

回归召会的正统

第二篇

在以弗所的召会

读经：启二 1 ~ 7

JL 诗歌：596

纲 目

周 一

壹 论到七个灯台所代表的七个召会，我们应当明白三件事：

- 一 这七个召会是当日实在的召会。
- 二 这七个召会代表召会的七层历史。
- 三 这七个召会的光景在召会七层历史中是同时都有的。

贰 启示录二至三章给我们看见，我们需要回归召会的正统——什么是主真正所喜悦的，什么是主所定罪的，以及什么是主对于召会所定的道路：

- 一 一个人若真要走主的道路，就必须要看启示录二至三章；今天召会出了问题，启示录就告诉我们怎样作；若不从这两章里去寻觅道路，就不知道怎样作基督徒。

RETURNING TO THE ORTHODOXY OF THE CHURCH

Message Two

The Church in Ephesus

Scripture Reading: Rev. 2:1-7

JL Hymns: 822

Outline

Day 1

I. With regard to the seven churches, which are represented by the seven lampstands, we should understand three things:

- A. These seven churches were real churches existing at that time.
- B. These seven churches represent the sevenfold history of the church.
- C. The conditions of the churches exist simultaneously in the church's sevenfold history.

II. Revelation 2 and 3 show us what we need to do to return to the orthodoxy of the church—what it is that actually pleases the Lord, what it is that the Lord condemns, and what the Lord's actual way is for the church:

- A. If a man really wants to walk in the Lord's way, he must read Revelation 2 and 3; today the church has problems, so Revelation tells us what to do; if you do not seek the way in these two chapters, you do not know how to be a Christian.

二 写给七个召会的七封书信都是以主为起头，而结束于得胜者的呼召；得胜者是很普通的、平常的人；凡在非常的时候而不反常的人，就是得胜者。

三 今天人堕落失败，一直往下；但是得胜者却又重新恢复到神的旨意里，并回到召会的正统。

周 二

叁 在主给以弗所召会的书信中，有四个主要的点——爱、生命、光和灯台——二 1～7：

一 我们不该离弃主作我们起初的爱，并且我们必须行起初所行的；“不然，我就要临到你那里；你若不悔改，我就把你的灯台从原处挪去”——4～5 节：

1 离弃起初的爱，是历世代以来召会失败的根源和主要的原因。

2 歌罗西书告诉我们，我们的基督在凡事上必须是第一位；祂必须居首位——一 18 下。

3 恢复起初的爱，就是在凡事上以主耶稣为第一；我们若使基督成为我们生活中的一切，意思就是我们胜过了失去起初的爱——参诗七三 25。

4 胜过失去起初的爱，乃是为基督的爱所困迫，不仅为主活，更向主活——林后五 9、14～15：

a 向主活，就是怀雄心大志，要讨主的喜悦，完全受祂的控制、指引与管理，单单关心祂的目标和目的。

B. The seven epistles to the seven churches start with the Lord and end with a call to the overcomers; the overcomers are the normal and ordinary ones; those who are not abnormal during the time of abnormality are the overcomers.

C. Today men fall, fail, and go downward continually, but the overcomers are recovered to the will of God and return to the orthodoxy of the church.

Day 2

III. There are four main points in the Lord's epistle to the church in Ephesus—love, life, light, and the lampstand—2:1-7:

A. We must not leave the Lord as our first love, and we must do the first works; “but if not, I am coming to you and will remove your lampstand out of its place, unless you repent”—vv. 4-5:

1. The leaving of the first love is the source of and main reason for the failure of the church throughout the ages.

2. Colossians tells us that our Christ must have the first place in all things; He must have the preeminence—1:18b.

3. To recover the first love is to consider the Lord Jesus as the first in everything; if we make Christ everything in our life, this means that we have overcome the loss of the first love—cf. Psalms 73:25.

4. To overcome the loss of the first love is to be constrained by the love of Christ not merely to live for the Lord but to live to the Lord—2 Cor. 5:9, 14-15:

a. To live to the Lord means that we are determined to gain the honor of being well pleasing to Him by being absolutely under His control, direction, and governing and that we care uniquely for His aims and goals.

b 向主活，就是在主的指引和控制之下，达成祂的要求，满足祂的渴望，完成祂所要作的。

5 以色列的失败是他们弃绝了神，就是活水的泉源（耶二 13），而召会的堕落是离弃了起初的爱；事实上，离弃起初的爱就是离弃基督，没有在凡事上以祂为第一。

6 起初的爱必须是在凡事上——在大事和小事上——让神、基督、主、我们的主人作第一位；我们必须为一切没有让主居首位的事求祂赦免我们。

周 三

7 “起初所行的”乃是因“起初的爱”所发出的行为——启二 4～5：

a 当我们站在基督的审判台前时（林后五 10），主必不因我们工作有多大或多显要而称赞我们；祂所查问的，就是有几分是因我们爱祂的缘故作的。

b 唯独受主爱激励的工作才是金、银、宝石（林前三 12）；圣徒充满对主起初的爱时，他们所有的行动举止都是因爱主而生，都是“爱心的劳苦”（帖前一 3）。

c 我们可能像以色列人一样，敬拜并事奉神，却是哀痛地敬拜并事奉；我们被要求作这些事，一点也不喜乐——玛三 14。

周 四

8 主挪去召会的灯台，并不是说，召会从今以后就无外面的进行和活动了；意思乃是召会不能再作神忠信的见证：

a 我们若离弃对主起初的爱，不悔改，行起初所行的，我们可能仍旧站住地方的立场，却失去了金灯台所预表之三一神的实际与见证。

b. To live to the Lord means that we are under the Lord's direction and control and that we fulfill His requirements, satisfy His desires, and complete what He intends.

