

**GENERAL SUBJECT:  
LIVING IN THE DIVINE AND MYSTICAL REALM OF THE COMPOUND SPIRIT**

Message One

**The Vision of the Divine and Mystical Realm**

Scripture Reading: Exo. 30:22-33; John 14:10-11, 16-20; 7:39; Gal. 3:14; Phil. 1:19

- I. **“Never underestimate the value of seeing a proper view of a certain matter. The view changes us; it affects our entire being”** (*Life-study of Exodus*, p. 1519).
- II. **“All the saints in the Lord’s recovery...need to have a clear view concerning the physical realm and the mystical realm”** (*The Divine and Mystical Realm*, p. 24).
- III. **“You need to enter into a realm, a sphere, a kingdom, which is much higher than the realm you are in now. This higher realm is the mystical realm of Christ’s heavenly ministry”** (p. 25).
- IV. **The Triune God Himself is a divine and mystical realm—John 14:10-11:**
  - A. The three of the Divine Trinity are self-existing, ever-existing, co-existing, and coinhering, and as such the Father, the Son, and the Spirit are a divine and mystical realm—Matt. 28:19; 2 Cor. 13:14.
  - B. The divine and mystical realm into which we may enter is the divine and mystical realm of the consummated Spirit and the pneumatic Christ—a realm that has a number of “complications,” all of which are blessings for us to experience and enjoy—Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18; Gal. 3:14.
  - C. The compound Spirit is the divine and mystical realm, and we should learn to live in this realm—1 John 2:20, 27.
- V. **In the divine and mystical realm of the compound Spirit we have whatever we need—Phil. 1:19:**
  - A. We have God, signified by the olive oil—Exo. 30:24b; 1 Tim. 1:17.
  - B. We have the Triune God—the Father, the Son, and the Spirit—signified by the three units of measure of the four spices—Exo. 30:23-24.
  - C. We have the humanity of Jesus, signified by the four spices of the plant life—30:23-24; 1 Tim. 2:5; Acts 16:7.
  - D. We have the mingling of divinity with humanity, typified by the blending of the olive oil with the four spices—Rom. 8:16; 1 Cor. 6:17.
  - E. We have the precious death of Christ, signified by the flowing myrrh—Exo. 30:23a.
  - F. We have the sweetness and effectiveness of Christ’s death, signified by the sweet cinnamon—v. 23b.
  - G. We have the precious resurrection of Christ, signified by the sweet calamus—v. 23b.
  - H. We have the repelling power of Christ’s resurrection, signified by the cassia—v. 24a.

Message Two

**The Experience of Living in the Divine  
and Mystical Realm of the Compound Spirit  
(1)**

Scripture Reading: Gal. 3:14; Eph. 1:22; Rom. 5:10; John 3:5-6; 1 John 1:3; Rom. 12:4-5

**I. In the divine and mystical realm of the compound Spirit, we receive the Spirit as the unique, all-inclusive blessing—Gal. 3:14, 2, 5:**

- A. *The Spirit* is God Himself processed in His Trinity through incarnation, human living, crucifixion, resurrection, and ascension that we may receive Him as our life and our everything—John 7:39.
- B. The Spirit is the total blessing of the gospel, including forgiveness, redemption, salvation, reconciliation, justification, eternal life, the divine nature, the uplifted and resurrected human nature, and the Triune God Himself.

**II. In the divine and mystical realm of the compound Spirit, we receive the transmission of the ascended Christ and the supply of His heavenly ministry—Eph. 1:22; Heb. 8:1-2:**

- A. *To the church* implies a kind of transmission and indicates that whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body—Eph. 1:22.
- B. As the Minister of the true (heavenly) tabernacle, Christ ministers heaven (which is not only a place but also a condition of life) into us, so that we may have the heavenly life and power to live a heavenly life on earth—Heb. 8:1-2.

