

## Message Four

### Continuing to Live in the Unique Move of God's Economy

Scripture Reading: Acts 1:8; 2:46-47; 4:33; 5:20, 41-42; 8:4; 9:31; 13:1-4; 28:31; Ezek. 1:15-21

**Acts 1:8** But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

**2:46-47** And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of *their* food with exultation and simplicity of heart, praising God and having grace with all the people. And the Lord added together day by day those who were being saved.

**4:33** And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

**5:20** Go and stand in the temple and speak to the people all the words of this life.

**vv. 41-42** So they went from the presence of the Sanhedrin, rejoicing that they were counted worthy to be dishonored on behalf of the Name. And every day, in the temple and from house to house, they did not cease teaching and announcing the gospel of Jesus *as* the Christ.

**8:4** Those therefore who were scattered went throughout *the land* announcing the word as the gospel.

**9:31** So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.

**13:1-4** Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them. Then, when they had fasted and prayed and laid their hands on *them*, they sent them away. They then, having been sent out by the Holy Spirit, went down to Seleucia; and from there they sailed away to Cyprus.

**28:31** Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

**Ezekiel 1:15-21** And as I watched the living creatures, I saw a wheel upon the earth beside the living creatures, for *each of* their four faces. The appearance of the wheels and their workmanship were like the sight of beryl. And the four of them had one likeness; that is, their appearance and their workmanship were as it were a wheel within a wheel. Whenever they went, they went in their four directions; they did not turn as they went. As for their rims, they were high and they were awesome; and the rims of the four of them were full of eyes all around. And whenever the living creatures went, the wheels went beside them; and whenever the living creatures were lifted up above the earth, the wheels were lifted up *also*. Wherever the Spirit was to go, they went—wherever the Spirit was to go. And the wheels were lifted up alongside them, for the Spirit of the living creature was in the wheels. Whenever those went, these went; and whenever those stood still, these stood still; and whenever those were lifted up above the earth, the wheels were lifted up alongside them; for the Spirit of the living creature was in the wheels.

**I. If we would be in the continuation of the book of Acts, we need to be one with the Lord in His unique move to deify man by giving Him the “unhindered” way to work Himself into us for the building up of the church as His Body and to move in us and through us for the spreading of the church as His testimony—Eph. 3:16-19; Acts 1:8; 9:31; 13:1-4; 28:31:**

- A. In the four Gospels, Christ was just one person, but on the day of Pentecost, after His death, resurrection, ascension, and descension, He was enlarged and expanded from one person into thousands of persons—Acts 2:41; 9:4-5.
- B. In the four Gospels, God moved in Christ singly as a personal vessel; now in the continuation of the book of Acts, “Acts 29,” God is moving in the church as a corporate vessel—4:13, 16; 5:20, 28-39; 9:15.