5. The failure of Israel was that they forsook God, the fountain of living waters (Jer. 2:13), and the degradation of the church is the leaving of the first love; actually, to leave the first love is just to leave Christ, not taking Him as the first in everything.

6. The first love must be to have God, Christ, the Lord, our Master, as the first One in everything—in great things as well as in small things; we need to ask the Lord to forgive us for all the things in which we do not give Him the preeminence.

Day 3

7. The “first works” are works that issue from the “first love”—Rev. 2:4-5:

a. When we stand before the judgment seat of Christ (2 Cor. 5:10), we will surely not be praised for the greatness or volume of our work; what the Lord will investigate is how much of what we do is out of our love to Him.

b. Only those works that are motivated by love are the gold, the silver, and the precious stones (1 Cor. 3:12); when the saints are filled with the first love for the Lord, everything they do originates from their love for the Lord and is a “labor of love” (1 Thes. 1:3).

c. It is possible that we, like the children of Israel, may worship and serve God, but we may do it mournfully, not at all happy that we are required to do these things—Mal. 3:14.

Day 4

8. For the Lord to remove the church's lampstand does not mean that from now on it has no more outward activities or moves; it merely means that it can no longer be God's faithful testimony:

a. If we leave the first love to the Lord and do not repent and do the first works, it is possible that we may still be standing on the ground of locality, but we have lost the reality and testimony of the Triune God as typified by the golden lampstand.

b 挪去灯台，意思是召会在神前的地位失去了，召会失去了见证，就是耶稣的见证；召会失去地位，不配再作主见证的召会。

二 我们对主若有起初的爱，就会恨恶尼哥拉党的行为，这也是主所恨恶的——启二 4、6：

- 1 “尼哥拉党”一辞，原文由“征服或胜过”以及“平民，俗民，非专行人”二字所组成。
- 2 “尼哥拉党”必定是指一班认为自己高过一般信徒的人；无疑的，这就是天主教和更正教所遵循并建立的宗教阶级制度；主恨恶尼哥拉党的工作、行为，我们也当恨恶主所恨恶的。
- 3 在正当的召会生活中，不该有圣品阶级，也不该有平信徒；所有的信徒都该是神的祭司（一 6，五 10，彼前二 5、9）；因居间阶级破坏神经纶中普遍的祭司职任，所以为主所恨恶。

周 五

三 在像以弗所这样好而有次序、正式的召会生活里，我们需要维持吃基督作生命树——启二 7：

- 1 我们若在凡事上让基督居首位，并且每日享受祂作生命树，我们就是奇妙、得胜的基督徒，召会生活要成为我们的乐园。
- 2 神原初的心意是要人吃生命树（创二 9、16）；因人堕落了，生命树就向人封闭（三 22～24）；借基督的救赎，接触生命树（就是神自己在基督里作人生命）的路再次向人打开（来十 19～20）。

b. The removal of the lampstand means that before God the church's position is lost and that she has lost her testimony, the testimony of Jesus; she has lost her position and is disqualified from being the church of the Lord's testimony anymore.

B. If we have the first love toward the Lord, we will hate the works of the Nicolaitans, which the Lord also hates—Rev. 2:4, 6:

1. The Greek word for Nicolaitan is composed of two words, one meaning “conquer” or “be victorious over” and another meaning “common people,” “secular people,” or “laity.”
2. Nicolaitans, then, must refer to a group of people who esteem themselves higher than the common believers; this was undoubtedly the hierarchy adopted and established by Catholicism and Protestantism; the Lord hates the works, the behavior, of these Nicolaitans, and we must hate what the Lord hates.
3. In the proper church life there should be neither clergy nor laity; all the believers should be priests of God (1:6; 5:10; 1 Pet. 2:5, 9); because the mediatorial class destroys the universal priesthood in God's economy, the Lord hates it.

Day 5

C. In such a good, orderly, and formal church life like the church in Ephesus, we need to maintain the eating of Christ as the tree of life—Rev. 2:7:

1. If we give the preeminence to Christ in everything and enjoy Him as the tree of life every day, we will be marvelous, overcoming Christians, and the church life will become a paradise to us.
2. God's original intention was that man should eat of the tree of life (Gen. 2:9, 16); because of the fall, the way to the tree of life was closed to man (3:22-24); through the redemption of Christ the way by which man could touch the tree of life, which is God Himself in Christ as life to man, was opened again (Heb. 10:19-20).

