

Being in the same realm as God

Participation and transmission

To 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 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 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 inclinations right into us. In true spirit-worship, we participate in God's Being. We are "partakers of the divine nature" (2 Pet. 1:4).

Participation in God for the Transmission of God

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 thinking God's thoughts, 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 now becoming our experience.

Paul refers to this transmission in 1 Thessalonians 4:8 when he says, "...God, who also is giving His Holy Spirit to you." The giving of the Spirit in this verse is spoken of in a present-tense way, that is, in a way of continuous transmission. This corresponds to the continuous proceeding of the Spirit in John 15:26 and Revelation 22:1, where the Spirit is ever proceeding out of God in a 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. The Christian life is not the rearrangement of thinking. It is God proceeding out and transmitting Himself into us. It is the passing through of Another life that reaches our whole being with a tendency, with a propensity, with

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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.

The transmission is God passing through

Now we need to read the last chapter of the Bible. Let us go to the end of the Book and read the end of the story. Revelation 22:1 says, "And 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 holy city with the throne of God and of the Lamb. And then proceeding and streaming from that throne is the river of water of life. This vision shows us what God's redeemed people will be doing for eternity. We will be in an active, dynamic state of participating in 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 and the river of water of life, signifying the available, proceeding, transmitting God, are 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 thoughts, adjusting 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 get 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 time of our new birth and continues for

eternity. 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 3:6: "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 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 — our spirit. To see and enter into the kingdom of God, there must be another dimension in our experience (John 3:3, 5). 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). Because of this joining, 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 off His virtues. 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 see 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 river. It is a flow. It is God who comes as Spirit. And He is not just scattering some thoughts. He is actually imparting His inclinations, His responses, His tendencies. This is when you change. You do not just outwardly correct your behavior. You change inwardly. 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. This is because Another nature is passing through you. But 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 in the realm of the pass-through of the Triune God.

So consider how your Bible ends. Consider Revelation 22:1 and also 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 the Bible ends — “Take the water of life freely.” The Lord Jesus paid the price. He shed His blood. And now He is freely dispensing His nature. We do not just have a new idea. We have God Himself. We are participating in God who is Spirit.

*Participation through the name
of our Lord Jesus Christ*

We have been called into the fellowship of His Son, Jesus Christ (1 Cor. 1:9). The 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 being qualified or having potential in yourself to make it. No. None of us can. Our flesh is fallen. It is inadequate. It is unable. God has not called us to resurrect the flesh, to do something with that. God has called us to stop, 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 in Christ — into all that He is and all that He has passed through. We are to participate in everything that is in His nature.

First Corinthians 1:9 says, “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 into a sphere. It is a sphere of participating in the life of the Lord Jesus. So it is of utmost importance that we know what participation means experientially. Paul tells us in verse 10: “Now I beseech you, brothers, *through the name* of our Lord Jesus Christ.” In verse 9 he says you have been called to participate in Christ. And then immediately he applies this participation to the problem the believers were having of divisiveness and division. He helps us at the beginning of verse 10 to see the way we participate: “I beseech you *through the name* of our Lord Jesus Christ.” This means that 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 pray and at the end of my prayer add “in the name of Jesus Christ”? To answer this, let us go back and look at verse 2 of this same chapter. Paul 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 He is their Lord and our Lord. So here when Paul speaks of the name, it is to the church and “with 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. Notice that the word “call” in this verse is not in the past tense, but it is in the present tense. It is in a continuous, ongoing tense: “with all those who are constantly and continually calling upon the name of our Lord Jesus Christ.”

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 intimate 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? When you don’t just think about Jesus but actually call “Jesus,” you personalize Jesus for yourself. 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. He is *your* Lord and He is *their* Lord. This happens to all those calling upon the name of the Lord Jesus.

