

# **New Culture**

**Enter into the new age**

**Be constituted with the new culture**

**Learn the new language**

**Carry out the new practice**

**Bring forth the new revival**

**For the Lord's Recovery**

**Bring forth the new revival**

**For His Body**

# Church in Regina

## Church Accounting Service Meeting 2021

*“**Holding forth the word of life**, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.”*

*– Philippians 2:16*

December 20, 2020

## Being Faithful in Service

Scripture Readings: Matt. 25:4; 9-10, 14-15, 20-23

**For service, for work, we need the talent, the spiritual gift, that we may be equipped as a good slave to accomplish what the Lord intends to accomplish—Matt. 25:20-23; cf. 24:45-51:**

A. *“The kingdom of the heavens is just like a man about to go abroad, who called his own slaves and delivered to them his possessions. To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad”*—25:14-15:

1. Slaves signify believers viewed from the aspect of service—1 Cor. 7:22-23; 2 Pet. 1:1; Rom. 1:1.
2. His possessions signifies the church (Eph. 1:18) with all the believers, who constitute God’s household (Matt. 24:45).
3. Talents signify spiritual gifts (25:15-23; Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6-7); the filling of the Spirit in life enables us to use the spiritual gift in service (work), and the spiritual gift in service matches the filling of the Spirit in life, that we may be a perfect member of Christ.
4. The joy of your master signifies the enjoyment of the Lord in the coming kingdom as a reward for our faithful service to Him (Matt. 25:21, 23); this refers to inward satisfaction, not to outward position; to participate in the Lord’s joy is the greatest reward, better than the glory and position in the coming kingdom.
5. In this age we must use the Lord’s gift to save people and to minister His riches to them—v. 27.

B. Our inward motive for serving the Lord is our love for Him—Exo. 21:5; Rev. 2:4-5.

C. Our serving the Lord should always proceed out from Him as the source of blessing, be through Him as the means and the power, and be unto Him for His glory—Rom. 11:36; cf. Num. 18:1.

D. We need to serve the Lord with our whole being according to the counsel of God by coordinating with the members of the Body—Rom. 12:1-2, 11; Acts 13:36; 1 Cor. 12:14-22.

E. We need to use the Lord’s gift to build up the church by serving others with Christ and ministering Christ as grace to them—Matt. 25:27; 1 Pet. 4:10; Col. 1:7; 4:12:

1. We need to serve as laboring priests of the gospel of God, saving sinners to offer them to God as acceptable sacrifices and eventually present them full-grown in Christ—Rom. 15:16; 12:1; Col. 1:28.

2. We need to supply others with Christ as their spiritual food at the proper time—Matt. 24:45:
  - a. We need to speak Christ to all kinds of people daily in season and out of season—Acts 5:42; 8:4; 2 Tim. 4:2.
  - b. We need to desperately endeavor to build up a habit of speaking in any meeting—1 Cor. 14:26, 4-5, 12, 31.
3. We need to care for people with the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ; love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—John 21:15-17; 1 Cor. 12:31b; 13:4-8, 13.
4. We should not mistreat our fellow believers by criticizing, judging, or exposing them; instead, we should admonish the disorderly, console the fainthearted, the “little-souled,” sustain those who are weak in spirit, soul, or body, or weak in the faith, and be long-suffering toward all—Matt. 24:49; 1 Thes. 5:14.
5. Through our involvement in the world, we should not render the Lord’s gift useless, letting it lie waste under the cloak of certain earthly excuses—Matt. 25:18-19.

F. Our work and labor for the Lord in the gospel are not by our natural life and natural ability but by the Lord’s resurrection life and power; resurrection is the eternal principle in our service to God—Num. 17:8; 1 Cor. 15:10, 58; 16:10:

1. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 16:13-15; 20:22; 1 Cor. 15:45b; Eph. 4:4.
2. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord—Num. 17:8; 2 Cor. 1:8-9; cf. Eccl. 9:4.
3. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness—Exo. 2:14-15; 3:14-15; Luke 22:32-33; 1 Pet. 5:5-6.
4. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves—1 Cor. 15:10; 2 Cor. 1:8-9, 12; 4:7-18.

