

Key Statements for the 2023 International Chinese-speaking Conference

**In order to make ourselves ready for the Lord's coming,
we need to love the Lord Jesus, take Him as our life, live Him,
magnify Him, await His coming, and love His appearing;
this should be our heart's desire and our living.**

**In order to make ourselves ready for the Lord's coming,
we must give heed to the prophetic word
as to a lamp shining in a dark place until the day dawns and
Christ as the morning star secretly rises and appears in our hearts.**

**In order to make ourselves ready for the Lord's coming,
we need to enjoy Him as our spiritual food so that we can feed others;
we can enjoy Him when we receive His word
by means of all prayer and when we muse on His word,
which is to taste and enjoy His word with much reconsideration.**

**In order to make ourselves ready for the Lord's coming,
we need to have a revived living of being renewed day by day and
a labor of shepherding with the loving and forgiving heart of our Father God
and the shepherding and seeking spirit of our Savior Christ.**

**Outlines of the Messages
for the International Chinese-speaking Conference
February 17-19, 2023**

**GENERAL SUBJECT:
MAKING OURSELVES READY FOR THE LORD'S COMING**

Message One

**Making Ourselves Ready for the Lord's Coming
by Loving His Appearing and Not Loving the Present Age**

Scripture Reading: 2 Tim. 4:8, 10, 18; Rom. 12:2; 1 John 2:15; 5:19b; Rev. 17:14; 22:20

**I. If the Lord's second coming is precious to us, we will love His appearing—
2 Tim. 4:8:**

- A. Loving the Lord's appearing and loving the Lord Himself are inseparable—
1 Cor. 2:9; 2 Tim. 4:8.
- B. If we are waiting for the Lord to come, we should be those who love His appearing—1 Thes. 1:10; 2 Tim. 4:8.
- C. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us—vv. 1, 18:
 - 1. We should love the Lord's appearing and look forward to it with earnest expectation and joy—Rev. 22:20.
 - 2. We should have a living that loves the Lord's appearing; this causes us not to be discouraged but to remain faithful to the end—2 Tim. 4:8; Rev. 17:14.

II. "Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him"—1 John 2:15:

- A. The world is an evil system arranged systematically by Satan—vv. 15-17; James 4:4:
 - 1. God created man to live on the earth for the fulfillment of His purpose, but His enemy, Satan, in order to usurp the God-created man, formed an anti-God world system on this earth by systematizing people with culture, education, industry, commerce, entertainment, and religion—Eph. 3:11; Gen. 1:26-28; 2:8-9; 4:16-24.
 - 2. All the things on the earth, especially those related to mankind, and all the things in the air have been systematized by Satan into his kingdom of darkness to occupy people and frustrate them from accomplishing the purpose of God and to distract them from the enjoyment of God—1 John 2:15-17.
 - 3. The world is against God the Father, the things in the world are against the will of God, and those who love the world are enemies of God—vv. 15-17; James 4:4.
- B. "The whole world," the satanic system, "lies in the evil one"—1 John 5:19b:
 - 1. "The whole world" comprises the satanic world system and the people of the world, the fallen human race.
 - 2. *Lies* means remaining passively in the sphere of the evil one's usurpation and manipulation; the whole world and the people of the world are lying passively under the usurping and manipulating hand of Satan, the evil one.

3. The Greek word rendered “evil” in 1 John 5:19 refers to one who is pernicious, harmfully evil, one who affects others, influencing them to be evil and vicious; such an evil one is Satan, the devil, in whom the whole world lies.
- C. Satan is utilizing the material world and the things that are in the world to eventually head everything up in the kingdom of Antichrist; at that hour the world system will have reached its zenith, and every unit of it will be revealed to be anti-Christian—2 Thes. 2:3-12.

