

CHURCH IN REGINA

Meeting Place: 3860 Buckingham Drive E, Regina, SK, Canada S4V 3A1

1 Timothy 2:4, "Who [God] desires all men to be saved and to come to the full knowledge of the truth."

The Church of the Saints in Regina

<http://thechurchinregina.org/>

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CHURCH MEETINGS:

Lord's Day

10:00 AM - 12:00 PM

Prayer Meeting

Tuesdays

Saints' Home 7:30 - 8:30 PM

Young People Meeting

Fridays

7:00 - 9:00 PM

Small Groupings

Fridays & Saturdays

Saints' Home

Seven ANNUAL FEAST

1. **International Chinese-speaking Conference**
 Anaheim, CA
 February 14-16, 2020
2. **ITERO (Spring)**
 Anaheim, CA
 March 27-29, 2020
3. **Memorial Day Conference**
 Atlanta, GA
 May 22-25, 2020
4. **Summer Semiannual Training**
 Anaheim, CA
 June 29 - July 4, 2020
5. **ITERO (Fall)**
 Moscow, Russia
 October 1-3, 2020
6. **Thanksgiving Conference**
 Boston, MA
 Nov. 26 - 29, 2020
7. **Winter Semiannual Training**
 Anaheim, CA
 December 21-26, 2020

MATERIAL OFFERINGS FOR THE LORD'S MOVE, Week 5

Scripture Reading: 2 Cor. 8:1-5, 15; 9:6-15

THE APOSTLE'S FELLOWSHIP CONCERNING THE MINISTRY TO THE NEEDY SAINTS

In 2 Corinthians 9:6 Paul says, "But this: he who sows sparingly, sparingly also shall reap; and he who sows with blessings, with blessings also shall reap..." The blessings here are first bountiful givings as blessings to others, and then bountiful harvests as blessings from God. It is a natural law ordained by God that if we sow sparingly, we shall also reap sparingly, but if we sow with blessings, we shall also reap with blessings.

In verse 7 Paul continues, "Each one as he has purposed in his heart, not out of sorrow or of necessity, for God loves a cheerful giver." We should not be sorrowful in giving. **Instead, we should be joyful.** If we are sorrowful in giving, it may be better not to give anything. Furthermore, our giving should **not** be of necessity. The Greek word rendered necessity here is the same as that used in chapter six. It means that **we are pressed into something, forced into it.** To give out of necessity indicates that giving is a calamity to us. We should not give because we are forced; neither should we give if we feel that giving is a calamity... Giving should certainly not be like this with us. As Paul says in this verse, God loves a cheerful giver. The Greek word translated cheerful may also be rendered hilarious or gleeful. In our giving we should be cheerful, gleeful, hilarious... In verses 8 and 9 there are a number of dear and precious thoughts. One such thought is that generous giving is righteousness in the eyes of both God and man. This thought is confirmed by the Lord's word spoken on the mountain and recorded in Matthew 6. The Lord regards generous giving not only as a grace, [the grace of giving], but also as righteousness.

In verse 10 Paul goes on to say, "Now He Who bountifully supplies seed to the sower and bread for food will supply and multiply your seed and cause the fruits of righteousness to grow." Here we see **the source of seed: it comes from God** who bountifully supplies seed to the sower and bread for food. We should not think that the wheat used to make bread comes automatically from reaping a harvest. **No, it comes from God.** Even though we must sow, we should not trust in our sowing. It is our duty to sow, and we should sow for this reason. However, we should not trust in what we sow. If we trust in our sowing, God may withhold the rain or allow a storm to damage the harvest. Therefore, we must see that God is the One who **provides** the bread. He **gives** us the seed for sowing and also bread from the harvest for food. Furthermore, it is He who **multiplies** our seed and causes the fruits of righteousness to grow.

Paul was not a superficial person. He knew that fellowshiping with the churches concerning the ministry to take care of the needy saints far away in Judea was a very important matter. He realized that the saints in Macedonia and Achaia were in poverty. This is indicated by his word in 8:1 and 2: "Furthermore, we make known to you, brothers, the grace of God which has been given in the churches of Macedonia, that in much approvedness of affliction the abundance of their joy and the depth of their poverty abounded unto the riches of their liberality." Here Paul speaks of the **depth** of poverty. This expression indicates that the economic situation in Macedonia, and no doubt in Achaia as well, was not good. The saints in Macedonia and Achaia were poor. Since this was their economic situation, **how could Paul encourage them, even entreat them, to supply material things to others?** This kind of giving would certainly cause them to be even more poor. Moreover, what about the saints' future? Paul knew some of the poor saints might say, "What about my future? I have very little. If I give away part of what I have, how shall I take care of my living in the future?" Paul handled the matter in a very considerate way. When he fellowshiped with the believers about the material supply for the needy saints, Paul was very considerate.

