

**THE CHRISTIAN LIFE, THE CHURCH LIFE, THE CONSSUMMATION OF THE AGE,
AND THE COMING OF THE LORD, Week 8**

Having Dispensational Value to God in the Last Days to Turn the Age

Scripture Reading: Rev. 12:1-14; Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31

- Revelation 12:1 And a great sign was seen in heaven: woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars;
- Revelation 12:2 And she was with child, and she cried out, **travailing in birth** and being in pain to bring forth.
- Revelation 12:3 And another sign was seen in heaven; and behold, there was a great red dragon, having seven heads and ten horns, and on his heads seven diadems.
- Revelation 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.
- Revelation 12:5 **And she brought forth a son, a man-child**, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.
- Revelation 12:6 And the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.
- Revelation 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.
- Revelation 12:8 And they did not prevail, neither was their place found any longer in heaven.
- Revelation 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.
- Revelation 12:10 And I heard a loud voice in heaven saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.
- Revelation 12:11 **And they overcame him** because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.
- Revelation 12:12 Therefore be glad, O heavens and those who dwell in them. Woe to the earth and the sea because the devil has come down to you and has great rage, knowing that he has only a short time.
- Revelation 12:13 And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the **man-child**.
- Revelation 12:14 And to the woman there were given the two wings of the great eagle that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent.
- Nehemiah 1:1 The words of Nehemiah the son of Hacaliah. Now in the month Chislev, in the twentieth year, while I was in Susa the capital,
- Nehemiah 1:2 Hanani, one of my brothers, came, he and some men from Judah; and I asked them about the Jews who had escaped, who were left from the captivity, and about Jerusalem.
- Nehemiah 1:3 And they said to me, The remnant who are left from the captivity there in the province are in an exceedingly bad state and reproach, and the wall of Jerusalem is broken down and its gates have been burned with fire.
- Nehemiah 1:4 And when I heard these words, I sat down and wept, and I mourned for some days; and I fasted and prayed before the God of heaven,
- Nehemiah 1:5 And said, I beseech You, O Jehovah the God of heaven, the great and awesome God, who keeps covenant and lovingkindness with those who love Him and keep His commandments:
- Nehemiah 1:6 Let Your ear be attentive and Your eyes open to hear the prayer of Your servant, which I pray before You now day and night, concerning the children of Israel, Your servants, while I confess the sins of the children of Israel that we have sinned against You. Indeed, I and the house of my father have sinned;
- Nehemiah 1:7 We have been most corrupt toward You and have not kept the commandments and the statutes and the ordinances that You commanded Moses Your servant.
- Nehemiah 1:8 Remember now the word that You commanded Moses Your servant, saying, If you are unfaithful, I will scatter you among the peoples;
- Nehemiah 1:9 But if you return to Me and keep My commandments and perform them, though your outcasts are under the bends of heaven, from there I will gather them and bring them to the place where I have chosen to cause My name to dwell.
- Nehemiah 1:10 Now these are Your servants and Your people, whom You have redeemed by Your great power and by Your strong hand.
- Nehemiah 1:11 I beseech You, O Lord, let Your ear be attentive to the prayer of Your servant and to the prayer of Your servants, who take delight in fearing Your name; and cause Your servant to prosper today, and grant him to find compassion before this man. Now I was cupbearer to the king.
- Nehemiah 2:9 So I went to the governors beyond the River and gave them the king's letters. And the king had sent with me captains of the army and horsemen.
- Nehemiah 2:10 And when Sanballat the Horonite and Tobiah the Ammonite servant heard of this, it displeased them greatly that a man had come seeking the good of the children of Israel.
- Nehemiah 2:11 Thus I came to Jerusalem and was there three days.
- Nehemiah 2:12 And I arose at night, I and some few men with me. And I told no man what my God had put into my heart to do for Jerusalem. And there was no animal with me except the animal I rode on.
- Nehemiah 2:13 And I went out at night by the Valley Gate, toward the Jackals' Spring and the Dung Gate, and inspected the walls of Jerusalem, which had been broken down and whose gates had been consumed with fire.
- Nehemiah 2:14 Then I passed on to the Fountain Gate and to the King's Pool, but there was no place for the animal under me to pass through.
- Nehemiah 2:15 And I went up at night by the brook and inspected the wall, and turned back and went in by the Valley Gate and so returned.