III. Loving the Lord’s appearing is in contrast to loving the present age—2 Tim. 4:8, 10:

- A. An age is a part, a section, or an aspect of the world system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose—1 John 5:19; 2:15.
- B. In 2 Timothy 4:10 *the present age* refers to the world that surrounds, attracts, and tempts us; we cannot contact the world unless we contact the present age of the world.
- C. Demas loved the present age; due to the attraction of the present age, he forsook the apostle Paul—v. 10.
- D. In Romans 12:2 Paul exhorts us to not be fashioned according to this age but to be transformed by the renewing of the mind:
 1. *This age* in verse 2 denotes the present, practical part of the world, which stands in opposition to the Body life and replaces the Body life—vv. 4-5.
 2. To be fashioned according to this age means to adopt the modern fashions of the present age; to be transformed is to allow an organic element to be wrought into our being, thus producing an inward metabolic change—v. 2; 2 Cor. 3:18.
 3. Because the present age opposes the church, which is God’s will, we must not be fashioned according to it—Rom. 12:2.
 4. If we are to live in the Body of Christ, we should not follow the present age or be fashioned according to this age or conformed to it—vv. 4-5.
- E. If we love the present age, we will take sides with the world; if we love the Lord’s appearing, we will take sides with Him and fight with Him for His interests—2 Tim. 4:1-2, 4-8, 10.

IV. Those who love the Lord, wait for His coming, and love His appearing will overcome—1 Cor. 2:9; 2 Tim. 4:8; Rev. 22:20; 17:14:

- A. Loving the Lord’s appearing is a proof that we love the Lord and live for Him today; hence, it also becomes a condition for us to receive His reward—2 Tim. 4:8, 18.
- B. To love the Lord’s appearing does not mean that we should not live a normal life; rather, the more we love His appearing, the more we need to live a normal life today—Matt. 24:40-42; 2 Thes. 1:10; 3:6-12; 1 Tim. 5:8.
- C. As those who love the Lord Jesus, take Him as our life, live Him, and magnify Him, we should await His coming and love His appearing; this should be our heart’s desire and our living as those who hope to enter into His joy, be saved into the Lord’s heavenly kingdom, and receive the crown of righteousness—2 Tim. 4:8, 18.

Message Two

Making Ourselves Ready for the Lord's Coming by Growing in Life unto Maturity

Scripture Reading: Heb. 6:1; Eph. 4:13; Col. 1:27-29; 4:12; Rev. 14:1-5

I. In his Epistle, James uses the illustration of a farmer awaiting with long-suffering the precious fruit of the earth—5:7:

- A. The Lord Jesus is actually the real Farmer, the unique Farmer—Matt. 13:3.
- B. While we are awaiting with long-suffering the Lord's coming, He, as the real Farmer, is awaiting with patience our maturity in life as the firstfruits and the harvest of the field—Rev. 14:4, 14-15.
- C. If we pray, "Lord, come back quickly," the Lord may say, "While you are awaiting My coming back, I am awaiting your maturity; only your maturity can hasten My coming back."
- D. It is a great help for us to realize that if we are serious about awaiting the Lord's coming back, we need to grow in life unto maturity.

II. To be mature is to have Christ formed in us—Gal. 4:19:

- A. Christ was born in us when we believed into Him (John 3:6, 15-16), He lives in us in our Christian life (Gal. 2:20b), and He will be formed in us at our maturity (4:19):
 - 1. The last stage of transformation is maturity, the fullness of life:
 - a. God's eternal purpose can be accomplished only through our transformation and maturity—Gen. 1:26; Col. 1:28; 2:19; 4:12.
 - b. Maturity is a matter of having the divine life imparted into us again and again until we have the fullness of life—John 10:10b.
 - 2. Maturity is a matter of the enlargement of capacity—Psa. 4:1:
 - a. Maturity in life is the sum total of receiving the discipline of the Holy Spirit—Heb. 12:5-11.
 - b. Others may see a person who has matured in life, but they cannot see the accumulated discipline of the Holy Spirit which that person has received secretly day by day throughout the years—2 Cor. 1:8-10; Gen. 47:7, 10.
 - 3. God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God—Luke 1:53; Matt. 5:6.
- B. Christ being formed in us is needed that we may mature in the divine sonship and be sons of full age—Gal. 4:4-5; Rom. 8:15; Eph. 1:5:
 - 1. Since the time of our regeneration, the Lord has been working in us so that we may have His image—2 Cor. 3:18; Rom. 8:29.
 - 2. When the Lord has fully worked His image into us and is fully expressed through us, we will be mature in life—Eph. 3:16-17.
- C. As used in the New Testament, the word *mature* refers to the believers' being full-grown, mature, and perfected in the life of God, which they received at the time of regeneration:

1. We should never be content with ourselves but should pursue growth and maturity in the life of Christ; we need to go on, to be brought on, to maturity by forgetting the things which are behind and stretching forward to the things which are before, pursuing toward the fullest enjoyment and gaining of Christ for the uttermost enjoyment of Christ in the millennial kingdom—Phil. 3:12-15.
2. The prerequisite for maturity in the spiritual life is to grow continually in the divine life—Eph. 4:15.
3. The ultimate issue of the believers' growth and maturity in the life of Christ is the full-grown man—the church as the Body of Christ growing into a mature man—v. 13.

III. The goal of Paul's ministry was to present every man mature, full-grown, in Christ for the one new man—Col. 1:28-29; 3:10-11:

- A. The Greek word rendered “full-grown” in 1:28 may also be translated “perfect,” “complete,” or “mature.”
- B. Paul's ministry was to dispense Christ into others so that they would be perfect and complete by maturing in Christ unto full growth—Eph. 4:13.
- C. The more we get into Christ, the more He comes into us; and the more He comes into us, the more we get into Him; it is by this cycle that we grow in life—Col. 1:27-28.
- D. Our goal in preaching the gospel to sinners and in fellowshiping with the saints is to minister Christ into them so that they may mature in life and be presented full-grown in Him—3:10-11; Eph. 4:13-14.

IV. To be ready for rapture we need the maturity in life—Matt. 24:40-41:

- A. The rapture is the consummating step of God's full salvation in life—the transfiguration, the redemption, of our body—Rom. 5:10; 8:23; Phil. 3:21:
 1. Because of the demand of the divine life that we have received and because of the intensity of our love toward the Lord, we desire to pursue a life that awaits the Lord's coming—1 Thes. 1:10; 2:19; 3:13; 4:15; 5:23.
 2. As we love the Lord and await His coming, we hope to be raptured to the presence of the Lord—Matt. 24:40-41; Luke 17:31-36; 21:36.
- B. To become matured is not an overnight matter; for the Lord's coming, we need to prepare ourselves, love Him, and grow in Him so that at His appearing we may be mature to be raptured—Rev. 14:1-5.
- C. Marks of maturity include the following—Heb. 6:1:
 1. Being filled with the divine life that changes us—Eph. 3:19.
 2. Reigning in life—Rom. 5:17.
 3. Being able to eat solid food—Heb. 5:12-14.
 4. Being full-grown in understanding—1 Cor. 14:20.
 5. Being perfect as our heavenly Father is perfect—Matt. 5:48.
 6. Seeing the Body, knowing the Body, living in the Body and for the Body, caring for the Body, and honoring the Body—Eph. 4:13-16.

Message Three

**Making Ourselves Ready for the Lord's Coming
by Giving Heed to the Prophetic Word
as to a Lamp Shining in a Dark Place
Until the Day Dawns and the Morning Star Rises in Our Hearts**

Scripture Reading: 2 Pet. 1:19; Psa. 119:105, 130; Rev. 2:28; Mal. 4:2; 1 Thes. 5:4-6

I. It is crucial for believers to give heed to the prophetic word—2 Pet. 1:19a:

- A. Prophecies are matters that God requires us to know, and believers should give heed to them—1 Pet. 1:10; 2 Pet. 3:2; Luke 1:70.
- B. The Lord Jesus charged us to understand the prophecies; this clearly shows that the believers must pay attention to the prophecies in the Bible—Matt. 24:15; cf. Dan. 9:24-27.
- C. If the church does not pay adequate attention to these prophecies, many believers will inevitably lose faith, be deceived by lies, be destroyed because of a lack of that knowledge, and forget the Lord's coming by not being watchful—Hosea 4:6; 1 Thes. 5:4-6; Matt. 24:42; 1 Pet. 5:8.
- D. If the believers do not have the prophecies in the Bible, they will fall into darkness—Acts 26:18; John 12:35-36; Eph. 5:8-9:
 - 1. The present age is the nighttime—Rom. 13:12; 1 Thes. 5:4-8.
 - 2. When the Lord Jesus comes, the day will dawn (2 Pet. 1:19c), and the next age, the kingdom age, will be the daytime.

