

## **Participation in God in the Mingled Spirit**

*The one lesson of our Christian life*

**T**here is really only one lesson we are learning over and over and over again. And that is always and ever to participate in God. Participate in Him. That is the same as abiding in Him, remaining in Him. Don't leave. Stay where you are. You are in Him. You do not need to establish anything. I do not need to establish anything. We are already joined to this One. Now our part is to remain and to stay, just to participate in God. Always we must see that the Christian life is not imitation. It is not imitating Christ. The Christian life is not imitating Christ. Amen! It is participating. Give me an apple. Let me bite it. Let me chew. Let me enjoy. Let me digest. And let me live. Amen! So it is a matter of feeding, participating in this life.

Nevertheless, this seems to be a life-long lesson because we do not make the connection when we are on the spot, that God is calling us once again to open ourselves, helpless as we are, to participate in that life. But ever and always the first lesson of our Christian life and the last lesson of our Christian life is to participate in God. And that is the way we will be eternally. The Bible

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ends with the vision of the city of God, which is the bride, the Lamb's wife. And that city is a composition of all God's work with His chosen people throughout all the generations. And now God lives there. That city is His dwelling place. And we see its nature in the tree of life and the river proceeding from the throne. God is flowing out, supplying in a dynamic way every part of the city.

So the way eternity has been revealed to us is that we will be dynamically participating in God, eating and drinking and participating in His life together. That is our destiny. The Lord begins now through our regeneration, that we might participate in Him. This is to remain in Him. This is to abide in Him. And this means that we stay in the source of God. There are two sources we can live by: we can live by ourselves or we can live by God. We can live out of ourselves or we can live out of God. God is our source. He is our source for everything. So we have to see that participation is more than crucial because this word participation is simply another word for fellowship. We have been called into the fellowship of His Son, which means we participate in what He is in His nature and what He has accomplished, including how He has defeated all the enemies. And that is now available and flows in the spirit for us to participate in.

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### *The address of Christ in us*

But this could all be, up to this point, so much knowledge for us, apart from a practical way to participate in Him. And this is our burden this morning — participation in God in the mingled spirit. What does “the mingled spirit” mean? It means that when we received Christ, we are born of the Spirit, the big Spirit. Something is begotten in our being called our spirit. We are born of the Spirit. A part of us comes alive, and that part is our spirit. And when the Lord comes in, He actually has an address in us. He has a place that He lives, and that is our spirit. Second Timothy 4:22 says, “The Lord Jesus Christ be with your spirit.” This means that our spirit is where He lives. If you want to pay a visit to someone, it is frustrating if you do not have their address. You wander the streets hoping that you will find them. You are not sure where they live. You want to visit them, you want to spend some time with them. You are going down this street and that street to find the right house. It is much easier if you have the address. Once you have the address, you just go directly there and enjoy your time with them.

In the same way, many believers know they have received Jesus Christ. They would say, “Jesus lives in me.” Then you ask them, “Where is His address? Where

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does He live in you? In what spot does He live so that you could instantly, momentarily, regardless of whether, regardless of whether there is light or darkness, pay a visit to Him. You can be with Him.” Many believers would be utterly surprised to know such a thing. There is a spot in man and that is our spirit, where the Lord Himself lives. And that is where He is joined to us. He is in our spirit.

### *Christ is in our spirit as the Spirit*

Our spirit is a mingled spirit. This means the Lord in resurrection became a life-giving Spirit, so that He can communicate everything that He is. So the Bible can actually say, “Christ in you, the hope of glory.” It is not a figment of your imagination, but it is Christ in you. How could He be in you if He were a picture, if He were a statue, if He were just a thought? How could He Himself be in you? In which way could Jesus be in you? How could the Bible be so daring to say “Christ in you”? Where is Christ in me? How is Christ in me? Christ is in me because in resurrection He became a life-giving Spirit. And the economy of the Godhead is that all Three live in Each Other. So where the Spirit is, the fullness of God is. All that Christ is is communicated not only through the Spirit, but as the Spirit. So in resurrection

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when the Lord came to the disciples, He opened His mouth in resurrection and breathed into them and said, the Spirit was the breath of Christ, communicating His Person. It was not something other than what He was. It came right out of His mouth. He breathed into them. Because my breath is part of me, when you get my breath, you get all the things in me, right? So when the Lord breathed out, He breathed Himself out as the Spirit.

