

第六篇

基督的好執事

詩歌：665

讀經：提前四 6～8、15～16，結三 1～4，林前一 10，羅十五 6，歌四 11

【週一】

壹 提前四章六節說，『你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餵養』：

- 一 基督的好執事乃是以基督服事人，供應基督作人的救主、生命、生命的供應並一切正面事物的人。
- 二 我們若要供應基督給別人，我們自己必須先得餵養；基督的好執事不僅僅教導別人關於基督的事，乃是將基督供應到他們裏面作食物—太四 4，耶十五 16，結三 1～4，約六 57、63。
- 三 我們需要藉着職事得着主的餵養，並將這些滋養的事題醒聖徒們；我們需要將主從祂的話所給我們看見的豐富作為食材陳明給聖徒們；讓我們自己先得餵養，然後將這滋養供應所有神的子民。

【週二】

Message Six

A Good Minister of Christ

Hymns: 922

Scripture Reading: 1 Tim. 4:6-8, 15-16; Ezek. 3:1-4; 1 Cor. 1:10; Rom. 15:6; S. S. 4:11

§ Day 1

I. First Timothy 4:6 says, "If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed":

- A. A good minister of Christ is one who serves people with Christ, ministering Christ as Savior, life, life supply, and every positive thing to people.
- B. If we would minister Christ to others, we ourselves must be nourished; a good minister of Christ does not merely teach others about Christ but ministers Christ into others as food—Matt. 4:4; Jer. 15:16; Ezek. 3:1-4; John 6:57, 63.
- C. We need to lay before the saints the things with which we have been nourished by the Lord through the ministry; we need to present the saints with the riches, the groceries, the Lord has shown us from the Word; let us first be nourished ourselves and then minister this nourishment to all the people of God.

§ Day 2

四 我們需要將基督的豐富當作屬靈的食物供應人，使他們得着滋養並在生命裏長大；神的話被比作滋養人的奶和乾糧——來五 12~14，林前二 2，彼前二 2：

- 1 信仰的話就是關乎神新約經綸之完全福音的話。
- 2 善美教訓的話，乃是那些包含並傳輸基督的豐富，以餵養、造就並加強祂信徒之甜美的話。

五 作為基督一個身體的肢體，我們該渴望作基督的好執事，『同心合意』並『用同一的口』（羅十五 6）『說一樣的話』（林前一 10）：

- 1 『我們必須學習神當前啓示的高峯，並學習講說這些事。…我願意鼓勵大家，都接受這個高的託付：…帶着神今時代的異象出去，為着神聖啓示的高峯，與神一同行動，以完成祂永遠的經綸』—三一神的啓示與行動，一一六頁。
- 2 由主今時代之職事所興起的聖徒，對這職事有一種口味，而這口味乃是主恢復裏控制的元素；那些由這職事所興起來的人，會拒絕與這職事不合的口味；這意思是，你若說與主恢復口味不合的事，你的講說會被拒絕，你也會受虧損—參詩三四 8，彼前二 3。

【週三】

貳 基督的好執事犧牲自己，並把自己擺在一邊，以保持真理的絕對；真理不能信託給一個跟隨感覺而行的人；人必須站在真理一邊反對自己：

D. We need to minister the riches of Christ as spiritual food to others that they may be nourished and grow in life; the word of God is likened to milk and solid food, which are for nourishment—Heb. 5:12-14; 1 Cor. 2:2; 1 Pet. 2:2:

1. The words of the faith are the words of the full gospel concerning God's New Testament economy.
2. The words of the good teaching are the sweet words that contain and convey the riches of Christ to nourish, edify, and strengthen His believers.

E. As members of the one Body of Christ, we should aspire to be good ministers of Christ who "speak the same thing" (1 Cor. 1:10) "with one accord" and "with one mouth" (Rom. 15:6):

1. "We have to learn the high peaks of God's present revelation and learn to speak these things...I would encourage all of us to pick up this high commission: to go out with...God's up-to-date vision to move with God for His high peaks of the divine revelation that will consummate His eternal economy"—The Triune God's Revelation and His Move, p. 98.
2. The saints who have been raised up by the Lord's up-to-date ministry have a taste for this ministry, and this taste is the controlling factor in the Lord's recovery; those who have been raised up by this ministry will reject a taste that is contrary to it; this means that if you speak something contrary to the taste of the Lord's recovery, your speaking will be rejected, and you will suffer loss—cf. Psa. 34:8; 1 Pet. 2:3.

§ Day 3

II. A good minister of Christ sacrifices himself and puts himself aside in order to keep the absoluteness of the truth; the truth cannot be entrusted to a person who walks according to his feelings; a man must stand on the side of the truth to oppose himself:

- 一 一個人的光景如何，與神的真理不發生一點的關係；我們個人怎樣，不能影響神的真理，因為真理像不能移動的柱子—提前三 15。
 - 二 有些人錯的時候，就把真理拉低一點，對的時候就把真理拉高一點；這就好像他們是升降機，真理跟着他們升降；惟有對付自己的人，才能維持真理。
 - 三 假如我們能毅以真理為獨一的標準，敢說我們錯了，新的光才會來；我們不委屈光，光就能毅把我們提高；能跟得上真理的人有福了。
 - 四 一面來說，人若沒有經歷，就不能傳真理；但另一面說，人必須知道真理與他自己沒有關係；人若到一個地步，無法再抗拒神的話，他若不犧牲神的話，並且被這話定罪，他就能得到光；這是得啓示的祕訣。
- 叁 基督的好執事是神諸般恩典的好管家，講神的諭言，使神得榮耀，得彰顯（彼前四 10～11，弗一 6）；他不尋求自己的榮耀，以彰顯他自己（帖前二 6，約五 41、44），乃是不斷操練他的靈拒絕己，不是傳自己，乃是高舉基督為主，並且看自己是服事信徒的奴僕（林後四 5，利十四 9 與註 1，林前十 31，賽四三 7）。

【週四】

肆 基督的好執事供應生命，並且按生命樹的原則，而不按是非樹的原則服事聖徒（創

- A. The condition of an individual has nothing to do with God's truth; what you are personally cannot affect what God's truth is, because the truth is like an immovable pillar—1 Tim. 3:15.
- B. Some people lower down the truth a little when they are wrong, and they lift up the truth a little when they are right; this means that they are like elevators, and the truth goes up and down with them; only those who have dealt with themselves are able to maintain the truth.
- C. If we can take the truth as the unique standard, and we have the courage to admit that we are wrong, new light will come to us; if we do not sacrifice the light, the light will uplift us; blessed are those who can go along with the truth.
- D. On the one hand, a man cannot preach the truth unless he has the experience; on the other hand, a person has to know that the truth has nothing to do with him; if a man is brought to a point that he can no longer withstand God's word, if he does not sacrifice the word, and if he finds the word condemning him, he will receive the light; this is the secret to receiving revelation.

III. A good minister of Christ, as a good steward of the varied grace of God, speaks oracles of God for the glorification of God, the expression of God (1 Pet. 4:10-11; Eph. 1:6); he does not seek his own glory to express himself (1 Thes. 2:6; John 5:41, 44) but continually exercises his spirit to reject the self, not preaching himself but exalting Christ as Lord and considering himself as a slave to serve the believers (2 Cor. 4:5; Lev. 14:9 and footnote 1; 1 Cor. 10:31; Isa. 43:7).

