

## **Guidelines for the Exercise of the Lord's Day Prophesying**

### **Message Two : The Divine and Mystical Realm**

#### **I. Overview:**

All the saints in the Lord's recovery need to have a clear view concerning the physical realm and the divine and mystical realm. We need to be impressed with a sharp contrast: earthly versus heavenly, judicial versus organic, objective versus subjective, physical versus mystical. We enter into the divine and mystical realm by seeing this realm. The Triune God—the Father, the Son, and the Spirit—is a divine and mystical Realm. The divine and mystical realm into which we may enter today and in which we may live is the divine and mystical realm of the consummated Spirit and the pneumatic Christ. As believers in Christ, we should live in the divine and mystical realm to receive the Spirit as the unique, all-inclusive blessing, receive the transmission of the ascended Christ and the supply of His heavenly ministry, experience God's organic salvation, live in the fellowship of the divine life. We need to be divine yet human; everything in our living should be divine and mystical. 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.

#### **II. Truth and Enlightenment:**

Day 1 —

A. Expound having a clear view concerning the physical realm and the mystical realm.

You need to know this age and to realize that it is an age of ignorance, a time when Christians are being blinded and held back by traditional theology. Therefore, I am burdened to tell you that 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.

B. Explain the three of the Triune God being a divine and mystical realm.

The Triune God—the Father, the Son, and the Spirit—is self-existing, ever-existing, and coinhering, with the three of the Divine Trinity dwelling in one another. 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.

Day 2 —

A. Explain that the Spirit has become the consummated Spirit.

The Bible unveils the fact that the Spirit has become the consummated Spirit. God, who is Spirit, became flesh. Was that not a change? Furthermore, the last Adam in the flesh became the life-giving Spirit. First, God changed in that, through incarnation, He became flesh, and then He changed again in that, in resurrection, He became the life-giving Spirit, and this Spirit is the consummated Spirit.

B. Expound that we are in Triune God, the divine and mystical realm.

My realm is the complicated and complicating Triune God. I am here with the Father, with the Son, who was crucified and resurrected, and with the consummated Spirit. Since I am in such a Triune God, I have whatever I need. If I need crucifixion, I find that in this realm I have been crucified already.

Day 3 —

A. Explain a divine and mystical realm with John 14.

As revealed in the first part of John 14, the Son is in the Father, and the Father is in the Son. In verses 16 through 18 we have a word not only concerning the Father and the Son but also concerning the Spirit. The first Comforter was Christ in the flesh, and the other Comforter is the Spirit of reality. The "He" who is the Spirit of reality in verse 17 becomes the "I" who is the Lord Himself in verse 18.

B. Expound the word in John 14:20.

In John 14:20 the Lord Jesus spoke of "that day." "That day" was the day of His resurrection (20:19), the day on which He became the pneumatized Christ, the pneumatic Christ. Hence, in that day actually means "in the resurrection day." This verse also refers to the divine and mystical realm where not only the Father, the Son, and the Spirit are but also where the believers are.

Day 4 —

A. State the real oneness is in the Triune God.

All the believers should be one, even as the Father is in the Son and the Son in the Father, that they also may be in both the Father and the Son. The Son is in the believers and the Father is in the Son, that the believers may be perfected into one. Our oneness must be the same as the oneness among the three of the Triune God. Actually, the believers' oneness is the oneness of the Triune God. The real oneness, therefore, is in the Triune God.

B. Explain the believers' oneness being in the Triune God as a divine and mystical realm.

In John 17 the Son prayed to the Father. In His concluding prayer He indicated that our oneness should be in the Triune God, with the pneumatic Christ and the consummated Spirit. This oneness, which is the genuine oneness, is the mingling of the believers with the Triune God. To have such a oneness the believers must be in the Triune God as a divine and mystical realm.

Day 5 —

A. Explain that the Lord lived as a man of prayer.

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, as a pious man, a so-called godly man, praying to God in a religious way. Instead, He was a man in the flesh praying to the mysterious God in the divine, mystical realm. Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm.

B. Expound that all of the Lord's prayers were divine facts.

When we consider the Lord's prayer in John 17, we can see what divine prayer is. We should pray divine prayers, not human prayers. Although we are human, people should sense that there is something mystical about us. Our classmates, colleagues, or peers should sense that there is something about us that they cannot understand. This is because we are mysterious, mystical.

Day 6 —

A. Expound that we should be the sober, watchful to be raptured believers.

While the worldly people are befuddled by the material things, with no sense of the coming judgment, some of the sober and watchful believers will be taken away. To the befuddled people, this should be a sign of Christ's coming. The two men and the two women in Matthew 24:40-41 must be believers in the Lord. To be taken means to be raptured before the great tribulation. This rapture is a sign of the Lord's coming.

B. Explain the spiritual significance of working in the field and grinding at the mill.

Both working in the field and grinding are for eating. 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 maintain our existence in order to take the way of the cross to fulfill God's purpose.

### **III. Conclusion:**

A very important part of the history of the first God-man was His prayers. All of His prayers are divine, but these are in the life of a person and make that person's life a mysterious. A husband's love for his wife should be in a divine way, not just spiritual. This is because he loved her not in his own way, but in God's way, and not in his own love, but in God's love. How can a man in the flesh love his wife in a divine way and with divine love? We should be people who live a mystical life. Our lives are supposed to be holy, but are human—not only human, but also mysteriously human. We should see ourselves as God-men in the realm of the divine and mystical realm.