

## CRYSTALLIZATION-STUDY OF JOB PROVERBS ECCLESIASTES, Week 7

**The Intrinsic Divine Revelation concerning  
the Move of God with and among Men in the Old Testament  
and concerning the Move of God in Man in the New Testament  
to Accomplish God's Heart's Desire and to Meet Man's Need before God**

Scripture Reading: Job 10:13; 42:1-6; Eph. 3:9; John 1:1, 14;  
Matt. 1:23; 2 Cor. 3:18; 4:16-17; Rom. 8:29-30;  
Col. 1:12, 15-19; 3:4a, 10-11; Acts 26:16-18; Eph. 3:16-19

- Job 10:13 But You have hidden these things in Your heart; / I know that this is with You:
- Job 42:1 Then Job answered Jehovah and said,  
Job 42:2 I know that You can do all things / And that no purpose of Yours can be restrained.  
Job 42:3 Who is this who hides counsel without knowledge? / Therefore I have uttered what I did not understand, / Things too wonderful for me, which I did not know.  
Job 42:4 Hear now, and I will speak; / I will ask of You, and You shall inform me.  
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.
- Ephesians 3:9 And to enlighten all that they may **see what the economy of the mystery is**, which throughout the ages has been hidden in God, who created all things,
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.  
John 1:14 And the Word became flesh and **tabernacled among us** (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- Matthew 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name **Emmanuel**" (which is translated, God with us).
- 2 Corinthians 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.
- 2 Corinthians 4:16 Therefore we do not lose heart; but though our outer man is decaying, **yet our inner man is being renewed day by day**.
- 2 Corinthians 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, **an eternal weight of glory**,
- Romance 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the **Firstborn among many brothers**;  
Romance 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
- Colossians 1:12 Giving thanks to the Father, who has qualified you for a share of the **allotted portion of the saints in the light**;  
Colossians 1:15 Who is the image of the invisible God, the **Firstborn of all creation**,  
Colossians 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.  
Colossians 1:17 And He is before all things, and **all things cohere in Him**;  
Colossians 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the **first place in all things**;  
Colossians 1:19 For in Him all the fullness was pleased to dwell
- Colossians 3:4 When Christ our life is manifested, then **you also will be manifested with Him in glory**.  
Colossians 3:10 And have put on the new man, which is being **renewed unto full knowledge** according to the image of Him who created him,  
Colossians 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but **Christ is all and in all**.
- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a **minister** and a witness both of the things in which you have seen Me and of the things in which I will appear to you;

- Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,  
 Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Ephesians 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, Ephesians 3:17  
 Ephesians 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are  
 Ephesians 3:19 And to know the knowledge-surpassing love of Christ, that you [may be filled unto all the fullness of God](#).

### **To Mingle Divinity with Humanity into One Entity, Keeping the Two Elements Distinguishable in the One Entity and without Producing a Third Element**

God's move in His incarnation was to [mingle divinity with humanity into one entity](#), keeping the two elements distinguishable in the one entity without producing a third element. A heretical teaching in the past said that when divinity and humanity were mingled together, a third element was produced. Webster's Third New International Dictionary defines the word mingle in this way: "to bring or combine together or with something else so that the components remain distinguishable in the combination." Thus, in God's incarnation the elements of divinity and humanity were mingled into one entity, and the two elements remained distinguishable in the one entity without producing a third element.

The truth concerning divinity being mingled with humanity was present in the early days of the church with the church fathers. But because of the heretical and wrong teaching concerning mingling, few Christian teachers have dared to touch it again. We have to see the pure truth in the Bible concerning the mingling of divinity with humanity as a great significance of God's move in His incarnation.

