

God's Intention in This Universe—to Mingle Himself with Humanity

- 1 God's intention in this universe is with humanity,
So the Lord became the Spirit just with man to mingled be.
We rejoice that we can all partake of His economy.
Yes, mingling is the way.
Mingle, mingle, hallelujah,
Mingle, mingle, hallelujah,
Mingle, mingle, hallelujah,
Yes, mingling 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. (*Hymns*, #1199)

God's intention in this universe is with humanity. In simple words this spiritual song presents us with a profound and arresting proclamation: God has a unique interest and purpose in this universe, which is pointed toward and directly engaged with human beings. The anonymous author of this spiritual song unveils the profound desire of the Triune God in eternity. God prepared His central creation—humanity—to become the recipient and full expression of His divine person and His organic extension. Throughout the ages the purpose of God and even God Himself were hidden, but the purpose in His heart was manifested in the person and work of His Son, Jesus Christ, and through the Son His purpose is now being transmitted to redeemed and regenerated humanity. The way in which this transmission is accomplished is through the mingling of God with humanity.

The Mingling of Divinity with Humanity in the Person of Christ

The thoughts and burden of this song reveal the author's apprehension of this great mystery that is unveiled in the Bible—God wants to mingle Himself with humanity and mingle humanity with Himself. Some may question where the Bible uses the term *mingling*; it is used in Exodus, Leviticus, and Numbers in relation to the mingling of oil with unleavened fine flour in the meal offering (Exo. 29:2, cf. v. 23; Lev. 2:4-5; 7:10; Num. 6:15). The meal offering typifies our Lord Jesus Christ in His humanity as an offering that is well pleasing to God. In the New Testament we see that the Lord, as the Son of Man living on the earth, was a meal offering for the Father's delight. He was a genuine man, but He was also a man of fine

flour mingled with the oil of the Spirit of God; He was a God-man.

The fine flour without leaven signifies the sinless humanity of Jesus, a humanity of the highest standard. As a man, He was tested in all things and found to be perfect. His birth was unique. He was born of a human virgin: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God” (Luke 1:35). Similarly, Matthew writes, “That which has been begotten in her is of the Holy Spirit” (1:20). Based on this divine revelation, it is clear that Jesus was a genuine man, born as a man and living as a man on the earth, possessing the human nature. But His humanity was like fine flour, without the leaven of the corrupted, degraded, and sinful human nature. He was without sin. Even though He was such a fine person, the Bible says that He was perfected still further through His human living and human suffering (Heb. 5:8-9). Eventually, He was the finest of flour, a genuine man with a perfected and uplifted human nature.

At the same time, the divine nature was also a part of His constitution. He had both the divine and the human natures; He was a God-man. The fine flour of His humanity was mingled with oil; in the Bible oil typifies the Holy Spirit. Hence, the meal offering, constituted with fine flour mingled with oil, is a strong sign of the mingling of humanity with divinity. The life of the Lord Jesus on the earth was a fulfillment of God’s intention to fully join Himself to and mingle Himself with humanity for the fulfillment of His eternal economy. The living of Jesus was the expression of a person who lived by and did all things in oneness with God, a living which was much more than that of a man of God or even a man after God’s own heart. It was the living of a man mingled with God, a God-man. His person was the expression of God and man living together in the perfect oneness of an organic union.

The Mingling of Divinity and Humanity in the Believers

Although the Lord Jesus initially fulfilled God’s intention, the divine goal was not fully and completely manifested, because God’s ultimate aim is that His only begotten Son would become the Firstborn among many brothers (Rom. 8:29). God is seeking the reproduction of His Son, the God-man, in many chosen vessels among humanity. This also involves the matter of mingling. The unique purpose of God cannot be realized merely by loyal human worshippers inhabiting the universe. He is not seeking the

unwavering devotion of true-hearted followers. He wants regenerated sons. He wants the duplication of Himself in a multitude of human beings who have been redeemed, justified, transformed, and conformed to the glorious image of the Firstborn (vv. 29-30). Such men, the believers in Christ, have been called to become a full reproduction and continuation of the Lord Jesus Christ in order to be a corporate one new man (Eph. 2:15; Col. 3:10-11). If we fail to see this vision according to the divine economy, we cannot know the meaning of human life, and we will miss the mark of God’s goal in our Christian life.

