

Living in the Mingled Spirit

by Ron Kangas

One of the most profound truths in the Scriptures, and the deepest mystery revealed in the New Testament, is the truth concerning the mingled spirit—the wonderful reality that the divine Spirit is mingled with the regenerated human spirit to become one spirit. The apostle Paul knew this, and he spoke emphatically regarding it: “He who is joined to the Lord is one spirit” (1 Cor. 6:17). The implications of *one spirit* here are marvelous and far-reaching. To be one spirit with the Lord implies that we are in Him and He is in us and that we and He have been organically mingled to become one living, organic entity (John 14:20; 15:4-5). The proper Christian life depends on the realization that in God’s economy the resurrected Christ is the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17) indwelling our regenerated spirit and mingled with our spirit as one spirit. Because all genuine spiritual experiences are in the mingled spirit, Paul charged the believers to live by the Spirit and walk by the Spirit by walking according to the mingled spirit (Gal. 5:16, 25; Rom. 8:4). As we grow in the Lord’s grace, the mingled spirit becomes the spirit of our mind, which is being renewed for the Body of Christ as the corporate one new man (Eph. 4:23-24; 2:15; Rom. 12:2). Therefore, the fulfillment of God’s eternal purpose through the carrying out of His eternal economy requires that the believers in Christ live and have their being in the mingled spirit.

In the lives of countless believers this fulfillment is hindered by the tragic neglect of the mingled spirit. For many, this neglect is due to ignorance, to a lack of faithful instruction in the divine revelation concerning the divine economy in the Holy Scriptures. Others have a doctrinal understanding of the tripartite nature of human beings and even of the mingled spirit; however, instead of living by the Spirit and walking according to the spirit, they walk according to the flesh or live in a soul that has not been renewed, sanctified, and transformed and that, in practicality, is virtually the same as the soul of an unregenerated person. As a result, in their experience and in their actual situation, these believers lack the reality of God, Christ, the Spirit, the divine life, the genuine Christian life, and the organic Body of Christ. This article will attempt to redress this tragic neglect by considering, first, the truth concerning mingling and God’s purpose and then certain aspects of the New Testament revelation concerning the believers’ living in the mingled spirit.

Mingling and the Eternal Purpose of God

As I am using the word here, *mingling* denotes an intrinsic union of the elements of divinity and humanity to form one organic entity wherein the two elements, although joined and blended, remain distinct in the union. A third element, something neither divine nor human, is by no means produced, for neither the divine element nor the human element loses its nature and character. In keeping with this definition, in

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mingling, whether in Christ or in the believers as members of the Body of Christ, the original elements are not lost or altered, and they remain distinguishable in the combination, or union, resulting from the mingling.

The Mingling of Divinity and Humanity for the Corporate Expression of God

The mingling of divinity and humanity is intrinsically connected to God's eternal purpose (Eph. 1:11; 3:11). In eternity past God, in Christ, designed a plan according to His good pleasure, that is, according to the desire of His heart. In this plan God purposed to express Himself through His Son Jesus Christ and to have Christ expressed through a group of people, the believers in Christ, who are not only born of God to become children of God but are also transformed and conformed to the image of Christ the Son so that the Son might be the Firstborn among many brothers (Rom. 8:29) and that Christ might have the preeminence, the first place, in all things (Col. 1:18). In this way the hidden God is manifested, and the Son of God is glorified, with the Father being glorified in the Son's glorification.

As the book of Ephesians reveals, the fulfillment of God's eternal purpose depends upon Christ's being wrought into God's chosen and redeemed people to be their life, their nature, and their everything. God works Christ into the believers by dispensing Himself into them in His Divine Trinity and by mingling Himself with their entire tripartite being until they are saturated with Him and express Him (Eph. 3:16-21). This dispensing and mingling produce and build up the living, organic Body of Christ as the corporate expression of Christ. Therefore, God's operation in the universe is focused on the Triune God dispensing Himself into His people and mingling Himself with them to produce a universal fullness as His expression (1:22-23). The corporate expression of God in Christ is the goal, and the mingling of divinity and humanity is God's way to reach His goal.

If the eyes of our heart are opened and enlightened to see God's purpose, we can then go on, through the revelation presented in Ephesians, to see that the will of God is the desire of God's heart and that the desire of God's heart is to mingle Himself in Christ with the believers to produce and build up the Body of Christ, which consummates in the New Jerusalem. We know from Revelation 4:11 that all things were created because of God's will, we know from Romans 12 and the entire book of Ephesians that the will of God is to have the Body of Christ, and we know from the New Testament as a whole that the will of God is to obtain the Body of Christ by mingling Himself in Christ with His chosen and redeemed people. In brief, the will of God is the mingling of divinity and humanity in Christ and in the believers to produce and build up the Body of Christ, which, in its intrinsic constitution, is the mingling of the processed and consummated Triune God with all the believers in Christ. Apart from such a mingling there is no way for the Body of Christ to be produced or built up.

The Mingling of Divinity and Humanity in Christ

The first person to be mingled with God was the Lord Jesus Christ, the God-man. His incarnation was the mingling of God and man, of divinity and humanity. Because He, the God-man, was conceived of the Holy Spirit with the divine essence and was born of a human virgin with a human essence, He has two essences and two natures, the divine and the human. Thus, He is the unique One who is the complete God and a perfect man, possessing the divine nature mingled with the human nature without a third nature being produced. It would be heretical to say that with respect to the Lord Jesus the mingling of divinity and humanity produced a third nature, a nature that is neither fully divine nor fully human. According to the proper definition of mingling—the combining of elements in such a way that their original natures are not lost but remain distinguishable—we must realize that as the God-man Christ possesses both the divine

nature and the human nature and that these natures are mingled in Him as one person, yet the two natures remain distinguishable and retain their innate characteristics. This is the wonderful person of Christ, the God-man.

The mingling of divinity and humanity that began in the Lord's incarnation was consummated with the mingling of humanity with divinity in His resurrection. Through incarnation, the Word—the very God—became flesh (John 1:1, 14) and then lived on earth as both the Son of God with divinity and the Son of Man with humanity. His flesh—an element in God's original creation—was human, not divine, yet God was manifested in the flesh of the incarnated Son of God (1 Tim. 3:16). God sent His Son in the likeness of the flesh of sin and concerning sin so that, when the Lord was on the cross dying a vicarious death for our redemption, God could judge, condemn, sin in the flesh. This is Paul's speaking in Romans 8:3 regarding Christ's incarnation and crucifixion.