So He gets into our spirit and we are mingled with Him. The two spirits are one, but their distinction is preserved. The Lord remains the Lord, and our spirit remains our spirit. Yet our spirits are joined as one so that now I have the same nature as He does. What He is can be actually transmitted and communicated into my being. I am not imitating Him, but I am actually partaking of Him. I am actually participating in Him. That is why it is crucial for us to be a person familiar with our spirit. Apart from this it is possible to hear so much and know so much. We know the way we should be, how we should be. We know the Christian truths. We know even identification truths with Christ. But it seems we do not have the handle to make it real in the heat of our reactions. We may be passing through many problems, but we do not seem to have a handle in our Christian life. We need to have the handle of our spirit.

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### *Our spirit as our spiritual hands*

We have a heart, and our heart loves. For example, I look at this Bible, and I love this Bible. I have a heart to love it. But I not only need a heart to love it, I need hands to take it, to open it, and to enjoy it. It is not just a matter of loving it with my heart. I need hands to actually take it. In the same way, we have a heart to love the Lord, but we need “hands” to take Him. We need hands to partake of Him. And that is what our spirit is. Our human spirit is like spiritual hands with which we can handle, take, partake. When you and I exercise and call “Abba, Father!” with our spirit of sonship, it is a direct taking out of the riches of all that He is. It is not that I just admire God and I just love God. I have a heart to do that and my heart is made for that. But I also have a spirit to actually take out of God and partake of Him directly.

### *Initiating God with our spirit*

So the spirit of man and the exercise of our spirit is more than crucial in understanding what it means to participate in Christ. Why? Because we must all have our hands to actually take Him. We come to the meetings, and they are so precious and so marvelous. Actually a

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marvelous phenomenon takes place all the time. We are not just waiting here for something to happen or following a form. In a sense we initiate God, because we realize there is a principle — God rides out through our spirits. When we cooperate and exercise and use our spirit joined to the Lord, God is ushered in. We sing with our spirit. We pray with our spirit. We speak with our spirit. We exercise. We are not just flat-footed, passive, waiting for a feeling, waiting for some wave of emotion to happen. We exercise our spirit and the meeting is just full because we are filled up. We understand the principle that our spirit is the way we participate in God.

If we did not come to the meetings and open our mouths the way we do, we would be hypocrites, because that is the way we live. Go to our houses. Go into the four walls of our home. What happens in our living is that we initiate God with our spirit all day long. A lust comes. Hurt comes. Anger comes. Frustrations come. And what we do in our daily living is “Jesus!” We learn how to walk in the spirit and not fulfill the lust of our flesh. That means all day long we are experiencing the Lord by initiating our spirit to call, to open, to turn, to behold the Lord. In whatever way, we initiate with our spirit. That is the way we live.

Then you just carry that over into a meeting. You come to the meeting and the meeting has a certain

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atmosphere. You feel somewhat passive. You are coming to sit, maybe just to watch or to see what is going to happen. That is kind of rare here. But we come here and we just initiate. And what we are doing here is no different from our daily life. Our daily life and the meeting life are just the same because there is a principle by which we live. We learn to initiate God because we know that our spirit is joined to Him.

#### *The meaning of “one spirit” in 1 Corinthians 6:17*

First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” It says “one spirit,” but it also says “he” and “the Lord,” meaning that there are two here. When the two are joined, they are one. When it says “one spirit,” this means the Lord Himself must be the Spirit. How could “he” and “the Lord” be joined and be called “one spirit” if the Lord was not the Spirit? This means the Lord is the Spirit. But we have two here. “He who is joined to the Lord is one spirit.” This means the “he” must also be of the same nature as the Lord who is the Spirit. The two spirits are joined and become one spirit.

