

# **Young Adults' Conference**

**March 17-18, 2007**

# **God's Present Move**

**The Church in Brampton**

**GENERAL SUBJECT: GOD'S PRESENT MOVE**  
Message One

**THE PRODUCING OF THE OVERCOMES  
AND THE COMSUMMATION OF THIS AGE**

**Scripture Reading:** 2 Pet. 1:12; Hab. 3:2a; Hosea 6:1-3; Rev. 1:10; 2:7b; Rev. 3:7-11

- I. The Lord's move today is based upon God's "present truth", the "up-to-date truth"—2 Pet. 1:12:**
- A. In the past centuries, God has manifested different truth. In certain specific ages, God led men to discover some specific truth, and that truth became the "present" truth of that age.
  - B. The "up-to-date" truth establishes us that we may be qualified to have an entrance into the eternal kingdom of our Lord and Savior Jesus Christ—v. 11.
  - C. The "up-to-date" truth is related with the Lord's "parousia", the Lord's coming—v. 16.
  - D. The "present" testimony will bring in the present "revival".
- II. The present advance of the Lord's recovery is to bring us into a new revival to turn the age by being the Lord's overcomers, His normal Christians, who are re receiving the special seeing of the glorious, all-inheriting vision of the age to live the life of a God-man and shepherd people according to God in the vital groups for the reality of the Body of Christ in the local churches to consummate the New Jerusalem—Hab. 3:2a; Hosea 6:1-3; Rev. 1:10; 2:7b.**
- III. In order to bring in a new revival and change the age, we need to see the revelation of the history and pathway of the church in Revelation 2 and 3 and the position of the overcomers —Rev. 2:7, 11, 17, 26; 3:5, 12, 21.**
- IV. We need to be maintained in the revival of the church in Philadelphia:**
- A. "I come quickly, hold fast what you have that no one take your crown—Rev. 3:11.
  - B. Daily we need to be saved from Sardis, the condition of "have a name that you are living, and yet you are dead" and "none of your works completed"— 3:1-2..
  - C. Daily we need to be saved from Laodicea, the condition of "neither hot nor cold" and saying I am wealthy and become rich—3:16-18.
  - D. The overcomers are vital persons, living and active.
  - E. The characteristics of the overcomers in Philadelphia is:
    - 1. Their keeping a vital living by calling on the Lord's name:
      - a) "Because you have a little power...have not denied My name."—v. 8.
      - b) "I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out heaven from My God, and my new name."—v. 12.
    - 2. Their arriving at the highest peak of the divine revelation by living a life being filled with the Word:
      - a) "Because you have a little power and have kept My word."—v. 8.
      - b) "Because you kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth."—vs. 10.

3. Their living a God-man life through enjoying the riches of Christ as their indwelling treasure:
  - a) “The Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens.”—v. 7.
  - b) Christ has the key of David, the key to the treasures of God’s house; in order to enjoy Him as the treasury of God’s riches, we need to remain in constant contact with Him in our spirit, keeping ourselves absolutely open to Him and using the “keys” of denying the self, taking up the cross, and losing the soul life—Isa. 22:22-24; Matt. 16:18-19, 24-25.
4. Their overflowing a revival living by loving one another, laboring in shepherding, and abiding in the vine:
  - a) “He who abides in Me, and I in him, he bears much fruit...In this is My Father glorified, that you bear much fruit and so you will become My disciples. As the Father has loved Me, I also have loved you; abide in My love...These things I command you that you may love one another.”—John 15:5, 8, 9, 17.
  - b) “These things I have spoken to you that My joy may be in you and that your joy may be made full.”—v. 11.
  - c) “I will be like the dew to Israel; He will bud like the lily and will send forth his roots like the trees of Lebanon. His shoots will go forth; and his splendor will be like that of the olive tree. And his fragrance, like that of the tree of Lebanon. Those who sit under his shade will return; They will revive like grain and will bud like the vine; His renown will be like the wine of Lebanon. Ephraim says, What have I yet to do with idols? I respond and look on him. I am like a green fir tree; From Me your fruit is found.”—Hosea 14:5-8.

