

WEEK 6 —OUTLINE

The High and Awesome Wheels

Scripture Reading: Ezek. 1:15-21

<< DAY 1 >>

I. The entire Bible from Genesis to Revelation presents a full picture of the economy of God (Eph. 1:10; 3:9; 1 Tim. 1:4) and of God's move on earth to carry out His economy:

A. In the book of Ezekiel God's economy and God's move in His economy are signified by a wheel (1:15):

1. The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem.

2. The spokes of the wheel spreading from the hub to the rim signify the many believers as the members of Christ.

B. The appearing of the wheels on the earth beside the living creatures indicates that God's move on earth follows the coordination of the four living creatures.

C. The move by a wheel implies an extraordinary move with a purpose.

D. Furthermore, it implies that this move is not by our own strength.

E. The wheels being for the four faces of the living creatures (v. 15) indicates that if we would have the Lord's move, we must first live out the Lord, expressing Him (Rom. 13:14; Gal. 2:20; Phil. 1:19-21).

<< DAY 2 >>

II. By the side of every living creature there is a high and awesome wheel (Ezek. 1:15-21):

A. The move of the wheels is the special, extraordinary move of the Lord for His eternal purpose by Him as our strength, power, and supply (cf. vv. 5-8, 19-20).

B. Our God is living (1 Tim. 3:15; Heb. 3:12), our Lord is moving (Matt. 16:18), and the Spirit is working (Rev. 5:6b) to carry out His eternal economy (cf. Dan. 11:32b).

C. God's move is the move of His economy in man to deify man to bring forth the one new man so that God in Christ may have His corporate expression and administration (Ezek. 1:10, 13, 15, 26-27; Eph. 2:15; 4:22-24; Col. 3:10-11).

« DAY 3 »

D. Every local church and every individual believer should have a high and awesome wheel with them (cf. Acts 13:1-2):

1. In order to participate in the Lord's move, we must have a personal, affectionate, private, and spiritual relationship with Him (S.S. 1:2-4; Mark 12:30).

2. In order to participate in the Lord's move, we can go in His going, give in His giving, and pray in His praying:

a. We need to follow the Lamb wherever He may go, living a life of the altar and the tent by taking heed to our spirit and by honoring Christ as the Head and as the Body (Rev. 14:4; Gen. 12:7-8; 13:3-4, 18; Mal. 2:15-16; 2 Cor. 2:13; 7:5-6; 1 John 1:3).

b. We need to be cheerful givers, becoming fellow workers in the truth (2 Cor. 9:6-7; 3 John 7-8).

« DAY 4 »

c. We need to cooperate with the Lord through prayer to carry out His move, acting together with the acting God for the accomplishment of His economy as seen in the book of Acts:

(1) We need the prayer that brought in the outpouring of the Spirit (1:14; 2:1-4, 16-17a).

(2) We need the prayer that shook the earth and empowered the disciples with the Holy Spirit for the speaking of the word with boldness (4:24-31).

(3) We need to give ourselves continually to and continue steadfastly in prayer and in the ministry of the word (6:4).

(4) We need the prayer that brought Peter into a trance and brought a heavenly vision to him (10:9-16).

(5) We need the prayer that opened the prison gate for Peter (12:4-14).

(6) We need the prayer that brought the five prophets and teachers into the Lord's commission (13:1-4).

(7) We need the prayer that brought in a great earthquake and shook the foundation of the prison (16:23-26).

(8) We need the prayer that brought Paul into a trance and into the Lord's speaking to him (22:17-21).

« DAY 5 »

III. The high and awesome wheels being upon the earth shows that God

needs a move on the earth (Ezek. 1:15; Matt. 6:10):

- A. Beryl is the appearance of the Lord when He is moving; the wheels having the appearance of beryl indicates that wherever the move of the wheels goes, it brings the appearance of the Lord (Ezek. 1:16a; Dan. 10:6).
- B. 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; 1 Cor. 4:17; 7:17; 11:16; 14:33; 16:1; Rev. 1:12; 1 Thes. 2:14).
- C. The wheel within a wheel (Ezek. 1:16) shows the Lord's move in our move:
1. 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.
 2. 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):
 - a. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose.
 - b. He prayed in the prayer given to him by the Lord for the accomplishing of His will (Rom. 8:26-27).
 3. The inner wheel is the motor, the dynamo, the generator, that causes the wheel to move:
 - a. If our move is genuine, it must be that within our move is the move of the Lord (cf. 1:9; 8:16).
 - b. In the church life the Lord Jesus is the hub—the wheel within the wheel—and we are the rim (cf. Col. 1:17-18).