This personalizing is similar to personalizing a computer software program. When the program comes to you it is generic. So the first step you take in the installation is to put your disk in and personalize your copy by typing in your name. For example, when the program PageMaker comes to me, it is generic. But when I type in William T. Freeman, Ministry of the Word, and the serial number, and I click the mouse, PageMaker becomes *my* personal copy. It is personalized. Oh, you have to personalize Jesus! Don’t just think about Him. Don’t let Him be generic. Calling “Jesus!” is your click to personalize Him. Open your

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What Kind of Person Is God?

Part Three

In the last issues of *the Christian* we have presented three common objections to the biblical revelation of God and have already responded to the first two. We would now like to respond to the third, which has to do with the exclusivity of God. The Bible tells us that there is only one God and there is only one way for man to come to God — through Jesus Christ. To many this seems to be narrow-minded and intolerant and is the factor which prevents their acceptance of the Bible's revelation.

Is it a fair representation of the Bible to say that there is only one God and only one way to God? Quite frankly, yes. The Bible clearly reveals that there is only one God. Not many, but one (Deut. 6:4; 1 Tim. 2:5). And the Bible also declares that there is only one way to God — through Jesus Christ. Acts 4:12 tells us, “there is no other name [but the name of Jesus] under heaven given among men by which we must be saved.” The obvious inference is that the names of Muhammad, Moses, Abraham, Confucius, Lao-tzu, or Buddha do not render salvation. These are some of the “other names under heaven,” but they are not names given by God for salvation. Only through Jesus is there true salvation.

So yes, the biblical revelation of God is exclusive. Make no mistake about it — it recognizes no other name but the name of Jesus. While this may at first glance seem narrow-minded and intolerant, let us explore this matter more fully from the Bible.

The Uniqueness of Christ

To understand the exclusive claims of the Bible, we must first come to a proper appreciation of the Person of Christ. This is crucial because the focus of the Bible is the Person of Christ. Its focus is not a religion, a method, a ritual, or a principle, but a Person. Hence, the exclusive claims of the Bible stand or fall with the Person of Christ. Can Jesus be the only way to God? What about the founders of the world religions? How do they compare to Christ? What is so unique about Christ? Indeed, if Christ can be shown to be on the same level as the others, or if any one of the others can be shown to be on the same level as Christ, then the exclusive claim of Christ is invalidated. How is it that Christ is unique?

First, Christ is unique in the kind of claims He made about Himself. He made claims that none of the founders of the world religions made, or even came close to making. Jesus claimed that He was God Himself. God incarnate. Obviously, such a claim is most radical! Jesus did not claim to be merely a prophet of God or a man of God, but God Himself in the flesh! In fact, near the end of His ministry Jesus asked His disciples, “Who do men say that I, the Son of Man, am?” They responded by saying that many people

felt He was a prophet, like Elijah or Jeremiah. Then He asked, “But you, who do you say that I am?” Simon Peter responded, “You are the Christ, the Son of the living God” (Matt. 16:13-17). In other words, Peter was saying that Jesus was not merely a prophet like Elijah or Jeremiah, but much more — He was the Christ, the Messiah long prophesied in the Old Testament; He was the Son of the living God — God Himself. Jesus immediately declared to Peter, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.” That is, Peter's realization that Jesus was God in the flesh was a revelation that he received from God the Father.

The point is this: Jesus was not merely a prophet or godly man, nor was He the founder of a world religion. No. Jesus was God Himself — the eternal, almighty, omniscient Creator. This is a claim never made by Muhammad, the founder of Islam. Muhammad only claimed to be a great prophet of God (Allah) among other prophets. He never stated that he himself was God come in the flesh. He presented himself merely as a man who became a messenger of God. Siddhartha Gautama (Buddha), the founder of the Buddhist religion, also never claimed to be God. In fact, Buddha at times tended to be agnostic and dealt little with God in his teachings. Confucius, the founder of Confucianism, also never claimed to be God. While he may have believed in various “gods,” they held little value to him. He was concerned more with his system of ethics than God. And, of course, Abraham and Moses never claimed to be God. These two men of the Old Testament are often referred to as the founders of Judaism. But a reading of the Old Testament clearly shows that neither considered himself more than a man who was used by God for His purpose.

