

Southern Africa Blending Conference

March 2026

General subject:

**Noah, Daniel, and Job —
Patterns of Living an Overcoming Life
on the Line of Life
to Fulfill the Economy of God**

(The subject and outline come from the 2026 International Chinese-speaking Blending Conference)

Key Statements – Southern African Blending Conference 7-8 March 2026

**Job reveals that the Bible of sixty-six books is for only one thing:
for God in Christ by the Spirit to dispense Himself into us to be our life,
our nature, and our everything that we may live Christ and express Christ;
this should be the principle that governs our life.**

**Noah believed in God, walked with God,
pleased God, and enjoyed all that God is.**

**The corporate Christ as the stone and the mountain,
the Bridegroom with His bride, the corporate man of God with the breath of God,
will crush and slay Antichrist and his armies
by the breath, the sword, of His mouth.**

**In Christ God has been constituted into man,
man has been constituted into God,
and God and man have been mingled together to be one entity,
which is called the God-man.**

**Outlines of the Messages
for the Southern African Blending Conference
March 7-8, 2026**

**GENERAL SUBJECT:
NOAH, DANIEL, AND JOB—PATTERNS OF LIVING AN OVERCOMING LIFE
ON THE LINE OF LIFE TO FULFILL THE ECONOMY OF GOD**

Message One

Living and Working according to the Vision of the Age to Change the Age

Scripture Reading: Ezek. 14:14, 20; Gen. 6:8; Matt. 24:37-39; Dan. 2:34-35; Job 42:5-6

- I. Noah, Daniel, and Job are patterns revealing how we can live an overcoming life on the line of life to fulfill the economy of God; this is to live and work according to the vision of the age to change the age—Ezek. 14:14, 20; Gen. 2:9; Rev. 2:7; 22:1-2; Matt. 24:37-39, 45-51; Dan. 2:34-35; Acts 26:19; 2 Tim. 4:8.**
- II. The lives of Noah, Daniel, and Job reveal the Triune God dispensing Himself, working Himself, into His chosen and redeemed people to fulfill His eternal economy; the entire Bible was written according to the governing principle of the Triune God dispensing Himself into us for us to experience Him, enjoy Him, and express Him for the fulfillment of His divine economy—cf. 1 Tim. 1:3-4; Eph. 3:2; 1 Pet. 4:10; Psalms 36:8-9; 2 Cor. 13:14; Eph. 3:16-19:**
 - A. With Noah we see God the Father in His faithfulness to keep His eternal covenant (signified by the rainbow), which is His eternal economy to dispense the all-inclusive Christ into His chosen people as righteousness, holiness, and glory to make them the wise exhibition of all that Christ is—Gen. 3:24; 9:8-17; Ezek. 1:26-28; 36:22-38; Matt. 26:28; Heb. 8:8-12; 1 Cor. 1:9, 24-30; 2:9-10; Eph. 2:10; 5:25-27; Rev. 4:3; 21:18-20.
 - B. With Daniel we see that Christ the Son is the centrality and universality of God's move and that the goal of God's eternal economy is to have the corporate Christ, Christ with His overcomers, as the crushing stone to be His dispensational instrument to end this age and become a great mountain to fill the whole earth, making the whole earth God's kingdom—Dan. 2:31-45; 7:13-14; 10:4-9; Joel 3:11; Rev. 12:1-2, 5, 11; 19:7-21.
 - C. With Job we see God the Spirit bringing His lovers through the process of transformation by the renewing of the Holy Spirit in their seeing God to gain God and be transformed by God to carry out what is in the heart of God by becoming God in life, in nature, and in appearance but not in the Godhead for the corporate expression of God, the glory of God—Job 10:13; 42:5-6; Eph. 3:9; Matt. 5:8; 2 Cor. 3:16-18; Titus 3:5; 1 Cor. 10:31; Eph. 3:20-21; Rev. 21:10-11.
- III. "But Noah found grace in the sight of Jehovah"—Gen. 6:8:**
 - A. Noah's life and work reveal how much grace can do for fallen people; grace is the wonderful Christ as our burden bearer, doing everything in us on our behalf for our enjoyment—vv. 1-14; Matt. 24:37-39; 2 Cor. 12:7-9:
 - 1. The flesh is the presence of the devil, and grace is the presence of God; in order for us to face the presence of Satan, we need the presence of God—Gen. 6:3, 8; Rom. 7:17-21; Heb. 4:16; 1 Cor. 15:10.
 - 2. The issue of grace is righteousness; by the power of grace, the strength of grace, and the life of grace, we can be right with God, with one another, and even with ourselves—Rom. 5:17, 21; 2 Pet. 2:5.
 - B. Noah walked with God and built the ark for the carrying out of the divine economy—Gen. 6:8-22; Heb. 11:7; 1 Pet. 3:20-21; Matt. 16:18:
 - 1. The first building of God in the Scriptures is Noah's ark, signifying Christ as the building of God and man; God's building is a God-man—John 1:14; 2:19; 1 Cor. 3:9, 16-17; Rev. 21:2, 22; Eph. 2:22; Psalms 27:4.