- C. The move of the apostle Paul and his co-workers in Acts 16 illustrates that we are not merely one *with* the Spirit but that we *and* the Spirit are one—vv. 6-7; Rom. 8:16; 1 Cor. 6:17; cf. John 10:30.
- D. We should not take any action 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—Acts 13:9, 52; 17:16; 19:21; Rev. 22:17a.
- E. In the book of Ezekiel God's economy and God's move in His economy are signified by a wheel; every local church and every individual believer should have a high and awesome wheel with them—1:15, 18; Acts 13:1-4:
  - 1. In ourselves we should be small, but the wheel beside us, that is, the move of God's economy with us, should be high and awesome—1:8; 2:46-47; 4:33; 5:41-42; 8:4, 8; 17:6b; 1 Cor. 15:9-10; 2 Cor. 12:11; Eph. 3:8-11.
  - 2. The wheels having the appearance of beryl indicates that wherever the wheel goes, it brings the appearance of the Lord—Ezek. 1:16a; Dan. 10:6.
  - 3. The wheels having the same appearance indicates that the move of the Lord has the same likeness and appearance in every church—Ezek. 1:16b; cf. Rev. 1:12; 1 Thes. 2:14.
  - 4. The wheels going in four directions and not turning as they went indicates a move in coordination—Ezek. 1:17.
  - 5. The high and awesome rims of the wheels being full of eyes indicates that the more we have the move of the Lord, the more we are enlightened and the more we will be able to see—v. 18.
  - 6. The wheel within a wheel (v. 16) shows the Lord's move in our move; the inner wheel, the Lord as the hub, is the source of power for the moving of the outer wheel, the church as the rim—Phil. 4:13; Col. 1:17b, 28-29:
    - a. For Elijah to pray in a prayer means that the Lord's prayer was within his prayer; this is the wheel within a wheel—James 5:17.
    - b. If our move is genuine, it must be that within our move is the move of the Lord; on the other hand, the wheels following the living creatures indicates that the move of God's work depends upon our moving in faith—Ezek. 1:19; cf. Eccl. 11:4.
  - 7. The wheels follow the living creatures, and the creatures follow the Spirit, but the Spirit is in the wheels—Ezek. 1:19-21:
    - a. This indicates that we are one with the Lord and that He is one with us.
    - b. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels, indicating that the move of the Lord in our move is in the principle of incarnation—vv. 19-21; 1 Cor. 6:17; 7:10; Acts 16:6-10.

**II. The book of Acts does not have an ending, because it is a record of the unique move of God's economy—the unique stream of the work of the Lord, the stream of life, which is still flowing and never stops flowing—Rev. 22:1, 3b; John 5:17; Matt. 25:21:**

- A. The Bible reveals the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—Jer. 2:13; Psa. 36:9a; John 4:14; 7:37-39.
- B. The source of the flow is the throne of God and of the Lamb—Rev. 22:1.
- C. In the Scriptures there is only one flow, only one divine stream, the unique stream of the Lord's work—1 Cor. 16:10; 3:12; cf. Gen. 2:10-14.
- D. The book of Acts reveals that there is only one stream of the move of the Lord and that we need to keep ourselves in this one stream—15:35-41:
  - 1. The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this day, is just one stream.

2. The history of the church shows that throughout the generations there has been one stream of the Spirit flowing all the time; many have been working for the Lord, but not all have been in the flowing of that one stream.
3. The work in the flowing of the Holy Spirit is not a burden but a rest; the work is easy to do and the burden is easy to bear when it is the processed and consummated God as the Spirit living in us who does the work and bears the burden—Matt. 11:28-30; Phil. 3:3; Rom. 1:9; 1 Cor. 15:10.
4. We must maintain the flowing of the stream within us by giving the inner flow, the flowing Lord within us, the preeminence—Ezek. 47:1; Col. 1:18b.
5. What we must do today is to go along with the flowing, the current, of the work of the Holy Spirit; whatever we do must not be according to our natural thought but according to His flowing—*Hymns*, #907:
  - a. “Not where we elect to go, / But where Jesus leads the way, / There the living waters flow, / There our darkness turns to day”—stanza 1.
  - b. “Not our self-appointed task / Will the Lord’s approval win, / But the work we did not ask, / Finished humbly, just for Him”—stanza 2.
  - c. “Thus we die, and dying live / In the heavenlies with the Lord; / Thus we serve, and pray, and give, / Christ Himself our great Reward”—stanza 5.

## 1191

- 1 From my spirit within flows a fountain of life—  
The Triune God flowing in me;  
God the Father's the source,  
Christ the Son is the course,  
And the Spirit imparts life to me.  
Lord, I treasure the sweet flow of life,  
And my soul-life at last I lay down;  
O Lord, deepen the pure flow of life;  
At Your coming may life be my crown.
- 2 In the fresh, tender grass Jesus makes me lie down;  
He leads me by waters of rest;  
No more struggle and strain; all self-effort vain;  
In the flow I am perfectly blessed.
- 3 Jesus called me one day to the Holiest Place,  
To live in His presence divine;  
Hallelujah, I've heard an encouraging word:  
"Abide—you're a branch in the vine."

