

LESSON TWENTY-THREE: SERVING THE LORD

Serving the Lord and preaching the gospel are related. After a person is saved, he must preach the gospel and he must serve the Lord. The more a Christian receives grace and is led by the Lord, the more he is delighted to serve the Lord.

I. THE MOTIVE OF SERVING THE LORD

1)“I love my master...I will not go out free” (Exo. 21:5). A saved person wishes to serve the Lord, not out of others' encouragement or compelling, but out of an inward motive. This motive is his love for the Lord. His love for the Lord constrains him and impels him to serve the Lord. The verse here describes a slave in the Old Testament who, due to his love for his master, would not go out free at the end of his days of slavery; he would rather be a slave to serve his beloved master. This typifies the New Testament believer who should love the Lord and serve Him in the same manner.

2)“I beg you therefore...through the compassions of God to present your bodies a living sacrifice...which is your most reasonable service” (Rom. 12:1). Here the Apostle Paul begs us to present our bodies as a living sacrifice to serve God. His begging us is through the compassions of God, proving that God's compassions, which are out of God's love, should be our motive in serving God, stirring us up to love God and to serve Him.

II. THE SIGNIFICANCE OF SERVING THE LORD

1)Being a slave of the Lord—“He who was called when free is Christ's slave” (1 Cor. 7:22). To serve the Lord is to be a slave of the Lord Christ. In this verse, a slave refers to one who is sold and who has lost his freedom. Such a status reveals the significance of serving the Lord. Our serving the Lord is not to do any great work, but to be a slave of Christ to serve the Lord. Thus, in Romans 12:11, the verb used to describe one who serves the Lord is simply the verb form of the word slave and should be translated “serving as a slave.”

2)Being priests of God—“And as they were ministering to the Lord and fasting...” (Acts 13:2). In the original language, ministering here refers to service as a priest; it is the same word as in Hebrews 10:11 for the “ministering” (serving) of a priest. To serve God as a priest is to handle before God all things related to the worship of God. This requires us to constantly draw near to God and stand before Him.

3)Being the members of Christ's Body—“But now God has placed the members, each one of them, in the

第二十三课：事奉主

事奉主和传福音是相联的。一个人一得救，就得传福音，也就得事奉主。一个基督徒越蒙恩，越受主的带领，就必越乐意事奉主。

壹 事奉主的动机

(一)“我爱我的主人，...不愿意自由。”
(出二一5)

一个蒙恩的人要事奉主，不是由于人的鼓励或强迫，乃是出于里面的一个动机。这个动机就是他对主的爱。他对主的爱，在他里面催迫他事奉主，推动他事奉主。这里经文所说的，是一个旧约卖身的奴仆，到了他卖身期满的时候，因着他爱他的主人，就不愿自由出去，而甘愿作奴仆，服事他所爱的主人。这是预表新约的信徒，也当这样爱主而事奉主。

(二)“我借着神的怜恤劝你们，将身体献上，当作...活祭，这是你们合理的事奉。”
(罗十二1)

这里使徒保罗劝我们将身体献上，当作活祭事奉神。他是借着神的怜恤而劝的，证明神的怜恤，就是出于神之爱的，该是我们事奉神的动机，激动我们爱神而事奉神。

贰 事奉主的意义

(一)作主的奴仆—“自由的人蒙召，就是基督的奴仆。”(林前七22)事奉主，就是作主基督的奴仆。奴仆在这样的经文里，指卖身失去自由的奴隶。这种身分说出我们事奉主的意义。我们服事主不是作什么伟大的工作，乃是作基督的奴仆服事主。所以罗马十二章十一节，说到我们服事主所用的动词，就是奴仆这词的动词，该译作作奴仆服事。

(二)作神的祭司—“他们事奉主，禁食...”(徒十三2)这里的事奉原文指作祭司事奉，和希伯来十章十一节，说到祭司所用的“供职”(事奉)同字。作祭司事奉神，乃是在神面前作一切关乎敬拜神的事。这需要常常亲近神，侍立在神面前。

(三)作基督身上的肢体—“神照着自己的意思，把肢体俱各安置在(基督的)身

body [of Christ], even as He willed" (1 Cor. 12:18). We believers are all members placed by God in the Body of Christ, and each member has its function. When we fulfill our office to minister in the Body of Christ according to our function, we are also serving the Lord.

4) Preaching the gospel—"God...whom I serve...in the gospel of His Son" (Rom. 1:9). To preach the gospel is also to serve God. This means that we bring sinners to God just as the priests brought sacrifices to offer to God. Thus, Romans 15:16 says that to preach the gospel in this way is to minister "as a priest the gospel of God." This kind of service is valuable, and it fulfills God's eternal economy.

5) Caring for the saints—"Console the fainthearted, uphold the weak" (1 Thes. 5:14); "Communicating to the needs of the saints, pursuing hospitality" (Rom. 12:13). These words show us that we ought to care for those saints who are immature, weak, sick, needy, or in hardship. This is also a service to the Lord.

