:76—Let Your lovingkindness, I beseech You, be my comfort, According to Your word to Your servant.
Psa. 119:103—How sweet are Your words to my taste! *Sweeter* than honey to my mouth!
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.
Psa. 119:116-117—Uphold me according to Your word that I may live, And do not let me be ashamed of my hope. ¹¹⁷Hold me up that I may be safe, And I will regard Your statutes continually.
Psa. 119:49—Remember the word to Your servant In which You have made me hope.
7. God's living word, the word of Christ, causes us to enjoy God as our portion—v. 57.
Psa. 119:57—Jehovah is my portion; I have promised to keep Your words.
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).
Psa. 119:58—I entreated Your favor with *my* whole heart; Be gracious to me according to Your word.
Psa. 119:135—Cause Your face to shine on Your servant, And teach me Your statutes.
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).
Psa. 119:114—You are my hiding place and my shield; In Your word do I hope.
Psa. 119:175—Let my soul live, and it will praise You; And let Your ordinances help me.
Psa. 119:65—You have dealt well with Your servant, O Jehovah, according to Your word.
10. God's living word, the word of Christ, functions to make us wise and give us understanding—vv. 98-99.
Psa. 119:98-99—Your commandments make me wiser than my enemies, For they are always with me. ⁹⁹I have more insight than all my teachers, For Your testimonies are my musing.
11. God's living word, the word of Christ, functions to give us proper discernment and knowledge—v. 66.
Psa. 119:66—Teach me proper discernment and knowledge, For I believe in Your commandments.
12. God's living word, the word of Christ, functions to keep us from sinning and from every evil way—vv. 11, 101.

Psa. 119:11—In my heart I have treasured up Your word That I might not sin against You.

Psa. 119:101—I have withheld my feet from every evil way, That I might keep Your word.

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).

Psa. 119:165—There is great peace for those who love Your law, And there is no occasion of stumbling for them.

Psa. 119:133—Establish my footsteps in Your word, And do not let any iniquity have dominion over me.

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.

Psa. 12:6—The words of Jehovah are pure words, Silver refined in a furnace on the earth, Purified seven times.

Psa. 119:140—Your word is very pure, And Your servant loves it.

Eph. 5:26-27—That He might sanctify her, cleansing *her* by the washing of the water in the word, ²⁷That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Isa. 60:7—All the flocks of Kedar will be gathered together to you; The rams of Nebaioth will minister to you; They will go up acceptably upon My altar, And I will beautify the house of My beauty.

Isa. 60:21—Then all your people will be righteous; They will possess the land forever, The branch of My planting, The work of My hands, That I may be beautified.

Psa. 27:4—One thing I have asked from Jehovah; That do I seek: To dwell in the house of Jehovah All the days of my life, To behold the beauty of Jehovah, And to inquire in His temple.

- 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:

John 5:39-40—You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. ⁴⁰Yet you are not willing to come to Me that you may have life.

1. We need to humble ourselves, having no confidence in ourselves but looking to the Lord for mercy—Isa. 57:15; 66:2.

Isa. 57:15—For thus says the high and exalted One, Who inhabits eternity, whose name is Holy: I will dwell in the high and holy place, And with the contrite and lowly of spirit, To revive the spirit of the lowly And to revive the heart of the contrite.

Isa. 66:2—For all these things My hand has made, And so all these things have come into being, declares Jehovah. But to this kind of man will I look, to *him who is poor* And of a contrite spirit, and who trembles at My word.

2. All the chambers of our inner being should be open to receive the Lord's shining—Prov. 20:27.

Prov. 20:27—The spirit of man is the lamp of Jehovah, Searching all the innermost parts of the inner being.

- E. We should not manufacture light; instead, we should rely on the Lord to enlighten us—Isa. 50:10-11.

Isa. 50:10-11—Who among you fears Jehovah; Who hears the voice of His servant; Who walks in darkness And has no light? Let him trust in the name of Jehovah, And rely on his God. ¹¹Indeed, all of you who kindle a fire, Who surround yourselves with firebrands, Walk into the light of your fire And into the firebrands which you have lit. You will have this from My hand: You will lie down in torment.

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

Col. 4:2-4—Persevere in prayer, watching in it with thanksgiving, ³Praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ (because of which also I am bound), ⁴That I may make it manifest as I ought to speak.