In 1:3-4, Paul's speaking regarding Christ in His resurrection, we see that in, by, and through His resurrection the Lord Jesus, the seed of David according to the flesh, was designated the Son of God in and with His humanity, thereby becoming the firstborn Son of God (Rom. 8:29). By means of this designation in resurrection, Christ's humanity was mingled with His divinity in Himself as God's firstborn Son, who will have the preeminence among the many brothers, who are also God's many sons conformed to the image of the Firstborn. These many brothers of Christ are His reproduction and multiplication for His corporate expression based upon the principle of the mingling of divinity and humanity. Christ, the first God-man, is the mingling of divinity and humanity, and the believers in Christ, the many God-men, will be the mingling of humanity with divinity. This mingling is for the producing and building up of the Body of Christ.

The Mingling of Divinity and Humanity in the Mystical Body of Christ

God's eternal economy is to produce a Body for His Son (Eph. 3:11; 1:22-23; 4:16). This Body fulfills God's desire for His expression and for the destruction of His enemy Satan (Gen. 1:26-28). The divine economy is God's plan to dispense Himself in Christ as the Spirit into His chosen and redeemed people to produce, constitute, and build up the organic Body of Christ (Eph. 1:10; 3:8-10; 1 Tim. 1:4). The center of the divine economy is Christ, and the goal of the divine economy is the Body of Christ (Col. 1:15-19; 2:9, 19). God's aim in His economy is to have a group of human beings who have His life and nature inwardly and His image and likeness outwardly. They are a corporate, organic entity—the Body of Christ—to be one with Christ and to live Christ for His corporate expression (John 3:14-15; 2 Pet. 1:4; Eph. 4:16).

The Body of Christ is actually the corporate Christ, the Body-Christ (1 Cor. 12:12-13). In 1 Corinthians 12:12 *the Christ* refers not to the individual Christ but to the corporate Christ, the Body-Christ composed of Christ Himself as the Head and the church as His Body with all the believers as His members (Eph. 1:22-23; 5:30). This corporate Christ exists in the believers' organic union with Christ as the Spirit in their regenerated human spirit. All the believers in Christ are organically united with Christ and constituted with His life and element and have thus become His Body, an organism to express Him (Rom. 12:4-5; Col. 3:4, 10-11). Christ is both the Head and the Body; Christ in Himself is the Head, and Christ constituted into the believers is the Body (Col. 1:18; 1 Cor. 12:12; Eph. 1:22-23). Thus, the New Testament regards Christ and the church, as the Body of Christ, as one mysterious Christ (Acts 9:4-5). Christ is the Head of this mysterious Christ, and the church is the Body of this mysterious Christ; the two have been joined to become one mysterious Christ—the great mystery (Eph. 5:32).

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divinity and humanity. The church as the Body of Christ is the enlargement of Christ as the God-man, that is, the enlargement of the mingling of divinity and humanity. In mingling divinity and humanity in the person of Christ, God did a marvelous thing. However, instead of stopping here, God intends to enlarge this mingling in millions of believers to constitute the Body of Christ. The church as the Body of Christ came into being through the mingling of God and man not only in Christ but also in the believers. Thus, just as the Head is the mingling of divinity and humanity, so the Body also is the mingling of divinity and humanity. Formerly, the mingling of God and man was limited to Christ as the Head of the Body; now this mingling has been enlarged to include the Body of the Head. This means that the nature of the church as the Body of Christ is divinity mingled with humanity and humanity mingled with divinity. The church as the Body of Christ is a group of human beings who allow God in Christ to be mingled with them and who, in turn, are mingled with God.

It is crucial to our living a proper Christian life and church life that we see and are impressed with the amazing fact that the church as the organic Body of Christ is the enlargement of the mingling of divinity and humanity in Christ. In the Gospels the mingling of God and man through incarnation and resurrection produced the Head, but in Acts the enlargement of the mingling of God and man in Christ produced the Body of Christ. The more we are mingled with God in our experience, the more we touch the reality of the Body of Christ. Only when we, motivated by our love for the Lord, allow God in His Divine Trinity to be mingled with us can we have the reality of the Body of Christ, for the Body of Christ is the issue of the mingling of divinity and humanity, both in Christ and in the believers.

Because of this mingling, the Body of Christ, the church, is four-in-one: the Father, the Son, the Spirit, and the Body. Concerning this, Ephesians 4:4-6 reveals four persons, and these persons are the one Body, one Spirit, one Lord, and one God the Father mingled together as one entity to be the organic Body of Christ. With the Body of Christ, the Father is the source, the Son is the element, and the Spirit is the essence, all of whom are mingled with the Body. The Father is embodied in the Son, the Son is realized as the Spirit, and they are all in the believers, causing the Body of Christ to be a divine-human constitution produced by the mingling of divinity and humanity. Because the Father, the Son, and the Spirit are all one with the Body of Christ in the way of mingling, the Triune God and the Body are now four-in-one. This is the Body of Christ as the enlargement and expansion of the mingling of God and man in Christ.

The Mingling of Divinity and Humanity in the New Jerusalem

The Body of Christ is the enlargement of the mingling of divinity and humanity in Christ, and the New Jerusalem, as the consummation of the organic Body of Christ, is the ultimate consummation of the mingling of divinity and humanity in the Body of Christ. The fact that the New Jerusalem is the ultimate consummation of the mingling of God—the Triune God—with man—the tripartite man—is revealed by the frequent use of the number twelve in the description of the holy city (Rev. 21:12, 14, 21; 22:2). The number twelve, which represents the New Jerusalem, indicates that the New Jerusalem is the mingling of the Triune God (three) multiplied by man (four). This mingling is the eternal dwelling of God, also signified by the number twelve. As a corporate person who includes all the glorified sons of God in union with God in Christ as the Spirit, the New Jerusalem is the mingling of divinity and humanity to be the expansion, enlargement, and expression of the processed and consummated Triune God in humanity for eternity (21:10-11).

The New Jerusalem is the mingling of the processed and consummated Triune God with the redeemed, regenerated, transformed, and glorified tripartite man (22:17). He is triune, we are tripartite, and we are mingled with Him. He mingles with us, and we

mingle with Him to be one entity (21:3, 22). In this mingling, we will neither lose our identity, nor will we become God in the Godhead (although we will be the same as God in life, nature, and expression).

As the ultimate consummation of the Body of Christ as the mingling of divinity and humanity, the New Jerusalem will be a great meal offering. In typology, the mingling of God with man is seen in the meal offering, which is composed of fine flour (humanity) mingled with oil (God). “When you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil” (Lev. 2:4). There are two forms of the meal offering. The first is of fine flour mingled with oil, which signifies Christ individually and, in a sense, the individual Christian. The second is a cake mingled with oil, which signifies the church, as proved by 1 Corinthians 5:7 and 10:17, where we see that the believers are one unleavened lump to become one loaf. Thus, the church as a loaf is a meal offering, and in a very real and practical sense, the church life is our food. In the new heaven and the new earth, the loaf, this meal offering, will consummate as the New Jerusalem, the ultimate meal offering for the enjoyment of God and His redeemed and glorified people.


