

## **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 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.