

WEEK 5

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; 4:2-3

OUTLINE

« DAY 1 »

- I. **We need to allow the peace of Christ to arbitrate in our hearts (Col. 3:12-15; Eph. 2:14-18; Rom. 5:1; Matt. 18:21-35):**
 - A. *The Greek term for arbitrate can also be rendered “umpire, preside, or be enthroned as a ruler and decider of everything”; the arbitrating peace of Christ dissolves our complaint against anyone (Col. 3:13).*
 - B. *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 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 and have the final word.
 2. We need to set aside our opinion, our concept, and listen to the word of the indwelling Referee.

« DAY 2 »

C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we shall 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 shall not offend others or damage them; rather, by the Lord's grace and with His peace we shall minister life to others.
4. This peace should bind all the believers together and become their uniting bond (Eph. 4:3).

« DAY 3 »

II. We need to let the word of Christ dwell in us richly (Col. 3:16-17):

A. When the peace of Christ arbitrates in us and keeps us in a situation full of oneness and harmony, we become the place of God's speaking, His oracle (vv. 15-16; Rev. 2:1, 7):

1. God's speaking requires oneness; division causes God's speaking to diminish, even to cease altogether (Lev. 1:1).
2. Since oneness is a necessary condition for God's speaking, we need to let the peace of Christ arbitrate in our hearts (Col. 3:15).
3. 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).

« DAY 4 »

B. 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 and ministering the riches of Christ into our being (Col. 3:16):

1. The word of God enlightens (Psa. 119:105, 130), nourishes (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:8-11).
2. The word of God strengthens (1 John 2:14b; Prov. 4:20-22), washes (Eph. 5:26), and builds us up (Acts 20:32).
3. The word of God completes, perfects (2 Tim. 3:15-17), and edifies us by sanctifying us (John 17:17).

C. By allowing the word of God to inhabit us, we can become a proper human being, a God-man filled with Christ as the reality of the attributes of God (Col. 3:17-25; Phil. 4:5-8).

« DAY 5 »

III. We need to persevere in prayer (Col. 4:2-3):

A. We need to allow adequate time for prayer, which will enable us to absorb more of the riches of Christ as the all-inclusive land (1:12; 2:6-7; 4:2):

1. We need to take time to absorb the Lord, contacting Him in a definite and prevailing way (Luke 8:13; Matt. 14:22-23; 6:6).
2. To meet with God in the morning is not only to meet with Him early in the day; it is also to meet with God in a situation that is full of light; we should go to God alone, without any persons, matters, or things to distract or occupy us (Prov.

4:18; Exo. 33:11a; 34:3-4; Mark 1:35).

3. When we pray, coming forward to the throne of grace, grace will become a river flowing in us and supplying us (Heb. 4:16; cf. Rev. 22:1).

B. In order to fight on God's side against Satan, we need to persevere in prayer (Dan. 6:10):

1. As those who take sides with God, we find that the whole fallen universe is against us and, in particular, against our prayer; resistance to prayer lies not only outside of us but even within us (Matt. 26:41).
2. To pray is to go against the current, the trend, in the fallen universe (Luke 18:1-8).

C. 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).

« DAY 6 »

D. We need to remain in an atmosphere of prayer by continually exercising our spirit (Eph. 6:18; 1 Tim. 4:7; 2 Tim. 1:7; Col. 1:3, 9):

1. We need to pray without ceasing, to persevere in prayer, keeping ourselves intimately connected to the Lord (1 Thes. 5:17; Matt. 26:41; Col. 2:19).
2. 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 (cf. Josh. 9:14; Phil. 4:7-8).

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).

« **WEEK 5 — DAY 1** »

Morning Nourishment

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.

Eph. 2:15 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.

In Colossians 3:15...the Greek term for arbitrate can also be rendered “umpire, preside, or be enthroned as a ruler and decider of everything.” The arbitrating peace of Christ in our hearts dissolves the complaint mentioned in verse 13.

The relative pronoun which in verse 15 refers to the peace of Christ. 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. (Life-study of Colossians, p. 242)

Today's Reading

If we consider our experience, we shall realize that as Christians we have two or three parties within us....Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party. As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else. Hence, there is the need for inward arbitration to settle the dispute within us. We need someone or something to preside over the conferences that take place within our being. According to Colossians 3:15, this presiding one, this arbitrator, is the peace of Christ.

