

# The Crystallization

## THE ALL-INCLUSIVE CHRIST

**T**he all-inclusive Christ is the reality of God, of humanity, and of every positive thing in the universe. However, most Christians, lacking the excellency of the knowledge of Christ, neither know nor experience such a Christ. Because the complete biblical revelation concerning Christ is not embraced by the vast majority of believers, including those who consider themselves evangelical, fundamental, or orthodox, the truth concerning the all-inclusiveness of Christ stands in desperate need of recovery.

If we would be faithful to the divine revelation regarding the person of Christ, we must not only avoid heresy but also be released from the unnecessary limitations of traditional, orthodox Christology in order to acknowledge the full and complete biblical revelation of the all-inclusive Christ. The orthodox view of the person of Christ embodied in historic documents such as the Chalcedonian Definition is marvelous, but it is insufficient because it does not express the totality of the divine revelation regarding the all-inclusiveness of Christ. To remain within the confines of traditional, orthodox Christology, therefore, is to be content with a limited knowledge of Christ and to be deprived of the full knowledge of Christ presented in the Scriptures.

The Christ revealed in the Scriptures is the One who fills all in all, whose riches are unsearchable, and whose dimensions surpass and transcend the dimensions of the universe. This marvelous and mysterious Christ is the center of the Bible. He is the complete God, the mystery of God, the only begotten Son of God in His deity, the effulgence of God's glory and the impress of His substance, the Word, the centrality and universality of God's economy, the Creator, the Firstborn of all creation, the reality of every positive thing in the universe, the Son of Man, the God-man, the reality of the divine attributes and of all human virtues, the firstborn Son of God with His humanity in resurrection, the Redeemer, salvation, everything in the new covenant, the portion of the saints, everything to the believers, the believers' life, everything in the church, and the One who is preeminent in all things.

The all-inclusiveness of Christ is revealed in a remarkable way in 1 Corinthians. This book unveils the Christ, into whose fellowship we have been called by the faithful God, who is the unique answer to every need in the church. As the portion given to us by God, Christ is God's power and God's wisdom as righteousness, sanctification, and

redemption to us. He is the Lord of glory, the depths of God, and the unique foundation of God's building. He is the Passover, the unleavened bread, the spiritual food, the spiritual drink, the spiritual rock, the Head, the Body, the firstfruits, the second man, and the last Adam. In and through His resurrection, such an all-inclusive Christ became the life-giving Spirit that we may receive Him as our everything and be one spirit with Him for the building up of the Body of Christ.

The all-inclusiveness of Christ also can be seen in the designation of Christ as the Firstborn—the Firstborn of all creation, the Firstborn from the dead, and the Firstborn among many brothers. God is carrying out His economy in Christ and through Christ, and Christ is the Firstborn. God created all things in and through Christ the Firstborn, and thus creation sprang into being with Christ the Firstborn as its goal. Whereas His death was the unique sacrifice for sins, He underwent the process of death and resurrection as the Firstborn of all creation, thereby terminating the old creation through His death and germinating the new creation through His resurrection. In raising Christ from the dead, God operated in and through the Firstborn to beget Him in His humanity and to beget His believers to be God's children and His many brothers. Through resurrection, therefore, Christ the Firstborn of all creation became the Firstborn from the dead and the Firstborn among many brothers, who are the many members of His Body.

Such an unsearchably rich Christ, who is beyond the confines of traditional Christology, who is everything in the church, and who is everything in the economy of God, also must be the center and content of our gospel. In and through the gospel, the all-inclusive Christ becomes our righteousness, life, and faith, establishing us in the Body for the consummation of God's economy.

The Bible reveals such an all-inclusive Christ to us, but if we would experience and enjoy this Christ, we need Him to be revealed to us by the Spirit and through the written Word. Only when we have a revelation, an inner unveiling, of the Christ who is everything can we truly know Him and gain Him for the fulfillment of God's eternal economy.

*The Editors*