What we have here is the Lord Himself in resurrection, and we are joined to Him. It is not that He is apart from us and we are striving to be like Him. He is in us.

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We are joined. And in that joining is a participation with a transmission whereby He becomes our life. We participate in His nature, His disposition, and His attitudes and His feelings and His responses. Everything that He is gets transmitted into us because we are one spirit. But we have to see there is a joining.

When we read 1 Corinthians 6:17 according to this translation, “He that is joined to the Lord is one spirit,” it may impress us as being something merely static, just there as a fact — one spirit. But the New American Standard Version translates it more literally according to the Greek verb: “But the one who joins himself to the Lord is one spirit.” This means you initiate joining yourself to Him. It is not just statically, passively being one spirit. You are dynamically, actively being one spirit.

To be one spirit with the Lord in a dynamic way is not just to know that He dwells in you, but it is to activate that part of your being where He dwells in you with all that He is. Romans 8:16 says, “His Spirit bears witness with our spirit that we are children of God.” That kind of witnessing is based upon our spirit of sonship taking the initiative to cry, “Abba, Father!” His Spirit responds to the initiation of our spirit. This is a major principle that governs the realm of the spirit. It will change your life. It will change your problems. It will change what you do with

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your thoughts. It will change how you handle your emotions. It will change the times when you are the most frustrated in your life, the most drawn out in yourself. It will change how you relate to your environments if you see that your spirit is there within you to be exercised by faith to initiate God in you.

### *Using your spirit by faith*

It seems like your feelings are so real. The problem is so real. The hurt is so real. But like Peter, the waves were so real. They were all around him. But the Lord said, “Come to Me, Peter.” And he had to take that first step out of the boat. Just imagine the radicalness, the daringness, of the man, to step out on water, to walk on the water! That is the way it is when your problem is so real. The waves are so real. But you say “Jesus!” and you find out you are walking on the water and you have come to Him. But the moment you take your eyes off, the moment you return into your thoughts and your doubts, you look at the waves and “Ohhh, Lord, save me!” And He does that too! Praise the Lord!

It is a matter of faith. Second Corinthians 4:13 says that we have a spirit of faith. Faith is not seen. Faith is not felt. Faith is not something you can tangibly put your

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hand on. Faith is the naked Word of God that declares to you that you have a spirit joined to all the unsearchable riches of Christ. Use it. Amen! Use your spirit. God made Himself that available to us. He is not an intermittent God. He is not a God just giving revivals every fifty years. He is a constant God. He is a God who flows, who supplies. The new covenant is better than the old. The old was intermittent. With the old, the Spirit came upon people. They had seasons of refreshing. But with the new covenant God is installed into your being so that you can initiate hour after hour. We can see how critical this is. He who joins Himself to the Lord becomes one spirit in the dynamic of a flow. And in that one spirit, everything that He is is getting transmitted into you. The one spirit is not static. It is dynamic, it is active. So in the holy city we will be joining ourselves to Him for eternity in that river and in that tree. Dynamically we will be ever participating in all the nature of the Triune God that flows so crystal clear and makes us all so transparent to reflect the image of the Son for eternity.

That is why you can accumulate a lot of Scriptural knowledge that is good and proper. But unless you have this little key, the human spirit, you may not receive the reality of it all, because the spirit is the wire through which everything is conveyed. The riches of Christ are

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transmitted into you through the exercise of your spirit. That is why whenever we open our mouth to participate in God, what has been knowledge to us becomes an actual participation in Him.

### *Participation through regeneration*

This participation happens in regeneration. In John 3:6 we have a simple word from the Lord, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Notice the word “that.” It is in the neuter. It is not masculine. The Lord is speaking of the part of our being that has been begotten of God. It is spirit. Then He says in verse 7, “Do not marvel that I say unto you, You must be born anew (or born again).”

