

# The Crystallization

## THE INTENSIFIED LIFE-GIVING SPIRIT

The historic creeds have helped to counteract heresy and to embody and articulate what we as Christians believe, but they have all but neglected completely the Divine Person—the Spirit of God—who is the realization of the Triune God and whose function it is to make us what we essentially are, persons of living faith. None of the creeds and, to the best of our knowledge, none of today's theologians adequately emphasize the fact that, in God's economy, the Spirit of God is the intensified life-giving Spirit.

The life-giving Spirit is intrinsically related to the second of Christ's two "becomings." The first becoming is in John 1:14: "The Word became flesh." The second becoming is in 1 Corinthians 15:45b: "The last Adam became a life-giving Spirit." Through incarnation Christ, as the eternal Word, became flesh—the becoming for redemption. Through resurrection Christ, as the last Adam in the flesh, became the life-giving Spirit—the becoming for life-imparting. On the evening of the day of His resurrection, this pneumatic Christ breathed Himself into His disciples as *pneuma*, breath, Spirit: "He breathed into them and said to them, Receive the Holy Spirit." This breathing, this imparting of Himself as life, was an issue of His second becoming. Now in resurrection He is the pneumatic Christ, the life-giving Spirit, able to live in us and impart life to us.

The main function of the life-giving Spirit is to give life. This is especially clear in Romans 8, where the life-giving Spirit is unveiled as the Spirit of life, the Spirit of God, the Spirit of Christ, and the pneumatic Christ who lives in us as the indwelling Spirit. This life-giving Spirit imparts life into our entire tripartite being to make us persons of life. He gives life to our spirit, making our regenerated spirit life; He imparts life to our mind, the leading part of our soul, causing our mind to become life; and He also gives life to our mortal bodies.

Without Christ's being the life-giving Spirit, we could not be saved organically for the building up of His Body. It is as the Spirit that Christ gives life to and indwells our spirit in regeneration. It is as the Spirit that He nourishes us with Himself as our spiritual food in His organic shepherding. It is as the Spirit that He makes us partakers of the divine

nature for our dispositional sanctification. It is as the Spirit that He renews us to make us a new creation; that He transforms us into precious materials for God's spiritual building; that He conforms us into the image of Himself as the firstborn Son; and that He glorifies us to make us the same as He in life, in nature, and in expression.

In order to deal with the degradation of the church described in Revelation, the life-giving Spirit is also identified as "the seven Spirits of God," that is, the sevenfold intensified Spirit. For the carrying out of God's economy in a time of darkness and degradation, the life-giving Spirit has been

intensified sevenfold and is now operating as the seven Spirits in the churches and in the lives of the overcoming believers. These seven Spirits are the seven lamps of fire for judging, consuming, and producing and the seven eyes of the Lamb for observing and infusing, all for God's eternal building, the New Jerusalem. The sevenfold Spirit, as the all-inclusive life-giving Spirit, includes the elements of divinity, humanity, the death of Christ with its effectiveness, and the resurrection of Christ with its power. Since the Spirit has

been intensified, all the elements of the Spirit have also been intensified. As a result, the life in the intensified Spirit is a sevenfold intensified life.

The intensification of the life-giving Spirit is for the intensification of the believers in their spiritual experience. Since the Spirit has been intensified, both as individual believers and as the church, we should unconditionally open ourselves to be intensified in every way by the intensified life-giving Spirit. Intensification leads to vitalization—the condition of being living and active in our regenerated spirit. Those who are intensified by the Spirit, who are vitalized by the Spirit, who hear the speaking of the Spirit, and who experience the Spirit as the seven judging lamps and the seven infusing eyes have a marvelous opportunity—to be the overcomers whom the Lord is seeking for the building up of His Body. The Spirit has been intensified and the Spirit is speaking. May we all have an ear to hear what the intensified life-giving Spirit is saying to the churches.

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*The Editors*