

HWMR - KNOWING AND EXPERIENCING THE ALL-INCLUSIVE, EXTENSIVE CHRIST, Week 3

The All-inclusive, Extensive Christ Having the Preeminence in All Things

Scripture Reading: Col. 1:15, 18; 3:4, 10-11, 17; Rev. 2:4; Dan. 7:9-10

- Colossians 1:15 Who is the image of the invisible God, the **Firstborn** of all creation,
Colossians 1:18 And He is the Head of the Body, the church; He is the beginning, the **Firstborn** from the dead, that He Himself might have the **first place in all things**;
- Colossians 3:4 When Christ our life is **manifested**, then you also will be **manifested with Him** in glory.
Colossians 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Colossians 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
Colossians 3:17 **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.**
- Revelation 2:4 But I have one thing against you, that you have left your **first love**.
- Daniel 7:9 I watched / Until **thrones** were set, / And the Ancient of Days sat down. / His clothing was like white snow, / And the hair of His head was like pure wool; / His throne was flames of fire, / Its wheels, burning fire.
Daniel 7:10 I watched then because of the sound of the great things that the horn was speaking; **I watched until the beast was slain and its body was destroyed and given to the burning fire.**

Day 1

I. God's intention in His administration is to give Christ the **preeminence in all things**, to cause Christ to have the **first place in everything**—Col. 1:15, 18:

- A. The entire world situation is under the rule of the heavens by the God of the heavens to match His intention in His economy, of which **Christ is the center**—Dan. 7:9-10; 4:34-35; Eph. 1:10.
- B. For Christ to have the **preeminence** in all things, **God needs a people**; apart from God's having a people, there is no way for Christ to be made preeminent—Col. 1:18; 3:10-11.
- C. Under His heavenly rule God is using the environment to make **Christ the centrality** (the first) and the **universality** (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.

Day 2

II. Christ has the **first place**, the **preeminence**, in God's economy—1:18; Eph. 1:10:

- A. Christ is the **preeminent One**, the One who has the **first place** in everything—Col. 1:18.
- B. Christ is **preeminent** in the triune Godhead; the first, the Father, exalts the Son, and the third, the Spirit, always testifies concerning the Son—2 Cor. 13:14; Phil. 2:9; John 15:26.
- C. Christ is **preeminent** in God's exaltation of Him—Acts 2:33a; Eph. 1:22:
 1. Christ has been exalted to the right hand of God in the third heaven—Acts 2:33a.
 2. In God's exaltation of Christ, He has been given to be the **Head over all things**—Eph. 1:22.

Day 3

- D. Both in the old creation and in the new creation, both in the universe and in the church, Christ occupies the **first place**, the place of **preeminence**—Col. 1:15, 18.
- E. For Christ to be the first means that **He is all**; since Christ is the first both in the universe and in the church, He must be all things in the universe and in the church—3:10-11.

III. Christ should have the **preeminence in our personal universe**—v. 17; 1 Cor. 10:31:

- A. As those who have been **chosen by God** to be His people for Christ's preeminence, **we are under His heavenly rule**—Dan. 4:26; Matt. 5:3.
- B. Christ, the **preeminent One**, must be the **centrality** and **universality** in our **church life**, **family life**, and **daily life**—Col. 3:17; 1 Cor. 10:31.
- C. Under **God's heavenly rule** everything is **working together for our good**; this is especially true of the things in our **personal universe**—Rom. 8:28:
 1. Our personal universe includes **ourselves**, our **families**, and the **church**.
 2. In our personal universe many things happen day by day for the **purpose of making Christ preeminent**; we need to realize this and be submissive to **God's heavenly rule**—Eph. 1:11; Rev. 4:11.

- D. In order to give Christ the **preeminence in all things**, we must be **willing to be adjusted**, to be **broken**, and to be **made nothing** so that the Lord can have a way **in us, through us, and among us** for the building up of His organic Body—Eph. 3:17; 4:16.
- E. 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**—Col. 1:18.

THE SPIRIT OF THE BIBLE

Colossians 1:15-19 shows that the spirit of the Bible exalts Christ. These five verses are unique in the Bible in exalting Christ. Christ must have the **first place**; He must have the **preeminence**. Christ has the preeminence in the Godhead because in the **Godhead**, He is the image of God, the embodiment of God, and the expression of God. He is in the first place, even in the Godhead. Then in the **old creation**, He was the **first creature**, the Firstborn of all creation (Col. 1:15). In the new creation, in **resurrection**, He is also the **first**. He is the preeminent One. Furthermore, in the **Body of Christ**, in the church, **Christ is the first**. In the Godhead, Christ is the first; in the old creation, Christ is the first; in the new creation, Christ is the first; and in the church as the Body of Christ, Christ is the first. He is first in everything.

Since He has the first place in all things, we must give Him the **first place in our being and in all that we do**. He must be first in our **marriage**, in our **spending of money**, and in our **demeanor**. In the **way that we dress**, we must give Christ the preeminence. The spirit of the Bible is just to exalt Christ. When we come to study the Psalms, we must realize this. We must realize that we cannot exalt anything higher than Christ. If we exalt anyone or anything other than Christ, we break the spirit of the Bible. If we are going to interpret any types or explain any parables, we must take care of this spirit. The spirit of the Bible is to exalt Christ.

