

CHURCH IN REGINA

“2 Cor. 8:15—He who gathered much had no excess, and he who gathered little had no lack.”

HWMR Week 4—Material Offerings and the Lord’s Move Today

When the Israelites left Egypt, they plundered it of its gold (Exo. 11:2-3; 12:35-36). The material gold mine is in Egypt. We need some full-timers to remain there to **dig the gold mine** to get the gold. The other full-timers will drop their job, profession, or business for the preaching and teaching of the gospel truth, but they will need something to live on... We... are all full-timers in different functions. Some have the function to preach the gospel, teach the truth, and minister life to all the seekers. However, these dear ones could not have any time to make a living. They need others to support them. Therefore, a great number of us full-timers should remain in our jobs, professions, or businesses to make money.

It is a great thing to have fellowship unto the gospel. **Unto the gospel** means for the **furtherance of the gospel**. All the full-timers who remain in their jobs and businesses need to have this kind of fellowship, a fellowship for the furtherance of the Lord’s move through those who do not remain in businesses and jobs but who are occupied all day with preaching and teaching for the spreading of the Lord’s kingdom.

We have “passed beyond all earthly bribe.” **All the riches could never bribe us**. We would not accept any kind of bribe. This is rotten. Any government that receives a bribe is a rotten, ruined government. We would not be ruined; therefore, **we have to pass far**, far beyond all earthly bribes to God’s complete purpose.

In Luke 16:1-13 the Lord Jesus taught us how to **be wise like the unrighteous steward**. The Israelites required gold of the Egyptians. Apparently, that was not righteous, but in a sense that was very righteous. The Egyptians had robbed Israel for over two hundred years. The Israelites had no chance to plunder the Egyptians in turn. Now, God’s sovereignty subdued Pharaoh, and Pharaoh could do nothing to God’s people. God gave His people the chance to plunder them, the more the better, as much as they could. This was altogether righteous because He is a righteous God. Now we are making a gain of the world. Do you think that this is not righteous? This is very righteous because the world has been robbing God our Father for quite a long time. From where did they get their riches? It was from God. Therefore, God sends us back to make a gain of them. Of course, we do not rob them, but we make a gain of the world’s riches by our labor, laboring day and night to be very successful. If the people of the world can establish a factory that earns ten million dollars, we had better go today to earn fifty million dollars.

...[We need] to make a gain of the world in the righteous way, to make more money—the more the better. However, try your best when you get riches, **not to retain one penny**. If you would not retain even a penny, you must say to the devil, “I mean business with my Lord. I use only a little part for me and for my family to **live on in the proper way**.” I do not like to see the saints living in a poor way. Neither do I like to see the saints living in a luxurious way. I like to see that the saints have **proper homes** and that they put their children in schools, helping them to get the highest degree, if possible, a Ph.D. On occasion I have given money to some of the saints to support their children’s education. I like to see as well that all the saints have proper cars, but not too expensive, that they may have a good living. We must save every penny that we can. But **we save not for our savings account but to have something for His spending**.

Do not merely enjoy the physical gains that you have received under God’s sovereignty. This may **offend the Lord**. In this case the Lord will take back His blessing. [We need] to realize that if we are faithful to Him, He will bless us. If we spend every ounce of our gold for His purpose, He will return to us not only by ounces but by pounds. This is to carry out the fellowship unto the gospel, the fellowship for the furtherance of the gospel.

Philippians 4:15-16 says, “You yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, no church had fellowship with me in the account of giving and receiving except you only; for even in Thessalonica you sent both once and again to my need.” What kind of sweet feeling the apostle expressed here! He says that this was “a sweet-smelling savor, an acceptable sacrifice, well pleasing to God” (v. 18). Paul did not seek a gift from them (v. 17), but what they gave became a sweet-smelling savor for Paul to put on the altar for them. It was not merely something to support him, but it became something increasing to their account. There is an account in the heavenly bank, in which we may have credit or debit. **It is a low practice to give merely ten percent. God is not a beggar; do not treat Him as one.** You should **honor Him as the very bountiful Giver** who affords you all the riches. All your riches come from Him. It was and still is up to Him whether you will be rich or not. It is **not according to your plan of what you should do and have**. You must **simply labor day and night**. He then will follow your labor to bless you, not for your enterprise but for the spreading of His kingdom.