G. We should always abound in the work of the Lord, knowing that our labor for the Lord in His resurrection life with His resurrection power will never be in vain but will result in the fulfilling of God’s eternal purpose—1 Cor. 15:58.

## SHEPHERDING THE CHURCH

### Shepherding Needing the Lord's Word

Shepherding first involves **feeding** and then **guiding**, or **leading**. In the churches we need to feed the saints with the Lord's word. We should **encourage the saints to be strong, released**, and **fresh** in their spirit when they meet so that everyone is living, and we should also watch to see that they are being **properly supplied and fed**. Being living and released is one matter, and receiving the life supply and feeding is another matter.

### Giving Messages Not Being Shepherding

In **Acts 20:32** Paul says, "*I commit you to God and to the **word of His grace**, which is able to **build you up** and to give you the inheritance among all those who have been sanctified.*" This verse says that **we must use the Lord's word when we feed the saints**. According to our Christian concept, believers can be fed only by listening to sermons. This concept must be dropped. It is often said in Christianity that believers need to be taught, cultivated, and edified through sermons. However, **feeding** is a better and more practical way. The **general atmosphere in Christianity**, of believers needing to be taught and nurtured through messages, has produced professional speakers, such as preachers and ministers. A congregation that does not have a pastor or a preacher has to hire someone. We have been affected by this atmosphere. Although we feel that it is not proper to hire preachers or pastors, we have so-called co-workers among us. The saints think that the co-workers are capable of and specialized in giving messages; hence, giving messages is the responsibility of the co-workers. **This attitude is inappropriate**; it is not the thought in the Bible. A full-time co-worker who is specialized in giving messages is, in principle, the same as a pastor or preacher in Christianity. The only difference is in name.

### Elders Needing to Labor in the Word and Teaching

The Bible says that **the elders should shepherd the flock of God**. **First Timothy 5:17** says, "*Let the elders who take the lead well be counted worthy of double honor, especially those who labor in word and teaching.*" This verse says that the elders who lead well are those who **labor in word and teaching**. Hence, **to shepherd with feeding is to teach with the Lord's word**. The elders in a local church should bear the responsibility of shepherding and feeding. This can be compared to parents bearing responsibility in a family. The elders should not excuse themselves and say that they do not have the gift of preaching the word. Such a thought is the influence of traditional Christianity. When we first began meeting as the Lord's testimony, we were greatly helped by the Brethren. They were the first group of believers to recover the church life, but they paid too much attention to the gift of preaching the word. In their consideration a person could not give a message unless he had the gift of preaching. However, we have clearly seen **1 Corinthians 14:31**, which says, "*You can all prophesy one by one.*" Hence, we should uproot the concept of not having the gift of preaching the word. We need to learn how to use God's word to feed others.

## Not Depending on Full-time Serving Ones

Whether you have the gift of prophesying does not matter, because **1 Corinthians 14:31** says, “*You can all prophesy one by one.*” This can be compared to a married sister who must cook even though she says that she does not know how to cook. In **1962** I went to the United States, and after being there for ten months, I was able to cook even though I had never cooked previously. I had to cook because I had to feed myself. Initially, I ate meals that others prepared, but as a result, I suffered from an ulcer. That was the result of my inability to cook. But when I began to eat my cooking, my ulcer was cured. I give this example to say that we have depended too long on others. The elders in the local churches depend on the co-workers and exalt them. The co-workers are like famous chefs whom we invite to our homes to cook for us. Actually, in terms of the skills in giving a message, some co-workers may be far inferior to the elders. I hope that we will be enlightened to see our mistakes. The concept that whoever serves full time is able to preach the word and whoever does not serve full time is not able to preach the word is erroneous.