### *The mysterious impressions of regenerated persons*

Then verse 8 says, “The wind blows where it wills and you hear the sound of it, but you do not know where it comes from and where it goes. So is every one who is born of the Spirit.” In other words, everyone who is born of the Spirit is like the behavior of the wind. The wind blows where it wills. This means there is a sovereignty of God that blows upon us when He comes into us. He

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comes to us in a mysterious way. We can sense God is working, but we cannot understand why we are being drawn to Him. We receive Him and begin having impressions from Him. We are not sure where these impressions are coming from. But the sovereignty of the Spirit is moving in us and blowing in our lives.

Let me give my testimony to illustrate the meaning of John 3:8. I belonged to a worldly club in high school. Then I was regenerated and something began to happen. I started having new feelings, impressions. The wind was blowing where He wills. I did not understand what was happening to my life, but I knew something was happening internally. And I knew I could not go on until I had resigned from that club. I had to resign. I had to stop. My spirit was activated by my enjoyment of God in the Word. In that enjoyment there was a transmission into my being. From that transmission came the blowing of the wind. He was blowing where He wills. And He willed in my will to resign the worldly club.

When you exercise your spirit, when you are a person who prays and fellowships in that realm, be sure that the wind is going to start blowing in your life. And you are going to have impressions. You used to do certain things. And you are going to find that there are thoughts in you now, questions over what you did, how you spent your

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time, how you spent your money, what you looked at. You are going to start feeling impressions right inside of you. The wind blows where it wills. You hear the sound of it. You can feel the impression of it. But you are not sure whether this is God or whether this is just you.

### *The nature of every regenerated person*

The nature of every regenerated person is to be one who comes under the sovereignty of the blowing of the Spirit in his experience. And the Lord is taking us in His direction in His way and with His timing. And it is not that you can understand it all. You cannot. You cannot figure it out. But you can feel the wind blowing. You can feel the tug in you. You can feel the restraint. You can feel the effect of something happening in your life, the putting off of your old manner of life, your old habits, what you formerly did. You begin to feel the wind blowing. That is because God has been transmitted into your being and is producing certain affections and certain impressions in you, just waiting for faith to say, "Amen," and just obey.

When you obey, that means you have heard His voice. You have obeyed His voice. And the nature of His voice is not normally audible. It may come at times in that way, but normally it comes in the new covenant way. It comes

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in the form of an impression from the writing of the Spirit upon our heart. It is an inclination. It is a reservation. It is a question mark. Then you and I take care of hearing His voice, knowing it is the voice of our Shepherd. It is a life-voice. It speaks to us in the form of supplying us with life at junctures to take a certain course of action. We are persons supplied with life, and we sense the blowing of the Spirit. This is the nature of participation in God in the mingled spirit. This is the reality of regeneration. This is the nature of a regenerated person living in the realm of the spirit.

### *Knowing God in the realm where He exists*

We need to know God in the realm where He exists. John 4:23-24 says, “An hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truth, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.” So here again these verses tell us unequivocally the nature of God and the nature of contacting God. Let me illustrate. Suppose I had a radio here. And I am telling you there is lots of noise in this room. There is music in this room. There is news in this room. You say, “Well, I don’t see, I don’t hear the noise.

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I don't hear the music. I don't believe in music. I don't believe in noise." Well, we all know that is ridiculous, because the way you tune into that realm is to get a radio. Turn the radio on, turn up the volume, and right away you realize there is lots of music in this place. It is because you are in the right realm.

The first Russian Cosmonaut, Yuri Gagarin, went into outer space and said he did not see God. So he concluded there was no God out there. Foolish man. "I didn't see God, so there is no God." You do not need to go to outer space for this. Dig a hole and call "Jesus!" There must be a God somewhere, and you find Him, because God is Spirit and they that worship Him must worship in spirit and in reality. So we could see again the need to exercise our spirit. What is worship? Worship is just coming in spirit, coming exercised in our spirit.

We have to realize that when we say spirit, we are talking about our spiritual anatomy, our spirit connected to our mouth. Paul said it so clearly in 2 Corinthians 4:13, "And having the same spirit of faith . . . we also believe, therefore we also speak." This means our speaking is the releasing of that spirit that is resident within. We must increasingly know and experience this in our daily life. We need to see that this mingled spirit is the secret of participating in God.

