

# CHURCH IN REGINA

“2 Cor. 9:11 You in everything are being enriched unto all liberality, which works out through us thanksgiving to God.”

## HWMR Week 5—Principles of Material Offering

### The Lord's Charge

1) “Do not lay up for yourselves treasures on the earth...but lay up for yourselves treasures in heaven” (Matt. 6:19-20). We need to look at this word of the Lord from the viewpoint of laying up material riches. To lay up material riches is to save what is left of a man's gain after the needs of his living have been met. Here, the Lord charges us not to lay up these surplus riches on the earth, but to **lay them up in heaven**, that is, to spend them on the heavenly Father, doing such things as helping those in need, thus making friends with them (Luke 16:9) and advancing His gospel (Phil. 1:5).

2) “Charge those who are rich in the present age not to be high-minded, nor to set their hope on the uncertainty of riches, but on God who affords us all things richly for our enjoyment; to do good, to be rich in good works, ready to distribute, willing to communicate, laying away for themselves as a treasure a good foundation for the future, that they may lay hold on that which is really life” (1 Tim. 6:17-19). This is the apostle's charge, which is simply the Lord's charge to us. The rich refers to those who have excess from their gain after the needs of their living have been met. To do good and to be rich in good works refer to distributing the surplus from one's living to the needy ones. To be rich in doing good and good works is to be **ready to distribute and willing to communicate**. This is also to lay up treasure in heaven, to lay up as a treasure a good foundation for the future. Doing this will enable one to lay hold on, that is, to possess, to use, and to enjoy, that which is really life, the eternal life of God. To save up the surplus riches from our living on the earth is to lay hold on and make use of our natural life; while to save up the same in heaven, spending it on God, is to **lay hold on and employ the eternal life of God**.

### The Lord's Promise

1) “Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will give into your bosom” (Luke 6:38). This is a promise spoken from the Lord's own mouth. If we are willing to distribute our material wealth to the needy for God's sake, **He will surely give** into our bosom that which is rich and plenteous, a good measure, pressed down, shaken together, running over. He will not give into our hands that which is scanty and limited. What a profitable deal this is!

2) “Remember the words of the Lord Jesus which He Himself said, It is more blessed to give than to receive” (Acts 20:35). Concerning material riches, human beings, who are deceived by Satan, will only receive and not give. To want to receive and not give is Satan's ploy, which causes man to lose God's blessing. The best way to be blessed by God in material riches is to give, not to receive, just as the Lord Himself did for us. Thus, the Lord Himself promised us that it is **more blessed to give** than to receive. Myriads of believers throughout the ages who have believed in the Lord's word and who have practiced accordingly confirm the trustworthiness of this promise from their experience.

3) “He who sows sparingly, sparingly also shall reap; and he who sows with blessings, with blessings also shall reap” (2 Cor. 9:6). This is a natural law established by the Lord in the biological realm. This law contains His promise. Offering material riches is like sowing. Since **sowing eventually brings in reaping**, he who sows sparingly shall reap sparingly, and he who sows bountifully shall reap bountifully. In man's eyes, the offering of material riches is to give away their riches. However, in God's eyes, such offering is a kind of sowing which will result in reaping. He who offers little shall reap little, and he who offers much shall reap much. We ought to believe in the Lord's promise in this law.

4) “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal. 3:10). The “tithes” are the legal amount of offering which God required from the harvest of the Israelites in the Old Testament. The “storehouse” refers to the place in the Old Testament temple where all the offerings to God from His people were stored. My “house” refers to God's temple in the Old Testament. This word superabundantly displays the infinitely rich promise of God. Although it was spoken to the Israelites in the Old Testament, in principle it applies also to the New Testament believers. If we will fully offer to God what belongs to Him that the church may be richly supplied, God will open the windows of heaven for us and pour out a blessing to us, which there will not be enough room to contain. This is a solemn promise of the Lord of hosts. We can offer to Him according to His promise to prove Him. (*Life Lessons vol. 2, ch. 24*)

### Church Meetings:

#### Lord's Table Meeting

Lord's Day  
10:00 AM - 12:00 PM

#### Prayer Meeting

Tuesdays  
7:00 - 8:00 PM

#### College Meeting

Fridays  
7:00 - 8:30 PM

#### Small Group Meeting

Fridays  
7:00 - 8:30 PM

#### Young Peoples' Meeting

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:

<http://thechurchinregina.org/>

Hendrick Tan	306-216-0685
Joseph Miranda	306-737-3315
Nathan Zhang	306-529-5386

## NEW LANGUAGE

I am the Lord's!

O joy beyond expression...