## 907

- 1 Not where we elect to go,  
But where Jesus leads the way,  
There the living waters flow,  
There our darkness turns to day.
- 2 Not our self-appointed task  
Will the Lord's approval win,  
But the work we did not ask,  
Finished humbly, just for Him.
- 3 Not the prayer we long to plead  
When we bend before the Throne,  
But the touching deeper need  
Of the Spirit's wordless groan.
- 4 Not the gift we proudly lay  
On His altar will He heed,  
If our hearts have said Him, "Nay,"  
When He whispered, "I have need."
- 5 Thus we die, and dying live  
In the heavenlies with the Lord;  
Thus we serve, and pray, and give,  
Christ Himself our great Reward.

## 819

- 1 As the body is the fulness  
To express our life,  
So to Christ the Church, His Body,  
Doth express His life.
- 2 E'en as Eve is part of Adam  
Taken out of him,  
So the Church is Christ's own increase  
With Himself within.
- 3 As from out the buried kernel  
Many grains are formed,  
As the grains together blended  
To a loaf are formed;
- 4 So the Church, of many Christians,  
Christ doth multiply,  
Him expressing as one Body,  
God to glorify.
- 5 As the branches of the grapevine  
Are its outward spread,  
With it one, abiding, bearing  
Clusters in its stead;
- 6 So the Church's many members  
Christ's enlargement are,  
One with Him in life and living,  
Spreading Him afar.

- 7 Fulness, increase, duplication,  
His expression full,  
Growth and spread, continuation,  
Surplus plentiful,
- 8 Is the Church to Christ, and thereby  
God in Christ may be  
Glorified thru His redeemed ones  
To eternity.
- 9 Thus the Church and Christ together,  
God's great mystery,  
Is the mingling of the Godhead  
With humanity.

**What Miracle**

- 1 What miracle! What mystery!  
That God and man should blended be!  
God became man to make man God,  
Untraceable economy!  
From His good pleasure, heart's desire,  
His highest goal attained will be.
- 2 Flesh He became, the first God-man,  
His pleasure that I God may be;  
In life and nature I'm God's kind,  
Though Godhead's His exclusively.  
His attributes my virtues are;  
His glorious image shines through me.
- 3 No longer I alone that live,  
But God together lives with me.  
Built with the saints in the Triune God,  
His universal house we'll be,  
And His organic Body we  
For His expression corp'rately.
- 4 Jerusalem, the ultimate,  
Of visions the totality;  
The Triune God, tripartite man –  
A loving pair eternally –  
As man yet God they coinhere,  
A mutual dwelling place to be;  
God's glory in humanity  
Shines forth in splendor radiantly!

## 549

- 1 Enter the veil and go without the camp,  
Taste heaven's sweetness, thus the earth forsake;  
If by the Holiest I am satisfied,  
How can I of earth's vanities partake?
- 2 Enter the veil and go without the camp,  
By heaven's presence will the earth depart;  
If heaven's glory doth my spirit charm,  
How can earth's happiness possess my heart?
- 3 Enter the veil, behold the glorious Christ,  
Go out the camp to Jesus, let Him lead;  
If throne and crown my spirit here enthrall,  
Manger and cross cannot my steps impede.
- 4 Enter the veil for resurrection pow'r,  
Go out the camp to bear the cross and woe,  
If I His radiant face in heaven see,  
His footsteps I will follow here below.
- 5 Enter the veil, on heaven's fatness feast,  
Without the camp, in hardship persevere;  
Though earthly trials sorely pain my heart,  
Heaven's communion doth my spirit cheer.
- 6 Enter the veil, Christ's riches there enjoy,  
Without the camp, the needs of men supply;  
The life of heaven living out thru me  
The souls of earth will bless and satisfy.
- 7 Enter the veil till it exists no more,  
Go out the camp till all the camps are gone;  
Until the heavens and the earth unite,  
Till God and man together dwell in one.