In our opinion, **it is rather easy to ask wealthy people** to give to those in need. But it is another matter to entreat the poor, those who do not have a sufficient supply for their own living, to give of their possessions. ...[T]hey may wonder about their future, especially about how they will earn a living if they give of what they have. Nevertheless, because Paul knew God's way, he had the confidence to risk encouraging the poor saints in Achaia to give to the needy ones in Judea. (*Excerpt from the Life-study of 2 Corinthians, Chapter 49*)

Prayer Burden

1) Thank You Lord for Your **balanced and sovereign way**. In You we have no lack. Make our giving our way of gathering. We are willing to be **balanced** by You.

2) Lord, we still need Your mercy. Continue to touch us regarding **our attitude** towards money. Teach us to let go of material riches and to sow, that we may have a harvest to reap.

3) Lord, we believe in Your promise that **he who sows bountifully, will reap bountifully**. We want to those who sow with blessings. Lord, even purify us – that we would not do this for the purpose of gaining riches for ourselves.

4) Lord, **we lay up our treasure in heaven**. We praise You for the life of God that we received. This life has no anxieties. Make us a good giver according to the life and nature of our Father.

5) Thank you for your **mercy and salvation**, delivering us from the authority of Satan and turning us to God. Without Your blessing, every labour is in vain. We set our hope on You who gives us all things for our enjoyment.

6) Lord, You are the **resurrection life** that overcomes even the power of mammon and material possession. Cause us to exercise this life in us. Make us see **Your divine administration** by our way of handling our money. Keep us faithful to You.

7) Please pray for:

EUROPE

- Pray for the follow-up of the seeking ones after the Bible distribution in **Lausanne, Switzerland**
- Pray for the first Lord's table Meeting in **Zagreb, Croatia** on March 1
- Pray for the church in Milan and the literature center in Italy. Thank the Lord that the funds needed for the property has been received. Pray for the funds for needed renovations.

CHINA

- Pray for the sick saints in Wuhan, China. May the Lord intercede for the saints, for His mercy and His salvation.

NORTH AMERICA

- Airdrie, AB; Guelph, ON; London, ON as GTCA targeted cities in Canada. Pray for the Lord's move in Canada for these cities

8. Please pray for the church in **Regina**

- Campus Work: The **setting up of the club** at the University of Regina.
- Bible Distribution and the preaching of the gospel
- Two students remaining fruit by the end of the semester
- The children, YP and College **work**
- The **readings** of the **Life-Study** messages, & the daily personal **pursuing** of the truth
- For the purchase of a lot **property** for the church

LIFE-STUDY OF REVELATION

"One Life-Study a Day Makes One Holy"

The Church in Smyrna—The Resurrection Life and the Crown of Life (Message 11)

...In Greek **Smyrna** means myrrh. Myrrh is a sweet spice which, in figure, signifies **suffering**. In typology, myrrh signifies the **sweet suffering of Christ**. Thus, the church in Smyrna was a suffering church, prefiguring the church under the persecution of the Roman Empire from the latter part of the first century to the early part of the fourth century. This persecuted church suffered in the sweetness and fragrance of Christ. In other words, this church was in the **tribulation of Jesus and in the fellowship of His sufferings**. The church in Smyrna suffered as Christ Himself did, having become a continuation of His suffering. In Colossians 1:24 Paul said that he filled up "that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church." Paul was completing the sufferings of Christ. Although no one can continue Christ's redemption, His sufferings must be completed by all His followers both individually and collectively. In the church in Smyrna we see the **collective continuation of the sufferings of Jesus**. Because this church was a continuation of Jesus' suffering, it was truly the testimony of Jesus. (Life-Study of Revelation, ch 11)

The Church in Pergamos—Eating for Transformation (Message 12)

