

The Crystallization THE SPIRIT WHO NOW IS

God's intention in His economy is to dispense Himself into His redeemed and regenerated people to be their life and life supply and thereby to make them His corporate expression, initially as the Body of Christ in this age and ultimately as the New Jerusalem in the new heaven and new earth for eternity. In and for His economy, the Triune God—the self-existing, ever-existing, coexisting, coinhering Father, Son, and Spirit—desires to become subjective to His people through their experience of Him. The sovereign God desires to become our inner life, the content of our human tripartite vessel, which was created by Him for the purpose of receiving Him, containing Him, assimilating Him, and expressing Him. Without compromising His majesty and sovereignty and without diminishing His status as the unique object of our worship, the Triune God intends, for the fulfillment of His eternal purpose, to become the subjective Trinity to us, functioning in us as the organic law of the divine life. The revelation of the Triune God in the Word of God is therefore presented not mainly for theological understanding but primarily for the divine dispensing that we may experience and enjoy the Father in the Son as the Spirit for the building up of the Body of Christ, which will consummate as the New Jerusalem.

For the carrying out of God's intention according to His good pleasure, the desire of His heart, it was necessary for the Spirit who was "not yet" in John 7:39 to become the Spirit who now is—the Spirit of reality, the compounded, consummated, all-inclusive Spirit of Jesus Christ. Of course, we should never say of the Spirit of God, as the eternal third of the Divine Trinity, that there was a time when He was not yet. Nevertheless, like John we should say of the Spirit, as the realization of the Triune God, that He was not yet before Jesus was glorified. The Spirit of God coexists and coinheres eternally with the Father and the Son. However, in John 7:39 the Spirit as the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ was not yet because Jesus had not yet been glorified. The Lord Jesus was glorified when He was resurrected. After His resurrection the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Christ, who as the "another Comforter" is

the Spirit of reality promised by the Lord before His death. Unlike the Spirit of God, who had only the divine element, the Spirit as the Spirit of the glorified Jesus Christ has both the divine element and the human element. This Spirit, as the all-inclusive Spirit of Jesus Christ, is now the living water which we may receive to quench our thirst and which becomes rivers flowing from our innermost being in a way that manifests God and glorifies Him.

The Spirit who now is, is the compound Spirit typified by the compound ointment used for anointing the tabernacle with all its furnishings and for anointing the serving priesthood. The historical processes through which Christ passed in God's economical move in time were actually the compounding of the Spirit of God with Christ's divinely enriched humanity, His human living by the life of His Father, His crucifixion for His judicial redemption, and His resurrection with its power. Because the Spirit was processed through the incarnation, human living, crucifixion, and resurrection of Christ, the Spirit is now the compound Spirit—the Spirit compounded with all the ingredients

**The Spirit
who was "not yet"
in John 7:39
now is the
Spirit of reality,
the compounded,
consummated,
all-inclusive Spirit
of Jesus Christ.**

of Christ's person and work. This compound Spirit is the pneumatic Christ—Christ, the anointed One, who in resurrection has become not only the anointing One but the very anointing itself. His being the anointing means not only that He dwells in us but also that He is moving in us to saturate our being with all the divine and mystical ingredients of His person and work, including all that He has accomplished, attained, and obtained, so that we may grow to maturity in the divine life for the building up of the Body. The function of the compound Spirit, therefore, is to anoint us for God's building, for the church as the Body of Christ. The Spirit who was not yet has become the Spirit who now is, and this Spirit, the compound, consummated, life-giving Spirit of Jesus Christ, is now anointing us for the corporate expression of the Triune God. This is the Triune God applied to us, realized in us, and experienced and enjoyed by us for the fulfillment of His eternal economy.

The Editors