

Today many people are interested in the ancient prophecies concerning the end times, and perhaps the object of greatest attention is the last book of the Bible, Revelation, or the Apocalypse. Such interest is warranted because we are indeed in the age of Revelation. Many of the things prophesied in this book have come to pass, indicating that it is relevant to our times. But most people have an interest in the curious and supernatural matters in this book and unfortunately miss the main revelation found in it. The very first words of this book are this: “The revelation of Jesus Christ,” and these words act as a kind of subject heading for the entire book. The book of Revelation is not so much a catalog of end-time prophecies as it is an unveiling of Jesus Christ, who administrates the universe and concludes the ages for man’s entry into eternity.

Christ’s universal administration is focused on man’s salvation. But the salvation that Christ offers is not merely a rescue from the world of chaos that God’s enemy commands or from the eternal punishment that man’s disobedience invites. Rather, man can enjoy a salvation into eternal life and unto the divine glory of becoming sons of God. Christ administrates all things in order that we fallen, sinful human beings may partake of His divine nature (2 Pet. 1:4) and become sons of God as He Himself is the firstborn Son of God (Rom. 8:29).

Christ is God, and God is triune. Although our limited mentality cannot grasp how this can be, the God of this universe is one God in three Persons – the Father, the Son, and the Spirit (1 Cor. 8:4; Matt. 28:19). Christ the Son became a man, and after a full and perfect human living, He died for our sins and rose from the dead (1 Cor. 15:3-4). In resurrection His humanity as well was designated the Son of God (Rom. 1:3-4), so that not only

in His divinity but now also in His humanity He is God. As such a glorified and uplifted God-man, He administrates the universe to bring man to salvation, that is, to lead many sons into glory (Heb. 2:10).

While Christ administrates, the Spirit, the third of the Divine Trinity, accomplishes Christ’s administration. The Spirit is the reality to man of all that Christ is (John 15:26; 16:13); hence, Christ’s administration to bring about man’s full salvation is applied to us by the Spirit. In the age of Revelation the Spirit is the practicality of Christ’s work to save us to the uttermost, to save us into glory. This can be seen clearly in the second and third chapters of the book of Revelation, where seven short epistles to seven early churches are presented. Each of these epistles is authored by Christ, as the beginning of each clearly states; but each ends with the words: “He who has an ear, let him hear what the Spirit says to the churches.” Christ is speaking, but the divine record calls it the Spirit’s speaking, because the Spirit bears Christ the Son and applies Him to man. The Spirit is the reality of Christ. Hence, it is altogether worthwhile to consider the Spirit’s function in the age of Revelation. A careful reading of the book of Revelation yields two tremendous aspects of the Spirit: the sevenfold intensified Spirit and the consummated Spirit.

The Sevenfold Intensified Spirit

In the first few verses of Revelation, the Triune God is referred to in a full and expressive way: “Grace to you and peace from Him who is and who was and who is coming [that is, the Father], and from the seven Spirits who are before His throne [that is, the Spirit], and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth [that is, the

Son]” (1:4-5). The Spirit in Revelation is not merely the Spirit of God in the Old Testament nor the Spirit of Jesus Christ in the earlier portions of the New Testament; rather, He is the seven Spirits, that is, the sevenfold intensified Spirit. Later, these seven Spirits appear again: “And there were seven lamps of fire burning before the throne, which are the seven Spirits of God” (4:5). These seven lamps of fire, which are the seven Spirits of God, signify the enlightening and searching of the sevenfold intensified Spirit. The age of Revelation is an age of darkness in which the condition of man degrades severely and God’s enemy runs rampant. The burning and searching of the sevenfold intensified Spirit is needed for Christ to accomplish man’s full salvation. In fact, in the vision of Christ in Revelation 5, we read that Christ the Lamb has “seven eyes, which are the seven Spirits of God sent forth into all the earth” (v. 6). Putting all these mysterious views together, we see Christ as the Lamb of God who redeems us to God by His death, and we see the sevenfold intensified Spirit as the burning and searching of Christ, as His very eyes, sent into all the earth to accomplish God’s universal administration, which focuses on man’s full salvation. We human beings are under the burning and searching view of the sevenfold intensified Spirit. He comes to find us; and finding us, He brings us to God and brings Christ our Savior to us. He is the “eyes” of Christ, bearing Christ to us and bearing us to God. As you read this pamphlet, you are under His searing view; He searches to bring God into you and you into God.

The Consummated Spirit

Christ’s administration for man’s full salvation will succeed. He is God and thus possesses all power and authority in the universe (Matt. 28:18;

Rev. 12:10); He is also the uplifted and glorified man and thus is able to save us to the uttermost (Heb. 7:25). The sevenfold intensified Spirit as the reality of this administering Christ moves in intimate contact with man, applying God's salvation to man and assuring the success of Christ's administration. Ultimately, God will have a group of people who receive His full salvation and enter into glory with Him. At the very end of the Bible, at the end of the age of Revelation, God and man are wondrously intertwined, so that God is fully expressed through man and man is fully glorified in God. In Revelation 22:17 God and man utter a single cry — "The Spirit and the bride say, Come!" — indicating that God's chosen, redeemed, regenerated, and transformed people have experienced the Spirit to such an extent that they are fully one with Him.

The terms *the Spirit* and *the bride* refer to two consummations, one for God and one for man. The Triune God — the Father, the Son, and the Spirit — has been fully involved with man's salvation. The Father planned this salvation, chose His redeemed people, and dispenses His divine life to regenerate them as His sons. The Son became a man, accomplished the redemption of God's chosen people, and brings them into sonship with Him. The Spirit applies Christ's redemption and salvation, gives the Father's divine life to the believers to make them sons, and transforms them in the Son into God's many glorified sons. Hence, the Spirit is the Triune God reaching man with God's salvation; the Spirit is the consummation of the Triune God.

The bride is man's consummation after God's salvation. God created man to express and represent Him (Gen. 1:26). God's salvation is simply the accomplishment of this purpose. When this salvation is fully realized, man will fully express God.

God and man will be joined as one, in much the same way that man and wife are one. Thus, the goal of God's salvation is to make man the bride of Christ. Hence, in Revelation 22:17 the chosen, redeemed, regenerated, and transformed people of God are called, quite simply, the bride.

At the end of God's work among His creation, these two consummated persons — the Spirit and the bride — will form a universal couple for eternity. By such a marriage God will be fully blended with man and expressed by man, and man will be fully uplifted and glorified in God. This is the work being accomplished today by the Spirit in the age of Revelation.

The Spirit in the Age of Revelation

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