

**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 into His chosen people to fulfill His economy:**
 - 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—Gen. 9:12-17; 1 Cor. 1:9; 1 John 1:9; Rev. 4:3; 21:19-20.
 - B. With Daniel we see Christ the Son as the centrality and universality of God’s move and His second coming as the Son of Man—Dan. 7:13-14; 10:4-9.
 - C. With Job we see God the Spirit in His transforming work to carry out what is hidden in God’s heart that we might gain God to become God in life, in nature, and in appearance but not in the Godhead for the corporate expression of God—Job 10:13; 42:5-6; Eph. 3:9; 2 Cor. 3:18.
- 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.
 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. “But Daniel set his heart not to defile himself with the king’s choice provision”—Dan. 1:8:

- A. All those who are used by God to turn the age are today's Nazarites, those who offer themselves willingly to the Lord in the splendor of their consecration—Num. 6:1-8; Psa. 110:3; cf. Judg. 7:13-18.
- B. Daniel shows us the characteristics of men who turn the age:
 1. Daniel was separated from an age that followed Satan—Dan. 1:8; 4:26; 5:23; Phil. 3:13-14; Rev. 2:13.
 2. Daniel was joined to God's desire through God's Word—Dan. 9:2-4; 2 Tim. 3:14-17; 1:13-15; cf. Neh. 8:8, 13; Deut. 17:18-20.
 3. Daniel cooperated with God through his prayer—Dan. 6:10; 9:17; 10:1-21.
 4. Daniel was a self-sacrificing person with a spirit of martyrdom—1:8; 6:10.

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.