If you keep money for your children, you will corrupt them and cause them to be corrupted by the money. I do not mean that we should not take care of our children. We should simply take care of them within a limit and no more. Every parent should do something for his or her children, just as our Father does to us. If we would do nothing for our children, we are not representing our heavenly Father. He takes care of us, but within a proper limit. We should follow our Father to take care of our children according to a limit. Whether the Lord would give me billions of dollars or hundreds of dollars, I would simply take care of my children within a God-ordained limit. All the balance or remainder has to go to my heavenly account for God’s kingdom. All the saints need this kind of training (Elders’ Training, Book 08: The Life-Pulse of the Lord’s Present Move, Chapter 9).

Church Meetings:

Lord’s Table Meeting
Lord’s Day
10:00 AM - 12:00 PM

Prayer Meeting
Tuesdays
7:00 - 8:00 PM

Young People’s Meeting
Saturdays
7:00 - 8:30 PM

Small Group Meetings
Fridays & Saturdays
7:00 - 8:30 PM

Conferences & Trainings:

International Chinese-Speaking Conference
February 13-14, 2021

April International Training for Elders & Responsible Ones
April 16-18, 2021

International Memorial Day Conference
May 28-31, 2021

July Semiannual Training
July 5-10, 2021

Contact Information:

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NEW LANGUAGE

All things are
yours when
YOU are
HIS, and **HE**
and **YOU** are one.

Prayer Burdens:

1. Lord, these days are the consummation of the age. Rekindle our love toward You. Cause us to see Your need today. We are here to show strength and to take action. Scatter us to spread the gospel.
2. Teach us to live by faith, trusting in You with our necessities. May we know how to be abased and how to abound. In You, we have no lack. We are here simply to follow You wherever and whenever You send us.
3. Lord, gain Your full-time workers who would plunder Egypt for Your interest and those who would drop everything for the furtherance of the gospel. May we all function according to our measure and bring surplus to the church.
4. Train us in the matter of our giving. Make us those who take care of Your needs, acknowledging that You fill our every need according to Your riches. Burden us for the fellowship unto the gospel.
5. Lord, you are the rich Giver that provides all our needs. Continue to encourage us to give what we have for the fellowship unto the gospel. May we all learn to practice this in the church life.
6. Lord, lead us regarding this matter. May there be no lack and no excess in all the churches. Be the faithful One in us who will offer for the work and keeps this principle of giving.

Europe/North America

1. Migration of burdened saints to six designated European cities—Barcelona, Brussels, Dublin, Lisbon, Rome, and Zurich.
2. Western Canada College Gospel Meeting through Zoom on February 20, 2021.

Church in Regina:

1. Goal of 50 meeting ones by end of 2021. Synchronized prayer for our contacts every day at 3pm.
2. We pray for Aitong Liu's immigration application. Select them in Your time that they may also come here, be saved, see the church and be Your testimony.
3. We pray for sister Diana Ballao's family in the Philippines. Enlighten them all to see You and Your economy. Make our sister a living and shining testimony.

Life-Study of Genesis—Messages 81-85**MESSAGES 81 - 84 - Being Transformed (4-7)**

God's promise in 35:11 is a repetition of His promise in 17:6. The focus of the promise in this chapter is to be fruitful and multiply to bring forth **nations with kings**. Only in Bethel did God give His promise to Jacob. (Life-Study of Genesis, 81)

In the Old Testament, two pillars indicated the temple of God, and in the New Testament, three pillars declared God's building. But the pillars in the coming kingdom and in the New Jerusalem in eternity will be numberless. Today, **who-soever will may be one of these pillars**. If we would be a pillar of stone, we must be in Bethel. (Life-Study of Genesis, 82).

