

Material Offering and the Lord's Move Today

Week 1 – Day 1

Morning Nourishment

1Thesh 1:9

For they themselves report concerning us what kind of entrance we had toward you and how you turned to God from the idols to serve a living and true God.

Matt 5:3

Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Today's Reading

The five points [below] concern a Christian's attitude towards money, as seen in the New Testament. This is our way of dealing with mammon. We have to deal with mammon in an absolute way. Today a Christian should begin his pathway of revival from his experience of deliverance from mammon. We have to be delivered from mammon.

First, the Bible describes mammon as an idol. The Bible always places mammon in opposition to God. There is no true atheist in this world. The Bible does not recognize non-Christians as adherents of other religions. It classifies men into only two categories: those who are serving God and those who are serving mammon. Other religions, such as Buddhism, Mohammedanism, Taoism, etc., are counterfeit religions. There are only two true objects of worship: mammon and God. Therefore, mammon is an idol; it is an object apart from God that is being worshipped. It is unthinkable for a Christian to pray and read the Bible on the one hand and bow to Kuanyin (a Buddhist goddess) and burn incense to her on the other hand. The minimum requirement of being a Christian is to turn from idols to serve the living God ([1 Thes 1:9](#)). We all agree that we have to cast down all idols. Yet we do not consider mammon to be as evil thing. This is a gross mistake. We must be clear that we cannot worship idols, and we must equally be clear that we cannot worship mammon. We cannot serve God and mammon. Mammon is an idol.

We must never tell others that they need to offer their mammon because we need to build meeting halls or because we need to take care of the work or the poor. We should never lower the meaning of consecration to the level of satisfying needs. This denigrates the meaning of consecration. We deal with mammon not because of our need but because it is as idol. A man can say that he does not want to offer money for building meeting halls. He also can say that he does not want to care for the poor brothers and sisters, but he must not worship idols. Dealing with mammon is not a matter of being rich or poor; it is matter of idolatry.... We have to see that mammon is diametrically opposed to God. We should not tell others to give up mammon because we are short of money. If this were the case, they might conclude that they can worship mammon when there is not a lack of money. We must rid ourselves of mammon because mammon is God's enemy. It is terribly wrong for a Christian to remain in a temple of Dagon. It is equally wrong for the idol of mammon to remain in the saints' home. We are not speaking about being rich or poor. We are saying that mammon as an idol must be removed.

We have to show Christians that mammon is an idol; it is something that demands worship. It is something apart from God. This problem must be addressed. The Bible does not say that all those who are poor are blessed; it says that those who are poor in spirit are blessed. Being poor in spirit is being poor voluntarily. All the beggars in this world are not poor in spirit. Even those who do not have money can still worship it as an idol in their heart. Mammon indeed usurps man's worship. We must discuss this matter in a thorough way. Mammon is an idol, and Christians must deal with mammon in a thorough way. This matter must be settled. (*The Collected Works of Watchman Nee*, vol. 59, pp. 71-72, 65-66)

Further Reading: The Collected Works of Watchman Nee, vol. 59, ch.8

Week 1 - Day 2

Morning Nourishment

Luke 18:24b

How difficult it is for those who have riches to go into the kingdom of God.

Luke 18:25

For it is easier for a camel to enter through the eye of a needle than for a rich man to enter into the kingdom of God.

Today's Reading

Second, being delivered from mammon is a part of our salvation. We have to show the brothers and sisters, according to the New Testament, first that mammon is an idol, and second that we have been delivered from mammon. Deliverance from mammon is part of our salvation. It is like deliverance from sin, the world, and the flesh. Many people know that in order to be saved, a man must be delivered from sin, from God's punishment, and from the world's bondage, but many people do not know that salvation includes deliverance from mammon. In [Luke 18](#) and [19](#), three things—eternal life, the kingdom of the heavens, and salvation—are linked together. All three things relate to mammon. **First**, the young ruler wanted to inherit eternal life. The Lord told him to sell all that he had and to follow Him. **Second**, the Lord spoke on the difficulty of a rich man's entry into God's kingdom. It is easier for a camel to go through a needle's eye than for a rich man to enter God's kingdom! He went on to say that those who give up houses, wives, or children for the kingdom's sake would receive a hundredfold in this age and eternal life in the age to come. An entry into God's kingdom requires the forsaking of one's all. Peter was saved because he forsook his all. Those who are able to avoid the fate of a camel which has difficulty passing through a needle's eye are the ones who have forsaken their all to enter the kingdom of the heavens. **Third**, Zaccheus gave half of his possessions to the poor, and the Lord said that salvation had come to his house. Therefore, in order for a man to receive eternal life, the kingdom, and salvation, he has to be delivered from mammon and to dispose everything.