II. Peter likens the word of prophecy in the Scripture to a lamp shining in a dark place—v. 19b:

- A. This indicates that this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness (cf. Acts 26:18).
- B. The prophetic word of the Scriptures, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns—2 Pet. 1:19b; 2 Tim. 4:8; 1:12.
- C. Before the Lord as the sunlight appears, we need this word as light to shine over our footsteps—Mal. 4:2; Psa. 119:105, 130.
- D. If we give heed to the prophetic word in the Bible, which shines as a lamp in a dark place, we will have Christ rising in our hearts to shine in the darkness—2 Pet. 1:19b.

III. We need to give heed to the lamp shining in a dark place, until the day dawns and the morning star rises in our hearts—v. 19c:

- A. The Greek words rendered "dark place" may also be translated "murky place," a place that is squalid, dry, and neglected.
- B. *The day* is a metaphor illustrating a time coming that will be full of light, as a bright day dawning, with the morning star rising, before its dawning, in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of prophecy in the Scripture:

1. This will cause and encourage the believers to earnestly seek the Lord's presence and be watchful so that they will not miss the Lord in the secret part of His coming (parousia), when He will come as a thief—Matt. 24:27 and footnote 1, vv. 42-43; 2 Thes. 2:8 and footnote 3.
 2. This metaphor must allude to the coming age, the day of the kingdom, as a day that will dawn at the appearing (the coming) of the Lord as the Sun of righteousness, whose light will shine to break through the gloom of the dark night of this age—Mal. 4:2.
- C. The morning star appears in the darkest hour, prior to dawn—Rev. 22:16b; cf. Num. 24:17; Matt. 2:2, 9-10:
1. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the end of this age—Rev. 22:16b.
 2. The Lord's appearing as the morning star and His appearing as the Sun of righteousness will not be at the same time—2:28; Mal. 4:2:
 - a. The morning star appears before dawn, and the appearing of the sun occurs after the dawning of the day.
 - b. As the Sun of righteousness after the dawning of the day, Christ will appear publicly to all the people on the earth—v. 2.
 - c. As the bright morning star before the dawning of the day, He will appear privately to the overcomers who are watching, preparing, and waiting for Him—Rev. 22:16b.
 - d. He will secretly give Himself as the morning star to those who love Him and who watch and wait for Him that they may have the priority to taste the freshness of His presence at His coming back after a long absence—2:28.
- D. When we give heed to the word of the Scriptures as to a lamp shining in a dark place, the condition within us will be like the day dawning and the morning star rising in our hearts—2 Pet. 1:19c:
1. Figuratively, *the day dawns* refers to the coming age of the kingdom as a bright day dawning—cf. Matt. 13:43.
 2. Concerning the types of Christ, the entire Bible begins with Him as light and ends with Him as the morning star—Gen. 1:3; Rev. 2:28; 22:16b.
 3. *The morning star* refers to Christ who, in the darkest hour of the night, prior to the dawning of the kingdom age, will secretly rise in the hearts of those who love His appearing—v. 16b.
 4. If we continually give heed to the shining word of the Scriptures, we will have the kingdom as the day dawning in us and Christ as the morning star rising in our hearts before His actual appearing as the bright morning star—2 Pet. 1:19; Rev. 2:28.
 5. Christ as the morning star will be given to the overcomers as their first reward; we need to make ourselves ready for the secret appearing of the Lord as the morning star—vv. 28-29.

