

Message Four

The Nature of the Church

Scripture Reading: 1 Cor. 1:2; 12:12; Eph. 1:19-21; 2:6; 3:16-21; 4:4-6, 16; 1 Cor. 6:17

OUTLINE

Day 1&Day 2

I. The church is divine, “Christly,” “resurrectionly,” and heavenly:

A. The church is of God—1 Cor. 1:2; 10:32; 11:16:

1. A local church must be a church of God, possessing the divine nature of God—2 Pet. 1:4.
2. The expression the church of God indicates not only that the church belongs to God but also that the church must have the nature of God.

B. The church is “Christly”—1 Cor. 12:12; Eph. 1:22-23:

1. Every local church must be a church of Christ (Rom. 16:16), being in the element of Christ:
 - a. Christ is the nature of the church, and the church is actually Christ Himself—Col. 3:10-11.
 - b. Anything that is short of Christ or is not Christ is not the church.
2. The church is a pure product out of Christ—Eph. 4:15-16:
 - a. This is typified by Eve, who was fully, completely, and purely produced out of Adam; whatever was in Eve and whatever Eve was, was of Adam—Gen. 2:22-24; Eph. 5:30-32.
 - b. The church must also be of one element—the element of Christ; apart from Christ’s element, there should be no other element in the church—Col. 3:10-11.

C. The church is “resurrectionly”—John 11:25; Acts 2:24; Rev. 1:18; 2:8, 10:

1. The church is an entity absolutely in resurrection; it is not natural, nor is it in the old creation.
2. The church is a new creation created in Christ’s resurrection and by the resurrected Christ; therefore, the church is “resurrectionly”—Gal. 6:15; 2 Cor. 5:17.
3. The church was produced by Christ in resurrection and exists by His resurrection life; thus, the church is a being that can endure death.

D. The church is heavenly—Eph. 1:19-21; 2:6:

1. The church is in Christ in His ascension; the church has been resurrected with Christ and is now seated in the heavenlies in Christ—v. 6.

Day 3

2. The main significance of the church being heavenly is that it is under God’s authority—Matt. 28:18; Dan. 4:26, 34-35:

- a. The nature of the church is to submit to God's authority.
- b. The particular nature of heaven is that it submits to God's authority; hence, to be heavenly is to have the nature of submitting to God's authority—Matt. 6:10; 18:18-19.

Day 4

II. We need to be watchful and faithful in preserving the nature of the church—13:31-32:

- A. The church should be like an herb that produces food for the satisfaction of God and man—vv. 31-32a.
- B. The nature and function of the church were changed, so that it became a "tree," a lodging place for birds—vv. 32b, 4, 19.
- C. The church, according to its heavenly and spiritual nature, should be like the mustard, sojourning on earth; but with its nature changed, the church became deeply rooted and settled as a tree in the earth—vv. 31-32.

Day 5

III. The church is the mingling of God and man—Eph. 3:16-21; 4:4-6, 16:

- A. The mingling of God and man is a deep and central truth in the Scriptures—1 Cor. 6:17; John 14:20; 17:21-23.
- B. We must grasp the principle of the church—the church is God mingled with man—Eph. 4:4-6:
 1. The church is neither merely divine nor merely human; if the church were merely divine or merely human, it would lose its nature.
 2. The mingling of God and man manifests the nature of the church.
- C. 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 corporate expression—John 14:20; 15:4-5; Eph. 3:16-21; 4:4-6, 16:
 1. The mingling of God and man is an intrinsic union of the elements of divinity and humanity to form one organic entity, yet the elements remain distinct in the union.
 2. The will of God is the mingling of God with man, and the fulfillment of God's eternal purpose depends on this mingling—1:5, 9; 3:11.
- D. The Body of Christ is the enlargement of Christ, the enlargement of the One who is the mingling of God and man—1:22-23; 4:16:
 1. In the Gospels the mingling of God and man produced the Head; in Acts the enlargement of the mingling of God and man produced the Body of Christ—Eph. 1:22-23; 4:15-16.