The song does not focus on the details of God’s salvation. Rather, it highlights some of the major aspects of the process of the divine economy and its ultimate consummation. The feeling and flavor of the song is joyful

and exultant to the degree that it almost seems to be too light and airy. However, if we recognize and give our full attention to understand the reason for the author’s fervor, we will begin to appreciate the depth of exhilaration that comes with the discovery of the great purpose of our Savior-God. The song overflows with jubilation at the

awe-inspiring grace of God, who created, redeemed, and regenerated humanity, not with the intent that humanity would escape the lake of fire and spend an endless existence in some blissful paradise garden but with the intent to blend and mingle Himself with humanity until humanity becomes one organic entity built together with Him and with one another for the true and full expression of God for eternity. God’s overwhelming purpose will be accomplished in one unique way: “Mingling is the way!” Stanza by stanza the burden related to mingling is presented.

In stanza 1 God’s economic actions converge on the created human race. For His purpose to be carried out, He became the Spirit so that He could mingle Himself with humanity. Now we, the created and redeemed people, have a way to participate in our God’s wonderful process—mingling is the way. In stanza 2 we see that man was created with a certain part deep inside his being (deeper than his mind, emotion, and will). It is from this deepest part—our human spirit—that God moves, flowing within us until He fills our entire being. In stanza 3 we find the way to experience the Triune God and live by Him: it is to get into our mingled spirit—the Spirit of God mingled with our human spirit—and stay in this spirit. In stanza 4 the resurrected Lord Jesus—“eyes ablaze and feet a’burning”—is depicted in the intensified function of His

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heavenly ministry for the full accomplishment of the divine economy. He is the Son of Man caring for God's intention through His shepherding of the seven lampstands (the local churches) for the producing of a corporate entity. In stanza 5 our practical daily living in everything that we do and think and say becomes a positive response to God's deep longing. We can be more deeply mingled with Him by presenting ourselves completely to Him "just to take the mingled way." Finally, in stanza 6 we see the consummation of the divine economy, the result of God's mingling with the human race, which will be fully manifested in and as the New Jerusalem, which is divine humanity.

Stanza 1

The hymn opens with a view of the economy of God. The third line of the first stanza declares, "We rejoice that we can all partake of His economy." God's economy is described in particular fashion in Ephesians. The Greek word *oikonomia*, used in verse 10 of chapter 1, indicates a household administration, referring to the distribution of supply among the members of a household. God's household consists of His chosen people; the wealth to distribute is God Himself. The economy of God is His plan according to His good pleasure to dispense Himself into His household members. His goal and purpose are to head up all things in the universe, which have been damaged, broken, and spoiled through the usurping hand of His enemy, Satan. Through His Son and the many members of His Body, He will restore and fully head up the universe through the mingling of Himself with humanity, making Himself one with humanity and humanity one with Himself.

The economy of God took a significant step forward when the Son of God became a man. As a man, through His human living, death, and resurrection, the Lord defeated God's enemy and released His divine life. This victory of the Lord Jesus was a glory and delight to God, but there was the further need to gain the many sons for His expression and for the accomplishment of His purpose to head up all things in Christ. In order to carry out this further advance, Christ, through death and resurrection, became the life-giving Spirit (1 Cor. 15:45).

The hymn also reflects this advancement: "So the Lord became the Spirit just with man to mingled be." Without becoming the Spirit, it would have been impossible for God in Christ to enter into and mingle with human beings. Before His death and resurrection the Lord promised that in the day of His resurrection the disciples would know that He was in the Father, that they were in Him, and that He was in them, because they would receive the Spirit (John 14:20). When we receive the Spirit, we receive Christ.

Paul reveals that the last Adam (Christ as the second man in God's economy) became a life-giving Spirit (1 Cor. 15:45, 47). The divine revelation thus opens up a particular mystery: All that the Son is, all that He has, and all that He has accomplished have been compounded into the Spirit; the Spirit is now the reality of the Son with the Father (John 16:12-16). The Father is the source of the divine plan and flow; the Son is the Administrator of the divine plan and the Accomplisher of the Father's purpose; and the Spirit reaches humanity and applies all the riches that Christ is, has, and has accomplished into His chosen people.

Another mysterious matter in the working out of God's purpose is the cooperation of His people. The first three major factors of God's move in His economy are the three of the Divine Trinity—the Father, the Son, and the Spirit. They are divine, faithful, undeterred, and unstoppable. The fourth major factor, however, is the cooperation of the chosen people of God. We may consider that since God is all-powerful, all-knowing, and all-sufficient and that since He is sovereign over all things, there is no need for us to be active participants in what He is carrying out. This consideration is absolutely contrary to God's way. He wants to mingle Himself with humanity; however, He does not come to us as the sovereign, eternal God exercising authority over His subject creatures. He will not force Himself upon His people. He woos them as a suitor seeking a response from his bride-to-be. Hence, the scene in the first stanza closes with the jubilant rejoinder of the pursued: "We rejoice that we can all partake of His economy." Our Lord seeks to be mingled with His people, and we need to respond to His desire with our own great joy and delight, seeking after Him.