**Prayer Burdens:**

1. Teach us the divine way of gathering yet not having any excess or lack. We want to be balanced under Your mighty, sovereign hand in every way. We do not need to struggle because You fill our every need.
2. Lord, we do not want to hold on to our money. Rather, we want to sow sparingly and sow with blessings. Make us a cheerful giver for Your move today.
3. Lord without Your supply we are nothing. We know not to gain material wealth for ourselves. But we are here to sow and reap sparingly, to sow with blessings to others. How we give You our abounding thanksgiving.
4. Lord, we lay our treasures in the heavens. Rescue us from any and all anxious thoughts. Make us faithful in doing our duties and seeking Your kingdom first. We trust in our heavenly Father who knows our needs.
5. Save us from the enemy's tactics and ways of utilizing material riches. Thank you for Your mercy and salvation which delivers us from the authority of Satan and turned us to God. Thank You for giving us all things richly for our enjoyment.
6. Lord, our victory is in Your resurrection life. Supply us to live a life trusting in You, not in material possession. Our hope is not on this age but on the coming age. Thank you for such a life that overthrows the usurpation of temporal and uncertain riches.

**Europe**

1. Radio broadcasts in the UK and Spain, distribution of the Recovery Version and ministry publications in the European languages, shepherding of seeking ones, and blending of the saints into the reality of the one Body.

**Church in Regina:**

1. Goal of 50 meeting ones by end of 2021. Synchronized prayer for our contacts every day at 3pm.
2. 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. Pray for the saints to live a life of calling on the Lord's name. May we all build up a practice of calling on His name every day so that the Lord will fill us within and be expressed out from us.

**Life-Study of Genesis—Messages 86-91****MESSAGE 86 - The Builder of the Pillars - the Skillful Hiram (2)**

The church today is Jerusalem. Although you may be very useful, **if you remain in Tyre, you will be useless as far as God's building is concerned.** If your "Tyrian" father dies, your "Danite" mother goes on living as a widow, and you are in resurrection and have come to Jerusalem, then you will be **useful** for God's building.

**MESSAGE 88 - The Way to be Perfected as a Pillar**

If we mean business with the Lord to become pillars, then we must discover where Bethel is today. The secret to being solidly perfected to be a strong pillar for the Lord's move is to have **no concepts of our own.** May we have no time to care for "dung," "feathers," or "bones." Only time to absorb all that is in this **flow.** This is the proper way to be perfected as useful pillars for the Lord's move.

**MESSAGE 87, 89-90 - Being Transformed**

Transformation is the adding of Christ into our being. To be transformed is not only to have Christ imparted into our spirit; it is to have Him spread from our spirit into every inward part of our being. **In order to be pillars we must be transformed by having Christ added into us.** (Life-Study of Genesis, chapter 87).

We must be **saturated with Christ until we become wine.** Christ is the wine, but the wine must saturate us until it becomes us. **When we become drunk of Christ and with Christ, we become wine to satisfy God, and we are qualified and ready to be a drink offering.** The drink offering is not merely Christ Himself; it is the Christ who saturates us until Christ and we, we and Christ, become one.

Although God has ordained something for us, He will not allow us to have it according to our way and according to our time. His one purpose in doing it is to **bring forth Christ.** His purpose is not to make you suffer. We all must believe that everything is under the sovereign hand of God.

**MESSAGE 91 - The Three Pillars and the One Pillar in Jacob's Life**

God's ultimate goal is the expression of Christ. This will cost our **natural choice,** our **natural desire,** and our **natural life.** No matter how much martyrdom and weeping there will be, there will also be a **wonderful birth**—the birth of Benjamin and the birth of Christ.

**Announcements:**

1. International Chinese Speaking Conference Schedule:
  - > Message 1 to 3 - Feb. 13 at 9am, 11am and 7:30pm
  - > Message 4 to 5 - Feb. 14 at 9am and 11am**\*\*Our Lord's Table Meeting on Feb. 14 will be at 8am.**
2. Western Canada Christian Students Ministry Series on Feb. 12 at 8:30pm (CST). This will replace the College Meeting on Friday.
3. Western Canada Brothers' Meeting on Feb. 18 at 9pm (CST).
4. New Morning Revival - The All-inclusive, Extensive Christ Replacing Culture for the One New Man

## 召会是基督的彰显

### The Church is The Expression of Christ

#### 召会就是基督

##### The Church Being Christ

当我们说召会就是基督时，这基督不是个人的基督，乃是团体的基督。这团体的基督就是召会，乃是个人基督的彰显。四福音书中有个人的基督，但使徒行传和书信有团体的基督，就是召会。

When we say that the church is Christ, this Christ is not an individual Christ, but a corporate Christ. This corporate Christ, who is the church, is the expression of the individual Christ. In the four Gospels there is the individual Christ. But in Acts and the Epistles, there is the corporate Christ, the church.