6) Serving the church:

1. As an elder—"The elders among you...shepherd the flock of God among you, overseeing...according to God" (1 Pet. 5:1-2). To shepherd and oversee the flock of God, which are the saints in the church, is to serve the church and is quite valuable. This is also a service to the Lord.

2. As a deacon—The word deacon is the noun form of the verb minister. Therefore, a deacon is a serving one who takes care of affairs in the church and ministers to the saints. Such service is of a general nature and is also a service to the Lord.

3. Doing general things—Besides the duties of an elder and those of a deacon, there are many other miscellaneous tasks in the church, such as transporting guests, cleaning and arranging the meeting places, ushering, purchasing, doing clerical work, doing accounting, and serving in the business office, all of which require people's service. These are another category of service to the Lord.

III. HOW TO SERVE THE LORD

1) Serving with our whole being—"Present your bodies"; "be transformed by the renewing of the mind"; "burning in spirit, serving the Lord as a slave" (Rom. 12:1, 2, 11). Our entire being is of three parts: spirit, soul, and body. To serve the Lord with our whole being means that the spirit, soul, and body all participate in the service to the Lord. First, we must present our bodies to the Lord; second, the mind, the main part of our soul, must be renewed and transformed; third, our spirit must be burning. Thus, all three parts of our being participate in serving the Lord.

体上。”(林前十二 18) 我们信徒都是神所安排在基督身体上的肢体，每一个都有它的功用。我们照着这功用，在基督的身体里尽职服事，也是我们对主的事奉。

(四) 传福音—"我在他儿子的福音上，...所事奉的神。"(罗一 9) 传福音也是事奉神。这是说，我们将罪人带来归神，如同祭司将祭物带来献给神一样。所以罗马十五章十六节才说，我们这样传福音，乃是"作神福音的祭司"。这种事奉是有价值的，是成全神永远经纶的。

(五) 照顾圣徒—"抚慰灰心的人，扶持软弱的人。"—"在圣徒缺乏上要有交通，待客要追寻机会。"(帖前五 14, 罗十二 13) 这些话给我们看见，我们应当照顾灰心(原文小魂)、软弱、生病、有需要、有难处的圣徒。这也是我们对主事奉的一种。

(六) 服事召会:

(1) 作长老—"作长老的人，务要牧养你们中间神的群羊，按着神监督他们。"(彼前五 1~2) 作长老牧养监督神的群羊，就是召会中的众圣徒，乃是对召会的服事，相当有价值。这也是对主的一种事奉。

(2) 作执事—执事这个名词，乃是动词服事的名词。所以执事就是服事的人，在召会中照料事务，服事圣徒。这是一般性的服事，也是对主事奉的一种。

(3) 作一般的事—在召会中，除了长老和执事的职务以外，还有许多杂务，如接送客旅、整理会场、招待、采购、文书、会计以及值班等等，都需要人服事。这也是对主事奉的一类。

叁 如何事奉主

(一) 全人事奉—"将身体献上"，"心思...更新而变化"，"灵里火热，常常服事主。"(罗十二 1、2、11) 我们全人是三部分，就是灵、魂、体。全人事奉主，就是灵魂体都有分于对主的事奉。第一，要将我们的身体献给主；第二，我们魂里重要部分的心思，要更新变化；第三，我们的灵要火热。三者都一同有分于事奉主。

2)Following the Lord—“If anyone serves Me [the Lord Jesus], let him follow Me; and where I am, there also shall My servant be” (John 12:26). In order to serve the Lord, we must follow the Lord. Those who serve the Lord must take the way which He took. We need to follow the Lord wherever He moves. Where He is, there we also must be. He chose the cross and was willing to take the way of the cross, dying to Himself and to everything. We who follow the Lord must do the same. Thus we will be able to serve Him.

3)According to the counsel of God—“For David indeed, when he had served his own generation by the counsel of God...” (Acts 13:36). Our service to the Lord, like David’s, must be according to the counsel of God and in God’s counsel.

4)Needing to have an ear to hear—“And his master shall bore his ear through...and he shall serve him for ever” (Exo. 21:6). This says that, in the Old Testament, a master would bore the ear of one who desired to serve, signifying a dealing with his ears that he might be obedient and submissive. To serve the Lord today, we also need the Lord’s dealing that we may have the ears to hear and be persons who are obedient and submissive to the Lord.

5)Coming near to and standing before the Lord—“They [the priests] shall come near to me to minister unto me, and they shall stand before me...” (Ezek. 44:15). This verse says that the priests of the Old Testament served God by coming near to God and standing before Him. In order to serve the Lord today, we should do the same. With an ear that can hear the Lord’s word, we still must draw near to Him and stand before Him that we may know what the Lord wants us to do so that we can serve Him according to His desire.

6)Being faithful and prudent—“Who then is the faithful and prudent slave, whom the master has set over his household” (Matt. 24:45). As the Lord’s slaves who serve Him, we also need to be faithful and prudent. To be faithful is to not be slothful or loose, while to be prudent is to seize the opportunity to accurately complete all the things with which the Lord has commissioned us according to His will. This is a prerequisite for us who desire to serve the Lord, to be well-pleasing to Him, and to be rewarded at His coming back.