## Speaking to Meet the Need

It is correct to say that we can all prophesy one by one. However, the ability to give messages is not the result of a change in status; it does not come when a person begins to serve full time. A brother does not gain an ability to preach the word simply because he begins to serve full time. There are several elders who are very capable of giving good messages. As soon as they begin to speak, they hit the mark. If the elders are willing to endeavor, their speaking will be effective. We do not give messages in order to receive people’s praise. **The movements of a boxer are not to gain people’s applause; rather, his sole aim is to deliver a blow to his opponent.** We do not want to give lengthy and eloquent messages that are ineffective. We want to give messages that are effective because they **touch people’s heart.**

Our speaking needs to be effective. We do not care whether the message is appealing or grammatical. **We care about touching people’s heart.** Once after **D. L. Moody**, a prevailing American evangelist, preached the gospel, he was approached by a learned person who was in the congregation. This person told Moody that he had used mistaken grammar in his message. Moody was not an educated person; in his youth he was an apprentice in his uncle’s shoe store. But after the Lord gained him, he was fervent to work for the Lord by preaching the gospel. Moody then suggested that this person preach the gospel with his correct grammar to see how many would be saved. Moody was very clear that **he preached the word not to teach English grammar but to lead people to salvation.** He cared only for **people to be saved.**

Some brothers speak with an accent. This is difficult to change. Nevertheless, as long as they are **willing to practice**, they will be able to give a message that is effective. Some brothers use beautiful words, but their speaking **does not touch people.** Some brothers articulate their words and are eloquent and logical, but their speaking **produces no fruit.** They may remain in a place for two years, but the place remains the same. There are others whose messages are ordinary but effective. Our goal is to give effective messages.

On the one hand, the elders should **not expect** the co-workers to bear the responsibility of ministering the word. They should not expect the co-workers to meet the need of the church. On the other hand, the co-workers must **have a heart** for the church and give messages that are effective. Otherwise, their speaking is not useful. The elders must **learn to speak the word**. I do not say this to depreciate the co-workers. I say this because the localities rely too much on the co-workers. We need to be delivered and to change our concept. We do not attend meetings in order to listen to beautiful messages, and the full-time workers are not the only ones who should give messages.

### **Having a Burden and Shepherding the Saints with a Parent's Heart**

An elder may say that he cannot speak the word because he has not received much training and does not know the Bible. Suppose there is a co-worker in a nearby church who knows the Bible. It may not be beneficial for the elder to invite him to speak the word, because the co-worker may not have a burden for that locality. **Speaking the word must come out of a burden**. In order to be effective, a person must be **burdened to work until a fire in the saints is kindled**. Our speaking is to enliven the saints and cause them to be burning for the Lord. **If we do not have a burden, we should not speak**. The elders are obligated to feed the flock; they are like parents with children. If the elders have such a heart, the situation in the church will change.

Some brothers may ask how to “prepare a meal.” Our publications are very rich. We should study the publications and select portions that will meet the need. We cannot rely on others to do this for us. We must learn. This is the responsibility of the elders. This responsibility will also make the elders more useful.

### **Knowing the Needs of the Saints**

Our weakness has been that we have the concept that it is the full-time co-workers who are specialized in giving messages. Our concept is that the co-workers, not the elders, are responsible for speaking the word. We must change this concept. If the elders are willing to endeavor, they will be very effective when they speak the word, because they know the needs of the saints. They may not be eloquent, but they will be very useful.

There was a brother in northern China who was a good speaker. However, after giving good messages for four years, he did not reap much result. There was also a brother who did not know how to give messages and was not eloquent, but he established the church in Tsingtao. When he went to Tsingtao in 1934, there were no brothers there. Fourteen years later more than seven hundred people had been baptized. Although this brother was not a good speaker, his messages were practical. He administrated and led the church, and he knew the needs of the saints. **In order to meet the need of the saints, he studied and prepared his messages**. If the saints needed a word on redemption, he studied and prepared a message on redemption. In this way the saints received the benefit. As a result, the church was built up in a very solid way.