The Triune God is now being mingled with the believers in Christ, and eventually this mingling will consummate in the New Jerusalem as a great meal offering composed of fine flour mingled with oil, that is, humanity mingled with divinity. This meal offering will satisfy the hunger in God and also the hunger in us. Such a divine and human hunger can be satisfied only by the New Jerusalem as a great meal offering—a divine-human loaf formed of resurrected humanity mingled with the Triune God.

The ultimate consummation of the divine revelation in the Holy Scriptures and of everything that the Triune God has done and achieved will be the New Jerusalem, the organic, personal composition of the Triune God mingled with the tripartite man. Since this will be the consummation, it is not too extreme to say that the history of the universe is focused on the Triune God dispensing Himself into His redeemed tripartite people and mingling Himself with them to produce the New Jerusalem, the consummation of the divine-human mingling, as His eternal, glorious, corporate expression.

The Mingling of Divinity and Humanity in the Christian Life

To be a Christian is to be mingled with God to become a God-man, and to live the Christian life is to live in the mingling of divinity and humanity and thereby live a God-man life in the mingled spirit. The believers in Christ have been born of God to become children of God (John 1:12-13). In such a divine birth, the divine element—divinity—enters into a human being to be mingled with the human element—humanity. Christ as the life-giving Spirit actually enters into a person, there to remain and never to depart. Thus, in a believer regeneration marks the beginning of the mingling of divinity and humanity within a child of God, for through the divine birth, an event that takes place in the human spirit, the believer is joined to the Lord and becomes one spirit with Him. This is the mingling of a believer’s spirit and the Spirit of the Lord, the Lord Spirit, to become one spirit—the mingling of divinity and humanity. In order to be a genuine, normal, proper Christian, believers must realize that Christ as the life-giving Spirit is dwelling in their regenerated spirit and is mingled with their spirit as one spirit. The key to everything in the Christian life is the mingled spirit, because this is where the divine Spirit dwells in us, this is where we are one with Him, and this is where we experience Christ as the all-inclusive One, the One who is the complete God, the perfect man, and the reality of every positive thing in the universe.

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The reality of the Body of Christ is the mingled spirit; those who live in the mingled spirit are in the reality of the Body of Christ, and their living in this reality contributes to the carrying out of the economy of God for the fulfillment of His heart's desire.

is a God-man life. Such a life is one in which God lives within a human being and expresses the divine attributes through the human virtues. The divine Spirit and the human spirit have been mingled as one spirit within the believers, enabling them to live a God-man life—a life that is God yet man and man yet God. It is evident, therefore, that the God-man life is a living of the two spirits, the Spirit of God and the spirit of man, joined and mingled together as one.

In 1 Corinthians we have the revelation of the mingled spirit: the believer in Christ who is joined to the Lord is one spirit. The implications of Paul's word here are marvelous and far-reaching. To be one spirit with the Lord implies that we are in Him and that He is in us (John 15:4-5). Also, to be one spirit with the Lord indicates that the believers and the Lord Jesus have been organically mingled to become one in life. Thus, the believers and Christ are one wonderful, living entity (1 Cor. 12:12).

The essence of the New Testament is the two spirits—the divine Spirit and the human spirit of the believers—mingled together as one spirit. The union of God and man in Christ and through Christ is the union of these two spirits. Furthermore, the focal point of God's economy is the mingled spirit, for whatever God intends to accomplish and whatever He wants us to experience of Him is related to the mingled spirit. Now in the mingled spirit we can experience Christ and take Him as our life, our life supply, and our everything.

The urgent, even desperate, need of believers everywhere is to live in the mingled spirit. This is revealed clearly in the Scriptures, where we see that God's particular requirement of the believers is to walk according to the mingled spirit (Rom. 8:4). To live in the spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us (Eph. 2:22; 3:16-21). To live in the mingled spirit is to practice the mutual abiding with the Lord. The more we are in the mingled spirit, the more, experientially, we are abiding in Christ, and Christ is abiding in us. This mutual abiding in the mingled spirit is the best way to overcome Satan and to silence him (Rev. 12:11). Whether or not we are under Satan's authority is not determined by the things we do; rather, it is determined by whether we are in the spirit or in the flesh (Gal. 5:16-17). As long as we remain in the mingled spirit, we will be kept, and Satan will have no advantage over us (1 John 5:4, 18-21). God's unique purpose is to mingle Himself with us so that He becomes our life, our nature, and our content, and we become His expression (John 14:20; 15:4-5; Eph. 3:16-21; 4:4-6).

In His economy God mingles Himself with us to become one entity with us (1 Cor. 6:17). We may be saved to the extent that we and God are completely mingled as one, having one life and one living (John 15:4-5; Gal. 2:20; Phil. 1:19-21). This makes it possible for us to live in the reality of the Body of Christ and to build up the Body of Christ organically. The church as the Body of Christ is a group of people who allow God to be mingled with them and who are mingled with God (Eph. 3:16-21). The reality of the Body of Christ is a living by the God-men, who are united, mingled, and constituted together with God by the mingling of humanity with divinity and divinity with humanity (4:1-6, 15-16). If we see this, we will realize that the Body of Christ is absolutely a matter in the mingled spirit; to live in the mingled spirit is therefore to be in the reality of the Body of Christ (Rom. 8:4; 12:4-5; 1 Cor. 6:17; 12:12-13, 27; Eph. 2:22; 4:16, 23). Because the goal of God's economy is the Body of Christ and because the reality of the Body of Christ is the mingled spirit, those who live in the mingled spirit are in the reality of the Body of Christ, and their living in this reality contributes to the carrying out of the economy of God for the fulfillment of the heart's desire of God.

The Experience of Living in the Mingled Spirit

If we would be deeply impressed with the significance of the centrality of the two

spirits in the fulfillment of God's eternal purpose, we need to consider various aspects presented in the New Testament of what actually happens when believers live in the mingled spirit.

Being Regenerated to Have the Life of God in the Kingdom of God

Living in the mingled spirit is related to regeneration (the divine birth), eternal life, and the kingdom of God, and in chapter 3 of the Gospel of John, the Lord Jesus spoke of all these matters. "Unless one is born anew, he cannot see the kingdom of God" (v. 3). In response to Nicodemus's incredulity, the Lord went on to say, "Unless one is born of water and the Spirit, he cannot enter into the kingdom of God" (v. 5). To be born anew, or to be born from above, is to be born of God and thereby become a child of God possessing the life and nature of God (1:12-13). This is to be born again, regenerated, and such a spiritual birth is a reality, not a metaphorical description of a new beginning in the natural, human life. Regeneration is a mystery, and everyone who has been born of the Spirit, the agent of regeneration, is likewise a mystery: "The wind blow 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 everyone who is born of the Spirit" (3:8).


