

INTERNATIONAL BLENDING CONFERENCE

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



WARSAW, POLAND • MAY 1–3, 2026

## CONFERENCE SCHEDULE

### FRIDAY MAY 1

3:00–5:00 p.m. Meeting 1

5:00–7:00 p.m. Break and Supper

7:00–9:00 p.m. Meeting 2

### SATURDAY MAY 2

10:00 a.m.–12:00 p.m. Meeting 3

12:00–3:00 p.m. Break and Lunch

3:00–5:00 p.m. Meeting 4

### THE LORD'S DAY MAY 3

10:00–10:30 a.m. The Lord's Table Meeting

10:30 a.m.–12:30 p.m. Meeting 5

## **Key Statements:**

**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.**

## Hymns for Message One

### ***Hymns, #972***

- 1 Lo, the central thought of God  
Is that He be one with man;  
He to man is everything  
That He might fulfill His plan.
- 2 Earthen vessel man was made—  
Body, soul, and spirit too,  
God as life that he may take  
And with Him have oneness true.
- 3 By the flow of life divine,  
Man becomes a precious stone  
Fit for building God's abode,  
That His glory might be known.
- 4 'Tis the city God hath built,  
'Tis the dwelling God requires,  
'Tis the new Jerusalem  
Which fulfills His heart's desires.
- 5 'Tis the building of the saints,  
'Tis the blend of God and man,  
Purposed by the Father's will  
Long before the world began.
- 6 In its center, as its pow'r,  
Is the throne of Christ and God,  
Whence doth flow the stream of life  
As the Spirit's living flood.
- 7 Christ, the tree of life, is there  
In the flowing of the stream,  
Yielding fruit of life divine  
As the food of life supreme.
- 8 God in Christ, the glorious light,  
Thru the city brightly shines,  
Scattering all the deathly night  
With its light of life divine.

9 God in man and man in God  
Mutual dwelling thus possess;  
God the content is to man,  
And the man doth God express.

***Hymns, #608***

- 1 What mystery, the Father, Son, and Spirit,  
In person three, in substance all are one.  
How glorious, this God our being enters  
To be our all, thru Spirit in the Son!  

The Triune God has now become our all!  
How wonderful! How glorious!  
This Gift divine we never can exhaust!  
How excellent! How marvelous!
- 2 How rich the source, the Father as the fountain,  
And all this wealth He wants man to enjoy!  
O blessed fact, this vast exhaustless portion  
Is now for us forever to employ!
- 3 How wonderful, the Son is God's expression  
Come in the flesh to dwell with all mankind!  
Redemption's work, how perfectly effective,  
That sinners we with God might oneness find.
- 4 The Spirit is the Son's transfiguration  
Come into us as life the full supply.  
Amazing fact, our spirit with the Spirit  
Now mingles and in oneness joins thereby!
- 5 How real it is that God is now the Spirit  
For us to touch, experience day by day!  
Astounding fact, with God we are one spirit,  
And differ not in life in any way!

## 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; Psa. 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, mak-

ing 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; 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. 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.

## Hymns for Message Two

### ***Hymns, #894***

- 1 Will you be an overcomer?  
Christ is calling now!  
Will you then be such a follower,  
Though you know not how?  
    Will you be an overcomer?  
    Will you make this choice?  
    Christ is calling, Christ is calling,  
    Listen to His voice!
- 2 Will you be an overcomer?  
    To the Lord be drawn!  
Keep the “first love,” never leave it,  
    Till the break of dawn.
- 3 Will you be an overcomer?  
    On His life depend!  
Dare to suffer persecution,  
    Faithful to the end.
- 4 Will you be an overcomer?  
    Testimony bear!  
Keep away from false religion,  
    “Hidden manna” share.
- 5 Will you be an overcomer,  
    Simple, real, and pure?  
Overcome all evil mixture,  
    Ruling pow’r secure.
- 6 Will you be an overcomer?  
    Trust the living Lord!  
Keep your “garments” from the deadness,  
    Win the life-reward.
- 7 Will you be an overcomer?  
    Never lukewarm be,  
Ne’er content with what you’ve gotten,  
    More you need to see.

