

HWMR: AN OVERVIEW OF THE CENTRAL BURDEN AND PRESENT TRUTH OF THE LORD'S RECOVERY BEFORE HIS APPEARING, (Week 10)

Scripture Reading: John 3:15; Rom. 8:14, 16, 23, 29-30; 2 Cor. 3:18; Eph. 1:4-5; 1 John 3:2

The God-men's Divine Right to Participate in God's Divinity

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| John 3:15 | That everyone who believes into Him may have eternal life. |
| Romans 8:14 | For as many as are led by the Spirit of God, these are sons of God. |
| Romans 8:16 | The Spirit Himself witnesses with our spirit that we are children of God. |
| Romans 8:23 | And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body. |
| Romans 8:29 | Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers; |
| Romans 8:30 | And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified. |
| 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. |
| Ephesians 1:4 | Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, |
| Ephesians 1:5 | Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will, |
| 1 John 3:2 | Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is. |

Day 1

John 3:6 - That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

John 1:12-13 - But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

- I. We need to realize that, as God-men, we have the **divine right** to participate in God's divinity, that is, to **participate in God**—John 3:15; 2 Pet. 1:4:
 - A. The first step in becoming a God-man is that we are **born of the pneumatic Christ** in our spirit with His divine life and nature—John 3:6; 2 Pet. 1:4.
 - B. As God-men, those who have been born of God to be children of God, **we have the right to participate** in what God is and even to become God in life, nature, and expression but not in the Godhead—John 1:12-13; Rom. 8:16; 1 John 3:1.

Day 2

John 3:15 - That everyone who believes into Him may have eternal life.

2 Peter 1:4 - Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

II. As **God-men**, we can participate in various aspects of God's divinity:

- A. We can participate in **God's life**—Eph. 4:18; John 1:4; 10:10; 11:25:
 - 1. Life is the **content of God** and the **flowing out of God**; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Rev. 22:1.
 - 2. The life of God is **divine**, having the nature of God, and is **eternal**, being uncreated, without beginning and ending, self-existing, ever-existing, and never changing—John 3:15; 1 John 2:25; 5:13, 20.
 - 3. The eternal life of God is **indestructible**, **indissoluble**, and **incorruptible**, and it is **resurrection life** that passed through the test of death and Hades, conquered death, and will swallow up death—Heb. 7:16; Acts 2:24; Rev. 1:18.
 - 4. Life is the **processed and consummated Triune God** dispensed into us and living in us—Rom. 8:6, 10-11.
- B. We can participate in **God's nature**—Eph. 1:4; 2 Pet. 1:4:
 - 1. The divine nature is **what God is**, that is, the **constituents** of God's being.
 - 2. God is **holy**; holiness is His nature, and He chose us in Christ to make us holy, even as He is holy—Eph. 1:4; 1 Pet. 1:15-16:
 - a. To be holy is to **participate in God's holy nature**—Eph. 1:4.
 - b. Having chosen us to be holy, God makes us holy by **imparting Himself**, the Holy One, into our being so that our whole being will be saturated and permeated with His holy nature—1 Pet. 1:15-16.
 - 3. To be a partaker of God's divine nature is to be a partaker of the **elements**, the **ingredients, of God's being**—Eph. 3:8.
 - 4. **Day by day** we should **partake** of God's nature and **enjoy** the constituents of His being—2 Pet. 1:4.

To partake of the **divine nature** is to enjoy **what God is**. In order that we may enjoy all that He is, God will do many things for us according to His precious and exceedingly great promises. This will enable us to enjoy His nature, what He is. One of His precious and exceedingly great promises is that His grace is sufficient for us. God's sufficient grace will work within us day by day so that we may enjoy His nature. The divine nature refers to the riches of what God is. **Whatever God is, is in His nature**. Therefore, when we partake of the divine nature, we partake of the divine riches. Having received the divine life at the time of our regeneration, we must go on to enjoy what God is in His nature.

The **life of God**, being **divine** and **eternal**, is **immortal** and **unchangeable**; it remains the same and continues living even after passing through any kind of blow or destruction. All other kinds of life in the universe—angelic life, human life, animal life, and plant life—are mortal and changeable. Only the life of God is divine and eternal, immortal and unchangeable. No matter what kind of blow or destruction it undergoes, it remains unchanged and stays forever the same. Therefore, from the standpoint of eternity only the life of God is life. According to the divine and eternal nature of the life of God, **God's life is the unique life**. Because the life of God is the unique life, whenever the New Testament in the original Greek speaks of this life, it uses the word *zoe*, which refers to the **highest life**. (*The Conclusion of the New Testament: God, Christ, and the Spirit, Volume 1, chapters, 7 & 8*)