7)Having the loins girded, and the lamps burning, and waiting for the Lord’s coming—“Let your loins be girded and your lamps burning...looking for their own lord...when he comes...” (Luke 12:35-36). Here the Lord tells us that to serve Him as His slaves, we need to have our loins girded and our lamps burning, and we need to wait for His return. To have our loins girded means to not

(二)跟从主—“若有人服事我(主耶稣),就当跟从我;我在那里,服事我的人也要在那里。”(约十二 26)服事主就得跟从主。主所走的路,服事主的人也要走。无论主怎样行动,我们都需要跟从。他在那里,我们也必须在那里。他拣选了十字架,向着自己 and 一切而死,甘心走十字架的路。我们跟随主的人,也必须这样。如此,才能事奉主。

(三)按照神的旨意—“大卫在神的旨意中,服事了他那一代的人。”(徒十三 36)事奉主,也要按着神的旨意,在神的旨意中事奉,象大卫所作的一样。

(四)要有能听的耳朵—“他的主人就要...穿他的耳朵,他就永远服事主人。”(出二一 6)这是说,在旧约时,一个要服事主人的奴仆,主人就要穿他的耳朵,象征对付他的耳朵,使他能听命、顺服。我们今天要事奉主,也得让主对付我们,使我们有能听的耳朵,作听命顺服主的人。

(五)亲近主,侍立主前—“他们(祭司)必亲近我,事奉我,并且侍立在我面前。”(结四四 15)这是说,旧约作祭司的人,当怎样事奉神,就是亲近神,侍立在神面前。这也是我们今天要事奉主所必须作的。我们有了能听主话的耳朵,还必须亲近主,侍立在主面前,才能知道主要我们作什么,而照着主的意思事奉他。

(六)忠信又精明—“忠信又精明的奴仆,为主人所派,管理他的家人。”(太二四 45)我们作主的奴仆事奉主,也要忠信又精明。忠信是不懈怠,不随便;精明是抓住时机,将主所托的事,准准确确照主的意思完全作成。这是我们要事奉主,讨他喜悦,能受到他回来时奖赏的人,所必须有的。

(七)束腰、点灯,等候主来—“你们腰间要束上带,灯也要点着,...等候...主人...回来。”(路十二 35~36)主在这里告诉我们,我们作他的奴仆事奉他,也要束腰、点灯,并等候他回来。束腰是不松懈,点灯是活在光中,等候主来是儆醒。这些都是我们事奉主,所必须具备的条件。

be loose, to have the lamps burning is to live in the light, and to wait for the Lord's return is to be watchful. All these are essential qualifications for us who serve the Lord.

8) Coordinating in the Body—"For also the body [of Christ] is not one member but many...If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now God has placed the members, each one of them, in the body, even as He willed...But now the members are many, but one body. And the eye cannot say to the hand, I have no need of you; or again the head to the feet, I have no need of you" (1 Cor. 12:14-21). Here we are shown that to serve the Lord as members of the Body of Christ, we must coordinate with the saints and not act independently in the Body of Christ, which is the church. This is also a qualification regarding how we should serve the Lord.

IV. THE GOAL OF SERVING THE LORD

1) Building up the Body of Christ—"Out from whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love" (Eph. 4:16). This word shows us that our coordination and service with the saints is to cause the growth of the Body of Christ and to build it up in love. Besides saving sinners, perfecting the saints, and glorifying God (1 Cor. 10:31), our serving the Lord as His slaves is, even the more, to cause the Body of Christ to grow and be built up.

V. THE REWARD FOR SERVING THE LORD

1) Being honored by God the Father—"If anyone serves Me [the Lord Jesus]...the Father [God] will honor him" (John 12:26).

For our service to the Lord, we shall be honored by the Father. What a reward this is!

2) Being blessed to sit at the feast and enjoying the Lord's serving—"Blessed are those slaves whom the lord when he comes shall find watching...he will gird himself and will have them recline at the table, and he will come and serve them" (Luke 12:37). This verse says that when the Lord comes back, the slaves who have been watchful to serve the Lord will be blessed to sit at the feast and will enjoy the Lord's serving. This is also a great reward from the Lord to those who serve Him.

3) Ruling with the Lord and enjoying the joy of the Lord—"Well done, good and faithful slave...I will set you over many things; enter into the joy of your Lord" (Matt. 25:21, 23). This verse says that the good and faithful slave who serves the Lord will be set over many things and

(八) 配搭在身体中—基督的“身体原不是一个肢体，乃是许多肢体。...若全身是眼，听觉在那里？若全身是听觉，嗅觉在那里？但如今神照着自己的意思，把肢体俱各安置在身体上了。...但如今肢体是多的，身体却是一个。眼不能对手说，我不需要你；头也不能对脚说，我不需要你。”（林前十二 14~21）这里给我们看见，我们这些作基督身体上肢体的人，事奉主必须在基督的身体，就是召会里，与众圣徒配搭事奉，不能单独行动。这也是如何事奉主的一种条件。