§ Day 4

IV. A good minister of Christ ministers life and serves the saints according to the principle of the tree of life, not the principle

二9, 約十10下, 林前十五45下, 林後三6, 四10~12, 約壹五12、16上); 在他的職事裏, 他照着保羅面對哥林多召會中之難處的榜樣, 持守以下的原則和行事準則—『我們該專注於祂〔基督〕, 不該專注於祂以外的任何人事物。我們該對準祂, 以祂為神所指定我們惟一的中心, 使信徒中間一切的難處得以解決。』(林前一9註3)

伍 基督的好執事幫助聖徒思念『同一件事』: 在腓立比書中, 『同一件事』是指對基督主觀的認識、經歷和享受; 『同一件事』乃是追求基督以贏得祂, 取得祂, 並據有祂—一20~21, 二2、5, 三7~14, 四13。

陸 基督的好執事如同雅歌四章十一節所描述之愛主的尋求者—『我新婦, 你的嘴脣滴下新蜜; 你的舌下有蜜有奶』—參出三8:

一 蜜是甘甜的, 復興軟弱和衰頹的人(詩一一九103); 奶餵養未成熟的人(彼前二2)。

二 愛主的尋求者舌下有蜜的甘甜和滋養的奶, 指明她裏面收藏了主的豐富作她屬靈的糧食; 她裏面所蘊藏的是這樣的豐富, 好像食物在舌下可以隨時分給需要的人—詩一一九11, 西三16。

三 住在尋求者裏面的寶貝, 就是主甘甜、滋養的話, 並非在短時間內就可以產生的, 乃是經過長時間的採集, 經過裏面的活動, 並且謹慎的收藏, 才有的; 這是一個常在神面前受神經綸健康教訓之

of the tree of right and wrong (Gen. 2:9; John 10:10b; 1 Cor. 15:45b; 2 Cor. 3:6; 4:10-12; 1 John 5:12, 16a); in his ministry he keeps the following principle and rule of conduct according to Paul's pattern in facing the problems in the church in Corinth—**"We should concentrate on Him [Christ], not on any persons, things, or matters other than Him. We should focus on Him as our unique center appointed by God, that all the problems among the believers may be solved"** (footnote 2 on 1 Cor. 1:9).

V. A good minister of Christ helps the saints to think the "one thing": the one thing in Philippians refers to the subjective knowledge, experience, and enjoyment of Christ; the one thing is the pursuing of Christ to gain Him, lay hold of Him, and possess Him—1:20-21; 2:2, 5; 3:7-14; 4:13.

VI. A good minister of Christ is like the Lord's loving seeker described in Song of Songs 4:11—"Your lips drip fresh honey, my bride; / Honey and milk are under your tongue"—cf. Exo. 3:8:

A. Honey is sweet, and it restores the weak and stricken ones (Psa. 119:103); milk feeds the immature ones (1 Pet. 2:2).

B. The sweetness of honey and the nourishing milk under the tongue of the Lord's loving seeker indicate that she has stored up the riches of the Lord as her spiritual food; she has stored so many riches within her that food seems to be under her tongue, and she can dispense this food to the needy ones at any time—Psa. 119:11; Col. 3:16.

C. Her indwelling treasure of the Lord's sweet and nourishing words is not produced overnight; it comes from a long period of gathering, inward activity, and careful storage; this is the unique possession of one who is taught by God with the healthy words of the healthy teaching of God's

【週五】

§ Day 5

申言者所得着的啓示，就是他們所得着的負擔；沒有負擔，就沒有話語的職事，沒有申言來建造召會—賽一 1, 二 1, 十三 1, 十五 1, 亞十二 1, 瑪一 1, 徒六 4, 林前十四 4 下：

VII. The revelations that the prophets received were the burdens that they received; without burden, there is no ministry of the word, no prophesying, for the building up of the church—Isa. 1:1; 2:1; 13:1; 15:1; Zech. 12:1; Mal. 1:1; Acts 6:4; 1 Cor. 14:4b:

- 一 我們的負擔是要將神的啓示釋放給人，而神的啓示是藉着神所賜給我們啓示的話而釋放的—二 11 ~ 16。
- 二 我們服事神的話語，不是去注意講話的題目，乃要注意有沒有神的說話；要有神的說話，服事話語的人必須有負擔—瑪二 7, 歌八 13 ~ 14, 弗五 26 ~ 27。
- 三 那些盡話語職事的人，必須背負人在神面前的光景，感覺人的光景如何，曉得神要說甚麼話—出二 28 ~ 30。
- 四 在話語的職事上，最大的難處就是沒有從主領受的負擔；沒有負擔，無論作甚麼都是死的，都沒有果效；有負擔才是活的，才會朝氣蓬勃：
 - 1 負擔是最叫我們受對付的；若有負擔，已會減少，並要受對付，因為有些事我們的負擔不許可我們作，有些事我們得受對付，否則無法釋放負擔。
 - 2 我們若因着責任事奉而不是帶着負擔事奉，這樣的事奉會叫我們失去主的同在一瑪三 14, 申四 25。
 - 3 甚麼時候我們的事奉變作盡責任，我們的事奉就已經墮落了。

- A. Our burden is to release God's revelation to man, and God's revelation is released through the words of revelation that God gives to us—2:11-16.
- B. When we minister the word of God, our concern must be whether we have God's speaking, not the topic of our speaking; in order to have God's speaking, the one who ministers the word must have a burden—Mal. 2:7; S. S. 8:13-14; Eph. 5:26-27.
- C. Those who minister the word must bear people's condition before God, sense their condition, and know what God wants to speak—Exo. 28:29-30.
- D. The greatest problem in the ministry of the word is not having a burden from the Lord; without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing:
 1. Having a burden deals with us the most; if there is a burden, the self decreases and is dealt with, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden.
 2. If we serve according to obligation instead of serving with a burden, such service will cause us to lose the Lord's presence—Mal. 3:14; Deut. 4:25.
 3. Whenever our service becomes a matter of fulfilling an obligation, our service has already degraded.

捌 我們要件基督的好執事，就必須渴望有以下生機的特點：

- 一 我們必須愛主到極點，好被祂充滿，而帶着復活的基督作權柄將祂湧流到人裏面—詩十八 1，九一 14，九七 10，一一六 1～2，一一九 140，約二一 15～17，林後五 14～15，約壹四 16、19，民十七 1～10，太十九 26。
- 二 我們需要藉着復興的生活並牧養的勞苦維持我們在基督裏的得勝—啓三 18～22，何六 1～3，羅六 4，七 6，彼前二 25，五 1～4。
- 三 我們需要天天、時時住在與主的交通裏—林前一 9，林後十三 14。
- 四 我們必須是禱告的人—西四 2，創四 26，哀三 55～56，羅十 12～13。
- 五 我們需要每日清早在主的話上享受主，使我們每天有新的起頭—詩一一九 147～148。
- 六 我們必須憑着並照着我們那與神的靈調和的靈而行—加五 16、25，羅八 4、16，林前六 17。
- 七 我們必須藉着耶穌基督之靈全備的供應而活基督，以顯大基督—腓一 19。
- 八 我們需要建立無論得時不得時，天天對各種人講說基督的習慣—徒五 42，八 4，提後四 2。
- 九 我們必須徹底對付罪—約壹一 7、9，詩五一 1～9、17。
- 十 我們必須裏面充滿素質的靈，外面充溢經綸的靈—徒十三 52，弗五 18，徒四 31、8，十三 9。

