

## Prepared for Participation & Transmission

*Being in the same realm as God*

**T**o contact God we must be in the same realm that He is in. John 4:24 tells us that God is Spirit. This is the nature of what God is. He is Spirit. Thus, to participate in God we must be in spirit. When we touch the realm of the spirit we are participating in God Himself, who is available to us as Spirit.

To participate in God in the realm of spirit is to participate in the realm of His nature. Speaking to the woman at the well, the Lord says in John 4:24, “God is Spirit, and those who worship Him *must* worship in spirit and in truth.” The Greek word for “must” is more forceful if it is translated literally. It means “it is necessary.” That is, worship in spirit is a necessity. God being Spirit makes it a necessity that we touch Him in spirit. Our spirit matches God who is Spirit.

Those who worship God are those contacting Him, relating to Him, and going out to Him. All those must worship in spirit. So it is in the realm of the spirit that we truly worship God and participate in the circulation of His life and nature. All that God is as Spirit includes His nature, His disposition, His responses, His tendency, His

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inclinations, that is, the way His inner being is bent. So what happens in true worship is that all that is in God as Spirit gets transmitted into us. There is a transmission of His nature, disposition, responses, tendency, and inclination right into us. In true spirit-worship, we participate in God's Being. Peter speaks of this as being "partakers of the divine nature" (2 Pet. 1:4).

### *Participation and transmission*

When we participate in God, that participation is simultaneously causing a transmission of the nature of God to pass through our spirit into our thoughts, into our will's inclination, and into the direction of our emotion. So we are not just thinking thoughts about God, but we are feeling God's feelings, and we are merging with God's inclination in our will. We are loving out of a transmitted love. We receive a tendency that is the very tendency of God being transmitted into us and is now becoming our experience. Amen!

Paul refers to this transmission in 1 Thessalonians 4:8 when he says, "...God, who also is giving His Holy Spirit to you." The Spirit in this verse is spoken of in a present-tense way, that is, in a way of continuous transmission.

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This corresponds to the continuous proceeding of the Spirit spoken of in John 15:26 and Revelation 22:1, where the Spirit is ever proceeding out of God in the way of transmission.

This is why participation in the realm of the spirit is so utterly critical. Some believers have reduced the Christian life to merely thinking correct thoughts, but we do not just need to think right thoughts about God. It is more than that. It is deeper than that. It is not just the rearrangement of thinking. It is God proceeding out and transmitting Himself into us. It is the passing through of Another life and nature that reaches our whole being with a tendency, with a propensity, with desires and aspirations, with the very love, patience, and nature of God Himself. And that does not come by mere thought. It comes by transmission. God, who is Spirit, is transmitted into our spirit. That is why the Lord said you have to *drink* (John 7:37-39). That is why He said you have to *eat* (John 6:53, 57). That is why He said you have to *abide* and share His life as a branch in union with the vine (John 15:4-5). The New Testament is filled with these kinds of images of participation. Participation is the way for transmission. In the participation there is a transmission of God Himself.

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*The transmission is God passing through*

Now we need to read the last chapter of our Bible. Let us turn to Revelation 22. Let us go to the end of the Book and see how it all came out in the end. Let us read the end of the story. Verse 1 says, “He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.” I thought I would see a seminary or a Bible class. But instead, “He showed me a river.” So what we see at the end of the Bible is a vision of the throne with God and the Lamb. And then proceeding and streaming from that throne is the river of the water of life. This vision shows us the way we end up. For eternity we will be in an active, dynamic state of God’s transmission of Himself. The proceeding, flowing river signifies that God is passing through. The vision of the holy city is a vision of an eternal existence where God passes through His people by their participation. The “tree of life,” “the river of water of life,” and the proceeding, transmitting God are all there at the end. This is a vision of participation and transmission. This is God passing through, saturating everyone with the divine nature.