Messages that are lofty and nice do not bear fruit. **As long as we are willing to make an effort, there will be results**. The elders indeed need to devote more time to their service. Some elders should even serve full time. **First Timothy 5:17** says, “*Let the elders who take*

*the lead will be counted worthy of double honor, especially those who labor in word and teaching.”* This means that elders who **serve full time** should be honored and should receive material support. Some elders should devote all their time to administrating the church, and some brothers who serve full time should get a job. If the function of a full-time brother is not manifested, he should not waste his time. He should do something else. However, some elders should give all their time to care for and administrate the church.

The principle is that the elders are like parents or older siblings in a family. They ensure that everyone in the family is fed. **The elders should do the work of shepherding and feeding**; they must not rely solely on the co-workers. The co-workers who are useful should **set aside some time for the spreading of the work**. A co worker who stays in one locality is **tied down** by that local church. In principle, this **may not be profitable**.

## **OVERSEEING**

### **Entrusting and Overseeing**

The elders in the church should **first shepherd** the saints and **then oversee** them. This means that after shepherding the saints, the elders should **entrust them with some services**. This is not merely to teach the saints but to put things into their hands. After entrusting the saints with a service, the elders should **then oversee**. This means that the **elders should take their hands off and let the saints be responsible for giving suggestions and making decisions**. **The elders should not make decisions**. Suppose a brother is assigned to the young people’s work. The elders no longer need to take care of the young people’s work. They should let the brother bear the work. The elders should only oversee. If every matter in the church is handed over to the saints, **the function of the saints will be developed**.

**When the saints are assigned to a service, they should be in charge of everything, and the elders no longer need to manage that service**. We should train **the saints to be responsible for their service**. Then the elders and co-workers will **only be overseers**. It is not proper for the co-workers and elders to keep everything in their pocket. A proper elder is an overseer. The more responsibilities he has, the more he should delegate and oversee. In this way he will **bring the saints into the service**.

Some brothers are concerned that the saints will make **mistakes** when we let them serve. We **should not be so concerned**. The churches in Taiwan are established; consequently, even if the saints make a mistake, it will not be serious. **When the saints make a mistake, we should assist them**. This is more effective and will help the saints to participate in the service.

### **The Saints Having Authority but Not Being Independent**

**Elders should shepherd and oversee the saints**. The elders should **entrust the services** to the saints and give them the **authority to make decisions**. However, this does **not mean that the saints are independent**. Suppose there are eight districts in a church, and the elders delegate the church affairs to the eight districts. This does not mean that the districts are independent. In the same way, the saints are in different districts and in



small groups, but they are still the one church. The function of the elders is to oversee the church, not to lord it over their allotments (1 Pet. 5:3). The elders should shepherd the saints, delegating services to the saints. Then they should oversee the saints, letting the saints have authority for their service and allowing them to develop.

In the church in Taipei some halls have very capable saints. However, the saints are not developed, because there is not much shepherding and overseeing. Directing the saints is not the same as overseeing. When we direct others, we have not handed things over to them. To hand things over means to entrust. For example, if a brother is given the responsibility to purchase a tape recorder, he will need to pray earnestly even concerning the money to make the purchase. He must also consider the size and type of tape recorder. Concerning the finances, the size, and the type, he and those who coordinate with him must go before the Lord in prayer.

The service for recording the meetings is a good example. The key to the recording room should not be in the pocket of the elders; it should be given to a serving one who manages everything related to the recording room. If he is careless and leaves the tape recorder in the elders' room, they can remind him to put it away. If he is careless in other matters, the elders should pray for him. If he loses the tape recorder, he will surely learn a lesson. This is not a joke. In this way many saints will be raised up.