Message Four

**Making Ourselves Ready for the Lord's Coming
by Being a Faithful and Prudent Slave**

Scripture Reading: Matt. 24:45-51

- I. "Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? Blessed is that slave whom his master, when he comes, will find so doing. Truly I say to you that he will set him over all his possessions"—Matt. 24:45-47:**
- A. God's economy in faith is His "household" economy, His household administration, which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church, the Body of Christ—1 Tim. 1:4; 3:15; Eph. 2:19.
 - B. The faithful and prudent slave is a steward in God's house, a household administrator, dispensing Christ as "food" to His believers—1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10:
 - 1. Faithfulness is shown toward the Lord (1 Cor. 4:2; 7:25), whereas prudence is exercised toward the believers (cf. Col. 1:28; 2 Chron. 1:10; Phil. 4:5).
 - 2. In the manifestation of the kingdom of the heavens, the Lord will set the faithful slave over all His possessions; this will be a reward to His slave—Matt. 25:21, 23.
 - C. *Give them food* refers to ministering the word of God and Christ as the life supply to the believers in the church; Christ as the life-giving Spirit is our food, embodied and realized in the word of life—24:45; John 6:57, 63, 68:
 - 1. In order to enjoy the Lord as our spiritual food so that we can feed others, we need to receive His word by means of all prayer and by musing on His word, speaking His word aloud with much reconsideration—Eph. 6:17-18; Psa. 119:15 (see footnote), 48, 148; Josh. 1:8; Lev. 11:2-3; Ezek. 3:1-4; Col. 3:16.
 - 2. We need to continue steadfastly in prayer and in the ministry of the word—Acts 6:4; cf. Heb. 7:25; 8:2.
 - 3. We need to prophesy to build up the church—speaking what we see with the living words of this life under the instant and fresh inspiration, anointing, and enlightenment of the Holy Spirit through the exercise of our spirit—1 Cor. 14:4b; Acts 5:20; 4:20; 22:15.
 - 4. We need to pray ourselves into God to receive the life-giving Spirit as our supply, our spiritual food, to feed ourselves and those under our care—Luke 11:1-13.
 - 5. We need to be life-giving "askers," channels of the life-giving Spirit who can give life to others—1 John 5:16.
 - 6. We need to be "sons of fresh oil," those who are continually being filled with the fresh, present, and consummated Spirit as the oil of gladness, to flow out the Spirit into the lampstand for its shining testimony, the testimony of Jesus—Zech. 4:6, 12-14; Phil. 1:25; Rev. 3:18; Matt. 25:9:
 - a. Day by day we need to pay the price to gain more of God as the golden oil in His divine nature so that we can become a pure golden lampstand for the building of the golden New Jerusalem—2 Pet. 1:4; Rev. 3:18; 1:20; 21:18; Matt. 25:8-9.
 - b. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold; thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God; God is flowing out from us into them—Zech. 4:12-14; John 7:37-39; 2 Cor. 3:3, 6, 8; Luke 10:34.
- II. "But if that evil slave says in his heart, My master delays, and begins to beat his fellow slaves and eats and drinks with the drunken, the master of that slave will**

come on a day when he does not expect him and at an hour which he does not know, and will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth”—Matt. 24:48-51:

- A. To say in our heart that our Master delays is to love the present evil age and not to love the Lord's appearing—2 Tim. 4:8, 10:
1. The Greek word for *coming* is *parousia*, which means “presence”; to love the Lord's appearing, His coming, we must love His appearing, His presence, today—Matt. 24:3, 37; Acts 26:16; 2 Cor. 2:10; *Hymns*, #389.
 2. As long as we have today, we should love the Lord and His appearing, awaiting His coming and taking His coming as a warning, an encouragement, and an incentive—2 Tim. 4:8; Phil. 3:20; Rev. 22:12.
 3. We need to watch and be ready for His coming—Matt. 25:13; 24:44; Rev. 19:7.
 4. We need to beware of covetousness, not storing up treasure for ourselves but being rich toward God—Luke 12:16-20; 2 Cor. 6:10; Eph. 3:8.
 5. We need to remember Lot's wife, not loving and treasuring the evil world that God is going to judge and utterly destroy—Luke 17:28-32.
 6. We need to be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare—21:34-36; cf. Matt. 2:3.
 7. “Come, Lord Jesus!”—this should be the longing, cry, and constant prayer of those who love the Lord and His appearing—Rev. 22:20; Titus 2:12-13.
- B. To beat our fellow slaves is to mistreat fellow believers—cf. Acts 9:4:
1. We should not judge and condemn our fellow believers but be kind to them, tender-hearted, forgiving them even as God in Christ forgave us—Luke 6:37; Eph. 4:31-32.
 2. We should not revile or criticize our brothers but consider them more excellent than ourselves—1 Cor. 6:10-11; Phil. 2:3, 29.
 3. We should not lord it over our fellow believers (such as making decisions for them) but serve them as a slave to feed them with the resurrected Christ as the life-giving Spirit—1 Pet. 5:3; Matt. 20:25-28; cf. Num. 17:8.
- C. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things:
1. Because of their divine nature and holy standing, the believers should not be yoked together with the unbelievers; this should be applied to all intimate relationships between believers and unbelievers, not only to marriage and business—2 Cor. 6:14; 1 Cor. 15:33; cf. Prov. 13:20.
 2. We need to flee youthful lusts and pursue the all-inclusive Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.
- D. The faithful and prudent slave will be rewarded with the authority to rule in the manifestation of the kingdom, whereas the evil slave will be cut off from the glorious Christ, from the glory of His kingdom, and from His glorious presence in His kingdom—Matt. 24:47, 51:
1. To be cut off from the manifestation of the kingdom is to be cast into the outer darkness, where there is weeping and gnashing of teeth:
 - a. The outer darkness is the darkness outside the bright glory in the manifestation of the kingdom—16:28; 25:30.
 - b. Weeping indicates regret, and gnashing of teeth indicates self blame.
 2. To reign with Christ over the nations in the millennial kingdom will be a prize to His faithful and prudent slaves—Rev. 2:26; Luke 19:17-19.

Message Five

**Making Ourselves Ready for the Lord's Coming
by Having a Revived Living and a Labor of Shepherding**

Scripture Reading: 2 Cor. 4:16-18; John 21:15-17

I. In order to make ourselves ready for the Lord's coming, we need to maintain our victory by having a revived living, a living of being renewed day by day (2 Cor. 4:16-18); this renewal has to be refreshed every morning (Matt. 13:43; Luke 1:78-79; Prov. 4:18; Judg. 5:31):

- A. We must enjoy the Lord early in the morning to have a new start of each day—Psa. 119:147-148.
- B. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed—Luke 1:78-79; Mal. 4:2; Judg. 5:31:
 - 1. We should rise up early in the morning to fellowship with the Lord, and we can pray, “Thank You, Lord, for a new beginning; may this day be a memorable day in my life”; this is what we call a morning-by-morning revival.
 - 2. Every morning we should offer up Christ as our burnt offering and peace offering, based upon His being our sin offering, so that we may have a new beginning; not only must we do this every day, but we must also do it with sweetness and depth—Lev. 6:12-13.
 - 3. To take Christ as our burnt offering every morning is to take Him as the One who lived a life absolutely for God's satisfaction and as the life that enables us to have such a living—1:9; 6:12-13; John 5:19, 30; 6:38; 7:18; 8:29.
- C. In order to have a revived living, we must be those who love the Lord to the uttermost and live to Him with the daily goal of having the fullest enjoyment and gaining of Christ—1 Cor. 2:9; 2 Cor. 5:14-15; Phil. 3:14.
- D. We must be those who live the life of the altar and the tent—Gen. 12:7-8; 13:3-4, 18:
 - 1. God's appearing to us issues in our consecration, causing us to build an altar; an altar is for worshipping God by offering all that we are and have to God for His purpose; building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—8:20-21a; Exo. 29:18-22.
 - 2. To live the life of the tent is our declaration that we are strangers and sojourners on the earth who are seeking a better country and eagerly waiting for the God-built city, the New Jerusalem—Heb. 11:9-10, 13, 16.
- E. To have a revival that is renewed daily is to have a transformation that is fresh daily; if we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured—Rom. 12:2; 2 Cor. 3:18; Heb. 6:1a.
- F. We are renewed day by day through four items: the cross (2 Cor. 4:10-12, 16-18); the Holy Spirit by which we are reconditioned, remade, and remodeled with the divine life (Titus 3:5); our mingled spirit (Eph. 4:23); and the holy word of God (5:26).
- G. We need to come to the Lord's table in newness (Matt. 26:29); the Lord never takes an old table; we need to be renewed by learning to say, “I'm sorry; forgive me.”
- H. While we are in the midst of suffering, we need to receive the Lord's new compassions every morning so that we may experience His renewing; otherwise, we will remain the same, and the suffering we pass through will be in vain—Lam. 3:22-24; 2 Cor. 4:16-18.