This shows us that the Christian life is not a matter of correcting our conduct, rearranging our thought, adjust-

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ing our habits, trying to lop off this, or attempting to add some new dimension to our lives. It is not a matter of our efforts and energy. It is a matter of God passing through. It is letting God pass through us. And for God to pass through, you have to discover and come to know your spirit. That is why you are born again. We are born again not just to change our destiny from hell to heaven. We are born again to have a new spirit, a new organ so that God could pass through and transmit His life and nature into us. This pass-through begins at the new birth and continues for eternity. Amen! Hallelujah! That is what God wants. He does not want guests and spectators coming into the gates of the holy city. He wants an eating, drinking city where He can pass through.

### *The mingled spirit*

The deepest meaning of regeneration is revealed in John 3:7: “That which is born of the Spirit is spirit.” It is the big Spirit begetting the little spirit. It is the essence of God begetting a like essence in us so that God Himself could transmit Himself. This is more than an intellectual grasp of something. This is a change in our inner anatomy to give God a place in man that matches His nature — spirit. To see and enter into the kingdom, there must be

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another dimension in our experience. And that dimension is the dimension of the Spirit. It is properly called “a mingled spirit,” where neither the divine Spirit nor the human spirit loses its individual characteristics. It is a spirit where the divine Spirit joins with our spirit (1 Cor. 6:17). This is a most marvelous mystery-union in the universe, that God joins Himself with man (Eph. 5:31-32). And then we can participate in His nature.

### *Passing through and dropping off*

This union does not issue in outward correction. It issues in letting God pass through and drop off the very virtues and attributes of His Being. When the river comes, He is dropping off. He is dropping His virtues off. He is dropping off love. He is dropping off patience. He is dropping off His nature. He is just passing through. When He passes through, He drops off His nature. Do you get it? Hallelujah! This is participation. It is a participation in God Himself.

This is the Christian life. We have to see that it is not just in thinking right. It is not in trying to work yourself up in an emotional way. It is not gritting your teeth to muster up your will power. It is a pass-through. It is a

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river. It is a flow. It is God who comes as Spirit. And He is not just scattering thoughts. He is actually scattering His inclinations, His responses, His tendencies. That is when you change. You do not outwardly correct your behavior. You change. You feel different. You have different tastes. You hate things that you once did. You begin to love things that you did not care for, because Another nature is passing through you. If we do not participate in the divine nature, then we are just left to the other nature, that old thing, that flesh with its lusts (2 Pet. 1:4). And it has its propensities. It has its defaults. It has its things that it just goes to, indicating that the flesh is not exposed to the pass-through of the Triune God.

So consider your Bible and how it ends with Revelation 22:1 and then verse 17: “And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.” That is how your Bible ends. Isn’t that your Bible? That is my Bible. My Bible ends with “Take the water of life freely.” Take it freely. He paid the price. He shed His blood. And now He is freely dispensing His nature. It is not just a matter of a new idea that we have. We have God Himself. So we participate in God because God is Spirit.

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*Participation through the name  
of our Lord Jesus Christ*

We have been called into the fellowship of His Son, Jesus Christ, and that word fellowship means participation. We have been called into the actual participation of His Son. It is not a matter of you being at a certain level or of you being qualified or having potential in yourself to be able to make it. No. None of us can. All of our flesh is fallen. It is inadequate. It is unable. God has not called us to resurrect that, to do something with that. God has called us to stop and to open and to receive, and once we have received, to learn how to participate in that life. So He has called us all into a glorious participation of Christ and all that He is and all that He has passed through. And everything that is in His nature — we are to participate in that.

We have enjoyed 1 Corinthians 1:9, “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.” This means we have actually been called in a sphere. It is in a sphere of participating in the life of the Lord Jesus. So then it becomes of utmost importance to know what participation means experientially. So we go to verse 10. Paul says, “Now I beseech you, brothers, through the name of our Lord Jesus Christ.”

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In verse 9 he says you have been called to participate in Him. And then immediately he makes an application to the problem they have of divisiveness and division among them. But he helps us at the start of verse 10 to see the way you participate: “I beseech you through the name.” Listen to that. “Through the name of our Lord Jesus Christ.” This means fellowship and participation in Christ, in what He is, is through the name of the Lord.