2. In Ephesians 4:4-6 four persons—the Body, the Spirit, the Lord, and God the Father—are actively mingled together:
 - a. The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is mingled with the believers.
 - b. This mingling is the constitution of the Body of Christ.
3. The processed and consummated Triune God mingles Himself with His chosen people in their humanity, and this mingling is the genuine oneness of the Body of Christ—v. 3; John 17:21-23.

Day 6

E. For the church life, we need to see a vision of the mingled spirit—the divine Spirit mingled with our regenerated human spirit—1 Cor. 6:17; Rom. 8:4:

1. The Father is in the Son, the Son is the Spirit, and the Spirit is now mingled with our spirit—John 14:9-10, 16-18; 1 Cor. 15:45b; 6:17; Rom. 8:16.
2. The union of God and man is a union of the two spirits, the Spirit of God and the spirit of man (1 Cor. 2:11-16); the union of these two spirits is the deepest mystery in the Bible.
3. The focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit; whatever God intends to do or accomplish is related to this focus—6:17; Eph. 3:9, 5; 1:17; 2:22; 4:23; 5:18; 6:18.

WEEK 4 — DAY 1

Morning Nourishment

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

Just as the nature of Eve is Adam, so also the nature of the church is Christ. Eve was built from a part taken out of Adam's body. As a result, her nature was not only the same as that of Adam; she was Adam. Eve was not only the same as Adam; she was Adam. Before Adam fell into a deep sleep, he was alone, but when he woke up, Eve was there. When he awoke, Eve was alive. Both of them passed through resurrection. The word woman in Hebrew is ishshah, and the word for man is ish. In Hosea 2:16 God's people called Him Ish [KJV]. In the New Testament, the Lord Jesus is called Christ, and the believers are called Christians. The two, Christ and the Christians, are not only similar; they are one and are out of the same source. Eve was Adam, and the church is Christ. Christ is the nature of the church, and the church is Christ Himself. Anything short of Christ is not the church. Whatever is not Christ is not the church. First Corinthians 12:12 says, "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ." In this verse the body refers to the church, but the following words, so also is the Christ, show that the church is Christ. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 83)

Today's Reading

The church is nothing more than a pure product out of Christ. This is typified by Eve in the book of Genesis...Eve was a full reproduction of Adam. Adam and Eve are a type of Christ and the church (Eph. 5:30-32; Gen. 2:22-24). The church must also be one element—the element of Christ...Such a vision will cause us to mourn over today's situation. Within Christianity today there is very little of the element of Christ...In the Lord's recovery, however, the church must be the pure element of Christ. Anything that is other than Christ is not the church.

After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection (1 Pet. 1:3; Eph. 2:6). The church is an entity absolutely in resurrection; it is not natural, nor is it of the old creation. The church is a new creation created in Christ's resurrection and by the resurrected Christ. We must see this vision. In addition to seeing that the church was produced in Christ's resurrection, we must also see where the church is. The church today is in Christ in ascension. Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ. The English language does not give us adequate adjective forms for the nouns Christ and resurrection. We must, therefore, invent some new vocabulary words to communicate such a vision of the church. We may say that today the church is "Christly," "resurrectionly," and heavenly. These three adjectives describe the fact conveyed in the Bible. The church is of Christ; the church is of resurrection; the church is of the heavens. The church is Christly, resurrectionly, and heavenly. With the church there is no element other than Christ. Such a vision will govern you to the uttermost and will rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens). With the believers there is still the flesh of sin, but with the church there is no flesh of sin because the church was born in resurrection (1 Pet. 1:3). The church is a matter in Christ, in resurrection, and in Christ's ascension in the heavenlies. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery" pp. 115-116)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 3; A Genuine Church; A Brief Presentation of the Lord's Recovery; Christ and the Cross, ch. 17

WEEK 4 — DAY 2

Morning Nourishment

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

We must see the church in its essence, its function, and its practicality. This vision will govern us.... Any natural, fleshly, or ambitious element will be ruled out by this vision. Under this vision we do not have the boldness to exercise anything of our natural man. In this respect, such a vision paralyzes us. Most Christians realize that the church is a constitution, a composition, of all the believers in Christ. By the Lord's mercy, however, what we have seen...is a higher vision concerning the church. We have seen that Eve as the wife of Adam is a type of the church as the wife of Christ.... Someone may ask how the church today could be such an Eve, a pure product out of Christ. This is why we all need to see the vision. When you see the vision, you are Eve. Without the vision it would be hard for you to be Eve. All things other than the pure element of Christ are ruled out by this vision. This is why we should not remain under the influence of the traditional teachings. We need the vision. When we see the vision that the church is in resurrection, in Christ, and in the heavenlies, it will rule out everything other than Christ, resurrection, and the heavenlies. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," p. 118)