**V. As we are receiving the Lord as our mercy and grace to take the God-ordained pathway for the church, the way of Philadelphia, He puts before us an open door, which no one can shut, for us to preach the gospel of the kingdom, the full ministry of Christ, to the whole inhabited earth—vv.7-8; Matt. 24:14.**

**VI. The producing of the overcomers directly ushers in the consummation of the age and God’s ultimate move:**

- A. The preaching of the kingdom gospel concludes with the appearance of antichrist—Matt. 24:14, 15.
- B. The completion of the fullness of the witnesses (overcomers) of the fifth seal ushers in the woe of the sixth seal—Rev. 5:9-14; cf. Rom. 11:25.
- C. The rapture of the man-child ushers in the casting down of the great dragon—Rev. 12:5, 9.
- D. The rapture of the firstfruits ushers in the angels announcing the eternal gospel—14:1, 4, 6.

**VII. “May God be gracious to us so that we do not become the castaways of the “present truth.”—“What Are We?” ch.1, Watchman Nee.**

# GENERAL SUBJECT: GOD'S PRESENT MOVE

## Message Two

### COOPERATION AND COORDINATING WITH THE CONSUMMATED SPIRIT IN HIS BURNING TO PARTICIPATE IN GOD'S ULTIMATE MOVE

**Scripture Reading:** Rev. 1:4-5, 12; Rev. 5:6; Zech. 4:10; Gen. 3:24; Rev. 4:6; Joel 2:28-29; 3:18; Acts 2:16-21

- I. In Revelation 1:4-5 we see the administration, the government, the activity, the motion, the move, the act, and the work of the Trinity, with an emphasis on “the seven Spirits who are before His throne”—Rev. 1:4-5, 12:**
  - A. The Trinity in 1:4-5 is the economical Trinity—the Trinity in God’s plan for His move.
  - B. In essence and existence the Spirit is one, but in function and work the Spirit is seven—3:1; 4:5; 5:6.
  - C. If we are to cooperate with God to complete His ultimate move, we must be filled, saturated, and intensified by the Spirit.
- II. The book of Revelation unveils the throne of God for the divine administration throughout the universe—4:1-2; 5:1; 6:16; 7:9; 8:3; 21:5:**
  - A. God on the throne is behind the scene, ruling over everyone and everything—Isa. 6:1; 1 King 22:19; Dan. 4:26, 32b; 7:9-12; 2:34-35.
  - B. Where there is the throne, there is a clear sky—Ezek. 1:26-28.
- III. The seven Spirits of God are the seven eyes of the Lamb—Rev. 5:6; Zech. 4:10:**
  - A. The seven eyes search and burn us that we may repent and get rid of all the repentant and apostate situation—Rev.1:14b; 2:2, 9, 13, 19; 3:1, 8, 15.
  - B. These seven eyes transfuse the Triune God into us that we may be strengthened by the riches of His person.
- IV. The seven Spirits of God are the seven lamps of fire burning before God’s throne—Rev. 1:4; 4:5; 5:6:**
  - A. According to Revelation 4 the emphasis with the seven burning lamps of fire is on the move of God’s administration—Acts 5:31; 2 Chron. 16:9.
  - B. The flame of the seven burning Spirits judges, purifies, and refines the church to produce the golden lampstands, for the fulfillment of God’s economy—Rev. 1:12.
  - C. For the Lord’s ultimate move, we all need to pray, “Dear divine Flame, Come! Come and burn, purify, and refine that You may produce golden lampstands.”
- V. The four living creatures in Ezekiel is a picture of the vital groups—Gen. 3:24; Rev. 4:6:**
  - A. In order to become the four living creatures, there is a need of the experiences of the wind, the cloud, the fire, and the spectrum—Ezek. 1:4:

- B. Not only we need the wind of the Holy Spirit at the time of our salvation, our Christian life needs many times of the blowing of the great wind of the Holy Spirit—John 3:8; Acts 2:1-4.
- C. We need to let the Holy Spirit to have the unlimited freedom to do His stirring work—1 Thess. 5:19; Acts 10:44, 47; John 13:7.
- D. The living and working of the four living creatures manifest that of the living of vital persons:
  - 1. Calf's feet, eagle's wings and man's hands—Ezek. 1:7-8.
  - 2. The coordination and move under the covering of God's grace—vv. 9, 11.
- E. The four living creatures move as lightning; they did not turn as they went—vv. 12, 14.
- F. Amidst the four living creatures was burning coals of fire, like the appearance of torches; the fire went to and fro among the living creatures—v. 13.
- G. Over the heads of the four living creatures was the clear sky—v. 22.
- H. The high and awesome wheel speaks of God's particular move—vv. 15, 18:
  - 1. Full of eyes, full of vision and insight to see the direction of God's move—v. 18b; Rev. 4:6, 8.
  - 2. A wheel within a wheel speaks of the move of God within our move—Ezek. 1:16; S.S. 5:17.