Then you wonder, what does that mean? Do I just say my prayer and at the end tack on “in the name of Jesus Christ”? Let us go back and look at verse 2 of this same chapter. He says, “To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.” That means their Lord and our Lord. So here when he speaks of the name, he speaks to the church and says, “to all those who call.” But you say, “I did call when I got saved ten years ago.” Let me tell you, that was the beginning. And this verse is not in a past tense. It is in a present tense. It is in a continuous tense. It is in an on-going tense: “To all those who are constantly and continually calling upon the name of our Lord Jesus Christ.”

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### *Calling upon His name personalizes Jesus*

In verse 2 Paul actually gives us the handle of how to participate in God — through the name, through calling upon the name of our Lord Jesus Christ. Then he adds these two strange little words: “theirs” and “ours,” personal pronouns that make the Lord so personal. Do you know what happens to you? When you open *your* mouth and *you* call out, and not just think about Jesus, but actually call “Jesus,” you personalize Jesus for yourself. Paul says, “Those who are calling upon the name of our Lord Jesus Christ, theirs and ours.” This means that through calling upon His name, all the vagueness, all the shadows, and all the things that seem to be out of your reach suddenly become clear. Jesus becomes personal to you and He is *your* Lord and He is *their* Lord, to all those calling upon the name of the Lord Jesus.

This personalizing is like what we do when we personalize a computer software program. The first step you take in the installation is to put your disk in and personalize your copy by typing in your name. The program comes generic. For example, the program PageMaker comes to me in a generic way. But when I type in William T. Freeman, Ministry of the Word, and the serial number, and click the mouse, PageMaker

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becomes *my* personal copy. It is personalized. Amen! Oh, you have to personalize Jesus! Don't just think about Him. Don't let Him just be generic. Calling "Jesus!" is your click to personalize Him. Open your spirit and open your mouth and call upon the name of the Lord, and then you will find out He is your Lord. He is my Lord. Jesus being so personal comes by our participation by calling upon the name of Jesus.

Just consider why Paul said, "to all those calling upon the name of our Lord Jesus Christ, theirs and ours." That means the ones who call really know "He is mine. He is really mine." You make Him yours. This has happened millions of times with believers who have opened their mouths and made Jesus personal. The generic Jesus became the personal Jesus. Whenever anybody prayed and opened his mouth, the Lord came in. So it is by this that we participate.

### *The spiritual anatomy of our spirit and mouth*

The reason calling upon the name is so utterly critical is because in spiritual anatomy, the spiritual make-up of our being, the way our spirit works, is in conjunction with our mouth. In our physical anatomy certain things work together. All of our bodily systems work together — the

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nervous system, the digestive system, the circulatory system, etc. This is an illustration of the way our spiritual system works. We have a spiritual system. We have a human spirit where the Lord lives in us and that system of the spirit is connected to our mouth. Paul says it in 2 Corinthians 4:13: “And having the same spirit of faith according to that which is written, ‘I believed, therefore I spoke,’ we also believe, therefore we also speak.”

Make a study of the book of Acts. Look up every place it refers to being “filled with the Spirit,” and you will see that virtually every time it is related to doing something with your mouth. Let us try to read Acts 1:8: “You will receive power when the Holy Spirit comes upon you, and you will sit there and dream about Me.” It does not say that. It says, “and you shall be witnesses unto Me. You will be witnesses to Me. That means you are going to talk about Me. Your mouth is going to be open.”

And then the believers were identified in Acts 9 as those who were calling upon the name of the Lord in Jerusalem. They were identified as those that called upon Him. So we could see that all through the book of Acts you are either speaking in tongues, preaching the Word, or witnessing about the Lord. And when you go to Ephesians 5, where you are not drunk with wine but you are drunk with the Spirit, it says that you are speaking to

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one another and singing and psalming and giving thanks in the name of our Lord Jesus Christ. Those are all things that are part of the spiritual system of our spirit. So here you have this dynamic of a nature of God and a disposition of God and a reaction and a tendency of God locked up inside your spirit. It is joined there. Yet you do not call. Yet you do not sing. You are going to get indigestion. You are going to get gas pains. You are going to feel the ramifications of bottling up this river in there. Stay healthy. “Jesus!” Let God pass through and there will be a transmission of that nature into your nature.