After Paul wrote concerning the all-inclusive Christ and concerning the new man in whom Christ is all and in all and where there is no room for Greek, Jew, or other cultural distinctions, he charged the saints to care for the peace of Christ. Within us we all have something called the peace of Christ. This is the peace about which Paul speaks in Ephesians 2:15, where we are told that in Himself Christ created one new man out of two peoples. By creating the Jews and the Gentiles into one new man, Christ has made peace. This is the very peace in Colossians 3:15.

Believers with different cultural backgrounds and nationalities have been created into one new man. The oneness of the new man produces genuine peace. Apart from Christ and the church, those of different races and nationalities cannot be truly one....In the new man there are no different races, classes, or nationalities. Rather, there is oneness because Christ is all and in all. This oneness is our peace. The peace of Christ in Colossians 3:15 is simply the peaceful oneness in the new man.

We should allow the peace of Christ to arbitrate in our hearts. All the parties must take heed to the word of the arbitrator...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.

The peace of Christ is the very oneness of the new man composed of different peoples. Apart from the work of Christ on the cross, there can be no oneness among the different peoples. But through His death Christ has made peace; that is, He has produced oneness. This oneness of the new man is now within us. This oneness, the peace of Christ, must now be permitted to arbitrate in our hearts. It should function as a referee to settle the disputes among various parties. We need to set aside our opinion, our concept, and listen to the word of the indwelling referee. There is no need for us to quarrel or to express our opinion. We should simply let the peace of Christ make the final decision. (Life-study of Colossians, pp. 242-245, 265)

Further Reading: Life-study of Colossians, msgs. 28-29, 32

« **WEEK 5 — DAY 2** »

Morning Nourishment

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

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

In Colossians 3:15 and 16 Paul charges us to let the peace of Christ arbitrate in our hearts and to let the word of Christ dwell in us richly. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us. The saints in Colossae were troubled by different isms, philosophies, and practices....The Colossians needed a referee, an arbitrator, to calm down all the differing opinions,...which have their source in...culture. (Life-study of Colossians, pp. 276-277)

Today's Reading

For the peace of Christ to arbitrate in our hearts, it must rule in us. It must be enthroned as the ruler and decider....Let us take as an example a brother who is offended by one of the elders....In His mercy, the Lord will come to him and cause him to set his mind on the things above so that once again he can experience the divine transmission which gives rise to the arbitrating peace of Christ. Then, ruled by the peace of Christ, the brother will admit that even though the elder might have been wrong, he himself was wrong to a greater degree. Immediately he will confess to the Lord, receive grace, and have love for that elder. 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, and the new man is maintained in a practical way.

The church life as the life of the new man is preserved not by mere teachings but by setting our mind on the things above and allowing the heavenly transmission to impart the divine element into us. Then we shall have the

renewing of the new man and experience the peace of Christ ruling within us. The peace of Christ is actually Christ Himself in a particular aspect. Hence, 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. In the case of the brother offended by the elder, Christ's word is to love that elder, to seek him out for fellowship, and to enjoy the Lord with him. This is Christ enthroned as peace ruling, deciding, and uttering the last word.

When the peace of Christ is enthroned in our hearts to be the unique umpire within us, we shall have peace with God vertically and with the saints horizontally. We praise the Lord that we are enjoying peace, and in this peace the church life as the new man is preserved! As the peace of Christ presides in our hearts, the renewing of the new man takes place continually. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them. Rather, by the Lord's grace and with His peace, we shall minister life to others. The oneness in a local church and among the churches is not maintained by human endeavoring. It is maintained only by the arbitrating peace of Christ....All the churches and the recovery as a whole are under the arbitrating peace of Christ. In us Christ is the supplying grace and the arbitrating peace....If we allow the enthroned peace of Christ to arbitrate in our hearts, our married life, family life, and church life will all be preserved in oneness.

May we be encouraged to set our mind on the things above so that the heavenly transmission may bring the divine substance into our being for the renewing of the new man. Then Christ in the particular aspect of peace will arbitrate in our hearts, and the Lord will have a way to build up the new man and prepare the bride for His coming. (Life-study of Colossians, pp. 564-566)

Christ abolished on the cross all the differences that were due to ordinances. In so doing He made peace for His Body. This peace should bind all believers together and should thus become the uniting bond. The uniting bond of peace is the issue of the working of the cross. When we remain on the cross, we have peace with others. This peace becomes the uniting bond in which we keep the oneness of the Spirit. (Eph. 4:3, footnote 3)

Further Reading: Life-study of Colossians, msgs. 33, 63

« WEEK 5 — DAY 3 »»

Morning Nourishment

Col. 3:15-16 And let the peace of Christ arbitrate in your hearts....Let the word of Christ dwell in you richly...