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- D. The wheels going in four directions and not turning as they went indicates a move in coordination, without any turns (Ezek. 1:17; cf. v. 12 and footnote 1).
- E. 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 (v. 18; 1 Cor. 15:9; 2 Cor. 11:5; 12:11; Eph. 3:8-11).
- F. The high and awesome rims of the wheels being full of eyes indicates that if we are one with the Lord in His move, we will have His divine insight, foresight, and revelation (Ezek. 1:18; Eph. 1:17):
1. The more we participate in the move of the Lord, the more we will be enlightened.
 2. The more we move, the more we will be able to see.
- G. The wheels following the living creatures indicates that the move of God's work depends upon our moving; it also indicates that if we move in faith, the Lord

will follow our move (Ezek. 1:19; 2 Cor. 5:7; 4:13, 18; cf. Eccl. 11:4).

H. The wheels follow the living creatures (Ezek. 1:19, 21), and the creatures follow the Spirit, but the Spirit is in the wheels:

1. This indicates that the move of the Lord in our move is in the principle of incarnation (v. 20; cf. 1 Cor. 7:10, 12).
2. This also indicates that we are one with the Lord, and He is one with us (6:17, 19; John 14:16-17; Acts 16:6-10; cf. Heb. 11:8, 27).
3. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels (Ezek. 1:20-21).
4. This is the Lord's move on earth today, and this is the Lord's recovery.

« WEEK 6 —DAY 1 »

Morning Nourishment

Ezek. 1:15-16 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.

The entire Bible from Genesis to Revelation presents a full picture of the economy of God (Eph. 1:10; 3:9; 1 Tim. 1:4) and of God's move on earth to carry out His economy. In the book of Ezekiel God's economy and God's move in His economy are signified by a wheel. The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem. The spokes of the wheel spreading from the hub to the rim signify the many believers as the members of Christ.

The appearing of the wheels on the earth beside the living creatures indicates that God's move on earth follows the coordination of the four living creatures. The move by a wheel implies an extraordinary move with a purpose. Furthermore, it implies that this move is not by our own strength. (Ezek. 1:15, footnote 1)

The wheels were at the side of the faces of the living creatures (Ezek. 1:15). This indicates that if we would have the Lord's move, we must first live out the Lord, expressing Him. If we live out the expression of Christ, we will have the wheel of the Lord's move. (Life-study of Ezekiel, p. 95)

Today's Reading

Abraham had not heard many doctrines about consecration, nor had he been urged by others to consecrate himself. But Abraham had seen God, and when he did, he immediately built an altar to God. O brothers and sisters, consecration is a spontaneous thing. Anyone to whom God has manifested Himself cannot do anything other than live for Him. Once God appears to a person, he will live totally for God. So it was with Abraham, and so it has been with everyone who has met God throughout the two thousand years of church history.

The altar has its issue in the tent. Genesis 12:8 says, "And he proceeded from there to the mountain on the east of Bethel and pitched his tent." From then on, Abraham lived in God's house—Bethel. From then on, he lived in a tent. Actually, he lived in a tent before, but God did not mention it. Not until he had built the altar does the Word of God bring the tent into view.

What is a tent? A tent is something movable; it does not take root anywhere. Through the altar God deals with us; through the tent God deals with our possessions. At the altar Abraham offered up his all to God. Was he thereafter stripped of everything, even his clothing and belongings? No! Abraham still possessed cattle and sheep and many other things, but he had become a tent dweller. What was not consumed on the altar could only be kept in the tent. Here we see a principle. Everything we have should be placed on the altar. But there is still something left. These are the things that are for our own use. However, they are not ours; they are to be left in the tent.