Today we are not doing a fund-raising work. We are here to help others to receive eternal life, to enter the kingdom and to be saved. If we ask many people if they want the kingdom, they will say yes. If we ask them if they want eternal life, they will also say yes. If we ask them if they want to be saved, they will say yes, all the more. If, however, we ask if they want to be delivered from mammon, they will say no. A brother from a denomination came to our meetings, and said to my brother Hwai-shu, "You are very good at fund raising here at Haroon Road." My brother asked why he was interested in the saints' consecration. He answered, "I want to learn and observe a few more times. If your method works well, we will do the same in our denomination." This man only saw how money was offered. He did not see how we teach men to be delivered from mammon.

When Peter heard the Lord's word concerning a camel going through a needle's eye being easier than a rich man entering God's kingdom, he asked, "Then who can be saved?" He forgot that he himself was a camel, and that this camel, in fact, had passed through the needle's eye already. He forgot that there were eleven other camels who had done the same. While there is nothing harder than a rich man being saved, what is impossible with man is possible with God. The rich young ruler turned back. He was not a sinner or an evil man. He was charming and godly, yet he was not saved. (*The Collected Works of Watchman Nee*, vol 59, pp. 67-68)

Further Reading: The Collected Works of Watchman Nee vol. 59, ch. 8

Week 1 - Day 3

Morning Nourishment

Luke 19:8

And Zaccheus stood and said to the Lord, Behold, the half of my possessions, Lord, I give to the poor, and if I have taken anything from anyone by false accusation, I restore four times as much.

Phi 4:15 , 17

And 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; Not that I seek the gift, but I seek the fruit which increases to your account.

Today's Reading

Zaccheus was also a rich man. He was a slave of mammon, yet he was saved. He climbed up and down the tree. His going up and coming down undid him; it made him poor; nevertheless, he was saved. The young ruler is an example of what is "impossible with men," and Zaccheus is an example of what is "possible with God." A man experiences joy when his sins are forgiven. He experiences the same joy when he is delivered from mammon. When a man believes in the Lord, he finds peace in his heart. When mammon no longer occupies any place in him, he also finds peace in his heart. The receiving of eternal life is something that God accomplishes. Deliverance from mammon is also something that God accomplishes. Forgiveness of sins, the receiving of eternal life, and deliverance from mammon are all God's accomplishments. Peter asked, "Then who can be saved?" The Lord could have answered him, saying, "Zaccheus!" When God works in us, we will no longer remain a camel; we will be saved from mammon. Our salvation includes salvation from mammon. We should never leave out this item in our consideration of the sphere of our salvation.

Third, we have to learn to be rich before the Lord. He wants us to sell all, but He does not, wants us to be in poverty. He wants us to learn to be rich in Him. As Christians, we are rich men, depending on the ground upon which we stand. In 1926 or 1927 I heard a pastor who said, "... While a believer should not be prosperous, he should at least be modestly well-off." Actually, according to the Bible God wants us to be all rich before Him and poor before the world. Only those who are poor on earth can be rich before God. When we are asked to sell our all, we are not being asked to spend all of our money, but to transfer it from our earthly bank to the heavenly bank. We are being asked to change our deposit from one place to another. Selling our all is making a transfer and depositing our money in heaven. Christians can be foolish indeed. When God asks, "Do you believe that it is safe to keep your mammon in the Bank in Shanghai?", we will answer, "Yes." When God asks, "Do you believe in the heavenly bank?", we will answer, "No." We do not deposit our money in the heavenly bank simply because the interest is higher there. God does not attract us with interest. Our Father, the rich One is able to pay us one hundred dollars interest for every dollar we deposit. Our heavenly bank has an interest rate of ten thousand percent. There is a profit of ten thousand percent. Today it would be sensational if a bank offered three percent interest in any deposit. However, God is asking whether we have faith. He offers a profit of ten thousand percent. Our money has been in the earthly bank. We can invest in an earthly bank, but will we invest in God's eternal bank? Do we want to deposit our money in an eternal account? We are here to serve God! If we see this, we will give our all for this. In the past we gave all to mammon; we served it. Now we have to put everything on God's side and serve Him. We have to be those who are rich in God (*The Collected Works of Watchman Nee*, vol 59, pp. 68-69)

Further Reading: The Collected Works of Watchman Nee, vol 59, ch.8

Week 1 - Day 4

Morning Nourishment

Acts 2:45

And they sold their properties and possessions and divided them to all, as anyone had need.