But Jesus did. He made such statements as “He that has seen Me has seen the Father” (John 14:8-11), and “I and the Father are one” (John 10:27-33), and “Before Abraham was, I AM,” referring to Himself as the One who spoke to Moses in the burning bush (Exo. 3:13-14; John 8:56-58), and “You are from below, I am from above; you are of this world, I am not of this world” (John 8:23). When directly confronted with the question, “Are you the Christ, the Son of the Blessed [God]?” He answered, “I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven” (Mark 14:61-62). It was because of statements like this that the Pharisees and Sadducees attempted to stone Him, and eventually crucified Him. In their eyes He blasphemed by making Himself God (John 5:18; 10:33).

Moreover, Jesus did things that are reserved for God alone. He forgave sins (Mark 2:1-12). He received worship (Matt. 14:33; 28:9, 17), while recognizing that worship is for God alone (Matt. 4:10). He overrode the ceremonial laws of the Old Testament given by God (Matt. 12:1-8). He performed miracles never seen before — He healed the sick, He gave sight to the blind, He raised the dead, He cast out demons, He fed 5,000 men with five loaves of bread and two

fish. He even exercised His direct authority over nature by walking on water and by calming a sea storm simply by His command. Who else did these things? Not Buddha. Not Muhammad. Not Confucius. Not Moses. Only Christ.

Furthermore, Jesus lived a perfect life. We never find Jesus asking God for forgiveness or pardon. We never find Him falling into sin or self. Jesus lived a perfect, sinless life. He always lived by the Father and out from the Father. He always submitted to the Father, pleased the Father, and delighted to do the Father's will (John 5:19, 30; 8:28-29). This was attested to by those who lived and walked with Him during the entirety of His ministry. They too affirmed that Jesus was the sinless Lamb of God, the perfect sacrifice for sin (1 Pet. 1:19). But the founders of the world religions never made such claims, nor did their closest followers. They were men like all of us — with failures, shortcomings, and sins. For instance, Muhammad had several marriages, including one to his cousin, which was considered scandalous even in his day. Confucius divorced his wife even after developing a system of family ethics. Buddha found his own self-life disagreeable enough to seek for "Nirvana," which means "extinguished." In other words, Buddha was desperately trying to escape his fallen self with all its desires, indicating that he too was an imperfect man. Jesus was the only man in human history to ever live a perfect life.

Also, Jesus is unique in that He alone was prophesied to come, and that, centuries before His birth. There are many prophecies about Jesus Christ in the Old Testament — specific prophecies such as where and how He would be born, what His family lineage would be, where His ministry would be focused, what works He would do, how He would be rejected by Israel, and how He would die — by crucifixion. Indeed, specific details are given in the Old Testament about His crucifixion at a time when crucifixion (a Roman form of execution) was not yet practiced. There are no prophecies anywhere foretelling the coming of Muhammad, Buddha, Confucius, or Moses. Only Christ.

Of course, there was another prophecy that Jesus fulfilled — that He would be raised from the dead. And raised He was! He was seen by over 500 people between the time of His resurrection and His ascension back to heaven (1 Cor. 15:6). Christ's resurrection was the recurring and central theme of the apostles' preaching in the first century. None of the founders of the world religions made this claim of resurrection. In fact, at Muhammad's funeral, the following words were spoken by his successor: "O ye people, if anyone worships Muhammad, Muhammad is dead, but if anyone worships God, He is alive and dies not." It is true — Muhammad is dead. So is Buddha, Confucius, and Moses. But Jesus lives! Jesus rose from the dead and is alive forevermore.

