

**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.