

HWMR: AN OVERVIEW OF THE CENTRAL BURDEN AND PRESENT TRUTH OF THE LORD'S RECOVERY BEFORE HIS APPEARING, (Week 1)

Scripture Reading: Eph. 1:4-5; 5:26-27; Heb. 2:10-11; 1 Thes. 5:23

**The Ultimate Goal of God's Economy—
God Became Man That Man Might Become God in Life and in Nature
but Not in the Godhead for the Building Up of the Body of Christ
to Consummate the New Jerusalem**

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,
Ephesians 5:26	That He might sanctify her, cleansing her by the washing of the water in the word,
Ephesians 5:27	That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
Hebrews 2:10	For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
Hebrews 2:11	For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,
1 Thessalonians 5:23	And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Day 1

John 1:14 - And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 12:24 - Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

I. The “diamond” in the “box” of the Bible is the revelation that in Christ **God has become man in order that man might become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem:**

- A. “After so many years I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message” (*The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures*, p. 27).
- B. **God's eternal economy** is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—1 Tim. 1:3-4; Eph. 3:9; 1:10.
- C. God created man in a special way—in **His image** and according to **His likeness** and with a **spirit** to contact Him and receive Him; God did not create mankind; rather, He created man according to His kind—Gen. 1:26; 2:7; Zech. 12:1.
- D. God became a man in order to have a **mass reproduction of Himself** and thereby to produce a new kind—John 1:1, 14; 12:24:
 1. This new kind is neither God's kind nor mankind—it is **God-man kind**.

2. “My burden is to show you clearly that God’s economy and plan is to make Himself man and to make us, His created beings, ‘God’ so that He is ‘**man-ized**’ and we are ‘**God-ized**’” (A *Deeper Study of the Divine Dispensing*, pp. 51-52):
 - a. We are born of the great God, so we become God in life and nature but, of course, not in His Godhead; we are ranked with God as our great Originator, and we are His **children**—Gal. 4:6; Isa. 63:16; 64:8; 66:12-13.
 - b. He became a God-man so that man can become a **man-God**; eventually, He and we are in the same category, of the same kind, and on the same level.

The purpose of the incarnation was to **bring God into man**. God is in us, and we have to realize that the first step God took to get into us was to be incarnated. Furthermore, God was incarnated not only in Jesus but also **in us**. To be saved is to have God incarnated in you. This is because incarnation brings God into man. Before you were saved, you had nothing to do with God. But since the day you believed into the Lord Jesus, God was incarnated in you. This means that God came into you. In human history God never came into man until four thousand years after His creation of man. **He was born into man to bring God into man**. When God comes into a person through regeneration, the incarnation is repeated again.

God in eternity past was **God only**, but in incarnation He was made man. **He made Himself man so that man may become God in life and in nature but not in the Godhead**. We may be able to say that we become like God in life and nature, but do we have the boldness to say that we become God in life and nature? We need to see that we have been born of God, and we are the sons of God. Have you not been born of man? Then are you not man? If you are not man, then what are you? In the same way, since we are born of God and are the sons of God, are we not God? You are whatever you have been born of. If you have been born of Chinese, you are Chinese. If you have been born of Caucasians, you are Caucasian. Since we are born of God, we may say and even **we should say that we are God in life and nature but not in the Godhead**. (*The Move of God in Man*, chapter 2)

Day 2

Galatians 5:25 - If we live by the Spirit, let us also walk by the Spirit.

Acts 16:7 - And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

E. Athanasius, one of the early church fathers, said concerning Christ, “He was made man that we might be made God,” and “The Word was made flesh...that we, partaking of His Spirit, might be deified.”

II. The most marvelous, excellent, mysterious, and all-inclusive transformations of the eternal and Triune God in His becoming a man are **God’s move in man for the accomplishment of His eternal economy**—John 1:14, 29; 3:14; 12:24; Acts 13:33; 1 Pet. 1:3; 1 Cor. 15:45b; Acts 2:36; 5:31; Heb. 4:14; 9:15; 7:22; 8:2:

- A. These transformations are the processes through which the Triune God passed in His becoming a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men; He became the embodiment of the Triune God, bringing God to man and making God **contactable, touchable, receivable, experienceable, enterable, and enjoyable**—John 1:14; 12:24; Col. 2:9.
- B. God speaks of these transformations in Hosea 11:4 by saying, “I drew them with cords of a man, / With bands of love”; the phrase *with cords of a man, with bands of love* indicates that **God loves us with His divine love** not on the level of divinity but **on the level of humanity**; God’s love is divine, but it reaches us in the cords of a man, that is, through Christ’s humanity:

1. The cords (the transformations, the processes) through which God draws us include Christ's **incarnation, human living, crucifixion, resurrection, and ascension**; it is by all these steps of Christ in His humanity that God's love in His salvation reaches us— Jer. 31:3; John 3:14, 16; 6:44; 12:32; Rom. 5:5, 8; 1 John 4:8-10, 16, 19.
 2. Apart from Christ, God's everlasting love, His unchanging, subduing love, could not be prevailing in relation to us; God's unchanging love is **prevailing** because it is a love **in Christ, with Christ, by Christ, and for Christ**.
 3. In spite of our failures and mistakes, God's love is **always victorious**; love survives everything and holds its place forever; only love is characteristic of a mature man and will last for eternity—Rom. 8:35-39; 1 Cor. 13:8-11; Jer. 31:3.
- C. From ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man—Micah 5:2:
1. The purpose of the incarnation was to **bring God into man** and to make God man that man may become God in His life and in His nature but not in His Godhead; He is the unique God for people to worship in His Godhead, but we are only God in life and in nature, not in the Godhead.
 2. God's move is in man and through man to **deify man**, making man God in life, in nature, in function, and in expression but not, of course, in the Godhead; because "the Spirit the Holy" has been dispensed into our spirit, we and the Spirit are one spirit (Rom. 8:16; 1 Cor. 6:17), and our spirit is now "a holy spirit" (2 Cor. 6:6).
 3. Thus, as God-men, we should not take any action, face any situation, or meet any need apart from the all-inclusive Spirit; the way that we must take today is the **way of moving in the move of the Spirit** and of having the Spirit moving in our move— Rev. 22:17a; Rom. 8:4; Gal. 5:25; Rom. 1:9; Phil. 3:3; cf. Ezek. 1:15-21.
 4. In the book of Acts, man moved in God's move, and God moved in man's move; thus, the apostles became the **acting God**, that is, **God in function**—16:6-10.

The purpose of the incarnation was also to **mingle God with man so that God and man may be one**. We are not one with God merely by being in company with Him. This is why it is more meaningful to say that **we and God are one**. Instead of always saying that we are one with God, we should learn to say that we and God are one. But even to say that we and God are one is still not fully adequate. We have to say that we and God are one **by being mingled together**.

Because of the wrong teaching of Eutyches in the fifth century, most Christian teachers dare not to say that God and man are mingled together. The Eutychians denied the distinctness and coexistence of Christ's divinity and humanity, and they asserted that the two natures were merged into one, resulting in a third nature being produced. But this teaching is in **contradiction** with the revelation of the holy Word. We need to see the wonderful truth in the Bible concerning the mingling of divinity with humanity. According to Leviticus 2:4, the fine flour mingled with oil as the meal offering is a type of Christ as the One who was a mingling of divinity with humanity. Although oil and flour **were mingled into one**, they were still two in nature; they were not merged into one to become a third nature.

The meal offering in Leviticus 2:4 was made of fine flour mingled with oil. Two elements were mingled together to be one entity but without a third element being produced. The English word mingled means that two elements are combined together but that they remain distinguishable in their elements. The meal offering was of two elements—the element of oil and the element of fine flour. No third element was produced. The truth of mingling can also be seen in 1 Corinthians 6:17, which says that "he who is joined to the Lord is one spirit." This indicates the **mingling of the Lord as the Spirit with our spirit**. The divine Spirit dwells in our human spirit, and these two mingle together **as one spirit**. (*The Move of God in Man, chapter 2*)

Day 3

Ephesians 1:4-5 - Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

III. Our becoming God in life and in nature but not in the Godhead was initiated by God the Father in eternity past by His **choosing us to be holy, predestinating us unto sonship; the divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament—Eph. 1:4-5:**