Today's Reading

The Lord Jesus speaks of Himself as "the First and the Last, who became dead and lived again" (Rev. 2:8). To the overcomer the Lord says that he "shall by no means be hurt of the second death" (v. 11). This proves that life overcomes death. Many people have only seen "living," but they have not seen "living forever and ever" (1:18); neither have they seen "lived again" (2:8). How great this is! On the day of Pentecost the apostle said to the people, "Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it" (Acts 2:24). Death cannot hold Him. Once all those who are alive go into death, they cannot come out again, but the Lord Jesus cannot be held by death. Death has no strength to hold Him. This is resurrection. His life can endure death; therefore, the principle of resurrection in the Bible becomes very precious. "Who became dead and lived again" proves that life can endure death. God sees the church as a being that can endure death. The gates of Hades are open to the church, but the gates of Hades cannot prevail against her and cannot confine her; thus, the nature of the church is resurrection. Whenever the church loses her power to overcome suffering, she is useless. Many people are finished upon encountering certain matters contrary to their wishes; for them it is just like encountering death. But resurrection does not fear death; suffering only proves that one can endure death. You may think that a certain man will probably be finished after encountering a certain incident, but, no, he passes through and comes out again. That which passes through death and still remains is resurrection.

Even in our own lives, there are many occasions like this. When we encounter trials and temptations, prayer may cease and it may become difficult to read the Word. The brothers all say that this time we are finished, but not long after, we rise, and the life of God comes forth from us again. That which is finished after death is not resurrection. The church has a basic principle: She is able to pass through death; she cannot be buried. The church in Smyrna especially expresses this truth. If you read the history of martyrdom by Fox, you will see how the church has suffered persecutions and afflictions.

But no matter what happens, life always revives after it has died. Persecutions only manifest what kind of church the church is. (CWWN, vol. 47, "The Orthodoxy of the Church," pp. 21-23)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery" ch.

WEEK 4 — DAY 3

Morning Nourishment

Dan. 4:26 ...Your kingdom will be assured to you after you have come to know that the heavens do rule.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

The main significance of the church being heavenly is that it is under God's authority. The nature of the church is to submit to God's authority ...Heaven also has a nature. Its nature is to submit to God's authority. Heaven as spoken of in the Bible, strongly implies submission to God's authority. To...illustrate the different natures of things, let us consider the difference between the pliable nature of a handkerchief and the rigid nature of a piece of chalk. If a person attempts to fold a piece of chalk, it will snap....However, if a person folds a handkerchief, it will not snap like the chalk.... The difference in nature between a piece of chalk and a handkerchief is that one can be folded easily and the other cannot.

In order to submit to God's authority, His creatures must have the nature of heaven. They must be heavenly... Wherever heaven is, God's authority is there. Hence, to be heavenly is to have the nature of submitting to God's authority. (Three Aspects of the Church, Book 3: The Organization of the Church, p. 165)

Today's Reading

It is not methods that make us heavenly; rather, it is God's authority. The most important matter for maintaining the heavenly nature of the church is that the church stays under God's authority. This means that in every matter in the church there is God's throne, or God's authority. Whether or not a church is heavenly is determined not by whether things are done one way or another or by whether they are done in a way that is scriptural or unscriptural but by whether they are carried out in submission to God's authority. We must continually learn the lesson of submitting to God's authority. This is altogether not a matter of doctrine or of the interpretation of the Bible. On our part, we do not elect elders, because electing elders is not according to the Bible; rather, in accordance with the Bible, the apostles appoint the elders among us....However, although we are scriptural, being scriptural does not necessarily mean that we are heavenly. Only when we allow God to rule are we heavenly.

