

**Outline of the Messages
for the Labor Day Conference
September 5-6, 2009**

**GENERAL SUBJECT:
MIGRATION FOR GOD'S MOVE TO CARRY OUT HIS ECONOMY**

Message One

**Transfusion, Consecration, and Migration
with Vivification and Coordination
for God's Manifestation, Move, and Administration**

Scripture Reading: Acts 7:2; Rom. 4:12; Heb. 11:8-10; Gen. 12:1-4, 7-8; 13:3-4, 18; Ezek. 1:1-28

- I. If we would walk in the steps of Abraham's faith, we must live the life of the altar and the tent, taking Christ as our life and the church as our living to live a life of being transfused by God, of consecrating our all to God, and of migrating with God—Rom. 4:12; Gal. 3:6-9; Heb. 11:9; Gen. 12:7-8; 13:3-4, 18:**
- A. As believers in Christ, we are repeating the history of Abraham; the Christian life and the church life today are the harvest of the life and history of Abraham—Gal. 3:6-9, 14, 16, 28-29; Heb. 11:8-19; Rom. 4:12.
 - B. As the corporate seed of Abraham, we must come to Christ as the individual and transfigured seed of Abraham, the life-giving Spirit in our spirit, so that we may learn of Him in the spirit—Matt. 11:28-30; Eph. 4:20-21; John 8:56-58:
 - 1. Just as the Son lived in the presence of God without ceasing, seeing His Father's face every moment, we need to love the Lord's appearing (His present manifestation and His future coming) for the sake of His move, which is fully in, by, and with the Spirit—vv. 16, 29; 16:32-33; 2 Tim. 4:8; John 14:21; S. S. 1:1-4; Acts 26:16.
 - 2. Just as the Son took the Father as His source, "looking up to heaven," and expected the Father's blessing, looking to the Father as the source of blessing for His move, we need to expect and depend on the Lord's blessing as we follow Him wherever He may go for His testimony—Matt. 14:19-23; 24:14; Rev. 14:4.
 - 3. Just as the Son came to do the will of God by sacrificing Himself on the altar of the cross, and just as He was the tent of God, the tabernacle of God, living as a sojourner on earth, having no place to lay His head, we need to live a life of the altar (the crucified Christ as our life) and the tent (the church—the corporate Christ as our living)—Psa. 40:6-8; Heb. 10:5-10; Ezek. 40:47; John 1:14, 29; 18:33-38; Matt. 3:16-17; 8:20; Psa. 43:4a; 1 Cor. 2:2; 4:11; Lev. 1:1; 1 Tim. 3:15.
 - C. Abraham's faith did not originate with himself; rather, his believing in God was a reaction to the God of glory appearing to him and to the transfusing and infusing of God's element into his being—Acts 7:2.
 - D. God's appearing and transfusing issue in our consecration, causing us to build an altar and live totally for God; by God's appearing and transfusing, Abraham trusted in God for His instant leading, taking God's presence as the road map for his traveling—Gen. 12:7-8; 13:3-4, 18; Heb. 11:8.

- E. An altar is for worshipping God by offering all that we are and have to God for His purpose; building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Gen. 8:20-21a; Exo. 29:18-22; Psa. 43:4a.
- F. Abraham’s dwelling in a tent testified that he did not belong to the world but lived the life of a sojourner on earth; erecting a tent is an expression, a declaration, that we do not belong to this world, that we belong to another country—Heb. 11:9-10, 15-16; cf. Rev. 1:11; 2 Cor. 5:20; Exo. 17:15.
- G. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and the Lord’s recovery is a matter of returning to the altar and the tent with calling on the name of the Lord—Gen. 12:9-10; 13:3-4, 18; Rom. 10:12-13; 12:1-2:
 1. Abraham’s tent with the altar built by him was a prefigure of the Tabernacle of the Testimony with the altar built by the children of Israel—Exo. 38:21.
 2. Abraham’s tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of God—Gen. 9:26-27; John 1:14; Rev. 21:2-3.
 3. As we are living in the “tent” of the church life, we are waiting for its ultimate consummation—the ultimate “Tent of Meeting,” the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:10; cf. Lev. 23:39-43.