**VI. The book of Joel prophesied of the outpouring of the Spirit to save God's people from the suffering of the locusts and to bring in the genuine revival—Joel 2:28-29; 3:18; Acts 2:16-21:**

- A. Only the outpouring of the Spirit can save us from man's system and the worldly ties to bring in the last revival—Hosea 6:2; 14:4-8; Zech. 12:10.
- B. In Pentecost the outpouring of the Holy Spirit produced the church to bring in the move of Christ's Body on earth and to propagate God' Kingdom—Acts 1:8; 2:4, 13; 4:8, 31; 13:4; 16:6-7, 10.
- C. Day by day we need to be filled with the Holy Spirit as our former rain and latter rain—Joel 2:23-24.
- D. In Ezekiel 37, the resurrection of the dry bones to become a vital army is due to the wind of the Spirit and the word of the prophet—Ezek. 37:1, 4-7, 9-10.

## GENERAL SUBJECT: GOD'S PRESENT MOVE

### Message Three

#### **Joined to Christ's Intercessory Ministry in the Heavens to Usher in the Gospel of the Kingdom over the Whole Inhabited Earth**

**Scripture Reading:** Acts 2:36; Rev. 1:5, 5:1, 7, 9; Heb. 4:14-16, 7:16, 24-25

- I. The heavenly ministry of Christ began from His ascension and continues unto eternity—Acts 2:36; Rev. 1:5;:**
- A. Christ's ascension is the inauguration of His heavenly ministry; in His ascension He was made both Lord and Christ by God-Acts 2:36.
  - B. He is the Firstborn of the dead and the Ruler of the kings of the earth to govern all the events happening on the earth-Rev. 1:5.
  - C. He is the Executor and Guarantor of the New Testament, guaranteeing that all the items of the New Testament will be fulfilled in us-Heb. 9:15-17.
  - D. He is the Son of Man walking in the midst of the golden lampstands, caring for the churches and strengthening the overcomers in the degradation of the churches to accomplish God's organic salvation-Rev. 1:12-13; 2:7, 10, 17-18, 24-25; 3:2, 5, 10-11, 20.
  - E. He is the Lamb who holds the scroll in His hand, directing the plan of God's economy and overseeing the completion of the seven seals-Rev. 5:1, 7, 9.
  - F. He is the Angel, carrying out God's moves in the heavens and on earth and offering the incense of prayers on behalf of the saints-Rev. 8:3; 10:1.
- II. For God's ultimate move, we must be one with the interceding Christ, the praying Christ, by cooperating with Him in the two aspects of prayer: the prayer of fellowship with Him to be infused with Him and the prayer of interceding with Him to carry out His divine administration-Heb. 4:14-16, 7:16, 24-25:**
- A. Our prayer of fellowship with God causes us to be infused with God so that we can glow with God, shine forth God, and flow out God to carry out the New Testament ministry of the Spirit and of righteousness-Exo. 32:7, 11-12, 31-32; 33:11-17; 34:29; 2 Cor. 3:6-9, 12-18.
  - B. Our prayer of intercession follows the foundation of our prayer of fellowship with God; we need to be one with the interceding Christ, typified by the incense altar in the tabernacle, as the center of the execution of God's government on earth-Exo. 30:1-10; Heb. 7:25; Rev. 8:3-6:
    - 1 The prayer offered at the incense altar, a prayer that is offered in Christ and with Christ as the incense, governs God's dispensing of grace and motivates the execution of the divine administration; hence, this prayer governs the universe.
    - 2 The location and pattern of the incense altar in the Old Testament indicates the place of intercessory ministry in God's economy:
      - a The closet relationship exists between the incense altar and the Ark of the Testament, over which was the expiation-cover, where God met with His people-Heb. 9:4; Exo. 30:6.
      - b The incense altar is related to prayer (Luke 1:10-11). To pray is to enter the Holy of Holies (Heb. 10:19) and to come to the throne of grace. Our prayer

often begins with our mind, but our prayer always ushers us into our spirit, signified by the Holy of Holies.