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### *The law of the mingled Spirit*

Romans 8 is one of the most profound sections of the whole Bible concerning this matter of the mingled spirit. Here it tells us in clear words in verse 2, “For the law of the Spirit of life in Christ Jesus has freed me from the law of sin and of death.” The Spirit is spoken of as the law of the Spirit. Romans 8 is the pinnacle of the Christian life. To be a victorious believer you need to know Romans 8. You need to be in Romans 8. It is in this chapter more than any other place in the New Testament that the Spirit is mentioned—the divine Spirit and the human spirit. Take a concordance and look at the word “Spirit” and then look at Romans 8 and just see how many times the Spirit is mentioned. And the Spirit is mentioned at the beginning of the chapter by the words “the law of the Spirit.”

This Spirit here is the mingled spirit. This is not just the law of the divine Spirit, but this is the law of the divine Spirit joined to the human spirit. At the beginning of Romans 8 it gives us the subject—“the law of the Spirit,” and then the rest of the chapter is a description of how that law works. For example, verse 10 says, “If Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.” It defines the constant nature of our spirit, by telling us our spirit *is* life. Then

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verse 11 tells us, “If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.” This is a further description of how the law of the Spirit works — it describes what it will do to our mortal bodies.

Then verse 15 says, “For you have not received a spirit of slavery again to fear, but you have received a spirit of sonship in which we cry, Abba, Father!” Then verse 16 says, “The Spirit Himself witnesses with our spirit that we are children of God.” This tells you what you have received — a spirit of sonship. And it is in this spirit that you cry, “Abba, Father!” And then His Spirit bears witness with what you just did with your spirit. That is a law. It is the law of the Spirit. That is why when we come together, we know that God will not be intermittent with us. He is like a law. It is consistent. It works every time. When a pilot gets into the cockpit, his expectation that the plane will fly is altogether based upon law. The law of gravity, we know, is consistent. And the law of aerodynamics is equally consistent. These two laws pave the way for the constant movement of aircraft. Air flight can happen because the two laws work the same way every time.

So the pilots just get in their airplanes, whether it is rainy, cloudy, sunny, whatever, and they just go down the

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runway, and the law of aerodynamics overcomes the law of gravity. With a little bit of thrust and lift, they take off. It is a law. It just works that way. The realm of the mingled spirit is the same. We are like a spiritual airplane! Just consider yourself an airplane when you come to the meeting. An airplane just needs a little cooperation with a law, and it is up. Don't stay in your hangar of self! Get out on the runway of the meeting. Get de-iced by the members who are flowing in the Spirit, and begin to cooperate with the law of the mingled Spirit — the law of the Spirit that sets you free from the law of sin and death.

The law of sin and death is like gravity. It is something that will not go away. When the law of aerodynamics is working, it is not obliterating the law of gravity. The law of gravity is still here. That means the law of gravity does not go away. The pilots do not go out on the runway and repent, "O God, deliver us from this law of gravity. O God, get rid of this law of gravity. O Lord, get us out of the realm of law of gravity." No. Pilots let gravity remain there, but they get into another law. You have your morbid feelings. You have your horrible feelings about yourself and others. You know what I mean? That law of sin is holding you down. Don't try to overcome it by thought or will power. Don't repent for it, as though somehow you can get it plucked out. No. With the law of

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gravity there, step into another law. Open your mouth and call “Jesus!” and you will discover that the law of the Spirit of life in Christ Jesus goes to work on your insides.

This is the way we live. With our situations, with whatever the enemy throws at us, we sink back into God again and again. We abide in Him. We participate in Him. We know we have our spirit-hands. We can take Him at any moment with our mouth by calling on His name. We can open ourselves with an exercised spirit, even in the presence of our enemies, and we are immediately in another realm. God’s installation of Himself, together with our initiation and cooperation, is the way God did it. God did not do it another way. God did it this way so that we would cooperate and take care of our spirit to actually initiate God in our being with the transmission of Himself. This participation in God is in the mingled spirit.