All earthy people are rebellious toward God. Everything earthy is the serpent's food, that is, something for Satan to devour. However, now there is salvation; that is, heaven has come to earth through the Lord's incarnation. Moreover, in His resurrection the Lord has brought people from the earth to the heavens. He has caused those who would not and could not submit to God's authority to be willing and able to submit to God's authority. When the Lord was resurrected, He brought His redeemed ones to the heavenlies. The emphasis of His bringing them to the heavenlies is not related to place but to nature. The church, in her nature, is altogether submissive to God's authority.

Since the church is heavenly, whenever we depart from God's authority and do not submit to God's authority, we lose the nature of the church. The church is of resurrection and is spiritual and heavenly. In the church there is nothing that cannot and does not submit to God's authority. The entire church can and does submit to God's authority because it is in its nature. Through resurrection Christ brought the church into such a nature. Christ has a nature that submits to God's authority, and the church also has this nature....The reason that the church can bind whatever has been bound in the heavens and loose whatever has been loosed in the heavens is that the church is heavenly (Matt. 16:19). The reason the church is able to represent God to rule over everything on the earth is that the church is heavenly. As soon as the church loses its heavenly nature, it immediately falls under the authority of the world. Hence, the church must be heavenly. (Three Aspects of the Church, Book 3: The Organization of the Church, pp. 169-170)

Further Reading: Three Aspects of the Church, Book 3: The Organization of the Church (Supplementary Messages, ch. 6)

WEEK 4 — DAY 4

Morning Nourishment

Matt. 13:31-32 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field, and which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

[In Matthew 13] the fruit, both of the wheat in the first two parables [vv. 3-9, 24-30] and the mustard here in the third parable [vv. 31-32], is for food. This indicates that the kingdom people, the constituents of the kingdom and the church, should be like a crop to produce food that satisfies God and man. Both wheat and mustard are good for food. (Life-study of Matthew, p. 462)

Today's Reading

Matthew 13:32 says that after the mustard seed has grown, "it is greater than the herbs and becomes a tree." The church, which is the embodiment of the kingdom, should be like an herb to produce food, but it became a tree, a lodging place for birds, having its nature and function changed....This happened [in church history] when Constantine the Great mixed the church with the world in the first part of the fourth century. He brought thousands of false believers into Christianity, making it Christendom, no longer the church. Hence, this third parable corresponds to the third of the seven churches in Revelation 2 and 3, the church in Pergamos (2:12-17). The mustard is an annual herb, whereas the tree is a perennial plant. The church, according to its heavenly and spiritual nature, should be like the mustard, sojourning on the earth. But with its nature changed, the church became deeply rooted and settled in the earth as a tree, flourishing with its enterprises as the branches to lodge many evil persons and things. This has formed the outward organization of the outward appearance of the kingdom of the heavens.

For a mustard seed to become a tree is a violation of the principle ordained by God in His creation for living matter—that every plant must be according to its kind.... A peach grows after the peach kind and an apple after the apple kind. This principle applies not only to plant life, but also to animal life and even to human life. Every type of life must develop according to its kind.... If a certain form of vegetable or plant life is not according to its kind, it will be abnormal and against the principle ordained by God in His creation. In keeping with this principle, a mustard must be according to a mustard, and a tree must be according to a tree. It is abnormal for a mustard to break God's principle and become a tree. But by growing into a tree, the mustard herb breaks this principle. This kind of growth is abnormal, a violation of God's regulation. Suppose human life developed without any regulation, and some Chinese grew into oxen, some Japanese grew into horses, and some Americans grew into elephants. How grotesque this would be! Thank God that in His creation He has put a governing principle into every type of life! However, when the Lord sowed the seed of a mustard herb, this herb grew into a tree. How abnormal is such a development!