If you would be a pillar, you must be filled, saturated, and permeated with the Triune God. However, no matter how much you have been filled with God, you are still **only a part**. At most, you are one half. You can never have God completely. The very God who is in you is also in your brother. Because you are not a full unit, **we need others to complete us**. (Life-Study of Genesis, 83)

Each pillar was a cylinder whose walls were four fingers thick, and within each pillar was a large hollow space. We should not be **muddy, thin, and filled with sand**, for then there would be no hollow space within. Rather, we must be brass, four fingers thick, and hollow. Then it will be possible for our hollow space to be **filled with reality, the Spirit**. (Life-Study of Genesis, 84)

MESSAGES 85 - The Builder of the Pillars—the Skillful Hiram

Our life and our being must not only be transformed but also transferred. We must no longer be of "**Dan**" or of "**Tyre**," but absolutely of "**Naphtali**." As hinds that have been freed, we would **trust in God**, walk upon the mountaintops, and live in resurrection for the church life, giving forth words of life, grace, salvation, wisdom, knowledge, and building. If we are like this, then we shall be **builders of pillars**. (Life-Study of Genesis, 85)

Announcements:

1. Brothers' Meeting on Jan. 31, 2021 at 6pm.
2. LS Reading this week— LS of Genesis Messages 86 to 91.
3. Baptism of Sister Gianelle Chua on Jan. 31, 2021.
4. Winnipeg Conference on Feb. 6, 2021 at 10am (Msg. 1) and at 7pm (Msg. 2); Feb. 7, 2021 at 10am (Msg. 3).
5. Western Canada Brothers' Meeting on Feb. 18, 2021 at 9pm (CST).

基督是人生的意义

CHRIST IS THE MEANING OF HUMAN LIFE

为诸天的国悔改

Repenting For the Kingdom of the Heavens

我们都知道，让基督进到我们里面并不是一件小事。然而，还有比这更深层的东西。国度的福音开头的话是悔改。我们需要为诸天的国悔改（太 3:2），因为我们已经从神的管制权下堕落了。因此，我们需要回归。从堕落的状态到原初的状态，我们需要有一个真正的转变。我们必须离开这堕落的情形，重新回到神的管制权下。这个管制权简单的说就是诸天的国。

We all know it is not a small thing to have Christ come into us. However, there is something deeper than this. The opening word of the gospel of the kingdom is repent. We need to repent for the kingdom of the heavens (Matt. 3:2) because we have fallen from the dominion of God. Therefore, we need to come back. We need to have a real turn from the fallen state to the original state. We have to leave the fallen situation and turn to God's dominion again. This dominion is simply the kingdom of the heavens.

先寻求神的国和祂的义

Seeking First God's Kingdom and His Righteousness

主在马太福音六章 31 至 33 中说：“所以不要忧虑，说，我们要吃什么？喝什么？披戴什么？因为这一切都是外邦人所急切寻求的，你们的天父原知道你们需要这一切。但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。”如果你总是想着吃、喝、穿的问题，你就是物质主义者。主告诉我们忘记这些物质的东西，这是外邦人一直寻求的。相反，我们应该先寻求神的国和神的义。

In Matthew 6:31-33 the Lord said, “Therefore do not be anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? For all these things the Gentiles are anxiously seeking. For your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you.” If you are always thinking about the matters of eating, drinking, and clothing, you are materialistic. The Lord told us to forget about these material things, which the Gentiles seek after all the time. Rather, we should seek first the kingdom of God and the righteousness of God.