- Nehemiah 2:16 And the rulers did not know where I had gone or what I had been doing; and I had not as yet told it to the Jews and the priests and the nobles and the rulers and the rest who were to do the work.
- Nehemiah 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us [build up the wall of Jerusalem](#) so that we will no longer be a reproach.
- Nehemiah 2:18 And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, [Let us rise up and build](#); and they strengthened their hands for the good work.
- Nehemiah 2:19 But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?
- Nehemiah 2:20 And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.
- Nehemiah 4:4 Hear, O our God, for we are despised; and turn their reproach upon their own head, and give them as spoil in the land of captivity;
- Nehemiah 4:5 And do not cover their iniquity and do not let their sin be blotted out before You, for they made provocations before the builders.
- Nehemiah 4:9 But we prayed to our God, and because of them we set a watch against them day and night.
- Nehemiah 5:10 And even I, my brothers, and my servants lend them money and grain. Let us now abandon such taking of interest.
- Nehemiah 5:14 Moreover from the time that the king appointed me to be governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, twelve years, I and my brothers did not eat the food appointed for the governor.
- Nehemiah 5:15 But the former governors, who were before me, laid heavy burdens on the people and took from them food and wine, besides forty shekels of silver; even their servants tyrannized the people. But I did not do so, because of the afear of God.
- Nehemiah 5:16 And I also applied myself to the [work on this wall](#). And we did not acquire fields, and all my servants were gathered there for the work.
- Nehemiah 5:17 And there were at my table one hundred fifty men, Jews and rulers, besides those who came to us from the nations that surrounded us.
- Nehemiah 5:18 And what was prepared for one day was one ox and six choice sheep; also fowl was prepared for me, as well as all kinds of wine in abundance every ten days. Yet for this I did not demand the food appointed for the governor, for the service was heavy upon this people.
- Nehemiah 5:19 Remember me, O my God, for good, according to all that I have done for this people.
- Nehemiah 8:1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.
- Nehemiah 8:2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.
- Nehemiah 8:3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.
- Nehemiah 8:4 And Ezra the scribe stood upon a wooden platform that had been made for that purpose; and beside him stood Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah at his right hand; and at his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.
- Nehemiah 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.
- Nehemiah 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.
- Nehemiah 8:7 Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.
- Nehemiah 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Nehemiah 8:9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is holy unto Jehovah your God; do not mourn or weep. For all the people wept when they heard the words of the law.
- Nehemiah 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for [the joy of Jehovah is your strength](#).
- Nehemiah 13:14 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.
- Nehemiah 13:29 Remember them, O my God; for they have defiled the priesthood and the covenant of the priesthood and of the Levites.
- Nehemiah 13:30 Thus I cleansed them from everything foreign. And I appointed duties for the priests and the Levites, each in his work,
- Nehemiah 13:31 And for the wood offering, at the appointed times, and for the firstfruits. Remember me, O my God, for good.

I. God's desire is to end this age and bring in the age of the kingdom; in order for God to accomplish this, He must have His dispensational instrument:

- A. All of us should look to the Lord and pray that we will have [dispensational value to God](#); we need to ask ourselves what we are doing to close this dispensation and to bring in the next age, the kingdom age; this is a special time, so there is the need of [special believers](#) to do a special work.
- B. Those who can only say, "Go," but not "Come," will have no effect; that is, they will have [no dispensational value to God](#)-cf. Heb. 10:22:
 - 1. The writer of Hebrews did not tell the believers to go forward but to [come forward](#); this means that the writer was in a particular place and that he wanted his readers to come forward to the place where he was.
 - 2. We need to come forward to three things: to the **Holy of Holies**, to the **throne of grace**, and to **God Himself**; do not shrink backward-come forward-4:16; 10:22; 7:25; 11:6.
 - 3. God is on the throne of grace, and the throne of grace is in the Holy of Holies; at the time of the writing of the book of Hebrews, the writer was there in the Holy of Holies, calling the Hebrew believers to come forward.
- C. The rapture of the man-child to heaven, the casting of Satan to earth, and the declaration in heaven that the kingdom has come signify that God's [gaining of the man-child](#) is His greatest dispensational move because it brings an end to the church age and introduces the kingdom age-Rev. 12:5, 9-10; 11:15.
- D. The rapture of the man-child to the throne of God will be before the one thousand two hundred and sixty days, which is the time of the great tribulation of three and a half years (forty-two months)-12:1-14; 13:5; 11:2.
- E. We live in the [most privileged time](#) in which we can do the [most for God](#); God as light will show us the way, but the indwelling Christ as our strength and power will enable us to walk the road; a great price must be paid in order to be used now- 3:18.