Jesus Christ was truly unique. He was "Immanuel," God with us (Matt. 1:23). This explains why Jesus is never found searching for salvation or enlightenment as did Buddha. Buddha, being as lost as everyone else, spent many

years searching for truth. We also never read of Jesus having "ecstatic seizures" during which He received messages from God as Muhammad claims he did. Nor do we find Jesus devising a system of ethical teachings for the sake of family and society as did Confucius. Why? Because Jesus Himself was the embodiment of everything they were looking for. He did not search for enlightenment. He declared, "I am the light of the world." He did not set out on a quest to discover the way to God. He declared, "I am the way." He did not make up a set of teachings. He said, "I am the truth." He did not strive to work His way into an eternal bliss. He said, "I am the life" and "if anyone comes to Me, out of his innermost being shall flow rivers of living water."

What a huge difference! Jesus did not come to give us some objective message from God — He Himself was the message. This is why He kept declaring who He was — I am the good Shepherd, I am the door, I am the bread of life, I am the resurrection and the life. He is! In other words, He is the message Himself, and everything we need is found in Him. This is why His call is not to a way, a method, a religion, a life of asceticism, or a system of teachings. His call is to Himself. "Come unto Me" is His call to us. When we simply come to Him, we come to everything we need. Do we need light? Do we need salvation? Do we need eternal life? Come to Jesus Christ. He is the embodiment of all that we need.

The Only Name under Heaven

Thus, in Acts 4:12 when Peter stated that there is no other name under heaven by which we must be saved, he was not speaking from a place of narrowness or intolerance. He was speaking from a place of revelation. He realized that Jesus was the Christ, the Son of the living God. He saw that Jesus was not a mere prophet or man of God, but God Himself in the flesh. Jesus Christ was truly unique. No one before or after can match Him. Indeed, they all pale in comparison. Who else is the incarnation of the Almighty God? Who else created the heavens and the earth? Who else is the fullness of God in bodily form? Only Christ. Hence, His coming, His message, His work, His words, are definitive and authoritative for all people, regardless of time or place. Peter and all the other apostles understood that Jesus' claims were universal in scope. By implication, this means that any other message or gospel is by definition invalidated.

Now if Jesus was merely a godly man who said that He represented God, then perhaps one could argue that His claims should be circumscribed to only certain peoples, cultures, times, or continents. But that is not what He claimed to be. He claimed to be God Himself who is infinite and eternal. Therefore, His claims cannot be confined to only certain peoples or times. They are applicable to all. They are applicable to you and me.

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spirit and open your mouth and call upon the name of the Lord, and then you will discover He is your Lord. He is my Lord. Jesus being so personal comes by our participation, by our calling upon the name of Jesus.

Just consider why Paul said, “all those calling upon the name of our Lord Jesus Christ, theirs and ours.” That means the ones who call all 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 anyone prays and opens his mouth, the Lord comes in. This is how we participate.

The spiritual anatomy of our spirit and mouth

Calling upon the name is so utterly critical because in spiritual anatomy our spirit works in conjunction with our mouth. In our physical anatomy all of our bodily systems work together — the nervous system, the digestive system, the circulatory system, etc. This is an illustration of the way our spiritual system works. 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 verse that refers to being “filled with the Spirit,” and you will see that virtually every occurrence is related to doing something with your mouth. We might think Acts 1:8 reads this way: “You will receive power when the Holy Spirit comes upon you, and you will sit there and dream about Me.” But it does not say that. It says, “and you shall be witnesses unto Me.” So the Lord is saying, “You will be witnesses to Me. That means you are going to talk about Me. Your mouth is going to be open.”

