

**HWMR: AN OVERVIEW OF THE CENTRAL BURDEN AND PRESENT TRUTH OF THE LORD'S RECOVERY BEFORE HIS APPEARING, (Week 2)**

*Scripture Reading: John 14:10-11, 16-20; 1 Cor. 15:45b; 2 Cor. 3:17-18; 13:14; Gal. 3:14*

**The Divine and Mystical Realm**

John 14:10	Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
John 14:11	Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
John 14:16	And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
John 14:17	Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
John 14:18	I will not leave you as orphans; I am coming to you.
John 14:19	Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
John 14:20	In that day you will know that I am in My Father, and you in Me, and I in you.
1 Corinthians 15:45	So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
2 Corinthians 3:17	And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
2 Corinthians 3:18	But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
2 Corinthians 13:14	The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Galatians 3:14	In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

**Day 1**

*John 14:10-11 - Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.*

*John 7:39 - But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.*

**I. All the saints in the Lord's recovery need to have a **clear view**, a **vision**, concerning the **physical realm** and the **divine and mystical realm**—Prov. 29:18a; Acts 26:19:**

- A. 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.
- B. We need to enter into a realm, a sphere, a kingdom, which is much higher than the realm that we are in now; this higher realm is the **divine and mystical realm**.
- C. We enter into the divine and mystical realm by **seeing this realm**; in spiritual things to see is to enter—John 3:3, 5.

## II. The **Triune God Himself** is a divine and mystical realm—14:10-11:

- A. The Triune God—the three of the Divine Trinity—is **self-existing, ever-existing, coexisting, and coinhering**, and as such, the Father, the Son, and the Spirit are a divine and mystical realm, with the three of the Divine Trinity dwelling in one another—Matt. 28:19; 2 Cor. 13:14.
- B. According to John 14:10 and 11, the Son is in the Father, and the Father is in the Son; this indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the **realm of the Triune God**.

## III. The divine and mystical realm into which we may enter today and in which we may live is actually not simply the divine and mystical realm of the Triune God; it is the **divine and mystical realm of the consummated Spirit and the pneumatic Christ**—Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18; Gal. 3:14:

- A. The Bible reveals that the Spirit has become the **consummated, all-inclusive, and compound Spirit**—John 7:39; 14:16-17; 20:22; Rom. 8:9; Phil. 1:19:
  - 1. The term *consummated Spirit* implies that the Spirit **has been processed** and thus has become the consummated Spirit—John 7:39.
  - 2. The consummated Spirit is the compound Spirit typified by the **anointing oil**—Exo. 30:23-25:
    - a. In Christ's resurrection the **Spirit of God was mingled with Christ's humanity**, with His death and its effectiveness, and with His resurrection and its power—Phil. 3:10.
    - b. The issue of this mingling is the **compound, consummated Spirit**—1:19.

**Christ is Christ**, and He is also the **Spirit**, for He has been pneumatized and has become the pneumatic Christ. Concerning the pneumatic Christ, we need to see that the Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all refer to the **compound Spirit who gives life**. In verse 2 we have the Spirit of life, and in verses 9 to 11, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit. Are these five or are They one? The life-giving Spirit is called the Spirit of life, the Spirit of life is the Spirit of God, the Spirit of God is the Spirit of Christ, and the Spirit of Christ is just Christ Himself. Furthermore, this Spirit who is of life, of God, of Christ, and Christ Himself dwells in us as the indwelling Spirit to dispense life to us all the time. This is the pneumatic Christ.

Second Corinthians 3:17 says, "The Lord is the Spirit," and verse 18 says that we are transformed "from the Lord Spirit." Like the title Father God, the title Lord Spirit is a compound divine title. He is the Lord, and He is also the Spirit. Today our Christ is the pneumatic Christ, the pneumatized Christ, the Christ who is both the Lord and the Spirit.

With the Spirit Himself there was no humanity. Likewise, the Spirit did not include the elements of the death of Christ, the effectiveness of the death of Christ, the resurrection of Christ, and the power of the resurrection of Christ. However, the element of Christ's humanity and the elements of His death, the effectiveness of His death, His resurrection, and the power of His resurrection **have all been added to and compounded with the Spirit of God to produce the compound Spirit**. Today the pneumatic Christ is such a consummated life-giving Spirit. (*The Divine and Mystical Realm, chapter 1*)

## Day 2

*1 Corinthians 15:45* - So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

*Philippians 1:19* - For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

3. The consummated Spirit is the Triune God who in Christ has passed through the process of **incarnation, human living, crucifixion, and resurrection**—John 7:39.
- B. The Bible reveals that Christ has become the **pneumatic Christ**—1 Cor. 15:45b:
  1. Through His death and resurrection Christ became the **life-giving Spirit** and thereby became the pneumatic Christ—v. 45b; 2 Cor. 3:17-18.
  2. Thus, we may speak of the divine and mystical realm of the consummated Spirit and of this pneumatic Christ—John 7:39; Gal. 3:14; 1 Cor. 15:45b.

