

**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 Four

**Enjoying the All-inclusive Christ as the Reality of All Positive Things**

Scripture Reading: Col. 2:16-18a; John 14:6a, 17; 1 John 5:6; John 16:13

- I. “Let 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, which are a shadow of the things to come, but the body is of Christ. Let no one defraud you by judging you unworthy of your prize”—Col. 2:16-18a:**
- A. As with a man’s physical body, the body in Colossians 2:17 is the substance, and like the shadow of a man’s body, the rituals in the law are the shadow of Christ, who is the substance and reality of the gospel; Colossians unveils such an all-inclusive Christ as the focus of God’s economy—1:17a, 18a; 3:11.
  - B. Daily, weekly, monthly, and yearly Christ is the reality of every positive thing, implying the universal extensiveness of the all-inclusive Christ:
    - 1. Daily Christ is our food and drink for our satisfaction and strengthening—1 Cor. 10:3-4.
    - 2. Weekly Christ is our Sabbath for our completion and rest in Him—Matt. 11:28-29.
    - 3. Monthly Christ is our new moon as a new beginning with light in darkness—John 1:5; 8:12.
    - 4. Yearly Christ is our feast for our joy and enjoyment—1 Cor. 5:8.
  - C. The extensive Christ, who is full of attractiveness and rich in magnetism, is the essence of the Bible—Luke 24:44; John 5:39-40; Matt. 1:1; cf. Rev. 22:21.
  - D. According to the context, “your prize” in Colossians 2:18 is the enjoyment of Christ as the body of the shadows; to be defrauded of our prize is to be defrauded of the subjective enjoyment of Christ—cf. Gen. 15:1; Phil. 3:8.
  - E. Our need is for the subjective Christ to become our enjoyment to complete the divine revelation within us; if we are short in the experience and enjoyment of Christ, we are also short concerning God’s revelation—Col. 1:25-28.
  - F. Whatever we do day by day should remind us of Christ as the reality of that thing; if we follow the practice of taking Christ as the reality of all the material things in our daily life, our daily walk will be revolutionized and transformed, and we will be full of Christ—2 Cor. 4:16; Phil. 1:19-21a.
  - G. We need to enjoy Christ day by day as the reality of all our necessities:
    - 1. Christ is our breath—John 20:22.
    - 2. Christ is our drink—4:10, 14; 7:37-39a.
    - 3. Christ is our food—6:35, 57.
    - 4. Christ is our light—1:4; 8:12.
    - 5. Christ is our clothing—Gal. 3:27.
    - 6. Christ is our dwelling place—John 15:5, 7a.

**II. The all-inclusive Christ is the reality of all the positive things in the universe—cf. Rom. 1:20; Eph. 3:18; Hymns, #496:**

- A. Because the universe with the billions of things and persons in it was created for the purpose of describing Christ, He, in revealing Himself to His disciples, could easily find in any environment something or someone to serve as an illustration of Himself—Col. 1:15-17; John 1:51; 10:9-11; 12:24; 21:25; Matt. 12:41-42.
- B. The Old Testament uses six major categories of things as types to describe Christ—human beings, animals, plants, minerals, offerings, and foods:
1. Human beings typify Christ, such as Adam (Rom. 5:14), Melchizedek (Heb. 7:1), Isaac (Matt. 1:1), Jonah (12:41), and Solomon (v. 42).
  2. Animals typify Christ, such as a lamb (John 1:29), an ox, a lion, an eagle (Ezek. 1:10), and a gazelle (S. S. 2:9).
  3. Plants typify Christ (who is the tree of life—Gen. 2:9), such as the vine tree (John 15:1), the apple tree (S. S. 2:3), the olive tree, the fig tree, and the pomegranate tree (Deut. 8:8); the different parts of a tree are also types of Christ, such as the root, the stump, the sprout, the branch, and the fruit (Isa. 11:1, 10; 4:2; Luke 1:42; Rev. 5:5).
  4. Minerals typify Christ, such as gold, silver, bronze, and iron (Deut. 8:9, 13), and different kinds of stone: the living stone (1 Pet. 2:4), the rock (1 Cor. 10:4), the cornerstone (Matt. 21:42), the topstone (Zech. 4:7), the foundation stone, and precious stones (1 Cor. 3:11-12).
  5. Christ is the reality of all the offerings; this experienced reality becomes our truthfulness, our genuineness and sincerity, for the true worship of God—John 1:14, 29; 4:24; cf. Psalms 100:2:
    - a. The burnt offering, which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction, the One whose living on earth was absolutely for God—Num. 28:2-3; John 7:16-18.
    - b. The meal offering typifies Christ in His perfect humanity mingled, or "oiled," with divinity as food for God and for those who have fellowship with God and serve Him—Lev. 2:1, 4; Psalms 92:10; John 7:46; 18:38; 19:4, 6.
    - c. The peace offering typifies Christ as the Peacemaker, the One who became peace and the fellowship between us and God by dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God—Lev. 3:1; 6:11-13; Eph. 2:14-15; John 12:1-3; 20:21.
    - d. The sin offering typifies Christ as the One who was made sin for us and who died on the cross to deal with the sinful nature of our fallen being—Lev. 4:3; 2 Cor. 5:21; Rom. 8:3; John 1:29; 3:14.
    - e. The trespass offering typifies Christ as the One who bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct—Lev. 5:6; 1 Pet. 2:24; 3:18; Isa. 53:5-6, 10-11; John 4:15-18.
    - f. The wave offering typifies Christ as the resurrected One in love—Lev. 7:30; 10:15.
    - g. The heave offering typifies the powerful Christ in ascension and exaltation—7:32; Exo. 29:27; Eph. 1:19-23; cf. 3:16, 20.
    - h. The drink offering typifies Christ as the One poured out as wine before God for His satisfaction and also as the One who saturates us with Himself as the heavenly wine to be poured out for God's enjoyment and satisfaction—Lev. 23:13; Exo. 29:40; Num. 28:7-10; Isa. 53:12; Matt. 9:17; Phil. 2:17; 2 Tim. 4:6; Judg. 9:13.
  6. Foods typify Christ, such as bread, grapes, figs, pomegranates, olives, wheat, barley, milk, and honey—John 6:35; Deut. 8:8-9; 26:9.