Such a divine thing is very spiritual and mysterious because it is invisible. But in the Old Testament there is the marvelous type of the meal offering to show us the mingling of divinity with humanity in the person of Jesus Christ. Leviticus 2:4-5 says that the meal offering was of "fine flour mingled with oil." The oil is a sign of the Holy Spirit, and the fine flour is a sign of humanity. The Holy Spirit mingles Himself with man to produce a meal offering that is good for food both to God and to His priests. (*The Move of God in Man, chapter 1*)

#### **Day 1**

**2 Corinthians 5:17** So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

**Galatians 6:15** For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

**I. The move of God with men and among men is in the Old Testament; God's move with men and among men was not the direct move to carry out His eternal economy for Christ and the church but the [indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy](#)—2 Cor. 5:17; Gal. 6:15:**

- A. As the **man created by God** in His image, man needed to [take God](#) (symbolized by the tree of life) [as his life](#) that he might live, express, and represent God; and as such a one, he needed to be [transformed](#) into precious materials and to be built up as a counterpart to God—Gen. 1:26-27; 2:9-12, 18-24.
- B. As a **fallen man**, man needed to [receive Christ for his redemption](#) (typified by the sacrifice with its shed blood) that he might be justified by God in Christ (typified by the coats of the sacrifice's skins); fallen man also needed to [receive Christ as the seed of the woman](#) that he might be delivered from Satan the "serpent's" death-power—3:8-9, 15, 21; Heb. 2:14.

#### **Day 2**

**Genesis 4:4** And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.

**Genesis 22:18** And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

- C. God **regarded man** and was [pleased with man in the burnt offering](#); as the reality of the burnt offering, Christ lived a life that was absolutely for God and for God's satisfaction as a satisfying fragrance to God for His delight and pleasure—Gen. 4:4; 8:20-22; Lev. 1:9; Isa. 42:1; Matt. 3:17; 17:5; 12:18; John 5:30; 6:38; 7:18; 8:29; 14:24; cf. 2 Cor. 2:15; S. S. 4:10-16.
- D. God promised Abraham that in his [seed](#) (Christ) all the nations of the earth would be blessed—Gen. 22 :18; Gal. 3:8, 14, 16-17.

- E. As a person **chosen by God**, man needed to **receive and answer God's call** (Gen. 12:1-4), to live before God through Christ as his burnt offering (v. 7; 13:18; 22:13), to be exposed by the law that he might know that he was sinful and did not have the capacity to keep the law (Exo. 19:8, 21—20:21), and to live with God by taking Christ as the tabernacle, the Priest, and the offerings so that he might enter into God and enjoy all that God is with Christ and in Christ (Exo. 25—Lev. 27).
- F. According to the way of Job's nomadic living (Job 1:3) and the way he offered the burnt offering for his children (v. 5), it seems that Job and his friends probably lived in the age of Abraham (Gen. 22:13); at that time the Pentateuch of Moses with the law was not yet written:

### Day 3

**Job 1:5** And when the days of feasting ran their course, Job would send word and sanctify them; and he would rise early in the morning and offer burnt offerings according to the number of them all; for Job said, Perhaps my children have sinned and have cursed God in their heart. Job did this continually.

**Job 10:13** But You have hidden these things in Your heart; / I know that this is with You:

1. Surely, Job and his friends had received some revelation from their forefathers verbally; however, what they had received of their forefathers could reach, at most, only the level of the revelation in the age of Abraham.
2. Hence, in their debates concerning God's relationship with man, there is no hint that indicates that they had received divine revelation beyond God's judgment and God's regard for man in his burnt offering.
3. Job and his friends did not speak any word that implies anything concerning Christ and the Spirit of God; they were in the primitive stage of the divine revelation.
4. In His appearing to Job, God seemed to be saying, "Job, you actually do not know who I am; you do not realize that I am unlimited; also, you cannot imagine what I intend to give you; Job, I intend to give you Myself, making Myself your enjoyment so that you can become a part of Me; I am not satisfied that you have your own integrity, perfection, and uprightness; I want you to have Me; **My intention is to impart Myself into you and to give you nothing other than Myself.**"
5. Thus, God's chosen and redeemed people do not need to build up themselves in human virtues, such as perfection, uprightness, and integrity, as Job did, but they need to seek after God as a panting hart and to enjoy God with God's people in God's feasts (Psa. 42:1-5; 43:3-5) so that God can be everything to them to replace all that they have attained and obtained; this should be the answer to Job's three friends and even to Elihu and Job (Job 10:13; cf. Eph. 3:9).
6. At the end of the book of Job, God came in, indicating that what Job was short of in his human life was God Himself; for this reason, the book of Job does not actually have a completed ending, which should be God fully gained in Christ by Job to make him one with God so that he might enjoy God as his portion in Christ; such a revelation can be fully found only in the New Testament—40:10-14; 42:1-6; 10:13; cf. Eph. 3:9.