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

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches...

Immediately after speaking about the peace of Christ arbitrating in us [in Colossians 3:15], Paul goes on to tell us to let the word of Christ dwell in us [v. 16]. Why does Paul mention the peace of Christ before the word of Christ? The answer to this question is related to the basic principle revealed in the Bible that God's speaking requires oneness. Whenever God's people are divided, His word becomes rare. God does not speak where there is division. Division causes God's speaking to diminish, even to cease altogether.

When the children of Israel were in the wilderness, God spoke in the Tent of Meeting. The Tent of Meeting was a sign of the oneness of God's people. The twelve tribes were arranged around the Tent of Meeting, and God spoke to the people from within the Tent of Meeting. Any Israelite at that time who wanted God's speaking had to come to the Tent of Meeting, the place of oneness....The temple built in Jerusalem was the continuation of the Tent of Meeting....God's speaking through the priests came out of the Holy of Holies, the center both of the tabernacle and of the temple. (Life-study of Colossians, pp. 567-568)

Today's Reading

If we are truly one with other members of the Body of Christ, we shall be able to speak God's word. However, if we are not one with the saints but are filled with murmuring, complaining, and gossiping about others, we shall not be able

to speak the word of the Lord. Speaking God's word requires oneness. Where there is no oneness, there can be no speaking. If we allow the peace of Christ to arbitrate in us to maintain oneness and harmony, we shall be able to speak the word of God.

When the peace of Christ arbitrates in us and keeps us in a situation full of oneness and harmony, we become the place of God's speaking, His oracle.

The word of Christ is the word spoken by Christ. In His New Testament economy God speaks in the Son, and the Son speaks not only directly in the Gospels, but also through His members, the apostles and prophets, in Acts, in the Epistles, and in Revelation. All these may be considered as His word.

The word of Christ includes the entire New Testament. We need to be filled with this word. This means that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us. [In Colossians 3:16] the Greek word rendered "dwell" means "to be in a house, to inhabit." The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being. Furthermore, the word of Christ must dwell in us richly. The riches of Christ (Eph. 3:8) are in His word. When such a rich word inhabits us, it must inhabit us richly. The word of Christ should have [a] free course...to operate within us.

Certain saints love the Bible and read it daily...Although they read the Bible, God's word remains outside of them. It is crucial for us to let the word of Christ enter into us, dwell in us, and replace our concepts, opinions, and philosophies. We need to pray, "Lord Jesus, I am willing to let go of my concepts. I want Your word to have ground in me. I am willing to forget my opinion and philosophy. I want Your word to be prevailing in me. I do not want my concepts to prevail any longer."

We cannot separate the word of Christ from His arbitration. The arbitrator settles a dispute by speaking a word. We need to bring our case to the arbitrator and listen to his word. This means that we need to allow the peace of Christ to arbitrate in our hearts and the word of Christ to dwell in us. Then we shall be filled with singing and giving of thanks. (Life-study of Colossians, pp. 569-570, 245-247)

Further Reading: Life-study of Colossians, msgs. 47, 52, 58

« **WEEK 5 — DAY 4** »

Morning Nourishment

Lev. 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting...

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. And 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.

If the word of Christ is to make its home in us, we must give it the full liberty, freedom, and right. We need to pray, “Lord, I offer my whole being to You and Your word. I give You access to every part of my inner being. Lord, make my inner being a home for Yourself and Your word.”

Outwardly we may act as if the first place is reserved for the word of God. But secretly the first place is for us.

Suppose you are reading Matthew 19:16-22, where the Lord Jesus tells the young man to sell all that he has, give to the poor, and follow Him. As you read this portion of Scripture, the Lord may tell you to give away certain things. That would be a test of what is first—the self or the word of God. Many of us have learned from experience how difficult it is for us to give first place to the word of God. For this, we need the Lord’s grace. We need to turn to the Lord and say, “Lord, I cannot do this, but, Lord, You can. Lord, I trust in You for this.” (Life-study of Colossians, pp. 574-575)

Today’s Reading

We need the arbitrating peace of Christ to preserve us in oneness that the Lord may speak to us. Then we need to give first place to the word of God. If we do this, we shall experience the functions of the word of God: enlightening, nourishing, quenching our thirst, strengthening, washing, building, perfecting, and edifying.