2. The building of the ark typifies the building of the corporate Christ, the church as the Body of Christ, with the element of Christ's riches as the building material—Matt. 16:18; 1 Cor. 3:9-12a; Eph. 3:8-10; 4:12.
3. The three stories of the ark signify the Triune God according to our experience of Him; the Spirit, signified by the lower story, brings us to the Son (1 Pet. 1:2; John 16:8, 13-15), and the Son brings us higher in our experience to the Father (14:6; Eph. 2:18; 1 John 1:5; 4:8).
4. On the third story of the ark there was only one window, toward the heavens, signifying that in the church, God's building, there is only one revelation and one vision through the one New Testament ministry—Gen. 6:16; Acts 26:19; Prov. 29:18a; 1 Tim. 1:3-4; 2 Cor. 3:6-9; 4:1.

IV. Daniel shows us that we must redeem the time to enjoy Christ as the supreme preciousness of God for us to be constituted with Him to be men of preciousness, even preciousness itself, as His personal treasure—Dan. 9:23; 10:11, 19; 1 Pet. 2:7; Exo. 19:4-6:

- A. The excellent Christ appeared to Daniel in His supreme preciousness as a man for his appreciation, consolation, encouragement, expectation, and stabilization—Dan. 10:4-9:
 1. Christ appeared as a Priest in His humanity, signified by the linen robe, to care for His chosen people in their captivity—v. 5a; Exo. 28:31-35.
 2. Christ appeared in His kingship in His divinity, signified by the girdle of gold, for ruling over all the peoples—Dan. 10:5b.
 3. For His people's appreciation, Christ appeared in His preciousness and dignity, as signified by His body being like beryl; the Hebrew word for *beryl* could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue)—v. 6a.
 4. Christ also appeared in His brightness for shining over the people, as signified by His face being like the appearance of lightning (v. 6b), and in His enlightening sight for searching and judging, as signified by His eyes being like torches of fire (v. 6c).
 5. Christ appeared in the gleam of His work and move, as signified by His arms and His feet being like the gleam of polished bronze—v. 6d.
 6. Christ appeared in His strong speaking for judging people, as signified by the sound of His words being like the sound of a multitude—v. 6e.
- B. Daniel received the revelation that the entire world situation is under the rule of the heavens by the God of the heavens in order to give Christ the preeminence, the first place, in everything—2:34-35, 44-45; 7:9-10; 4:34-35; Col. 1:15, 17-18; Rev. 2:4-5.

V. "Then Jehovah answered Job" (Job 38:1a); "then Job answered Jehovah" (42:1a); "and Jehovah turned the captivity of Job" (v. 10a):