### Day 4

**Psalms 42:1-2** As the hart pants / After the streams of water, / So my soul pants / For You, O God. My soul thirsts for God, / For the living God. / When will I come and appear / Before God?

**II. The move of God in man is in the New Testament to meet man's need before God; the move of God in man is from the first coming of Christ to the manifestation of the New Jerusalem in the new heaven and new earth; this move is unprecedented in human history—John 1:1, 14; Eph. 3:16-19; Rev. 21:2, 9-10:**

- A. As a person who has been **chosen and called by God**, man needs to **believe into Jesus Christ**, who is the incarnated God, who lived a human life, died, resurrected, and ascended for them and with them, and who became the life-giving Spirit as the pneumatic Christ to them, that He may be their salvation, life, and everything (which is revealed in Matthew through Romans):
1. God came to be conceived in a human virgin and to be born of her to be a man, thus bringing divinity into humanity and causing God and man to be **mingled as one entity** but not as a third substance—Lev. 2:4-5; John 1:1, 14; Matt. 1:20, 23; 1 Tim. 3:16.
  2. Jesus lived a life in which He did **everything in God, with God, and for God**; God was in His living, and He was one with God; in His human living He has set His suffering life before us as a model so that we can copy it by tracing and following His steps; this does not refer to a mere imitation of Him and His life but to a reproduction of Him that comes from enjoying Him as grace in our sufferings, so that He Himself as the indwelling Spirit, with all the riches of His life, reproduces Himself in us—Eph. 4:20-21; 1 Pet. 2:21.

### Day 5

**Acts 13:33** That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day have I begotten You."

**Acts 5:31** This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

## God in Christ Carrying Out His Transforming Work on Us until His Transformation Consummates in the New Jerusalem

God in Christ will carry out His [transforming work on us until His transformation consummates in the New Jerusalem](#), firstly with the overcomers in the millennial kingdom and consummately with all the saints in the new heaven and new earth, [making all His chosen and redeemed people His corporate expression](#), manifesting Himself, not any kind of merely human virtues, to the fullest extent in eternity.

Job and his friends were devoid of all the above divine revelations. God's dealing with Job in all the disasters and His stripping him of all that he was, were to take away his contentment in his godly attainments and obtainments and to remove all the barriers and coverings so that he could be emptied for some further seeking after God and could realize that he was very short of something in his human life. At the end of the book of Job, after all, God came in, indicating that what Job was short of in his human life was God Himself. But up to the age of Job, there was not a revelation like what is positively, clearly, and fully unveiled in the New Testament. For this reason, the book of Job does not actually have a completed ending, which should be God fully gained in Christ by Job to make him one with God that he might enjoy God as his portion in Christ. Such a revelation can be fully found only in the New Testament. (Life-Study of Job, chapter 34)

3. Jesus Christ, as the incarnated Triune God and as the embodiment of the Triune God (Col. 2:9), died in His humanity a [vicarious and all-inclusive death](#) to terminate all the negative things and to release the divine life from within Him for us (Luke 12:49-51; John 12:24).
  4. He overcame death, entered into the [all-producing resurrection](#), was begotten to be God's firstborn Son (bringing humanity into divinity), and became the life-giving Spirit for the producing and constituting of the Body of Christ—Acts 2:23-24, 32; 13:33; Rom. 1:3-4; 8:28-29; John 20:22; 1 Cor. 15:45; 12:13.
  5. He accomplished the [all-transcending ascension](#) to the heavens and was made Lord, Christ, Leader, and Savior (Acts 2:36; 5:31) for His propagation and for the building up of the church as His kingdom (1:8; 26:16-18).
  6. In His death, resurrection, and ascension He made all His believers one with Him; thus, His death, resurrection, and ascension all became theirs, and [His experience became their history](#)—Rom. 6:5-6; Eph. 2:5-6; Hymns, #949, stanza 4.
- B. As a believer in Christ, man needs to [grow in the divine life of Christ](#) that he may be [transformed](#) into what Christ is through the life-dispensing Spirit, that he may be built up with the saints to be the Body of Christ, the organism to express the Triune God in Christ, and to be the new man as God's new creation to carry out God's eternal economy in the consummation of the New Jerusalem as a mingling of the processed Triune God with the glorified tripartite man, to be the corporate God-man's manifestation in eternity (which is revealed in 1 Corinthians through Revelation):
1. God [redeemed us in Christ](#), forgave our sins, washed us, justified us, and reconciled us to Him; God has put us into Christ and made Him our righteousness, sanctification, and redemption—Eph. 1:7; 1 Cor. 6:11; Rom. 3:22; 5:10; 1 Cor. 1:30.
  2. God has [regenerated us](#) through the resurrection of Christ (1 Pet. 1:3), and now He renews us, transforms us, and conforms us to His image of glory (Titus 3:5; Rom. 12:2; Eph. 4:23; 2 Cor. 4:16; 3:18; Rom. 8:28-30; Phil. 3:21).
  3. In His renewing and transforming, He [consumes us](#), putting us into His death for our fellowship of His sufferings, which work out for us an eternal weight of glory, that we may experience Him in His resurrection and gain Him in His unsearchable riches—2 Cor. 4:16-18, 10; Phil. 3:10, 8; Eph. 3:8.