**III. In the divine and mystical realm of the compound Spirit, we experience God's organic salvation—Rom. 5:10b:**

- A. The complete salvation of God has two aspects: the judicial aspect and the organic aspect:
  - 1. The judicial aspect is the procedure and is in the physical realm.
  - 2. The organic aspect is the purpose and is in the divine and mystical realm.
- B. The critical need of the Lord's recovery today is not to be held back by satisfaction with the judicial aspect but to press forward to experience the organic aspect so that there may be the possibility of accomplishing the eternal economy of God—Heb. 4:16; 10:22; 1 Tim. 1:4.

**IV. In the divine and mystical realm of the compound Spirit, we live in the kingdom of God as the realm of the divine species—John 3:3, 5:**

- A. The kingdom of God is a realm not only of the divine dominion but also of the divine species, and in this realm are all the divine things.
- B. To enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine life and nature—John 1:12-13; 3:5-6; 2 Pet. 1:4.
- C. God became man to enter into the human species, and man becomes God in life and in nature but not in the Godhead to enter into the divine species.

**V. In the divine and mystical realm of the compound Spirit, we live in the fellowship of the divine life—1 John 1:3, 7; Acts 2:42:**

- A. The fellowship of life is the flow of the eternal life within all the believers, who have received and possess the divine life—1 John 1:2-4; Acts 2:42; 1 Cor. 1:9; Rev. 22:1:
  - 1. The vertical aspect of fellowship refers to our fellowship with the Triune God by the divine Spirit—2 Cor. 13:14.
  - 2. The horizontal aspect of fellowship refers to our fellowship with one another by the human spirit—Phil. 2:1.
- B. The function of the fellowship of life is to supply us with all the riches of the divine life—Rev. 22:1; John 15:4-5.
- C. To have fellowship with the Triune God in the apostles' fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose—Acts 2:42; 1 John 1:3.
- D. The divine fellowship is the reality of living in the Body of Christ—Rom. 12:5.

Message Three

**The Experience of Living in the Divine  
and Mystical Realm of the Compound Spirit  
(2)**

Scripture Reading: Rom. 8:2; John 3:13; 2 John 1; John 17:21, 23; Eph. 4:3

- I. In the divine and mystical realm of the compound Spirit, we live a spontaneous and effortless Christian life according to the automatic function of the law of life—Rom. 8:2:**
- A. The law of the Spirit of life is the automatic and spontaneous capacity of the Triune God as life in the believers.
  - B. In essence the law of life is God in Christ as the Spirit, and in function it has the capacity to make us God in life and in nature but not in the Godhead and to constitute us the members of the Body of Christ with all kinds of functions—Heb. 8:10.
  - C. The law of life functions in the divine and mystical realm of the pneumatic Christ.
- II. In the divine and mystical realm of the compound Spirit, we become divine and mystical persons, living simultaneously in the physical realm and in the divine and mystical realm—John 3:13; Heb. 4:16; 13:13:**
- A. Every believer in Christ should be a divine and mystical person; our life should be divine yet human, not merely human but mystically human.
  - B. Everything in our living should be divine and mystical.
  - C. Like the Lord Jesus, we should be those who are apparently physical, yet invisibly divine and mystical.
- III. In the divine and mystical realm of the compound Spirit, we live a life of truthfulness as the expression of the revealed divine reality—2 John 1; 3 John 1; John 4:23-24:**
- A. *Truthfulness* denotes the revealed divine reality becoming our genuineness and sincerity that we may live a life that corresponds with the divine light—John 3:19-21; 2 John 1; 3 John 1.
  - B. The divine reality is Christ as the reality of all the offerings for the worship of God and as the fountain of living water, the life-giving Spirit, partaken of and drunk by us, His believers, to be the reality within us, which becomes our genuineness and sincerity in which we worship the Father, as He seeks, according to what He is—John 14:6; 4:7-15, 23-24.
- IV. In the divine and mystical realm of the compound Spirit, we are mingled with the Triune God for the keeping of oneness—John 17:21, 23; Eph. 4:3:**
- A. The real oneness is in the Triune God—John 17:21, 23:
    - 1. The oneness of the believers is actually the oneness of the Triune God.
    - 2. It is only in the Triune God that we can be perfected to be one.
  - B. The genuine oneness is the mingling of the believers with the Triune God:

1. To have such a oneness the believers must be in the Triune God as a divine and mystical realm.
2. The believers are one with the Triune God in the divine and mystical realm of the pneumatic Christ and the consummated Spirit.