肆 事奉主的目的

(一) 建造基督的身体—“本于他，全身借着每一丰富供应的节，照着每一部分依其度量而有的功用，得以联络并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”（弗四 16）这话给我们看见，我们与圣徒配搭事奉，乃是叫基督的身体增长，在爱中把这身体建造起来。我们作主的奴仆服事主，除了拯救罪人，成全圣徒，荣耀神（林前十 31）以外，更是要叫基督的身体，得着增长和建造。

伍 事奉主的赏赐

(一) 父神的尊重—“若有人服事我（主耶稣），...我父（神）必尊重他。”（约十二 26）

事奉主竟能得到父神的尊重！这是何等的赏赐！

(二) 蒙福坐席，享主服事—“主人来了，看见奴仆儆醒，那些奴仆就有福了。...主人必自己束上带，叫他们坐席，进前服事他们。”（路十二 37）这是说，主回来的时候，儆醒服事主的奴仆，要蒙福坐席，享受主的服事。这也是主对服事他的人一大赏赐。

(三) 同主治理，享主快乐—“良善又忠信的奴仆，...我要把许多事派你管理；进来享受你主人的快乐。”（太二五 21、23）这里说良善、忠信服事主的奴仆，要受主派管多事，并进入要来的天国实现中，享

enter into the manifestation of the coming kingdom and into the joy of the Lord. Surely this is a great reward, which we should appreciate and long for.

VI. THE PUNISHMENT FOR NOT SERVING THE LORD
1) Receiving many lashes—“And that slave who knew his lord’s will, and did not prepare or do according to his will, will receive many lashes” (Luke 12:47). The Lord’s word here clearly and seriously tells us that if we who are the Lord’s slaves do not serve Him according to His will, when He comes we will receive many lashes. To receive lashes is to be punished. The Lord did not tell us how the punishment will be carried out, but any punishment, especially that which is repeated many times, is dreadful. May we who have received grace to be the Lord’s slaves to serve Him be admonished and warned because of His word.

受主的快乐。这当然也是该受我们欣赏羡慕的一大赏赐。

陆 不事奉主的责罚

(一) 必多受鞭打—“奴仆知道主人的意思，却不预备，或是不照着他的意思行，那奴仆必多受鞭打。”(路十二 47) 主在这里的话，清楚又严重的告诉我们，我们这些作主奴仆的人，若不照着他的意思服事他，在他回来的时候，必多受鞭打。鞭打乃是责罚。是怎样责罚，主没有告诉我们，但责罚，尤其是多受的责罚，总是可畏的。但愿我们这些蒙恩作主奴仆，应当服事他的人，因着他这话受到警惕和警告！

LESSON TWENTY-FOUR: THE OFFERING OF MATERIAL RICHES

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. God's enemy, Satan the Devil, exploited the fallen condition of men to come in and deceive men to worship idols, such as the god of wealth, for riches and gain. By being behind these idols, he supplants men's worship and service that are due God. For this reason, the Lord Jesus told us that one "cannot serve God and mammon" (Matt. 6:24). In the original language, the service mentioned by the Lord here refers to the service of a slave, as we have seen in the previous lesson. This tells us that Satan utilizes material riches to seduce people to worship him on the one hand, and enslaves people in material riches, as misers, on the other hand. However, we have received God's mercy and the Lord's salvation, which delivered us from the authority of Satan and turned us to God (Acts 26:18). After we have received God's salvation in this way, we are confronted with an issue in our practical living, that is, what we should do with material riches that Satan used in time past to delude us and all the world. What should our intention and attitude be toward material riches? How, in particular, should we treat these material riches? Should we be the same as we were in the old manner of living before we were saved? Or should we have a change regarding our material riches according to the salvation which delivered us from the authority of Satan and turned us to God? There are clear instructions concerning this matter in God's word in the Bible. In the last twenty-three lessons we covered seventeen subjects concerning the various crucial matters between us and God. Now we shall consider the matter of the offering of material riches.

I. GOD'S GIVING

1) "Nor to set their hope on the uncertainty of riches, but on God who affords us all things richly for our enjoyment" (1 Tim. 6:17). This word 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

第二十四课：奉献财物

从人因着堕落，和神出了事，离弃了以神作人一切的地位，财物就变成堕落人类生活中一件要害的事。因此人就在这种情景中，落到只认财物，不认神，只知倚靠财物，不知倚靠神，甚至事奉财物，以财物为神，让财物顶替了神的黑暗中。神的仇敌撒但魔鬼，也就趁机利用人这种堕落的光景，进来诱骗人，为着发财得利而敬拜财神一类的偶像，他就可在这类偶像的背后，得着人当给神的敬拜和事奉。所以主耶稣才对我们说，一个人“不能事奉神，又事奉玛门”（太六 24）。主这话里的事奉，原文指我们前一课所看见作奴仆的事奉。这说出撒但以财物，一面诱人敬拜他，一面又置人于财物的奴役中，正如俗语所说的守财奴。但我们蒙了神的怜悯，得着了主的救恩，把我们从撒但权下救出来，叫我们转向神（徒二六 18）。我们这样蒙了神的救恩之后，在我们现实的生活中，就面对一个事实，就是我们对撒但已往所用以迷惑我们和一切世人的财物该如何？我们对这财物的存心该如何？态度该如何？尤其应该怎样对待这财物？还象我们在未得救以前的旧生活中一样呢？还是随着神叫我们脱离撒但的权下转向他的救恩，而对财物也有一个转变呢？对这事，神的话在圣经中有清楚的指导。所以在前二十三课中，看过了十七提，关于我们和神之间种种重要的事，现在我们要来看财物奉献这件事。