- A. The logic of Job's friends was according to the line of the tree of the knowledge of good and evil in their thinking that Job's sufferings were a matter of God's judgment; however, Job's sufferings were God's consuming that God might gain Job so that he might gain God more—9:15; 11:12; 13:4; Phil. 3:8, 12-13:
 1. God's intention with Job was to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes—Job 1:1; Titus 3:5.
 2. God's intention was to usher Job into a deeper seeking after God that Job might realize that what he was short of in his human life was God Himself and that he might pursue God, gain God, and express God—Col. 2:19.
 3. God's intention was to have a Job in the line of the tree of life and to make Job a man of God—Gen. 2:9; 1 Tim. 6:11; 2 Tim. 3:17; Eph. 3:14-21.
- B. Job reveals that the Bible of sixty-six books is for only one thing: for God in Christ by the Spirit to dispense Himself into us to be our life, our nature, and our everything that we may live Christ and express Christ; this should be the principle that governs our life—Job 10:13; Eph. 3:9; Phil. 3:8-9; Eph. 1:22-23; 2:15; Rev. 21:2.
- C. The way to live and work in this principle is to be and do everything by the Spirit, with the Spirit, in the Spirit, and through the Spirit by exercising our spirit—Gal. 5:25; Rom. 8:4; Phil. 3:3; Rev. 2:7; 22:17a.

Message Two

The Line of Life with Noah— the Life and Work That Change the Age

Scripture Reading: Gen. 6:5-14; Heb. 11:7

I. Noah believed in God, walked with God, pleased God, and enjoyed all that God is:

- A. Satan had corrupted man to the uttermost, and God had determined to destroy the man whom He had created for His purpose.
- B. Thus, it appeared that God was defeated; *but Noah* points to the sovereign factor that provided God a way to continue to carry out His original purpose with man.
- C. Through Noah's life and work, God gained the victory over His enemy and changed the age.

II. Noah's life was a life that changed the age—cf. Phil. 1:19-21a:

- A. The life that changes the age is a life that inherits the godly ways of the forefathers:
 - 1. Noah inherited Adam's way of salvation, receiving the promise of Christ as the seed of the woman and the covering of Christ as the God-satisfying righteousness—Gen. 3:15, 20-21; cf. Isa. 12:2.
 - 2. Noah inherited Abel's way of offering, which is that of offering Christ to God, not only as the sacrifice for our sins but also as a gift for pleasing God—Gen. 4:4.
 - 3. Noah inherited Enosh's way of calling on the name of Jehovah to enjoy all that He is—v. 26; Jer. 33:3; Rom. 10:12; 2 Tim. 2:22.
 - 4. Noah inherited Enoch's way of walking with God, which is to take God as our center and everything, living and doing all things according to God and with God—Gen. 5:22-24; Heb. 11:5-6; 2 Cor. 5:4, 9, 14-16; 6:1.
- B. God showed Noah the true situation of the corrupt age in which he lived—Gen. 6:3, 5, 11, 13; Matt. 24:37-39; 2 Tim. 3:1-5.
- C. "*But Noah* found favor [grace] in the sight of Jehovah"—Gen. 6:8:
 - 1. When Satan has done his best to damage the situation, there have always been some who found grace in the eyes of God to become ones who turned the age—cf. Dan. 1:8; 9:23; 10:11, 19.
 - 2. The main purpose of the record of Genesis is not to show the fall but to show how much God's grace can do for fallen people:
 - a. Grace is God Himself, the presence of God, enjoyed by us to be everything to us and to do everything in us, through us, and for us—John 1:14, 16-17; Rev. 22:21.
 - b. The enjoyment of the Lord as grace is with those who love Him—Eph. 6:24; John 21:15-17.
 - c. The grace of the Lord Jesus Christ as the bountiful supply of the Triune God is enjoyed by us through the exercise of our human spirit—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.

- d. God's word is the word of grace—Acts 20:32; Col. 3:16; cf. Jer. 15:16.
- e. We experience the processed Triune God as the grace of life in meeting with the saints on the ground of oneness—Psa. 133:3; 1 Pet. 3:7; Acts 4:33; 11:23.
- f. We can experience the Lord as our increasing and all-sufficient grace in the midst of sufferings and trials—2 Cor. 12:9.
- g. We need to labor for the Lord in the power of His grace—1 Cor. 15:10, 58; 3:12.
- h. We need to be good stewards of the varied grace of God—1 Pet. 4:10; Eph. 3:2; 2 Cor. 1:15; Eph. 4:29.
- i. By the power of grace, the strength of grace, and the life of grace, we can be right with God and with one another; grace produces righteousness—Heb. 11:7; Rom. 5:17, 21.