*continued*

8 Will you be an overcomer?  
Christ is calling still!  
Will you now be loyal to Him,  
His demand fulfill.

***Hymns, #497***

- 1 Grace in its highest definition is  
God in the Son to be enjoyed by us;  
It is not only something done or giv'n,  
But God Himself, our portion glorious.
- 2 God is incarnate in the flesh that we  
Him may receive, experience ourself;  
This is the grace which we receive of God,  
Which comes thru Christ and which is Christ Himself.
- 3 Paul the Apostle counted all as dung,  
’Twas only God in Christ he counted grace;  
’Tis by this grace—the Lord experienced—  
That he surpassed the others in the race.
- 4 It is this grace—Christ as our inward strength—  
Which with His all-sufficiency doth fill;  
It is this grace which in our spirit is,  
There energizing, working out God’s will.
- 5 This grace, which is the living Christ Himself,  
Is what we need and must experience;  
Lord, may we know this grace and by it live,  
Thyself increasingly as grace to sense.

## 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.

## Hymns for Message Three

### *Hymns, #1226*

- 1 Oh, the church of Christ is glorious, and we are part of it—  
We're so happy that the Lord has made us one!  
There's a Body in the universe and we belong to it—  
Hallelujah, for the Lord has made us one!  
Hallelujah for the Body!  
We are members of the Body!  
We are wholly for the Body!  
Hallelujah, for the Lord has made us one!
- 2 Not the individual Christians, but a corporate entity—  
God must have it for His full expression now;  
Not just individual churches but the Body corporately—  
Hallelujah, we are in the Body now!  
Hallelujah for the Body!  
Satan trembles at the Body!  
We're victorious in the Body!  
Hallelujah, we are in the Body now!
- 3 There are seven golden lampstands in the nature all divine—  
Nothing natural does the Body life allow.  
When we're one and share God's nature,  
how the lampstand then does shine—  
Hallelujah, it is brightly shining now!  
Hallelujah for the Body!  
For the lampstands of the Body!  
For the golden, shining Body!  
Hallelujah, it is brightly shining now!
- 4 How may we express such oneness, be divine and shining too?  
Hallelujah, eating Jesus is the way!  
He's the tree of life, the manna, and the feast that's ever new—  
Hallelujah, we may eat Him every day!  
We are one by eating Jesus!  
We're divine by eating Jesus!  
How we shine by eating Jesus!  
Hallelujah, eating Jesus is the way!

## *Hymns, #1325*

- 1 God eternal has a purpose,  
Formed in His eternal past,  
Spreading to eternal future;  
’Twixt these ends all time is cast.  
For with time there is the process,  
Time for His accomplishment;  
And in time we’re merely travelers—  
For eternity we’re meant.
  
- 2 God would have a group of people  
Built together in His plan,  
Blended, knit, coordinated  
As His vessel—one new man.  
God would come into this vessel  
With His nature, life and ways,  
Mingling Spirit with our spirits  
For His joy and to His praise.
  
- 3 God has worked in three directions  
For His plan so marvelous:  
As the Father, Son, and Spirit  
To dispense Himself to us!  
All creation gives the setting—  
Heav’n and earth are for this plan;  
’Tis for this God made a body,  
Soul and spirit—three-part man.
  
- 4 As the center, as the kernel,  
Of God’s plan our spirit is;  
Calling on the name of Jesus  
Makes our spirit one with His.  
From the center to circumference  
God would saturate each part;  
Feeling, mind, and will renewing,  
Making home in all our heart.

