

**KEY STATEMENTS FOR THE 2026 INTERNATIONAL
MEMORIAL DAY BLENDING CONFERENCE**

**We can enter into a new revival that will end this age
by arriving at the highest peak of the divine revelation,
by living the life of a God-man,
and by participating in Christ's heavenly ministry
of shepherding His flock according to God.**

**The highest peak of the divine revelation given to us by God
is the revelation of the eternal economy of God—
God becoming man and man becoming God.**

**We need to cooperate with Christ's heavenly ministry
to shepherd the church of God as His flock
for the building up of the Body of Christ and a new revival.**

**In order to shepherd according to God,
we need to become one with God,
be constituted with God, live God, express God,
represent God, and minister God.**

**Outline of the Messages
for the International Memorial Day Blending Conference
May 22-25, 2026**

**GENERAL SUBJECT:
THE GREAT NEED FOR A NEW REVIVAL**

Message One

Cooperating with the Lord to Bring In a New Revival That Will End This Age

Scripture Reading: Hab. 3:2; Acts 26:19, 22; Matt. 14:19, 22-23; Phil. 1:19-22, 25; John 21:15-17

- I. Among God's elect there has always been an aspiration to be revived—Hab. 3:2; Hosea 6:2; Rom. 8:20-22; Psa. 119:25, 50, 107, 154; John 6:57, 63; 2 Cor. 3:3, 6.**
- II. We can enter into a new revival by arriving at the highest peak of the divine revelation given to us by God—the revelation of the eternal economy of God (1 Tim. 1:3-4; 1 Cor. 9:17; Acts 26:19, 22); this is the great answer to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people (Gen. 1:26; Job 10:13; cf. Eph. 3:9):**
 - A. The mystery hidden in God's heart is God's eternal economy (1:10; 3:9; 1 Tim. 1:4), which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is as His duplication (Rom. 8:29; 1 John 3:2) to become an organism, the Body of Christ as the new man (Eph. 2:15-16), for God's fullness, God's expression (1:22-23; 3:19), which will consummate in the New Jerusalem (Rev. 21:2—22:5).
 - B. God becoming man that man might become God in life and in nature but not in the Godhead for the producing and building up of the Body of Christ to consummate the New Jerusalem is the essence of the entire Bible, the "diamond" in the "box" of the Bible, the eternal economy of God—Gen. 1:26; John 12:24; Rom. 8:29:
 1. God became man through incarnation by participating in man's humanity; man becomes God in life and nature but not in the Godhead through transformation by participating in God's divinity—John 1:14; 2 Cor. 3:18; Col. 3:4; 2 Pet. 1:4; Phil. 2:5; Rom. 8:29; Heb. 2:10; Eph. 1:5; Rom. 8:19; 1 John 3:2; John 1:12-13.
 2. This divine-human romance is the subject of the entire Bible, the content of God's economy, and the secret of the entire universe—S. S. 1:1; 6:13; cf. Hab. 1:1; 2:4; Rom. 1:17:
 - a. Christ is divine and human, and His transformed lover is human and divine; they are the same in life and nature, perfectly matching each other.
 - b. The Triune God consummated to be the Husband and the tripartite man transformed to be the bride are to be one couple, a corporate, great God-man—Rev. 21:2, 9; 22:17a.
 - C. The central revelation of God and of the Lord's recovery is God becoming the flesh (John 1:1, 14), the flesh becoming the life-giving Spirit (1 Cor. 15:45b), and the life-giving Spirit becoming the sevenfold intensified Spirit (Rev. 1:4; 3:1; 4:5; 5:6) to build up the church (Matt. 16:18) that becomes the Body of Christ (Eph. 4:15-16) and that consummates the New Jerusalem (Rev. 21:2, 9; 22:17a; cf. Gen. 2:22; John 19:34).
 - D. God and man will become one entity, and that one entity is the mingling of divinity with humanity, which will consummate in the New Jerusalem as the conclusion of the entire Bible—Rev. 21:3, 22, 2, 9; cf. Lev. 2:4-5; Psa. 92:10.
 - E. "I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history"—*Life-study of 1 and 2 Chronicles*, p. 15.