- 3 然而在召会的堕落中，宗教及其知识偷偷进来打岔在基督里的信徒，使他们不能吃祂这棵生命树；因此，主应许得胜者，要把祂自己这神乐园（新耶路撒冷）中生命树的果子给他们吃，作为赏赐；这是一种激励，叫他们离开宗教的知识，回来享受主自己。
- 4 主这个应许，是要照神的经纶，把召会恢复到神原初的心意里；主要得胜者作的，就是全召会在神的经纶里该作的；由于召会堕落了，主就来呼召得胜者，顶替召会完成神的经纶。

周 六

- 5 吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事：
- a 召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富；我们若要享受基督，就必须用起初的爱爱祂。
 - b 我们若离弃对主起初的爱，就要失去对基督的享受，并且会失去耶稣的见证；结果，灯台要从我们挪去。
 - c 爱主、享受主以及成为主的见证，这三者乃是并行的。
- 四 爱与生命有关，生命与光有关；爱、生命和光乃是三而一：
- 1 我们若使基督在凡事上居首位，就有起初的爱；我们若有这爱，就有生命，就会享受主；我们若有生命，这生命就要成为我们的光——约一 4，腓二 15～16。
 - 2 灯台（召会）的光乃是团体的而非个人的，照耀在召会时代的黑夜里——参启二 5 下。

3. But in the church's degradation, religion crept in with its knowledge to distract the believers in Christ from eating Him as the tree of life; hence, the Lord promised to grant the overcomers to eat of Himself as the tree of life in the Paradise of God (the New Jerusalem) as a reward; this is an incentive for them to leave religion with its knowledge and return to the enjoyment of Himself.
4. This promise of the Lord restores the church to God's original intention according to His economy; what the Lord wants the overcomers to do is what the whole church should do in God's economy; because of the church's degradation, the Lord came to call the overcomers to replace the church in the accomplishing of God's economy.

Day 6

5. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life:
- a. The content of the church life depends on the enjoyment of Christ; the more we enjoy Him, the richer the content will be, but to enjoy Christ requires us to love Him with the first love.
 - b. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us.
 - c. These three things—loving the Lord, enjoying the Lord, and being the testimony of the Lord—go together.
- D. Love is related to life, and life is related to light; love, life, and light are a trinity:
- 1. If we make Christ the first in everything, we will have the first love; if we have this love, we have life, and we will enjoy the Lord; if we have life, this life becomes light to us—John 1:4; Phil. 2:15-16.
 - 2. The light of the lampstand, the church, shines forth corporately versus individualistically in the dark night of the church age—cf. Rev. 2:5b.

五 我们若享受基督作我们的爱、生命和光，就会在我们所在地方，如同灯台照耀，持守耶稣的见证——参十二 17 下。

六 我们必须记得这四个辞——爱、生命、光、灯台：

- 1 我们必须在各方面、在凡事上让主耶稣居首位，以恢复起初的爱。
- 2 这样，我们就会享受祂作生命树，而这生命立即成为生命之光——约八 12。
- 3 然后我们就会在日常生活中照耀，并团体地作为灯台照耀；否则，灯台就要在个人一面从我们挪去，并在团体一面从召会挪去。
- 4 如果我们今天在凡事上以基督为第一，我们就会有爱，就会享受祂作生命，就会将祂如同光照耀出来，也会成为照耀的灯台，作耶稣的见证；这至终要成为我们的赏赐，不仅在今世，更是在来世；在千年国里，我们要在神的乐园里享受基督作我们的赏赐。

E. If we are enjoying Christ as our love, life, and light, we will keep the testimony of Jesus as the shining of the lampstand in our locality—cf. 12:17b.

F. We need to remember these four words that begin with the letter l—love, life, light, and lampstand:

1. We must give the Lord Jesus the preeminence in every way and in everything to recover the first love.
2. Then we will enjoy Him as the tree of life, and this life right away becomes the light of life—John 8:12.
3. Then we will be shining in our daily life and corporately as the lampstand; otherwise, the lampstand will be removed from us individually and from the church corporately.
4. If today we take Christ as the first in everything, we will have love, we will enjoy Him as life, we will shine forth with Him as light, and we will become the shining lampstand as the testimony of Jesus; this eventually will become our reward not only in this age but even more in the coming age; in the thousand-year kingdom we will enjoy Christ as our reward in the Paradise of God.