- 5 Thus in life we're built together,  
Then in love we're knit as one;  
God is now His plan fulfilling,  
Finishing what He's begun.  
Lord, increase Thyself within us  
That we might be built by Thee  
Into that great corporate vessel  
Filled with God exclusively.
- 6 As the product, the fulfillment,  
Will the church in glory stand,  
Consummation of the purpose  
In eternal ages planned.  
God will have His corporate vessel,  
All His glory to contain;  
Lord, we're wholly for Thy purpose  
All Thy goal in us attain.

## 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, Mishael, 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 Mishael, 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.

## Hymns for Message Four

### ***Hymns, #509***

- 1 A flowing river and a tree,  
Eden's outstanding features are,  
Man to supply with food and drink  
That he may live fore'er.  
  
God is in Christ to be my supply,  
God as the Spirit nourisheth me;  
If upon Christ in spirit I feed,  
Filled with His life I'll be.
- 2 The tree the glorious Christ does show  
As living food to man supplied,  
That he God's riches may enjoy,  
Thus to be satisfied.
- 3 The river does the Spirit show,  
Coming man's spirit to supply,  
That with God's riches he be filled,  
Holy to be thereby.
- 4 The Christ of glory is my life,  
He as the Spirit lives in mine,  
That I with God be fully blent  
And in His image shine.
- 5 I would exalt this glorious Christ,  
Ever the Spirit I'd obey,  
Making His glory fully known,  
Filled with His grace for aye.

### *Hymns, #1143*

- 1 The tree of life, how sweet the fruit,  
    With God as life complete.  
I once was dead, but now I live,  
    Was starved, but now I eat.
  
- 2 'Twas God that brought me to the tree,  
    With Christ Himself as meat;  
How precious did that tree become  
    When I began to eat.
  
- 3 The Lord Himself is food to me,  
    He is my life supply;  
He will my pure enjoyment be,  
    None else can satisfy.
  
- 4 I freely eat this living tree,  
    For eating is the way  
To put God's life inside of me,  
    To live by Him today.

## 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.

## Hymns for the Lord's Table Meeting

### *Hymns, #132*

- 1 Lo! in heaven Jesus sitting,  
Christ the Lord is there enthroned;  
As the man by God exalted,  
With God's glory He is crowned.
- 2 He hath put on human nature,  
Died according to God's plan,  
Resurrected with a body,  
And ascended as a man.
- 3 God in Him on earth was humbled,  
God with man was domiciled;  
Man in Him in heav'n exalted,  
Man with God is reconciled.
- 4 He as God with man is mingled,  
God in man is testified;  
He as man with God is blended,  
Man in God is glorified.
- 5 From the Glorified in heaven  
The inclusive Spirit came;  
All of Jesus' work and Person  
Doth this Spirit here proclaim.
- 6 With the Glorified in heaven  
Is the Church identified;  
By the Spirit of this Jesus  
Are His members edified.
- 7 Lo! a man is now in heaven  
As the Lord of all enthroned;  
This is Jesus Christ our Savior,  
With God's glory ever crowned!

## *Hymns, #221*

- 1 Lord, we thank Thee for the table,  
With the bread and with the wine;  
At this table we enjoy Thee  
As the feast of love divine.  
We partake the bread, the emblem  
Of Thy body giv'n for us;  
And we share the wine, the symbol  
Of Thy blood Thou shedd'st for us.  
Lo, the holy table!  
With the sacred symbols;  
Its significance in figure  
Is unsearchable!
- 2 By the death of Thy redemption,  
That Thy life Thou may impart,  
E'en Thyself to us Thou gavest  
That we share in all Thou art.  
By the bread and wine partaking,  
We Thy death display and prove;  
Eating, drinking of Thyself, Lord,  
We remember Thee with love.
- 3 By this bread which signifieth  
Thy one body mystical,  
We commune with all Thy members  
In one bond identical.  
By this holy cup of blessing,  
Cup of wine which now we bless,  
Of Thy blood we have communion  
With all those who faith possess.
- 4 Thou art our eternal portion,  
Here we take a sweet foretaste;  
We are waiting for Thy kingdom,  
And Thy coming now we haste.  
At Thy coming, in Thy kingdom,  
With all saints that overcome,  
We anew will feast upon Thee  
And Thy loving Bride become.