### Day 6

**Ephesians 4:4-6** One Body and one Spirit, even as also you were called in one hope of your calling; One Lord, one faith, one baptism; One God and Father of all, who is over all and through all and in all.

4. God the Father is embodied in God the Son (Col. 2:9), God the Son is realized as God the Spirit, and God the Spirit comes to [indwell us to be the reality of the Triune God](#) (John 14:16-20); the Father, the Lord, and the Spirit as the Triune God have become the source, the element, and the essence of the church as the Body of Christ (Eph. 4:4-6).
5. Concerning the mystery of the Triune God being the reality in the believers, Christ had many things to tell His disciples, but they could not bear them until the Spirit of reality came to reveal these things to them (John 16:12-15); this was done by the Spirit of reality mainly with the apostle Paul, who completed the word of God, that is, the divine revelation (Col. 1:25-27) regarding Christ as the mystery of God (2:2b) and the church as the mystery of Christ (Eph. 3:4).
6. Christ, as the [divine portion allotted to the saints](#) by God and as life in the believers, has become all the members of the new man and is in all the members of the new man, which is His organic Body; God wants to make Christ, the embodiment of God, everything to us, the believers of Christ—Col. 1:12, 15-19; 3:4a, 10-11; 1 Cor. 12:12-13.
7. As the life-giving Spirit, He dwells in us to make Himself and all that He has accomplished, obtained, and attained real to us so that we may be one with Him and be transformed into the same image as the Lord from glory to glory; by turning our heart to the Lord, we can [behold the glory of the Lord](#) to see the Lord ourselves and [reflect the glory of the Lord](#) to enable others to see Him through us—2 Cor. 3:16-18.
8. God in Christ will carry out His transforming work in us until His transformation [consummates in the New Jerusalem](#), first

with the overcomers in the millennial kingdom (Rev. 2:7) and consummately with all the saints in the new heaven and new earth, making all His chosen and redeemed people His corporate expression, manifesting Himself, not any kind of merely human virtues (as Job did), to the fullest extent in eternity (21:1—22:5).

The ones who have been **chosen** and **called** by God need to **believe into Jesus Christ**, who is the incarnated God, who died, resurrected, and ascended for us and with us, and who became the life-giving Spirit as the pneumatic Christ to us, that He may be our salvation, life, and everything. This is revealed in the New Testament, in the books from Matthew through Romans.

As believers in Christ, we need to **grow in the divine life of Christ** that we may be **transformed** into what Christ is through the life-dispensing Spirit, that we may be built up with the saints to be the Body of Christ, the organism of the Triune God in Christ, and to be the new man as God's new creation to carry out God's eternal economy in the consummation of the New Jerusalem as the mingling of the processed Triune God with the glorified tripartite man, **to be the corporate God-man's manifestation in eternity**. This is revealed in the New Testament, from 1 Corinthians through Revelation.

Such a regenerated, transformed, and glorified saint in Christ has nothing to do with the natural man and does not need to build up himself with the natural human virtues. If Job and his friends had lived at the time to know this, they would have been saved from their time-wasting, pain-increasing, and vain debates in thirty-five chapters as a record of a group of blind persons groping in darkness. (*Life-Study of Job*, 35)