第二周 周一

晨兴喂养

启一 4 “约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵。”

11 “你所看见的，当写在书上，寄给那七个召会…”。

论到〔启示录一章〕七个灯台所预表的七个召会，我们应当明白三件事：第一，这七个召会是当日实在的召会。第二，这七个召会代表召会的七层历史。第三，这七个召会的光景在召会七层历史中是同时都有的。

主〔在四节及十一节的〕原意是寄给当日实在存在的七个召会。虽然我们不知道这七个召会是代表古今的召会，…然而我们切不要想基督的意思，乃是须等至这二千年过去，这七个召会的光景都成为召会七个时期的历史之后，祂才会再来；这是催促人去盹睡！反之，我们的主常对这些召会说，祂要再来，他们要做醒…。(三 2～3。) …所以，我们的主所说这七个召会的事，乃是当日实在的事。祂在当日就有再来的可能了！我们切不要以为主必不来，须等至某某预言应验之后，才能再临；…这是恶仆所持的态度。恶仆的话语乃是说，“我的主人必来得迟。”(太二四 48。)(默想启示录，九四至九五页。)

信息选读

我们的主之所以单对这七个召会发言，照我看来，乃是有更深远的存心。当时的召会原不只七个，

WEEK 2 DAY 1

Morning Nourishment

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

11 Saying, What you see write in a scroll and send it to the seven churches...

With regard to the seven churches, which are represented by the seven lampstands, we should understand three things: [First], these seven churches were real churches existing at that time. [Second], these seven churches represented the sevenfold history of the church. [Third], the conditions of the seven churches exist simultaneously in the church's sevenfold history.

The original intention of the Lord [in Revelation 1:4 and 11] was to send the seven epistles to the seven actual churches existing at that time. Although we know that these seven churches represent the churches throughout the ages,...we must not think that Christ's intention was for us to wait until these two thousand years have passed and the conditions of these seven churches have all become history in the seven periods of the churches before He returns. Such a thought will only make man slumber! On the contrary, our Lord often spoke to these churches that He would be coming again and they must be watchful [Rev. 3:2-3].... So the things of the seven churches which the Lord spoke of were the actual happenings in those days. There was already the possibility of His second coming at that time! We must never assume that the Lord will not come and that we must wait until the fulfillment of such and such prophecies before He will come....This was the attitude of the evil servant, whose words were, "My master delays" (Matt. 24:48). (CWWN, vol. 4, pp. 262-263)

Today's Reading

The reason that our Lord only spoke to these seven churches, to my mind, is because there was a deeper intention. The churches at that time were not just seven. In the

就是亚西亚一省，就还有好几个召会了。并且需要教训、警告与勉励的，不只此七个召会而已；…〔主的意思乃是〕要拣选合乎将来召会光景的召会，以表明祂对于她们（将来的召会）的旨意。

…主的意思真是要用这七个召会，以表明自使徒后，以至世末为止，召会的普通情形。…这七个召会…不过是一班的召会，代表所有的召会而已。并且这里的“七”字，在启示录原是一个最有意思的数目。七的意思乃是完整；七个召会表明一个整个的召会。（默想启示录，九五至九六页。）

启示录二至三章是神应付召会反常的现象的。保罗的前七封书信是对付召会正规的行为。现在召会不正规了，所以约翰在启示录里写了后七封书信。前七封是召会应知的真理，后七封是召会应走的道路。今天一个人若真要走主的道路，必须要看启示录二至三章。今天召会出了问题，启示录就告诉我们怎样作。不从启示录里去寻觅道路，我就不知道你们的基督徒是怎样作法的。

这七封书信都是以主为起头，而结束都是得胜者的呼召。谁是得胜者？什么叫作得胜者？是不是特殊的、超过水平线的人呢？圣经中得胜者的意思是说，他们是很普通的、平常的。凡在非常的时候而不反常的人，就是得胜者。现在一般人都在水平线之下。得胜者不是超出水平线之上，乃是在水平线上。今天神在这里呼召得胜者，起来照着起初正常的规矩去作。神的旨意是从来不改变的，好像一根直线一样。今天人堕落失败，一直往下；但是得胜者却又重新恢复到神的旨意里去。（教会的正统，五、九页。）

参读：教会的正统，导言；默想启示录，九四至九五页。

province of Asia alone, there were a few more churches. Moreover, those that needed admonishing, warning, and encouragement were not just these seven churches....His intention [was] to select churches that would match the conditions of the churches in the future in order to reveal His will toward them (the churches in the future).

The Lord's intention was to use these seven churches to reveal the general state of the church from the time of the apostles to the end of this age....These seven churches...were but a group representing all the other churches. In addition, the word seven in this book is a very meaningful number. The meaning of the word seven is completion. Seven churches indicate one whole church. (CWWN, vol. 4, p. 263)

Revelation 2 and 3 are God's dealings with the abnormal conditions of the churches. The first seven Epistles of Paul deal with the normal behavior of the church. Later, the church was not normal; therefore, John wrote the last seven epistles in Revelation. The first seven Epistles contain the truth the church must know; the last seven epistles show the way the church must take. Today if a man really wants to walk in the Lord's way, he must read Revelation 2 and 3. Today the church has problems; therefore, Revelation tells us what to do. If you do not seek the way in Revelation, I do not know how you can be a Christian.