Stanza 2

In stanza 2 the scene shifts from God, the Initiator, to humanity, the intended receiver. But the subject is not humanity in general; rather, it is the designated point of His entry into humanity—the human spirit: "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." This reference draws our attention to the human spirit. The Bible reveals that the human spirit occupies a central place in the divine creation: "The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him" (Zech. 12:1). Here the heavens, the earth, and the spirit in man are considered to be the creative acts of God. The heavens are for the earth, the earth is for humanity, and in the center of humanity there is a spirit designed for God's unique purpose.

The human spirit is a much deliberated subject among

students of the Bible. The differences in the treatment of the Greek word *pneuma* in relation to humanity center on the question of whether the spirit in man is the same as the soul or whether the two are different organs, or aspects, of the human life. The spirit of man is often taken as a synonym of *psuche* (*soul*—sometimes translated “mind”). A proper understanding of our human spirit is of supreme importance to our participation in the eternal plan of God.

A section subtitled “The Anthropological *pneúma*” in the *Theological Dictionary of the New Testament* seems to identify the human spirit as an energy produced by the operation of the Spirit of God on the being of a regenerated believer, an energy that gives that individual the capacity to live a new life.

Since the Holy Spirit affects the whole person and cannot be explained psychologically, Paul adopts popular anthropological ideas quite freely. He uses *pneúma* for psychological functions in 1 Cor. 7:34; 2 Cor. 7:1. It is parallel to *psyché* in Phil. 1:27, denotes the whole person in 2 Cor. 2:13, and is equivalent to “you” in closing greetings (Gal. 6:18; Phil. 4:23). (891)

In the above reference the Scripture verses cited do not clearly show that the human spirit is merely a spiritual force or an energizing of the soul of man to live the Christian life. Rather, these and other verses imply that the human spirit is a particular part of humanity where God and humanity are joined together—God comes into humanity, and humanity realizes God as the Spirit in the human spirit. The spirit in man is distinct from the soul. In his first Epistle to the Thessalonians, Paul speaks clearly concerning the three parts of man: “The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ” (5:23). In *The Spiritual Man* Watchman Nee speaks of humanity as being constituted with three distinct parts:

Most men today consider man as being made up of two parts: the soul and the body. The soul is the invisible part, the psychological part within man, and the body is the visible part, the outward form of man. This is man’s fallen concept. Although there is some ground to it, it is not accurate. Outside of God’s revelation, no ideas in this world are reliable. It is, of course, true that the body is the outward shell of man. But the Bible never mixes the soul with the spirit or considers the two as the same thing.

In addition to being different terms, the soul and the spirit are actually two different substances; they are not the same. The Word of God has not divided man into two parts, the soul and the body. Rather, it has divided man into three parts: the spirit, the soul, and the body. (3)

The divine Spirit and the human spirit match each other. God’s intention was to enter into humanity and to mingle with humanity, and His point of entry is the human spirit. The Bible indicates that when the Lord comes into us, we are joined to the Lord as one spirit with Him (1 Cor. 6:17). Being one spirit implies that the two spirits have been mingled together so that in life, nature, and function they are just one. Though they are distinct in essence, they are not separate in life and expression. Our human spirit has received the Spirit of God, and these two spirits have become one. Nevertheless, our soul—our mind, emotion, and will—is still independent of the life of God; therefore, we need to learn to allow the Lord to flow into every part of our being. The Bible shows clearly that the Lord desires to make His home in our heart (Eph. 3:17). The heart is the seat of our emotions, thoughts, decisions, and conscience; it determines how we live. Our heart equals our soul together with our conscience. Our redeemed and regenerated spirit is indwelt by Christ as the Spirit (Rom. 8:10-11), and He is seeking to establish residence in our heart.

We need to be renewed in the spirit of our mind and transformed in our soul (Eph. 4:23; Rom. 12:2). This process of renewing and transformation is accomplished by applying the effective operation of the cross to our soul through the power of the Spirit in our spirit (cf. Matt. 16:24; Col. 2:20; Rom. 8:13) and by allowing Christ to make His home in our heart. When Christ fills all our being, we will be living in absolute oneness with Him. Mingling is the way.

