

TONIGHT'S READING



THE WAY FOR MAN TO ENJOY GOD (2)

Scripture Reading:

- I Timothy 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the nations, Believed on in the world, Taken up in glory.
- Isaiah 57:15 For thus says the high and exalted One, Who inhabits eternity, whose name is Holy: I will dwell in the high and holy place, And with the contrite and lowly of spirit, To revive the spirit of the lowly And to revive the heart of the contrite.
- Isaiah 66:1-2 ¹Thus says Jehovah, Heaven is my throne, And the earth the footstool for My feet. Where then is the house that you will build for Me, And where is the place of My rest? ²For all these things My hand has made, And so all these things have come into being, declares Jehovah. But to this kind of man will I look, to him who is poor And of a contrite spirit, and who trembles at My word.
- Romans 8:26-27 ²⁶Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered. ²⁷But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

The Second Step—Applying the Principle of Incarnation

The second step that God took is incarnation, in which God is mingled with man. This is the great mystery of godliness. The second step that we take to contact God must be related to the manifestation of God in the flesh. This word may not be easy to understand initially. In order to understand how God's manifestation is related to contacting Him, we must clearly see the principle that God's will and fundamental desire are for us to provide Him with opportunities to mingle Himself with us. According to the common religious concept, God is far away in the heavens, and man on earth needs to worship Him. But this is not God's desire. According to the Bible, God's desire is entirely different from this concept. His unique desire is to enter into man and to be mingled with man. He has no desire to remain far away on His throne in heaven and receive man's worship from earth. This is

absolutely not His intention. His sole intention is to come down from heaven to earth, enter into man, dwell inside of man, and mingle Himself with man.

God's desire can be seen in the New Testament and in the Old Testament. Although God dwells in His sanctuary in the highest and no one can touch Him, He desires to dwell with the contrite (Isa. 57:15; 66:1-2). While God desires that we praise Him, He does not desire one-sided praise. He is pleased with praise that comes from His being mingled with us. God wants us to worship Him, but He is not happy when we are the source alone. God desires worship in which He is mingled with us, and He worships through and with us.

The Christian life must be a life of two natures. Worship and service that has only one nature, the human nature, will not please God. Our worship must be mingled with God, and our service must also be mingled with God. Even our prayer must be mingled with God. If we are the only ones praying, and God is not mingled in our prayer, praying together with us, our prayer has only one nature. Such prayer will never be acceptable to God. Every prayer that is acceptable to God involves two natures. Outwardly, we are the ones praying, but inwardly, God is praying through us. This prayer is the mingling of divinity with humanity.

Every prayer of worth that touches God, that touches the throne, is a prayer in which God is mingled with man. Outwardly, we are praying, but inwardly, He is praying. Andrew Murray once said that every prayer of true worth is a prayer in which the Christ within us prays to the Christ on the throne. This is a mystery. The God within us prays to the God on the throne. In such prayer God prays through us in our prayer. This prayer touches His throne and causes Him to respond. God never hears prayers that involve only one nature. All prayers that do not have the element of God's mingling are prayers that miss His heart's desire.

Sometimes when we go to God, we are the ones praying. Such prayers are absolutely our own prayers, originating from our own thoughts. In the example of a sister who thinks about her husband and children when she prays, the prayer was with the mind. In her prayer her spirit is not motivated, and the Holy Spirit is not invoked. Similarly, some people often pray according to their own choices and preferences. If they want to go and study in America, they pray, "Lord, be gracious to me and bless this endeavor." They never ask God His desire. This prayer is absolutely from the self. The Holy Spirit cannot move within such persons. The more they pray, the drier they will become, the farther they will be from God, and the harder it will be for them to sense God's presence.

This is not proper prayer. In proper prayer, either before or during our prayer, the Holy Spirit will initiate something within our spirit. He will operate first within our spirit. For example, many saints prayed during the day. While they were busy with their work, the Holy Spirit was operating within them. Although they had many obligations in the world, there was a prompting in their spirit to pray. When the Holy Spirit prompts us in our spirit, we must stop what we are doing and come to the Lord to pray, not according to our feeling or our thoughts but according to the moving within our spirit. Our outward prayer should be the result of the inward moving of the Holy Spirit in us. This is the

principle of incarnation. This is the Holy Spirit moving within us to the point that we pray outwardly. This is the great mystery of godliness. This is God manifested in the flesh. Whenever a brother or a sister truly prays this way, God is manifested in the flesh. God moves within them, and such moving is manifested in their speaking.

Whenever we draw near to God in prayer, we should first exercise our spirit. Second, we should learn not to pray by ourselves. Rather than praying simply by ourselves, we should let God move us in our prayer. When He wants to pray within us, we should pray with Him. If we touch this key, we will realize the value of prayer. We will no longer utter vain prayers, uttering a mouthful of words that do not touch His heart. Such prayers are neither the Lord joining our prayer, nor our joining His prayer. These prayers involve only one nature. They are not prayers in the principle of God manifested in the flesh.

In matters great or small, the entire Christian life is altogether a story of God mingling with man. This principle must govern every aspect of our Christian life. Whenever we draw near to God, we must seize the principle of incarnation. We must allow God to mingle Himself with us before we can enjoy Him in a practical way.

Questions:

1. What is God's desire according to the Bible?
2. In your experience, how do you usually pray? What does it mean to have "prayers in the principle of God manifested in the flesh"?