## A Hymn of Praise to the Father

### ***Hymns, #17***

- 1 My Father God, when on Thy vast creation,  
The wonders of the heav'n and earth, I gaze,  
Things great and small, beyond enumeration,  
Which manifest Thy pow'r in untold ways;  

Then all my being sings in praise to Thee,  
How marvellous! How great Thou art!  
And this I'll sing through all eternity,  
How marvellous! How great Thou art!
- 2 As I enjoy the grace of Thy salvation  
And contemplate how Thou Thy Son hast sent,  
Who died that we might be Thy new creation,  
Thy life expressing to the full extent;
- 3 When in the church, in blest participation,  
I see how millions Thine own life possess,  
How they are built to form Thy habitation,  
Containing Thee, Thy fulness to express;
- 4 As I expect the coming age of fulness  
And hope to share the new Jerusalem,  
With all the heavens and the earth in newness  
And all Thou art expressed in all of them;

## Hymn for Message Five

### **God's Eternal Economy**

God's eternal economy  
Is to make man the same as He is  
In life and nature,  
But not in the Godhead  
And to make Himself one with man  
And man one with Him  
Thus to be enlarged and expanded in His expression  
That all His divine, that all His divine  
Attributes may be expressed in human virtues.

## 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.

## INFORMACJA DLA RODZICÓW I OPIEKUNÓW

### **Konferencja dla dzieci i młodzieży** **BÓG POWOŁAŁ NOEGO**

#### **PLAN SPOTKAŃ**

**piątek** (1 maja)

**14:50** spotkanie 1 *Noe znalazł łaskę w oczach Boga*

**18:50** czas gier, zabaw i robótek

**sobota** (2 maja)

**9:50** spotkanie 2 *Noe współpracował z Bogiem*

**14:50** czas gier, zabaw i robótek

**dzień Pański** (3 maja)

**9:50** spotkanie 3 *Bóg zawarł przymierze z Noem i jego rodziną*

Prosimy o przyprowadzanie dzieci **do sali „Zamek Janów Podlaski”**  
**10 minut przed** rozpoczęciem spotkań dla dorosłych i odbieranie dzieci  
**niezwłocznie po zakończeniu spotkania.**

#### **GRUPY DZIECIĘCE**

**Konferencja dla dzieci** odbywa się w trzech grupach wiekowych.

**Grupa A** (młodsza) – dzieci w wieku od **5 lat** do klasy „0” w szkole podstawowej. Dzieci **poniżej piątego roku życia** mogą uczestniczyć w spotkaniach będąc pod opieką jednego z rodziców w trakcie całego spotkania.

**Grupa B** (średnia) – klasy **I-III** szkoły podstawowej

**Grupa C** (starsza) – klasy **IV-V** szkoły podstawowej

Spotkanie wieczorne w piątek i popołudniowe w sobotę przeznaczone są dla dzieci z grupy **średniej** i **starszej**. Rodzice dzieci z grupy **młodszej** powinni zatroszczyć się o dzieci we własnym zakresie. Dzieci z młodziej grupy mogą też uczestniczyć w tych spotkaniach pod warunkiem obecności jednego z rodziców.

#### **GRUPA MŁODZIEŻOWA**

W **konferencji dla młodzieży** uczestniczy młodzież z klas **VI-VIII** szkoły podstawowej oraz uczniowie **szkoły średniej**.

Spotkania dla młodzieży odbędą się piątek o godz. 14:50, w sobotę o godz. 14:50 i w dzień Pański po stole Pańskim w sali „**Restauracja Optymistyczna**”.