Genesis 12:8 says, "And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah." This is Abraham's second altar. The altar led to the tent, and then the tent led again to the altar. With the altar, nothing is ours any longer, and whatever is left from the altar is placed in the tent. Nothing can occupy our heart anymore; our conscience is at peace before God, and we can boldly say to Him, "I have not held back one thing from You." In this way, the tent leads us back to the altar. If our possessions have taken root and we cannot drop them or move them anymore, we become bound by these things, and there can never be a second altar. (CWWN, vol. 37, pp. 92, 94)

Further Reading: Life-study of Ezekiel, msg. 9; CWWN, vol. 37, "The Life of the Altar and the Tent," ch. 16

« WEEK 6 —DAY 2 »

Morning Nourishment

Ezek. 1:15 And as I watched the living creatures, I saw a wheel upon the earth beside the living creatures...

21 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.

A wheel is for moving, not in an ordinary way but in a special way. At home, when we walk from the kitchen to our bedroom,...we do not need a wheel. But when we travel a distance, we need a wheel. When we do something to fulfill a purpose, we may also need a wheel. Thus, the move by a wheel is not an ordinary move but a special move with a purpose. The wheel in Ezekiel 1 implies a move with a purpose. Furthermore, the wheel implies that this move is not by our own strength. (Life-study of Ezekiel, p. 91)

Today's Reading

Concerning the direction of the Lord's move today, I fully believe that our God is living (1 Tim. 3:15; Heb. 3:12), that our Lord is moving (Matt. 16:18), and that the Spirit is working (Rev. 5:6b). Since our God is living, our Lord is moving, and the Spirit is working, our Triune God must still be carrying on His unique work for the accomplishing of His eternal economy, just as He has worked for this in the past ages and centuries. Now we need to find out what our living, moving, and working God is doing today on this earth. What is He carrying on today on this earth to complete His work for His eternal economy, that is, to build up the organic Body of His Christ?

Both God and Christ are aspiring to see the Body of Christ built up, to see the bride prepared, and to see the kingdom brought in, that Christ may have a Body, that Christ may have His bride, and that God may have a kingdom on this earth for His eternal economy. There is no other way to accomplish this but the God-ordained way. (Elders' Training, Book 10: The Eldership and the God-ordained Way, pp. 27, 31)

The New Testament, a record of God's move, shows us that God can never move apart from man. In the beginning of the New Testament, God moved into man, gained man, and became a man (Matt. 1:21-23; John 1:1, 14). He moved not only as God and not merely as man; He moved as the God-man. This was the reason that in the four Gospels the high priests, the elders, the scribes, and the Roman officials did not know who Jesus was. They could not determine whether His activities were the activities of God or the activities of a man. He was a mystery, for He was God, yet man; He was man, yet God.

Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead.

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). A large group of people began to move in the divine move. In the four Gospels God moved in man's move, but in Acts man moved in God's move. God and man moved together. The chief priests, the elders, the scribes, and the Roman officials did not understand what had happened to Peter and John, because they knew them only as Galilean fishermen (4:13). Nevertheless, they had to admit that what these men did was divine (4:16). When they moved, God moved. Eventually, Gamaliel, a great rabbi, advised the Sanhedrin, the highest court of the Jews, concerning the apostles, saying, "Withdraw from these men and leave them alone; for should this counsel or this work be of men, it will be overthrown; but if it is of God, you will not be able to overthrow them, lest you be found to be even fighters against God" (5:38-39). (Life-study of Job, pp. 129-130)

Further Reading: Life-study of Job, msg. 24; Elders' Training, Book 10: The Eldership and the God-ordained Way, ch. 2

« WEEK 6 —DAY 3 »

Morning Nourishment

Acts 13:1-2 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon...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.

S.S. 1:4 Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine...

In Ezekiel 1:15 through 21 the four living creatures are not only for the expression of the Lord but also for the move of the Lord. The Lord moves on the earth by them. Whenever a church is proper, expresses the Lord, and has the proper coordination with the fire going up and down, the move of the Lord will be with that church...If there is a move, it will be manifest to all. Everyone can see the great wheel, high and dreadful, for it is at the side of the living creatures for all to see. The wheel is simply there.

Every local church needs to have such a high and dreadful wheel beside it. Furthermore, every individual believer, if he is proper and normal, should also have a wheel.