To be regenerated is to receive another life—the eternal, uncreated, indestructible life of God—in addition to the natural, human life, the life we possess by divine creation and human birth. Being born anew, therefore, is intrinsically connected to receiving eternal life, a matter strongly emphasized by the Lord in His discourse with the elderly teacher:

As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that everyone who believes into Him may have eternal life. For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life. (vv. 14-16)

Contrary to the common, almost universal, superstitious understanding of these verses, to have eternal life is not to possess a "ticket to heaven" or any kind of assurance that one will exist everlastingly in a "mansion" in heaven. The thought of going to heaven upon one's demise is alien to the context of this chapter, as it is to the Gospel of John as a whole. To have eternal life is to be regenerated, born of God, and to be regenerated is to have eternal life. We have this life, the life of God Himself, by believing *into* (not merely *in*) the Son, because God has given us eternal life in the Son and only in the Son (1 John 5:11-12), and the Son of God Himself is this life (John 11:25; 14:6). When we believe into the Son of God—the One in whom eternal life is and who is Himself eternal life—we enter into a spiritual, organic union with the Son of God and thereby with the Triune God, of whom the Son is the embodiment and expression.

The divine Spirit, the Spirit of God, is the agent of regeneration, and the human spirit, the spirit of man created by God as the organ for contacting and receiving Him, is the locus of regeneration, that part of our being which is enlivened by the divine Spirit in regeneration. Speaking with absolute and uncompromising clarity concerning this, Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (3:6). *The Spirit* obviously refers to the regenerating Spirit of God, and *spirit* surely denotes the human spirit, the regenerated spirit of man. This reveals that regeneration is accomplished in the human spirit by the divine Spirit with the divine life. As a result, the regenerated human spirit, indwelt by Christ as the life-giving Spirit, not only has life but even is life itself (Rom. 8:10). Now the Spirit witnesses with our spirit that we are children of God (v. 16), and thus we may know that we have eternal life (1 John 5:13).

Those who have the life of God by believing into the Son of God are regenerated by



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God has given us a spirit of sonship, having sent forth the Spirit of His Son into our hearts. This spirit of sonship is the believers' regenerated spirit mingled with the Spirit of the Son of God. These two spirits live as one so that we may live as sons of God.

the Spirit of God to enter into the kingdom of God. We need to be born anew in order to see the kingdom of God and to be born of water and of the Spirit in order to enter into the kingdom of God (John 3:3, 5). The kingdom of God is not only the reign of God over everything and everyone in the entire universe; the kingdom of God is also the realm of the divine life. Actually, the kingdom of God is God Himself, and God is life, having the nature, ability, and shape of the divine life, which forms the realm of God's ruling in His life. It is crucial for us to see the basic principle that the life of God with its activities is the kingdom of God and that the life of God is also our entrance into the kingdom of God. The divine kingdom is the realm of the divine life for this life to move, work, rule, and govern so that eternal life may accomplish God's eternal purpose. The unique way for human beings to enter into the kingdom of God as the realm of the divine life is to receive eternal life by believing into the Son of God and thereby be born of God. This is regeneration, and regeneration brings us into the kingdom. Because through regeneration we receive the divine life, the life of God, regeneration is the entrance into the kingdom.

God's intention in regenerating us is to bring us into His kingdom so that we may live under His heavenly rule, doing His will and seeking His glory. The Christ who, as the life-giving Spirit, entered into our spirit through regeneration is the King with the kingdom. When He came into our spirit, the kingdom arrived with Him. Now in the mingled spirit we have the King with the kingdom. Thus, to say that the Lord is with our spirit (2 Tim. 4:22) actually means that the kingdom of God is with our regenerated spirit.

We, the believers in Christ, have been born into the kingdom of God, and now by the divine life in our regenerated spirit we know the kingdom of God, and by the mingled spirit we live in the kingdom of God, experiencing righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). The central matter here is that by living in the mingled spirit and by walking according to the mingled spirit, we live in the reality of the kingdom. To live in this way is to live not according to the principle of self-improvement or self-cultivation but according to the principle of regeneration. Those who live by the principle of self-improvement try in themselves to improve or cultivate themselves by living according to the knowledge of good and evil. Such persons may even engage in the vain attempt to be "like Christ" or to imitate Christ or to ask, upon finding themselves in a particular situation, "What would Jesus do?" This is self-improvement by self-effort in the natural life. Those who live by the principle of regeneration are exercised in spirit to live by a life other than their natural, human life—the divine, eternal life in their regenerated spirit. Denying the self and the natural life, they live by the life of God. This is altogether an experience in the mingled spirit, in a human spirit enlivened by the divine Spirit to become life in and for the kingdom of God.

Knowing the Reality of the Divine Sonship

We have pointed out that because we have been born of God to be children of God possessing the divine life and the divine nature, the Spirit witnesses with our spirit that we are children of God. This is a vital experience of living in the mingled spirit. Now we must go on to see that God has given us a spirit of sonship, having sent forth the Spirit of His Son into our hearts (Rom. 8:15; Gal. 4:6). This spirit of sonship is the believers' regenerated spirit mingled with the Spirit of the Son of God. These two spirits are one; they exist and live together as one mingled spirit so that in our experience we may live as sons of God. Hence, by the mingled spirit we may know the reality of the divine sonship and be led by the Spirit in our spirit. "For as many as are led by the Spirit of God, these are sons of God" (Rom. 8:14).

God's eternal economy is the dispensing of Himself into His chosen people to make them His sons for His corporate expression; sonship is the focal point of God's economy


(Gal. 4:4-7). God chose us in Christ before the foundation of the world to be holy by predestinating us unto sonship (Eph. 1:4-5). The choosing of God's people to be holy is for the purpose of their being made sons of God, participating in the divine sonship. To be made holy—to be sanctified by God by His putting Himself into us and then mingling His nature with us—is the process, the procedure, whereas to be sons of God is the aim, the goal, and is a matter of our being joined to the Son of God and conformed to the very image of the firstborn Son of God (Rom. 8:29; Col. 1:15).