壹 神的赐与

（一）“不要寄望于无定的钱财，只要寄望于那将百物丰富供给我们享受的神。”（提前六 17）这话揭开撒但迷人的阴谋，给我们看见，在我们生活中一切物质的享受，表面是来自无定的钱财，实际都是来自神的赐与，都是神丰富的赐与供给我们的。所以我们不要寄望于那迷人无定的财物，

set our hope on deceitful and uncertain material riches, but on the very God who gives us all things for our enjoyment. 2)“Beloved, concerning all things I wish that you may prosper” (3 John 2). The prosperity here refers to material abundance and prosperity, pointing out that the material enjoyment of those who are saved and belong to God comes from God as a result of His prospering our material things. 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, endeavorings, 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. 3)“Now He who bountifully supplies seed to the sower...” (2 Cor. 9:10). The Bible regards the offering of material riches as sowing. The seed is supplied by God and comes from God. This reveals that the material riches which the believers offer to God come originally from God and are given by God. We are thus offering to God what He has given to us.

II. THE LORD’S CHARGE

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

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

乃要寄望于那将百物赐与我们，给我们享受的神。

(二)“亲爱的，我愿你凡事兴盛。”(约参2)这里所说的兴盛，是指在物质上的昌盛发达，指明我们得救属神的人，在物质上的享受，都是来自神，都是神叫我们在事物上兴盛而有的。我们是应该努力务业，圣经也要我们学习并留心作正经事业(多三14、8)。但神若不祝福，就我们劳苦努力，惨淡经营，也难有多少所得。所以在财物供应的这事上，我们要学习多寄望于神，不象世人一样，专靠自己的本能为力。

(三)“那丰富供应种子给撒种者”。(林后九10)圣经看奉献财物乃是撒种。这种子是神所供给，由神而来的。这表明信徒所奉献给神的财物，原是由神而来，神所赐给的，所以乃是将神赐给我们的奉献给神。

贰 主的吩咐

(一)“不要为自己积蓄财宝在地上，...只要为自己积蓄财宝在天上。”(太六19~20)主这话，需要我们用积蓄财物的眼光来看。积蓄财物，乃是人用所得应付一切的生活需用之后，所积存起来的。主在这里吩咐我们，不要把这顾到生活而多余的财物，积蓄在地上，乃要把这财物积蓄在天上，就是把它用在那在天上的神身上，如济助有需要的人，与他们结交朋友(路十六9)，并推广福音(腓一5)等等。

(二)“你要嘱咐那些今世富足的人，不要心思高傲，也不要寄望于无定的钱财，只要寄望于那将百物丰富供给我们享受的神；又要嘱咐他们行善，在善事上富足，甘心分授，乐意与人同享，为着将来，替自己积存美好的根基作宝藏，叫他们持定那真实的生命。”(提前六17~19)这是使徒嘱咐我们的话。使徒的嘱咐也就是主的吩咐。富足的人是指那些所得应付了他们生活的需要，还有余的人。善行、善事，是指将自己生活所余，分施与有需要的人。在这样的善行、善事上富足，就是甘心分授，乐意与人同享。这也就是积蓄财宝在天上，为着将来，替自己积存美好的根基作宝藏。这样作就得以在今天持定，就是据有、使用并享受那真实的生命，就是神

for the future. Doing this will enable one to lay hold on, that is, to possess, to use, and to enjoy, that which is really life, the eternal life of God. To save up the surplus riches from our living on the earth is to lay hold on and make use of our natural life; while to save up the same in heaven, spending it on God, is to lay hold on and employ the eternal life of God.

III. THE LORD'S PROMISE

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

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

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

4) "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). The "tithes" are the legal amount of offering which God required from the harvest of the Israelites in the Old

那永远的生命。将生活余剩的财物，积存在地上，是持定、使用我们天然的生命；将这生活剩余的财物，积存在天上，用在神身上，是持定、运用神那永远的生命。

叁 主的应许

(一) "你们要给人，就必有给你们的，用十足的量器，连摇带按，上尖下流的倒在你们怀里。" (路六 38) 这是主耶稣亲口所应许的。我们若肯为着神，将我们的财物分赐施与有需要的人，神就必定也有所给我们的，用十足的量器，连摇带按，上尖下流的倒在我们怀里，是丰富充盈的，不是倒在我们手里，是些微有限的。这交易是何等的有利！

(二) "記念主耶稣的话，他自己说过，施比受更为有福。" (徒二十 35) 受撒但诱骗的人，在财物上总是要受，不愿意施。要受不要施，就是撒但的骗局，叫人失去神的祝福。神在财物上祝福我们至上的路，乃是施，不是受，象他自己向我们所作的。所以主亲自应许我们说，施比受更为有福。历来千万爱主、相信主的话，照着主这话实行的人，都能从他们的经历中，证实这应许的可靠。