VIII. In order to be a good minister of Christ, we must aspire to have the following organic characteristics:

- A. We must love the Lord to the uttermost to be filled with Him and overflow Him into others with the resurrected Christ as our authority—Psa. 18:1; 91:14; 97:10; 116:1-2; 119:140; John 21:15-17; 2 Cor. 5:14-15; 1 John 4:16,19; Num. 17:1-10; Matt. 19:26.
- B. We must maintain our victory in Christ by having a revived living and a labor in shepherding—Rev. 3:18-22; Hosea 6:1-3; Rom. 6:4; 7:6; 1 Pet. 2:25; 5:1-4.
- C. We must abide in the fellowship with the Lord daily and hourly—1 Cor. 1:9; 2 Cor. 13:14.
- D. We must be praying persons—Col. 4:2; Gen. 4:26; Lam. 3:55-56; Rom. 10:12-13.
- E. We must enjoy the Lord in the Word early in the morning to have a new start of each day—Psa. 119:147-148.
- F. We must walk by and according to our spirit, which is mingled with the divine Spirit—Gal. 5:16, 25; Rom. 8:4, 16; 1 Cor. 6:17.
- G. We must live Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19.
- H. We must build up a habit of speaking Christ to all kinds of people daily in season and out of season—Acts 5:42; 8:4; 2 Tim. 4:2.
- I. We must be ones who deal with our sins thoroughly—1 John 1:7, 9; Psa. 51:1-9, 17.
- J. We must be filled with the essential Spirit inwardly and with the economical Spirit outwardly—Acts 13:52; Eph. 5:18; Acts 4:31, 8; 13:9.

十一我們必須累積對基督的經歷（腓三 8～10、12～14），並對主的話有豐富的積存（西三 16，詩一九 11、15，約八 31，十五 7，約壹二 14）。

玖 每當我們供應神的話，主要的事是要操練我們的靈；基督的好執事建立一種操練靈以至於敬虔的習慣，好在日常生活中活基督—提前四 6～8、15～16，提後一 6～7，羅一 9，七 6，十二 11，約四 23～24：

一 我們得救的人有本錢過基督徒的生活和召會生活；這本錢乃是神所賜給我們的靈—提後一 6～7，四 22。

二 敬虔是彰顯神的生活，是為着神聖經綸之神聖分賜的結果；這分賜是在於操練我們的靈，在日常生活中活基督，使神在召會生活中得着團體的顯出—提前一 3～4，三 15～16，四 7～8，提後一 6～7，詩歌三七一首第五節。

三 『操練』這辭含示勉強；我們基督徒若要剛強並在主裏長大，就必須勉強自己用我們的靈，直到我們建立起操練靈的堅強習慣—提前四 7。

四 我們必須操練我們的靈，應用並享受整個可稱頌的神聖三一，在聖靈裏禱告，保守自己在神的愛中，等候我們主耶穌基督在祂得勝顯現之日的憐憫，使我們成為永遠生命的總和，就是新耶路撒冷—猶 19～21。

K. We must accumulate the experiences of Christ (Phil. 3:8-10, 12-14) and keep a rich storage of the Lord's word (Col. 3:16; Psa. 119:11, 15; John 8:31; 15:7; 1 John 2:14).

IX. Whenever we minister God's word, the primary thing is for us to exercise our spirit; a good minister of Christ builds up a habit of exercising his spirit unto godliness to live Christ in his daily life—1 Tim. 4:6-8, 15-16; 2 Tim. 1:6-7; Rom. 1:9; 7:6; 12:11; John 4:23-24:

A. We saved ones have the capital to live the Christian life and the church life; this capital is our God-given spirit—2 Tim. 1:6-7; 4:22.

B. Godliness, a living that is the expression of God, is the issue of the divine dispensing for the divine economy, and this dispensing depends on the exercise of our spirit to live Christ in our daily life for the corporate manifestation of God in the church life—1 Tim. 1:3-4; 3:15-16; 4:7-8; 2 Tim. 1:6-7; Hymns, #493, stanza 5.

C. The word exercise implies forcing; if we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit until we build up a strong habit of exercising our spirit—1 Tim. 4:7.

D. We must exercise our spirit to employ and enjoy the entire blessed Trinity by praying in the Holy Spirit, keeping ourselves in the love of God, and awaiting the mercy of our Lord Jesus Christ in the day of His victorious appearing so that we may become the totality of the eternal life, the New Jerusalem—Jude 19-21.

第六週■週一

晨興餽養

提前四 6『你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餽養。』

提後二 2『你…從我所聽見的，要託付那忠信、能教導別人的人。』

基督的執事乃是以基督服事人，供應基督作人的救主、生命、生命的供應、並一切正面事物的人；與教導律法和其他事物的教師不同。（提前一 7，3。）…基督的執事屬於基督雖然沒有錯，但提前四章六節主要的思想是他以基督服事別人，供應基督給他們。他不但屬於基督，也將基督服事給別人。（提摩太前書生命讀經，八三頁。）

信息選讀

保羅說，『你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餽養。』（提前四 6。）保羅所說『這些事』，意思是他在這封書信裏到目前為止所說過的一切。管家怎樣在一餐飯中將不同的食物擺在客人面前，基督的好執事照樣該將『這些事』題醒信徒們。不僅如此，保羅用『得了餽養』來指明，他的觀念是供應生命給別人。…我們若要供應基督給別人，我們自己必須先得餽養。我們得了基督的餽養，就會有基督作食物，作生命的供應，供應別人。『得了餽養』給我們依據說，基督的好執事不僅僅教導別人關於基督的事，乃是將基督供應到他們裏面作食物。別人應當能覈見證，我們以基督餽養了他們。

WEEK 6 — DAY 1

Morning Nourishment

1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

2 Tim. 2:2 And the things which you have heard from me..., these commit to faithful men, who will be competent to teach others also.

A minister of Christ is one who serves others with Christ, ministering Christ as Savior, life, life supply, and every positive thing to people. He differs from the teacher of the law and of other things (1 Tim. 1:7, 3)...Although it is true that a minister of Christ belongs to Christ, the main thought in 4:6 is that he serves others with Christ, ministering Christ to them. Not only does he belong to Christ, but he serves Christ to others. (Life-study of 1 Timothy, second edition, p. 69)

Today's Reading

Paul says, "If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed" (1 Tim. 4:6). By these things Paul means that all he has covered thus far in this Epistle. Just as a steward lays different courses of food before guests at a dinner, so a good minister of Christ should lay "these things" before the believers. Furthermore, Paul's use of the term being nourished indicates that his concept is that of supplying life to others...If we would minister Christ to others, we ourselves must first be nourished. Being nourished with Christ, we will have Christ as food, as life supply, to minister to others. The words being nourished give us the ground to say that a good minister of Christ does not merely teach others about Christ but ministers Christ into others as food. Others should be able to testify of us that we have nourished them with Christ.