This was the situation in Acts 13...These prophets and teachers [v. 1] were living creatures coordinating together and having the burning coals and the burning torches. They fulfilled all the requirements in Ezekiel 1 related to being in the Lord's move. Thus, the move of the great wheel was with them. (Life-study of Ezekiel, pp. 92-93)

Today's Reading

The living creatures have more than one way to move. First, they can move by flying because they have the wings of an eagle. They can also move by walking on the calf's hoofs. These two ways of moving are an ordinary move. But when they need to move in a special way, they move by a wheel.

On your job you need to move daily by the eagle's wings and the calf's hoofs. If you move in this way, your co-workers will see that with you there is something powerful. You can suffer things which others cannot suffer and you can endure things which others cannot endure because you have the eagle's wings. They can also realize that in your character and behavior you are honest, straight, frank, and sincere, having no crookedness. They will see the eagle's wings and the calf's hoofs upon you, and thus they will be convicted by you in their conscience.

In addition to this kind of move with you on your job, there should also be another kind of move—an extraordinary move, the move of a wheel. Eventually, because the move of the wheel is with you, some of your co-workers may be gained by the Lord. (Life-study of Ezekiel, p. 93)

In saving us and in building up a relationship with us, God came to visit us personally and affectionately. How personal and affectionate Jesus was in the Gospels! But this was His visitation to His chosen people in the physical life. He was a man physically but was not yet the Spirit.

When Christ was in the flesh, He could visit His disciples outwardly and openly, but there was no possibility for Him to visit His disciples inwardly and privately. Today Christ visits us privately and spiritually because He is the life-giving, compound, consummated, all-inclusive Spirit.

The pneumatic Christ, the Christ who is the Spirit (2 Cor. 3:17)...is private and spiritual....He visits us in our spirit privately, and He comes to us in a spiritual way, not a physical way. He visits us privately as the all-inclusive, consummated Spirit.

Christ the King brings His seekers into His chambers, that is into their regenerated spirit, His dwelling place [S.S. 1:4]....The more we pray, the more we have the feeling that the Father, the Son, and the Spirit are all in us (Eph. 4:6; 2 Cor. 13:5; Rom. 8:9). According to our experience, our spirit is the Holy of Holies—the dwelling place, the inner chambers, of the Triune God...[where] He and we have the private and affectionate fellowship. (Crystallization-study of Song of Songs, pp. 19, 21)

Further Reading: Crystallization-study of Song of Songs, msgs. 1-2

« WEEK 6 —DAY 4 »

Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

To pray means that we realize that by ourselves, with ourselves, and in ourselves, we are nothing...We want to do everything in God, with God, and through God. There are two significances of prayer. First, when we pray, we pray ourselves into God. Second, when we pray, we pray God into us...This is the principle of prayer.

In the book of Acts, we can see the prayer of the early saints for the organic building up of the Body of Christ. The prayer that we need is the prayer that brought in the outpouring of the Spirit (Acts 1:14; 2:1-4, 16-17a). One hundred twenty saints praying with one accord for ten days brought in the outpouring of the Spirit. The outpouring of the Spirit is the outpouring of God Himself. God poured out His entire being, the Spirit, upon the disciples. Immediately, the disciples became one with God. Here is the principle of praying ourselves into God and of praying God into us. Their prayer brought God from the heavens to the earth and upon themselves. (The Practical and Organic Building Up of the Church, pp. 93-94)

Today's Reading

We also need the prayer that shook the earth and empowered the disciples with the Holy Spirit for the speaking of the word of God with boldness (Acts 4:24-31). The disciples prayed with one accord (v. 24) according to the word of God (vv. 25-28), claiming the divine power through the name of Jesus (vv. 29-30). We have to pray to shake the environment. Many times the environment is a lie...We should not believe in the environment. Instead we have to believe in our prayer to change the environment.

In Acts 6:4 we see the prayer of the apostles to match the ministry of the word. This prayer was continuous and steadfast. Preaching the gospel, having home meetings, having small group meetings, or prophesying in the big meetings, are all for ministering the word. We must remember that the ministry of the word should be matched by our prayer.