III. If we practice living the life of a God-man, which is the reality of the Body of Christ, spontaneously a corporate model will be built up, a model living in the economy of God; this model will be the greatest revival in the history of the church to bring the Lord back—Psa. 48:2 and footnote 1; Rev. 3:12, 21:

- A. God needs a corporate people to be raised up by His grace through the high peak of the divine revelation to live a life according to this revelation; a revival is the practice, the practicality, of the vision we have seen.
- B. The followers of Christ (Matt. 5:1; 28:19) were disciplined through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).
- C. Our life should be a copy, a reproduction, of the model of the life of Christ, the first God-man—1 Pet. 2:21; Matt. 11:28-29; Eph. 4:20-21; John 17:4; 5:17; Phil. 1:19-22, 25.
- D. The Spirit of life and reality who was breathed into the disciples would guide them into all the reality of what they had observed of the Lord when they were with Him for three and a half years—John 16:13; 20:22:
 - 1. At the commencement of the first God-man's ministry, He was baptized to fulfill all righteousness, recognizing that according to His flesh (His humanity—1:14; Rom. 1:3; 8:3), He was good for nothing but death and burial (Matt. 3:15-17).
 - 2. He trained His disciples to learn from Him (11:29) in the miracle of feeding five thousand people with five loaves and two fish; His "looking up to heaven" to bless the five loaves and two fish (14:19) indicates His realizing that the source of blessing was not Him, the sent One, but the Father, the sending One (John 10:30; 5:19, 30; 7:6, 8, 18).
 - 3. The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer—Matt. 14:22-23; Luke 6:12.
 - 4. The Lord lived a life of contacting God (Mark 1:35; Luke 5:16; 6:12; 9:28; Heb. 7:25), living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32), and of contacting people, ministering God into them to bring them into the jubilee of God's New Testament economy (Luke 4:18-19; Heb. 8:2; cf. Gen. 14:18; Acts 6:4).
 - 5. He was a man in whom Satan, the ruler of the world, had nothing (no ground, no chance, no hope, no possibility in anything)—John 14:30b, cf. v. 20; 2 Cor. 12:2a; Col. 1:27; 2 Tim. 4:22; John 3:6b; 4:23-24; 1 John 5:4, 18.
- E. The only way to live the life of a God-man according to the Lord's model is to set our entire being on the mingled spirit, walking, living, and having our being according to the mingled spirit—Rom. 8:2, 4, 10, 6, 11, 16; 1 Cor. 6:17; Rom. 10:12; Gal. 5:25; Eph. 6:17-18; 1 Thes. 5:16-20; 1 Tim. 4:6-7; 2 Tim. 1:6-7.
- F. "We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival that has never been seen in history, and this will end this age"—*Life-study of 1 and 2 Chronicles*, p. 28.

IV. We can enter into a new revival 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; this is to incorporate the apostolic ministry with Christ's heavenly ministry—John 21:15-17; 1 Pet. 2:25; 5:1-4; Heb. 13:20-21; Rev. 1:12-13:

- 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. The content of God's entire New Testament economy in His complete salvation is Christ as the Son of Man cherishing us by redeeming us from sin, accomplishing His judicial redemption through His death (1 Tim. 1:15; Eph. 1:7), and Christ as the Son of God nourishing us to impart the divine life into us abundantly, carrying out His organic salvation in His resurrection (John 10:10; 1 Cor. 15:45b; Eph. 5:29).

2. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit are the reason for our barrenness—Luke 15:1-24.
 3. 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).
 4. 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; Rev. 22:1.
 5. 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 (John 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).
 6. 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).
- 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. He 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. He 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—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.
- C. “I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery”—*The Collected Works of Witness Lee, 1994–1997*, vol. 5, “The Vital Groups,” p. 92.

Message Two

Arriving at the Highest Peak of the Divine Revelation

Scripture Reading: 1 Tim. 1:4; Eph. 1:10; 3:9; Rom. 1:3-4

I. The highest peak of the divine revelation given to us by God is the revelation of the eternal economy of God—God becoming man that man may become God in life and in nature but not in the Godhead:

- A. The entire Bible, which is the explanation of the eternal economy of God, is the autobiography of the Triune God, seen in the two sections of eternity and on the bridge of time:
 - 1. The Triune God came from eternity into time and with His divinity to enter into humanity to become the incarnated God for His direct move in man, seen in the four Gospels, for the accomplishment of His judicial redemption—John 1:14, 29.
 - 2. In resurrection He became the compounded God, the “processed” God, the all-inclusive life-giving Spirit, seen in the Acts and the Epistles, for the carrying out of His organic salvation—John 1:32, 42; 1 Cor. 15:45b; Phil. 1:19.
 - 3. In eternity future He will be the corporate God, the New Jerusalem, seen in Revelation 21 and 22.
 - 4. The universal, divine-human incorporation of the processed and consummated Triune God with the regenerated, transformed, and glorified believers is the goal of God’s eternal economy—John 1:51; Rev. 21:3, 22.
 - 5. The central revelation of God and the Lord’s recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem.
- B. God becoming man that man might become God in life and in nature but not in the Godhead is the essence of the entire Bible, the “diamond” in the “box” of the Bible, the eternal economy of God—Gen. 1:26; John 12:24; Rom. 8:29:
 - 1. God became man through incarnation by participating in man’s humanity; man becomes God through transformation by participating in God’s divinity:
 - a. Participating in God’s life—John 3:15; Col. 3:4.
 - b. Participating in God’s nature—Eph. 1:4; 2 Pet. 1:4.
 - c. Participating in God’s mind—Eph. 4:23; Phil. 2:5.
 - d. Participating in God’s being—2 Cor. 3:18b; Eph. 3:8.
 - e. Participating in God’s image—2 Cor. 3:18a; Rom. 8:29.
 - f. Participating in God’s glory—v. 30; Heb. 2:10.
 - g. Participating in God’s sonship—Eph. 1:5; Rom. 8:23.
 - h. Participating in God’s manifestation—v. 19.
 - i. To bear God’s likeness—1 John 3:2.
 - j. To be Godkind—God’s species—John 1:12; Rom. 8:14, 16.
 - 2. This divine-human romance is the subject of the entire Bible, the content of God’s economy, and the secret of the entire universe—S. S. 1:1; 6:13.