在提摩太將這些事題醒弟兄們之前，他自己必須在這些事上得餽養。他必須先消化、吸收、並讓這些事浸透到他裏面。然後他纔能將這些事題醒弟兄們。今天我們應當跟從提摩太的榜樣，在主藉着職事所交通的事上得着餽養，並將這些事題醒弟兄們。我們若都這樣作，召會生活將是何等美妙！然而，我們若偏離職事，而想要產生一些不同的東西，就會給不同的教訓留地步。提摩太無意要教導一些與保羅所教導不同的事。反之，他要將他從保羅所領受的事，題醒弟兄們。

我…的負擔…是要為着眾地方召會出產食材。…一個地方召會領頭的人若將生命讀經裏所包含的豐富題醒聖徒們，聖徒們就會得着豐盛的餽養。…我只盼望（眾召會）能從主所給我們的屬靈豐富，得着餽養，…（並）將主從祂的話所給我們看見的豐富作為食材陳明給（眾聖徒）。

許多真正愛主的人在挨餓。我們必須接受負擔供應他們食物。我們都需要作基督的好執事，以祂的豐富服事他們。讓我們自己先得餽養，然後將這營養供應所有神的子民。…我們要強調，得餽養是為着在生命裏長大，這是生命的事，與僅僅受教導不同，那是知識的事。我們要將基督供應別人，自己必須先在關乎基督之生命的話上得着餽養。

保羅在提前四章六節特別說到『在信仰的話，並…善美教訓的話上，得了餽養』。信仰的話就是關乎神新約經綸之完全福音的話。…你若要看見神經綸的中心點，就要研讀加拉太書、以弗所書、腓立比書、和歌羅西書。我們需要在這幾卷書裏所看見之信仰的話，就是神經綸的話上，得着餽養。（提摩太前書生命讀經，八四至八七頁。）

參讀：提摩太前書生命讀經，第八篇。

Before Timothy could lay these things before others, he first had to feed on them himself. He had to digest them, assimilate them, and allow them to saturate his inner being. Then he would be able to lay them before the brothers. Today we should follow Timothy's example and lay before the saints the things with which we have been nourished by the Lord through the ministry. How wonderful the church life would be if we all did this! However, if we turn from the ministry and seek to produce something different, we may give place to different teachings. It was not Timothy's intention to teach anything different from what Paul taught. Rather, he would lay before the brothers what he had received from Paul.

My burden...is to produce groceries for the local churches...If the leading ones in a local church lay before the saints the riches contained in the Life-studies, the saints will be abundantly nourished. I simply long that [the churches] feed on the spiritual riches the Lord has given us...[and] present [the saints] the riches, the groceries, that the Lord has shown us from the Word.

Many who truly love the Lord are starving. We must take up the burden to supply them with food. We all need to be good ministers of Christ, serving others with His riches. Let us first be nourished ourselves and then minister this nourishment to all the people of God. We would emphasize that being nourished is for the growth in life. This is a matter of life, and it differs from merely being taught, which is a matter of knowledge. To minister Christ to others requires that we ourselves first be nourished with the words of life concerning Christ.

In verse 6 Paul specifically speaks of “being nourished with the words of the faith and of the good teaching.” The words of the faith are the words of the full gospel concerning God's New Testament economy...If you want to see the focal point of God's economy, study the books of Galatians, Ephesians, Philippians, and Colossians. We need to be nourished with the words of the faith, God's economy, found in these books. (Life-study of 1 Timothy, second edition, pp. 69-72)

Further Reading: Life-study of 1 Timothy, msg. 8

第六週■週二

晨興餵養

來五 12 ~ 14『按時間說，你們該作教師；可是你們還需要有人將神諭言開端的要綱教導你們；並且成了那必須用奶，不能喫乾糧的人。凡只能享用奶的，對公義的話都是沒有經驗的，因為他是嬰孩；只有長成的人，纔能喫乾糧…。』

按照提前四章六節所說，我們也該在我們向來所緊緊跟隨善美教訓的話上，得着餵養。善美教訓的話，乃是那些包含並傳輸基督的豐富，以餵養、造就並加強祂信徒之甜美的話。事實上，信仰的話與善美教訓的話是指同樣的事。我們要教導別人，自己必須先緊緊跟隨這些話。我們緊緊跟隨這些話，並得其餵養，然後纔能餵養別人。譬如，母親若不知道如何好好餵養自己，就不會知道如何將健康的食物餵養她的孩子。藉着她自己得餵養的經歷，她就會知道甚麼食物對她的孩子最好。這說明我們作基督的好執事，自己必須先在信仰的話，並我們向來所緊緊跟隨善美教訓的話上，得了餵養，然後我們纔能餵養別人。（提摩太前書生命讀經，八八頁。）

信息選讀

我們在接納信徒過召會生活等等的生活上，要照着基督耶穌，彼此思念相同的事，同心合意榮耀神。（羅十五 5 ~ 7。）當我們同心合意時，我們都用同一的口，說同樣的話。我們同心同口惟一的路，就是讓基督在我們心裏和口中，有地位作一切，使榮耀歸與神。我們已經說過，神就是新耶路撒冷。我們榮耀神，就是以祂為新耶路撒冷，將一切榮耀都

WEEK 6 — DAY 2

Morning Nourishment

Heb. 5:12-14 ...Because of the time you ought to be teachers, [but] you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food. For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant; but solid food is for the full-grown...

According to 1 Timothy 4:6, we should also be nourished with the good teaching which we have closely followed. The words of the good teaching are the sweet words that contain and convey the riches of Christ to nourish, edify, and strengthen His believers. Actually, the words of the faith and the words of the good teaching refer to the same thing. If we would teach others, we ourselves must first follow these words closely. Following them closely and being nourished with them, we will then be able to feed others. For example, if a mother does not know how to nourish herself properly, she will not know how to feed healthy food to her children. Through her own experience of being nourished, she will know what food is best for her children. This illustrates the fact that as good ministers of Christ, we must first be nourished ourselves with the words of the faith and of the good teaching which we have closely followed, and then we will be able to nourish others. (Life-study of 1 Timothy, second edition, pp. 72-73)

Today's Reading

We need to be of the same mind toward one another according to Christ Jesus so that with one accord we may glorify God in receiving the believers to live the church life (Rom. 15:5-7). Whenever we are in one accord, we speak the same thing; we speak with one mouth. The only way to be with one accord and with one mouth is to allow Christ the room to be everything in our heart and in our mouth so that God may be glorified. We have said that God is the New Jerusalem. When we glorify God, we take Him as the New Jerusalem and give all

歸與祂。（李常受文集一九九四至一九九七年第五冊，六四〇頁。）

在公會裏有許多尋求的基督徒，許多親愛的弟兄們，在尋求比他們所聽過的、所有的更高、更深、更豐富的東西。他們厭倦了膚淺的東西。我們若告訴他們高峯的真理，他們會醒過來。起初他們可能會反對，但他們漸漸的會找到真理。那麼我們該作甚麼？我們必須學習神當前啓示的高峯，並學習講說這些事。我們必須去，我們也必須說。我信今天這啓示的高峯，要成爲今日基督徒中間最熱門的市場產品。

我願意鼓勵大家，都接受這個高的託付：帶着神聖啓示的高峯，並帶着神今時代的異象出去，爲着神聖啓示的高峯，與神一同行動，以完成祂永遠的經綸。（李常受文集一九九四至一九九七年第三冊，一八八頁。）

正如人在食物上有不同的口味，主的恢復照樣有一種職事的味道：這職事多年來建造了主的恢復。主的恢復被興起來，具有一種味道。那些被興起來，具有這種口味的人，會拒絕與這不合的味道。這就是說，如果你講說與主恢復的味道不合的事，你的講說會被拒絕，並且你將是頭一個遭虧損的人。已往我們見過許多這樣的例子。

如果你有智慧，你會曉得你說話對象的口味。在主恢復裏所有的召會都是藉着這職事興起來的，聖徒們多年『喫』這職事，對這職事有一種口味。…你若盼望聖徒們『喫』與主恢復的味道不合的東西，你也會有難處。（李常受文集一九八四年第二冊，四四一至四四二頁。）

參讀：如何享受神及操練，第二篇。

the glory to Him. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," p. 509)

Many seeking Christians, dear brothers, in the denominations are seeking something higher, deeper, and richer than what they have heard and possess. They are tired of shallow things. If we tell them the high-peak truths, they will wake up. At first, they may oppose, but gradually they will find the truth. Then what shall we do? We have to learn the high peaks of God's present revelation and learn to speak these things. We have to go, and we have to speak. I believe that the high peaks of today's revelation will become the hottest market among today's Christians.