Acts 10:9-16 shows us the prayer that brought Peter into a trance and brought a heavenly vision to him. This prayer at the appointed time (v. 9) brought Peter into a conversation with the Lord (vv. 13-16). This is another principle of prayer. To pray is to pray ourselves into a trance. A trance means that we have gotten out of our self.

We also need the kind of prayer that opened the prison gate for Peter (Acts 12:4-14). This shows the fervent prayer of the church (v. 5) in small groups (v. 12). To preach the gospel by visiting people, we surely have to pray to open the doors. Actually, the doors are opened to us not by our knocking on them but through our prayer.

For the organic building up of the Body of Christ, we need the prayer that brought the five prophets and teachers into the Lord's commission in Acts 13:1-4. These five prophets and teachers in Acts 13 served the Lord by praying and fasting, and that prayer brought them into the Lord's commission, the Lord's sending.

We also need the kind of prayer that brought in a great earthquake and shook the foundation of the prison (Acts 16:23-26)...When we go out to preach the gospel, we should pray that the "foundation" of the doors that we are knocking on will be shaken and will be opened to us.

In Acts 22:17-21 is the prayer that brought Paul into a trance and into the Lord's speaking to him. Both Peter and Paul prayed themselves into a trance. Again, we all need to pray ourselves into a trance, into the Lord's speaking to us. Paul did this in the temple, in a holy and quiet place (v. 17). In his prayer he received the Lord's commission (vv. 18-21).

The book of Acts is a record of the activities of the apostles...always matched by their prayers. (The Practical and Organic Building Up of the Church, pp. 94-97)

Further Reading: The Practical and Organic Building Up of the Church, ch. 9

« WEEK 6 —DAY 5 »

Morning Nourishment

Ezek. 1:16 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.

James 5:17 Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months.

Ezekiel 1:16a says, “The appearance of the wheels and their workmanship were like the sight of beryl.” According to Daniel 10:6 beryl was the appearance of the Lord when He was moving. This indicates that within the move of the wheels is the appearance of the Lord. Wherever the wheel goes it brings the appearance of the Lord. If the wheel moves to a certain place, it will bring the appearance of the Lord to that place. If a wheel is with you at school or at work, it will bring the Lord’s appearance there. Others will be able to see the beryl, the appearance of the Lord. (Life-study of Ezekiel, p. 95)

Today’s Reading

Ezekiel 1:16b says, “And the four of them had one likeness.” Here we are told that all four wheels have the same appearance, the same likeness. This indicates that the move of the Lord has the same likeness and appearance in every church. All the moves bear the same appearance of the Lord. Therefore, the likeness of all the wheels is the same.

If the church in one locality has a likeness, an appearance, which is different from the likeness of the church in another locality, something is wrong. The saints in a particular church may think that they need to build up their own local distinction, that they need to build up something typically and uniquely local. This is contrary to Ezekiel 1, where we are told that all four wheels bear the same likeness.

In every place and in every country the wheel must bear the same appearance. This does not mean that all the churches should follow one particular church. Rather, all the local churches should be mutual followers of one another (1 Thes. 2:14).

Ezekiel 1:16c says, “Their appearance and their workmanship were as it were a wheel within a wheel.” It is very significant that the wheels look like a wheel within a wheel.

James 5:17 may help us to understand this. This verse tells us that Elijah prayed earnestly. Literally, the Greek words translated “earnestly prayed ” mean “prayed in a prayer.” This indicates that a prayer from the Lord was given to Elijah, in which he prayed. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose. Rather, he prayed in the prayer given by the Lord for the accomplishing of His will. For Elijah to pray in a prayer means that there was a prayer within his prayer. This is the wheel within a wheel.

We may apply this matter of a wheel within a wheel to the church life. If the church is proper and is moving, then within the church’s moving there will be the move of the Lord. This means that in our move there is the Lord’s move. While we are moving, the Lord is moving in our moving.

The inner wheel is the source of power for the moving. This means that the inner wheel is the “motor” which causes the wheel to move. If our move is genuine, it must be that within our move is the move of the Lord.