The spirit of the Bible exalts the Christ ordained by God to have the **preeminence** (the first place) in the old creation, in the new creation, in the Body of Christ, and in everything (Col. 1:15-19). Also the spirit of the Bible does not give any orthodox position to the law (Gal. 4:21-25) given by God alongside His economy (Rom. 5:20a).

(Life-Study of Psalms, chapter 9, section 9)

Day 4

IV. Christ should have the **preeminence in our love**—Rev. 2:4:

- A. To give the Lord the **first place** in all things is to **love Him with the first love**; we need to **maintain** and **develop** our **first love** toward the Lord—v. 4.
- B. **Whatever one loves**, his whole heart, even his whole being, is **set on** and **occupied** and **possessed by**—1 Tim. 6:10; 2 Tim. 3:2-4; 4:8, 10a; Titus 1:8.
- C. Whether there would be a day of glory in the church's victory or grievous days of the church's decline **depends** on what kind of **love** we have—Rev. 2:4; 2 Tim. 3:2-4.
- D. **Our love for the Lord must be absolute**; we should not love anyone or anything above Him—Matt. 10:37-39.
- E. We love the Lord because **He first loved us, infusing His loving essence** into us and **generating within us** the love with which we love Him—1 John 4:19, 8, 16.
- F. We love the Lord according to the **divine dispensing of the Divine Trinity as love**—Rom. 5:5; 8:35, 39; 15:30.

Day 5

V. Christ should have the **preeminence in our tripartite being**—Col. 1:27; 3:4, 10-11, 15-16:

- A. 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—v. 1; 1 Cor. 6:17; Eph. 3:17:
 1. The Christ who indwells us is not a small, limited Christ but the **all-inclusive, extensive, preeminent** Christ—Col. 1:15-16, 18-19.
 2. We need to be **infused, saturated, and permeated** with the all-inclusive, extensive, preeminent Christ **until** in our experience He is everything to us—2:16-17; 3:4, 10-11.
- B. Because **Christ is our life**, all He has and all He has attained and obtained become subjective **to us**; universally, Christ is extensive, but **in our experience, He is our life, our being**—v. 4; Rom. 8:34, 10.
- C. The content and constituent should only be the all-inclusive, extensive Christ—Col. 3:10-11.
- D. We should **allow** Christ to **fill our entire being** and **replace every aspect** of our natural life with Himself—Eph. 3:17; Col. 3:10-11.

VI. Christ should have the **preeminence in our spiritual experiences**—1:18, 27; 2:9-13, 20; 3:1-4:

- A. The **history of Christ** is the **experience of the Christian**, and the **experience of Christ** is the **history of the Christian**—1 Cor. 1:30; Rom. 6:3-5; Gal. 2:20; Eph. 2:5-6:
 1. The **history of Christ** becomes our **experience** and our spiritual history—John 14:19b; Gal. 2:20.
 2. In the **organic union with Christ**, whatever Christ passed through has become our history—John 15:1, 4-5.
- B. In Colossians a number of phrases point to our experience of Christ; these expressions give us a complete picture of the proper experience of Christ—1:27-28; 2:6, 8, 13, 19-20.

Day 6

VII. Christ should have the preeminence in our human living—3:18—4:1:

- A. God desires that Christ be **expressed through human life**—Phil. 1:19-21a.
- B. The **living** of the believers must be **in union with Christ**; this means that in our living we need to be one with Him—1 Cor. 6:17; John 15:4-5:
 - 1. We need to be **one** with the Lord Jesus **just as** He is **one with the Father**—10:30; 14:10; 6:57.
 - 2. We and Christ should now have **one life** and **one living**; the Son's life becomes our life, and our living becomes the Son's living—Gal. 2:20.
 - 3. The living of the believers in **union** with Christ **results** in the **expression of Christ in their human living**—Col. 3:18—4:1.
- C. **We should do everything in the name of the Lord Jesus**—3:17:
 - 1. The name denotes the person, and the Lord's person is the Spirit—2 Cor. 3:17a.
 - 2. To do things in the name of the Lord is to **act in the Spirit**; this is to live Christ and to give Him the preeminence in our human living—Col. 1:18.

DOING EVERYTHING IN THE NAME OF THE LORD JESUS

In verse 17 Paul says, "*And in everything, whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.*" The name denotes the person. The Lord's Person is the Spirit (2 Cor. 3:17a). To do things in the name of the Lord is to **act in the Spirit**. This is to live Christ.

We have seen that as the new man we are one with Christ and that our living should be in **union** with Christ. In order to live in this way, we need to allow the **peace of Christ to arbitrate within us**. This peace should have the last word and should make the final decision. As we allow the peace of Christ to preside in us, we should simultaneously **allow** the word of Christ to dwell in us and to have free course to work in us. As long as the peace of Christ arbitrates in us and the word of Christ dwells in us, we shall have a proper daily living, as described in 3:18—4:1. We shall be proper husbands, wives, parents, children, slaves, and masters. What we need today is to live in union with Christ, to be ruled by the peace of Christ, and to be inhabited by the word of Christ.

(Life-Study of Colossians, chapter 29, section 3)