- c The incense altar typifies Christ in His resurrection as the sweet and fragrant incense, in which God extends to us His well-pleased acceptance. We pray with such a Christ in order to contact God that God may be pleased to speak to us.
  - d The incense altar is the place from which the activities at all the other places in the tabernacle are motivated. It is not merely one item on the passageway through the tabernacle. Rather, it can be compared to a motor that causes everything to operate. Hence, in our experience of the tabernacle, the incense altar stands by itself as a turning point. It makes all aspects of the tabernacle and the outer court effective in our experience. The prayer of intercession also motivates others to come to Christ at the altar of burnt offering, at the laver, at the table, at the lampstand, and at the Ark in the Holy of Holies-Exo. 30:1.
- 3 The pathway into the tabernacle, from the bronze altar to the incense altar, is the "highways to Zion" and is also the way of the cross, where the sparrow and the swallow find rest and refuge-Psa. 84:1-5.
- 4 The throne in Revelation 4 and 5 is the center of God's authority; the intercession at the incense altar in Revelation 8 is the center of God's administration, the executing center.
- a According to the diagram of the tabernacle and the outer court, the ark is the focus. However, in actual practice the center is the incense altar. This indicates that Christ's interceding life is the center of the divine practice, the divine administration.
  - b When we study the incense altar, we are studying the greatest matter in the universe. There is nothing more central than this.
  - c All the events in the seventh seal are brought in through the intercession at the incense altar.
- C. To watch and pray is to pray in watchfulness; for the recovery by life, God needs watchmen-Eph. 6:18; Ezek. 33:1-3.
- 1 The watchman stands on the watchtower, sees in advance the events that will take place, and sounds out the warning to God's people-Isa. 21:8, 9, 11-12.
  - 2 The ministry of intercession is the watching on the watchtower, staying alert for the sake of the interest of God's people-Ezek. 36:37.

**III. For God's ultimate move, we must preach the gospel of the kingdom to the whole inhabited earth. "And this gospel of the kingdom will be preached in the whole earth inhabited for a testimony to all the nations, and then the end will come."-Matt. 24:14:**

- A. The gospel of the kingdom, which includes the gospel of grace, brings people not only into God's salvation but also into the kingdom of the heavens.
- B. The gospel of the kingdom is for all the nations.
- C. The gospel of the kingdom must be preached to the whole inhabited earth.
- D. The gospel of the kingdom is to raise up "testimonies" in every place.
- E. The gospel of the kingdom must be preached before the end of this age, that is, before the time of the great tribulation.
- F. "I believe that the churches in the Lord's recovery will bear the burden to preach this gospel to all the inhabited earth. The gospel of the kingdom is the higher gospel. This higher gospel will be brought to every continent through the churches in the Lord's recovery." (Life-study of Matthew, p. 719)

## GENERAL SUBJECT: GOD'S PRESENT MOVE

### Message Four

#### **The Redeemed and Sanctified People Being Formed into a Holy Army of God To March and Fight in the Energizing God to Take the Land**

**Scripture Reading:** Josh. 1:1-3; Num. 6:1-8; 1 Sam. 1:11, 28; Num. 6:24-26

- I. **"We need to be one with God in His history, moving and energizing in His loving overcomers; that is, we need to be one with God in life, in living, and in our entire doing today on this earth! We need to write God's today's history! We need to march on as one with the energizing God! In Him! With Him! By Him! And for Him! We need to be vital, living, and active!" (Life-study of Joshua, p. 3).**
- II. **The book of Numbers reveals that the redeemed and sanctified Israelites were formed into a holy army of God, which was to proceed by following God's leading and was to fight for Him throughout their journey-1:1-3:**
  - A. The entire Bible shows us one thing-that God's intention is to have a people formed into an army to take Christ as their meaning of life, testimony, center, Leader, way, and goal and to proceed on and fight for God so that He may gain the ground on earth and have a people built up as His kingdom and His house, which will consummate in the New Jerusalem-vv. 1-3; 2:1, 34; Eph. 6:10-20; 2:21-22; Rev. 21:2.
    - 1 If there had not been an ark, the life of the Israelites would not have had any meaning.
    - 2 The meaning of Israelite's life was to take care of Christ as the testimony of God.
  - B. The picture in Numbers shows us three things: the formation of the army, the journeys of the army, and the fighting of the army:
    - 1 The formation of the army was for fighting, and the fighting required the army to journey, not to stay in one spot.
    - 2 Always the children of Israel were going on from place to place to gain ground that God might have a people to be built up for His kingdom and His house.
    - 3 Before the children of Israel were formed into an army, the whole earth had been taken over by God's enemy. But in Numbers we see that one race, the race of Israel, was saved, sanctified, and formed and arranged into an army. This was a shame to the enemy.
  - C. Being formed into an army to protect God's testimony is a matter of a formed assembly, not of individuals:
    - 1 The numbering was first by their families and leaders (source of life and authority in life), then according to their age (maturity in life), and being recognized by the authorities-Num. 1:3-4, 17-18.
    - 2 The encampment in array speaks of the arrangement of the New Testament service-2:1-34:
      - a The fighting Israelites were composed of the twelve tribes (all the people).
      - b The children of Israel were encamped "each by his own standard with the ensigns of their father's households" (according to God's ordination and arrangement)-2:2; its basic principle is according to life and without confusion.
      - c The fighting Israelites supported and protected the serving Levites-1:47 note 1, 52-53.

