

MOUNTAIN STATES LABOR DAY CONFERENCE 2026

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; Psalms 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—Psalms 48:2 and footnote 1; Revelation 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:

Message Two

The God-man Living for a New Revival

Scripture Reading: Eph. 4:20-21; 1 Pet. 2:21; Lev. 1:3, 9; 6:8-13;
John 5:19, 30; 1 John 2:5-6; Gal. 6:2

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*—John 5:19, 30; 6:38; 8:16; 8:29; 14:10
- B. 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.
- C. 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; Col. 3:4; 1 Cor. 1:30; Gal. 2:20
- D. 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.
- E. 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—Rom. 8:4; Gal. 6:17-18; Eph. 4:20-24; Phil. 2:5; Matt. 11:29; 1 Pet. 2:21.
- F. 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—John 6:57, 63; Jer. 15:16; Eph. 6:17-18; Psalms 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 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—2 Cor. 2:15; 2 Cor. 5:9, 13-15

- C. 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
- D. 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.
- E. 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—Lev. 1:16; 6:8-13; Mark 9:12; Gal. 2:20a; Phil. 3:10-11; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 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. 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. 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
- 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.

Message Three

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; 3:3, 5-6; 1 John 3:1a
 - c. 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.
- 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.

Message Four

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. 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'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.

IV. 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.

V. 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:
- 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:
 - 2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things, which frustrate our shining—Exo. 25:38:
- 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.

Message Five

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:
 - 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:
 - C. As the Chief Shepherd, Christ shepherds His flock through the elders of the churches—1 Pet. 5:4:
 - 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. Only those who live God can shepherd according to God—Phil. 1:21a.
 - B. 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. 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, 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.

**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.