III. Noah's work was a work that changed the age—1 Cor. 3:9; 2 Cor. 6:1; Matt. 16:18; 1 Cor. 3:12:

- A. God gave Noah an all-inclusive revelation, a further revelation, the revelation to build the ark, which was the way that God would terminate the corrupted generation and bring in a new age:
 - 1. The ark is a type of Christ (1 Pet. 3:20-21)—not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man to consummate in the New Jerusalem (Matt. 16:18; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11; Rev. 21:2).
 - 2. The building of the ark typifies the building of the corporate Christ, with the element of Christ's riches as the building material, by those who work together with God—1 Cor. 3:9-12a; Eph. 4:12; 2:22.
 - 3. This building is the working of Christ into people to build them together by Christ that they may become God's manifestation in the flesh—1 Tim. 3:15-16:
 - a. The crucial matter in our work is to minister the building and builded God into others so that the Triune God may build Himself into their being—Matt. 16:18; Eph. 2:21-22; 3:17a; 1 Cor. 14:4b.
 - b. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way—2 Cor. 13:14; 1 Cor. 3:9a, 10, 12; Rom. 11:36.
- B. By building the church and entering into the church life, we will be saved from God's judgment on today's evil generation through the great tribulation and will be separated from that generation to be ushered into a new age, the age of the millennium—Heb. 11:7; Matt. 24:37-39; Luke 17:26-27.

Message Three

The Victory of the Overcomers Seen with Daniel and His Companions

Scripture Reading: Dan. 1—6

I. The principle of the Lord's recovery is seen with "Daniel and his companions" (Hananiah, Mishaël, and Azariah), as overcomers who were absolutely one with God in their victory over Satan's devices—Dan. 2:13, 17; cf. Rev. 17:14; Matt. 22:14:

- A. In his devilish tempting of Daniel and his companions, Nebuchadnezzar changed their names, which indicated that they belonged to God, to names that made them one with idols—Dan. 1:6-7.
- B. The name Daniel, meaning "God is my Judge," was changed to Belteshazzar, meaning "the prince of Bel," or "the favorite of Bel"—Isa. 46:1.
- C. The name Hananiah, meaning "Jah has graciously given," or "favored of Jah," was changed to Shadrach, meaning "enlightened by the sun god."
- D. The name Mishaël, meaning "Who is what God is?" was changed to Meshach, meaning "Who can be like the goddess Shach?"
- E. The name Azariah, meaning "Jah has helped," was changed to Abed-nego, meaning "the faithful servant of the fire god Nego."

II. Daniel and his companions were victorious over the demonic diet—Dan. 1:

- A. Nebuchadnezzar's devilish temptation was first to seduce the four brilliant young descendants of God's defeated elect, Daniel and his three companions, to be defiled by partaking of his unclean food, food offered to idols.
- B. For Daniel and his companions to eat that food would have been to take in the defilement, to take in the idols, and thus to become one with Satan—cf. 1 Cor. 10:19-21.
- C. When Daniel and his companions refused to eat Nebuchadnezzar's unclean food and chose instead to eat vegetables (Dan. 1:8-16), in principle they rejected the tree of the knowledge of good and evil (cf. Gen. 3:1-6) and took the tree of life, which caused them to be one with God (cf. 2:9, 16-17).
- D. The Lord's recovery is the recovery of the eating of Jesus for the building up of the church—vv. 9, 16-17; Rev. 2:7, 17; 3:20.
- E. We can eat Jesus by eating His words and by being careful to contact and be with those who call on Him out of a pure heart—Jer. 15:16; 2 Tim. 2:22; 1 Cor. 15:33; Prov. 13:20.

III. Daniel and his companions were victorious over the devilish blinding that prevents people from seeing the great human image and the crushing stone as the divine history within human history—Dan. 2:

- A. The corporate Christ as the stone and the mountain, the Bridegroom with His bride, the corporate man of God with the breath of God, will crush and slay Antichrist and his armies by the breath, the sword, of His mouth—vv. 34-35, 44-45; 2 Thes. 2:8; Rev. 19:11-21; Gen. 11:4-9; cf. Isa. 33:22.
- B. Christ, as the living and precious stone, foundation stone, cornerstone, and topstone of God's building, infuses us with Himself as the preciousness to transform us into living and precious stones for His building—1 Pet. 2:4-8; Isa. 28:16; Zech. 3:9; 4:7, 9-10.