Then in Acts 9 the believers were identified as those who were calling upon the name of the Lord. With these examples and others, we can see that all through the book of Acts the believers are either witnessing about the Lord, speaking in tongues, or preaching the Word. And when you go to Ephesians 5, they are not drunk with wine but filled with the Spirit, and it is by speaking to one another and singing and psalming and giving thanks in the name of our Lord Jesus Christ. These things are all part of our spiritual system. So you have this dynamic of the nature of God,

the disposition of God, the reaction and tendency of God, locked up inside your spirit. It is joined there. Yet you do not call. You do not sing. You are going to get indigestion! You are going to feel the ramifications of bottling up this river in there. So stay healthy. Call “Jesus!” Let God pass through and there will be a transmission of His 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. Using our spirit is not an optional matter. 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.” But there are not several different options of Christian experience in the New Testament. Romans 10:12 declares, “For the same Lord of *all* is rich to *all* who call upon Him.” This is just what the Lord speaks to us in John 3, in John 4, in John 6, in John 7, in John 14, in John 15, and in John 16. And it is also John’s speaking, Paul’s speaking, and all the brothers’ speaking. Through the entire New Testament, you can see the focus is on the spirit through speaking, calling, praying, singing, and praising.

The Lord’s willing spirit and His Abbas!

In Mark 14:38 the Lord said, “The spirit is willing, but the flesh is weak.” He had a divine pass-through in Gethsemane when He was in the throes of so many strong feelings. His soul was sorrowful and awestruck. His soul was under such distress due to what was about to happen. He even came 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 before Him. This was all without sin. Nevertheless, His soul went through this experience.

Mark 14:35-36 says, “He fell on the ground ... and He said, Abba, Father.” The verb “said” is in the imperfect tense, which means it was linear action in past time. Literally it is, “He *was saying*, Abba, Father!” He did not just say “Abba” once. He was saying, “Abba! Abba! Abba!” The Lord in His humanity was allowing the Father to pass through. Then He came and found 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 produced a willingness to

say, “Not My will, but Yours be done.” And that all came out of “Abba!” To go to the cross the Lord Himself needed the pass-through of the Father’s nature into His humanity. 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. Willingness came with “Abba!” The Lord discovered in a new, fresh way that the spirit is willing.

Controlling our whole being with our mouth

Change comes by the proper functioning of our spiritual system — our spirit and 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 horse, if you put the bit in its mouth, you can direct its whole body and make the horse obey you. The bit controls the horse, the rudder controls the ship, and our mouth controls our whole being. This 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.

The realm of the flesh has thoughts, it has feelings, it has plans. It has all kinds of things. 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 we can see that participation in God is related to our human spirit. We can participate in everything that He is in His divine nature.

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. Now we are ones actually qualified, by all that He accomplished and by His indwelling, to do one thing — to participate in His life. In John 14:20 He says it in words that make your mouth water. “In that day” means “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’ll 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’re just happy because We’re happy. We’re not happy for any other reason but because of One Another. We’re just passing through Each Other. We live in Each Other. This is 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 how wonderful it is. In that day you will know. You’ll know that I am in My Father because you’re going to be snuggled right in there with Me and the Father.

In that day you’ll know that I’m in My Father, because you’re with Me as My Body. You’re My members. I’ve made you part of Me. So what I’m in, you’re in. Where I am, you are. In that day you will know, not just doctrinally with the Nicene Creed, but experientially. You’re going to know My relationship with the Father. You’re going to be saying ‘Abba! Abba!’ And you won’t be sure if it’s you or Me. You’re going to say ‘Abba!’ and it’s going to be Me saying it (Gal. 4:6), but it’s going to be you (Rom. 8:15). Just as Paul said, ‘It is no longer I who live, but it is Christ who lives in me’ (Gal. 2:20), and ‘I labored more abundantly than all of them, yet not I but the grace of God which is with me’ (1 Cor. 15:10). This is the way Paul speaks of this mingled life. That means that you’re going to know that I’m in My Father, and you in Me, and I in you.”*

— Bill Freeman

* The entire message is available in audio form on the Internet at our Web address: www.thechristian.org.

