

Banners for the 2013 International Chinese-speaking Conference

**The Bible is a book of life, and this life is a living person,
the wonderful and all-inclusive Christ as the unsearchably rich One.**

**The church is produced from the unsearchable riches of Christ,
which are what Christ is to us, such as light, life, righteousness, and holiness,
what He has for us, and what He has accomplished, attained, and obtained for us.**

**We need to experience and enjoy the all-inclusive Christ as Emmanuel,
God with us, so that, according to God's economy, the individual Emmanuel
may become the church as the corporate Emmanuel.**

**We all need to eat the same spiritual food and drink the same spiritual drink,
enjoying the all-inclusive Christ as everything in the church
as the corporate Christ, the Body-Christ.**

**Outline of the Messages
for the International Chinese-speaking Conference
February 15-17, 2013**

**GENERAL SUBJECT:
THE RECOVERY OF CHRIST
AS EVERYTHING IN THE CHURCH**

Message One

A Panoramic View of Christ in the New Testament

Scripture Reading: Matt. 1:1; Rev. 22:21; Acts 2:42; 1 Tim. 1:3-4

- I. The first name and the last name in the New Testament is Jesus, proving that Jesus Christ is the subject and content of the New Testament—Matt. 1:1; Rev. 22:21:**
 - A. The Bible is a book of life, and this life is a living person, the wonderful and all-inclusive Christ.
 - B. The Old Testament gives a portrait, in types and prophecies, of this wonderful person as the Coming One; now, in the New Testament, this wonderful person has come.
- II. Christ, as the wonderful center of the entire Bible, is all-inclusive, having many aspects; the New Testament at its beginning presents four biographies to portray the four main aspects of this all-inclusive Christ:**
 - A. The Gospel of Matthew testifies that He is the King, the Christ of God prophesied in the Old Testament, who brings the kingdom of the heavens to the earth.
 - B. The Gospel of Mark tells us that He is the Servant of God, laboring for God faithfully; Mark's account is most simple, for a servant does not warrant a detailed record.
 - C. The Gospel of Luke presents a full picture of Him as the only proper and normal man who ever lived on this earth; as such a man, He is the Savior of mankind.
 - D. The Gospel of John unveils Him as the Son of God, the very God Himself, who is life to God's people.
- III. The four faces of the living creatures in Ezekiel 1:10 also portray the life of Christ as depicted in the four Gospels:**
 - A. Matthew shows Christ as a lion, the King of God's kingdom; we need to be one with Christ to have the face of a lion, indicating that in relation to sin, the world, and Satan we are bold, strong, victorious, and reigning—Rev. 5:5; Rom. 5:17.
 - B. Mark portrays Him as an ox, the Servant of God; we need to be one with Christ to have the face of an ox, indicating that we are willing to bear the burden, to labor, and even to sacrifice ourselves—1 Cor. 15:10, 58; Acts 20:24; Phil. 2:30.
 - C. Luke depicts Him as a man, the Man-Savior; we need to be one with Christ to have the face of a man, indicating that we live in a proper humanity, the humanity of Jesus—cf. Eph. 4:20-21.
 - D. John shows Him as an eagle, the very God; we need to be one with Christ to have the face of an eagle, indicating that we are transcendent, buoyant, and powerful in the life of God—6:15; Phil. 4:12-13.

IV. The New Testament portrays the person of Christ in the following aspects:

- A. In the Gospels is the Christ who lived on the earth and died on the cross for the accomplishment of redemption.
- B. In the Acts is the resurrected and ascended Christ propagated and ministered to men.
- C. In Romans is the Christ who is our righteousness for justification and our life for sanctification, transformation, conformation, glorification, and building up.
- D. In Galatians is the Christ who enables us to live a life that is versus the law, religion, tradition, and forms.
- E. In Philippians is the Christ who is lived out of His members.
- F. In Ephesians and Colossians is the Christ who is the life, the content, and the Head of the Body, the church.
- G. In 1 and 2 Corinthians is the Christ who is everything in the practical church life.
- H. In 1 and 2 Thessalonians is the Christ who is our holiness for His coming back.
- I. In 1 and 2 Timothy and Titus is the Christ who is God's economy, enabling us to know how to conduct ourselves in the house of God.
- J. In Hebrews is the present Christ, who is now in the heavens as our Minister and our High Priest, ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth; He is the Christ now, the Christ today, and the Christ on the throne in the heavens, who is our daily salvation and moment-by-moment supply—8:2; 4:14-15; 7:26.
- K. In the Epistles of Peter is the Christ who enables us to take God's governmental dealings administered through sufferings.
- L. In the Epistles of John is the Christ who is the life and fellowship of the children of God in God's family.
- M. In Revelation is the Christ who is walking among the churches in this age, ruling over the world in the kingdom in the coming age, and expressing God in full glory in the new heaven and new earth for eternity.

V. The apostles' teaching is the unique teaching of God's New Testament economy concerning the full ministry of Christ in three stages—Acts 2:42; 1 Tim. 1:3-4:

- A. In the first stage of incarnation in the four Gospels:
 - 1. To bring the infinite God into the finite man.
 - 2. To unite, mingle, and incorporate the Triune God with the tripartite man.
 - 3. To express in His humanity the bountiful God in His rich attributes through His aromatic virtues.
 - 4. To accomplish His all-inclusive judicial redemption.
- B. In the second stage of inclusion in the Epistles:
 - 1. To be begotten as God's firstborn Son.
 - 2. To become the life-giving Spirit.
 - 3. To regenerate the believers for His Body.
- C. In the third stage of intensification in Revelation:
 - 1. To intensify His organic salvation.
 - 2. To produce the overcomers.
 - 3. To consummate the New Jerusalem.