## Day 3

*John 14:17-18* - Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you. I will not leave you as orphans; I am coming to you.

*John 14:20* - In that day you will know that I am in My Father, and you in Me, and I in you.

## Day 4

*John 17:21* - That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

*John 17:23* - I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

### IV. In our experience we actually **become part** of the **divine and mystical realm of the consummated Spirit and the pneumatic Christ**—John 14:16-20; 17:21-23:

- 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—3:5-6.
- B. We become part of the divine and mystical realm by **participating** in God’s **life** (v. 15), **nature** (Eph. 1:4; 2 Pet. 1:4), **mind** (Eph. 4:23; Phil. 2:5), **being** (2 Cor. 3:18b; Eph. 3:8), **image** (2 Cor. 3:18a; Rom. 8:29), **glory** (v. 30; Heb. 2:10), **sonship** (Eph. 1:5; Rom. 8:23), **manifestation** (v. 19), and **likeness** (1 John 3:2).
- C. We become part of the divine and mystical realm by **being built up** in the Body of Christ—Eph. 4:16:
  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—Rom. 12:4-5; 1 Cor. 12:12-13, 27; Eph. 1:22-23; 4:16.
  2. The believers are **blended into one entity** to be the mystical Body of Christ—1 Cor. 12:24, 27.

**V. As believers in Christ, children of God, we should live in the divine and mystical realm—Rom. 8:16; John 14:2-3, 20; 1 Cor. 15:45b; Gal. 3:14; 2 Cor. 3:17-18:**

- A. The divine and mystical realm into which we may enter and in which we may live is the divine and mystical realm of the consummated Spirit and the pneumatic Christ; we need to **learn to live in this wonderful realm**—Phil. 1:19; 2 Cor. 13:14; Gal. 3:14.
- B. In the divine and mystical realm, we receive the **Spirit** as the unique, **all-inclusive blessing**—vv. 2, 5.
- C. In the divine and mystical realm, we **receive the transmission** of the ascended Christ and the **supply** of His heavenly ministry—Eph. 1:22; Heb. 8:1-2.
- D. In the divine and mystical realm, we experience **God's organic salvation**—Rom. 5:10.
- E. In the divine and mystical realm, we live in the kingdom of God as the **realm of the divine species**—John 3:3, 5.
- F. In the divine and mystical realm, we live in the **fellowship of the divine life**—1 John 1:3, 7; Acts 2:42.
- G. In the divine and mystical realm, we live a **spontaneous and effortless Christian life** according to the **automatic function of the law of life**—Rom. 8:2.
- H. In the divine and mystical realm, we live a life of truthfulness as the expression of the revealed divine reality—2 John 1; 3 John 1; John 4:23-24.
- I. In the divine and mystical realm, we are **mingled** with the processed Triune God for the **keeping of oneness**—17:21, 23:
  - 1. The real oneness is in the **Triune God**—Matt. 28:19; John 17:21, 23.
  - 2. The **genuine oneness** is the mingling of the believers with the Triune God—2 Cor. 13:14:
    - a. To have such oneness, the believers must be in the **consummated Spirit** and the **pneumatic Christ** as the divine and mystical realm.
    - b. The believers are **one with the Triune God** in the divine and mystical realm of the consummated Spirit and the pneumatic Christ.

**Day 5**

*John 3:13*

*- And no one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven.*

*Ephesians 4:20-21*

*- But you did not so learn Christ, If indeed you have heard Him and have been taught in Him as the reality is in Jesus,*

**VI. Every believer should live in the divine and mystical realm and be a **divine and mystical person**, one who is **human yet lives divinely**—Gal. 2:20; 2 Cor. 10:1; 13:14:**

- A. We need to be divine yet human—not merely human but **mystically human**; everything in our living should be divine and mystical—John 14:16-20.
- B. To be divine means doing everything **with** God, **in** God, **by** God, and **through** God—1 Cor. 10:31; Col. 3:17.
- C. Like the Lord Jesus, we should be apparently **physical yet invisibly divine** and mystical, living simultaneously in the physical realm and in the divine and mystical realm—John 3:13; Eph. 4:20-21; Heb. 4:16; 13:13.

According to what I have learned, we may be a Christ-seeker, praying desperately to gain Christ in His excellency, yet this is not the pure pattern of the man of prayer revealed in the Gospels. If we are a Christ-seeker, we would think that we are very special and spiritual. But in describing the first God-man as a man of prayer, I have avoided using the word spiritual. Instead, I have used the words divine and mystical. **Divine is on God's side. Mystical is on man's side.** On the one hand, Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm.