I would encourage all of us to pick up this high commission: to go out with the high peaks of the divine revelation and with God's up-to-date vision to move with God for His high peaks of the divine revelation that will consummate His eternal economy. (CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," p. 151)

Just as people have different tastes in food, so the Lord's recovery also has a taste for the ministry that has built up the recovery over the years. The recovery was raised up with a certain taste. Those who have been raised with this taste will reject a taste that is contrary to it. This means that if you speak something contrary to the taste of the Lord's recovery, your speaking will be rejected, and you will be the first to suffer loss. We have seen a number of examples of this in the past.

If you are wise, you will know the taste of those to whom you are speaking. All the churches in the recovery were raised up through the ministry, and the saints have been "eating" this ministry for years and have a taste for it..You will have trouble if you expect the saints to "eat" something against the taste in the Lord's recovery. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 344-345)

Further Reading: CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," ch. 2

第六週■週三

晨興餽養

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

約十七 17『求你用真理聖別他們，你的話就是真理。』

我們學習作神的工，其中一個基本的功課，就是對真理要絕對。聖經中的每一個真理都不和人發生關係。今天人對真理不絕對，乃是因為真理與自己發生關係。真理因着與人發生關係，所以一個人沒有經歷，他就覺得不能講那個真理；然而不是你能經歷，你就能講。真理本身是絕對的。大衛說，所有的人都是撒謊的；（詩十二 2；）他說這句話的時候，並沒有想到自己。…因為真理是絕對的，所以我就要委屈自己，把自己擺在一邊。

我們要看見，個人的光景如何，與神的真理不發生一點的關係。真理若受人影響，這個真理就不是真理。真理在你身上若不是絕對的，你還不認識神，還不會讀神的話。（倪柝聲文集第三輯第十一冊，一五一至一五二頁。）

信息選讀

我們個人怎樣，不能影響神的真理。…世界上有多少難處的發生、多少道理的分歧，不是因着真理本身改變，乃是因着人事改變。

甚麼叫作真理的絕對？提摩太前書題到真理的柱石。（三 15。）為甚麼說到真理的柱石呢？因為柱子是不移動的。它不能升高，也不能降低。它

WEEK 6 — DAY 3

Morning Nourishment

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

John 17:17 Sanctify them in the truth; Your word is truth.

In learning to take care of God's work, one basic lesson is to be absolute for the truth. No truth in the Bible should be entangled with man's condition. Today man is not absolute toward the truth because he entangles the truth with his own condition. When man entangles the truth with his own condition, he feels that he cannot speak the truth if he has not experienced it. Yet we have to realize that it is not our experience that qualifies us to speak concerning a truth. Truth is absolute in itself. David said that all men speak falsehood (Psa. 12:2). When he spoke this word, he was not considering himself...Because the truth is absolute, we have to sacrifice ourselves and put ourselves aside.

We have to realize that the condition of an individual has nothing to do with God's truth. If truth is affected by man, the truth is no longer the truth. If the truth is not something absolute for you, you do not know God, and you do not know God's word. (CWWN, vol. 57, pp. 133-134)

Today's Reading

What I am personally cannot affect what God's truth is...So many problems in the world and so many disputes in teachings arise because of changes in human factors, not because of a change in the truth itself.

What does it mean to say that the truth is absolute? First Timothy speaks of the pillar of the truth (3:15). Why does it say the pillar of the truth? It is because a pillar is something immovable. It cannot go up or down. It is not like

不像椅子一樣，可以把它擺來擺去。我們如果是一個不清明的人，真理在我們身上就沒有功效。真理不能信託給一個跟隨感覺而行的人。這是一個大試驗。人必須站在真理一邊反對自己，如此纔能維持真理，不維持自己。自己沒有受過對付的人，永遠不知道甚麼是真理。你錯的時候，就把真理拉低一點，對的時候就把真理拉高一點；這就好像你是升降機，真理跟着你升降。惟有對付自己的人，纔能維持真理。

今天黑暗的原因乃是人委屈了真理來跟隨自己。假如我們能毅以真理為獨一的標準，假如我們敢說，主既然這麼說、這麼作，那我就是錯了。這樣，新的光、新的路纔會來。…你不委屈光，光就能毅把你提高。能跟得上真理的人有福了；能跟得上真理，審判自己的人纔有盼望。跟不上真理，而把真理拉下來的，這人永遠在黑暗裏，光沒有辦法照到他。

一面來說，人若沒有經歷，就不能傳真理。但另一面說，人必須知道真理與他自己沒有關係。人若到一個地步，無法再抗拒神的話，被這話定罪，他就能得到光。這個乃是啓示的根據，是得啓示的祕訣。古今中外，所有看見光的人從來不委屈神的話。我來不及，我要追上去，我跟着主的話走。我若趕不上，我只說我有罪。這樣，路就越過越清楚，你就越走越有光。不然的話，你讀真理、傳真理都成爲白說、白傳的。（倪柝聲文集第三輯第十一冊，一五二至一五四頁。）

參讀：倪柝聲文集第三輯第十一冊，第十二篇；主工人的性格，第八章。

a chair that can be moved from one place to another. If we are not sober, the truth will not have any effect on us. The truth cannot be entrusted to a person who walks according to his feelings. This is a great test. A man must stand on the side of the truth to oppose himself. Only by this can he maintain the truth instead of himself. Those who have never been dealt with do not know what the truth is. Some people lower the truth a little when they are wrong, and lift up the truth a little when they are right. This means that they are like elevators. The truth goes up and down with them. Only those who have dealt with themselves are able to maintain the truth.

The reason for so much darkness today is that man sacrifices the truth and forces the truth to yield to him. If you can take the truth as the unique standard and if you have the courage to say that since the Lord has done such and such a thing, you admit that you are wrong, new light will come, and a new way will be opened to you...If you do not sacrifice the light, the light will uplift you. Blessed are those who can go along with the truth. Only those who judge themselves have the hope of going on. Those who cannot go along with the truth, but instead lower the standard of the truth, will forever live in darkness. Light will have no way to shine on them.