(三) "少种的少收，多种的多收。" (林后九 6) 这是主在生物界所立的一个自然定律。这定律也含有主的应许。奉献财物犹如撒种。撒种是有收成的，少种的少收，多种的多收。在人看奉献财物，是把财物给出去了，那知在神看奉献财物乃是撒种，必会有收成，少奉献的少收，多奉献的多收。我们应该相信主这定律中的应许。

(四) "万军之耶和华说，你们要将当纳的十分之一，全然送入仓库，使我家有粮，以此试试我，是否为你敞开通天的窗户，倾福与你们，甚至无处可容。" (玛三 10) 十分之一，是在旧约神要以色列人，将他们的收获奉献给神的法定数量。仓库，指旧约圣殿里储存神的百姓所献供物之处。

Testament. The “storehouse” refers to the place in the Old Testament temple where all the offerings to God from His people were stored. My “house” refers to God’s temple in the Old Testament. This word superabundantly displays the infinitely rich promise of God. Although it was spoken to the Israelites in the Old Testament, in principle it applies also to the New Testament believers. If we will fully offer to God what belongs to Him that the church may be richly supplied, God will open the windows of heaven for us and pour out a blessing to us, which there will not be enough room to contain. This is a solemn promise of the Lord of hosts. We can offer to Him according to His promise to prove Him.

IV. THE USE

1) For the need of the church—In the Old Testament, God wanted each of His people, the Israelites, to offer to Him a ransom for his soul. This offering was for the use of God’s dwelling place, that is, the tabernacle and the temple (Exo. 30:11-16). The church today is God’s real tabernacle (dwelling place—Eph. 2:22) and real temple (1 Cor. 3:16-17). We, all the New Testament believers, also should offer to God to meet the needs of the different expenses in the church where we are.

2) For the advancement of the gospel—“For your fellowship unto the gospel from the first day until now” (Phil. 1:5). Fellowship in this verse refers to participation and enjoyment. From the first day when they were saved to the time when Paul wrote this epistle to them, the Philippian believers continuously supplied the needs of Paul with material riches in his gospel preaching for the advancement of the gospel. Thus they participated and enjoyed with Paul in the advancement of the gospel. This tells us that once we are saved, we should offer to God the rich surplus from our material riches, which He gives us for the advancement of His gospel.

3) Supplying the Lord’s servants—“Philippians... you sent both once and again to my [the Apostle Paul’s] need” (Phil. 4:15-16). Those who serve the Lord with their full time have no time to make a living by a profession. Thus, there is a need for the believers to supply them with the material riches they offer to the Lord. First Timothy 5:17 tells us that the believers ought to supply material riches to the elders who take the lead well and those who labor in God’s word and teaching (the local elders).

4) Supplying the needy saints:

1. “Communicating to the needs of the saints” (Rom. 12:13). This verse shows that we should supply the lacking or needy saints with material riches. This is also one of the uses of our offering of material riches.

2. “Only that we should remember the poor” (Gal.

我家，指旧约神的殿。这充盈的显出神无量丰富之应许的话，虽是在旧约对以色列人说的，按原则说，对新约的信徒也是如此。我们若将当给神的，全然奉献给他，使召会有丰富的供应，神就必为我们敞开天上的窗户，倾福与我们，甚至无处可容。这是万军之耶和華郑重的应许，我们可以照他这应许奉献给他，以此试试他。

肆 用途

(一) 为召会的需要—在旧约，神要他的百姓以色列人，每人都献给他赎命银，为神的居所，就是会幕和圣殿用（出三十 11~16）。今天召会就是神实际的帐幕（居所—以弗所二 22），实际的殿（林前三 16~17）。我们新约的信徒，人人也都应当为着所在地召会的需要，种种的开支，向神有所奉献。

(二) 为推广福音—“你们从头一天直到如今，在推广福音上所有的交通。”（腓一 5）交通在这话里，指有分、享受。腓立比的信徒，从得救的头一天，直到保罗写信给他们的时候，他们一直用财物供应保罗传福音的需要，以推广福音，在广传福音的事上，与保罗同分、共享。这告诉我们，我们一得救，就应当将神所赐给我们丰富有余的财物，奉献给他，为着推广他的福音。

(三) 供给主的仆人—“腓立比人哪，... 你们也一次两次的，打发人供给我（使徒保罗）的需用。”（腓四 15~16）那些全时间服事主的人，没有时间带职业赚得生活的需要，所以需要信徒用奉献给主的财物，供给他们。提摩太前书五章十七节告诉我们，那善于带领召会的长老，和那在神的话语上劳苦教导人的（地方上的长老），信徒也当用财物供给他们。

(四) 供给有需要的圣徒：

(1) “在圣徒缺乏上要有交通”。（罗十二 13）这是指我们要在财物上供给有缺乏，就是有需要的圣徒。这也是我们奉献财物的用途之一。

(2) “要我们记念穷人”。（加二 10）我们

2:10). We should also remember the poor (with the stress on the poor among the believers), supplying them with the material riches we have received from God.