If an herb is to be good for food, it should not grow too large. When an herb grows abnormally large, it is no longer tender, delicious, or good for food. In His economy God intends that His children be like wheat or mustard, the smaller and the more tender, the better. Furthermore, we should be annuals like wheat and mustard, neither of which remains more than a year. The church people must be annuals, not perennials. We should not be rooted deeply into the earth for a long period of time, for the Lord's intention is that we be sojourners on earth. As long as we are annuals like wheat and herbs, we shall produce the best foodstuff, grain to make loaves of bread and mustard to match the bread. This will afford others excellent food for their nourishment and satisfaction. However, the enemy has made the mustard a perennial tree that does not produce any foodstuff. (Life-study of Matthew, pp. 463-464)

Further Reading: Life-study of Matthew, msg. 38; The Constitution and the Building Up of the Body of Christ, ch. 2

WEEK 4 — DAY 5

Morning Nourishment

Eph. 1:22-23 ...The church, which is His Body, the fullness of the One who fills all in all.

3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

19 ...That you may be filled unto all the fullness of God.

Four thousand years after creation, a man was born in Bethlehem; this man was named Jesus, and He was also called Emmanuel. He was the mingling of God and man; He was God mingled with man. In this One there was man and there was God. This man was “Emmanuel”; He was God yet man and man yet God. From that time onward a person with two natures was present in the universe. He was the mingling of the Creator with a creature and a creature with the Creator. This is the story of the incarnation in Bethlehem. A most wonderful event transpired in the universe—the uncreated was mingled with the created, the intangible with the tangible, the invisible with the visible, the heavenly with the earthly, the eternal with the temporal, and the infinite with the finite. This was a great event in the universe; this is the story of Bethlehem. (The Church as the Body of Christ, p. 37)

Today's Reading

The church is the enlargement of Christ, the God-man, the One who is God mingled with man. When the church is in a normal condition, we can see God and man mingled together. On the day of Pentecost, those in the church were uneducated, insignificant men, but we can see that they were mingled with the almighty God. When Peter and the eleven apostles stood up to speak, although it was Peter's voice, God was speaking. God was not merely among them; even more, He was mingled with them. They were inseparable from God. This is the church, the enlargement of Christ, the enlargement of the mingling of God with man and man with God.

Formerly, this mingling could be seen in only one person, but now it can be seen in millions of people. Formerly, this mingling involved only the Head, but now it has been enlarged to become the Body. With respect to time, this enlargement is extending; with respect to space, this enlargement is spreading. For two thousand years this enlargement has been ongoing throughout the earth; it keeps extending and spreading over the whole earth. This is glorious. This enlargement is the church. A genuine church not only preserves its nature and keeps its ground, but it has God within. The nature of the church is God mingled with man and man mingled with God.

The church is a group of people whose mind, emotion, and will may be quite strong and active; however, God is mingled with them, and they are mingled with God. Although Peter was a fisherman, he was a very strong and capable man. However, Acts shows that this man was mingled with God and that God was mingled with him. If there is a group of people who are mingled with God and allow God to work on them, then that is the church; this is how the church is produced.

When we by the Lord's mercy allow the mingling of God with man and man with God to work and build in us, we will have the reality of the church. With resoluteness we should receive, consider, concentrate, desire, and turn our whole being toward the mingling of God and man within us. Then we will have more than a doctrinal understanding or seeing, and within us will be a genuine building work. The extent of this building work determines how much the church is expressed. We will not need to profess that we have seen the Body and that we should not be individualistic; we will spontaneously live in the reality of the Body and not act independently. When the mingling of God with man and man with God is built up within us in a considerable way, many problems in the church will spontaneously disappear. (The Church as the Body of Christ, pp. 39-41)

Further Reading: The Church as the Body of Christ, chs. 3, 5, 14; Knowing Life and the Church, ch. 9; The Crucified Christ, chs. 2, 8, 14

WEEK 4 — DAY 6

Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

The Son with the Father is realized in the Holy Spirit. This Spirit eventually became the Spirit of Jesus Christ as the life-giving Spirit....This Spirit, the third of the Godhead, is the Spirit of God, the Holy Spirit, and the life-giving Spirit. Not only God Himself but also all the riches of the Godhead are in this Spirit. The fact that this Spirit is the Spirit of Jesus Christ indicates that Jesus and Christ are realized in this Spirit. Today our Jesus is realized in this Spirit. Therefore, God, the Father, the Son, Jesus, and Christ are all realized in the Spirit. Because Jesus is a man, humanity is also included in this Spirit. Since this man has passed through crucifixion, resurrection, and ascension, all these are now included in the Spirit. Moreover, this wonderful Spirit has become intensified sevenfold. This is the Spirit revealed in the Bible, the first aspect of the focus of God's economy. (CWWL, 1978, vol. 1, "Basic Training," p. 313)

