

GROWING IN GOD

PODCAST



GIG183 – Divine Beings Having a Human Experience

Hello, and once again, welcome to the podcast. We hope that these podcasts help you to grow in God and to grow in your experience of maturing in Christ. Today, I want to talk to you about divine beings having a human experience. I will begin this by reading out of John the first chapter, verses 12-13. "But as many as received Him, to them He gave the right [many versions say *power* – He gave the power] to become children of God, even 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." As we move along in our relationship with the Lord and we grow in our understanding of our true walk with God, there is something that should really come alive to us; and that is this reality that we, right now, this life we are living, we are divine beings who are having a human experience on this earth. We are in this earth, in this place, during this time; but this is only a small part of our eternity. It is a very important aspect of our eternity; however, it is not the focus of who and what we are. Many times, the reality of living in the flesh and living in the natural plane, living in a material world and living on this earth, clouds our focus, so that we are not able to really hold in our mind, in our understanding, the truth that we are not born of the flesh. We are not born of blood. We are not born of the will of man. We are born of God. Our eternal being is born of God.

What He is doing in perfecting us as divine beings for an eternal life with Him is really His focus of our time here on earth, our time clothed in these human bodies that we are in. And so, if we receive Him, if we believe in Him, if we become believers, we know that there is a power that is given to us that enables us to believe in His name, and to become really the children, the mature children that He is looking for us to grow into. So, we are having this experience of being eternal beings which are living, for the moment, in non-eternal housing of our fleshly body. We are living surrounded by that which is temporal; and yet, its purpose is to bring us and perfect us into that which is eternal, and is going to live on in the image of God as our Father, and us as His children. It says of Christ that "He was the first born among many brethren." As He lives and exists in an eternal life, so we are to live and exist in an eternal life. And as He lived, becoming obedient by the things which He suffered and being perfected by the things that He suffered through, we likewise, in this moment, in this time of life in our flesh, are having the same experience that Christ had; and we are following the example of Christ, going through this human experience as a being which is divine and eternal, so that we can live with Him in that place of eternity.

I know this is a lot to wrap our hearts and our minds around, but God has something bigger for us. Therefore, our focus must change, and we must begin to focus on what God is doing in us, in who we are in this eternal being, not who we are in this natural being. And this is the problem, I think, that many times we have – it is a problem of focus. It is a problem of where we give our energy through our concepts of our mind of what is going on – of who we are, how we are to act, who the people around us are, what we are by virtue of being in this human life. We are a parent; we are a child; we have certain jobs that we do, whatever; but this becomes to us our identity. And I think this is something that we have to break out of and realize that you have a different identity. You literally are another person who is being created in God and created through this process of life in the flesh so that you emerge perfected

as Christ emerged from the flesh, perfected as the Son of God, who was able to receive all that the Father had.

I want to read just a few other Scriptures that hopefully will help us really get this concept. First Corinthians 15:50 says, "Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable." All right, what is he talking about? He is talking about the fact that we are flesh and blood, and this flesh and blood, this body that we know and are so familiar with, will not inherit the Kingdom of God. It does not go forth into the Kingdom of God. There is a transformation that has to take place, because the perishable, that which is temporal, that which is non-permanent, has to put on that which is imperishable. So, what we are right now as human beings on this earth is not a permanent state. It is not a permanent reflection necessarily of who and what we are in the divine plan of God. It is not necessarily reflective of our eternity. It is a process which is preparing us for and perfecting us for our eternity.

We see that the perishable does not inherit the imperishable, and flesh and blood cannot inherit the Kingdom of God. Christ was very clear about this reality when He spoke with Nicodemus. He said, "You must be born again; because that which is flesh is flesh, and that which is spirit is spirit." That which is eternal is eternal, and we must be born again into the eternal. We must become that which is eternal. We must grow and mature into that which is eternal, not be looking for what we are right now in flesh and blood to be the focus of our becoming. It is an assistance to us; it is a methodology that God is using to bring us into His perfect will; so, it is a vehicle, if you will. This life, this body that we are in, is a vehicle to transport us into our eternity. But it does require that we be born again, that we become and mature into that being of ourselves that does exist – it exists within you now. Maybe it is just a seed planted, but it exists now, and it is to grow and take over this life that we are living.

Colossians 3, verses 9-10, says, "Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed." Now look at this. All of a sudden, when he talks about the new self, he talks about it like a third person that is coming to play here in our lives. You have laid aside your old self with all of its practices, and you have put on a new self, and that new self is like a different being who is being renewed. The new self "is being renewed to a true knowledge according to the image of the One who created him" – him who? him the new self, that you have put on. So, it is an image of you. It is the true image, it is the true knowledge of who you are, and what you are as an eternal creation of God that will live on and grow and become this image which He has created. And He has created each one of us in an image. It is basically in an image of Christ; and yet, at the same time, each one has a uniqueness of aspect of what we are and who we are in the plan of God.

I want to read verse 10 again: "And have put on the new self who is being renewed to a true knowledge [the true knowledge of who you are, what you are] according to the image of the One who created him." So, we have this being that has been created, and it has been housed in this old self. But what we are to do is lay aside that old self, put it off. Take it off like a garment, and put on like a garment this new self. And as we do that, it is being renewed to this true knowledge; because as we are immersed into the flesh, as we are immersed into this life in the material world that surrounds us, we lose the knowledge of that image. We do not really retain the concept of who and what we are. But this new self is being renewed to the true knowledge, according to the image of the One who created this being, this eternal reality of who we are, and what we are to exist in through our eternity. And so, I want us to grasp this idea. It is a process that begins as we lay aside the old self. We have to put away these things.