II. The high peak of the divine revelation—the “diamond” in the “box” of the Bible—is the revelation that in Christ God has become man in order that man might become God in life and nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 1:3-4; Eph. 3:17a:

- A. “God becoming man and man becoming God” is the economy of God—1 Tim. 1:4.
- B. 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 attributes may be expressed in human virtues—Eph. 3:9; 1:10:
 - 1. God’s good pleasure is to be one with man and to make man the same as He is in life and nature but not in the Godhead—vv. 5, 9.
 - 2. God became man in order to have a mass reproduction of Himself and thereby to produce a new kind—God-man kind—John 1:1, 14; 12:24.
- C. For the fulfillment of God’s economy, we need God to build Himself in Christ into us as our life, our nature, and our constitution to make us God in life and nature but not in the Godhead—Eph. 3:17a; Col. 3:4, 10-11.
- D. God became man through incarnation; man becomes God through regeneration, sanctification, renewing, transformation, conformation, and glorification—John 3:5-6; 1:12-13; Rom. 6:19, 22; 12:2; 8:29-30.

III. It is only by God’s becoming man to make man God that the Body of Christ can be produced; this point is the high peak of the vision given to us by God—v. 3; 1:3-4; 8:14; 12:4-5:

- A. God became man to make man God that He might produce the Body of Christ—the organism of the Triune God, the ultimate manifestation of which is the New Jerusalem—Eph. 1:22-23; 4:4-6; Rev. 21:2, 9-10.
- B. The Bible shows us how man can become God to have a God-man living and thus become an organism of God—Rom. 1:3-4; 12:4-5:
 - 1. This organism is God joining and mingling Himself with man to make man God.
 - 2. The issue of God becoming man and man becoming God is an organism; this organism is the Body of Christ—the union and mingling of God with man—Eph. 4:4-6, 12.
- C. God sent His Son to be a man and to live a God-man life by the divine life; such a living issues in a universal man that is exactly the same as He is—a corporate man living a God-man life by the divine life—Rom. 8:3; 12:4-5.
- D. The reality of the Body of Christ is the union and mingling of God with man to live out a corporate God-man—Eph. 4:4-6, 24.

Message Three

The God-man Living for a New Revival

Scripture Reading: Lev. 1:3, 9; 6:8-13; John 21:15-17;
1 John 3:14; 5:1; 2:6; 4:17; Gal. 6:2-3; Rom. 8:2

I. The desire of God's heart is that "the reality...in Jesus" (Eph. 4:21), the actual condition of the God-man living of Jesus as recorded in the four Gospels, would be duplicated in the many members of Christ's Body by the Spirit of reality to become the reality of the Body of Christ, the highest peak in God's economy, for a new revival (vv. 20-24):

- A. The four Gospels show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose; 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; this is what is meant by *the reality is in Jesus*; to learn Christ as the reality is in Jesus is to be molded into the pattern of Christ, to be conformed to the image of Christ—Rom. 8:28-29; Eph. 4:20-21.
- B. We are being perfected by the Lord to be God-men, living the divine life by denying our natural life according to the model of Christ as the first God-man—Matt. 11:29a; 17:5b; 1 Pet. 2:21:
 - 1. In His life on earth He set up a pattern, as revealed in the four Gospels; then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life; we learn from Him according to His example, not by our natural life but by Him as our life in resurrection—1 Cor. 15:45b; Col. 3:4.
 - 2. Our Christian life is a life in Christ and also a life of Christ in us; we are in Christ as the mold, and He is in us as our life; in this way we learn Christ as the reality is in Jesus; this reality is the reality of the Body of Christ—1 Cor. 1:30; 2 Cor. 5:17; 12:2a; Col. 1:27; Gal. 2:20; Rom. 8:10.
- C. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold, the form, the pattern, described in the Gospels; in this way we are shaped, conformed, to the image of this mold—this is what it means to learn Christ—Matt. 11:29; Rom. 8:29.
- D. When we live in the mingled spirit, we are learning Christ according to the reality in Jesus by the Spirit of reality; we learn from Him as our model so that His biography becomes our history; the living of the Body of Christ as the new man should be exactly the same as the living of Jesus revealed in the Gospels—Gal. 6:17-18; Rom. 1:1, 9; Eph. 4:20-24; Phil. 2:5; Matt. 11:29; 1 Pet. 2:21.
- E. The purpose of God in sending the Lord Jesus to be a man was for Him to live a God-man life by the divine life; when we eat Him, we live because of Him to become a universal great man who is exactly the same as He is—a man living a God-man life by the divine life—Lam. 3:22-24, 55-56; Rev. 2:4, 7; John 6:57, 63; Jer. 15:16; Eph. 6:17-18; Psa. 119:15.