II. Ezekiel 1, the deepest chapter in the Bible, reveals that the spiritual history of every normal Christian should be a continual cycle of vivification and coordination for God’s manifestation, move, and administration—vv. 1-28:

- A. The blowing wind, the overshadowing cloud, the sanctifying fire, and the glowing electrum should be a continual cycle of vivification in our Christian life—v. 4:
 1. Whenever God visits us and revives us, His Spirit blows on us like a mighty wind to bring a spiritual storm into our life, into our work, and into our church, causing us to be dissatisfied and concerned about our spiritual condition and to have a turn in our spiritual life.
 2. The cloud is a figure of God as the Spirit abiding with His people and covering them in order to care for them and show favor to them—Exo. 13:21; 40:34-35.
 3. The fire signifies God’s burning and sanctifying power; the more the fire of the Holy Spirit burns in us, the more we are purified and enlightened—Deut. 4:24; Heb. 12:29.
 4. The electrum, an alloy (or amalgam) composed of the elements of gold and silver, signifies the Lamb-God, the redeeming God—Rev. 22:1.
 5. The issue of the spiritual transactions involving the blowing wind, the covering cloud, and the purifying fire is the glowing electrum—the radiant expression of the redeeming God.
- B. The more we experience God as the blowing wind, the overshadowing cloud, the burning fire, and the glowing electrum, the more we are vivified with the divine life to become the four living creatures for God’s manifestation, move, and administration; these living creatures are the corporate expression of the man on the throne—Ezek. 1:5, 26.
- C. Ezekiel 1:11b-14 conveys a clear picture of the coordination of the living creatures—a portrait of the proper church life with the coordination of the members of the Body of Christ; coordination is the central point of and key to understanding the vision in Ezekiel 1:

1. The move of the living creatures is not individual but corporate, the move of one entity in coordination; this is a beautiful picture of the coordination in the church as the Body of Christ, in which each member has his particular position and function, or ministry—Rom. 12:4-8; 1 Cor. 12:14-30; Eph. 4:7-16.
 2. The joining of the two wings (eagle's wings) of the living creatures is for their corporate moving in coordination; the wings of an eagle signify the grace, strength, and power of God applied to us—Ezek. 1:11b; Exo. 19:4; Isa. 40:31; 2 Cor. 1:12; 4:7; 12:9.
 3. The eagle's wings are the means by which the living creatures are coordinated and move as one; their coordination is not in themselves but in God by the divine power, strength, and grace—cf. Exo. 26:26-29.
- D. The issue of the coordination of the living creatures is that they become burning coals, with the holy God as a consuming fire burning among them and within them; that both the Lord on the throne and the living creatures bear the likeness of a man and have the appearance of fire indicate that the living creatures are the expression of the Lord—Ezek. 1:5, 13, 26-27; Heb. 12:29.
- E. The living creatures, having a proper coordination, will not walk but run, because they have the power and the impact—Ezek. 1:14.
- F. The coordination of the believers as members of the Body of Christ results in the corporate manifestation of Christ, in the move of God on the earth, and in the administration of God on the throne, thus affording God a way to manifest His glory and accomplish His eternal purpose and plan—vv. 4-12, 26.
- G. In the book of Ezekiel God's economy and God's move in His economy are signified by a great wheel—1:15; Eph. 1:10; 3:9; 1 Tim. 1:4:
1. The hub of this great wheel signifies Christ as the center of God's economy; the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem; and the spokes of the wheel spreading from the hub to the rim signify the many believers as the members of Christ—Col. 1:15-18; Eph. 5:30.
 2. The appearing of the wheels on the earth beside the living creatures indicates that God's extraordinary move on earth follows the coordination of the four living creatures—Ezek. 1:15.
 3. In ourselves we should be small, but the wheel beside us, the move of God's economy with us, should be high and awesome—v. 18; Eph. 3:8-11.
 4. All four wheels have the same appearance; this indicates that the move of the Lord has the same appearance in every church—1 Cor. 4:17; 7:17; 11:16.
 5. A wheel within a wheel indicates that in the move of the living creatures there is the move of the Lord; the inner wheel, the Lord as the hub, is the source of the power for the moving of the outer wheel, the church as the rim—Ezek. 1:16; Phil. 4:13; 2 Tim. 2:1.
 6. For God's move on earth, we need to show strength and take action so that we can be migrating ones who spread the church life from city to city, from country to country, and from continent to continent until there are local churches everywhere on earth—Ezek. 1:19-21; Dan. 11:32; Acts 8:1; cf. Neh. 11:1-2.