Today's Reading

Whatever God is, is in this Spirit. The Father, the Son, Jesus, Christ, humanity, crucifixion, resurrection, and ascension are all implied in this wonderful Spirit that has been intensified to become the seven Spirits of God. We all need such a full definition of the Spirit. We need to accept the vision of this Spirit found in the Bible and then pray ourselves into the realization of this Spirit.

Philippians 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. The reason the supply of this Spirit is bountiful is that the Spirit includes God, the riches of the Father and the Son, the element of Jesus' humanity, and the element of Christ, the anointed One of God. This Spirit also includes crucifixion, resurrection, and ascension. All this is found in the Spirit.

The divine Spirit is in our human spirit [cf. Rom. 8:16; 1 Cor. 6:17]....Now we have not only the divine Spirit in our spirit but also the mingling of the divine Spirit with our spirit. Thus, the two spirits are one. Some are opposed to the concept of mingling. Those who oppose this wonder how it is possible for the divine Spirit to be mingled with our spirit. If the divine Spirit and the human spirit can be one spirit, then why can they not be mingled? Without mingling, how could the two spirits become one? Praise the Lord that these two spirits have been mingled into one spirit! This is the reason that in the verses concerning our walk in the spirit, it is difficult for the translators to determine whether to render *pneuma* as "Spirit" or as "spirit." Actually, to walk according to the spirit means to walk according to both the divine Spirit and the human spirit, according to the two spirits mingled as one. The two spirits are mingled not in the heavens or outside of us but within us. This is the focus of the divine economy. Whatever God intends to do or accomplish is related to this focus. If we would have certain basic spiritual experiences, we must have a clear understanding that the focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit.

Those who live according to the flesh and the lusts of the flesh are the lowest type of people. Those who live according to the mind and the will are somewhat higher. Humanly speaking, those who live according to the conscience, which is part of man's spirit, may be considered the highest type of people. But we are even higher than this, for we live not only according to the conscience but according to the mingled spirit. Therefore, we are on the highest level. Here, on this level, we have the Christian life and also the church life. This is the focus of God's economy. We should walk according to this, that is, according to the mingled spirit. We should be a person in such a spirit as was the apostle John in Revelation (1:10). (CWWL, 1978, vol. 1, "Basic Training," pp. 313-315)

Further Reading: CWWL, 1978, vol. 1, "Basic Training," ch. 5; The Divine and Mystical Realm, ch. 4

WEEK 4 — HYMN

God's intention in this universe is with humanity

Experience of God — His Dispensation

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1. God's in - ten - tion in this u - niverse is with human - i - ty, So the Lord became the Spir - it just with
man to mingled be. We rejoice that we can all partake of His econ - omy. Yes, mingling is the way.

Chorus
(C) Min - gle, min - gle, hal - le - lu - jah, Min - gle, min - gle, hal - le - lu - jah,
Min - gle, min - gle, hal - le - lu - jah, Yes, min - gling is the way!

2. In the center of our being, past our mind, emotion, will,
Is a certain spot created to contain the Lord until
By His flowing and His flooding He will all our being fill;
Yes, mingling is the way.
3. Now within the Lord's recov'ry, we're so glad to find the way
To experience the Triune God and live by Him today—
Get into the mingled spirit, and within the spirit stay;
Yes, mingling is the way.
4. In the midst of seven lampstands, now the Son of Man we see;
Eyes ablaze and feet a'burning, He's for God's recovery.
God's intention He's accomplishing—a corporate entity;
Yes, mingling is the way.
5. In our daily life and all we are and do and think and say,
How we need a deeper mingling just to gain the Lord each day;
Lord, we give ourselves completely just to take the mingled way.
Yes, mingling is the way.
6. From the fruit of daily living, New Jerusalem we'll see,
It's the ultimate in mingling—it's divine humanity.
And what joy that we can share it all, and share it corporately.
Yes, mingling is the way.