When we touch the Lord in calling, praying, and singing, it is a participation and a pass-through of the Triune God with the transmission of His nature. That is why we need to be persons who are oriented to our spirit. Our spirit is not an optional matter as some may think, “Well, these saints emphasize the human spirit and calling, but I am more private and quiet in my relationship with the Lord.” They say this as though there are several different options of Christian experience in the New Testament. But Romans 10:12b declares, “For the same Lord of *all* is rich to *all* who call upon Him.” This is just the Lord’s speaking to us in John 3, in John 4, in John 6, in John 7, in John 14, in John 15, in John 16. Then on top of that, it is John’s, Paul’s speaking, and all the brothers’ speaking.

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### *The Lord's willing spirit and His Abbas!*

If we had the time to go through the New Testament, you could see the focus on the spirit with speaking, calling, praying, singing, and praising. The Lord said, “The spirit is willing, but the flesh is weak” (Mark 14:38). The Lord had a pass-through in Gethsemane, when He was in the throes of all those feelings. His soul was sorrowful and awestruck. His soul was under such distress because of what was about to happen. He even got to the point of making a proposal, “If it is possible that this cup pass from Me,” because in His soul He was under the severity of what was going to happen. This was all without sin. Nevertheless, His soul went through it.

Mark 14:35 says, “He fell on the ground ... And He said, Abba, Father ....” The verb “said” is in the imperfect tense. That means it was linear action in past time. Literally it is, “He *was saying*, “Abba, Father!” He did not just say one “Abba.” He was saying, “Abba! Abba! Abba!” The Lord in His humanity was allowing the Father to pass through. Then He came out and saw the disciples sleeping, and He made this astounding statement: “The spirit indeed is willing.” That means He Himself experienced the pass-through of the divine nature in His human will. The pass-through of God came

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through and it produced a willingness to say, “Not My will, but Thine be done.” And that all came out of “Abba!” It was not that the Lord just had the correct thoughts about the prophetic Scriptures, which He knew. It was not just going to happen because it was predetermined to happen. The Lord Himself needed the pass-through of the Father’s nature into His humanity. And that came with “Abba!” Then He discovered in a new, fresh way that the spirit is willing. Amen.

*Controlling our whole being with our mouth*

Change comes by the proper functioning of our spiritual system — our spirit and our mouth. By our mouth coordinating together with our spirit that is joined to the Lord, we control the ship of our body and soul. James says that the tongue is set among our members like the rudder is placed in a ship (James 3:4-5). A huge ship is controlled by a little rudder. You turn the little rudder and it controls the direction of the ship. James also uses the bit in a horse’s mouth to illustrate the place our tongue has among our members (James 3:2-3). Even when you have a wild, untamed horse, if you put the bit in its mouth, you can direct its whole body and make the horse obey you. The bit control the horse, the rudder controls the

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ship, and our mouth controls our whole being. That is a lesson in spiritual anatomy.

This tells us that if we speak out our complaint, our anxiety, our negative thought, our dissatisfaction, our disappointed expectations, we cause the flesh with its corrupt nature to go into motion. Then you get more angry. You get more irritable. You get more anxious. You not only want to bite, you want to devour. And you not only want to devour, you want to consume. Why? Because your mouth has been used with the wrong fountain, the flesh (James 3:10-11). The mouth used in this way will activate the flesh, and things will just keep getting worse. And sometimes God allows it to get so bad that you just stop everything and take a car ride, and say “Jesus!” and you blow yourself out of that realm. Amen! You reroute your source and blow yourself out of the wrong realm.

You realize that the realm of the flesh has thoughts, it has feelings, it has plans. It has all kinds of things. It is wimpy. But there is another realm and that realm is the spirit. And when you open your mouth to sing and to praise and to psalm, you participate in your spirit. So you can see that participation in God is related to our human spirit. We can participate in everything that He is in His divine nature.