These seven epistles start with the Lord and end with the call to the overcomers. Who are the overcomers? What are the overcomers? Are they special ones, those who are above the ordinary? In the Bible the meaning of the overcomers is that they are the normal, ordinary ones. Those who are not abnormal during the time of abnormality are the overcomers. Most people are below this level. The overcomers are not above this level, but at this level. God is calling the overcomers today to rise up and walk according to the normal pattern in the beginning. The will of God never changes; it is just like a straight line. Today men fall, fail, and continually go downward; but the overcomers are recovered anew into the will of God. (CWWN, vol. 47, "The Orthodoxy of the Church," pp. 8, 12)

Further Reading: CWWN, vol. 4, p. 262; CWWN, vol. 47, ch. 1

第二周 周二

晨兴喂养

林后五 14～15 “原来基督的爱困迫我们，因我们断定：人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

启二 4 “然而有一件事我要责备你，就是你离弃了起初的爱。”

我们若爱一个人，我们必定愿意听他的声音，他的话语。…〔有些人〕按名有基督，但在他们里面，他们向着基督没有任何个人的情感或爱的成分。…他们对主没有个人爱的成分。

我必须见证我爱主。…每当我提到祂的名，我就快乐。当我们早晨醒来时，我们第一件必须作的事乃是说，“哦，主耶稣。哦，主耶稣。”…我们该说，“哦，主耶稣，我爱你。哦，主耶稣，我爱你。”这是何等亲密、甜美、富有感情！

我们的神，我们的基督，我们的主，不仅是可爱的，也是非常富有感情的。…神爱上了我们这些蒙祂拣选并救赎的人。你若说，“哦，主耶稣，我爱你，”你立即就爱上祂。有些事我不肯作，通常不只是因为这些事不对，或因为我怕神，乃是因为我爱祂。（得胜者，三二至三三页。）

信息选读

我们必须胜过失去起初的爱。在以弗所的召会是很好的召会。那是一个有次序而正式的召会。（启二 2～3。）我们当然喜欢这样的召会，但这样一个有次序的召会却离弃了起初的爱。（4。）“起初的”这辞和路加十五章二十二节里译为“上好的”一辞，在原文里是同一个字。我们对主起初的爱，必定是对祂上好的爱。

WEEK 2 DAY 2

Morning Nourishment

2 Cor. 5:14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Rev. 2:4 But I have one thing against you, that you have left your first love.

If we love someone, we surely want to hear his voice, his word.... [Some] have Christ in name, but they do not have any personal affection or loving element within them toward Christ.... They have no element of love toward the Lord personally.

I must testify that I love the Lord....Whenever I mention His name, I am happy. When we wake up in the morning, the first thing we should do is say, “O Lord Jesus. O Lord Jesus.”...We should say, “O Lord Jesus, I love You. O Lord Jesus, I love You.” How intimate, how sweet, and how affectionate this is!

Our God, our Christ, our Lord, is not only loving but also very affectionate....God has “fallen in love” with us, His chosen and redeemed people. If you say, “O Lord Jesus, I love You,” right away you will fall in love with Him. Quite often I would not do some things, not merely because they are not right or because I fear God but because I love Him. (The Overcomers, pp. 30-31)

Today's Reading

We need to overcome the loss of the first love. The church in Ephesus was a good church. It was an orderly church and a formal church (Rev. 2:2-3). Surely we would like such a church, but such an orderly church had left the first love (v. 4). The Greek word for first is the same as that translated “best” in Luke 15:22. Our first love toward the Lord must be the best love for Him.

许多基督徒认为起初的爱就是当我们初得救时爱主耶稣的爱。我不说那是错的，但那还是不够的。起初的爱乃是上好的爱，是比这更多的。

起初的爱就是神自己。圣经告诉我们，神就是爱。（约壹四8，16。）在整个宇宙中，只有神是爱。主吩咐作丈夫的要爱自己的妻子。但作丈夫的凭自己不可能爱妻子，因为我们不是爱。只有一个人位，就是神，才是爱。

神不仅是上好的，也是起初的。在整个宇宙里，神是起初。创世记一章一节说，“起初神…”。这是圣经的开头。神是起初，神是第一。歌罗西书告诉我们，我们的基督必须是第一位。祂必须居首位。（一18下。）基督必须是第一。什么是恢复起初的爱？恢复起初的爱，就是在凡事上以主为第一。如果我们在生活上凡事以主为第一，那意思就是我们胜过了失去起初的爱。

我们必须来看我们的光景。在我们身上基督是否凡事居首位？我们必须胜过的第一项，乃是胜过失去基督作起初、上好、真实的爱。以色列的失败是他们弃绝了神，就是活水的泉源，而召会的堕落是离弃了起初的爱。事实上，离弃起初的爱就是离弃基督，没有在凡事上以祂为第一。

基督不仅该在大事上是第一，也该在小事上是第一。…我们应当在穿衣和发型的事上让主居首位。当我们在凡事上让基督居首位，这就是恢复失去的起初的爱。…起初的爱必须是在凡事上让神、基督、主、我们的主人，作第一位。

只有爱主的人才享受主作恩典。（弗六24。）因此，我们第一件要胜过的事，乃是胜过离弃起初的爱。离弃起初的爱，是历世代以来召会失败的根源和主要的原因。（得胜者，三三至三六页。）

参读：哥林多后书生命读经，第十三篇：神生机救恩的秘诀——“那灵自己同我们的灵”，第六章。

Many Christians think that the first love is the love with which we loved the Lord Jesus when we were saved. I would not say that this is wrong, but it is not adequate. The first love which is the best love is much more than this.