II. Because the church has not attained to God's purpose, God will choose a group of overcomers who will attain to His purpose and fulfill His demand; this is the principle of the man-child-12:1-2, 5, 10-11; 2:7, 11, 17, 26-28; 3:5, 12, 20-21:

- A. The universal bright woman represents the totality of God's people, and ultimately, the seed of the woman in Genesis 3:15 is enlarged to include the overcoming believers, the stronger part of God's people, signified by the **man-child**-Rev. 12:1-2, 5, 10-11.
- B. The resurrected Christ as the life-giving Spirit is the transfigured descendant of the woman, the seed of the woman, dispensed into us to bruise the serpent's head in us and make us the [corporate seed of the woman](#), the [overcoming man-child](#), to carry out God's judgment on the ancient serpent and to be God's dispensational instrument to change the age and usher in the manifestation of God's kingdom- v. 5.
- C. Psalm 2:8-9, Revelation 2:26-27, and Revelation 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one; the Lord as the leading Overcomer (3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body.
- D. Through the Lord's death on the cross, Satan, the old serpent, was judged, cast out (John 12:31; 16:11); that judgment and sentence will ultimately be carried out and [executed by the overcomers as the man-child](#), the corporate seed of the woman; the war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him for him to eventually be cast out of heaven (Rev. 12:7-9).
- E. The man-child consists of the [overcomers who stand](#) on behalf of the church, [take the position](#) that the whole church should take, and [do the work](#) for the church-2:7b, 11b, 17b, 26-28; 3:5, 12, 21; 12:5, 11:
 - 1. All of God's people should [have a part](#) in His eternal purpose, but not all assume their rightful responsibility; therefore, God chooses a group from among them-the man-child brought forth by the woman.
 - 2. In the Bible the [stronger ones](#) among God's people are considered a collective unit fighting the battle for God and bringing God's kingdom down to earth-Rev. 12:5, 10-11.
 - 3. God will use the man-child to [fulfill](#) His economy and to [accomplish](#) His purpose- 1 Tim. 1:4; 2 Tim. 1:9; Eph. 1:9, 11; 3:11.
 - 4. God needs the man-child to defeat His enemy and to bring in His kingdom so that His eternal purpose might be accomplished; the Lord's recovery is [the practicality of God's economy today](#), and His economy can be carried out only by the man-child- Rev. 12:10.
- F. The rapture of the man-child is a transaction that causes Satan to have no more position in heaven; we must be [raptured](#) to fulfill God's need by executing His judgment upon His enemy-vv. 5, 7-10.
- G. Those who constitute the man-child [overcome the devil](#) (the accuser, the slanderer), who is Satan, the adversary of God, because of the blood of the Lamb and because of the word of their testimony, and they love not their soul-life even unto death-vv. 10-11.
- H. The entire being of the man-child is [saturated](#) and [permeated](#) with the element of Christ because they are daily strengthened into their inner man so that Christ may build Himself into their hearts, they are being nourished with the unsearchable riches of Christ, and they put on Christ as the whole armor of God-Eph. 3:16-18, 8; 6:10-11.

III. When Israel was taken into captivity for seventy years, God still had a dispensational move because of Nehemiah, who was a true overcomer; he is a pattern of someone who has dispensational value to God-Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31:

- A. The crucial point in the book of Nehemiah is that the rebuilding of the city of Jerusalem with its wall was both a [continual recovery](#) among His elect for His testimony as the accomplishment of God's economy and a safeguard and protection for the house of God within the city:
 - 1. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interest on the earth for His administration to carry out His economy-cf. Rom. 14:17.
 - 2. The rebuilding of the **house of God** typifies [God's recovery of the degraded church](#), and the rebuilding of the **wall** of the city of Jerusalem typifies [God's recovery of His kingdom](#); the building of God's house and kingdom go together-Matt. 16:18-19.
- B. When we realize and enjoy Christ as our life, we have the church as the **house of God**; if we go further and realize His headship, the house will be enlarged to be the **city**, the kingdom of God-Eph. 1:10, 22-23; 4:15; Rev. 22:1.
- C. Nehemiah shows the need for us to have the [proper aggressiveness](#) in the Lord's recovery today:
 - 1. The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel; these descendants of the impure increase of Lot hated and despised the children of Israel -Neh. 2:10, 19; cf. Ezek. 25:3, 8.
 - 2. In relation to the mocking, despising, and reproach of these opposers, Nehemiah was [very pure and aggressive](#), not cowardly-Neh. 1:4; 2:3-8, 17-20; 4:3-5, 8-9, 14, 17-23; 5:14; 13:23-31; cf. Acts 4:29-31; 1 Thes. 2:2; 2 Tim. 1:7-8.