我们已经知道了神的国就是神的管制权，但是什么是神的义呢？是公义的就是在神看是对的，且按照神的所是是对的。神是爱，你却恨别人。这是错的。既然神是爱，你也应该爱别人。这才是对的。神是信实的，而你是不信实的。这是错的。神既是信实的，你们也应当信实。那么你才是对的。神是诚实的，而你却不诚实。这是不对的。按照神的所是，诚实就是对的。因此，我们可以看出，是公义的简单的意思就是根据神是正确的，而不是根据我们的概念。在神看来是对的的就是完全合乎神的。

We have seen that the kingdom of God is the dominion of God, but what is the righteousness of God? To be righteous is to be right with God and to be right according to what God is. God is love, yet you hate others. This is wrong. Since God is love, you also should love others. This is right. God is faithful, yet you are unfaithful. This is wrong. Since God is faithful, so you also should be faithful. Then you are right. God is honest, yet you are dishonest. This is not right. To be honest is to be right according to what God is. Therefore, we can see that to be righteous simply means to be right according to God, not according to our concept. To be right according to God is to be completely agreeable with God.

今天年青人应该思考他们正在寻求什么？他们应该寻求被带回到神的管制权下，神的统治之下。一天过一天，你应该被带到神的统治之下。更深远的说，当你在寻求神的国时，你也应该寻求祂的义。这简单的意味着你必须回到神的管制权下，让你自己完全合乎神。如果我们想合乎神，我们需要从神而生。我们需要有祂的生命并且变成祂的孩子。

The young people should consider what they are seeking today. They should be seeking to be brought back to God's dominion, God's ruling. Day by day you should be brought under God's ruling. Furthermore, while you are seeking God's kingdom, you should also seek His righteousness. This simply means that you have to return to God's dominion and to get yourself completely agreeable with God. If we want to be agreeable with God, we need to be born of God. We need to have His life and become His children.

因此，不要再被物质的事物所迷惑。当然，你需要学习以接受教育或学习一门手艺。但是你不应该被这些东西所迷惑。我们不应该被这些事情先霸占了。我们不是先寻求这些东西。我们先寻求神的国和神的管制权。我们也要寻求有他的公义，与祂是对的，与祂是合宜的。我们渴望像祂一样完全。我们渴望一直具有祂的形象并在祂的权柄之下。我们在这里不是要变得道德，宗教或属灵。我们只关心一件事，那就是要一直在祂的权柄下并与祂合宜。

Therefore, do not be deceived any longer by material things. Surely you need to study to get an education or learn a trade. But you should not be deceived by these things. We should not be preoccupied by these things. We do not seek these things first. We first seek the kingdom, the dominion, of God. We also seek to have His righteousness, to be right with Him, to be agreeable with Him. We desire to be perfect as He is perfect. We desire to bear His image and be under His authority all the time. We are not here to be moral, religious, or spiritual. We care only for one thing, that is, to be under His authority and to be agreeable with Him all the time.

我们的需要以基督作生命

Our Need For Christ As Life

你认为你可以彰显神吗？你认为你可以行使神的权柄吗？你需要一个更高的生活，甚至是最高的生活。你需要基督。基督就是生命（约翰福音 14:6；歌罗西书 3:4），不是教训。没有教训能让你（被打了一侧脸）将另一侧脸也转向打你的人。但是，这里有一位是生命并且能够在你里面让你做到。这一位就是基督。“人若不重生，就不能见神的国”（约翰福音 3:3）。一旦我们被重生并且有了基督作为生命，我们就看到了神的国，神的管制权和神的权柄。自然而然地，无论我们是谁，做什么和说什么，都彰显神。

Do you think you can express God? Do you think you can exercise God's authority? You need a higher life, even the highest life. You need Christ. Christ is the life (John 14:6; Col. 3:4), not the teaching. No teaching can make you turn your other cheek to your striker. But there is One who is the life and who is able to do it in you. This One is Christ. "Unless one is born anew, he cannot see the kingdom of God" (John 3:3). Once we have been born again and have Christ as life, we see the kingdom, the dominion, the authority, of God. Spontaneously, whatever we are, do, and say expresses God.