2Cor 8:15

As it is written, “He who *gathered* much had no excess, and he who *gathered* little had no lack.”

Today's Reading

Fourth, in the Gospel the Lord dealt with mammon by ordering it to be given to the poor. During Pentecost the poor referred to those who were in the church, the household of the faith. When believers sell their all, they should lay the proceeds at the feet of the elders and the apostles, rather than give it immediately to the poor. On the one hand, we should distribute our wealth to the poor outside the church, on the other hand, we should distribute it to those in the church. There is much benefit in taking care of the unbelieving poor; this can expand our heart's capacity. Today we have the church, and there are two distinct advantages to practicing giving in the church. First, the givers become men who are delivered from mammon. Second, the receivers are believing brothers and sisters. The Lord told men to sell their all because He did not want men to fall into the bondage of mammon. He wanted men to serve Him.... A Christian should never accumulate mammon. We have to consider mammon as venomous snake; it is not simply a bug or an ant. We have to shake off mammon like Paul shook off the viper. It is for our own good that we sell our all.

The twelve apostles sold their all and gave up everything. At Pentecost, Peter did not give a message on giving one's all, but when the three thousand saw the twelve who had sold their all, they did the same thing. In [Acts 4](#), another five thousand came in. They saw the three thousand who had sold their all, and they did the same thing. Those in the succeeding generation take their example from the previous generation. The five thousand followed the example of the three thousand, the three thousand followed the example of the twelve, and the twelve followed the example of Christ. What we hear can never match what we see. When men come to the church, we want them to see love and oneness, but they should also see that we have sold our all. If we do not set the standard right, the next generation will have no way to go on. Whatever we want our next generation to be, we have to be this in our generation. Today we are in the recovery; we are here to bear the responsibility of the recovery. May we be those who take the way of voluntary poverty.

Fifth, we must uphold and maintain the practice of “He who gathered much had no excess” ([2 Cor. 8:15](#)). After we have handed over our all, we will gain new possessions gradually. We do not expect to gather much when we sow; we simply let go when we sow. Nevertheless, it is a fact that we will gather much. What then should we do? [Second Corinthians 8](#) and [9](#) come after [Acts 2](#) and [4](#), not before. In 2 Corinthians, we find the words *He who gathered much had no excess*. This is not a question of whether a man has sold his all. We have to empty ourselves of everything at least once, but as new income is received, we have to empty again. As God blesses us and increases our income, we surely have to pour out more. Those who sow abundantly should not be in excess. The more absolutely a person deals with the matter of mammon, the faster his money will come back to him. A brother once remarked, “We can never beat God in His work.” ... No matter how much income we receive, God wants us to maintain the practice of not having excess. We must deal with money in an absolute way. Before the Lord, we must continually give away our money. (*The Collected Works of Watchman Nee*, vol 59, pp.69-71)

Further Readings: The Collected Works of Watchman Nee, vol 59, ch.8

Week 1 - Day 5

Morning Nourishment

Exo 12:36

And Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

Col 3:5

Put to death therefore your members which are on the earth:.... greediness, which is idolatry.

Today's Reading

When the Israelites left Egypt, they took all the money with them ([Exo. 12:35](#)). When they crossed the Red Sea, the money crossed over with them. Any money that was left in Egypt, regardless of how much it was, was useless. Only those who have passed the Red Sea can employ their money to the proper use for the building up of the tabernacle. What is needed first is for the person himself to be delivered. Second, the money has to follow. Then third, there is the building up of the tabernacle.... The sin of the golden calf must first be exposed, and a person must be first delivered from the sin before the question of the gold can be solve settled.... The gold should have been given to the tabernacle. But because of idolatry, the gold went to the calf. Hence, the worship of the golden calf was not only a matter of sin, but a loss for the tabernacle. It was the same gold. But when it was placed on the golden calf, it was wrong, and it had to be ground into powder. On the contrary, when it was placed in the tabernacle, it was right. The same material could be directed toward different objects. One object was the idol. The other object was the tabernacle. In the New Testament... idolatry is likened to covetousness ([Col. 3:5](#)). Where there is deliverance from idolatry, there is deliverance from money. (*The Resumption of Watchman Nee's Ministry*, vol. 1, pp.291-292)