Christ's judicial redemption is to bring us out of the custody of the law into the sonship of God so that we may enjoy His organic salvation, His divine "sonizing"; the goal of Christ's redemption is sonship (Gal. 4:4-7; Rom. 5:10). God "sent forth His Son" for our judicial redemption; God "sent forth the Spirit of His Son" for our organic salvation (Gal. 4:4, 6; 3:13-14). God sent forth His Son, who was born under law, to redeem God's chosen people from the custody of the law that they might receive the sonship and become the sons of God (vv. 23-24; 4:4-5). God sent forth the Spirit of His Son, the Spirit of life (Rom. 8:2), to impart His life with His nature into us that we might become His sons in reality (Gal. 4:6; 1 John 5:11-12; 2 Pet. 1:4). Now we are the sons of God because we have believed and have been baptized into Christ, we have put on Christ, and thus, we are all one in Christ; this is to enter into Christ, to express Christ by living Him, and to practice the church life as the one new man in the reality of the divine sonship (Gal. 3:26-28).

"Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!" (4:6). *Abba* is an Aramaic word, and *Father* is the translation of the Greek word *Pater*; the combining of the Aramaic title with the Greek title expresses a stronger affection in crying to the Father, implying an intimate relationship in life between a genuine son and a begetting father (Mark 14:36; Heb. 5:7-8; Lam. 3:55-56; cf. Luke 15:20-24). The Spirit of God's Son was sent into our hearts; actually, the Spirit of God came into our spirit at the time of our regeneration (John 3:6; Rom. 8:16), because our spirit is hidden in our heart (1 Pet. 3:4). On the one hand, we who have received a spirit of sonship cry in this spirit, "Abba, Father!" (Rom. 8:15); on the other hand, the Spirit of God's Son is crying in our hearts, "Abba, Father!" (Gal. 4:6). This indicates that our regenerated spirit and the Spirit of God are mingled as one (1 Cor. 6:17) and that our spirit is in our heart. This also indicates that the sonship of God is realized by us through our subjective experience in the depth of our being. The more we cry "Abba, Father" in the spirit, the deeper will be the sweet and intimate sense in our heart in our relationship with our Father. When we cry "Abba, Father," the Spirit Himself witnesses with our spirit that we are God's children, possessing His life; such a witnessing also limits us and restricts us to a living and walk that are according to His life, in keeping with our being children of God (Rom. 8:15-16). Since we are God's sons, we are also heirs who are qualified to inherit the Father's estate, all the riches of what He is to us, for eternity (4:13-14; 8:17; Gal. 3:29; Titus 3:7).

Paul's preaching was to bring forth Christ, the Son of the living God, in the believers; he was traveling that Christ might be formed in them for their full sonship (Gal. 4:19; cf. 1:15-16; 2:20). To have Christ formed in us is to allow the all-inclusive Spirit, as the blessing of the gospel, to occupy every part of our inner being, to have Christ fully grown in us (3:14; Col. 2:19; Eph. 4:15-16). Christ's being formed in us is needed so that we may be sons of full age and heirs to inherit God's promised blessing and so that we may mature in the divine sonship (Heb. 6:1). Christ's being formed in us is for the building up of the Body of Christ to consummate the New Jerusalem as the aggregate of the divine sonship for the corporate expression of the Triune God (2:10; Rev. 21:7, 10-11).

The reason the Spirit witnesses with our regenerated spirit that we are children of God is that this is a witness to our basic and primary life relationship with God—that of being children of God. From the moment of our regeneration, from the time when the



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If we would pray in a genuine way, we must deny the self, exercise the spirit, and allow the mingled spirit, and not our soul, to take the lead to be the dominant part of our being. Only when we are exercised in this way will we be able to persevere in prayer.

divine Spirit enlivened and mingled with our human spirit, we have been children of God, and in the mingled spirit we have a deep assurance of this incontrovertible and irrevocable fact. However, since God's purpose is fulfilled by and through His many sons, whom He is bringing into glory (Heb. 2:10), the children of God, by walking according to the spirit and experiencing the law of the Spirit of life (Rom. 8:2) and the dispensing of the Triune God as life into their tripartite being (vv. 6, 10-11), need to grow in the divine life until they become mature sons of God to express Him and represent Him. In order to grow in the divine life, the believers need to care for and live in the mingled spirit, which is the spirit of sonship.

Prayer and Worship

Genuine prayer to God and true worship of the Father are in the mingled spirit, not merely in the soul with the exercise of the mind, emotion, and will. If we do not live and serve in the mingled spirit, then neither our prayer nor our worship is acceptable to God.

The principle of prayer is that God makes known His intention, and then His people, being one with Him and agreeing with Him regarding His will and desire, ask Him to do the very thing that He intends to do. This indicates that in this age of grace God does not act alone; rather, He wants His people to be one with Him and to cooperate with Him. Therefore, prayer is the believers' cooperating with God and co-working with God, allowing Him to express Himself through them and thereby accomplish His purpose. From this we see that a praying person will cooperate with God, work with God, and allow God to express His desire and intention within him and through him. Such a person offers genuine prayers—prayers that cause one's being to be mingled with God.

The New Testament links the Spirit with prayer. In our experience prayer is altogether a matter of the Spirit in our spirit and mingled with our spirit. Jude 20 speaks of "praying in the Holy Spirit," and Ephesians 6:18, of "praying at every time in spirit." To pray in the Holy Spirit is to pray in spirit, and to pray in spirit is to pray in the Holy Spirit, because these two spirits—the Holy Spirit and the regenerated human spirit—have been joined to become one mingled spirit. Concerning prayer there is a law, and this law is that prayer must be in spirit. Hence, if we would pray in a genuine way, we must deny the self, exercise the spirit, and allow the mingled spirit, and not our soul, to take the lead to be the dominant part of our being. Only when we are exercised in this way will we be able to persevere in prayer (Col. 4:2).

Just as genuine prayer is in the mingled spirit, so the true worship of the Father is also in the mingled spirit, and the worshippers sought by the Father are those who worship Him in spirit: "An hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness" (John 4:23-24). The Lord's word here reveals that the Father is seeking "true worshippers" and that He wants "such" persons to worship Him. That the true worshippers are those who worship in the mingled spirit is proved by the Lord's mentioning the two spirits together in verse 24. God is Spirit, and those who worship God must worship Him in spirit. In the true worship offered by true worshippers, spirit contacts Spirit, and spirit is mingled with Spirit. This spirit-Spirit contact is made possible through the regeneration of the human spirit by the divine Spirit, as unveiled in 3:6. First, we are born of the Spirit in our spirit, and our regenerated spirit is mingled with the regenerating Spirit to be one spirit—the mingled spirit. Now in the mingled spirit we pray, and in the mingled spirit we worship. God hears the prayer that issues from the mingled spirit, and He is satisfied with the worship that proceeds from the mingled spirit. However, much of what is supposedly prayer and worship among believers today is merely a soulish, religious experience, lacking contact with the Spirit and devoid of spiritual reality.