IV. Daniel and his companions were victorious over the seduction of idol worship—Dan. 3; cf. Matt. 4:9-10:

- A. Whatever is not the true God in our regenerated spirit is an idol replacing God; whatever is not in the spirit or of the spirit is an idol—1 John 5:21.

- B. The enemy of the Body is the self that replaces God with its self-interest, self-exaltation, self-glory, self-beauty, and self-strength; in and for the Body we deny the self and do not preach ourselves but Christ Jesus as Lord—Matt. 16:24; 2 Cor. 4:5.
 - C. Daniel's companions had a true spirit of martyrdom; they stood for the Lord as the unique God and against idol worship at the cost of their lives, being thrown at the command of Nebuchadnezzar into a blazing furnace—Dan. 3:19-23.
 - D. When Nebuchadnezzar looked into the furnace, he saw four men walking in the midst of the fire (vv. 24-25); the fourth one was the excellent Christ as the Son of Man, who had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about.
 - E. The three overcomers did not need to ask God to deliver them from the furnace (cf. v. 17); Christ as the Son of Man—the One who is qualified and capable of sympathizing with God's people in everything (Heb. 4:15-16)—came to be their Companion and take care of them in their suffering, by His presence making their place of suffering a pleasant situation.
- V. Daniel and his companions were victorious over the covering that hinders people from seeing the ruling of the heavens by the God of the heavens—Dan. 4:**
- A. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule for the purpose of making Christ preeminent—vv. 18, 23-26, 30-32; Rom. 8:28-29; Col. 1:18b; 2 Cor. 10:13, 18; Jer. 9:23-24.
 - B. "He is able to abase those who walk in pride"—Dan. 4:37b.
- VI. Daniel and his companions were victorious over the ignorance concerning the result of the debauchery before God and the insult to His holiness—ch. 5:**
- A. Belshazzar's taking the vessels that were for God's worship in His holy temple at Jerusalem and using them in worshipping idols was an insult to God's holiness (v. 4); he should have learned the lesson from Nebuchadnezzar's experience (4:18-37); however, he did not learn the lesson and suffered as a result (5:18, 20, 24-31).
 - B. "An excellent spirit and knowledge and insight, and the interpretation of dreams, the declaring of riddles, and the resolving of problems [lit., knots] were found in this Daniel"—v. 12a.
 - C. "You..., Belshazzar, have not humbled your heart, though you knew all this; but you have exalted yourself against the Lord of the heavens; and they have brought the vessels of His house before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the gods of silver and of gold, of bronze, iron, wood, and stone, which do not see nor hear nor know. But the God in whose hand is your breath and to whom all your ways belong, you have not honored"—vv. 22-23, cf. v. 20.
- VII. Daniel and his companions were victorious over the subtlety that prohibited the faithfulness of the overcomers in the worship of God—ch. 6:**
- A. The center of Daniel 6 is man's prayer for the carrying out of God's economy; Daniel depended on prayer to do what man could not do and to understand what man could not understand; there is no other way to bring God's economy into fullness and into fulfillment except by prayer; this is the inner secret of this chapter.
 - B. Daniel prayed three times daily with his windows open toward Jerusalem; through his gracious prayer God brought Israel back to their fathers' land (v. 10; cf. 1 Kings 19:12, 18); God will listen to our prayer when our prayer is toward Christ (typified by the Holy Land), toward the kingdom of God (typified by the holy city), and toward the house of God (typified by the holy temple) as the goal in God's eternal economy—8:48-49.