总之，我们需要记住，我们要彰显神并行使他的权柄，我们需要基督作生命。我们也需要认识到今天基督是赐生命的灵。祂是活灵，时时刻刻与我们同在。祂是存在的，充沛的，可用的，即时的。不管你在哪里，不管你处于什么情况，不管你是在和别人打交道还是被别人打交道，忘掉你自己和你的理由；只要单纯的向祂敞开并呼求：“哦，主耶稣。”好好享受祂。祂是你的生命和你的满足。祂是你人生的意义。

In conclusion, we need to keep in mind that for us to express God and to exercise His authority, we need Christ as life. We also need to realize that Christ today is the life-giving Spirit. He is the living Spirit who is with us all the time. He is present, prevailing, available, and instant. No matter where you are, no matter what situation you are in, whether you are dealing with someone or you are being dealt with by someone, forget about yourself and your reasonings; simply open to Him and call, "O Lord Jesus." Just enjoy Him. He is your life and your content. He is the meaning of your human life.

以基督作我们的人位

Taking Christ As Our Person

在过去的几年里，我们一直强调基督是我们的生命，但在最近的几天，主向我们表明祂也是一个人。约翰福音 15 章 4 节上半句说：“你们要住在我里面，我也住在你们里面。”你作为一个人位住在基督里面，祂作为一个人位也住在你里面。基督是一个人位。祂不只是能力、力量、大能或生命，而是一个人位。树里面有生命，但树不是一个人位。电动机内部有动力，但电动机不是人位。但在人的里面有生命和能力，甚至，祂是一个人位。基督对我们不仅是生命和能力，也是住在我们里面的一个人位（约翰福音 15:4 上, 5 上；14:23）。

For the past years we have been stressing Christ as our life, but in recent days the Lord has shown us that He is also a person. In John 15:4a He says, "Abide in Me and I in you." You as a person abide in Christ, and He as a person abides in you. Christ is a person. He is not merely power, strength, might, or life, but a person. Within a tree there is life, but the tree is not a person. Within a motor there is power, but the motor is not a person. But within a man, there is life and power, and even the more, he is a person. Christ to us is not only life and power but also a person abiding in us (John 15:4a, 5a; 14:23).

同样地，我们需要舍弃我们的己，让基督作我们的人位。当我们愿意忘记我们自己，接受基督作我们的人位，我们就会在爱里生根立基（以弗所书 3:17 下）。我们要对主说：“哦，主耶稣，我只爱你！你是如此的美妙，善良，和蔼，有能力，有资格。哦，主啊，你是如此甜蜜温柔。我想忘掉我自己，让你来作我的人位！”

Likewise, we need to give up our person and take Christ as our person. When we are willing to forget about ourselves and take Christ as our person, we will be rooted and grounded in love (Eph. 3:17b). We will say to the Lord, "O Lord Jesus, I just love You! You are so wonderful, good, nice, capable, and qualified. O Lord, You are so sweet and tender. I want to forget about myself and take You as my person!"

要变得简单。在你的日常行为中，在所有事上，学习操练以基督作你的人位。在每一件事上，以基督作你的人位。不要把这个当作一种教条。要把这句话运用到你的日常生活中去。那你就会知道它有多普遍了。如果你以基督作你的人位，你就会自然而然地彰显神，代表神。敌人必终日在你脚下。你会有一种管制的生活，而不是被管制的生活。这意味着你将会获胜。（《传扬高品福音的生活》，第 16、17-18、20、38、39、25、26、28 页）。

Just be simple. Learn to practice taking Christ as your person in all the things in your daily walk. In everything learn to take Christ as your person. Do not take this as a doctrine. Take this word and put it into practice in your daily living. Then you will see how prevailing it is. If you take Christ as your person, you will spontaneously express God and represent God. All day long the enemy will be under your feet. You will have a subduing life instead of a subdued life. This means you will be victorious. (The Life for the Preaching of the High Gospel, pp. 16, 17-18, 20, 38, 39, 25, 26, 28).