In the first three epistles we see three churches—the desirable church, the persecuted church, and the worldly church. We certainly want to be a **desirable** church and a **persecuted** church, but **we must refuse to be a worldly church**. We must reject anything worldly. Be careful! After the enemy has persecuted you, his strategy may change. Instead of persecution, there might be a welcome. Do not regard this welcome as a good thing. Rather, you **must fear being welcomed more than being stung by a scorpion**. It is good for us to suffer persecution, opposition, and attack. But whenever people extend us a warm welcome, that is a most dangerous time. When you are attacked and are undergoing persecution, **do not be discouraged**, for that is a strong sign that you are **on the right track and that you have not been distracted from following the Lord's steps**. But **beware** of a warm welcome. It is better to suffer persecution than to receive a warm welcome. The epistle to the church in Pergamos teaches us that **we should not be in union with the world in any way, sense, or aspect**. We must have nothing to do with the world.... (Life-Study of Revelation, ch 12)

The Church in Thyatira—Authority and Morning Star (Message 13)

In this message we come to the fourth church, the church in **Thyatira**, the **church in apostasy**. Thyatira in Greek means "sacrifice of perfume," or, "unceasing sacrifice." As a sign, the church in Thyatira prefigures the Roman Catholic Church, which was fully formed as the apostate church by the establishment of the universal papal system in the latter part of the sixth century. One of the crucial points in the epistle to the church in Thyatira concerns the woman **Jezebel**.... As we shall see, the woman here is the very woman prophesied by the Lord in Matthew 13:33, who added leaven (**signifying evil, heretical, and pagan things**) into the fine flour. This woman is also the great prostitute of Revelation 17, who mixes abominations with the divine things. The pagan wife of Ahab, Jezebel, was a type of this apostate church. In verses 26-28, the Lord gives a promise to the overcomer to the one who overcomes **He will give authority over the nations**. This is a prize to the overcomers of reigning with Christ over the nations in the millennial kingdom. In Psalm 2:9, God gave Christ authority **to rule over the nations**. Here, Christ gives the same authority to His overcomers. Finally, at His second appearing, He will be the **morning star to His overcomers** who watch for His coming. (Life-Study of Revelation, ch 13)

The Church in Sardis—White Garment and Name Confessed by the Lord (Message 14)

Sardis in Greek means the **remains**, the **remainder**, or the **restoration**. As a sign, the church in Sardis prefigures the Protestant Church from the time of the Reformation to the second coming of Christ. The crucial point about the fifth church is that it is **dead and dying**. While it has a name that it is living, actually it is dead. Many of us can testify that when we were saved, we were quite living. But after getting into a denominational church, we were put into the refrigerator and, after a few months, we **cooled down and died**. The reformed churches are deadening. In the local churches, we all must hate death. I would rather see the people in the churches wrong than to see them dead. Many times I have asked the brothers and sisters why they do not function in the meetings. Often their reply was, "I'm afraid of making a mistake." To this, I responded, "The more mistakes you make, the better. **Living children make many mistakes**. But the dead children in the cemeteries make no mistakes at all." If you simply sit in the meeting without doing anything, you will never be wrong. Although you may be right, you will be dead right. I would rather be **livingly wrong than dead right**. Which do you prefer—to be dead right or livingly wrong? (Life-Study of Revelation, chapter 14)

The Church in Philadelphia—Rapture before the Great Tribulation and a Pillar (Message 15)

In this message we come to the church in **Philadelphia**, the church in **recovery**. To the recovered church, the Lord is also the One who has "the key of David"...not to make us holy or spiritual, but to deal with us that we might be **transformed and built up**. Once we have been built up, He will become a nail to us, and we shall be the vessels hanging on Him. Firstly, Christ holds the key of David and eventually He holds us. **Christ used the key to open the door of our prison**. Before we came into the church life, we were all imprisoned. For example, some were imprisoned in the dungeon of Catholicism. But wherever we were, Christ, the One who holds the key of David, opened our prison and released us. According to our experience, all the doors opened for us by Christ are prison doors... As today's David, He has the key to open whatever God desires to open. **Once He opens the door and we are released, we enter into the house of God where we become the household with many vessels held by Christ as the nail**. If we remain in our mentality, we shall not have the realization or the sense of being held by Christ in this way. Nevertheless, Christ is the nail in God's house, and by this nail, we all are held up from the earth. (Life-Study of Revelation, chapter 15)

ANNOUNCEMENTS and SCHEDULE OF MEETINGS:

1. Please get your copies of the **Morning Revival** after the meeting
2. **Combined prayer meeting** on February 4, 2020 is at brother Joseph's house at 7 PM.