II. The only life that is pleasing to God is the life that is a repetition of the life Christ lived on the earth; this is a life that experiences Christ in His experiences as the burnt offering—Lev. 1:9; John 8:29; 2 Cor. 5:9:

- A. The burnt offering typifies Christ in His living a life that is absolutely for God and for God's satisfaction; the burnt offering also typifies Christ in His being the life that enables God's people to have such a living—Lev. 1:3; Num. 28:2-3; John 5:30; 6:38; 8:29; Heb. 10:5-10.

- B. The word translated “burnt offering” denotes something that is ascending; this ascending refers to Christ (Lev. 1:3, 10, 14); the only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God (John 6:38).
- C. The burnt offering was “a satisfying fragrance to Jehovah” (Lev. 1:9); the Hebrew words translated “satisfying fragrance” literally mean “savor of rest or satisfaction”; a satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.
- D. The life of Christ within us is the reality of the burnt offering—this is a life of obedience, a life of submission, and a life of total dependence on God according to the principle of the tree of life—Phil. 2:8; John 5:19, 30; Heb. 5:8; 10:7:
 - 1. Man’s acting alone and independently apart from and outside of God is sin; God wants us to act according to His instructions in everything—Psa. 40:7-8; 1 John 3:4.
 - 2. “Whoever does not receive the kingdom of God like a little child shall by no means enter into it” (Luke 18:17); God wants us to be like a little child all the time because He wants us to depend on Him all the time; self-confidence is the enemy of God-dependence.
- E. By laying our hands on Christ as our burnt offering through the proper prayer, we are joined to Him, and He and we become one; as Christ lives in us, He repeats in us the life He lived on earth, the life of the burnt offering—Lev. 1:4; 1 Cor. 6:17; Gal. 2:20.
- F. In such a union, such an identification, all our weaknesses, defects, and faults are taken on by Him—2 Cor. 5:21; Gal. 2:20a.
- G. We must allow the Lord to burn us so that we may be a continual burnt offering to burn others and be reduced to ashes to become the New Jerusalem for God’s expression—Psa. 20:3; Lev. 1:16; 6:8-13; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21:
 - 1. The ashes signify Christ reduced to nothing; since we are one with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero—Mark 9:12; Isa. 53:3; 1 Cor. 1:28; 2 Cor. 12:11.
 - 2. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes; when we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned—Gal. 2:20a.
- H. Putting the ashes at the east side of the altar, the side of the sunrise, is an allusion to resurrection—Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9:
 - 1. With Christ as the burnt offering, the ashes are not the end—they are the beginning; the ashes mean that Christ has been put to death, but the east signifies resurrection—Mark 9:31.
 - 2. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection—Phil. 3:10-11.
- I. Eventually, the ashes will become the New Jerusalem—Rev. 3:12; 21:2, 10-11:
 - 1. Christ’s death brings us to an end, reduces us to ashes, and in resurrection the ashes become precious materials for God’s building—1 Cor. 3:9b, 12a.
 - 2. When we are reduced to ashes, we are brought into the transformation of the Triune God to become the precious materials for the building of the New Jerusalem—Rom. 12:1-2; 2 Cor. 3:18; Rev. 21:18-21.

III. In carrying out God’s New Testament ministry, the Lord Jesus, as the reality of the burnt offering, did not do anything out of Himself (John 5:19), He did not do His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did everything not by His own will (5:30), and He did not seek His own glory (7:18); He was never

disappointed because He was satisfied only with God (Isa. 42:4; 50:4-5; 53:2a; cf. John 4:13-14; 6:15; Mark 9:7-8):