Part of the problem with the flesh, the body that we are in, the life that we are living, is that it is what becomes our image of ourselves. It is what becomes the understanding or the knowledge of ourselves and who we are, what we are. We begin to see ourselves after the perishable. That is what we relate to; that is what we cling to; that is what we are working to try to perfect and to grow in. But it clouds this true image. So, we must understand the putting off in salvation; we must understand that we have to be born again. Being born again is like in baptism; we are put into the water of baptism, which symbolizes the death of the old, and we are raised into the newness of life. We lay aside in baptism that old self, that old image, and we are raised in newness of life, which is the putting on of the new self. As we do that, then our whole focus of life should change, where what we are focused on, and looking into and reaching for, is being renewed to a knowledge and an understanding of this new life, this new self. This is you. This new self is truly you. It is the eternal you. And our knowledge and understanding of that true new self, that true image that was created by Him when we were created, must grow in us. And so, we start taking on more and more of a vision, of an understanding, of a perception of who and what we are in this imperishable being that now exists within us.

We have this process of salvation, if we are saved. We have this newness of life which has been born into us – it is a seed planted. And so, we must let this vision, we must let this image, grow; this true knowledge of the new self, what that image looks like. We get up in the morning and we look in the mirror, and what do we see? We see the perishable; and we relate to the perishable. We prepare ourselves for our day and we walk through our day focused upon the perishable – how we feel, what we are thinking, what we are going to do, how we are going to do it. Everything about our focus, our imagery of ourselves and our life, is immersed into this perishable. And that is the challenge of this life. That is what it means that we are divine beings having a human experience. We leave the human, we leave that perishable; it is a process that we go through. It is like the grain of wheat falling to the ground and dying; but if it dies, it brings forth fruit. It brings forth a whole new plant that looks nothing like the seed that was planted. The Scriptures are so clear about that. So we leave a focus upon the perishable. We leave an image of ourselves. We lay aside the images of ourselves, the thoughts of ourselves, the way of relating to ourselves, the way of taking care of this old self in a way that makes it the focus. It is not the imperishable. We lay aside the old self; we put on the new self; because that new self holds a true knowledge of what we are eternally in our imperishable being.

I think about Mark the tenth chapter, and the experience that the young man had. In verses 17-27, it says, “As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, ‘Good Teacher, what shall I do to inherit eternal life?’ And Jesus said to him, ‘Why do you call Me good? No one is good except God alone.’” See, this guy had imagery about himself, about Christ in the flesh, about all of these things; and he was holding this. And in verse 19, He goes on to say,

“You know the commandments, ‘Do not murder, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother.’” And he said to Him, “Teacher, I have kept all these things from my youth up.” Looking at him, Jesus felt a love for him and said to him, “One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me.” But at these words he was saddened, and he went away grieving, for he was one who owned much property. And Jesus, looking around, said to His disciples, “How hard it will be for those who are wealthy to enter the kingdom of God!” The disciples were amazed at His words. But Jesus answered again and said to them, “Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” They were even

more astonished and said to Him, "Then who can be saved?" Looking at them, Jesus said, "With people it is impossible, but not with God; for all things are possible with God."

This rich young ruler had an image of himself, he had an image of the world around him. He felt like he knew who he was: "Oh, yeah, I have done all these things from my youth. I am a good person. Just like I came to You, I recognized You, Lord, as a good person." But Christ put that off, and He finally gets down to the teaching of the parable. He said, "Look, it is easier for a camel to go through the eye of a needle." What does a camel have to do to go through the eye of a needle? You have to take everything off. You have to dump it. You have to drop it. You have to lay aside the old, you have to lay aside the old self. A lot of times we have the same experience. This is not an easy thing we are talking about, because we are so focused on ourselves; we are so bought into the imagery that we have about who and what we are, just like this person was focused on who and what he was. And God had to shatter that whole image and make him realize, "Look, everything that you are relating to, that you are given to, that you are stuck with as the vision of you in this life, you must lay it aside. Like a camel trying to go through the eye of a needle, you have to take everything off in order to pass through."

He said, "It is hard to enter the kingdom of God." And this is a hard thing. In fact, He goes on to say, in verse 27, "With people it is impossible, but with God all things are possible." And we have to feel this today. We have to feel, "You know, this is a difficult thing. These are not easy sayings, they are not easy practices; and there is a vision that I have of myself. There is a way of relating that I have to myself, to the world around me, and to everything I am immersed into in this life of the flesh, in this perishable being. But I am a divine being, only having a temporary, human, perishable experience. In me there is a new self. And I can lay aside, like the camel, I can take off everything that I am carrying. Everything I am relating to as me, I can put it aside, and I can put on this new self; and as I do that, I will be renewed in the true knowledge."

Notice how he says *renewed*, because at some point, we knew who we were. We came into this life with some knowledge and understanding of our eternalness with God, our having been created by Him in this image which He created. And now, we are in a process of being renewed into the true knowledge of who we are, into the true knowledge of the image that He created in the very beginning. And that process may not be easy; but we reach up into God and we say, "Lord, for me this may be impossible. How can I see what I do not see? How can I understand what knowledge I have lost? But I know that with You, this is possible. And so, by faith I put on the new self. I do not struggle with the old; I lay it aside simply and I put on this new self. And I draw by the Holy Spirit the renewing of my mind, that I not be conditioned to this world and to this age in my way of thinking; but I put on the renewing of my mind to this true knowledge of the image that You created me in to dwell with You in eternity. I believe that with Your grace and with Your help, Lord, I will be able both to lay aside the old and to put on the new. I reach for it by faith, in the name of the Lord."