

Key Statements for the 2026 International Chinese-speaking Conference

**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.**

HWMR: NOAH, DANIEL, AND JOB—PATTERNS OF LIVING AN OVERCOMING LIFE ON THE LINE OF LIFE TO FULFILL THE ECONOMY OF GOD (Week 1)

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*

- Ezek. 14:14 Though these three men, Noah, Daniel, and Job, were in the midst of it, they would deliver only their own souls by their righteousness, declares the Lord Jehovah.
- Ezek. 14:20 Though Noah, Daniel, and Job were in the midst of it, as I live, declares the Lord Jehovah, they could not deliver even a son or daughter; they would deliver only their own souls by their righteousness.
- Gen. 6:8 But Noah found favor in the sight of Jehovah.
- Matt. 24:37 For just as the days of Noah were, so will the coming of the Son of Man be.
- Matt. 24:38 For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark,
- Matt. 24:39 And they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.
- Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.
- Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.
- Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;
- Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.

Day 1

- Ezek. 14:14 - Though these three men, Noah, Daniel, and Job, were in the midst of it, they would deliver only their own souls by their righteousness, declares the Lord Jehovah.*
- Psa. 36:8-9 - They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light.*

- 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; Psa. 36:8-9; 2 Cor. 13:14; Eph. 3:16-19:

- A. With **Noah** we see **God the Father in His desire and plan** for His building and in His eternal faithfulness in keeping His covenant, His word, 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; 6:1-14; 9:12-17; Ezek. 1:26-28; 1 Cor. 1:9; Eph. 2:10; Rev. 4:3; 21:19-20.

Day 2

Dan. 2:34-35 - You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them...And the stone that struck the image became a great mountain and filled the whole earth.

Job 42:5-6 - I had heard of You by the hearing of the ear, but now my eye has seen You; therefore I abhor myself, and I repent in dust and ashes.

- 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.

Day 3

Heb. 4:16 - Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Heb. 11:7 - By faith Noah, having been divinely instructed concerning things not yet seen..., prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

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; Psa. 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.

To make a building simply means to put different materials together. Christ the Redeemer and Savior is a building. Christ is not only God but a God-man; **He is God built together with man**. Originally, Christ was only God. John 1:1 says that in the beginning was the Word, and the Word was God. However, verse 14 says that the Word became flesh. The **Word as God mingled Himself with humanity**. This was a building. Verse 14 says that when Christ as the Word of God was incarnated in the flesh, He tabernacled among us. The incarnated Lord is a tabernacle, a building of the divine material mingled together with the human material. In Christ is divinity and humanity. His two natures are the materials which are mingled together and built up as one. Christ as the Savior, who is God incarnated as a man, is the building, the mingling, of divinity with humanity, a building of God with man.

The principle of the Lord being a building is that **God mingles Himself with humanity**, and this is the principle of God's building in general. Therefore, the church also is the divine mingling of God Himself with humanity. The church is not something of the old creation. It is God's building composed of God Himself as the divine material mingled with man as the human material. In this sense, the church is a hybrid. A hybrid is a mingling of two lives and natures into one entity. The mingling of a plum and a peach, for example, is a plant hybrid. The church is a divine hybrid as the mingling of God with man.

We may speak much concerning the building of the church, but we must realize that the **building is the mingling of God with man**. The more we are mingled with God, the more we are built up together. It is impossible for us to be built up together without God. Even if we could be built in this way, that would not be the building of God; it would merely be a building of people. The church as the building of God is not a combination or composition of humans. Rather, it is a mingling of God with humanity. (*The Building of God*, Chapter 1

Day 4

Gen. 6:16 - *You shall make an opening for light for the ark...; and you shall put the entrance of the ark in its side; you shall make it with lower, second, and third stories.*

Eph. 2:18 - *For through Him we both have access in one Spirit unto the Father.*

Acts 26:19 - *Therefore, King Agrippa, I was not disobedient to the heavenly vision.*

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.

Day 5

Dan 10:5-7 - I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude. And I, Daniel, alone saw the vision...

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.

If we are to be the overcomers, we need to be clear about **God's economy. Christ is the centrality and universality of the divine economy**. Actually, God's economy is just Christ. What God desires to have is Christ. Christ is God's good pleasure and His unique goal.

The New Testament shows us this in Ephesians 1 and 3. These chapters speak of God's good pleasure and God's eternal purpose, God's heart's desire. God's good pleasure is Christ. **A church without Christ as the centrality and universality is not pleasant to God**. God could never be pleased with a church without Christ. God does not want to see merely a group of people meeting and serving together. He wants to see Christ among them, and He is concerned about how much Christ is among them. How much God would be pleased with us **depends upon how much Christ we have**. Everything we do must be in Christ, with Christ, by Christ, through Christ, and to Christ.

Christ, in the whole universe, is the first. He is even the first in the Godhead. The Godhead has three—the Father, the Son, and the Spirit. Of the three, the **Son is the center**. The embodiment of the Triune God is Christ, the Son, so He is the center. Colossians 1:18b says that Christ has the first place, the preeminence, in everything. He is the image of the Triune God. If you have the image, you have the person. This shows us that **Christ is the very center of the Divine Trinity**. He is both the image and the embodiment of the Triune God. (*The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation*, Chapter 4)

Day 6

2 Cor. 3:18 - *But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.*

Gal. 5:25 - *If we live by the Spirit, let us also walk by the Spirit.*

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.

In the New Testament we are charged to be regenerated by this Spirit and to receive the divine life through this Spirit. Then we need to live, to walk, by this Spirit, and we need to experience Christ, to enjoy God the Father, and even to enjoy the fullness of the Triune God **by doing everything according to the Spirit**. As long as we do everything according to the Spirit, we can experience Christ’s incarnation, human living, death, resurrection, and ascension with the outpouring of the Spirit. This will cause us to be the church of God, the Body of Christ, the new man, and the organism of the Triune God, which will consummate in the New Jerusalem.

In our daily living we should not be in the realm of the tree of the knowledge of good and evil but should be in the realm of the life-giving Spirit. We should not do anything according to good and evil. Instead, we should **do everything according to the Spirit by being one spirit with the Lord**. For instance, we need to be one spirit with the Lord in our speaking. Before I speak for the Lord, I pray one simple prayer: “Lord, be one spirit with me that I may be one spirit with You. Lord, speak in my speaking and make my speaking Your speaking.” This is to **live in the dispensing of the eternal economy of God**. When we live and speak in this way, we enjoy the divine dispensing, and Christ increases within us. Christ grows in us and we grow in Christ. Eventually, this growth will reach the full extent.

Suppose there is a problem between you and your spouse. You should not do anything, for whatever you do will be in the realm of the tree of the knowledge of good and evil. You should simply pray—read Galatians 2:20 : “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” Do not care for the problem or your anger—just **care for Christ living in you**. This should be our way in everything.

The book of Job contains many vain words, words of accusation and vindication. As we read this book we need to be mindful of God’s economy. We need to see that God’s eternal economy, which is the answer to the question raised by Job, is to **dispense Himself in His Divine Trinity**—in the Father, in the Son, and in the Spirit—through incarnation, human living, crucifixion, resurrection, and ascension with the outpouring of the Spirit to produce the church, the Body of Christ, the new man, and the organism of the Triune God, which will issue in the New Jerusalem in the new heaven and new earth for eternity. (*Life-Study of Job, chapter 12*)