II. In order to make ourselves ready for the Lord's coming, we need to maintain our victory by participating in Christ's heavenly ministry to feed His lambs and

shepherd His sheep in order to take care of God's flock, which is the church that issues in the Body of Christ—John 21:15-17; 1 Pet. 2:25; 5:1-4; Heb. 13:20-21:

- A. We need to shepherd people according to the pattern of the Lord Jesus in His ministry for carrying out God's eternal economy—Matt. 9:36; John 10:11; Heb. 13:20; 1 Pet. 5:4:
1. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit is the reason for our barrenness—Luke 15:1-24.
 2. We need to cherish people (to make them happy and to make them feel pleasant and comfortable) in the humanity of Jesus (Matt. 9:10; Luke 7:34); we need to nourish people (to feed them with the all-inclusive Christ in His ministry of three stages) in the divinity of Christ (Matt. 24:45-47).
 3. Christ had to pass through Samaria, purposely detouring to Sychar to gain one immoral woman, cherishing her by asking her to give Him something to drink in order to nourish her with the flowing Triune God as the river of water of life—John 4:3-14.
 4. As the One without sin, He did not condemn the adulterous woman but cherished her for the forgiveness of her sins judicially and for the setting free from her sins organically (8:1-11, 32, 36); it is also significant that the first one saved by Christ through His crucifixion was a robber sentenced to death (Luke 23:42-43).
 5. The Lord went to Jericho just to visit and gain one person, a chief tax collector, and His preaching was a shepherding (19:1-10); He also cherished the parents by laying His hands on their children (Matt. 19:13-15).
 6. In His caring for the churches as the golden lampstands, the ascended Lord is the "walking Christ" and the "speaking Spirit"; by His walking in the midst of the churches, He gets to know the condition of each church, and then according to what He sees, He speaks to us so that all the saints in the churches might be metabolically and organically transformed with the aim of making them His overcomers—Rev. 1:12-13; 2:1, 7.
- B. We need to shepherd people according to the pattern of the apostle Paul, who shepherded the saints as a nursing mother and an exhorting father in order to take care of God's flock—1 Thes. 2:7-8, 11-12; 1 Tim. 1:16; Acts 20:28:
1. Paul shepherded the saints in Ephesus by teaching them "publicly and from house to house" (v. 20) and by admonishing each one of the saints with tears for three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).
 2. Paul had an intimate concern for the believers (2 Cor. 7:2-7; Philem. 7, 12), and he came down to the weak ones' level so that he could gain them (2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20).
 3. Paul was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints (2 Cor. 12:15); he was a drink offering, one with Christ as the wine producer, sacrificing himself for others' enjoyment of Christ (Phil. 2:17; Judg. 9:13; Eph. 3:2).
 4. Paul walked by the Spirit to honor God so that he could minister the Spirit to honor man—2 Cor. 3:3, 6, 8; Gal. 5:16, 25; Judg. 9:9.
 5. Paul indicated in his teaching that the church is a home to raise up people, a hospital to heal and recover them, and a school to teach and edify them—Eph. 2:19; 1 Thes. 5:14; 1 Cor. 14:31.
 6. Paul revealed that love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ; love prevails—8:1; 12:31; 13:4-8a; Eph. 1:4; 3:17; 4:2, 15-16; 5:2; 6:24; Rev. 2:4-5; Col. 1:18b; 1 Thes. 1:3.