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*The Lord's process to make us an abode*

The Lord marvelously went through a process so He could come into us and we could be an abode, a dwelling place, where we participate in Him. So we are ones actually fit, qualified, by all that He accomplished and by His indwelling, to do one thing and that is to participate in His life. And He says it in words that make your mouth water. In John 14:20 He says, “In that day — in that day when I’m in you, in that day when I’m resurrected and I become the Spirit and I’m dwelling in your spirit — in that day you’re going to know something. You’re going to know it by personal experience. You’re going to know it not just by black and white on the page. You’re going to know it because in that day I’m going to be in you and you’re going to know My relationship with the Father. You’re going to know that you’ve merged with My relationship with the Father. Come on in and see how it is. Look at how I love My Father. Look at how My Father loves Me. Look at Us! We are just happy because We are happy. We’re not happy for anything else but because of One Another. We are just passing through Each Other. We live in Each Other. The Triune God — the Father, the Son and the Spirit. There is a transmission of the Father and the Son and the Spirit circulating. Come on in and see

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how wonderful it is. In that day you will know. You will know that I am in My Father because you are going to be snuggled right in there with Me and the Father.

In that day you will know that I am in My Father, because you are with Me as My Body. You are My members. I have made you part of Me. So what I am in, you are in. Where I am, you are. In that day you will know, not just doctrinally with the Nicene Creed, but you are going to know something better than that. You are going to know My relationship with the Father. You are going to be saying ‘Abba! Abba!’ And you will not be sure whether it’s you or Me. You are going to say ‘Abba!’ and it’s going to be Me (Gal. 4:6), but it’s going to be you (Rom. 8:15). It’s going to be you, but it’s going to be Me. ‘It is no longer I that live, but Christ that lives in me’ (Gal. 2:20). You labored, you did it, yet not you, but the grace that did it in you (1 Cor. 15:10). This is the way Paul speaks of this mingled life. That means that you are going to know that I am in My Father. You are going to know that I am in there. And I in you, and you in Me.

*Understanding the significance  
of “mansions” in John 14*

I’m doing My whole work, all of My economy. I am

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accomplishing something in order that you might be an abode in the Father's house, where you participate in the identical relationship that I have with My Father. John 14:1 says, "Do not let your heart be troubled." If you read verse 38 of chapter 13, you would really be troubled because it says you are going to deny Me three times. There was an announcement about your flesh failing three times, and right after the Lord says you are denying Me three times, then He picks you up off the floor and says, "Let not your heart be troubled; you believe in God, believe also into Me." So He immediately redirected Peter from his own failure to Himself. "That's okay, Peter. You've got this whole thing all wrong. You're trying in your own strength. You're trying in your own ability. But I'm going to disclose to you that that doesn't work. And I'm going to redirect you to Myself. Believe also in Me."

Then He launches into these words, "In My Father's house are many abodes." Abodes has been translated in the King James Version as mansions. This word has been understood and interpreted traditionally as the mansions in heaven that we will go to in the future. We will all enter into our individual mansions. Well, according to our understanding of the final state of all Christians in Revelation 21 and 22, that is not such a good way to be in heaven.

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You have your mansion and I have mine, and we are peering out of the windows at one another. You have your mansion and maybe yours has more landscaping than mine. What a low thought about heaven. We are a building of God. We are the Body of Christ. We are not just going into individual cubicles as if there were a million different heavens out there, each one a mansion.

The word mansion here can only be understood as a person who is an abode. And the moment you become an abode of the Father and the Son and the Spirit, you have become a mansion. You are a mansion. The mansion is an abode. This word, abode (μονή), as a noun is only used twice in the entire New Testament. It is used here in John 14:2 and again in verse 23. In verse 23 Jesus says, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” Every proper interpreter of the Bible should use the principle of letting the context interpret the meaning of the word, so that the occurrence of abode or mansion in verse 2 should be understood by its fuller explanation in verse 23. This clearly leads us to one conclusion — the abode is not a mansion in heaven but a person in whom the Father and the Son have come to dwell. Unfortunately, some of the best Bible scholars still speak of the heavenly mansions in their commentaries.

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But not all. A number of scholars in the Nineteenth century who contributed to the Biblical journals entitled, *The Expository Times* and *The Expositor* wrote article after article, trying to present in the face of tradition that the mansions in John 14 are not future dwelling places we are going to, but persons who are abodes in the Father's spiritual house.