我们说团体的基督就是召会，是什么意思？让我作个说明。我们都是基督身体上的肢体。假设我们都来在一起聚会，你自己来，另一位弟兄自己来，我也自己来；我们都是自己来到这里。这样，我们就只是一群“自己”来在一起。但你若带基督来，我带基督来，他也带基督来，我们就是基督不是个人的基督，乃是团体的基督。从各支派、各方言、各民族、各邦国中（启五 9）都有人来聚在一起，成为召会。他们若凭基督而活，他们来在一起时，就是召会。

What does it mean to say that the corporate Christ is the church? Let me illustrate. We all are members of the Body of Christ. Suppose we all come together to have a meeting. You come with yourself, another brother comes with himself, and I come with myself. We all come here with ourselves. Thus, we are just a group of “selves” coming together. But if you come with Christ, I come with Christ, and he comes with Christ, we are Christ not the individual Christ but the corporate Christ. We have people from every tribe, tongue, people, and nation gathered together (Rev. 5:9) as the church. If they live by Christ, then when they come together, they are the church.

我们都必须看见召会是什么。召会是团体的身体，也就是基督自己。召会是一切有基督的圣徒加在一起的总和。召会不是教堂。基督同祂的召会已经被教堂限制了好几世纪之久；祂正从教堂的限制中出来。

We all have to see what the church is. The church is the corporate Body, which is Christ Himself. The church is the totality of all the saints with Christ added together. The church is not a church building. Christ with His church has been confined by the church building for many centuries. But He is being released from the confinement of the church's building.

不仅如此，召会也不是许多所谓基督徒组织而成的团体；召会乃是基督自己。我们要有实际的召会，就必须凭基督而活。在本书第三章我们看见，我们不仅必须以基督为我们的生命，也必须以基督为我们的人位。我们每一个人若以基督为人位，不凭自己活着，乃凭基督活着，那么每一个人就是基督。所以每当我们来在一起，我们不是自己来，乃是带基督来。你带基督来，我也带基督来，我们众人都带基督来。因此，召会就是基督。（《传扬高品福音的生活》，第 44 - 45 页）

Furthermore, the church is not an organization of many so-called Christians. The church is Christ Himself. In order to have the church in reality, we need to live by Christ. In chapter three we saw that we have to take Christ not only as our life but also as our person. If each one of us takes Christ as his person, not living by himself but by Christ, then each one is Christ. So whenever we come together, we come not with ourselves, but with Christ. You come with Christ and I come with Christ. We all come with Christ. Therefore, the church is Christ. (The Life of the Preaching of the High Gospel, pp. 44-45)

#### 召会就是神人、人神调和的扩大

##### The Church Being The Enlargement of the Mingling of God With Man and Man With God

什么是召会？召会就是基督的扩大，是基督这一个神人，这一个人与神调和的扩大；这个扩大就是召会。在召会正常的情形下，我们能看见神和人调在一起。在五旬节时，那些召会中的人，他们本是无知的小民，算不得什么的人，但我们却看见全能的神在那里，全能的神和他们调在一起。当彼得和十一个使徒站起来说话时，的确是彼得的口吻，但却是神在那里说话。神不只在他们中间，更是调在他们里面，他们和神无法再分。这个就是召会，就是基督的扩大，也就是人与神，神与人调和的扩大。

What is the church? The church is the enlargement of Christ, the God-man, the One who is God mingled with man. When the church is in a normal condition, we can see God and man mingled together. On the day of Pentecost, those in the church were uneducated, insignificant men, but we can see that they were mingled with the almighty God. When Peter and the eleven apostles stood up to speak, although it was Peter's voice, God was speaking. God was not merely among them; even more, He was mingled with them. They were inseparable from God. This is the church, the enlargement of Christ, the enlargement of the mingling of God with man and man with God.

从前这个调和是在一个人身上，现今却是在千万的人身上。从前不过是一个头，现今扩大了是一个身体。在时间里，这个扩大是延长的；在空间里，这个扩大是普及的。两千年来，这个扩大在地上没有间断过，一直延长、普及到全地，这是一件荣耀的事。这一个扩大就是召会。一个真实的召会，不仅保有其性质，没有失去立场，更是有神在其中。召会的

性质就是神调在人里面，也是人调在神里面。（《召会是基督的身体》，第39页）

Formerly, this mingling could be seen in only one person, but now it can be seen in millions of people. Formerly, this mingling involved only the Head, but now it has been enlarged to become the Body. With respect to time, this enlargement is extending; with respect to space, this enlargement is spreading. For two thousand years this enlargement has been ongoing throughout the earth; it keeps extending and spreading over the whole earth. This is glorious. This enlargement is the church. A genuine church not only preserves its nature and keeps its ground, but it has God within. The nature of the church is God mingled with man and man mingled with God. (The Church as the Body of Christ, p. 39)