### *Our tendencies come from our source*

Romans 8:5-6 is a further description of the way the law of the mingled Spirit works. Verse 5 says, “For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit. For the mind of the flesh is death, but the

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mind of the spirit is life and peace.” The word “mind” here is a word that includes not just the mind as a faculty of man, but the direction of the mind, the inclination of it, the way its tendencies are, the way it is bent.

In Romans 8:5 the apostle Paul is actually saying that if you are living according to spirit, if you are a person drinking God, if you are a person interacting with God in your mingled spirit, you may have your problems with your feelings and your weaknesses, but you keep your being according to spirit. For example, you had a dream that was like a monkey on your brain wanting to latch on to you. It was something real. But even though this thing is sitting up there in your mind, you have something deeper. If you cooperate with the law in your mingled spirit, you will touch the tendency of the Spirit so that you will start minding the things of the Spirit. But if you cooperate and interact with the dream, you will start coping with it, rather than being set free from it. To cope and suppress our problems only complicates our inner being all the more. It is like trying to overcome gravity by yelling at it, or it is like a tar baby — the more you fight it the more it sticks to you and you cannot get rid of it.

You need a transfer of source. Go to your spirit where the law of the Spirit of life in Christ Jesus operates. Cry

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in your spirit of sonship, “Abba! Father!” Orient yourself according to spirit and you will start minding the things of the Spirit. That means you are going to start drawing out the very tendency, disposition, and inclinations of God right into the surface of your being. We have a source that can determine our tendencies. Jesus said in John 4:14, “The water that I will give you will become in you a well of water leaping up into life eternal.” This well means the source of our spirit. The leaping up of this well in us is the tendencies and inclinations of God that flow from our mingled spirit. Do you feel that your disposition is wrong? Just be according to spirit. Just be a person in that realm. Thank God for the church. If we are just left to ourselves, we just tend to drift. We tend to be in ourselves so easily. But thank God for the meetings of the church and the fellowship of the saints from house to house all week long. Our spirits are exercised by always being with the saints in such a way.

This generation is so dark. It is so heavy. It is so defiling that you cannot exist in this generation apart from your spirit and apart from the church. Because we realize the enemy increasingly is damaging humanity. But thank God for the mingled Spirit where we participate in God. So we could see we need our regenerated human spirit exercised, and we will find Him again and again.

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### *Sanctification in the one mingled Spirit*

Finally, we need to read Hebrews 2:10, “For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory.” This means everything is *for* Him and everything is *through* Him. These few words tell us that Christ is the source. He is the source of our life. I do not have a source apart from Christ. Everything is for Him and everything is through Him. As our source He is leading many sons into glory. Right now we are all in the process of being led into glory. He is leading us. He is leading you in your experience, in your environment. What the Lord has allowed outwardly and what He has allowed inwardly is all under His leading. He is leading us into glory.

Verse 10 continues, “to make the Author of their salvation perfect through sufferings.” He passed through it all. He knows the way. He has already been that way. He has run this course. So stay with Him. Keep your spirit exercised. Because He has already passed through, now just stay with Him. Don’t leave Him. Don’t depart from Him for one second. Just abide. He is leading us. We are all in this process of being led. Then in verses 11-12 Paul says, “For both He who sanctifies and those who are being sanctified are all of One, for which cause He is

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not ashamed to call them brothers, Saying, I will declare Your name to My brothers.” This declaring of the Father’s name is synonymous to His coming into our hearts crying, Abba, Father (Gal. 4:6). What is He doing? He is declaring the Father’s name. He comes into us and declares the Father’s name with an “Abba!”

Verse 12 continues, “In the midst of the church I will sing hymns of praise to You.” So not only are we crying, “Abba, Father,” but in the midst of the church He is praising and singing to the Father. Yet these verses with the enjoyment of the Father’s name and praise to the Father in the midst of the church are not without what is going on at the beginning of verse 11: “He who sanctifies and those who are being sanctified are all of One.” Sanctification in this verse is in the present tense. He is in us not only as our righteousness but also as our sanctification. This sanctification is a present-tense transmission of His nature, His holy nature.