3. The aggressive ones receive help from God; like Nehemiah, the apostle Paul was allied with God and realized God's assistance in this alliance-Acts 26:21-22.
 4. Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, ability, and virtues must **pass through the cross of Christ** and be brought into resurrection, into the Spirit as the consummation of the Triune God, to be useful to God in the accomplishing of His economy.
- D. Nehemiah did not live in his natural man but in **resurrection**; he was aggressive, but his aggressiveness was accompanied by other characteristics:
1. In his relationship with God, he was one who **loved God** and also **loved God's interests on the earth**, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God)-1 Kings 8:48; cf. 2 Tim. 3:1-5.
 2. As a person who loved God, Nehemiah prayed to God to contact Him in fellowship; for the rebuilding of the wall, Nehemiah **stood on God's word and prayed according to it**-Neh. 1:1-11; 2:4; 4:4-5, 9.
 3. Nehemiah trusted in God and even became one with God; as a result, he became the **representative of God**-5:19; cf. 2 Cor. 5:20.
 4. In his relationship with the people, Nehemiah was **unselfish**, without any self-seeking or self-interest; he was always **willing to sacrifice** what he had for the people and for the nation-Neh. 5:10, 14-19.
- E. Nehemiah, as the governor, in the position of a king, was a man with a **pure heart** for the rebuilding of Jerusalem's wall in carrying out God's economy; he was a pattern of what a leader among God's people should be-cf. 1 Tim. 3:2-7; 1 Pet. 5:1-3:
1. Unlike many of the kings of Israel and Judah, Nehemiah was not selfish, did not seek his own interests, and was not indulgent in sexual lust.
 2. As the commander-in-chief, Nehemiah was among those who were ready to fight against the enemy, and he took part in the night watch; he did not leave these matters to others but participated in them himself-Neh. 4:9-23.
 3. He and his brothers did not eat the food appointed for the governor for twelve years because of the fear of God-5:14-15.
 4. Nehemiah applied himself to work on the city wall without any kind of payment; instead of being self-seeking, **he fed others for the purpose of building up the wall**- vv. 16-18.
- F. Although Nehemiah was the ruler, he was altogether **not ambitious**; this is indicated by the fact that in reconstituting the nation, he recognized his need of Ezra for the reconstitution of the people of God with the word of God-8:1-10; Phil. 2:3-4.
- G. **Nehemiah was the perfect leader, the best leader in human history and the best example of what an elder should be**; it is surely worthwhile for us, especially the leading ones in the churches, to consider his example so that we may be a pattern of gaining God and flowing out God to others in order to turn the age-Neh. 5:19; 13:14.

Material Offering and the Lord's Move Today
Material Offerings and Full-time Service for the Lord's Move

Week 5 – Day 1 (February 1, 2021)

2 Cor. 8:7 But just as you abound in everything, in faith and in word and in knowledge and in all earnestness and in the love in you from us, abound in this grace also.

2 Cor. 8:13-15 For it is not that to others there would be relief, yet to you affliction, But it is out of equality; at the present time your abundance for their lack, that their abundance also may be for your lack, so that there may be equality; As it is written, 'He who gathered much had no excess, and he who gathered little had no lack.'

"He who gathered much had no excess, and he who gathered little had no lack."

In the wilderness the children of Israel did not do any farming, sowing, or reaping. Instead, they gathered manna. Some may have been greedy and tried to gather a large amount of manna, much more than they needed. However, by the end of the day, what was left was no longer useful... In the case of those who gathered an excess of manna, perhaps wanting to store it up for days and weeks to come, **God caused the excess to be taken away**.