The first love is the love which is God Himself. In the Bible we are told that God is love (1 John 4:8, 16). In the whole universe, only God is love. The Lord charges the husbands to love their wives. But it is impossible for the husbands to love their wives in themselves because we are not love. There is only one person who is love—God.

God is not only the best but also the first. In the whole universe, God is first. Genesis 1:1 says, “In the beginning God…” This is the opening of the Bible. God is the beginning. God is the first. Colossians tells us that our Christ must have the first place. He must have the preeminence (1:18b). Christ must be the first. What is it to recover the first love? To recover the first love is to consider the Lord Jesus as the first in everything. If we make Christ everything in our life, that means we have overcome the loss of the first love.

We need to consider our situation. Is Christ the first in everything with us? The first item we have to overcome is the loss of Christ as the first, as the best, as the real love. The failure of Israel was that they forsook God, the fountain of living waters, and the degradation of the church is the leaving of the first love. Actually, to leave the first love is just to leave Christ, not taking Him as the first in everything.

Christ should be first not only in big things but also in small things.... We should give Christ the preeminence in the way that we dress and the way that we style our hair. When we give Christ the preeminence in everything, this is to recover the loss of the first love.... The first love must be to have God, Christ, the Lord, our Master, as the first One in everything.

The enjoyment of the Lord as grace is with those who love Him (Eph. 6:24). Thus, the first thing we have to overcome is the leaving of the first love. The leaving of the first love is the source of and main reason for the failure of the church throughout the ages. (The Overcomers, pp. 31-33)

Further Reading: Life-study of 2 Corinthians, msg. 13; The Secret of God's Organic Salvation—“the Spirit Himself with Our Spirit,” ch. 6

第二周 周三

晨兴喂养

启二 2 “我知道你的行为、劳碌、忍耐…”。

4～5 “然而有一件事我要责备你，就是你离弃了起初的爱。所以要回想你是从那里坠落的，并要悔改，行起初所行的…”。

有个事实叫我们希奇，…就是以弗所人处在这样一种离弃起初的爱的光景中，尚会有许多的活动、热心、殷勤、受苦。…主要我们自问，我作这工到底为谁呢？可怜！我们作工的时候，我们并非因着主爱的感动而作！不过因着习惯而已！不过因着保守名誉而已！他日站在基督审判台前时，主必不因着我们工作多、大、显要，而赞美我们；祂火焰的眼睛并不是观看这个；祂所查问的，就是有几分是因着爱祂的缘故作的。唯独受主爱激励的工作，才是金、银、宝石；其他的工作，无论是如何重大、众多，无论是如何热心、殷勤，都是木、草、禾秸；除了焚烧以外，并无其他的用处。愿我们所有的工，都好像是站在审判台前作的；愿主审判我们的工程，天天发光照耀我们的存心。（默想启示录，一三一至一三二页。）

信息选读

圣徒充满对主起初的爱时，所有的行动举止，都是因着爱主而生，除了这个存心以外，并无其他私意。…主所要求的不离弃起初的爱，乃是以祂的爱为常新的。一次爱祂，尝祂的爱，虽然叫祂欢喜，但不能叫祂满意。新婚夫妇如何相爱于始，主要我们天天都是如此爱祂。主要我们与祂有永远的“蜜月”。（这是用人的话语来表明的。）

WEEK 2 DAY 3

Morning Nourishment

Rev. 2:2 I know your works and your labor and your endurance...

4-5 But I have one thing against you, that you have left your first love. Remember therefore where you have fallen from and repent and do the first works...

One thing which surprises us is that while the Ephesians were in such a condition of leaving their first love, they could still have so many activities, so much zeal, diligence, and forbearance for sufferings....The Lord wants us to ask ourselves for whom the works are. It is a pity that we would work out of our habit or out of an intention to retain our fame, rather than out of the prompting of the Lord's love! In that day, when we stand before the judgment seat of Christ, we will surely not be praised for the greatness or volume of our work. His flaming eyes will not be after those things. What He will investigate is how much of what we do is out of our love to Him. Only those works that are motivated by love are the gold, the silver, and the precious stones. No matter how great and numerous are the other works, and no matter how zealously and diligently one applies himself to them, they are but the wood, hay, and stubble. They have no use except to be burned. May all our works be done as if they were done before the judgment seat. May the degree of the Lord's judgment on us shine brighter day by day, and may it expose our intention. (CWWN, vol. 4, pp. 293-294)

Today's Reading

When the saints are filled with the first love of the Lord, everything they do originates from their love for the Lord. They have no intention other than this motive....The Lord's demand for us to hold on to the first love means that we should consider His love to be forever fresh. Although it pleases Him for us to love Him and to taste of His love once, this will not satisfy Him. In the same way a couple begins their marriage with love, the Lord wants us to continue in this kind of love. To borrow a human expression, the Lord wants us to have an eternal