*The meaning of the Father's house*

The Father's house is His dwelling place now. And we have become the abodes in the Father's house. Here He says there are many abodes. And then He says in verses 2-3, "If it were not so, I would have told you; for I go to prepare a place for you." The traditional thought here is that I am going away now, and when I get up there I am going to start getting all the crews together, the angels, and we are going to start preparing your mansion. I am going to prepare those mansions. This has been the traditional thought over these verses. But again you have to stay with the context or you will be cheated by the traditional understanding and miss out on the revelation of what it means to be an abode.

"I go to prepare a place." When He says this, He is pointing to what was about to take place following the

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speaking and praying of John 14—17: “I’m going now to Gethsemane, to the cross, to Calvary. I’m going to be crucified and buried, and I’m going to be resurrected. And I’m going to be ascended. I’m going through a process of death, resurrection, and ascension. I’m going to accomplish everything so that by My blood, by My death, you are going to be washed and cleansed. You are going to be made fit to be a place for My Father and Myself to come and live. I’m going to make you a place in the Father’s house.” It is no different than saying, “I am going to make you a member of My Body,” or “I’m going to make you a branch in the vine.” One vine, many branches. One Father’s house, many abodes. When we look at it from one angle, we are a branch. From another angle, we are a member. From another angle, we are an abode. That means we are a dwelling place where God the Father and God the Son and God the Spirit have come to make Their abode, so that we could participate in the very nature and life of the Triune God in a very practical way.

When the Lord says in verse 3, “I go to prepare a place for you,” it is in the present tense. That is, “I am going to prepare a place for you. And if I go and prepare a place for you, I am coming again.” Not, I “will” come again. It is not the future tense here. It is literally, “I am coming

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again.” And then He says, “And will receive you to Myself, so that where I am you also may be.” On the day of resurrection the Lord came into the room and He breathed into the disciples and said, “Receive the Holy Spirit” (John 20:22). The Lord’s breath was the Holy Spirit. He became a life-giving Spirit (1 Cor. 15:45). When He came, the Spirit came. And when the Spirit came, He came (John 14:17-18). And when that happened, He received all of the disciples to Himself. He prepared them as an abode through His death, resurrection, ascension, and then His breathing and outpouring as the Spirit. This breathing into them was the receiving of them into Himself, so that organically the disciples were where He was — with the Father in resurrection (John 20:17). They could be received into Himself by what He prepared. We also have become abodes by the Lord’s process, by His death and resurrection preparation. Just as the Father abides in Him and He abides in the Father, He has made us the many abodes in His Father’s house.

*Mansions in the sky or  
a manifestation of the saints in glory?*

A study of the passages that speak of our state at the Lord’s second coming reveals more that we will be

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manifested with Him in glory rather than going to a mansion in the sky. Colossians 3:4 says, “When Christ our life is manifested, then you also will be manifested with Him in glory.” It is not that He is up there and we are down here, and He introduces us into our mansion apart from Himself. We are already joined. The Lord’s coming is going to be a manifestation of what has already begun right now. He went in His death and resurrection to prepare a place for us in the Father. Now as the Spirit He has received us to Himself. Then one day He is going to come to be admired in all His saints. Second Thessalonians 2:10 says, “When He comes to be glorified in His saints and to be marveled at in all those who have believed...in that day.” In that day, He is going to be wearing us as His members. It will be a glorious manifestation.

In John 14:3-5 He says, “So that where I am you also may be. And where I am going you know the way. Thomas said to Him, Lord, we do not know where You are going; how can we know the way?” This is traditionally read as a section about going to heaven. But heaven is not mentioned one time here. He is talking about the Father’s house and coming to the Father. The house in the New Testament is God’s dwelling place of His corporate people. Many verses confirm this: 1 Tim. 3:15; Heb. 3:6;

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1 Pet. 2:5; 4:17. This house is God's one building and habitation. It is composed not only of the church militant on the earth but also of the church triumphant in the heavens. So the thought here is not of going to heaven, but of having a relationship with the Father together with the many abodes in His house. The New Jerusalem, God's building, is not going to heaven. It is coming out of heaven down to the earth (Rev. 21:1-2). There is a new heaven and a new earth.