Stanza 3

The third stanza announces the simple way for us to “experience the Triune God and live by Him today”: “Get into the mingled spirit, and within the spirit stay.” The Spirit of the Lord and our human spirit have been joined as one spirit; now we need to live in this reality. Romans 6:3-4 leads us to realize that we have been baptized into the death of Christ and buried with Him into His death so that we with Him may live in the newness of the mingled life. We are mingled together with Him in His death so that we may live together with Him in His resurrection life.

God comes into humanity,
and humanity realizes God
as the Spirit in the human spirit.
The spirit in man is distinct
from the soul.

Stanza 4

The scene changes dramatically in the fourth stanza: “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.” This stanza refers to the vision that John saw and wrote of in verses 12 through 20 of Revelation 1. In the book of Revelation the Lord has changed in appearance so radically that John, who once laid his head on the Lord’s breast, falls at His feet as dead at the sight of Him (v. 17). The Lord in His heavenly ministry is caring for the churches with the intent that they will become one corporate entity, the church, the Body of Christ, the fullness of the One who fills all in all (Eph. 1:22-23). Blazing eyes and feet as shining bronze, as having been fired in a furnace, indicate that the Lord is judging His people on earth today for their perfecting so that they may work out the plan of God. Although we have been organically joined to the Lord in one spirit, and we are in the process of becoming the same as He is through our continual mingling with Him, we still have many residual effects from the fall in our flesh and in our soul. These require the Lord’s judging hand and His burning, searching eyes to purge out all the contaminating, sinful, and mixed elements from within our being. The Lord must have a people who will open to Him and allow Him to fill them with Himself until they are absolutely one with Him and with one another. Such an accomplishment can be worked out only in the way of mingling. The more the old things are purged out of us, the more He has room in us to fill us with Himself. The more He fills us, the more we are brought into the oneness of His Body and built together to become His dwelling place and His Body on the earth.

Stanza 5

If we have seen the goal of God’s economy, which goal is the mingling of God with man for His expression, we will realize that we must learn to live by Him in our daily life: “How we need a deeper mingling just to gain the Lord each day.” A deeper mingling requires a deeper experience of the cross. Our daily life should be a life under the killing of the cross so that the Lord may freely flow into and out of us. Paul says, “I die daily” (1 Cor. 15:31). We are a particular people acquired by Him for His unique purpose.

The grace of God, bringing salvation to all men, has appeared, training us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present age, awaiting the blessed hope, even the appearing of the glory of our great God and Savior, Jesus Christ, who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works. (Titus 2:11-14)

Although we may have the good intention of pleasing God, whatever we do from our self, according to our natural human opinion, cannot satisfy the heart and purpose of our Lord. We must deny ourselves in order to follow the Lord. We should not live according to our own concepts, opinions, hopes, and desires. We must be those who are thoroughly linked to the Lord in life, living to Him and not to ourselves (cf. 1 Cor. 6:17; 2 Cor. 5:14-15). Therefore, we need a deeper mingling. Mingling is not in the realm of religion, ethics, human effort, or morality—it is a living in simplicity that takes Him as our everything through our contacting of Him in our mingled spirit.

Stanza 6

The fruit of our daily living with Christ and by Christ, our daily mingling with God in Him, will be the New Jerusalem. The New Jerusalem is not a physical city where redeemed sinners will dwell in a kind of glorified version of our present human life. Life in the world that we know today is a living that is tainted in all aspects by the usurping hand of God’s enemy. The world has been invented and shaped by him. “The whole world lies in the evil one” (1 John 5:19). The design of God is absolutely unrelated to this world system. The New Jerusalem is an organic entity whose constituent is God fully mingled with humanity. This divine-human entity is the counterpart of Christ and the dwelling place of God.

The mingling of God with humanity is the key to understanding this spiritual song and to understanding God’s New Testament economy. The central focus of the entire Bible is God’s desire to work Himself into humanity, to make Himself one with humanity and to make humanity one with Him. The author of this exultant praise to God, to His economic process, and to His consummate masterpiece—the New Jerusalem—speaks not only of what is in the heart of God but also of our realization that we have been brought into direct and intimate fellowship involving the eternal purpose of God. Not only we but all the people of God throughout all the ages have a share in this aspiration and determination of God. The song ends with a jubilant testimony: “What joy that we can share it all, and share it corporately. / Yes, mingling is the way.” We gladly echo this joyful song.

by Gary Kaiser

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