- A. To be sanctified is to be made holy, which is to be **separated unto God** and saturated with God as the Holy One, the One who is different, distinct, from everything that is common—1 Pet. 1:15-16; Eph. 1:4-5.
- B. He chose us in Christ before the foundation of the world to be holy in order for us to become God in nature (v. 4); God is the only One who is holy; for us to be holy we need God in His holy nature dispensed into us, and this holy nature becomes the holy element with which the Holy Spirit sanctifies us (2 Pet. 1:4; Heb. 12:14).
- C. He predestinated us unto sonship even before we were created in order for us to become God in life (Eph. 1:5); for us to become sons of God, we must be born of God by the dispensing of God's life into our being (John 1:12-13; 3:6; 1 John 5:11-12):
 - 1. Ephesians 1:4-5 reveals that God chose us to be holy for the purpose of our being made sons of God; to be **made holy** is the **process**, the **procedure**, whereas to be **sons of God** is the **aim**, the **goal**, so that our whole being, including our body (Rom. 8:23), may be "sonized" by God (Rev. 21:2, 9-11).
 - 2. Hebrews 2:10-11 reveals that the resurrected Christ as the Captain, the Author, of God's salvation is leading many sons into glory by **sanctifying them**.

According to His eternal plan God Himself had to become a man. God is almighty and omnipotent, but He never does things in a fast way. We may have an idea and then act upon it immediately. God is not like this. He is very slow and full of patience. He made an economy in eternity past. Then He created the heavens and the earth. Later He repaired and restored the ruined creation, and as the last work in His restoration and further creation, **God created man**, His hobby. Yet that was not God's real hobby. God's real hobby is that God Himself would become a man.

One day the Lord Jesus, the God-man, said that He was a grain of wheat falling into the ground to die in order to become **many grains**. These many grains are actually many gods as the reproduction of God. The first grain—the first God-man—was a prototype, and the many grains—the many God-men—produced by this one grain through death and resurrection are the mass reproduction. This is the **reproduction of God**. When some hear that God has been reproduced, they may be shocked and say that such a word is nonsensical. Nevertheless, this is what is revealed in John 12:24.

God's real hobby is to **have His reproduction in many nations around the globe**. Such a reproduction makes God happy because His reproduction **looks like Him, speaks like Him, and lives like Him**. God is in this reproduction, and His reproduction has **His life, His nature, and His constitution**. What a great matter this is! (*The Move of God in Man, chapter 2*)

Day 4

1 Thessalonians 5:23 - And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Romans 12:2 - And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

IV. The **divine sanctification** is the **holding line** in the carrying out of the divine economy to sonize us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we may be God's expression; hence, God's sanctification is the divine sonizing:

- A. We say that sanctification is the holding line because every step of God's work with us is to **make us holy**; the carrying out of the eternal economy of God is by the Spirit's sanctification—1 Thes. 5:23; John 17:17; Eph. 5:26-27; 1 Cor. 6:11; 12:3b; Heb. 12:4-14; Rom. 8:28-29; Eph. 4:30; 1 Thes. 5:19; Rev. 2:7a; Psa. 73:16-17, 25-26.
- B. The **seeking sanctification**, the initial sanctification, is unto repentance to **bring us back to God**—1 Pet. 1:2; Luke 15:8-10, 17-21; John 16:8-11.
- C. The **redeeming sanctification**, the positional sanctification, is by the blood of Christ, to **transfer us from Adam to Christ**—Heb. 13:12; 9:13-14; 10:29.
- D. The **regenerating sanctification**, the beginning of dispositional sanctification, **renews us from our** spirit to make us, the sinners, **sons of God**—a new creation with the divine life and nature—John 1:12-13; 2 Cor. 5:17; Gal. 6:15.
- E. The **renewing sanctification**, the continuation of dispositional sanctification, **renews our soul from our mind** through all the parts of our soul to make our soul a part of God's new creation—Rom. 12:2b; 6:4; 7:6; Eph. 4:23; Ezek. 36:26-27; 2 Cor. 4:16-18.
- F. The **transforming sanctification**, the daily sanctification, **reconstitutes us** with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ—1 Cor. 3:12; 2 Cor. 3:18.
- G. The **conforming sanctification**, the shaping sanctification, **shapes us** in the image of the glorious Christ to make us the expression of Christ; our conformation is our maturity in the divine life through which we participate in God's divinity in full and are solidified in the possession of His divine element—Rom. 8:28-29; Heb. 6:1a.
- H. The **glorifying sanctification**, the consummating sanctification, **redeems our body** by transfiguring it to make us Christ's expression in full and in glory—Phil. 3:21; Rom. 8:23.

Day 5

Ephesians 5:26 - That He might sanctify her, cleansing her by the washing of the water in the word,

John 6:63 - It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

V. The divine, dispositional sanctification is carried out by Christ as the **life-giving, sanctifying, and speaking Spirit**—1 Cor. 15:45b; 1 Thes. 5:23; Eph. 5:26:

- A. Christ as the life-giving Spirit sanctifies the church by cleansing her according to the **washing of the water in the word**; according to the divine concept, *water* here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17); we are now in such a **washing process** in order that the church may be holy and without blemish.

