

## The Crystallization

### Becoming the Corporate God in the Economy of God

The Bible is the Word of God. It is the Word of God because it is God's word to humanity, and it is the Word of God because it is God's word about Himself to humanity. In His Word, God reveals that He is Spirit and that the words which He speaks are spirit and life (John 4:24; 6:63). Therefore, the source, focus, and intrinsic content of the Word of God is God. As such, the Word of God is unique among all books ever made available to humanity because its words not only originate from God and reveal God but also convey and impart God. In His Word, God speaks of Himself primarily in relation to humanity, and He speaks of Himself in order to be received by humanity. This is possible because we have received the Spirit which is from God, giving us a divine capacity to know the things of God. Since the things of God are intended for humanity, the Bible contains a basic and progressive revelation of the Triune God in His economy.

According to the entire revelation of the sixty-six books of the Bible, God's dispensing of Himself into His chosen people can be carried out because He is triune. The Scriptures tell us clearly and definitely that God is only one, yet He is also three. The Father, the Son, and the Spirit not only simultaneously coexist but also mutually indwell one another. The Father exists in the Son and the Spirit, the Son exists in the Father and the Spirit, and the Spirit exists in the Father and the Son. In both their essential being and economical move, there is distinction but not separation among the three of the Divine Trinity. The Father is distinct from the Son, the Son is distinct from the Spirit, and the Spirit is distinct from the Son and the Father, but they are not separate, because they coinhere. In their coexistence the three of the Godhead are distinct, but their coinherence makes them one. They coexist in their coinherence, so they are distinct but not separate. As such, the pure revelation of the Triune God in the Bible occupies a central position between the extremes of modalism and tritheism.

The economy of the Triune God issues in a marvelous, corporate, divine and human organism, which is *the corporate God*. In His economy, the eternal, immutable Triune God has become an enlarged incorporation through His redemption and union with His regenerated people. Becoming the corporate God involves a grafted life with the Triune God, which produces the one new

man in Christ as a corporate person for His expression and issues in our deification, whereby we become God in life, nature, constitution, appearance, and expression but not in the Godhead or as an object of worship.

God intends that the divine life and the human life be joined together and become one in an organic union, a union of life. God created man for the purpose of entering into man to be one with man and to make man one with Him. The redemptive death of Christ on our behalf fulfilled all the requirements of God's righteousness, holiness, and glory, and now it is possible for God to contact us and be one with us and for us to contact God and be one with Him. Through His death on the cross, the second man—the personal Christ—created the one new man—the corporate Christ, the church, the Body of Christ. Christ alone is the element, essence, and sphere of the one new man, and by being in Him, we are the corporate God for His expression and representation. In order to become the corporate God in the economy of God, this corporate God-man is being deified. The process of becoming God, however, neither effaces our humanity nor negates our status as creatures. As God's redeemed and glorified people, we will remain creatures and humans for eternity. In deification we will never be exalted to become part of the Godhead or share God's incommunicable attributes, such as self-existence and omnipotence. We are becoming God in life and nature but not in the Godhead or as an object of worship. The existence of the Body, as revealed in the New Testament, depends upon deification, that is, the believers in Christ becoming God in life, nature, constitution, appearance, and expression but not in the Godhead. It is only by God's becoming man to make man God that the Body of Christ can be produced. The Body of Christ is produced by God being built into man and man being built into God.

God is not building anything in the earthly and material realm. God is building a God-man in the divine and mystical realm. He is building Himself into man and building man into Himself. The first building of God into man and man into God was with the first God-man, our Lord Jesus. In His incarnation He was the tabernacle of God. As the unique God-man, the incarnated God, He was the dwelling place of God, the building of God. In His resurrection, God's chosen and redeemed people became the corporate temple of the living God.

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In order to keep ourselves in the process of God being built into us and we being built into God, we must take God as our dwelling place so that we can be His dwelling place. The Lord as the Spirit dwells in our spirit, so to dwell and live in Him, we must dwell and live in our spirit. By regeneration our spirit was built into the Lord Spirit, and the Lord Spirit was built into our spirit; as a result, we and the Lord have been joined to become one spirit. We are not merely one spirit *with* the Lord, but we and the Lord *are* one spirit, one entity, one corporate divine-human person. The divine Spirit dwells in our human spirit, and these two are built together to be one spirit. The mutual building of God with man takes place in our spirit, the dwelling place of God.