The Spirit of the Mind

In Romans 12:2 Paul charges the believers, saying, “Do not be fashioned according to this age, but be transformed by the renewing of the mind.” Here we have a contrast between two kinds of mind: a mind fashioned according to the age and a mind renewed in God’s organic salvation. This indicates that a believer’s mind might be conformed according to the present age of the world system or that it might be renewed by the saving life of Christ (5:10). A similar contrast is presented in chapter 4 of Ephesians. In verse 17 Paul exhorts, “This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind.” We should pay attention to the words *no longer*. In context, these words mean that formerly, as unbelievers, we lived in the vanity of the mind but that, as believers, we should do so no longer. However, believers can, and many do, continue to live in the vanity of the mind, thinking and reasoning as if they were still ungodly, unsaved persons. Instead of walking in the vanity of the mind, we should honor Paul’s word in verse 23: “Be renewed in the spirit of your mind.”

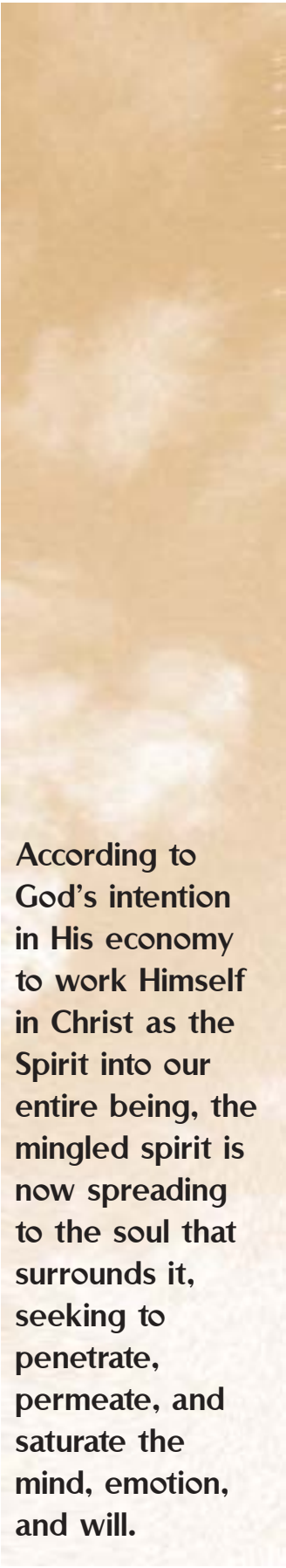
What is *the spirit* here? Is this the Spirit of God or the human spirit? If we have been enlightened by the word of God, we will realize that the spirit of the mind is, once again, the mingled spirit. The divine Spirit is the renewing Spirit (Titus 3:5), who has, through regeneration, given the believers a “new spirit” (Ezek. 36:26), a spirit characterized by divine newness (Rom. 7:6). According to God’s intention in His economy to work Himself in Christ as the Spirit into our entire being, the mingled spirit is now spreading to the soul that surrounds it, seeking to penetrate, permeate, and saturate the mind, emotion, and will. When the mingled spirit spreads into our mind to renew the mind, this spirit becomes the spirit of the mind—the spirit that has saturated and renewed the mind for our soul’s transformation.

In order for the mingled spirit to become the spirit of the mind and in order for the mind to be renewed by the mingled spirit’s invading the mind, the mind must be set on the spirit. This is a matter of life and death: “For the mind set on the flesh is death, but the mind set on the spirit is life and peace” (8:6). The spirit upon which we should set our mind is the mingled spirit. The more our mind is set on the mingled spirit, the more the spirit will become the spirit of the mind for the renewing of the mind. This is the secret of being transformed in our soul by the renewing of the mind.

Sadly, this necessary aspect of living in the mingled spirit suffers from widespread neglect. As a result, millions of regenerated persons—children of God born of God in their spirit and possessing eternal life in their regenerated spirit—are the same in their minds as unbelievers. Some may be shocked to hear this, but it is nonetheless a fact. After the believer’s spirit has been regenerated and before the body is transfigured, the soul must be transformed by undergoing a gradual, metabolic process in the divine life through God’s salvation in life (5:10). Central to the process of transformation is the renewing of the mind by the mingled spirit becoming the spirit of the mind. Thus, we need to walk according to the mingled spirit (8:4), set our mind on the mingled spirit, and contact the Spirit by praying and worshipping in the mingled spirit. The more we live in the mingled spirit by walking according to the mingled spirit, the more opportunity we will afford the mingled spirit to become the spirit of the mind by spreading into and saturating the mind with the divine life that is in the mingled spirit. Whether or not we live in this reality will make a great difference to us when we stand before the Lord at the judgment seat to be examined by Him and to give an account to Him.

Enjoying Grace

If we read the New Testament carefully under the enlightening of the Spirit in our regenerated spirit, we will eventually see that grace is much more than what is commonly



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The Spirit of grace dwells in our regenerated spirit; thus, our spirit is the unique place where we can receive and experience the grace of the Triune God. Day by day and even moment by moment, we need to receive the grace of the Lord in our spirit.

called “unmerited favor.” Grace is actually the Triune God—the Father as the God of all grace (1 Pet. 5:10), the Son as the embodiment of grace (John 1:1, 14), and the Spirit as the Spirit of grace (Heb. 10:29)—in His economy, processed and consummated to become everything to us for our experience and enjoyment of Him, for our living of the Christian life, and for the building up of the Body of Christ. Grace is God, grace is Christ, grace is the Spirit, and this grace is with our spirit (Gal. 6:18; Phil. 4:23).

If we would enjoy the manifold grace of God and live by its all-sufficiency, we need to understand the relationship between grace and the mingled spirit. We know from Hebrews 10:29 that the Spirit is the Spirit of grace imparting grace to us, and we know from Galatians 6:18 and Philippians 4:23 that grace is with our spirit. But how is grace with our regenerated spirit? This, too, is a matter of mingling—the mingling of the Spirit of grace, who supplies us with grace, and our regenerated spirit, which receives this grace from the Spirit. If we want to have grace, experience grace, and grow in grace, we must turn to and live in the mingled spirit.

The grace of the Lord Jesus Christ is the bountiful supply of the processed and consummated Triune God, who is embodied in the Son and realized as the life-giving Spirit experienced and enjoyed by us in the mingled spirit. The Spirit of grace dwells in our regenerated spirit; thus, our spirit is the unique place where we can receive and experience the grace of the Triune God. Day by day and even moment by moment, we need to continually receive the grace of the Lord in our spirit. Because God supplies Himself as grace abundantly, we need to receive Him as grace continually by living and praying in the mingled spirit.

