

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2026**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES —
FIRST AND SECOND TIMOTHY AND TITUS**

Message Seven

A Good Minister of Christ

Scripture Reading: 1 Tim. 4:6, 12; Ezek. 3:1-4; 1 Cor. 1:10; Rom. 15:6; S. S. 4:11

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.
- 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.
- E. 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).
- F. A good minister of Christ exercises himself to be “a pattern to the believers in word, in conduct, in love, in faith, in purity”—1 Tim. 4:12.
- G. 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.

II. In order to be a good minister of Christ, we must aspire to have the following organic characteristics so that we can be channels of supply to the saints for their growth in life and enjoyment of Christ —Phil. 1:25; 2 Cor. 1:24a:

- 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 enjoy the Lord in the Word early in the morning to have a new start of each day—Psa. 119:147-148.
- D. We must abide in the fellowship with the Lord daily and hourly—1 Cor. 1:9; 1 John 1:3-4.
- E. 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).

- F. A good minister of Christ aspires to maintain his joy so that he may live in the reality of the kingdom of God and in the Holy Spirit—Rom. 14:17:
 - 1. A good minister of Christ sees that God wants to please man and make man happy and satisfied with His presence—Gen. 2:8-9; Psa. 16:11.
 - 2. A good minister of Christ exercises his spirit to contact the Spirit as “the oil of exultant joy” (Heb. 1:9) so that he may be Christ’s partner “to bring good news to the afflicted” and “to bind up the wounds of the brokenhearted” (Isa. 61:1).
 - 3. A good minister of Christ habitually calls on the name of the Lord as the joyful way to drink from the fountain of God’s salvation (12:3-4) and the enjoyable way to delight oneself in God (Job 27:10).
 - 4. A good minister of Christ eats God’s words as his spiritual food so that they become the gladness and joy of his heart—Jer. 15:16.
 - 5. A good minister of Christ habitually contacts God as his “exceeding joy” (Psa. 43:4) so that he does not have a cheerless countenance when he contacts people; he enjoys the salvation of God’s countenance (42:5) so that God can be the salvation of his countenance (v. 11).

III. The revelations the prophets received were the burdens they received; without a 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:

- A. The Lord’s burden is that which weighs on His heart for His people to live and serve in the reality of His eternal economy; His burden must become our burden.
- B. 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.
- C. In order to have God’s speaking, the one who ministers the word must have “the burden of the word of Jehovah” (Zech. 12:1a); if we have a burden from the Lord, we will be living and flourishing with a fresh message from the Lord to His people (Mal. 2:7; S. S. 8:13-14; Eph. 5:26-27).
- D. 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.
- E. We need to release the Lord’s burden, His vision, with express words—special, fresh, and vivid words of the Lord’s utterances, His oracles, that convey divine revelation—Ezek. 1:3; 1 Pet. 4:11.
- F. The revelation we receive from the Lord is burned into us through suffering; the word is produced in us through trials, pain, defeat, and darkness; no minister of God’s word should be afraid when God leads him into such circumstances—2 Cor. 1:8-9; 12:7-9:
 - 1. When we are seemingly in darkness, the Lord is imparting Himself into us as “the treasures of darkness...the hidden riches of secret places”—Isa. 45:3.
 - 2. “Do not rejoice against me, O my enemy; / When I fall, I will rise up; / When I sit in the darkness, / Jehovah will be a light to me”—Micah 7:8.
 - 3. “If I say, Surely darkness will cover me, / And the light around me will be night; / Even the darkness is not dark to You, / And night shines like day; / The darkness is like the light”—Psa. 139:11-12.
 - 4. “What I say to you in the darkness, speak in the light; and what you hear in the ear, proclaim on the housetops”—Matt. 10:27.
 - 5. Sufferings and trials are often ordained by the Lord for us that we may experience Christ as our all-sufficient grace and dispense Him as the riches of grace into others with the words of grace—2 Cor. 12:7-9; Luke 4:22; Eph. 3:2; 1 Pet. 4:10.

IV. 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:

- 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.
- V. A good minister of Christ is a good steward of the varied grace of God, who speaks oracles of God for the glory 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).**
- VI. A good minister of Christ ministers life according to the principle of the tree of life, not the principle 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 facing the problems in the church, we must never get into the realm of right and wrong; instead, we should concentrate on Christ "as our unique center appointed by God, that all the problems among the believers may be solved" (footnote 2 on 1 Cor. 1:9).**
- VII. 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.**
- VIII. 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 economy—1 Tim. 1:10; 6:3.
- IX. Whenever we minister God's word, the primary thing is for us to exercise our spirit so that we may bless others with the divine dispensing of the Divine Trinity (Num. 6:22-26); 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).**