Day 3

Philippians 2:5 - Let this mind be in you, which was also in Christ Jesus,

Ephesians 4:23 - And that you be renewed in the spirit of your mind

Romans 8:6 - For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

- C. Because we have become God-men through regeneration, we have the right to participate in **God's mind**—1 John 2:27; Phil. 2:5; 1 Cor. 2:16:
1. **We are in God**, and we have the elements of God; we still have our mind, but we also have God's mind in us—Phil. 2:5.
 2. When the anointing is **moving within us**, it anoints God into us and reveals God's mind to us—1 John 2:27.
 3. If we **let** Christ's mind be our mind, we may have Christ's mind—Phil. 2:5:
 - a. We have **not only the life** of Christ **but also the mind** of Christ—1 Cor. 2:16.
 - b. Christ must **saturate** our mind from our spirit, making our mind one with His—v. 16; Eph. 4:23.
- D. The God-men have the right to participate in **God's being**—2 Cor. 3:18:
1. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed with God's very being.
 2. The dispensing of the unsearchable riches of Christ into us means that we participate not only in God's life, nature, and mind but also in **His being**— Eph. 3:8.

In 2:2 Paul tells the saints to think the same thing and the one thing. To think the same thing is to have **our minds occupied with Christ and saturated with Him**. Our mind should be occupied by Christ not merely in an objective, doctrinal way, but in a subjective, experiential way, in the way of allowing Christ to spread from our spirit into our mind and to take full possession of our mind, even to saturate our mind with His. If our mind is saturated with the mind of Christ, **our mind will be wholly set on the spirit**. Then we shall be those who have been occupied, permeated, and saturated by Christ and with Christ. If this had been the condition of the believers in Philippi, Paul would have been extremely happy. His joy concerning them would have been full. (*Life-Study of Philippians, chapter 10*)

We all need to be impressed with what it means to be transformed. To be transformed is to have **Christ added into our being** to replace what we are so that Christ may increase and our natural life may decrease. As the process of transformation takes place within us, the old element of our natural being is carried away, and the glory, the blossoming Christ, the resurrected Christ as the life-giving Spirit, is added into us to replace the natural element. Today is different from yesterday, and tomorrow will be different from today, for each day we have less of the natural element and more of Christ. This is what it means to be transformed from glory to glory. (*Life-Study of 2 Corinthians, chapter 23*)

Day 4

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.

Romans 8:29-30 - Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers; And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

- E. As God-men, we have the right to participate in **God's image**—2 Cor. 3:18:
1. **Christ is God's image**, expressing what He is—Col. 1:15; 2 Cor. 4:4.
 2. According to 2 Corinthians 3:18, we are being “**transformed into the same image.**”
 3. To be transformed into the same image is to be **conformed** to the resurrected Christ as the firstborn Son of God, to be made the same as He is—Rom. 8:29.
- F. Eventually, we will be brought into God's glory to participate in **His glory**—Heb. 2:10:
1. God is a **God of glory**; glory is the expression of God, God expressed in splendor—Acts 7:2; 1 Cor. 2:7; 2 Cor. 3:18; 4:6.
 2. God's eternal goal is to bring His **many sons into glory**—Heb. 2:10.
 3. The all-inclusive Christ **dwells in us** as the hope of glory—Col. 1:27.
 4. As we **behold and reflect** the glory of the Lord, we are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.

In the Gospel of John we read that the Word, who was God, became flesh and tabernacled among us, and that we beheld His glory. John 1:18 goes on to say, “*No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.*” **There is glory in the declaration of God.** When we see God, **we see glory.** Romans 3:23 says, “*All have sinned and come short of the glory of God.*” Man was made by God in His image in order that man may express Him for His glory. But man sinned. Now instead of expressing God, man expresses sin and his sinful self. Therefore, **man is short of God's glory.** Nevertheless, **we have been ordained for God's glory and called to it.** As believers, we are being transformed into this glory and shall be brought into it. Eventually we shall be glorified with Christ to bear the glory of God for God's expression in the New Jerusalem.

Romans 9:23 says, “*What if He should make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.*” God created us as His vessels to contain Him and express Him. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory. **We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory.** This will be fully revealed in the New Jerusalem. (*The Conclusion of the New Testament: God, Christ, and the Spirit, Volume 1, chapter 11*)

Day 5

Ephesians 1:5 - *Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,*

Romans 8:23 - *And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.*

Romans 8:19 - *For the anxious watching of the creation eagerly awaits the revelation of the sons of God.*

- G. Another aspect of the God-men's divine right is to participate in **God's sonship**—Eph. 1:5; Rom. 8:23:
1. Before the foundation of the world—in eternity past—God **predestinated us unto sonship**—Eph. 1:5.
 2. Before time began, God **intended** and **determined** that we should participate in His sonship—v. 5.
 3. **Christ's redemption** brings us into the sonship of God, and we have received a spirit of sonship—our regenerated human spirit mingled with the Spirit of the Son of God—Gal. 4:6; Rom. 8:15.