On the one hand, a man cannot preach the truth unless he has the experience. But on the other hand, a person has to know that the truth has nothing to do with him. If a man is brought to a point that he can no longer withstand God's word and he finds God's word condemning him, he will receive the light. This is the basis of revelation; it is the secret to receiving revelation. Throughout history no one who has received God's light sacrificed God's word. If we are not up to the standard of God's word, we have to catch up, and we have to go along with God's word. If we cannot catch up, we can only say that we have sinned. If we do this, the way ahead will be clear, and we will have more and more light. Otherwise, our reading and preaching of the truth will become vain talk and vain preaching. (CWWN, vol. 57, pp. 134-136)

Further Reading: CWWN, vol. 57, ch. 12; CWWN, vol. 52, "The Character of the Lord's Worker," ch. 8

第六週■週四

晨興餽養

啓二二 14『那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城。』

結三七 10『於是我遵命申言，氣息就進入骸骨，骸骨便活了，並且站起來，成爲極大的軍隊。』

歌四 11『我新婦，你的嘴脣滴下新蜜；你的舌下有蜜有奶…。』

申言者是一個完全呼吸神、被神充滿、活在神裏頭、與神相通的人。…他作了神的發言人 and 神的發表，所以他的話就是神的話。…他的職事，他所說的話，都是呼召人來享受神自己。…作申言者盡職，就是作一個享受生命樹的人，呼召人、帶領人來享受生命樹。…新約裏的書信…都是這原則。所有寫新約書信的人，都是…與神相通，被神充滿，活在神裏面的人。他們呼吸神，所以他們成了神的發表，神的代言人；他們所說的話，就是神的話。他們每一個人的信息、職事，都是在呼召人，帶領人享受神在基督裏…作人的生命。（李常受文集一九五八年第一冊，八八六至八八七頁。）

信息選讀

神要來與人調和，作人的成分，成爲人的一切。這不是說你不懂別的道，而是別的道在你裏面沒有味道了。你若看見〔生命樹〕這個亮光，…你…纔真有一個尺寸或度量，能裁量別人講得對不對。…所有在〔神來作人生命〕之外的道，都是…教訓之風。（弗四 14。）只有…用話語帶領人在基督裏享受神作人的生命；只有這一種道叫作生命之道，…能叫人得到真實生命的供應。

WEEK 6 — DAY 4

Morning Nourishment

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

Ezek. 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

S. S. 4:11 Your lips drip fresh honey, my bride; honey and milk are under your tongue...

A prophet breathes God, lives in God, and is joined to God. A prophet serves as God's spokesman and God's expression; hence, his words are God's words. A prophet's ministry and his words are to call people to enjoy God...A person who ministers as a prophet enjoys the tree of life so that he can call others and lead others to also enjoy the tree of life...All the Epistles in the New Testament were written according to this principle. The writers...were joined to God, filled with God, and lived in God. They breathed God, so they became His expression and His spokesmen; their words were God's words. The message, the ministry, of every Epistle is to lead people into enjoying God in Christ as their life. (CWWL, 1958, vol. 1, "The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil," pp. 614-615)

Today's Reading

God wants to be mingled with man to become man's element and to be everything to man. This does not mean that we do not understand other topics but that they have become tasteless. The tree of life has become our yardstick for measuring every message. Any message that is apart from God coming to be man's life...is a wind of teaching [cf. Eph. 4:14]. Messages that...lead others to live in Christ and to enjoy Him as their life...are called messages of life...[and] give people the supply of life.

只有那真正作『申言者』盡職的，是在享受生命樹，活在神裏頭，讓神充滿在他裏頭，他就成了神的發表者、代言者，能把人帶來享受神在祂兒子裏作人的生命，這纔是生命之道。…真正作申言者盡職的人，必須脫離善惡知識樹，而活在生命樹裏面。（李常受文集一九五八年第一冊，八八七至八八八頁。）

一切人世的、天然的香品，沒有一樣是趕得上女子身上膏油的香氣的。（歌四 11。）這就自然能穀叫她嘴唇能以滴蜜。蜜是甘甜的，是叫衰頹的人能穀得着甦醒的。但是這一種甘甜，並非在短時間內就可以產生的。乃是經過長時期的採集，經過裏面的活動，並且謹慎的收藏，纔有的。這是一個常在神面前受教的人所獨有的。所以，從這女子口中所發出來的，並非閒話、笑話、冒失的話，乃是甘甜、使人甦醒的話。她的話語，並非像山洪暴發的往外傾瀉，乃是一滴一滴的像蜂房的滴蜜。這是一種最慢的滴。有的人，他們必須說話，他們說話像溪水奔流一樣。就是他們所說的是關係屬靈的事，但他們那一種說法就已經穀顯明，他們是沒有經過恩典更深工作的。（雅歌四章十一節）不只注意到她的嘴唇如何慢慢的滴出甘甜的蜜來，也注意到她裏面所收藏的是甚麼。所以說『你的舌下有蜜有奶』。舌上，是人咽食物的地方；舌下，是人藏食物的地方。意即她裏面收藏了這些東西，裏面是豐豐富富的有這些東西。這可見她自己的糧食是有餘的。蜜是為着復興軟弱的人，奶是為着餵養幼稚的人。她裏面所蘊藏的是這樣的豐富，好像食物在舌下可以隨時分給需要的人。但是，她並不傾吐她所有的一切，像有的人裏面有多少，外面也拿出多少一樣。蜜和奶還是在她的舌下，不都是在她的唇邊。（倪柝聲文集第二輯第三冊，八三至八四頁。）

參讀：倪柝聲文集第三輯第十冊，兩種生活的原則；生命樹與善惡樹的異象，第二、四至五篇。

Persons who genuinely minister as prophets, that is, who enjoy the tree of life, live in God, and allow God to fill them, will become an expression of God and will speak for God. They will bring others to enjoy God as their life because they give messages of life. A person who desires to genuinely minister as a prophet must be delivered from the tree of knowledge and live in the tree of life. (CWWL, 1958, vol. 1, "The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil," pp. 615-616)

No human or natural smell can be compared to the fragrance that emanates from the maiden [S. S. 4:11]. This naturally makes her lips drop as the honeycomb. Honey is sweet, and it restores the stricken ones. But this sweetness is not produced overnight. It comes from a long period of gathering, inward activity, and careful storage. This is the unique possession of one who is taught by God. From the mouth of the maiden issue forth sweet and refreshing words, not gossip, jokes, or rash words. Her words are not outbursts of torrents, but drops of honey from the honeycomb. This is the slowest kind of dripping. Some people have the urge to speak; their words are like the babbling of brooks. Even when they speak about spiritual things, the way they speak shows that they have not passed through the deeper work of grace. In this verse we can notice not only her lips slowly dropping sweet honey, but the things that are stored within her. "Honey and milk are under thy tongue." The top of the tongue is where man takes in food, whereas under the tongue is where man stores food. This means that she has stored up these things; there are riches within her. She has more than enough food. Honey restores the weak ones, whereas milk feeds the immature ones. She has stored so many riches within her that food seems to be under her tongue, and she can dispense to the needy ones at any time. However, she does not reveal all that she has. She is not like many people who exhibit on the outside all that they have inside. Honey and milk are under her tongue; they are not on her lips. (CWWN, vol. 23, "The Song of Songs," pp. 71-72)

Further Reading: CWWN, vol. 56, "Two Principles of Living," pp. 418-433; CWWL, 1958, vol. 1, "The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil," chs. 2, 4-5