In our experience we are one with the Sanctifying One. That means we are joined to Him as He sanctifies. We are not being sanctified by a detached Sanctifier. We are being sanctified by participating in Him as our sanctification (1 Cor. 1:30). Because we are one spirit with Him, we are out of one source — “all out of One.” Sanctifier and those being sanctified are one spirit. Be-

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cause of this, He is not ashamed to call us brothers, not only because He is one nature with us in our humanity, but also one spirit with us in our regeneration. Now, out of this one source we are letting Him transmit His holy life and nature into our being. Thus, from the mingled Spirit, He is sanctifying. He has set us apart for Himself positionally so that He can saturate us with Himself dispositionally. Sanctification as a setting apart is not an end in itself. It is for the saturation, and sanctification as saturation in turn will experientially set us apart. The setting apart and the saturation are all part of the full cycle of sanctification. It means we are to be exclusively for God Himself.

### *The sanctifying activity with the Bride*

As the church is getting prepared as the bride, we are here expecting the Lord's coming. We know that He loved the church and gave Himself for her in order that He might sanctify her, cleansing her by the washing of the water in the word, to present her to Himself a glorious church (Eph. 5:25-27). The chief activity of the bride's preparation is a sanctifying work going on in us. He wants to get His nature wrought into our being. So let Him sanctify. Let Him sanctify your eyes. Let God pass

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through with what your eyes behold. “He who sanctifies and the ones being sanctified are all of One.” And the sanctifying One is removing the spots and the blemishes, all the cracks in the church life, all the holes in our living — the things that leak life, the little habits, the little foxes that spoil the vine, the little secret sins, the little things, the spots and the wrinkles — in all these things we need to cry with our spirit of sonship, “Father, sanctify me. Sanctify my body. Sanctify my mind. Sanctify my habits. Don’t let me make any provision for something defiling in this temple. O Lord, sanctify.”

We have a spirit that is one with the Sanctifying One. “He who sanctifies and they who are being sanctified are all out of One.” He is not pointing at your spots and wrinkles to make you feel condemned about them. He is exposing them so that you will merge with Him in your spirit and let that holy nature saturate and permeate you to change you from within. You cannot do anything about yourself. But He gave you a spirit and made your spirit a law so that you can call on His name and instantly engage and dispense the life and nature of the Sanctified One.

When we first come to the church, we may be common, worldly, and loose. There is not that much impress of God upon us. But the more we go on, the more that life in us is able to pass through, sanctifying us and setting us

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apart exclusively to Himself, the more there are those Spirit impressions. The wind blows where it wills. Something in your home that represents your old manner of life is touched by God's sovereign blowing. Some practice in your daily life is dealt with by God's inescapable wind. We had a brother among us years ago who had a thirteen-year subscription to a pornographic magazine. Then he came to the church. God operated. Immediately, the sanctifying life went to work, and he boxed up and burned all those magazines.

The sanctifying life makes the church holy. It changes us dispositionally for His coming. The way the Lord prepares the church for His coming is by loving her and giving Himself for her in order that He might work on her. And the way He works on her is to reproduce His life in her as she keeps enjoying the washing of the water in that spoken word. He is speaking. That little voice in you, that little speaking in you, is the spoken word, the *rhema*, speaking, sanctifying not just you individually but the church corporately. He is sanctifying and cleansing the church. And the issue is "I have declared Your name to my brothers, and in the midst of the church, I sing praise to You." When there is a sense in the church that Jesus is singing in our singing and praising the Father in our praising, there is another kind of sense — some sanctify-

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ing is going on in the church life. Oh, may the Lord not find us left to the defiling corruption of this age. The enemy's plot is to make us worldly and lukewarm by the little foxes that spoil the vine. But thank God for the ministry of His Word and that spoken *rhema*/word that is in you right now, specifically touching something. That is Him. That word is the washing, the cleansing, that He might have a church in all her glory.

— *Bill Freeman*  
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