- H. The God-men's right to participate in God's divinity includes the right to participate in **God's manifestation**—v. 19:
1. When Christ our life is manifested, we will be manifested with Him in glory—Col. 3:4.
 2. When God is manifested, we, the **sons of God**, will participate in that manifestation—Rom. 8:19.
 3. God will be manifested **with His sons** (Heb. 2:10), who will be the same as He in life, in nature, in mind, in being, in image, and in glory (Rom. 8:19).

Now we need to consider three things concerning sonship, concerning being sons of God. The first is that God has predestinated us unto sonship by **putting the Spirit of His Son into us**. At the time we believed in the Lord Jesus and were **regenerated**, the Spirit of God came into us as the Spirit of the Son of God. This is the reason that after regeneration we can easily and sweetly call, "Abba, Father." Before we were regenerated, we could say at most, "O, God, help me." But after we were saved, we spontaneously began to cry, with tender, intimate feeling, "O, Abba, Father."

Both Romans 8:15 and Galatians 4:6 speak of this. Galatians 4:6 says that the Spirit of the Son cries, "Abba, Father," but Romans 8:15 says that it is we who cry out in this way. This indicates that our cry is His cry and that His cry is ours. Together, we and He cry, "Abba, Father." Without the Spirit, we cannot cry, "Abba, Father," so sweetly and intimately. But what a pleasant, sweet, and comfortable feeling we have when we say this! This is a strong proof that the Spirit of God is within us. **We have the Spirit of sonship.** (*Life-study of Ephesians, chapter 4*)

Day 6

1 John 3:2 - Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

Romans 8:16 - The Spirit Himself witnesses with our spirit that we are children of God.

Romans 8:14 - For as many as are led by the Spirit of God, these are sons of God.

- I. The God-men's divine right to participate in **God's divinity** includes the right to bear God's likeness—1 John 3:2:
1. First John 3:2 says, "We know that if He is manifested, we will be like Him because we will see Him even as He is."
 2. When Christ is manifested, the Triune God will be manifested; when we see Him, we will see the Triune God; and when we are like Him, we will be like the Triune God—v. 2:
 - a. This clearly reveals that **we will bear His likeness**.
 - b. We will not only participate in God's life and nature but also **bear his likeness**—Eph. 4:18; 2 Pet. 1:4; 1 John 3:2.
- J. Finally, the God-men have the divine right to be **God-man kind, God's species**—John 1:12-13; Rom. 8:14, 16:
1. **God became man** to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into the realm of God's divine species—John 1:1, 12-14; 2 Pet. 1:4.

2. In order 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 the divine nature—John 1:12-13; 3:3, 5-6, 15; 2 Pet. 1:4:
 - a. We have been **regenerated** to be God’s species and become God-man kind—John 1:12-13.
 - b. Our **second birth**, regeneration, caused us to enter into the kingdom of God to become the species of God—3:3, 5-6.
 - c. All the children of God are in the **divine realm of the divine species**—1:12-13; 3:3, 5.
 - d. In the Gospel of John we see many aspects of the believers living in the realm of the divine species—1:16; 15:4a, 9, 11; 4:23-24; 14:2, 20, 23; 17:22-24.
3. Wherever we may be, we need to remember that we are **God-men** with the **divine right** to participate in God’s divinity—Col. 3:4; Eph. 1:4-5; 2 Cor. 3:18; 2 Pet. 1:4.

Life also becomes the authority for the believing ones to be the children of God. “*But as many as received Him, to them He gave authority to become children of God, to those who believe in His name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God*” (1:12-13). The birth described in these verses is not the natural birth which we had through our parents; it is the **second birth** which occurred when we **believed** in the name of the Lord Jesus.

Believing in the Lord is equal to **receiving Him**. When I speak of receiving the Lord Jesus, you may say that you have never done that. However, I want to ask you a question: Have you not believed in the Lord Jesus? When you heard His name, did you not believe in it? If a person truly believes in that dear name, I am certain that, in some way or other, he will say, “Lord Jesus.” As long as you say His name from the depths of your being, it means that you believe in Him. **If you believe in Him by calling on His name, it is proof that you have received Him**. And since you have received Him, you have received the **authority to become a child of God**. What is this authority? It is Christ Himself as life to you. Christ as life is simply the Spirit of sonship, and **this Spirit of sonship makes you God’s child**. You can know that you are a child of God by two things: by the fact that you believe in Him and call on His name, and by the fact that, at times, you spontaneously and sweetly cry, “Abba, Father.” If you can call God “Abba, Father” in such a sweet way, it proves that you are His child. (*Life-Study of John, chapter 2*)