- d All are in the same warfare regardless of whether they are children of Israel or the Levites-4:3 note 2.
  - D. The requirement of being formed into the army is to deal with all the defilements-5:1-31:
    - 1 For God to have a dwelling place (v. 3), an army (1:20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42), and a priesthood (3:3), we, like God, must be righteous and holy and therefore clean.
    - 2 Corporate dealing-5:1-4:
      - a Dealing with leprosy-the evil issues of the natural man, especially in rebellion.
      - b Dealing with the discharges-excessive, abnormal, and unrestrained issues of the natural man, such as sweat.
      - c Dealing with death-death is more dirty than sin; we must avoid all things or persons that are spiritually dead.
    - 3 Individual dealing-vv. 5-31:
      - a First we must confess our unfaithfulness toward God-v. 6.
      - b Then we must make restitution in full toward men-vv. 7-8.
      - c Accept God's test of our chastity-vv. 11-31.
  - E. The children of Israel being formed into an army to fight for God typifies the New Testament believers being built up as the organic Body of Christ fighting for God and with God to carry out God's economy-Eph. 4:16; 6:10-20.
- III. To become the sanctified army we need to know the principle of the Nazarite. To be a Nazarite is to be sanctified absolutely and ultimately to God and to be for nothing other than God-Num. 6:1-3; 1 Sam. 1, 11, 28:**
- A. A Nazarite, out of his own initiation, makes a special vow to separate himself to God, and lend himself to God in an abnormal situation-Num. 6:1-2; 1 Sam. 1:28.
  - B. A Nazarite abstains from wine and anything related to its source-abstaining from all kinds of earthly enjoyment and pleasure-Num. 6:3-4.
  - C. A Nazarite does not shave his head - not rejecting the headship of the Lord-v. 5.
  - D. A Nazarite does not touch anything that is dead - rejecting any defilement of death from the blood relatives and any kind of spiritual death-vv. 6-8.
  - E. Both Samson and Samuel are Nazarites. Samson lost the good land because of the failure in his living, but Samuel, by keeping his Nazarite vow, became a priest, prophet, and judge, to be an overcomer in the midst of chaos of the degraded Israel to enjoy the good land given by God-1 Sam. 1:11, 28.
- IV. The consecration of a Nazarite brings in the eternal and ultimate blessing from the divine Trinity-Num. 6:24-26:**
- A. The Father's blessing - "Jehovah bless you and keep you"-v. 24
  - B. The Son's blessing - "Jehovah make His face shine upon you and be gracious to you"-v. 25.
  - C. The Spirit's blessing - "Jehovah lift up His countenance upon you and give you peace"-v. 26.
- V. In order to take the good land, the people of Israel had to prepare themselves to move with God in His move and to enter into a full coordination with God in His move -Josh. 1:3.**