First, the word of God enlightens us. If we did not have the Word, we would be in darkness. But because God's word is full of light and it enlightens us, it can make us very clear about many different things.

Second, the word of God is food, full of nourishment. This means that God's word nourishes us while it enlightens us. I can testify that throughout the years I have been adequately nourished through the word of God.

The word of God also quenches our thirst....Usually a person can go longer without eating than without drinking. If we do not have water, we simply have no way to live. How good that the word of God is not only food, but also the water of life! The word of God enlightens us, feeds us, and quenches our thirst.

The word of God makes us strong in spirit and also in soul. Strengthened in spirit and soul, we shall be healthy in body. The word of God is the best cure; it strengthens us and it heals us.

The word of God also washes us. It washes our being organically and metabolically. When God's word enters into our fibers organically, it washes us metabolically.

Furthermore, the word of God builds us up. As members of the church, the Body, we all need to be built up. Because we are peculiar, it is difficult for anyone to deal with us, much less to build us together. However, the word of God can touch us inwardly and make it possible for us to be built up in the church.

The word of God also completes and perfects....As members of the Body, we all should function. But if we would function, we first need to be perfected by the word of God. Because God's word nourishes us, we have growth. Then through the growth, the functions come forth. The nourishment we receive from the word of God completes us and perfects us as members of the Body.

The last function of the word of God...is its function of edifying us....Being built up is related to the church corporately. Being edified involves being built up individually, primarily in the matter of virtues. We all need to be edified, or built up in a personal way, for we all lack certain virtues....Our kindness, patience, wisdom, and humility will all be increased by the word of God. (Life-study of Colossians, pp. 575, 571-573)

Further Reading: Life-study of Colossians, msg. 64

« WEEK 5 — DAY 5 »

Morning Nourishment

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

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

Our need is to take time to absorb God. As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God. (Life-study of Colossians, p. 456)

Since our need today is to be filled and saturated with the Spirit, we must consider what we need to do in order to experience the Spirit. The Lord's Word reveals that on God's side everything is ready. God is ready and is waiting for us....The first thing we must do is to go to the Lord. To do this we need to learn how to contact the Lord in a definite and prevailing way. I am afraid that many believers have been praying for a number of years and have spent much time reading the Word but have never contacted the Lord in a definite and prevailing way. (Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose, p. 35)

Today's Reading

To persevere in prayer is to continue persistently, steadfastly, and earnestly....We need to persevere in prayer because prayer involves a battle, a fight. Two parties, God and Satan, are hostile to each other. The meaning of the name Satan is adversary. Satan is both the enemy without and the adversary within....As the adversary, Satan opposes God from within God's realm, God's

kingdom.

Although the battle raging in the universe is between God and Satan,...it is necessary for another of God's creatures—man—to fight against Satan. In a very real sense, God needs us. Without us, He would not have a way to carry on the battle against Satan....He needs us to carry on the actual work of warfare.

In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God. To pray is to go against the current, the trend, in the fallen universe. Persevering in prayer is like rowing a boat upstream. If you do not persevere, you will be carried downstream by the current....As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer.

In light of the fact that there is great resistance to praying, let us now consider in a very practical way how to persevere in prayer. Before you try to persevere in prayer, you should first make a deal with the Lord concerning your prayer life....We need to say to Him, "Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer."

After we make such a deal with the Lord concerning prayer, we should set aside definite times for prayer. For instance, you may reserve ten minutes every morning. During this time, prayer must be the top priority. Our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it. If we do not have this attitude, we shall not be able to have a successful prayer life. No matter how many things we have to do each day, we can reserve at least a few minutes here and there for prayer. We may pray a little in the morning. Then again at noon, after work, and in the evening we may have other times for prayer. By setting aside definite times during the day, we may be able to have a half hour reserved for prayer. (Life-study of Colossians, pp. 577-580)

Further Reading: Life-study of Colossians, msgs. 30, 53, 55; Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose, ch. 3

« WEEK 5 — DAY 6 »»

Morning Nourishment

1 Tim. 2:1 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men.

Col. 1:3 We give thanks to God, the Father of our Lord Jesus Christ, praying always concerning you.

9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf...

1 Thes. 5:17 Unceasingly pray.

To have uninterrupted fellowship with God in our spirit...requires perseverance (Rom. 12:12; Col. 4:2) with a strong spirit (Eph. 6:18). (1 Thes. 5:17, footnote 1)

When you are observing a set time for prayer at home, take the telephone off the hook...[and do] not pay attention to those knocking at your door. The time you have dedicated to the Lord for prayer should be used only for prayer, not for anything else. Regarding this, you need to be strong and persevering.