To enter into and remain in Christ as the Spirit in our spirit, we must have a personal, affectionate, and secret contact with the Lord. Such secret contact with the Lord is so that we can be rooted in Him and built into Him for Him to grow in us and be built into us. We need to follow the pattern of the Lord Jesus to pray. Real prayer is to pray ourselves into God and to pray God into us. We also must take care of loving the Lord with our entire being, telling Him day by day and throughout each day, "Lord Jesus, I love You." As we love Him, He manifests Himself to us in a mutual and affectionate fellowship. Through God's faithful calling of us into the fellowship of the Son and through His continual dispensing of the Son as the life-giving Spirit, every believer can enter into the depths of God and be built into God.

**B**efore there ever was the potential for regenerated humanity to participate in the fellowship of the Son, the Son was in fellowship, living and eternally coexisting and coinhering in a fellowship, a mutual participation, exclusive to the Triune God Himself. The Son enjoys and participates in this fellowship within and by virtue of His eternal coexistence and coinherence with the Father and the Holy Spirit. Within the Godhead, the three of the Trinity eternally coexist with and coinhere in each other, mutually interpenetrating and participating in a divine and mystical union sustained by the divine life and the fellowship that flows in it. The fellowship into which we have been called is an enlarged fellowship that is organically patterned and sustained by the eternal fellowship that is present within the Triune God Himself. By being joined to the Lord, we are joined to Him as He coexists and coinheres in the Trinity.

The Triune God's desire to enlarge His incorporation by making a man who could bear His image and exercise His dominion predates the fall of created humanity, and in many respects this desire was unaffected by the fall. Prior to the fall, the pure created vessel of humanity needed to be filled with the divine life, and after the fall, the corrupted vessel of humanity needed to be cleansed

and then filled with the divine life. In many respects, the fall only provided an opportunity for the wisdom of God to be fully displayed through its confounding the wisdom of all who oppose Him. The display of God's wisdom began with the incarnation of the Son, as the first and necessary step to redeem and cleanse the human vessel that God desired to incorporate into His being. In the incarnation, the Divine Incorporation was brought into humanity and mingled with humanity in the person of Christ.

**I**n order for this Divine Incorporation to be enlarged in redeemed humanity, there was a need to compound and mingle the experiences of human death, human resurrection, and human deification into the divine life through the death, resurrection, and deification of the humanity of Christ, and then to impart the eternally efficacious elements of this compounded divine life into those of faith, thus enlarging the fellowship of the Son through the Spirit. On the day of His resurrection, as the last Adam, Christ also became a life-giving Spirit to impart all the elements of the Triune God's enlarged and enriched incorporation into redeemed humanity with the exception of His Godhead.

Through the life-giving Spirit, our participation in the fellowship of the Son is made possible. Because of and through the life-giving Spirit, the divine life is communicable and available. Consequently, the incorporated Triune God is now working to enlarge the corporate fellowship of His Son through the dispensing of His divine life. The fellowship of the Son is the essential fellowship that He enjoys by virtue of His coexistence and coinherence with the Father and Spirit, both as it existed prior to His incarnation as the Word and after His resurrection as the life-giving Spirit. The defining component of this fellowship is oneness among the three. There is distinction but absolutely no separation. The three are joined and blended as one. This same principle of fellowship has been enlarged to include the believers, thereby producing the Body of Christ, which is distinct but not separate from Christ and which God has blended together.

By being called into the fellowship of the Son, we have been called into the corporate fellowship of the Triune God, and in this fellowship, a mutuality is manifested between all the members of the Body of Christ. The church, as an organic entity, has the capacity to manifest the oneness of the Triune God, and as we walk in the light of the fellowship of the Son, we have fellowship with one another in a practical way. The fellowship of the Son is the fellowship of the incorporate Triune God, and our living in this fellowship produces the corporate God. **AFC**

*by the Editors*