We want to see the divine facts in the mystical human life of the first God-man in the record of the synoptic Gospels. After His baptism in the water and God's anointing from the heavens with the great commission for Him to bring in the kingdom of the heavens to the earth, He, under the leading of the Spirit, went to the wilderness to fast for forty days and forty nights. He should have felt that His Father's divine commission to Him concerning the kingdom of the heavens was a great and critical burden to Him. **He needed to seek His Father's counsel** concerning how to bring His Father's kingdom in the heavens to the fallen Adamic race on the earth. According to the common practice of fasting, it is always accompanied by **prayer**. But there is no mention of prayer accompanying the first God-man's fasting, not only in forty days but also in forty nights. The Lord's prayer that obviously accompanied His long period of fasting is not recorded. This is very meaningful. We should believe that there was such an **accompanying prayer**, but it is kept in secret as a mystery, and it is impossible for us to know what the content was. This indicates that the **first God-man's prayer was in the divine, mystical realm.**

The title God-man indicates clearly that **Jesus** was a **man**, but He was **living God**. Today you are a God-man. This means that **you** are a **man**, yet you **live God and express God**. You are a man, yet it is God who lives in you. This is the significance of the title God-man. A God-man's living is a man living God. (*The God-man Living, chapter 10*)

## Day 6

*Matthew 24:40-42 - At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left. Watch therefore, for you do not know on what day your Lord comes.*

### VII. “At that time two men will be in the field; **one is taken and one is left**. Two women will be grinding at the mill; **one is taken and one is left**”—Matt. 24:40-41:

- A. The two men and the two women represent the **living believers** at the time of the Lord's second coming—Rev. 14:1, 4b.
- B. To be taken is to be **raptured** before the great tribulation—Matt. 24:21; Rev. 3:10:
  1. Matthew 24:40-41 refers to the secret rapture, the rapture of the **ready ones**, the **mature ones**—Rev. 14:4b.
  2. The difference between the one who is taken and the one who is left is in the **maturity of life**; one is living in the divine and mystical realm, and the other is not—Matt. 24:40-41.
- C. The Lord's word in Matthew 24:40-42 shows us that as we are waiting for His coming and expect to be raptured, we need to be faithful in our daily duties, **living a properly balanced human life while simultaneously living in the divine and mystical realm** of the consummated Spirit and the pneumatic Christ—cf. 2 Thes. 3:6-15.

To be taken means to be **raptured before the great tribulation**. This rapture is a sign of the Lord's coming and a sign to the Jews. It is very interesting to see that the two men are working in the field and that the two women are grinding at the mill. Both working in the field and grinding are for eating. There is a difference between our eating and the eating of the worldly people. The worldly people study and work, and we also study and work. The **worldly people**, however, **have been drugged**. But **we have not been drugged**. Rather, we are simply fulfilling our duty to make a living. We are not for eating, drinking, and marriage; on the contrary, we maintain our existence in order to **take the way of the cross to fulfill God's purpose**. Our concern is not for our education, employment, or business.

There used to be a proverb that anyone who becomes a preacher becomes useless. The reason for this proverb is that preachers do not need to work to earn a living. Rather, the burden for their living is placed upon others. It is a shame for us to be like this. **We need to work diligently and do our duty in a proper way**. When we are in the field or at the mill, we may be raptured. The sisters who are wives and mothers must **do the best grinding** and learn how to prepare the most healthy meals for their families. Sisters, if your husband and children are not healthy, you will be held responsible for this before the Lord. If you take care of this matter before the Lord, you will be truly holy. Do not spend your time in talking about holiness, but spend it in cooking healthy, digestible, delicious meals. You need to **prepare good meals to preserve the life of your husband and to build up the health of your children**. This matter is included in the Lord's reference to grinding at the mill.

The brothers who are fathers and husbands also need to **work diligently** at their jobs to earn the money needed **to take care of their families**. Those who work simply to have a great deal of money in the bank are drugged. But we need to labor in order to provide the **best things for our children**. Otherwise, we are faithful neither to God nor to our children. As parents, we must do the best to educate our children. We should not have the attitude that it is good enough for them to graduate from high school and work in a menial job. **To be in the field means that we care that our children are fed well and educated in the best way**. We should not be those who love the world and work to make money for ourselves. But we should be those who work diligently to earn money for our family. As those with a fallen human nature, it is easy for us to excuse ourselves for not spending so much time in the field or at the grinding. If you do this, you will not be raptured. I repeat, you will be raptured while you are working in the field or grinding out the grain. (*Life-Study of Matthew, chapter 63*)