Message Four
Job and the Two Trees

Scripture Reading: Gen. 2:9, 17; Rev. 22:1-2, 14; Job 1:1; 2:3; 42:1-6

I. In the divine revelation there are two trees, two sources, two ways, two principles, and two consummations:

- A. Two trees:
 - 1. The tree of life signifies the Triune God as life to man in man's relationship with Him—Gen. 2:9; Psa. 36:9a.
 - 2. The tree of the knowledge of good and evil signifies Satan, the devil, the evil one, as death to man in man's fall before God—Gen. 2:17.
- B. Two sources:
 - 1. The tree of life is the source of men who seek God as life for their supply and enjoyment—John 1:4; 15:1.
 - 2. The tree of the knowledge of good and evil is the source of men who follow Satan as their poison unto death and eternal perdition—8:44.
 - 3. The outcome of these two sources is two kingdoms—the kingdom of God and the kingdom of Satan—Matt. 21:43; 12:26; Col. 1:13.
- C. Two ways:
 - 1. The first way is the way of life, the constricted way, for men to seek God, to gain God, and to enjoy God in His eternal life as the supply—Matt. 7:14; Acts 9:2; 16:17; 18:25-26; 2 Pet. 2:15, 21.
 - 2. The second way is the way of death and of good and evil, the broad way, for men to follow Satan to be his children—Matt. 7:13; 1 John 3:10a.
- D. Two principles:
 - 1. The first principle is the principle of life—the principle of dependence on God—John 15:5; Gen. 4:4.
 - 2. The second principle is the principle of death and of good and evil—the principle of independence from God—Jer. 17:5-6; Gen. 4:3.
- E. The two consummations are the final outcome of the two ways men take in their relationship with God:
 - 1. The consummation of God's way of life is a city of water of life, the New Jerusalem—Rev. 21:2, 10-11; 22:1-2.
 - 2. The consummation of the way of death and of good and evil is a lake of fire—19:20; 20:10, 14-15; 21:8.

II. God's intention was not to have a Job in the line of the tree of the knowledge of good and evil but a Job in the line of the tree of life:

- A. The logic of Job and his friends was according to the line of the tree of the knowledge of good and evil—Job 2:11—32:1.
- B. Job, like his friends, was halted in the knowledge of right and wrong, not knowing God's economy—4:7-8.
- C. Job and his friends were in the realm of the tree of the knowledge of good and evil; God was trying to rescue them from that realm and put them into the realm of the tree of life—1:1; 2:3; 19:10.

- D. God's purpose in dealing with Job was to turn him from the way of good and evil to the way of life so that he might gain God to the fullest extent—42:1-6.

**III. We need a vision of the tree of life—a vision of God in Christ as our food—
Gen. 2:9; Rev. 22:1-2, 14:**

- A. The tree of life signifies the Triune God in Christ to dispense Himself into His chosen people as life in the form of food—Gen. 2:9.
- B. The tree of life is the center of the universe:
 - 1. According to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden; hence, the universe is centered on the tree of life.
 - 2. Nothing is more central and crucial to both God and man than the tree of life—3:22; Rev. 22:14.
- C. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life—John 1:4; 15:5.
- D. All the aspects of the all-inclusive Christ revealed in the Gospel of John are the outcome of the tree of life—6:48; 8:12; 10:11; 11:25; 14:6.
- E. The enjoyment of the tree of life will be the eternal portion of all of God's redeemed—Rev. 22:1-2, 14:
 - 1. The tree of life fulfills for eternity what God intended for man from the beginning—Gen. 1:26; 2:9.
 - 2. The fruits of the tree of life will be the food for God's redeemed in eternity; these fruits will be continually fresh, being produced every month—Rev. 22:2.

IV. When we were regenerated, Christ planted Himself into us as the tree of life—John 1:12-13; 3:3, 5-6, 15; 11:25; 15:1, 5:

- A. In our practical living, we may not be in the line of the tree of life but in the line of the tree of the knowledge of good and evil—Prov. 16:25; 21:2.
- B. Job pursued something in the realm of ethics, but we, the believers in Christ, should pursue something in the realm of God—1 Cor. 15:28; Eph. 3:16-21.
- C. In our daily living, we should not be in the realm of the tree of the knowledge of good and evil but in the realm of the life-giving Spirit—1 Cor. 15:45b; Rom. 8:2.
- D. God's intention is to tear us down and rebuild us with Himself as our life and nature so that we may be persons absolutely one with Him—2 Cor. 1:9; 4:14.