## 圣城

### The Holy City

神造人的愿望就是要有群体的生活。我们人的天性渴望过社团生活。为了实现这愿望，人就上夜总会，参加各种集会。然而夜总会和各种集会并不能满足这需要。人虽然渴求正当的群体生活，却中了世界夜总会和集会的毒害。他们没有得着适当的饮料解渴，反而中了毒。只有一种会是纯正、喜乐、滋养、光照、满足并造就人的，那就是召会。日复一日，我们在召会生活中乃是参加属天的会。这种会是圣别、神圣且属灵的。这是神与人调和的会。参加这个会是何等的享受！

Man was created by God with the desire for a communal life. Our human nature longs for a community life. In order to fulfill this desire, people attend nightclubs and parties. However, nightclubs and parties cannot meet this need. Although people hunger and thirst for a proper communal life, they are poisoned by the clubs and parties of the world. Instead of receiving the proper drink to quench their thirst, they are poisoned. There is only one kind of party that is pure, happy, nourishing, enlightening, satisfying, and edifying, and that is the church. Day after day, we in the church life are attending a heavenly party. This party is holy, divine, and spiritual. It is the party of God mingled with man. What an enjoyment it is to attend this party!

从我大约五十年召会生活的经历中，我很了解青年人的个性。青年人很敏锐，要求也多，他们能刺入父母或召会中长老的心。所有的长老都是青年人的箭靶子。我常常对一些敏锐的青年人说，“召会和长老若不顺你的眼，你为甚么不到别的地方，也许可以到山上去，独自生活？这样你就不会再受召会或长老的困扰了。”他们回答说，因为他们享受召会生活中的交通，他们绝不会离开召会。

Through my experience in the church life of nearly fifty years, I have come to know the disposition of the young people. Young people are sharp and quite demanding, and they can pierce into the hearts of their parents or of the elders in the church. All the elders are targets for the arrows of the young people. Often, I have said to some of these sharp young people, "If the church and the elders are not pleasant in your eyes, why don't you go off somewhere, to the mountains, perhaps, and live by yourselves? Then you will no longer be troubled by the church or the elders." They replied that because they enjoy the fellowship in the church life, they would never leave the church.

即使是我们的婚姻生活或家庭生活，也不能完全满足我们对群体生活的愿望。你也许有许多兄弟姐妹、表兄弟姊妹、侄子侄女、和其他的亲戚，但他们并不能满足你里面对群体生活的愿望。这种神所创造对召会生活的愿望，只有在召会中才能得到满足。

Our desire for a communal life cannot be fully satisfied even by our married life or family life. You may have many brothers, sisters, cousins, nieces, nephews, and other relatives, but they cannot satisfy your inward desire for a community life. This desire, a desire for the church life and a desire created by God, can be satisfied only in the church.

我们基督徒就像聚在一起的羊。多年前我在苏格兰观察一些羊群，我注意到羊喜欢群聚在一起。它们同行、同吃、同卧，总是聚集成群。我们基督徒也有这样的愿望，就是过召会生活的愿望。

We Christians are like sheep flocking together. Years ago, I observed some flocks of sheep in Scotland. I noticed that the sheep enjoyed flocking together. They traveled together, ate together, and lay down together. They were always together as a flock. We Christians also have such a desire, the desire for the church life.

我们在召会生活里何等享受神！有些人也许会说，“神是无所不在的，我可以在任何地方享受祂。我可以在家中或在街上享受祂。我无需召会生活就能享受神。”我们可以见证，在召会之外对神的享受无法与在召会中对神的享受相比。不错，你在任何地方都可以享受神，但和我们在召会中享受祂不同。在召会生活中，我们因享受主而忘形。召会生活是神与人调和的生活。在这美妙的调和生活中，我们天天在亲爱的众圣徒中享受神，也在神里享受亲爱的众圣徒。（《启示录生命读经》第六十六篇）

How we enjoy God in the church life! Some may say, "God is omnipresent, and I can enjoy Him anywhere. I can enjoy Him at home or on the street. I don't need the church life to enjoy God." We can testify that there is no comparison between the enjoyment of God in the church and the enjoyment of God apart from the church. Yes, you may enjoy God anywhere, but not in the way we enjoy Him in the church. In the church life we are beside ourselves with the enjoyment of the Lord. The church life is a life of God mingled with man. In this wonderful mingled life, we daily enjoy God in all the dear saints, and we enjoy the dear saints in God. (Life-study of Revelation, Message 66)