## Message Four

### **Becoming Part of the Divine and Mystical Realm of the Compound Spirit by Fulfilling the Requirements for Living in This Realm**

Scripture Reading: Eph. 4:4-6; John 3:3; Eph. 2:18; 2 Cor. 4:18; 5:7; Heb. 4:12; 1 Cor. 6:17

#### **I. In our experience we actually become part of the divine and mystical realm—Eph. 4:4-6:**

- A. We become part of the divine and mystical realm through the divine birth; through regeneration we were born into the divine and mystical realm—John 3:3, 5-6.
- B. We become part of the divine and mystical realm by participating in God's divinity—3:15; 2 Pet. 1:4; Heb. 2:10:
  - 1. Participating in God's life—John 3:15; Col. 3:4.
  - 2. Participating in God's nature—Eph. 1:4; 2 Pet. 1:4.
  - 3. Participating in God's mind—Eph. 4:23; Phil. 2:5.
  - 4. Participating in God's being—2 Cor. 3:18b; Eph. 3:8.
  - 5. Participating in God's image—2 Cor. 3:18a; Rom. 8:29.
  - 6. Participating in God's glory—Rom. 8:30; Heb. 2:10.
  - 7. Participating in God's sonship—Eph. 1:5; Rom. 8:23.
  - 8. Participating in God's manifestation—Rom. 8:19.
  - 9. Participating in God's likeness—1 John 3:2.
  - 10. To be Godkind—God's species—John 1:12; Rom. 8:14, 16.
- C. We become part of the divine and mystical realm by being built up in the Body of Christ, which consummates the New Jerusalem—Eph. 4:16; Rev. 3:12; 21:2, 10-11:
  - 1. The Body of Christ is the divine and mystical realm, and the more we are in the reality of the Body of Christ, the more we are in the divine and mystical realm—Eph. 4:16.
  - 2. The Body of Christ consummates the New Jerusalem as the divine and mystical realm in the new heaven and new earth for eternity—Rev. 21:1-2, 10-11.

#### **II. We need to fulfill the requirements for living in the divine and mystical realm of the compound Spirit—John 3:3; Eph. 2:18; 2 Cor. 4:18; 5:7; Heb. 4:12; 1 Cor. 6:17:**

- A. If we would live in the divine and mystical realm, we need to have a clear view of this realm—John 3:3; Eph. 1:17-18a.
- B. We need to appreciate the divine and mystical realm by being impressed with a sharp contrast: earthly versus heavenly, judicial versus organic, objective versus subjective, physical versus mystical—Rom. 5:10; Heb. 8:1.
- C. If we would live in the divine and mystical realm of the compound Spirit, we need to consider highly the entry into this realm—John 14:6; Eph. 2:18.

- D. In order to live in the divine and mystical realm of the compound Spirit, we must exercise faith to substantiate the unseen things and be recovered from things seen to things unseen—Heb. 11:1; 2 Cor. 4:18; 5:7.
- E. Living in the divine and mystical realm of the compound Spirit requires that we walk by the Spirit and according to the spirit—Gal. 5:16; Rom. 8:4.
- F. If we would be divine and mystical persons living in the divine and mystical realm of the compound Spirit, we need to experience the dividing of soul and spirit—Heb. 4:12.
- G. We need to exercise to be one spirit with the Lord—1 Cor. 6:17; 2 Tim. 1:7.
- H. We need to have daily personal, affectionate, intimate, private, and spiritual contact with the Lord, opening our being to Him and allowing Him to shepherd us and guide us into Himself as the divine and mystical realm—S. S. 1:2-4a; Rev. 7:17a; Psa. 23:1-6.