Message Five

God's Intention with Job—That a Good Man Become a God-man

Scripture Reading: Job 1:1, 8; 2:3, 9; 27:5; 31:6; 42:5-6

- I. The Bible of sixty-six books is for only one thing—for God in Christ as the Spirit to dispense Himself into us to be our life, our nature, and our everything that we may live Christ and express Christ—Eph. 3:16-17a; Phil. 1:21a:**
 - A. This should be the principle that governs our life—John 6:57.
 - B. In a practical way, this should be today's tree of life for our enjoyment—Rev. 22:14.
- II. Job was a good man, expressing himself in his perfection, uprightness, and integrity—Job 27:5; 31:6; 32:1:**
 - A. Being perfect is related to the inner man, and being upright is related to the outer man—1:1.
 - B. Job was a man of integrity; integrity is the totality of being perfect and upright—2:3, 9; 27:5; 31:6:
 1. With respect to Job, integrity is the total expression of what he was.
 2. In character, Job was perfect and upright, and in his ethics, he had a high standard of integrity.
 - C. Job feared God positively and turned away from evil negatively—1:1:
 1. God did not create man merely to fear Him and not do anything wrong; rather, God created man in His own image and according to His likeness that man may express God—Gen. 1:26.
 2. To express God is higher than fearing God and turning away from evil.
 3. What Job had attained in his perfection, uprightness, and integrity was altogether vanity; it neither fulfilled God's purpose nor satisfied His desire, and thus He was lovingly concerned for Job—Job 1:6-8; 2:1-3.
 - D. Only God knew that Job had a need—he did not have God within him; therefore, God wanted Job to gain Him in order to express Him for the fulfillment of His purpose—42:5-6.
- III. God's intention was that Job would become a God-man, expressing God in His attributes—22:24-25; 38:1-3:**
 - A. God ushered Job into another realm, the realm of God, that Job might gain God instead of his attainments in his perfection, righteousness, and integrity—42:5-6.
 - B. God's intention with Job was to consume him and to strip him of his attainments, his achievements, in the highest standard of ethics in perfection and uprightness—31:6.
 - C. God's intention was to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes—1:6-8; 2:3-6.

- D. God's intention was to make Job a man of God, filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ—1 Tim. 6:11; 2 Tim. 3:17.
- E. God's stripping and consuming were exercised over Job to tear him down that God might have a base and a way to rebuild him with God Himself so that he might become a God-man, the same as God in His life and nature but not in His Godhead, in order to express God—Eph. 3:16-21.

IV. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man—Matt. 1:21, 23; Luke 1:35; Titus 2:13; 1 Tim. 2:5:

- A. The many God-men, the many sons of God, are the increase, reproduction, duplication, and continuation of Christ, the first God-man—John 12:24; Heb. 2:10; Rom. 8:29.
- B. A God-man is one who partakes of God's life and nature, thus becoming one with God in His life and nature and thereby expressing Him—John 3:15; 2 Pet. 1:4; 1 Cor. 6:17.
- C. A God-man has been born of God to be a child of God, having the life and nature of God—John 1:12-13; 3:6:
 - 1. A God-man has two lives, the human and the divine, and two natures, humanity and divinity.
 - 2. A God-man is a life-man—1 John 5:11-13; Rom. 8:2, 6, 10-11.
 - 3. A God-man is a gold-man—Exo. 25:11; 1 Pet. 1:7; Rev. 3:18; 21:18b.
- D. A God-man is constituted with God, having God as his life, life supply, and everything; thus, a God-man is man yet God and God yet man—Eph. 3:16-17a.
- E. A God-man is a new creation and the righteousness of God in Christ—2 Cor. 5:17, 21.
- F. A God-man loves the Lord with his whole being, that is, from his heart, soul, mind, and strength—Mark 12:30.
- G. A God-man has no confidence in the flesh, denies the self, and exercises the spirit to live Christ—Phil. 3:3; Matt. 16:24; 1 Tim. 4:7; Phil. 1:21a.
- H. A God-man is a man of God with the word of God, inhaling the breath of God—1 Tim. 6:11; 2 Tim. 3:16-17.
- I. A God-man realizes that he is not an independent individual but part of the corporate God-man—the Body of Christ, the one new man—1 Cor. 12:12-13; Eph. 4:16; Col. 3:10-11.