- A. The Lord's life was His work, His move, and His ministry; His work was His living, and His move was His being; with Him there was no difference between His life, His work, His move, and His ministry; the Lord Jesus lived His ministry—cf. Luke 22:26-27; John 10:10b; 1 Cor. 15:45b; 1 John 5:16a; 2 Cor. 3:6; Phil. 1:25.
- B. The Lord Jesus was a man of prayer; He often went to the mountain or withdrew to a private place to pray—Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28.
- C. After the miracle of feeding five thousand, He compelled the disciples to leave Him in order that He might have more time to pray privately to the Father—Matt. 14:22-23:
 - 1. Standing in the position of man (4:4), the heavenly King, as the beloved Son of the Father (3:17), needed to pray privately to His Father who was in the heavens, that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishing of the kingdom of the heavens.
 - 2. He did this not in the deserted place but on the mountain, leaving all the people, even His disciples, that He might be alone to contact the Father.
- D. Because He was a man of prayer who was one with God, He was never alone, for the Father was with Him; every moment He saw His Father's face—John 5:19; 16:32; Psa. 16:7-8; cf. 27:8.

IV. When we abide in the love that is God Himself, love has been “perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world” (1 John 4:17); Christ as the reality of the burnt offering lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is (3:14; 5:1; 2:6):

- A. The law of the Spirit of life in our spirit is the law of Christ as the law of love (Rom. 8:2; Gal. 6:2); the law of love must be substantiated by the law of the Spirit of life so that we may be able to bear one another's burdens; but if we are filled with pride, we will be unable to bear others' burdens because we deceive ourselves by thinking that we are something when we are nothing (v. 3).
- B. When the law of love is activated within us, we automatically and spontaneously will be shepherds who have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—John 21:15-17; Luke 15:3-7.
- C. When the law of love is activated within us, our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3) in which we “support the weak” (Acts 20:35) and “sustain the weak” (1 Thes. 5:14); *the weak* refers to those who are weak either in their spirit or soul or body, or are weak in faith (Rom. 14:1; 15:1).
- D. After His resurrection the Lord shepherded Peter and commissioned him to feed His lambs and shepherd His sheep; this is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, the church, which issues in the building up of the Body of Christ to consummate in the New Jerusalem for the accomplishment of the eternal economy of God—John 21:15-17.

Message Four

**Living the Life of a God-man
by Living in the Kingdom of God
as the Realm of the Divine Species**

Scripture Reading: Mark 1:15; John 3:3, 5-6; 1:12-13;
2 Pet. 1:4; 1 John 3:1

- I. Because we have been born of God, we are God's species; that is, we are God in life and in nature but not in the Godhead—John 3:3, 5-8.**
- II. The God-men have the divine right to participate in God's species—vv. 3, 5-6; 18:36.**
- III. As believers in Christ, we are living the life of a God-man—Mark 1:15; John 14:17b, 20; Rom. 8:9a, 10; Gal. 5:25:**
 - A. 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.
 - B. The God-men, the sons of God, are the duplication and continuation of Christ, the first God-man—John 12:24; Heb. 2:10; Rom. 8:29.
 - C. A God-man is one who has been born of God and partakes of God's life and nature, becoming one with God in His life and nature and thereby expressing Him—John 1:12-13; 3:15; 2 Pet. 1:4; 1 Cor. 6:17.
 - D. A God-man is constituted with God, having God as his life, nature, and everything; a God-man is man yet God and God yet man—Eph. 3:16-17a.
 - E. Christ's human living was man living God to express the attributes of God in the human virtues, which were filled, mingled, and saturated with the divine attributes—Luke 1:26-35; 7:11-17; 10:25-37; 19:1-10.
 - F. As the reproduction and duplication of the first God-man, we should live the same kind of life that He lived:
 1. The Lord's God-man living set up a model for our God-man living—being crucified to live God so that God might be expressed in humanity—Gal. 2:20.
 2. The Lord Jesus did not live a life of trying to be spiritual, holy, and victorious; He lived a life that was fully according to and for God's New Testament economy.
 3. In the four Gospels we see Jesus living the life of a God-man, and in Acts we see the disciples also living such a life.
 4. Christ lived a life of suffering, a suffering life; now we are His partners living the same kind of life; when we suffer for Christ, our sufferings are counted by God as the sufferings of Christ—Heb. 3:14.
 5. We must deny ourselves, be conformed to Christ's death, and magnify Him by the bountiful supply of His Spirit—Matt. 16:24; Phil. 3:10; 1:19-21a.
 6. The One who lived the life of a God-man is now the Spirit living in us and through us; we must reject self-cultivation and the building up of our natural man and allow nothing other than this One to fill us and occupy us so that we may live Him and express Him personally and corporately in the church, which is His Body—Eph. 3:16-19; 1:22-23.