All things are created by God. God is the unique source of all things; He is above all things. When men see all things, they should be moved to worship God.... "All things" are diverse and complicated. Satan wants to unify all things. There is no way to add up all things. For example, a chair and a table cannot be added together to make one unit. What is an adult plus a child plus a piece of luggage plus a bar of gold plus a piece of land? They do not add up to one unit. However, if you convert all these things into money, you can add them up. If all things cannot be unified, how can the businessmen do their accounting? With so many different units, how can one reckon their values? Money is the only means by which we can reckon all things. With money, a piece of land becomes no more a piece of land; it becomes money. Rice becomes no more rice; it becomes money. When we add together all things we end up with a certain amount of money. In the end, [Revelation 18](#) tells us that even human soul can be reckoned with money. When a man sells his time to work for others, he is selling his soul. For example, when I hire a labored, I agree with him ahead of time how much I will pay him for working eight hours. This is to buy the human soul with money. Money can buy us the human soul, and money can buy us all things. God created the earth, yet man divided it up into pieces and reckoned the value of every piece with money.... In six days, God created all things. Can you find out how much money "all things" are worth? Here are all sorts of things, in all fashions and colors. Yet Satan has simplified these things and unified them under money. This is why money is called in Chinese "the common goods."

If a person truly wants to serve the Lord, he must be delivered from money. Once a person's thoughts are turned to money, he cannot serve God. It is wrong for a man to view all things from the side of money; he should view all things from the side of God. (*The Resumption of Watchman Nee's Ministry*, vol. 2 pp. 500-501)

Further Reading: The Resumption of Watchman Nee's Ministry, vol. 2 ch. 65, pp.499-501

Week 1 - Day 6

Morning Nourishment

Mat 22:21b

Then He said to them, Render then the things that are Caesar's to Caesar and the things that are God's to God.

1Tim 6:10

For the love of money is a root of all evils, *because of* which some, aspiring after *money*, have been led away from the faith and pierced themselves through with many pains.

Today's Reading

Satan reduces all things into one kind of thing. This one thing is money. There is nothing in this world that cannot be bought with money. If a person has money, he has all things.... All things are created by God. **Only money is not created by God**; it comes from Caesar. When men asked Christ if there was a need to pay tribute money, He asked them to show Him a denarius and He answered, "*Render then the things that are Caesar's to Caesar*" (**Matt. 22:21**). He did not take any money out from His own pocket. Had He done, this, others would have said that He too had Caesar in His pocket.

When we gain God, we have all things. In the same way, when Satan takes hold of money, he has everything. Money is omnipotent; everything can be bought with money. To buy wood, stones, or any other things that we like, we need mammon. In this way, mammon becomes the power, the center of man's worship. Is man going to worship God or mammon? This becomes the controversy of the universe. The worship of God lies on one side of all things, and the worship of mammon lies on the other side of all things. Mammon is diametrically opposed to God. **Why can mammon withstand God?** It is because it is the only thing that can unify all things. **Covetousness** is not only a root of all evils (**1 Tim. 6:10**); it is even the same as **idolatry**. Riches are an idol. The Bible says that covetousness and idolatry are the same kind of sins (**Eph. 5:5**). After a man is saved, if he had not dealt with his money in a clear way, he is not fully saved. If a person still keeps wooden or stone idols in his house, will we accept such a one for baptism? Yet, many people have never dealt with the matter of money after they are saved. Today, we say that India is a nation of idols and that there are more idols than people in that land. Yet, there are countless more people today who worship mammon than people who worship idols. From the people in Asia to those in Africa, from the scientists to the most superstitious people, everyone worships mammon. Mammon is the most common object of worship.

God wants to gain us, and mammon also wants to gain us. Unless God's people are delivered from the power of mammon, they will not have a proper testimony and cannot be proper Christians. If a man tries to hold on to both sides, he will not be able to serve the Lord well. Why did the Lord put such a harsh requirement upon the young ruler and ask him to sell all he had? That young man was quite good and had kept all the laws. But the Lord said that he lacked one thing, the most important thing, which had to do with mammon (**Luke 18:18-23**).

In church history, the Moravian church was the group that had the strongest mission. Its founder, Count Zinzendorf, gave up all his possession for the Lord.... A few decades ago, seven Englishmen came to China to preach the gospel. They were known as the Cambridge Seven. Among them was **C.T. Studd**, who was a cricket champion. He had received an inheritance of two hundred fifty thousand pounds, which equals 1.2 million U.S. dollars, and he gave it all away. When he told the British Consulate that he was going to China, the Consulate General was shocked by his consecration and dared not accept his application. After a week, Mr. Studd was still firm concerning his decision. God could use Mr. Studd in a great way because he had **overcome mammon**. (*The Resumption of Watchman Nee's Ministry*, vol. 2, pp. 396-399)

Further Reading: The Resumption of Watchman Nee's Ministry, vol 2. Ch 54, pp.395-399