Every wheel has a hub which turns the wheel. If the hub stops, the wheel stops. We may say that the hub is the little wheel within the rim of the big wheel. The big wheel turns because the little wheel is being turned. In the church life, the Lord Jesus is the hub—the wheel within the wheel—and we are the rim. If the churches do not move with the Lord, they have no way to go on because there is no wheel within the wheel. But when the churches move with the Lord Jesus, He becomes the wheel within the wheel. Nothing can frustrate or stop this kind of move. (Life-study of Ezekiel, pp. 95-96, 98-99)

Further Reading: Life-study of Ezekiel, msg. 9

« WEEK 6 —DAY 6 »

Morning Nourishment

Ezek. 1:17-20 ...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....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 they went, they went in their four directions; they did not turn as they went” (Ezek. 1:17). The wheels went on the four sides—in four directions—not turning as they went. This indicates a move in coordination, without any turns.

Ezekiel 1:18a says, “As for their rims, they were high and they were awesome.” Here I would point out that we should never try to make ourselves great; instead, we should be little ones. However, the wheel beside us should be so high that it is awesome. In our locality we should not have a small wheel only a few inches in diameter. On the contrary, in our city there should be a high wheel, a wheel that is awesomely high and that will surprise others. The wheel in every church should be so high that it is awesome. (Life-study of Ezekiel, p. 96)

Today’s Reading

Ezekiel 1:18b goes on to say, “And the rims of the four of them were full of eyes all around.” Here we see that the high and awesome wheels are full of eyes. If we apply this to our spiritual experience, we will realize that it is absolutely correct to say that the wheels are full of eyes. If a church has no move and no wheel beside it, that church is blind....If your church has a high and awesome, wheel, a high and awesome move, within that move there will be many eyes. As a result, you will have insight, foresight, and other kinds of sight....Paul was a person full of eyes, [and]...he was clear about the present, the future, the world situation, the Word, the church, physical things, and spiritual things. As a person full of eyes, he was clear about everything....The more we have the move of the Lord, the more we are enlightened. The more we...participate in the Lord’s move...the more eyes we will have and the more clearly we will see. The more move we have, the more we can see....If we stop moving, we will stop seeing. We Christians should be a moving people. The church must move in order to see.

Ezekiel 1:19 says, “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.” This verse tells us not that the living creatures follow the wheels but that the wheels follow the living creatures. When the creatures move, the wheels move. When the creatures stop, the wheels stop. When the creatures are lifted up, the wheels are lifted up.

This is contrary to the concept, held by many believers, that we need to wait until the Lord moves before we can move....The move of God’s work, the move of the gospel, and the move of the church all depend on our moving. We need to have the confidence, the assurance, and the faith to go on boldly. If we move on boldly, the wheels will follow us. Let us act boldly and move on to take this country and to take the earth.

Verse 20 continues, “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.” The wheels follow the creatures, and the creatures follow the Spirit, but the Spirit is in the wheels. It is hard to tell who follows whom. We are one with Him. One day when we meet the Lord we may say, “Lord, we followed You,” but the Lord may say, “No, I followed you.”

If we have the wheel with the coordination, it is difficult to determine who follows whom. We are one with the Lord, and the Lord is one with us. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels. This is the Lord’s move on earth today, and this is the Lord’s recovery. (Life-study of Ezekiel, pp. 96-97, 99-100)

Further Reading: Life-study of Ezekiel, msg. 9

Pray to labor with the Lord

Prayer — Laboring with the Lord

786

Musical score for the hymn "Pray to labor with the Lord". The score is written in G major (one sharp) and common time (C). It consists of two staves. The first staff contains the melody and the lyrics: "1. Pray to la - bor with the Lord, Pray to pave the way for Him;". The second staff contains the bass line and the lyrics: "Pray to move Him and be moved From the cen - ter to the rim." Chord symbols are placed above the notes: G, C, G, G/B, Am, A7/C# above the first staff; D7/C, G/B, D7, G, Em, C, G/D, D7, G above the second staff.

2. Pray to labor with the Lord,
Be identified with Him
In His purpose and His aim
Till His blessing floodeth in.

3. Pray to labor with the Lord;
Self-ambition and self-will
We must ever cast away,
All His purpose to fulfill.

4. Pray to labor with the Lord;
Let the Lord initiate
All the plan and all the work;
Then thru us He'll operate.

5. Pray to labor with the Lord
Till the wheel begins to move;
Pray together with the Lord
Till the Church His pow'r shall prove.