IV. As believers in Christ, we are living in the kingdom of God—Rom. 14:17:

- A. The kingdom of God is God Himself—Mark 1:15; Matt. 6:33.
- B. The kingdom of God is God in Christ being the totality of the divine life with all its activities—John 11:25; 10:10b; 14:6.
- C. The kingdom of God is the realm of the divine life for this life to move, to work, to rule, and to govern that life may accomplish its purpose.
- D. The kingdom of God is an organism constituted with God's life as the realm of life for His ruling, in which He reigns by His life and expresses Himself as the Divine Trinity in the divine life—15:1-8, 16, 26.
- E. The kingdom of God is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things—3:3, 5-6; 18:36:
 - 1. In John 3 the kingdom of God refers more to the species of God than to the reign of God.
 - 2. God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into the realm of the divine species—1:1, 12-14; Rom. 8:3; 1:3-4.
 - 3. In order to enter into the realm of the divine species, we need to be born of God to have the divine life and the divine nature—John 1:12-13; 3:3, 5-6, 15; 2 Pet. 1:4:
 - a. God created man not according to man's kind but in His image and according to His likeness to be God's kind, God's species—Gen. 1:26.
 - b. The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead, are more God's kind than Adam was—John 1:12-13:
 - (1) Adam had only the outward appearance without the inward reality of the divine life.
 - (2) We, the believers in Christ and the children of God, have the reality of the divine life, and we are being transformed and conformed to the Lord's image in our entire being—2 Cor. 3:18; Rom. 12:2; 8:29.
 - (3) Our second birth, regeneration, caused us to enter into the kingdom of God to become the species of God—John 3:3, 5-6.
 - (4) We have been regenerated to be Godkind; as God's sons, we are God's kind, God's species—Rom. 8:19; Heb. 2:10.
 - (5) All the children of God are in the divine realm of the divine species—John 1:12-13; 3:3, 5.
 - (6) The believers are God-men in the divine species, that is, in the kingdom of God—1 John 3:1a; John 3:5.
- F. We live in the kingdom of God as the realm of the divine life by the sense of life—Rom. 8:6.
- G. In the church, we are living in the kingdom of God today; Romans 14:17 is a strong proof that today's church life is the kingdom.
- H. When we exercise that part of us which is the new creation—Christ Himself as the element of the kingdom of God—we are living in the kingdom of God.
- I. The overcomers will inherit the kingdom of Christ and of God so that they can enter into the manifestation of the kingdom of the heavens—2 Tim. 4:18.

- V. In the Gospel of John we see many aspects of the believers' living in the realm of the divine species—1:16; 15:4a, 9, 11; 4:23-24; 14:2, 20, 23; 17:22-24:**
- A. "Of His fullness we have all received, and grace upon grace"—1:16.
 - B. "The water that I will give him will become in him a fountain of water springing up into eternal life"—4:14b.
 - C. "He who eats Me, he also shall live because of Me"—6:57b.
 - D. "If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him"—12:26.
 - E. "In My Father's house are many abodes...I go to prepare a place for you"—14:2.
 - F. "In that day you will know that I am in My Father, and you in Me, and I in you"—v. 20.
 - G. "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him"—v. 23.
 - H. "Abide in Me and I in you"—15:4a.
 - I. "If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you"—v. 7.
 - J. "As the Father has loved Me, I also have loved you; abide in My love"—v. 9.
 - K. "These things I have spoken to you that My joy may be in you and that your joy may be made full"—v. 11.
 - L. "These things I have spoken to you that in Me you may have peace"; "My peace I give to you"—16:33a; 14:27b.
 - M. "Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are"—17:11b.
 - N. "The glory which You have given Me I have given to them, that they may be one, even as We are one"—v. 22.
 - O. "I in them, and You in Me, that they may be perfected into one"—v. 23a.
 - P. "Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory"—v. 24a.

Message Five

The Apostolic Ministry in Cooperation with Christ's Heavenly Ministry to Shepherd the Church of God as His Flock for the Building Up of the Body of Christ and a New Revival

Scripture Reading: John 10:11, 16; 21:15-17;
1 Pet. 2:25; 5:4; Heb. 13:20; Rev. 1:13; 2:1, 7