- C. In the New Testament, Christ is the Spirit of reality who makes the untraceable riches of all that He is real to us, guiding us into Himself as the divine reality for our enjoyment—John 14:6a; 1 John 5:6; John 14:17; 16:13:
1. We need to experience Christ as the reality of the offerings:
    - a. The offerings solve our problems and bridge the gap between us and God—14:6.
    - b. The offerings are good for us to enjoy God, to be mingled with God, and to have God assimilated into our being to become our constituent—Gal. 4:19; Eph. 3:17; Col. 3:10-11.
    - c. The offerings are the way for us to enter into God and become part of the divine-human incorporation—John 14:6, 20.
    - d. The offerings are not only sacrifices to solve our problems but also presents to God for His enjoyment—Num. 28:2; cf. Matt. 3:17; 17:5.
  2. According to the record in the holy Word, the reality of the universe is Christ as the tabernacle and the offerings—John 1:14, 29; 14:6:
    - a. In His becoming flesh and tabernacling among us, He made God contactable, touchable, receivable, experienceable, enterable, and enjoyable.
    - b. As the God-man, Christ is the tabernacle to be the dwelling place for God and man, and He is the offerings for man to enter into God—1:14; 14:20, 23; 1:29.
    - c. Christ, who is the reality of the tabernacle and the offerings, is the reality and content of the universe—vv. 14, 17.
    - d. Through Christ as the offerings, we can dwell in God, and God can dwell in us; this is the reality of the universe and the content of the Bible—15:4a.
    - e. Christ as the tabernacle brings God to man, and Christ as the offerings brings man to God so that man may be united, mingled, and incorporated with God.
- D. The elements of the reality of all the types are in the Spirit, and the Spirit transfuses and dispenses all these riches into us through the Lord's words—Phil. 1:19; John 6:63; Col. 3:16; Eph. 6:17-18; Rev. 2:7.

**III. The very Christ who is the reality of all positive things is the One who is the Head of the Body; thus, to hold the Head is simply to enjoy Christ as the reality of all positive things—Col. 2:19:**

- A. Since the Christ we enjoy as our everything is the Head of the Body, the more we enjoy Him, the more we become Body-conscious:
  1. This indicates that the enjoyment of Christ is not an individualistic matter but a Body matter—cf. Eph. 3:8; 4:15-16.
  2. The more we enjoy Christ, the more we love the other members of the Body—Col. 1:4, 8.
- B. Because Christ's headship is in resurrection (v. 18), the enjoyment of Christ spontaneously brings us into resurrection and saves us from our natural being.
- C. The enjoyment of Christ brings us into the heavenlies in ascension; we can be experientially in the heavens only by enjoying Christ, the Head, as the life-giving Spirit in our spirit—3:1-2; 2 Cor. 3:17; 2 Tim. 4:22; Rom. 8:10, 34.
- D. As we enjoy Christ and hold Him as the Head, we absorb the riches of the extensive, all-inclusive Christ; these riches become in us the increase of God by which the Body grows for its building up—Col. 2:19, 7-8; Eph. 4:16.