第六週■週五

晨興餽養

賽十三 1『亞摩斯的兒子以賽亞所得關於巴比倫的默示〔直譯，負擔〕。』

亞十二 1『耶和華論以色列之話語的默示〔直譯，負擔〕。…』

啓示、光照是第一。你總得從這裏起頭，…但是有了啓示、光照，還沒有話語的職事。你需要有更新的悟性，更新的心思，這樣，神一光照你，你就清楚內容。你絕不能將一個模糊的啓示拿出來講給人聽。至少這一個啓示在你的思想裏是清楚的，你纔能說出去，…思想清楚了，還不一定能作話語的執事，因爲他還沒有話。人只能聽見話，人不能聽見思想。如果沒有話，你在講臺上講了半天，你那個意思還沒有出去。所以你在神面前總得有話。

甚麼叫作負擔？負擔是靈裏的光照，悟性定住光照的思想，並加上裏面的話。你那個負擔，最末了的一步，就是要把裏面的話釋放出去。這三者連在一起，合成爲申言者的負擔。負擔是光，加上思想，又加上裏面的話。我們的負擔，是要將神的啓示給人，而神的啓示是藉我們所得着啓示的話把它帶出去的。（倪柝聲文集第三輯第七冊，二二七、二三〇頁。）

信息選讀

在…話語的職事上，最大的難處就是沒有負擔，或者說不接受負擔，不注意負擔。長老們可能在那裏治理，卻是一個沒有負擔的治理；可能在講臺釋放話語，卻是個沒有負擔的話語。…這不是你道講得好不好的問題，也不是他們受不受感動的問題，更不在於你如何將

WEEK 6 — DAY 5

Morning Nourishment

Isa. 13:1 The burden concerning Babylon, which Isaiah the son of Amoz saw.

Zech. 12:1 The burden of the word of Jehovah concerning Israel...

Revelation and light come first. This is the starting point...Yet revelation and light alone do not constitute the ministry of the word. One must be renewed in his mind and understanding. When God shines again, he will then be clear about the content of the revelation. We cannot convey a hazy and foggy revelation. At a minimum the revelation has to be clear in our mind before we can tell others about it...Yet even if our mind is clear, we still may not be a minister of the word because we still do not have the proper words. Others can only hear our words; they cannot hear our mind. If we do not have the appropriate words, we may speak for hours on the platform without conveying what we know. This is why we have to have words from God.

What then is a burden? First, a burden is the light we receive in the spirit, the thoughts that capture the light, and finally the inner words that supplement the light and thoughts. The last step of the burden is the release of the inner word. The combination of these three things makes up the burden of the prophets. Burden is light plus thoughts plus the inner words. Our burden is to release God's revelation to man, and God's revelation is released through the words of revelation that we have received. (CWWN, vol. 53, "The Ministry of God's Word," pp. 194-195, 197)

Today's Reading

The greatest problem in...the ministry of the word is not having a burden or, we can say, not receiving a burden or not paying attention to a burden. It is possible for elders to administrate the church without a burden. Those who minister the word may also do so without a burden...It is not a matter of how well we speak, the logistics of our presentation, or whether the saints

信息講得有條有理，乃是在於眾人聽了之後，會產生甚麼樣的果效。如果他們是尚未得救的，你就該接受負擔，背負他們的靈魂，靠着主的恩典，在釋放話語時，將救恩種到他們裏面。你所接受的負擔，不是使眾人受感動，也不是把道講得好聽，乃是使這些人得救。他們若是已經得救卻不愛主，你就該接受一個負擔，使他們愛主。他們若是愛主卻不肯把自己交給主，不肯接受主的對付，你就當接受負擔，使他們願意將自己交給主，受主對付。這纔是一個有負擔的講臺。

我們服事神的話語，不是去注意講話的題目，乃要注意有沒有神的說話。要有神的說話，服事話語的人裏面必須有負擔。一篇有負擔的話，可能惹動人的反感，卻也可能在人裏面挑動人；然而，無論如何，眾人都不得不承認那是神的說話。

所以，我們的講臺不能太便當、太便宜，好像只要有一篇道就可以去講。一個盡話語職事的人，必須背負着人在神面前的光景。…他有一個責任，知道他要給這些人甚麼。這些人的光景如何，神要對這些人說甚麼話，統統是他需要接受的負擔。

沒有負擔，無論作甚麼都是死的，都沒有果效；有負擔纔是活的，纔會朝氣蓬勃。這個問題不在於方法，乃在乎『人』。…你若有負擔，你這個『自己』不可能加多，反而會減少，並要受對付；因為有些事你的負擔不許可你作，有些事你得受對付，否則沒辦法釋放負擔。

現今在召會裏的情形，（弟兄們的服事）好像…在作大公司的雇員一樣。這是很危險的事；這會叫我們失去主的同在。…每一個事奉主的人，都該接受負擔，都該有負擔。（李常受文集一九五七年第二冊，三〇三至三〇四、三〇六、三一〇至三一二頁。）

參讀：召會的治理與話語職事，第二篇；神話語的職事，第十二章。

are touched; rather, it is a matter of what will be produced in the saints. If some are not yet saved, we should receive a burden to bear their souls by the Lord's grace in order to sow the seed of salvation into them when we release the word. Our burden is salvation, not the release of a dynamic word. If they are saved but do not love the Lord, our burden should be for them to love the Lord. If they love the Lord but are not willing to give themselves to the Lord and receive His dealing, our burden should be for them to willingly give themselves to the Lord and be dealt with by Him. This is the ministry of the word with a burden.

When we minister the word of God, our concern should be whether we have God's speaking, not the topic of our speaking. In order to have God's speaking, the one who ministers the word must have a burden. People may have a negative reaction or be stirred up when they hear a message that is spoken with a burden, but they cannot deny that it is God's speaking.

Therefore, speaking should not be easy or cheap. We cannot speak simply because we have prepared a message. One who ministers the word should bear people's condition before God. He bears the responsibility of knowing their needs. He needs to sense their condition and know what God wants to speak.

Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing. Such an outcome is not related to our method but to our person...If there is a burden, our self decreases and is dealt with. It will not increase, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden.

It seems as if the brothers in the churches serve according to obligation as employees in a company...Such service is dangerous and will cause us to lose the Lord's presence...Everyone who serves the Lord must receive a burden and have a burden. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 233, 235, 238-239)

Further Reading: CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," ch. 2; CWWN, vol. 53, "The Ministry of God's Word," ch. 12

第六週■週六

晨興餽養

提後四 2『務要傳道；無論得時不得時，都要豫備好，用全般的恆忍和教訓，叫人知罪自責，譴責人，勸勉人。』

提後一 6～7『…將那…在你裏面神的恩賜，再如火挑旺起來。因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』

無論得時不得時，我們必須每日都對各種人說基督。（徒五 42，八 4，提後四 2。）我們應當對來自各支派、各方言、各民族、各邦國的人說基督。（啓五 9。）在馬可十六章十五節，主耶穌吩咐我們要向一切受造之物傳揚福音。這指明我們應當拿起傳揚福音的負擔，到一個地步，叫我們會對在我們周圍的東西說話。我們應當對高山、樹木、河流、動物、和整個受造之物說話。我們若實行這個，就會在說話上練達。這會加強我們，使我們說話有能力。我們說話若笨拙，這會削弱我們的說話，甚至會削弱我們說話的內容。這就是為甚麼我們應當一直練習說基督，甚至沒有人在場時也說。我們總是有一切的受造之物作說話的對象。我感謝主，當我是青年人時，我就這樣實行。