Those who were rather feeble and not able to gather much manna did not have any lack. The **divine way** is that **those who gathered little had no lack and those who gathered much had nothing over**. This is God's heavenly way of balancing the supply among His people....**God balances** the daily supply among His children by His sovereign and miraculous hand, **In 2 Corinthians 8** Paul likens our giving to the needy ones to the gathering of manna. To our realization, we are giving, not gathering. But what Paul says indicates that our giving is a gathering. Paul's word at least implies that as children of God we should not be greedy. We should not think that if we earn a large sum of money, we shall be able to preserve it all for ourselves. We need to see that whether we give or not, eventually the outcome will be the same.

No matter how wise you may be in the handling of money, **God is wiser**. As the heavenly pilot, he knows how to cause your money to fly away. He did this with the manna in the Old Testament, and does it with money today. The question that faces you is this: do you want to balance the material supply willingly, or will you force God to balance it in a miraculous, sovereign way? I can assure you that sooner or later you will be balanced in financial matters. Concerning this, **we need to understand God's heart**.

Week 5 - Day 2 (February 2, 2021)

2 Cor. 9:6-7 But take note of this: He who sows sparingly shall also sparingly reap; and he who sows with blessings shall also with blessings reap; Each one as he has purposed in his heart, not out of sorrow or out of necessity, for God loves a cheerful giver.

Prov. 11:24 There is one who scatters and increases yet more, And there is one who withholds what is appropriate but ends up only in want.

"... he who sows with blessings shall also with blessings reap"

The Christian way of managing money is not to hold on to money. The **tighter you hold** on to your money, the **more it dies**, The **more you grasp it**, the **more it disappears**; it will evaporate like vapor. But the more you give away, the more you will have. If God's children would learn to give more, God would have many ways to work out His miracles. Keeping back money only makes God's children poor. God will not entrust Himself to those who hold on to their money and who will not give. The more you give, the more God will give to you.

Please read **2 Corinthians 9:6**, which says, "He who sows sparingly shall also sparingly reap, and he who sows with blessings shall also with blessings reap." This is also a scriptural principle of financial management. When Christians give, they are not throwing their money away; they are **sowing**. The Word does not say, "He who throws away his money sparingly shall also sparingly reap; and he who throws away his money with blessings shall also with blessings reap." It says, "He who sows sparingly shall also sparingly reap and he who sows with blessings shall also with blessings reap.? When you give, you are **sowing**.

A new believer should learn to sow, so that when he has needs, he can reap what he has sown. You cannot reap what you have not sown. There are many brothers who are getting poorer and poorer. If you eat what you have, of course, there will not be anything left. But if you keep half of your seed for **sowing**, you will have a harvest next year. If next year you also keep half for planting, you will have another harvest the following year. If you want to sow anything, **you must not eat all that you have**. Some people always eat and never sow. They also never receive anything when they are in need. Suppose some young brothers sow some money upon other brothers, praying as they sow, "O God, I have sown upon the brothers. When I have needs, I want to harvest." If they do this, **God will honor His own words**.

Week 5 - Day 3 (February 3, 2021)

2 Cor. 9:10-11 Now He who bountifully supplies seed to the sower and bread for food will supply and multiply your seed and cause the fruits of your righteousness to increase. You in everything are being enriched unto all liberality, which works out through us thanksgiving to God,

Giving by gathering and sowing”

The two illustrations of gathering and sowing are related to Paul's profound thoughts in these chapters. In chapter nine the deep thought is that as Christians we give in the **sense of sowing**. Moreover, we should not sow sparingly. If we sow sparingly, then according to natural law we shall reap sparingly. We need to **sow with blessings to others**. If we sow with blessings to others, then, also according to natural law, we shall reap with blessings from God to us. This blessing will be many times more than what we have sown....The **Lord will always honor the natural law He has ordained**.

We should sow more and in turn reap more. The goal is not to make ourselves rich. The result is the abounding of **thanksgiving to God** [9:11]. I hope that in the time to come many of the saints will become a factor of thanksgiving to God. This means that your giving will abound in much **thanksgiving to God**. I have the full confidence that if the saints in the Lord's recovery are willing to give, the recovery will never be lacking in material supply. Instead of lack, there will be abounding in thanksgiving to the Lord through many saints. Therefore, let us all practice our giving, a giving which is carried out by **gathering and by sowing**. (Life-study of 2 Corinthians, pp. 422, 425-426)

Week 5 - Day 4 (February 4, 2021)

Matt. 6:19-21 Do not store up for yourselves treasures on the earth, where moth and rust consume and where thieves dig through and steal. But store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not dig through nor steal. For where your treasure is, there will your heart be also.