- I. Psalms 22 through 24 are a group of psalms revealing Christ from His crucifixion through His shepherding to His kingship in the coming age:**
 - A. Psalm 23, which concerns Christ as the Shepherd in His resurrection and ascension, is the bridge between Christ's redeeming death and His church-producing resurrection in Psalm 22 and Christ's coming back as the King, who will regain the entire earth through the church as His Body in Psalm 24.
 - B. In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people; if this fellowship is received by us, there will be a big revival on the earth to bring the Lord back.
- II. John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry; it is the completion and consummation of the Gospel of John:**
 - A. The Gospel of John has twenty-one chapters, but it actually ends with chapter 20.
 - B. The entire book covers the earthly ministry of Christ, beginning with His incarnation as the Word of God to become a man in the flesh (1:14) and ending with His resurrection as the last Adam to become the life-giving Spirit (20:22); hence, chapter 21 should be an appendix.
 - C. Although it is correct to say this, it is more intrinsic to say that John 21 is the completion and consummation of the Gospel of John; it consummates the entire Gospel of John by showing that Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's economy.
- III. In John 10:10-11 and 16 the Lord unveiled to the disciples that He was the good Shepherd who came that the sheep might have life abundantly and that He had other sheep (the Gentiles) that He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd:**
 - A. The Lord's shepherding was first in His earthly ministry—Matt. 9:36; cf. 10:1-6.
 - B. The Lord's shepherding is second in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body.
- IV. The Lord commissioned Peter to feed His lambs and shepherd His sheep:**
 - A. When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens—John 21:15-17.
 - B. This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ.
 - C. Later, in the book of Acts, Peter said, "We will continue steadfastly in prayer and in the ministry of the word" (6:4); this is to cooperate with Christ's heavenly ministry of intercession (Heb. 7:25) and of ministering God into His people (8:2).
 - D. Peter was so impressed with this commission of the Lord that in his first book he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer of their souls—1 Pet. 2:25:

1. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being.
 2. He shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our soul, our real person—cf. Heb. 13:17.
- E. Peter exhorts the elders to shepherd the flock of God among them so that when the Chief Shepherd is manifested, they, the faithful elders, will receive the unfading crown of glory—1 Pet. 5:1-4.
- F. Peter's word indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock, which issues in His Body.

V. The following words of the apostle Paul also show the incorporation of the apostolic ministry with Christ's heavenly ministry to take care of God's flock:

- A. In Acts 20:28 Paul told the elders in Ephesus, "Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained [or purchased] through His own blood."
- B. Paul said, "I know that after my departure fierce wolves will come in among you, not sparing the flock" (v. 29); the apostle did not care for his own life (v. 24), but he was very concerned for the future of the church, which was a treasure to him and to God.
- C. Paul says in Hebrews 13:20, "God...brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant":
1. The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem; the eternal covenant of God is to consummate the New Jerusalem by the shepherding.
 2. God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant.

VI. The main purpose and goal of the apostolic ministry incorporated with Christ's heavenly ministry are to build up the Body of Christ, which will consummate the New Jerusalem for the accomplishment of the eternal economy of God—cf. Eph. 3:2, 8-9; 1 Pet. 5:10.

VII. The matter of shepherding God's flock for the main purpose and ultimate consummation of the eternal economy of God is even referred to in Song of Songs:

- A. "Tell me, you whom my soul loves, Where do you pasture your flock [for satisfaction]? / Where do you make it lie down at noon [for rest]?"—1:7a.
- B. "Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds' tents"—v. 8b.
- C. "My beloved is mine, and I am his; / He pastures his flock among the lilies [the seekers of Christ who live a life of trusting in God with a single heart]"—2:16.
- D. "I am my beloved's, and my beloved is mine; / He pastures his flock among the lilies"—6:3.

VIII. To shepherd the believers is very crucial for their growth in life; we must take the shepherding way to preach the gospel and revive the church:

- A. We should pray, "Lord, I want to be revived; from today I want to be a shepherd; I want to go to feed people, to shepherd people, and to flock people together."
- B. In John 10 and 21 the Lord used three words concerning shepherding: *feed*, *shepherd*, and *flock* (10:16; 21:15-16); we can also use the word *flock* as a verb.
- C. All the churches have to learn how to flock together so that they can be blent together; the elders and co-workers should take the lead to practice this.

IX. The organic maintenance of the golden lampstand is Christ's heavenly ministry to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding—Rev. 1:13; 2:7; John 10:11, 14; 1 Pet. 2:25; 5:4; Heb. 13:20:

- A. The Son of Man is in His humanity, the golden girdle signifies His divinity, and the breasts are a sign of love:
 - 1. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but now He is girded about at the breasts, caring for the churches that He has produced by His love (Rev. 1:13).
 - 2. The golden girdle signifies Christ's divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.
- B. Christ takes care of the churches in His humanity as the Son of Man to cherish them—v. 13a:
 - 1. He dresses the lamps of the lampstands to make them proper, cherishing us that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Psa. 42:5, 11:
 - a. The Lord's presence provides an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement.
 - b. We can enjoy the cherishing atmosphere of the Lord's presence in the church to receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim. 4:6; Eph. 4:11.
 - 2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things, which frustrate our shining—Exo. 25:38:
 - a. The charred part of the wick, the snuff, signifies things that are not according to God's purpose, which need to be cut off, such as our flesh, our natural man, our self, and our old creation.
 - b. He trims away all the differences among the churches (the wrongdoings, shortages, failures, and defects) so that they may be the same in essence, appearance, and expression—cf. 1 Cor. 1:10; 2 Cor. 12:18; Phil. 2:2.
- C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches—Rev. 1:13b:
 - 1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.
 - 2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7; cf. Exo. 27:20-21; Zech. 4:6, 11-14.
 - 3. To participate in His move and enjoy His care, we must be in the churches.