- 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:

Luke 11:1-13—And while He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples. ²And He said to them, When you pray, say, Father, Your name be sanctified; Your kingdom come. ³Give us each day our daily bread. ⁴And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation. ⁵And He said to them, Who among you will have a friend and will go to him at midnight and say to him, Friend, lend me three loaves, ⁶Since a friend of mine has come to me from a journey and I have nothing to set before him; ⁷And that one, from inside, will answer and say, Do not trouble me; the door is already shut and my children are with me in bed; I cannot rise up and give you *anything*? ⁸I say to you, Even though he will not rise up and give him *anything* because he is his friend, surely because of his shameless persistence he will rise and give him what he needs. ⁹And I say to you, Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you. ¹⁰For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. ¹¹But what father among you *whose* son shall ask for a fish will instead of a fish hand him a snake? ¹²Or *if* he shall also ask for an egg will hand him a scorpion? ¹³If you then being evil know *how* to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!

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.

Psa. 5:3—O Jehovah, in the morning You will hear my voice; In the morning I will set forth *my words* in order to You, And I will watch.

Isa. 50:4—The Lord Jehovah has given me The tongue of the instructed, That I should know how to sustain the weary with a word. He awakens *me* morning by morning; He awakens my ear To hear as an instructed one.

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.
Luke 11:5-13—And He said to them, Who among you will have a friend and will go to him at midnight and say to him, Friend, lend me three loaves, ⁶Since a friend of mine has come to me from a journey and I have nothing to set before him; ⁷And that one, from inside, will answer and say, Do not trouble me; the door is already shut and my children are with me in bed; I cannot rise up and give you *anything*? ⁸I say to you, Even though he will not rise up and give him *anything* because he is his friend, surely because of his shameless persistence he will rise and give him what he needs. ⁹And I say to you, Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you. ¹⁰For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. ¹¹But what father among you whose son shall ask for a fish will instead of a fish hand him a snake? ¹²Or if he shall also ask for an egg will hand him a scorpion? ¹³If you then being evil know *how* to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!
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.
Matt. 24:45-46—Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? ⁴⁶Blessed is that slave whom his master, when he comes, will find so doing.
1 John 5:16—If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.
2 Cor. 3:6—Who has also made us sufficient as ministers of a new covenant, *ministers* not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
Acts 6:4—But we will continue steadfastly in prayer and in the ministry of the word.
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.
Luke 11:13—If you then being evil know *how* to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!
Matt. 14:22-23—And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away. ²³And after

He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Matt. 6:6—But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

- 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.

Mark 8:34—And He called the crowd to *Him* with His disciples and said to them, If anyone wants to follow after Me, let him deny himself and take up his cross and follow Me.

Mark 9:29—And He said to them, This kind cannot come out by any means except prayer.

Col. 4:2—Persevere in prayer, watching in it with thanksgiving,

Gal. 2:20—I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

Phil. 3:3—For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

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

Phil. 4:11-13—Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content. ¹²I 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. ¹³I am able to do all things in Him who empowers me.

- 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.

Gal. 2:20—I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

Rom. 10:12-13—For there is no distinction between Jew and Greek, for the same Lord *is* Lord of all *and* rich to all who call upon Him; ¹³For “whoever calls upon the name of the Lord shall be saved.”

- 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.

Psa. 27:4—One thing I have asked from Jehovah; That do I seek: To dwell in the house of Jehovah All the days of my life, To behold the beauty of Jehovah, And to inquire in His temple.

cf. Josh. 9:14—And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

cf. Phil. 4:7-8—And the peace of God, which surpasses every *man's* understanding, will guard your hearts and your thoughts in Christ Jesus. ⁸Finally, 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.

- 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.

Dan. 6:10—Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had *always* done so previously.

Acts 12:5—So then Peter was kept in the prison; but prayer was being made fervently by the church to God concerning him.

Acts 12:12—And when he became aware of *this*, he went to the house of Mary, the mother of John, who was surnamed Mark, where there was a considerable number assembled together and praying.

- 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 Kings 8:48—And *if* they return to You with all their heart and with all their soul in the land of their enemies, who have carried them captive, and they pray to You toward their land that You have given to their fathers, the city that You have chosen, and the house that I have built for Your name;

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).

Col. 1:12—Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Col. 2:6-7—As therefore you have received the Christ, Jesus the Lord, walk in Him, ⁷Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Deut. 8:7—For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Psa. 48:1-2—Great is Jehovah, And much to be praised In the city of our God, In His holy mountain. ²Beautiful in elevation, The joy of the whole earth, Is Mount Zion, the sides of the north, The city of the great King.

Eph. 2:21—In whom all the building, being fitted together, is growing into a holy temple in the Lord;

1 Tim. 3:15—But if I delay, *I write* that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

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.

Dan. 6:10—Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had *always* done so previously.

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.

Col. 3:15-17—And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful. ¹⁶Let the word of Christ dwell 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. ¹⁷And whatever you do in word or in deed, *do* all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

Col. 4:2-3—Persevere in prayer, watching in it with thanksgiving, ³Praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ (because of which also I am bound),

Col. 3:10-11—And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, ¹¹Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.