我們要作說話的人，就需要裏面的充滿；這樣我們纔有內容。我們也需要外面的充溢；這樣我們纔有能力和權柄。…當我們在聚會中說話，我們的說話必須滿有靈的操練。（李常受文集一九八八年第一冊，二五〇、二五七頁。）

信息選讀

WEEK 6 — DAY 6

Morning Nourishment

2 Tim. 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

1:6-7...Fan into flame the gift of God, which is in you...For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

We need to be those who speak Christ to all kinds of people daily in season and out of season (Acts 5:42; 8:4; 2 Tim. 4:2). We should speak Christ to those from every tribe, tongue, people, and nation (Rev. 5:9). In Mark 16:15 the Lord Jesus charged us to preach the gospel to all the creation. This indicates that we should pick up the burden for the preaching of the gospel to such an extent that we would speak to whatever is around us. We should speak to the mountains, the trees, the rivers, the animals, and the entire creation. If we practice this, we will become exercised in speaking. This will strengthen us to speak with power. If we speak awkwardly, that will weaken our speaking and even weaken the contents of our speaking. This is why we should practice speaking Christ all the time even though no person may be present. We always have the entire creation to speak to. I am grateful to the Lord that I practiced this when I was a young man.

To be a speaking one, we need the inward filling. Then we have the content. We also need the outward filling. Then we have the power and the authority. When we speak in the meetings, our speaking should be full of the exercise of the spirit. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 179-180, 183-184)

Today's Reading

很可惜的是，由於人的墮落，人不僅疏忽並忽畧人的靈，甚至拒絕承認人有靈。…今天的社會非常需要法律，因為多數人忽畧他們靈的一部分，就是他們的良心。…在人類社會中最好的人不是守法的人，乃是那些顧到他們良心的人。

身為基督徒，我們的靈已經得了重生。…神的生命和神的靈…已經加到我們靈裏了。我們有一個得重生並得加強的靈，這靈是剛強的靈，有一個同伴。這個同伴就是三一神。…我們所有的是何等豐富的靈！

我們已經看見我們靈的重要性，現在我們要來看我們靈的操練。我們必須建立操練靈的習慣。我早上起來的時候，自然而然會說的第一句話是：『哦，主。』藉着說『哦，主』而呼求主，乃是操練靈的習慣。你早上起來若立即說，『哦，主，』這會有很大的不同。…當我們說『哦，主』的時候，我們就摸着主。這是操練靈的習慣。

提後一章六至七節指明，我們必須將我們的靈，如火挑旺起來。…有些人可能以為，這兩節不是說我們應當將我們的靈挑旺起來，而是說將我們的恩賜挑旺起來。但你若深入這節經文，你就會看見，將我們的恩賜挑旺起來，就是將我們的靈挑旺起來。保羅在六節告訴我們：『將…神的恩賜，再如火挑旺起來。』到了七節他說，『因為神賜給我們的…靈。』神所給我們的靈，是我們必須挑旺起來的。我們必須挑旺我們的靈。

我們得救的人有本錢過基督徒生活和召會生活。這本錢乃是神所賜的靈。按照神的命定，神所賜的這靈是被我們意志的能力、我們情感的愛、以及我們心思的清明自守所圍繞。這三個助手圍繞着我們的靈，不是來壓制我們，乃是來提高我們，並幫助我們。（李常受文集一九九三年第二冊，二三九至二四二、二四五頁。）

參讀：那靈同我們的靈，第八章；為着建造基督的身體講說基督，第三至四章。

Regretfully, due to the fall, men have not only overlooked and neglected the human spirit but also have even refused to admit that man has a spirit...Today's society needs the law so much because most people neglect one part of their spirit—their conscience...The best people in human society are not the lawful ones but the ones who take care of their conscience.

As Christians, our spirit has been regenerated. To be regenerated is to be reinforced. Something stronger and richer has been added into our being...God's life and God's spirit...have been added into our spirit. We have a regenerated and reinforced spirit, a very strong spirit, with a companion. This companion is the Triune God...What an enriched spirit we have!

Now that we have seen the importance of our spirit, we want to see the exercise of our spirit. We must build up a habit of exercising our spirit. When I rise up in the morning, the first thing I spontaneously say is "O Lord." To call on the Lord by saying, "O Lord" is a habit of exercising our spirit. To say "O Lord" as soon as you rise up in the morning makes a big difference...When we say, "O Lord," we touch the Lord. This is the habit of exercising our spirit.

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame...Some might think that these verses do not say that we should fan our spirit but that we should fan our gift. But if you get into these verses, you will see that the fanning of our gift into flame is the fanning of our spirit into flame. Paul tells us in verse 6 to "fan into flame the gift of God." Then in verse 7 he says, "For God has not given us a spirit..." Our God-given spirit is what we must fan into flame. We have to fan our spirit.

We saved ones have the capital to live the Christian life and the church life. This capital is the God-given spirit. This God-given spirit, according to God's ordination, is surrounded by the power of our will, by the love of our emotion, and by the sobermindedness of our mind. These three helpers are surrounding our spirit, not to depress us but rather to uplift us and help us. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 180-182, 184)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 8; CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," chs. 3-4

第六週詩歌

WEEK 6 — HYMN

665

傳揚福音—供應基督

8 7 8 7 副 (英 922)

降 D 大調

3/4

5 #4 5 | i · i 7 6 | 5 · 5 4 3 | 4 · 6 5 2 | 3 ·

一 去 向 亡 世 供 應 基 督, 非 僅 藉 話 之 所 云。

5 #4 5 | i i 3̇ 2̇ i | 6 · i 7 6 | 5 · 5 6 7 | i ·

更 藉 生 活 分 出 基 督, 供 應 可 憐 的 人 羣。

5 5 5 | 5 · i 7 6 | 5 · 5 4 3 | 4 · 6 5 2 | 3 ·

(副) 去 向 亡 世 供 應 基 督, 使 祂 顯 於 你 生 活;

5 #4 5 | i i 3̇ 2̇ i | 6 · i 7 6 | 5 · 5 6 7 | i · ||

憑 祂 活 着, 將 祂 分 出, 使 人 與 你 同 得 着。

- 二 去向亡世供應基督— 你所有的寶貴主;
將你基督分給親人, 作其成功與財富。
- 三 去向亡世供應基督— 你所享受的基督;
將你基督分給朋友, 作其誇耀與鴻福。
- 四 去向亡世供應基督, 祂是你命並一切;
將你基督分給眾人, 帶人來嘗祂超越。

To the lost world minister Christ

Preaching of the Gospel — Imparting Christ

922

1. To the lost world min - is - ter Christ, Not just by word, but by
life, Im - part - ing Christ by liv - ing deeds To the poor souls liv - ing in
strife. (C) To the lost world min - is - ter Christ, By dai - ly walk mak - ing Him
known; Im - part - ing Christ by whom you live, Share with all men what you own.

2. To the lost world minister Christ,
The precious One you possess,
Imparting Christ to those you love
As all their gain and success.
3. To the lost world minister Christ,
The very Christ you enjoy,
Imparting Christ to all your friends
As all their boast and their joy.
4. To the lost world minister Christ,
Who is your life and your all,
Imparting Christ to all you meet,
All fallen ones, great or small.