众多的工作、劳苦、忍耐，都不能叫祂满足。完全的工作、劳苦、忍耐，若非在祂的爱里作的，也不能叫祂嘉纳。

“行起初所行的，”〔启二5，〕这是悔改的结局。不悔改，就没有自罪的心；没有自罪的心，就必仍旧，而不更新。若悔改，就不只有当初的感觉而已，乃是行起初所行的。…行起初所行的…不是“行为”——外面的工作，因为这个以弗所已经有了；也不是“劳碌”，因为这个他们也有了；也不是“忍耐”，因为这个他们也有了。…〔他们〕离弃起初的爱。…起初所行的，在外表看来与以弗所人所已经行过的，没有什么分别；不过里面有不同的原动力和目的而已。行为还是如前，不过发出此行为的力量并非依旧。相同的行为，却有不相同的存心。“起初所行的”乃是因着“起初的爱”所发出的行为。…凡工作非因着爱主而作的，虽然众多、完全、重大，如以弗所人所作的，仍不免于受责。

我们读过以弗所书，我们看见“起初的爱”与“起初所行的”的关系。“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，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。”（四15～16。）这是与“起初的爱”并行的“起初所行的”。“起初所行的”并非人所赞美的，也非人所常看得见的，乃是一个暗中的工作，像“每一丰富供应的节”所作的一样。神所看作宝贝的行为，并非外面的伟大、重要，乃是真实的“在爱里”建造基督的身体；这是真有效力的行为。（默想启示录，一三二至一三三、一三六至一三七页。）

参读：默想启示录，九五、一二六至一四六页。

“honeymoon” with Him. The many works, labor, and endurance will not satisfy Him. Even perfect works, labor, and endurance, unless they are done in His love, will not be approved by Him either.

“Do the first works” [Rev. 2:5]. This is the result of repentance. Without repentance there will not be a self-condemning heart. Without a self-condemning heart, we will remain in oldness and will not be renewed. If there is repentance, there must not only be the recovery of the first feeling but the doing of the first works.... To do the first works...must not be merely outward “works,” for the Ephesians had that already. Neither must it be “labor,” for the Ephesians had that also. It is not “endurance” either because they also had this....They had left their first love....Outwardly speaking, the first works are not much different from the former works of the Ephesians, but there is a difference in the motivating power and the goal. The works are the same, but the power that motivates the works is different. The “first love” is the same work with different motives. The “first works” are works that issue from the “first love.”...All works that are not done out of love to the Lord, though they may be as numerous, perfect, and great as that of the Ephesians, are bound to be condemned.

After we have read the book of Ephesians, we will see the relationship between “the first love” and “the first works”: “But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love” (4:15-16). These are the “first works” that parallel the “first love.” The “first works” are not what man praises or sees. They are works in secret, like the works done by the “joints.” The works considered precious by the Lord are not those that are outwardly great or important but those that actually build up the Body of Christ “in love.” This is the truly effective work. (CWWN, vol. 4, pp. 294-295, 298-299)

Further Reading: CWWN, vol. 4, pp. 262, 289-307

第二周 周四

晨兴喂养

启二 5 “所以要回想你是从那里坠落的，并要悔改，行起初所行的。不然，我就要临到你那里；你若不悔改，我就把你的灯台从原处挪去。”

6 “然而你有这件事，就是你恨恶尼哥拉党的行为，这也是我所恨恶的。”

主将召会留在世上，就是要她为主耶稣作见证；所以，才用灯台为代表——在世界道德上的黑夜里照亮。…主挪去她的灯台，并不是说，召会从今之后，就无外面的进行和活动了；不过她不能再作神忠信的见证而已。虽然外面的工作仍然继续进行，然而，这并非主所最重看的；（自然、真实、纯正、忠信的见证，也是祂所喜欢的。）祂所要的，乃是祂召会的心。（默想启示录，一四一页。）

在召会历史的第一阶段，召会是基督的彰显，基督是召会的内容。这是正常的光景。然而，在第二阶段，召会堕落并失去基督的实际与同在。（参启三 20。）召会成了虚空的器皿，只有外在的表显，没有内在的实际。…今天在主的恢复里，祂正作工以恢复正常的光景，使基督在正确的召会里，得着彰显。（圣经恢复本，撒上四 11 注 1。）

信息选读

召会堕落的结果就是失去了见证。〔启二 5。〕失去见证，就是灯台被挪开。我们若离弃了对主起初的爱，并且不悔改，就会失去主的见证，灯台也要从我们挪去。

以弗所召会恨恶主所恨恶的，就是尼哥拉党的行为。〔6。〕就…美德而言，她实在是个美好的、纯洁的、正当并正常的召会。

WEEK 2 DAY 4

Morning Nourishment

Rev. 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

6 But this you have, that you hate the works of the Nicolaitans, which I also hate.

The church on earth as a testimony for Him...is symbolized by the lampstand, something that shines in the moral darkness of the world....For the Lord to remove the church's lampstand does not mean that from now on it has no more outward activities or moves. It merely means that it can no longer be God's faithful testimony. Although the outward works may still go on, they are not what the Lord is after. Of course, He desires to have a true, pure, and faithful testimony, but what He is after is the heart of the church. (CWWN, vol. 4, p. 302)

