

**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 Sixteen

Giving Christ the First Place in All Things

Scripture Reading: Col. 1:18b, 17b; 3:11b; Rev. 2:4-5; 22:1-2a

- I. God's eternal economy can be likened to a great wheel (cf. Ezek. 1:15); Christ is the hub (the center, or God's centrality), and Christ is the rim (the circumference, or God's universality)—“Everything is in Christ, / And Christ is everything” (see chorus of *Hymns*, #513).**
- II. God's goal is for His Son to have “the first place in all things”; God's plan is focused on Christ as the center; “all things cohere in Him,” and “Christ is all and in all”—Col. 1:18b, 17b; 3:11b:**
 - A. God's plan is “to head up all things in Christ, the things in the heavens and the things on the earth, in Him”—Eph. 1:10:
 1. This heading up is “to the church” (vv. 22-23) so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man (Gen. 1:1-2 and all footnotes on v. 2).
 2. God's economy to head up all things in Christ is accomplished through the dispensing of the abundant life supply of the Triune God as the life factor into all the members of the church that they may rise up from the death situation and be attached to the Body—John 1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11.
 - B. In His economy God administrates the universe, including all the kings and the kingdoms on the earth, in order to fulfill His purpose, which is that Christ should be preeminent in all things—Dan. 4:17, 26:
 1. For Christ to be preeminent, God needs a chosen people to coordinate and cooperate with Him; under the rule of the heavens, everything is working together for the good of God's elect for the purpose of making Christ preeminent—Rom. 8:28-29.
 2. After coming as the God-cut stone to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God's kingdom—Dan. 2:34-35, 44-45; Rev. 17:14; 19:7-8, 11, 14, 19.
 3. As the stone, Christ is the centrality of God's move, and as the mountain, He is the universality; hence, He is the all-inclusive One, the One who fills all in all—Eph. 1:23; 4:10.
- III. Christ must have the first place in our Christian life; to give the Lord the first place in all things is to love the Lord with the first love, being constrained by His love to regard and take Him as everything in our life—Rev. 2:4-5; Col. 1:18b; 2 Cor. 5:14-15; Mark 12:30; Psalms 73:25-26; 80:17-19:**
 - A. The intrinsic reason for the desolation and degradation of the church is that Christ is not exalted by God's people; they do not give Him the preeminence, the first place, in everything;

the failure to give Christ the preeminence and to honor and exalt Him is the cause of degradation and evils—Jer. 2:13.

- B. Psalm 80:17 says, “Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself”; this verse reveals that Christ is at the right hand of God, the highest place in the universe; the first place, the highest position, the preeminence, has been given to Christ—Acts 2:33; 5:31; Phil. 2:9-11.
- C. Whenever God’s people exalt Christ, giving Him the preeminence in every aspect of their living, there is restoration and revival—Psa. 80:18-19.
- D. To give the Lord the first place in all things, to love the Lord with the first love, is to give the flow of life, the flow of the Lord Jesus within us, the preeminence in all that we are and do; then He is the shining One, the redeeming One, the reigning One, the flowing One, and the supplying One within us—Ezek. 47:1; Rev. 22:1-2; 21:21b:
 - 1. The One sitting on the throne is the Lamb-God, our redeeming God, from whose throne proceeds the river of water of life with the tree of life for our supply and satisfaction; the Triune God—God, the Lamb, and the Spirit—dispenses Himself into us under His throne, His headship—22:1-2; cf. John 4:14b.
 - 2. We need to pray, “Lord, set up Your throne in my life; set up Your throne in the center of my being; Lord, bring my whole life with my daily life under Your throne”; if we offer such a prayer to the Lord every morning, we will immediately sense something full of God’s riches flowing within us.
 - 3. The throne is actually Christ Himself and signifies the administrative authority and the kingdom; Christ in His administrative authority is the throne that governs everything within the house of God—Isa. 22:23; Heb. 4:16.
- E. The highest point in our spiritual experience is having a clear sky with the throne above it—Ezek. 1:22, 26-28:
 - 1. The kind of sky we have as Christians depends on our conscience; our conscience is connected to our sky—Rom. 9:1; 2 Cor. 1:12.
 - 2. When there is nothing between us and the Lord and nothing between us and one another, our sky will be crystal clear, and we will have not only a good conscience but also a pure conscience—Acts 24:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3; cf. Matt. 5:8; Prov. 22:11; 2 Tim. 2:22.
 - 3. The throne is the center of the universe, and it is the Lord’s ruling presence; the throne in our spirit is actually Christ Himself—Isa. 22:23; Heb. 4:16; Rom. 5:21; Rev. 22:1.
 - 4. If we have a clear sky, the throne will be present, and we will spontaneously be under the ruling and reigning of the throne; for God to have the throne in us means that He has the position to reign in us—cf. Dan. 4:17, 25-26; 5:18-31; Isa. 6:1-8.
 - 5. To have the throne above a clear sky is to allow God to have the highest and most prominent position in our Christian life; in our spiritual experience, to reach the point of having the throne above a clear sky means that in everything we are completely submissive to God’s authority and administration.
 - 6. In Ezekiel 1:26 “the likeness of a throne” is “like the appearance of a sapphire stone”; a sapphire stone is blue in color, which is a heavenly color, indicating the heavenly situation, atmosphere, and condition of God’s ruling presence—Exo. 24:10.
 - 7. God desires to manifest Himself through man and to reign through man; He wants man to express Him and to exercise His authority; God’s complete salvation is for us to be saved in life and to reign in life by the abundance of grace and of the gift of righteousness—Gen. 1:26; Rev. 11:15; 3:21; 22:3-5; Rom. 5:17, 21.
- F. Christ must have the first place not only in our living but also in all our messages; “we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake”—2 Cor. 4:5; cf. Heb. 1:3; 8:1; 12:2; Psa. 80:1, 17-19; 110:1-7:

1. In our work we should continually draw people back to the center and let them see that “Christ is Lord”; we must give the Lord Jesus His place on the throne—cf. S. S. 1:1-4; Isa. 6:1, 3; John 12:41.
 2. In order to give such a message, we ourselves must be broken by God and allow Christ to have the first place in us; our message is just our person—2 Cor. 4:10-13; John 12:24-26; cf. Luke 12:49-50.
 3. The Lord’s “well done” surpasses all the praises of the world; the smiling face of heaven surpasses all the angry faces of the earth; the comfort of heaven surpasses all the tears of the earth—Matt. 25:21, 23; Jer. 1:7-9, 18-19; Dan. 4:26.
- G. In order to give Christ the first place in all things, we must have an affectionate love for Him; then our tongue will be the pen of a ready writer, ready to write our love for Him and our praise to Him with our experience and enjoyment of Him according to all that He is—Psa. 45:1-2; 2 Cor. 3:3, 6.
- H. Regardless of what the situation is on earth, regardless of what the nations are doing, Christ is riding on triumphantly, prosperously; from the day of His ascension He began to ride on, and He will continue to ride until He comes back in victory—Psa. 45:4-5; Isa. 5:20; 6:1; Acts 5:31; Rev. 6:2; 19:11-16.
- I. Only Christ the King reigning on the earth with the overcomers as His helpers in the kingship can solve the problems of today’s world (Isa. 42:1-4); Christ’s name will be remembered in all generations through the overcoming saints; He will be praised by the nations through His overcoming and co-reigning saints (Psa. 45:16-17; Rev. 2:26).
- J. The overcomers, who are typified by Zion, are the beachhead through which the Lord will return to possess the whole earth—Psa. 48:2; Dan. 2:34-35.
- K. “Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in. / Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!... / Who is this King of glory? / Jehovah of hosts— / He is the King of glory!”—Psa. 24:7-10:
1. The gates are of the cities of the nations, the doors are of the houses of the people, and Christ is the Desire of all the nations (Hag. 2:7); all the nations, in a general way, are expecting Christ to come, but Christ will not come quickly according to our human concept (2 Pet. 3:8-9); thus, we need to lift up our heads and await and expect His coming with long endurance.
 2. The King of glory is Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ (Luke 21:27; Matt. 25:31); Jehovah is Jesus, and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious (1:21; Rev. 5:5).
 3. He is the One who will come back in resurrection with His overcomers to possess the entire earth as His kingdom—Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.
- L. Christ’s throne is forever and ever, and the scepter of uprightness is the scepter of His kingdom; as the King, Christ has loved righteousness and hated wickedness, and God the Father has anointed Him with the oil of gladness above His companions—Psa. 45:6-7; Heb. 1:8-9.

IV. Christ as the One on the throne of God has the appearance of sardius (its red color signifying redemption) and jasper (its dark green color signifying life in its richness); thus, when we submit ourselves to Christ’s headship and are under His throne, we are the beneficiaries of all that He is in His judicial redemption and His organic salvation so that we may bear the same appearance as the God of glory in His rich life—Rev. 4:3; 21:10-11a; Rom. 5:10.