Matt. 6:31-33 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.

God will fill your every need

In [Matthew 6:19-20] the King decrees that the kingdom people should not lay up for themselves treasures on earth. but **treasures in heaven**. To lay up treasures in heaven is to give material things to the poor (19:21) and to care for the needy saints (Acts 2:45; 4:34-35; 11:29; Rom. 15:26) and for the Lord's servants (Phil. 4:16-17). Verse 21 says, "For where your treasure is, there will your heart be also." The kingdom people must send their treasure to heaven so that their **heart can also be in heaven**. Before they go there, their treasure and their heart must go there first.

Apparently, in this section...the Lord is speaking about the dealing of the kingdom people with material riches. Actually, He is dealing with the **matter of anxiety**....It may also seem that the Lord is touching our heart, for where our treasure is there our heart is also.... The whole world is involved with **anxiety**. Anxiety is the gear that makes the world move. It is the **incentive** for all human culture. If there were no anxiety regarding our living, no one would do anything. Rather, every one would be idle. Thus, by touching our anxiety, the **Lord touches the gear of human life**.

Let us now consider the Lord's intention in verses 19 through 34. Does the Lord intend that the young people finish school, or drop out and be like birds in the air? It is wrong to have anxiety, for **anxiety does not belong to the divine life**. There is no anxiety in the life of God. However, the Lord does not mean that we should not do our duty. When the Lord brought the children of Israel into the good land, they all had to work on the land. That was their duty....They labored not only for themselves, but also for the birds. If they did not do the work of farming, it would have been difficult for the birds to live. To do their duty was right and necessary, but to have anxiety was wrong, Likewise, **we must do our duty today**, but do it without being anxious about our living. The reason you are so reluctant to give to others is your **anxiety**. Because of anxiety, you love the material things. If you had no anxiety, you would not care for the material things. Rather, you would let others have them. It is anxiety that causes us trouble.

Week 5 - Day 5 (February 5, 2021)

1 Tim. 6:17-19 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, to be ready to distribute, to be ones willing to share; Laying away for themselves a good foundation as a treasure for the future, that they may lay hold on that which is really life.

Set our hope in God

From the time that man developed a problem with God because of the fall and left the position where he took God as everything, material riches have become a critical matter in the life of fallen man. In his fallen condition, man **fell into the darkness of acknowledging only material riches** and not God, of trusting only in material riches and not in God, and even of serving material riches, taking material riches as God, and allowing material riches to replace God.

[First Timothy 6:17] exposes Satan's plot to delude men. showing us that all the material things and enjoyment in our living apparently come from the uncertain riches, but they actually **come from God's giving**. They are supplied to us from God's rich giving. Hence, we must not set our hope on deceitful and uncertain material riches, but **on the very God who gives us all things richly for our enjoyment**.

We ought to endeavor in our businesses. The Bible also requires that we learn to maintain good works for necessary needs (Titus 3:14, 8). Yet without God's blessing, all our labors, endeavors, and painstaking enterprises will yield little. Therefore, in this matter of material supply, unlike the worldly people who trust only in their own abilities, **we have to learn to set our hope in God**.

Week 5 - Day 6 (February 6, 2021)

1 Cor. 16:1-2 Now concerning the collection for the saints, just as I directed the churches of Galatia, so you also do. On the first day of the week each one of you should lay aside in store to himself whatever he may have been prospered, that no collections be made when I come.

“... lay aside in store to himself whatever he may have been prospered”

Resurrection life is the supply for the believers to live such a life, a **life trusting in God**, not in treasures of material possessions, a life not for today but for the future, not for this age but for the coming age ([Luke 12:16-21](#); [1 Tim. 6:17-19](#)), a life that overthrows the usurpation of temporal and uncertain riches.... This dealing is related to God's administration among the churches.

In the second section of 1 Corinthians, chapters eleven through sixteen, Paul deals with matters in the realm of the **divine administration**. This section begins with the **headship of God** and consummates with a seemingly insignificant matter the gift of material things for the saints. Whether or not we are truly in God's administration...and are carrying out God's administration, can be tested by how we are **related to material things and how we handle our money**. If we use our money in a **worldly way**, then no matter what we say about resurrection, we are not truly in God's administration. The extent to which we are in the divine administration.. is determined by how we care for money and material possessions.