This means that in resurrection God has a glorious plan for this whole universe. We are not going to be spirits floating in the air. We are going to be in resurrected bodies just like Him. Now He has prepared this place, a place with Him in the Father, a place to know Him and be in Him, to be His corporate habitation. In John 14:6, after Thomas says, "where are You going and how can we know the way?" Jesus said to him, "I am the way and the truth and the life; no one comes to the Father except through Me." He does not say, "No one goes to heaven except through Me." The "come" is in the present tense. That is, "no one is constantly participating in and coming to the Father but through Me." This is the same thought that is in Galatians 4:6: "God sent forth the Spirit of His Son into our hearts crying, Abba, Father!"

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### *An abode for participation and transmission*

So here we have to see the preparation of a place for us. Through His death and resurrection and then becoming the life-giving Spirit, everything has been prepared. Now He receives us into Himself that where He is, we are right there. Colossians 3:3 says, “Your life has been hidden with Christ in God.” Right now our life is hidden with Christ in God. Right here in our spirit mingled with this divine Spirit — God being Spirit, joined to our spirit — we all have a hidden life with Christ in God right now. So we are coming to the Father. We have that relationship.

Then John 14:7-9 says, “If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him. Philip said to Him, Lord, show us the Father and it is sufficient for us. Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father? Haven’t you got the picture yet, Philip? You are saying, ‘Show us the Father.’ Don’t you know the way this works? Don’t you know what I’m talking about? Look at Me. If you have seen Me, you have seen the Father. Don’t you know that I am in the Father and the Father is in Me? Philip, have I been so long time with you? You

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are talking about going to heaven. You are talking about going away. I want you to know that I am here and the Father is here because the Father dwells in Me.” And in the same way here we are. God is here. God’s house is here. And we are all abodes in that house. He dwells in us, and we dwell in Him. This coming back of the Lord is the coming back as the Spirit to be joined to us so that we would know Him and be a habitation of Him.

Then verses 10-17 say, “Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves. Truly, truly, I say to you, He who believes into Me, the works which I do he shall do also; and greater than these he shall do because I am going to the Father. And whatever you ask in My name, I will do it, that the Father may be glorified in the Son. If you ask anything in My name, I will do it. If you love Me, keep My commandments. And I will ask the Father, and He will give you another Comforter, that He may be with you forever.” And then He says, “Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.” And

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then verse 18 says, “I will not leave you as orphans; I am coming to you.”

That means the coming of the Spirit is the coming of Jesus. And the Spirit dwells with you and shall be in you. They probably wondered, “Well, how is that? He said, He that has seen Me has seen the Father. Now He says, The Spirit dwells with you.” Maybe they were looking around, “Where is the Spirit?” The Spirit was embodied in Him. The Spirit was saturating the Lord without measure (John 3:34). He was the embodiment of the Spirit at that moment (Col. 2:9). Because the Triune God eternally exist in Each Other. They coinhere. They are never separate. They are distinct, but They are never separate. So in one breath He could say, “When the Spirit comes, He will be not only with you, but in you.” And then He doesn’t give any explanation. He says, “I am coming to you.” That means “Now when the Spirit comes, because I died for you and forgave you, because I washed you and justified you, because I have regenerated you and joined you to Myself, now I am coming to you, so that I Myself am your life and now you are an abode. You are a dwelling place of the Father and the Son and the Spirit to do one thing — to participate in the life of the Triune God from your spirit and let the divine nature of all that God is pass into you, to participate and

