

2001—MEMORIAL DAY—BANNERS

- I. Christ, the first God-man, was a man of prayer, praying to the mysterious God in the divine and mystical realm.**
- II. We need to copy the Lord in our spirit by taking His yoke—God's will—and toiling for God's economy according to His model.**
- III. We must have some experience of prayer in private, contacting our heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him.**
- IV. The way to experience Christ, to be constituted with Christ, and to live Christ is to pray in a genuine way.**

**Outline of Messages
for the Memorial Day Conference
2001**

GENERAL SUBJECT: THE GOD-MAN LIVING—A MAN OF PRAYER

Message One

**A Man of Prayer Praying to the Mysterious God
in the Divine and Mystical Realm**

Scripture Reading: John 10:30; 8:29; 16:32b; 14:30; 17:1; Matt. 14:23

I. Although in the Lord's recovery we have so much vision, every brother and sister still needs to ask the Lord for a new revival; this revival is the God-man life—Hab. 3:2a; Hosea 6:2:

- A. When we think of ourselves as God-men, this thinking, this realization, revolutionizes us in our daily experience—Gal. 2:20.
- B. The living of a God-man is the living of a man who lives God and expresses God—John 6:57; 14:9-10.
- C. The Lord Jesus is the first God-man, and we are the many God-men—Rom. 8:29:
 - 1. Christ lived a human life not by His human life but by the divine life to express the divine attributes in the human virtues—Luke 1:35; 10:25-37.
 - 2. Because Christ is our life and our person, we should live a human life by the divine life for the expression of divinity in humanity—Col. 3:4.
 - 3. To live the life of a God-man is to deny the self, take up the cross, and live Christ for the expression of God—Matt. 16:24; Gal. 2:20; Phil. 1:21a.
- D. The divine Spirit and the human spirit are mingled within us so that we can live the life of a God-man, a life that is God yet man and man yet God—1 Cor. 6:17.
- E. Eventually, the God-men will be the overcomers, the Zion within Jerusalem; this will bring in a new revival—a revival that has never occurred in history—and this will end this age—Rev. 14:1; 11:15.

II. The first God-man, the Lord Jesus, lived as a man of prayer—Luke 5:16:

- A. In describing the first God-man as a man of prayer, we may use the words *divine* and *mystical*; *divine* is on God's side, and *mystical* is on man's side:
 - 1. In His living as the first God-man, all that the Lord Jesus did was divine and mystical; God was manifested in a mystical human way—1 Tim. 3:16.
 - 2. The Lord's mystical human life was a divine realm, and this realm is the kingdom of God—John 3:13, 3.
- B. A critical part of the history of the first God-man was His prayer—John 17:
 - 1. The prayers of the first God-man were in the divine and mystical realm.
 - 2. The Lord Jesus was a man in the flesh, yet He prayed to the mysterious God in a divine and mystical way and realm—Matt. 14:23.
 - 3. His prayers were divine, yet they were in a human life, making that human life mystical—Mark 1:35; Luke 5:16; 6:12.
 - 4. Christ's prayers were divine facts in His mystical human life—John 17:

- a. Whatever God does is a divine fact, and in the Lord Jesus the divine facts were lived out in a human life, making His human life mystical.
- b. The Lord Jesus was a God-man, and all that He said and did were divine facts accomplished in His human life mystically—5:19.
- C. With the Lord Jesus, we see the pure pattern of the man of prayer revealed in the Gospels:
 - 1. As a man of prayer, the Lord Jesus was a man who was always one with God—John 10:30.
 - 2. As a man of prayer, the Lord Jesus was a man who lived in the presence of God without ceasing—Acts 10:38c; John 8:29; 16:32b.
 - 3. As a man of prayer, the Lord Jesus trusted in God and not in Himself under any kind of suffering or persecution—1 Pet. 2:23b; Luke 23:46.
 - 4. As a man of prayer, the Lord Jesus was a man in whom Satan, the ruler of the world, had nothing—no ground, no chance, no hope, and no possibility in anything; Satan had no ground in Him because His submission to the Father cut off Satan—John 14:30.

III. Prayer is man cooperating and co-working with God, allowing God to express Himself through man and thus accomplish His purpose—Rom. 8:26-27; James 5:17:

- A. Prayer is man breathing God, obtaining God, and being obtained by God; real prayer is an exhaling and inhaling before God, causing us and God to contact each other and to gain each other—1 Thes. 5:17.
- B. A praying person cooperates with God, works together with God, and allows God to express Himself and His desire from within him and through him—Rom. 8:26-27; James 5:17; Eph. 1:17-23; 3:14-21.
- C. Genuine prayers cause our being to be wholly mingled with God, causing us to pray as a man mingled with God, a God-man—Jude 20; Eph. 6:18.

IV. The Bible teaches us, the believers in Christ, the God-men, to live as divine and mystical persons—Matt. 28:19; 2 Cor. 13:14; Eph. 4:1-6:

- A. We have been separated from being common; we have been sanctified and separated unto God, who is holy, and now we are in the divine and mystical realm of the consummated Spirit—John 17:17, 19; Heb. 2:11; 1 Thes. 5:23.
- B. Our life should be divine yet human—not merely human but mystically human; everything in our living should be divine and mystical—John 14:16-20.
- C. Every believer should be a divine and mystical person, one who is human yet lives divinely—Gal. 2:20; 2 Cor. 10:1.
- D. The New Testament teaches us, the members of the Body of Christ, to do everything with God, in God, by God, and through God; this is what it means to be divine—1 Cor. 10:31; Col. 3:17.
- E. A genuine and proper prayer is not merely spiritual but also divine; this means that the Triune God prays with us and that we pray by living in the Triune God—Rom. 8:26-27; Jude 20.
- F. All genuine prayers, prayers that can be counted by God, are divine facts, something divine performed in the mystical human life—John 14:13-14; 16:23-24.