- B. The Greek word for *washing* in Ephesians 5:26 is literally *laver*; in the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); day by day, morning and evening, **we need to come to the Bible** and be **cleansed** by the laver of the water in the word.

Day 6

- 1 Samuel 3:21* - And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.
- Revelation 2:7* - He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
- Luke 10:39* - And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

- C. Paul uses the Greek word *rhema* when he speaks of the word with its washing process (Eph. 5:26); **logos** is **God's Word objectively** recorded in the Bible; **rhema** is the **word of God spoken to us on a specific occasion** (Mark 14:72; Luke 1:35-38; 5:5; 24:1-8).
- D. As the life-giving Spirit, Christ is the **speaking Spirit**; whatever He speaks is the word that washes us; this does not refer to **logos**, the constant word, but to **rhema**, which denotes an **instant word**, the word that the Lord **presently speaks to us**—Matt. 4:4; John 6:63; Rev. 2:7; 22:17a; cf. Isa. 6:9-10; Matt. 13:14-15; Acts 28:25-31.
- E. The **rhema** reveals something to us **personally and directly**; it shows us what we need to deal with and what we need to be cleansed from (the laver of bronze was a mirror that could reflect and expose—Exo. 38:8); the important thing for each one of us is this—**is God speaking His word to me today?**—Rev. 2:7; 1 Sam. 3:1, 21; Amos 3:7.
- F. One thing that we always treasure is that the **Lord still speaks to us personally and directly today**; true growth in life depends upon our receiving the word directly from God; only His speaking in us has true spiritual value—Heb. 3:7-11, 15; 4:7; Psalms 95:7-8.
- G. The central point of our prayers should be **our longing for the Lord's speaking**, which enables us to fulfill the goal of His eternal economy according to His heart's desire to have His divine sonship—Luke 1:38; 10:38-42; Eph. 1:5.
- H. In a very practical sense, the Lord's presence is one with His speaking; whenever He speaks, we realize His presence within us; **Christ's speaking is the very presence** of the life-giving Spirit—cf. Exo. 33:12-17; Heb. 11:8.
- I. The speaking of the indwelling Christ as the life-giving Spirit within us is the **cleansing water** that deposits a new element into us to replace the old element in our nature and disposition; this metabolic cleansing causes a genuine and inward change in life, which is the reality of dispositional sanctification and transformation.
- VI. Our being sanctified for the divine sonship ultimately consummates in the New Jerusalem as the holy city (Rev. 21:2, 10) and the aggregate of the divine sonship (v. 7); this is the ultimate consummation of God becoming a man in the flesh that man might become God in the Spirit to gain a corporate, great God-man (vv. 3, 22) for the corporate expression, the glory, of the Triune God (vv. 11, 23).**

The water in the word is the **life supply from God**, the **flowing life of God**. In the Old Testament time the children of Israel drank of the water that flowed out of the cleft rock, signifying the flowing life of God that was released when the Lord Jesus was smitten on the cross. When the Lord was on the earth, He told the Samaritan woman at the well, *“Everyone who drinks of this water shall thirst again, but whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life”* (4:13-14). Then at the Feast of Tabernacles the Lord cried out, *“If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water”* (7:37-38). The **living water is the Spirit of God**. Finally, Revelation 22:1 says, *“He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.”* The river of water of life signifies the flowing life of God. Today this **living water is in the Bible**. The word of God in the Bible is our life supply.

We must come to the Bible in the proper way in order to receive the water in the word. The water in the word is mysterious and spiritual; it is not the letters in black and white. To touch the water of life, **we must use our deepest part, our spirit**. If we read the Bible only with our eyes and our mind, we are using only our body and our soul, and we will receive only knowledge. When we exercise our spirit in reading the Word, we touch the life supply, the water in the word.

The way to exercise our spirit is to pray. For this reason, we all need to learn how to pray-read. To pray-read is to repeat the words of the Bible as a simple prayer to the Lord. When we practice to pray-read in this way, we will sense the water of life flowing within our spirit to quench our thirst and to water, refresh, nourish, and strengthen us. **The word conveys to us the spiritual life supply, which becomes a washing to us.** (*Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, chapter 7*)