(Continued from Page 5)

This is why the Bible describes Christ's work in *universal* terms: He created all things and He upholds all things by the word of His power (1 Cor. 8:6; Col. 1:16-17; Heb. 1:2-3); He died for all people, not just some, and reconciled all things to Himself (2 Cor. 5:15; Col. 1:20); He rose from the dead so that all could be made alive in Him (1 Cor. 15:22); He ascended far above the heavens that He might fill all things (Eph. 4:10); He made all things new in the new creation (2 Cor. 5:17); He is the Lord over all things and all things are under His feet (Eph. 1:21-22); His name is above every name, and every knee (not just some knees) shall bow and every tongue (not just some tongues) shall confess that Jesus Christ is Lord (Phil. 2:9-11); God's purpose is to sum up all things in Christ, things in heaven and on earth (Eph. 1:10); and when He comes again, He will establish His kingdom over the entire earth, not just a portion of it (1 Cor. 15:24-28).

The Bible also describes Christ's work in *eternal* terms: the blood of Christ and the work of the cross are eternally efficacious (Heb.9:12-14); upon believing in Him, He imparts to us eternal life (John 3:16; Rom. 6:22-23); believers will enjoy an eternal weight of glory (2 Cor. 4:17-18); God has an eternal purpose (Eph. 3:10); and He has eternal dominion and will reign forever and ever (1 Tim. 6:16; Rev. 11:15).

Thus, the Bible shows us that Christ's work is both universal and eternal. It cannot be circumscribed by anything. It is applicable to all mankind, regardless of time or place. John's vision of the innumerable multitude in heaven standing before the throne of God included those of *all* nations, tribes, peoples, and tongues (Rev. 7:9).

What are the obvious inferences? First, no other name can save us. No other name will bring us to God. Christ's work at the cross precludes every other work, every other name. There is no room for any other message, any other "truth." The Person and work of Christ has forever taken up all the room in this universe. Why? Because it is universal and eternal. God has given us only one name — the name of His only begotten Son, Jesus Christ.

The second inference is that the name of Jesus should never be blended with the names of the founders of the world religions. There have been numerous attempts to blend the Person and work of Christ with the religions of the world. The result is a syncretistic religion which is inclusive and accommodating to all faiths. Of course, this fits in well with the popular view that we should be open-minded to all religions. But it completely negates everything that Jesus said and did. Any objective reading of the New Testament will lead to only one conclusion: Jesus Christ did not come to be blended with others, but to take His preeminent place as King of kings and Lord of lords.

No One Comes Except through Me

Lest we think that only Jesus' followers made such exclusive claims about Him, we must listen to what Jesus

Himself declared. He said, "No one comes to the Father except through Me" (John 14:6). He also said, "Nor does anyone know the Father except the Son, and he to whom the Son wills to reveal Him" (Matt. 11:27). And He said, "Come unto Me" (Matt. 11:28). That is His call on each of our lives — to simply come unto Him.

How do we come? Simply by faith. The Bible tells us that if we believe in Him with our heart and we confess Him with our mouth in prayer, we will be saved. Do you believe that Jesus is the Christ, the Son of the living God? Do you believe that God raised Him from the dead? Then simply confess it to God in prayer. Tell Him, "Lord, I open to You. I confess that I am a sinner. I confess that I believe in Your Son, Jesus Christ. Wash me in Your blood and fill me with Your life. Come into me, O Jesus. Thank You, Lord! Thank You for saving me! Thank You for being the way to the Father!" By such a prayer, you have come to the unique One, Jesus Christ, who is everything to us.

— Kirk Eland

Audio Messages on the Internet

Ministry of the Word Internet site has added full length audio messages to its Web site. This past month the following two messages have been added: "Participation in God for the Transmission of God" and "Participation in God in the Mingled Spirit." Both messages were given in January 1997 by Brother Bill Freeman in Scottsdale, Arizona. To receive audio on your computer, you may directly download, RealAudio Player Plus from Ministry of the Word's site.

Another added feature to the site is a Scripture search capability for *The Expository Times* Journal. This journal, started in the late nineteenth century by T & T Clark of Edinburgh, Scotland, may now be searched with a Scripture Index. The Internet site address is listed below.

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