Some elders have argued that the co-workers are serving very faithfully. I know the co-workers are faithful and have a good intention. Nevertheless, their faithfulness and good intention annul the function of the saints. After working in a place for two years, the co-workers and elders should not be tied down, and the saints should be useful. We must change our concept and raise up the saints by handing things over to them. We must not be fearful of their mistakes. I handed over the responsibility of a conference to the young saints in Los Angeles and told them that making mistakes is the way to be perfected. The most precious thing in our work is to produce useful saints.

## Our Meetings (Corporate)

- a. Church Meetings – See Newsletter
- b. Home Meetings – Dario, Dindo
- c. Small group Meetings – Hendrick, Joseph
- d. Ministry Meetings – Nathan, Dindo
- e. Brothers Meeting – Joseph, Nathan
- f. Sisters Meeting – Kimberly Rose
- g. Prayer Meeting – Eric, Joseph, Dario

### A. Priestly Services

- a. Young People Coordinator/s – Kimberly Rose; Dario / Malou; Vincent
- b. Children’s Coordinator/s – Cassie; Marilyn M.; Diane; Evangeline; Mika; Beatrice; M.J; Gabriel; Gianelle
- c. Campus Work – Kimberly Grace; Julie; Christian

### B. Levitical (Practical) Services

<b>The Lord’s Table and Prophecy Meeting</b>	
Emblems	Eric; Joseph; Dario
Bread Preparation	Estela; Marilyn; Malou
Musical Instrument	Berly; Mika
Meeting Place Preparation	Eric; Christian; Hendrick
Ushering	Christian; Gabriel
<b>Church Office and Other Service</b>	
Offering Box (counting and recording of offering)	Estela; Diane; Beatrice
Church Deaconess (maintaining church records)	Kimberly Rose
Bookroom (“for sale”: Morning Revival, Bibles, Hymnals)	Kimberly Rose; Beatrice; Christian; Julie
Churching Coordinator	Hendrick
LSM Coordinator (Registration person)	Hendrick
Audit and F/S Preparation	Hendrick; Kimberly Rose
Church Statistics	Beatrice; MJ
<b>The Word of God Grew and Multiplied</b>	
Library and BFC (inventory audit, Bible sets preparation; attending BFC online meetings)	Eric; Vincent
Church Pursuit Material	Nathan
Church Newsletter	Kimberly Rose; Hendrick; Kimberly Grace
Life-study Questions/Summaries	Eric; Vincent
Church Web Page and Media   Zoom Coordinator	Berly; Nathan; Marilyn; Dindo

**The Church in Regina**

Age Group	60 above	Adults		18-25	13 - 17		0 - 12		TOTAL		
Family	Elderly	Married	Singles	College	SYP	JYP	Children	Toddler	Saints	Children	Toddler
Aparato		Marilyn Frank	Vincent						3		
Ballao 1		Dario Malou			MJ			Hezekiah	3		1
Ballao 2		Dindo Dayana					Zion		2	1	
Gigante		Raphael Arlene			Alethea	Charis Yobel			5		
Lamadrid		Evangeline Aldo *Radam Alforte					Alfred		3	1	
Miranda 1		Estela		Eric Christian					3		
Miranda 2		Joseph Marilyn *Alejo dela Cruz		Mika	Bea Gabriel		Michael		6	1	
Seria	Sonny Lolit		Kim Berly						4		
Tan			Hendrick						1		
Tsai		Venus George		Priscilla Galen Gillian			Victoria		6		
Zhang		Nathan Cassie					Henry		2	1	
Zhao		Linda	Ricky						2		
			Kim Longaquit						1		
			Julie Sobowale						1		
		Karina							1		
			Guytan Racette						1		
		Jehu Bale JL Bale							2		
		Karen Bodamer							1		
<b>12</b>	<b>3</b>	<b>23</b>	<b>7</b>	<b>7</b>	<b>4</b>	<b>3</b>	<b>4</b>	<b>1</b>	<b>47</b>	<b>4</b>	<b>1</b>
Family	Elderly	Married	Singles	College	SYP	JYP	Children	Toddler	Saints	Children	Toddler