V. THE AMOUNT

1)“...according as any one of them was prospered, determined each one of them to send things for dispensing” (Acts 11:29); “Let each one of you lay aside by himself, storing up as he may be prospered...” (1 Cor. 16:2). We have seen previously that, according to 3 John 2, prosperity is God’s blessing to prosper us. We should determine the amount of our offering to God based upon the condition of our being prospered due to His blessing. Each person should determine his own amount according to whatever he has, not according to what he does not have (2 Cor. 8:12).

2)“He who sows sparingly, sparingly also shall reap; and he who sows with blessings, with blessings also shall reap; each one as he has purposed in his heart, not out of sorrow or of necessity, for God loves a cheerful giver” (2 Cor. 9:6-7). In our offering of material riches, we will reap little if we sow little, and we will reap much if we sow much. Each person should purpose in his own heart how much he should offer without sorrow or necessity, since God loves him who is a cheerful giver.

VI. THE WAY

1)“With much entreaty beseeching of us the grace and the fellowship of the ministry to the saints; and... they gave themselves first to the Lord, and to us through the will of God” (2 Cor. 8:4-5). The churches in Macedonia supplied their material riches to the needy saints in Judea, on the one hand, by beseeching the apostles for a share in the grace and the fellowship of such ministry, and on the other hand, by giving themselves first to the Lord and then to the apostles through the will of God. This shows us that the offering of material riches which is most acceptable to the Lord is the offering of ourselves first to the Lord and then to the apostles, who are concerned for us, eventually asking them for a share in such grace and fellowship.

2)“But take heed not to do your righteousness [giving alms] before men to be gazed at by them; otherwise, you surely have no reward with your Father who is in the heavens. When therefore you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets that they may be glorified by men. Truly I say to you, They have their reward. But you, when you give alms, let not your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in

也当纪念穷人（重在信徒中间的穷人），用我们从神所得的财物，顾到他们。

伍 数量

（一）“按照...得昌盛的情况，各自定意赠送，去供给...” — “你们各人要照所得的昌盛，拿出来...”（徒十一 29，林前十六 2）我们在前面照约翰三书二节，已经看见，神祝福我们，使我们兴盛，就是昌盛。我们要按神所祝福，使我们得昌盛的情况，定规我们所当奉献给神的数量。这是由各人自己定规的，乃是照他所有的，不是照他所无的（林后八 12）。

（二）“少种的少收，多种的多收。各人要照心里所酌定的，不要作难，不要勉强，因为神喜爱乐意施与的人。”（林后九 6~7）我们奉献财物，少种的少收，多种的多收。该少该多，由各人自己心里酌定，不要作难，不要勉强，因为施与得乐意的人，才是神所喜爱的。

陆 作法

（一）“向我们要求这供给圣徒的恩典和交通，并且...凭着神的旨意，先把自己给了主，也给了我们。”（林后八 4~5）马其顿的众召会，将财物供给犹太缺乏的圣徒，是一面向使徒要求，准他们在这供给的恩典和交通上有分，一面更凭着神的旨意，先把自己献给主，也给了使徒们。这给我们看见，最蒙神悦纳的财物奉献，是应当先把自己献给主，和关心我们的使徒，再要求有分于这样的恩典和交通。

（二）“你们要小心，不可将你们的义（施舍）行在人前，故意叫他们注视；不然，在你们诸天之上的父面前，你们就没有赏赐了。所以你施舍的时候，不可在你前面吹号，象那假冒为善的人在会堂里和巷道中所行的，为要得人的荣耀。我实在告诉你们，他们已经充分的得了他们的赏赐。但你施舍的时候，不要让左手知道右手所作的，好叫你的施舍可在隐密中，你父在隐密中察看，必要报答你。”（太六 1~4）

secret shall repay you” (Matt. 6:1-4). For whatever use we offer our material riches, we must not do it intentionally for others to see in order that we may be glorified and rewarded by men; otherwise, we will not be rewarded by the Father, who is in the heavens. Therefore, we should not let our left hand know what our right hand is doing. We should offer in secret that the heavenly Father, who sees what we do, may repay us, recompensing and rewarding us according to His promises to us mentioned earlier.

According to the Lord’s charge in these words, we should do our best not to let others know of our offering of material riches. Either named donations or open contributions must be avoided. For this reason, we have set up offering boxes in the meeting places in order to allow the saints to drop their offering into these boxes in a secret way. This matches the way God’s people in the Old Testament put their money into the chest (2 Kings 12:9).

VII. THE SIGNIFICANCE

1) Fellowship with the receiver—“the fellowship of the ministry to the saints” (2 Cor. 8:4). Supplying the saints with material riches is a fellowship which brings mutual grace to both the giver and the receiver.