X. Through Christ's wonderful shepherding, we will enjoy Him as our blessings both today and for eternity—Isa. 49:10; Rev. 7:9-17; John 6:35; 4:13-14; Psa. 36:7-9; 91:1; Isa. 12:1-6; Rev. 22:1.

Message Six

Shepherding according to God

Scripture Reading: John 21:15-17; Acts 20:28; 1 Pet. 5:2, 4; Eph. 4:16

- I. In the Lord's recovery today, there is the urgent need for shepherding.**
- II. To shepherd is to take all-inclusive, tender care of the flock—John 21:15-17; Acts 20:28:**
 - A. Shepherding refers to caring for all the needs of the sheep.
 - B. All the sheep need to be well provided for and well tended to.
- III. Christ is the good Shepherd, the great Shepherd, the Chief Shepherd, and the Shepherd of our souls—John 10:9-17; Heb. 13:20-21; 1 Pet. 5:4; 2:25:**
 - A. As the good Shepherd, the Lord Jesus came that we may have life and have it abundantly—John 10:10-11:
 1. He laid down His soul-life, His human life, to accomplish redemption for His sheep that they may share His zoe life, His divine life—vv. 11, 15, 17.
 2. He leads His sheep out of the fold into Himself as the pasture, the feeding place, where they may eat freely of Him and be nourished by Him—v. 9.
 3. The Lord has formed the Jewish and Gentile believers into one flock (the church, the Body of Christ) under His shepherding—v. 16.
 - B. God brought up from the dead “our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant”—Heb. 13:20:
 1. The eternal covenant is to consummate the New Jerusalem by shepherding.
 2. The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body of Christ and consummating in the New Jerusalem.
 - C. As the Chief Shepherd, Christ shepherds His flock through the elders of the churches—1 Pet. 5:4:
 1. Without the elders' shepherding, the church cannot be built up.
 2. The elders' shepherding should be Christ's shepherding through them.
 - D. As the Shepherd of our souls, the pneumatic Christ oversees our inward condition, caring for the situation of our inner being—2:25:
 1. He shepherds us by caring for the welfare of our soul and by exercising His oversight over the condition of our inner being.
 2. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and of our problems, needs, and wounds.
- IV. In order to shepherd according to God, we need to become one with God, be constituted with God, live God, express God, represent God, and minister God:**
 - A. Shepherding according to God requires us to be one with God and to be constituted with Him—John 14:20; 1 Cor. 6:17; Eph. 3:17a; Col. 3:10-11.
 - B. Only those who live God can shepherd according to God—Phil. 1:21a.

- C. God's eternal purpose is to work Himself into us as our life so that we may express Him—Gen. 1:26; Eph. 1:11; 3:11; 2 Tim. 1:9.
 - D. As those who shepherd according to God, we need to represent God and function as the acting God—2 Cor. 1:3-4, 12, 15-16; 2:10; 10:11; 11:2.
 - E. To shepherd according to God is to minister God to others:
 1. How much we can minister God to others depends on our being broken by God for the outflow of life—4:10-12, 16; Heb. 4:12.
 2. If we would minister God to one another, we need to speak words of grace, truth, spirit, and life, ministering the processed God who has been wrought into our being—Eph. 3:16-17a; 4:25, 29; John 6:63.
- V. Peter charged the elders to shepherd the flock of God according to God—1 Pet. 5:2:**
- A. *According to God* means that we must live God.
 - B. When we are one with God, we become God and we are God in our shepherding of others.
 - C. To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, not according to our preference, interest, purpose, and disposition.
 - D. To shepherd according to God is to shepherd according to what God is in His attributes.
 - E. In order to shepherd according to God, we need to become God in life, nature, expression, and function:
 1. We need to be filled to the brim with the divine life, enjoying the Triune God as the fountain, the spring, and the river to become a totality of the divine life, even to become the divine life itself—John 4:14; Col. 3:4.
 2. We need to become God in His attributes of love, light, righteousness, and holiness.
 3. We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities.
 4. We need to become God in His function of shepherding the flock of God according to what He is and according to His goal in His economy.
- VI. The shepherding that builds up the Body of Christ is a mutual shepherding—1 Cor. 12:23-26:**
- A. All of us need to be under the organic shepherding of Christ and be one with Him to shepherd others—John 21:15-17.
 - B. All believers, regardless of their growth in life, need shepherding.
 - C. We all have defects and shortcomings and need others to shepherd us.
 - D. We are both sheep and shepherds, shepherding and being shepherded in mutuality.
 - E. Through this mutual shepherding, the Body builds itself up in love—Eph. 4:16.