In Hebrews 4 we have further light concerning the way to receive the grace of God. First, through the function of the word of God as the sharp, two-edged sword, we need to experience “the dividing of soul and spirit” so that we can discern our spirit from our soul (v. 12). Then because we have “a great High Priest who has passed through the heavens, Jesus, the Son of God” (v. 14), who can be “touched with the feeling of our weaknesses” (v. 15), we should “come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help” (v. 16). Since the throne of grace is located in the heavenly Holy of Holies, how can we, who are on earth, come forward to this throne, whence grace flows as a river?

We can come forward to the throne of grace because, in our spiritual experience, the throne of grace is in the mingled spirit. In our regenerated spirit is Christ as the One who joins earth to heaven and who brings heaven down to earth. Therefore, in our actual experience the throne of grace is not far away in the heavens—the throne of grace is truly in the mingled spirit. Now simply by returning to the mingled spirit, setting our mind on the mingled spirit, and walking according to the mingled spirit, we can come forward to the throne of God and there find the grace we need. It is a marvelous fact, known and enjoyed by the overcoming believers, that the throne of grace is in our spirit and that the grace of God is with the mingled spirit.

Experiencing Fellowship

The Christian life and the church life are a life of fellowship (Acts 2:42; 1 John 1:3), and this fellowship is in the mingled spirit. “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord” (1 Cor. 1:9). God has called us into the fellowship of His Son so that we may partake of Christ, participate in Him, and enjoy Him as our God-given portion. In fact, Christ Himself is the fellowship into which God has called us. The fellowship of the all-inclusive Christ as our portion is nothing less than the living person of Christ. Thus, to be called into the fellowship of God’s Son is to be called into the Son. In this fellowship, we and Christ are one, as indicated by Paul’s word in 6:17. In our experience, being one spirit with the Lord follows

being called by God into the fellowship of His Son. We have been called into a profound spiritual oneness where we are one with the Lord, and He is one with us. The more we are one spirit with the Lord, the more we enjoy Him in and as the fellowship into which we have been called by God.

The fellowship of the Son of God is also the fellowship of the Body of Christ, and to live in this fellowship is to live in the reality of the Body of Christ. The fellowship of the Son and of the Body of Christ involves the flow, the circulation, of the divine life. Just as there is the circulation of blood in the human body, so there is a circulation in the Body of Christ. This circulation is the fellowship of the Body of Christ. If we would participate in this fellowship, we need to care for two vital matters—life and oneness. Because the divine life is organic and active, it has a particular outcome—the fellowship of life. The fellowship is the flow of the eternal life within all those who have received and possess the divine life. All who participate in this fellowship live and behave not in the natural, human life but in the divine life received through regeneration. As long as we have the divine life flowing within us and among us, we are in the unique oneness of the Body of Christ, which is the oneness of the Spirit (Eph. 4:3-4).


At the Lord's table we have a special appreciation of the life, the fellowship, and the oneness (1 Cor. 10:16-17). Whenever we come to the Lord's table, we come to practice the fellowship of the Body, for the Lord's table is a testimony that we who belong to Christ are one. We are one bread, one Body, because we all partake of one bread. Because we partake of Christ as our portion in the fellowship of the Son of God, which is the fellowship in the Body of Christ, we are constituted into His one Body in reality.

The fellowship of life, the divine fellowship, has a vertical aspect and a horizontal aspect. The vertical aspect is our fellowship with the Triune God (2 Cor. 13:14), and the horizontal aspect is our fellowship with one another as believers in Christ. We may say that this fellowship is a mingled fellowship, because our vertical fellowship with the Triune God is mingled with our horizontal fellowship with the believers as one fellowship. If we do not have fellowship with the Triune God, we cannot have fellowship with the believers. If there is a problem in the fellowship with the believers, we cannot have fellowship with the Triune God. We need to have fellowship with the Lord, and we need to have fellowship with our fellow believers. Only then will the fellowship be normal and truly be the unique fellowship of the Body of Christ.

The vertical aspect of the divine fellowship is by the divine Spirit (2 Cor. 13:14), and the horizontal aspect is by the regenerated human spirit (Phil. 2:1). To have fellowship with God, we must be in the Spirit; to have fellowship with the believers, we must be in the spirit. Since there is one fellowship, which is a mingled vertical and horizontal fellowship, and since the fellowship involves the divine Spirit and the human spirit, fellowship is actually a matter of the mingled spirit. By the Spirit in our regenerated spirit, we have fellowship with the Lord, and by our spirit indwelt by the divine Spirit, we have fellowship with other believers. Therefore, fellowship is absolutely a matter in the mingled spirit. The experience of living in the mingled spirit is an experience of living in the mingled fellowship, a fellowship of the Spirit and a fellowship of spirit in the mingled spirit. Only by living in the mingled spirit can we enjoy the fellowship of the Son of God, the fellowship of the Body of Christ.

Exercising unto Godliness

God's good pleasure, the desire of His heart, is to have many sons for the expression of His Son so that He might be manifested in the Son through the Spirit and in the Body, which consummates in the New Jerusalem (Eph. 1:5, 9; 3:19, 21; Rom. 8:29). God's manifestation was first in Christ as an individual manifestation in the flesh (1 Tim. 3:16; Col. 2:9; John 1:1, 14). God was manifested in the flesh not only as the Son but as the



If we do not have fellowship with the Triune God, we cannot have fellowship with the believers. If there is a problem in the fellowship with the believers, we cannot have fellowship with the Triune God. We need fellowship with the Lord and our fellow believers.

God is manifested in the flesh in a wider way in the church according to the New Testament principle of incarnation—the principle that God enters into humanity and mingles Himself with humanity to make humanity one with Himself for His expression.

entire God—the Father, the Son, and the Spirit. This means that the entire God and not only God the Son was incarnated and that Christ in His incarnation was the entire God manifested in the flesh. Christ in His incarnation brought the infinite God into the finite man. In Christ dwells all the fullness of the Godhead bodily (Col. 2:9). When the Word, who is God, became flesh, the coexisting, coinhering Triune God was brought into humanity. Christ in His incarnation truly was God manifested in the flesh.

First Timothy 3:15-16 indicates not only that Christ Himself as the Head is the manifestation of God in the flesh but also that the church as the Body of Christ and the house of God is the manifestation of God in the flesh. This manifestation is the mystery of godliness. In verse 16 *godliness* refers to the living and the expression of God in the church, that is, to God as life lived out and expressed in the church. Both Christ individually and the church corporately are the mystery of godliness, manifesting God in the flesh. Because the church life is the expression of God, the mystery of godliness is the living of a proper church (1 Cor. 14:24-25).