2) Righteousness toward men before God—“He gave to the poor, his righteousness abides forever” (2 Cor. 9:9). Giving material riches to the poor is righteousness toward men before God. God cares for the poor and wants His people also to care for them (Deut. 15:7-8). “He that hath pity upon the poor lendeth unto the Lord” (Prov. 19:17). This is a law established by God which regulates the relationship between human beings. Thus, if we practice according to this law of God, our righteousness toward men before God will abide forever. In the constitution of the kingdom, the Lord Jesus also considered our giving of alms as righteousness (Matt. 6:1-4). If we who live in the Lord’s kingdom of the heavens do not give alms and do not give our material riches for God’s use, we are breaking the highest law of the kingdom. Giving to the poor the material riches that God has given to us is not only goodness (Heb. 13:16) but also righteousness. We may or may not do good, but it is imperative that we do righteousness since it is our duty. If we fail to do righteousness, we are unrighteous toward men before God.

3) A sacrifice well-pleasing to God—“But do not be forgetful doing good and sharing with others, for with such sacrifices God is well pleased” (Heb. 13:16); “Receiving...the things from you, a fragrant odor, an acceptable sacrifice, well-pleasing to God” (Phil. 4:18). Here doing good refers to the distribution of material riches to others, which before God is a well-pleasing sacrifice to

我们奉献财物给神，无论为着什么用途，都不可行在人前，故意给人看见，要得人的荣耀，从人得到赏赐，这样就不能得在诸天上之父的赏赐。所以不要让左手知道右手所作的。我们要作在隐密中，由天父看见，而报答我们，就是照我们在前面看见他所给我们的应许，还报我们，赏赐我们。

照主在这段话所吩咐的，我们奉献财物，要尽可能的不给人知道。无论记名式的献捐，或公开的施与，都该避免。为这缘故，我们在聚会的地方，设有奉献箱，让众圣徒以秘密的方式，将奉献的财物投入箱内。这合于旧约神的百姓投库的作法（王下十二9）。

柒 意义

（一）与受者的交通—“供给圣徒的恩典和交通”。（林后八4）用财物供给圣徒，乃是一种交通，使授者与受者互相蒙恩。

（二）在神前对人的义—“他分施赈济贫贱，他的义存到永远。”（林后九9）用财物施舍，乃是在神面前对人的义。神是顾到穷人的，也要属他的人顾到穷人（申十五7~8），“怜悯贫穷的，就是借给他。”（箴十九17）这是神对于人与人之间的关系，所定的一项规律。所以我们若照神这规律作，在神面前就是对人的义，存到永远。主耶稣在国度的宪法里，也把我们的施舍看为义（太六1~4）。我们这些在主天国里的人，若不施舍，若不把财物为神用，就是违犯天国至高的律法。我们用神所给我们的财物赈济人，不但是善（来十三16），更是义。善，我们可行也可不行，但义乃是我们的义务，非行不可，不行，在神面前就是对人不义。

（三）神悦纳的祭物—“不可忘记行善和供输，因为这样的祭物是神所喜悦的。”—“你们的馈送，如同...可收纳的祭物，是神所喜悦的。”（来十三16，腓四18）这里的行善指将财物施与人。这在神面前乃是神所喜悦的祭物。我们奉献给神仆人的馈送，也是神所喜悦，可收纳的祭物。

God. Our offering of material things to God's servants is also an acceptable sacrifice which is well-pleasing to God.

4) A fragrant odor well-pleasing to God—"Receiving...the things from you, a fragrant odor, an acceptable sacrifice, well-pleasing to God" (Phil. 4:18). The fragrant odor here refers to the sweet savor of the burnt offering (Gen. 8:20-21; Lev. 1:9). The offering we give to God's servants is not only a sacrifice to God, but also a fragrant odor of a burnt offering that is well-pleasing to God. This reveals that the sacrifice here is like a burnt offering that is satisfying and well-pleasing to God.

The four significances of the offering of material riches mentioned above should show us the importance and value of such offering. By being offered to God for God's use by us who are of God, what was considered by God as "mammon of unrighteousness" (Luke 16:9), that is, as deceitful riches (Matt. 13:22) and uncertain riches (1 Tim. 6:17) which will "fail" (Luke 16:9), can actually become our "fellowship" with the saints, our "righteousness" toward men before God, an acceptable "sacrifice" to God, and a well-pleasing "fragrant odor" to Him. Riches that deceive men, corrupt men, and destroy men can actually become such transcendent blessings that we have before God! This is all a result of our offering of material riches.

(四) 神喜悦的香气—“受了你们的馈送，如同馨香之气，可收纳的祭物，是神所喜悦的。”(腓四 18) 香气在这里指燔祭的香气(创八 20~21, 利一 9)。我们所馈送给神仆人的奉献，不只是向神所献的祭物，也是这种燔祭的香气，是神所喜悦的。这也表明这里的祭物，如同使神满足喜悦的燔祭。

以上奉献财物的四种意义，该给我们看见，我们奉献财物的重要与价值。原来在神看为“不义的钱财”(路十六 9)，就是那迷惑人的钱财(太十三 22)，“无定的钱财”，(提前六 17)且会变成“无用的”钱财(路十六 9)，经过我们属神的人，将它奉献给神，为神使用，竟会成为我们与圣徒的“交通”，我们在神面前对人的“义”，也成为神所悦纳的“祭物”，并神所喜悦的“香气”。那迷惑人，败坏人，祸害人的钱财，竟会变为我们在神面前所蒙这样超越的祝福！这全在于我们在财物上的奉献。