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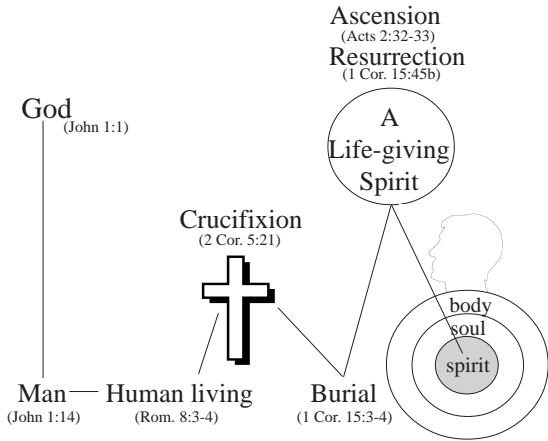
let His thoughts, feelings, and nature get transmitted into your being. You are a qualified abode. You are made qualified by what I have prepared for you. I prepared the way. And now you can freely open to Me, drink Me, participate in Me, and let Me transmit My life into you.” Amen. This is a marvelous realization, that we are participating in His whole process.

### *The steps of the Lord's process for transmission*

His entire process of incarnation to ascension was the divine preparation to make His chosen ones abodes in the Father's house to participate in the life of the Triune God in order to enjoy the transmission of His life. The first step of the process was John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was God.” The second step was John 1:14: “And the Word became flesh and dwelt among us.” That means He became a man. He brought God into man. The third step was Romans 8:3: “God sending His own Son in the likeness of the flesh of sin and concerning sin...” He took up humanity for 33 1/2 years and He brought it into God. So there was the human living. The fourth step was 2 Corinthians 5:21: “He who did not know sin was made sin for us that we might be made the righteousness of God in

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Him. This was the cross. The fifth step was the grave, according to 1 Corinthians 15:3-4. All these steps are part of the meaning of “I go to prepare a place for you.” The sixth step was resurrection where now He is able to impart His life because He became through resurrection “a life-giving Spirit.” Af-



ter resurrection came the seventh step of ascension, according to Acts 2:32-33. He ascended and was made Lord, and Christ to baptize His Body and pour out the life of the Triune God to form the Father’s house.

All the above steps were part of a glorious preparation to make us all abodes having a spirit, soul, and body (1 Thess. 5:23). Now everything that He prepared is dwelling in our spirit. So we are abodes in the Father’s house, with our regenerated spirit, just to have a life of constant pass-throughs. And whenever we open our mouth wide,

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“Jesus,” the whole process with all seven steps from eternity past to ascension gets transmitted into us. There is a pass-through. And all of this — His becoming a man, His human life, His death, His burial, His resurrection, His ascension — is now in the Spirit flowing. All the benefits, all the power of what He did, is now in the Spirit. Do you need death to your flesh? It is already in the Spirit. You need something out of death to be resurrected? It is already in the Spirit. Now our Spirit is joined to Him, and when we open our mouth, “Jesus,” there is a pass-through with a participation and a transmission of the Triune God.

That is why when you pray sometimes you do not fully understand. You do not know your problem. You do not know your situation. But because the Spirit is the very nature of God, God’s nature is transmitted when He flows in us in prayer. Praying or calling does not always need to be understood by us. It can be unutterable groans (Rom. 8:26-27). That is why Paul could say, “I will pray with my spirit, and I will pray with my understanding also” (1 Cor. 14:14-15). To pray in spirit without understanding, according 1 Corinthians 14, tells us that there is a part of contacting God that is related to the sheer transmission of His life. “My spirit prays, but my understanding is unfruitful.” So sometimes we pray with our understanding. Sometimes we lay out all the re-

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quests. We tell the Lord. We open to the Lord about our deepest burdens and thoughts. And Paul says, “I will pray with my understanding also.” But he also says, “I will pray with my spirit. And when I am praying with my spirit, my understanding is unfruitful.” But it does not mean that the nature of God is not passing through, because God is Spirit. God is not just thought. God is Spirit. So to call “Jesus,” to say “Abba,” is a participation in the transmission of God Himself.

Let’s open to the Lord. Start to contact God together. Begin to flow out. And God passes through. And then as He is passing through, He drops off a burden. He drops off a burden of one of the sheep that have not been coming. And right away we feel, “O Lord.” That is God in there passing through. Just experiment. Don’t try to work up anything. Let God pass through and see how much He drops off. We are abodes in the Father’s house for continuous participation and transmission.

— *Bill Freeman*

1/12/97

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