As far as prayer is concerned,...I have suffered many failures because of the opposition of the enemy, the distractions around me, and even the hindrances within me....Because [prayer] is a battle, a fight, we must persevere in it.

When we pray, we enter into the Holy of Holies and approach the throne of grace....When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us. How rewarding this is! Receiving the flow of grace in prayer is actually more important than having our prayers answered. (Life-study of Colossians, pp. 580-582)

Today's Reading

If we would experience Christ and live Him, we need to remain in an atmosphere of prayer. Many of us can testify that by prayer we are brought into the

spirit, where we are one with the Lord and take Him as our life. This experience is so precious that when we are enjoying it, we do not want it to end....However, as soon as our time of prayer is over, most of the time we revert to our natural way of living. We are no longer in an atmosphere of prayer. Automatically we begin to try once again to be holy, spiritual, and victorious. Whenever we fail, we repent, confess to the Lord, and resolve to try again. This is not the way to live the Christian life. On the contrary, our daily living should be the same as our experience in genuine prayer....To live Christ it is necessary to persevere in prayer, to pray without ceasing. We need to stay in the atmosphere of prayer.

Our need is to contact this living person in prayer. Then we need to remain in an atmosphere of prayer. If we do this, we shall live Christ spontaneously. Furthermore, we shall be freed from our culture without trying to adjust or correct ourselves. Everything other than Christ will fade away. Christ will be whatever we need: life, light, grace, comfort, health, strength, humility, patience, kindness, meekness.

As we enjoy the Lord and experience Him, He will be our life and we shall live Him. How marvelous! This is what Paul means in Philippians 1:21: "For to me, to live is Christ."

In order to live Christ, we need to pray without ceasing. As soon as we stop praying, we stop living Christ.

Persevering in prayer has many benefits. By prayer we set our mind on the things above....When we set our mind on the things above during our times of prayer, we become a reflection of Christ's ministry in the heavens. Through our prayer, Christ, the Head, is given a way to carry out His administration through His Body.

It is always difficult at first to have a proper prayer life. But if you practice this for a long period of time, it will get easier and easier, for you will realize the rewards of praying.

We have seen that for a normal Christian walk we need to set our mind on things above, have the renewing of the new man, have the peace of Christ arbitrating in us, and allow the word of Christ to inhabit us. These four matters, however, all require prayer. To practice them and to experience them we need to pray. Prayer ushers us into the reality of these four things and keeps us in this reality. (Life-study of Colossians, pp. 334-336, 581-583)

Further Reading: Life-study of Colossians, msgs. 35, 39, 65

WEEK 5 — HYMN

Thou art the Son beloved

Praise of the Lord — His All-Inclusiveness

189

The musical score is written in a single system with four staves. The key signature has three flats (B-flat, E-flat, A-flat) and the time signature is common time (C). The melody is on the top staff, and the lyrics are written below it. Chord symbols are placed above the notes. The lyrics are: 1. Thou art the Son be - lov - ed, The i - mage of our God; Thou art the saints' dear por - tion, Im - part - ed thru Thy blood. A - mong all God's cre - a - tion Thou art the first - born One; By Thee all was cre - a - ted, All for Thy - self to own.

2. Thou art before all creatures,
In Thee all things consist;
Of all Thou art the center,
By Thee all things subsist.
Thou art the sole beginning,
The Firstborn from the dead;
And for the Church, Thy Body,
Thou art the glorious Head.

3. Because it pleased the Father,
All fulness dwells in Thee,
That Thou might have the first place
In all we ever see.
All things Thou reconciledst
To God by Thy shed blood,
To thus present us holy
And blameless unto God.

4. In Thee God's fulness dwelleth,
Thou art God's mystery;
The treasures of all wisdom
And knowledge are in Thee.

Thou art the hope of glory,
In us Thou dost abide;
In Thee we are perfected
And God is satisfied.

5. All things are but a shadow
Which unto us reveal
Thyself, in whom we're rooted,
The only One that's real.
Enjoying all Thy riches,
Thy fulness we will be;
We'll hold Thee, as Thy Body,
And grow with God in Thee.

6. With Thee in God we're hidden,
Thou art in us our life;
Thy peace in us presiding,
We rest from all our strife.
In the new man, Thy Body,
Thou art the all in all;
Our all-inclusive Savior,
Thyself we'll ever call.