## GENERAL SUBJECT: GOD'S PRESENT MOVE

### Message Five

#### **Cooperating with the Christ Today to Run the Race, As Witnesses of God's Up-to-Date and Ultimate Move**

**Scripture Reading:** Heb. 11: 4-31, 38; 12:1, 2; Rev. 14:1, 4

- I. **The Lord's move today is with us. Regarding His move, we may be either a "mule wagon" or a "747." By this I mean that if we are slow, the Lord's move with us will be slow. If we are fast, the Lord's move with us will be fast.**
- II. **The Bible records God's move, God's history, and the move of man's cooperating with God, the history of God in man:**
  - A. The book of Hebrews is written to the river crossers, those who have turned from God's Old Testament economy to the move of the New Testament economy.
    - 1 Christ has come out of the "egg shell" of the old creation to be our Minister (Heb. 8:2) and High Priest (4:14-15; 7:26); we should forget about the "egg shell", cast it into the trash can, and follow the heavenly Christ, the present Christ, the Christ now, the Christ today.
    - 2 Our living, walking, and going on are by faith (10:38-39), not by appearance (2 Cor. 5:7).
  - B. The clear comparison given in the first ten chapters of Hebrews is a sign for our driving, showing which way has been closed, terminated and which way is open, freshly slain.
  - C. The history of the witnesses (martyrs) of faith is the history of people cooperating with God' move in every age:
    - 1 The witnesses as cloud are for leading God's people (Num. 9:15-22) and brining in the Lord's presence (Exo. 13:21-22)-Heb. 12:1.
    - 2 By faith Abel offered to God and through faith; though he has died, he still speaks-11:4.
    - 3 Enoch saw the vision of the coming flood, and walked with God for three hundred years, and he begot more sons and daughters; for before his translation he obtained the testimony that he had been well pleasing to God-v. 5.
    - 4 Noah, having been divinely instructed concerning things not yet seen and being moved by pious fear, walked with God (Gen. 6:9) and worked with God (vv. 14-18)-v. 7.
    - 5 By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going; he trusted in God for His instant leading and took God's presence as the map for his traveling -v. 8:
    - 6 While he was dying, Jacob blessed his descendents' going on in God's move while leaning on the top of his staff, testified that he was a sojourner, a traveler, on the earth, and that God had shepherded him all his life long-v. 21.
    - 7 Joseph, nearing his end, gave orders concerning his bones to participate in God's move-v. 22.

- 8 Moses, having seen God's move in Christ (Hosea 11:1, Matt. 2:15) and Christ's move among the suffering people (Heb. 11:25; Zech. 1:8), Choose rather to be ill treated with the people of God than to have the temporary enjoyment of sin-v. 25:
  - a Considering the reproach of the Christ greater riches than the treasures of Egypt; for he looked away to the reward-v. 26.
  - b He left Egypt, not fearing the wrath of the king, for he persevered as one seeing the unseen One-v. 27.
  - c The Israelites passed through the Red Sea participating in God's move-v. 29.
- 9 Caleb, at the age of forty, participated in God's move by spying out the good land-Num. 13:30:
  - a Caleb was a man of faith-"for we are well able to overcome it"-v. 30.
  - b Caleb was a man of action-"Let us go up at once and possess it"-v. 30.
  - c Man without vision sees only the giant Nephilim and seeing oneself like grasshoppers in one's own sight, and so was in other's sight-v. 10.
  - d Caleb was an aggressive man-"Now therefore give me this hill country, of which Jehovah spoke on that day!"-Josh. 14:12.
  - e Caleb was a faithful follower-v. 8, 14; Deut. 1:36.
  - f "Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in."-Josh. 14:11; cf. Isa. 40:28-31.
  - g Eventually Caleb received Hebron as an inheritance, as God's dwelling place-Josh. 14:13-14; Num. 13:22; cf. Isa. 19:11.
- 10 Joshua continued and completed the move of God brought in by Moses; he left nothing undone of all that Jehovah had commanded Moses-Josh. 11:15.
  - a For us to possess the good land, we need to deal with the flesh, enjoy the Lord's Table, enjoy the all-inclusive Christ as the produce of the good land, and see the vision of Christ as our Captain-5:2-9, 11-15.
  - b Joshua can be strong and take courage, not be afraid or dismayed; for Jehovah his God is with him wherever he goes-1:9; Psa. 139:7-10.
  - c Joshua took his family's serving Jehovah their entire lives as a testimony to charged the Israelites to serve God in sincerity and faithfulness-Josh. 24:14-15.
- 11 The Israelites followed the move of the ark in crossing over the river Jordan signifying the burial in Christ's death; and the victory over Jericho was won not by Israel's fighting but by their blowing the trumpet and exalting Christ by bearing the Ark-5:2; 6:20.
- 12 All the witnesses who follow and participate in God's move, wandering over deserts and mountains and in caves and holes of the earth, are whom the world was not worthy-Heb. 11:38.

**III. We should put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us, looking away unto Jesus, the Author and Perfecter of our faith, set straight the hands which hang down and the paralyzed knees, and make straight paths for our feet, to walk on the way of God's move-12:1-2, 12-13.**

**IV. The overcomers are the group of people following God's move all the way to mount Zion; these are they who have not been defiled with women, for they are virgins; these were purchased from among men as firstfruits to God and to the Lamb-Rev. 14:1, 4.**