God is manifested in the church—the house of God and the Body of Christ—as His enlarged, corporate expression in the flesh (Eph. 1:22-23; 2:19). The manifestation of God in the flesh that began with Christ when He was on earth continues with the church, which is the increase, the enlargement, and the multiplication of the manifestation of God in the flesh. The church, therefore, is the continuation and the expansion of Christ's manifestation of God in the flesh; this is Christ lived out of the church as the manifestation of God. This is God manifested in the flesh in a wider way according to the New Testament principle of incarnation—the principle that God enters into humanity and mingles Himself with humanity to make humanity one with Himself for His expression. In keeping with this principle, divinity is brought into humanity and works within humanity for the corporate expression of God in humanity. This is the church as the corporate manifestation of God in the flesh.

In 1 Timothy 4:7 Paul urged Timothy, saying, "Exercise yourself unto godliness." This exercise required of Timothy by Paul was neither the exercise of the body nor the exercise of the mind but the exercise of the spirit (v. 8). The exercise of the spirit is unto godliness, and godliness, as defined above, is the corporate manifestation of God in the church as the house of God and the Body of Christ. To be sure, this is the exercise of the mingled spirit unto the great mystery of godliness, the manifestation of God in the flesh individually and corporately. Apart from the exercise of the mingled spirit, there cannot be such a corporate manifestation of God in the flesh. The goal of God's economy according to the desire of God's heart is the corporate expression, the corporate manifestation, of God in the flesh, and for this expression we need to exercise to live and have our being in the mingled spirit.

Becoming the Building of God

We have seen that the fulfillment of God's eternal purpose involves the mingling of divinity and humanity, that the Lord Jesus was the first person to be constituted of the mingling of divinity and humanity, that the Body of Christ is the enlargement of Christ as the mingling of divinity and humanity, that the New Jerusalem is the ultimate consummation of the mingling of divinity and humanity, and that the Christian life is a life of divinity mingled with humanity in the mingled spirit. In addition, we have considered, albeit briefly, selected aspects of the experience of living in the mingled spirit. Now we come, as we draw this article to a close, to the most wonderful matter: the divine building—the corporate expression of the Triune God in Christ and in His redeemed, transformed, and glorified people, which is produced by the mingling of divinity and humanity in Christ and in the believers.

The entire Bible, from Genesis to Revelation, is a book on building, and the main subject

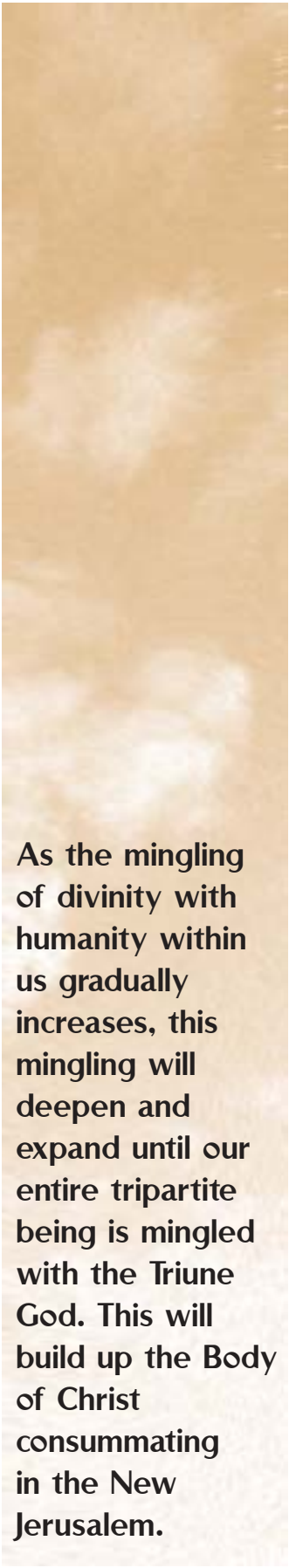
of the Bible is the building of God (Gen. 28:10-22; Matt. 16:18; Rev. 21:2-3). The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity. The building of God is the processed and consummated Triune God wrought into His redeemed and regenerated people to make them His corporate expression. This building is a living composition of persons redeemed by and mingled with God Himself. We need to be enlightened by and saturated with the thought that in the universe God is doing a unique work—building His eternal dwelling place, which is the church as the Body of Christ consummating in the New Jerusalem (Eph. 4:16; Rev. 21:2).

The vital meaning of building is that God is building Himself into redeemed human beings and building them into Himself. This building of God into man and man into God is the mingling of God and man. When the Word, God Himself, became flesh to tabernacle among humankind, that was the mingling of divinity and humanity to produce a building. As the God-man, Christ was a building, the tabernacle and temple of God, the building of God into man and man into God. The mingling of divinity and humanity in Christ establishes the principle of God's building in general: God's building is the mingling of divinity with humanity to bring forth a corporate divine-human entity for His expression. God's building is composed of Himself as the divine material mingled with man as the human material. The more we are mingled with God, the more we become the building of God, the corporate expression of God.

Regarding this, Ephesians 2:21-22 is crucial: "In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit." The words *all the building* and *a holy temple* refer to the building of the universal church, the Body of Christ, whereas *you also* refers to the building of a local church as an expression of the unique, universal Body of Christ. In Christ all the building is fitted together and is growing into a holy temple. Since the building is living (1 Pet. 2:5), it is growing. The actual building of the church as the house of God is through the believers' growth in the divine life. Universally, the church is one and is growing into a holy temple; this is universal building. Locally, the church in a particular locality also is one, and the local believers are being built together into a dwelling place of God in their particular locality; this is local building. Universal building can be accomplished only through local building.

God's building is the sanctuary of the holy God, the temple in which the Spirit of God dwells (1 Cor. 3:16-17). Thus, the building of God involves the Spirit of God. As Ephesians 2:22 makes clear, this building also involves the human spirit, because the believers are "being built together into a dwelling place of God in spirit." In this verse *in spirit* denotes the regenerated human spirit, where the Spirit of God dwells. For the building of God's dwelling place, the Lord Spirit is one with our spirit, and our spirit is mingled with the Lord Spirit as one, mingled spirit. To live in the mingled spirit is to live for the building of God, and to live in the building of God is to live in the mingled spirit.

As the building work of God goes on, the mingling of divinity with humanity within us will gradually increase. This mingling will deepen and expand until our entire tripartite being is mingled with the Triune God. This will usher in the consummation of the mingling which begins in the mingled spirit—the fulfillment of God's intention to mingle Himself with humanity to build up the Body of Christ consummating in the New Jerusalem as His corporate expression in humanity. For eternity the Triune God will dwell in us, and we will dwell in the Triune God. This will be the ultimate consummation of our living in the mingled spirit. May the Lord enlighten His people concerning the mingled spirit and constrain them to live in the mingled spirit for His satisfaction and the fulfillment of the desire of His heart to be one with redeemed and glorified humanity in Christ. **AFC**



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