

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2018**

**GENERAL SUBJECT:
ENJOYING THE RICHES OF CHRIST
FOR THE BUILDING UP OF THE CHURCH AS THE BODY OF CHRIST**

Message Two

**Experiencing and Enjoying the All-inclusive Christ
in the Kingdom of the Son of God's Love
for the Growth of the Body and the Constitution of the New Man**

Scripture Reading: Col. 1:12-13, 15, 18, 27; 2:2-3, 9-10, 16-17; 3:4, 10-11

- I. God the Father has “delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love”—Col. 1:13:**
- A. God has delivered us out of Satan's authority of darkness into God's marvelous light—1 Pet. 2:9.
 - B. God has transferred us into the kingdom of the Son of His love—Col. 1:13:
 - 1. The kingdom of the Son is the authority of Christ—Rev. 11:15; 12:10.
 - 2. The Son of God is the embodiment and expression of the divine life; therefore, the kingdom of the Son is a realm of life—1 John 5:11-12:
 - a. To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son, who is life to us—Col. 3:4.
 - b. The Son in resurrection is now the life-giving Spirit, and He rules us in His resurrection life with His love—1 Pet. 1:3; Rom. 6:3-4; 1 Cor. 15:45b.
 - c. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love—John 6:57.
 - 3. The fact that we have been transferred into the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear—Col. 1:13:
 - a. The kingdom in which we find ourselves today is a realm full of life, light, and love—1 John 1:1-2, 5, 7; 4:8, 16.
 - b. The Son as the object of the divine love becomes to us the embodiment of the divine life in the divine love with the authority of resurrection; this is the kingdom of the Son of God's love.
 - c. The Father has transferred us into a realm where we are ruled in love with life; here, under the heavenly ruling and restriction, we have genuine freedom in love, with life, and under light—Matt. 7:13-14.
- II. In the kingdom of the Son of God's love, we experience and enjoy the all-inclusive, extensive, and preeminent Christ revealed in Colossians:**
- A. The Christ unveiled in Colossians is the all-inclusive, extensive, preeminent One, the centrality and universality of God's economy—1:12-13, 15-18, 27; 2:2-3, 9-10, 16-17; 3:4, 10-11:

1. Colossians reveals the all-inclusive Christ—the One who is God, man, and the reality of every positive thing in the universe—2:9, 16-17.
 2. For Christ to be the Firstborn of both the original creation and the new creation means that He is both all-inclusive and extensive—1:15, 18.
 3. Christ is the preeminent One, the One who has the first place in everything—v. 18:
 - a. Both in the old creation and the new creation, both in the universe and in the church, Christ occupies the first place, the place of preeminence—vv. 15, 18.
 - b. If we have a vision of the preeminence of Christ, our living and our church life will be revolutionized, for we will realize that in all things Christ must have the first place—cf. Rev. 2:4.
- B. The all-inclusive, extensive Christ is the centrality and universality, the center and circumference, of God's economy—Col. 1:15-27; Eph. 1:10:
1. In God's economy Christ is everything; God wants Christ and Christ alone—the wonderful, preeminent, all-inclusive Christ, who is all in all—Matt. 17:5; Col. 3:10-11.
 2. God's intention in His economy is to work the wonderful, all-inclusive, extensive Christ into our being as our life and our everything so that we may become the corporate expression of the Triune God—1:27; 3:4, 10-11.
- C. The all-inclusive, extensive Christ dwells in us as our hope of glory—1:27:
1. We worship the enthroned Christ in the heavens, but we experience, enjoy, and partake of the indwelling Christ in our spirit; we are one with Him in a very subjective way—3:1; 1:27; 1 Cor. 6:17.
 2. The Christ who indwells us is not a small, limited Christ but the all-inclusive, extensive Christ—the One who is the image of the invisible God, the Firstborn of all creation, the Head of the Body, and the embodiment of the fullness of God—Col. 1:15-16, 18-19.
- D. The all-inclusive, extensive Christ is our life—3:4:
1. The expression *our life* is a strong indication that we are to experience the all-inclusive Christ, the One who is the reality of every positive thing—2:16-17.
 2. The extensive Christ has become our life; universally, He is extensive, but in our personal experience, He is our life, our being.
 3. Because Christ is our life, all He has and all He has attained and obtained become subjective to us—Rom. 8:34, 10.
- E. The all-inclusive, extensive Christ is our peace—Col. 1:20; 3:15:
1. For Christ to reconcile all things to Himself is to make peace with Himself for all things; this was accomplished through the blood of the cross of Christ—1:20.
 2. The peace of Christ is Christ Himself; we should let this peace arbitrate in our hearts for the Body life—3:15.
- F. We need to be infused, saturated, and permeated with the all-inclusive, extensive Christ until in our experience He is everything to us—1:27; 2:16-17; 3:4, 10-11:

1. The all-inclusive, extensive Christ is in us, but we need to see Him, know Him, be filled with Him, be saturated with Him, and be absolutely one with Him—2:10; 3:4, 10-11, 15.
2. We should allow the all-inclusive, extensive Christ to fill our whole being and to replace us with Himself—Eph. 3:17a; Col. 3:10-11.

III. In the kingdom of the Son of God's love, we experience and enjoy Christ for the growth of the Body and the constitution of the new man—2:19; 3:10-11:

- A. Colossians 2:19 speaks of the growth of the Body:
 1. To grow is to have Christ added into us—1 Cor. 3:6-7; Gal. 4:19.
 2. The growth of the Body depends on what comes out of Christ as the Head—Eph. 4:15-16:
 - a. When the Body is supplied by holding the Head, the Body grows with the growth of God—Col. 2:19.
 - b. The Body grows out from the Head, for all the supply comes from the Head—Eph. 4:15.
 3. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—Col. 2:19:
 - a. God gives the growth by giving Himself to us in a subjective way.
 - b. The more God is added into us, the more growth He gives to us; this is the way God gives the growth—1 Cor. 3:6-7.
 - c. Only God can give growth; only God can give us Himself, and without Him, we cannot have growth—vv. 6-7:
 - (1) The addition of God into us is the growth He gives.
 - (2) For God to give us growth actually means that He gives us Himself—Rom. 8:11.
- B. Colossians 3:10-11 speaks of the constitution of the new man:
 1. The new man is Christ constituted into us—vv. 10-11; Eph. 3:17a; 4:24.
 2. As the One who indwells us and who is our life, Christ is the constituent of the new man—Col. 1:27; 3:4.
 3. The Christ we enjoy as our God-allotted portion becomes the constituent of the new man—1:12; 3:10-11:
 - a. Through enjoying the all-inclusive, extensive, preeminent Christ, we experience Him as the content and constituent of the new man.
 - b. The issue of our experience and enjoyment of Christ is the church as the new man; as we enjoy Christ, He is constituted into us, and we become the new man—1:27; 3:10.
 4. Because Christ is all and in all, in the new man there is room only for Christ; there is no room for the natural man—v. 11:
 - a. Since Christ is all and in all in the new man and we are part of the new man, we are part of Christ.
 - b. Christ is everyone in the new man, and He is in everyone in the new man—v. 11.
 - c. The only way that Christ can be all and in all in the new man is for Him to be constituted into us—Eph. 3:17a.