In the first stage of its history, the church was the expression of Christ, and Christ was the content of the church. This is the normal condition. However, in the second stage the church became degraded and lost the reality and presence of Christ (cf. Rev. 3:20). It became an empty vessel, an outward expression without the inward reality....Today in His recovery the Lord is working to restore the normal condition of Christ within the proper church as His expression. (1 Sam. 4:11, footnote 1)

Today's Reading

The consequence of the church's degradation is losing the testimony [Rev. 2:5]. To lose the testimony simply means to have the lampstand removed. If we leave our first love toward the Lord and do not repent, we shall lose the testimony of the Lord and the lampstand will be removed from us.

The church in Ephesus hated what the Lord hates—the works of the Nicolaitans [v. 6]. As far as virtues were concerned, this church was good, pure, right, and normal.

尼哥拉党的行为，是指在圣徒中的阶级制度，其中有人自居地位，辖管别人。…以弗所召会中没有尼哥拉党的道理、教训，那是以后发展的，但却有尼哥拉党的行为和活动，就是说，有某种圣品阶级和平信徒的制度。“尼哥拉”这辞，原文由“征服，在别人之上”，以及“平民，俗民，非专行人”二字所组成。所以，尼哥拉意即征服平民，或居于非专行人之上。尼哥拉党必定是指一班认为自己高过一般信徒的人。

神在祂的经纶里，是要祂全体的子民都作祭司，直接事奉祂。在出埃及十九章六节，神命定以色列人要作祭司的国度。…然而，他们因为拜金牛犊，（三二1～6，）失去了祭司的职分；只有利未支派因着向神忠信，就蒙了拣选，顶替全体以色列民作了神的祭司。（二五～二九，申三三8～10。）因此，在神和以色列人中间，有了居间阶级，成为犹太教中牢不可破的制度。到了新约，神已经照着祂的经纶，回到祂原初的心意，使所有在基督里的信徒都成为祭司。（启一6，五10，彼前二5，9。）但在初期召会的末了，甚至在第一世纪，尼哥拉党就介入成为居间阶级，破坏神的经纶。根据召会的历史，居间阶级形成一种为罗马天主教所采用，又为更正教所保留的制度。今天罗马天主教有神甫制度，国立召会有圣职制度，独立召会有牧师制度。这些都是居间阶级，破坏了全体信徒普遍的祭司职任。…但在正当的召会生活中，不该有圣品阶级，也不该有平信徒；所有的信徒都该是神的祭司。因着居间阶级破坏神经纶中普遍的祭司职任，所以为主所恨恶。（启示录生命读经，一四二、一三八至一三九页。）

参读：启示录生命读经，第十篇。

The works of the Nicolaitans refer to a hierarchy among the saints in which some set themselves to rule over others....In the church in Ephesus there was not the doctrine, the teaching, of the Nicolaitans. This was to develop later. But there were the works and activities of the Nicolaitans, that is, there was some type of hierarchy of clergy and laity. The word Nicolaitans is an equivalent of the Greek word Nikolaitai, the root of which is Nikolaos, composed of two Greek words—niko and laos. Niko means conquer or above others. Laos means common people, secular people, or laity. So Nikolaos means conquering the common people, climbing above the laity. Nicolaitans, then, must refer to a group of people who esteem themselves higher than the common believers.

God in His economy intended that all His people be priests to serve Him directly. In Exodus 19:6 God ordained the children of Israel to be “a kingdom of priests.”...However, because of the worship of the golden calf (Exo. 32:1-6), they lost the priesthood, and only the tribe of Levi, because of their faithfulness to God, was chosen to replace the whole nation of Israel as priests to God (Exo. 32:25-29; Deut. 33:8-10). Hence, there was a mediatorial class between God and the children of Israel. This became a strong system in Judaism. In the New Testament, God has returned to His original intention according to His economy in that He has made all believers in Christ priests (Rev. 1:6; 5:10; 1 Pet. 2:5, 9). But at the end of the initial church, even in the first century, the Nicolaitans intervened as the mediatorial class to spoil God’s economy. According to church history, this became a system adopted by the Roman Catholic Church and was also retained by the Protestant churches. Today in the Roman Catholic Church there is the priestly system, in the state churches there is the clerical system, and in the independent churches there is the pastoral system. All these are a mediatorial class, spoiling the universal priesthood of all believers....But in the proper church life there should be neither clergy nor laity; all believers should be the priests of God. Because the mediatorial class destroys the universal priesthood in God’s economy, the Lord hates it. (Life-study of Revelation, pp. 120, 117-118)

Further Reading: Life-study of Revelation, msg. 10

第二周 周五

晨兴喂养

启二 7 “那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”

创二 9 “耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

神原初的心意是要人吃生命树。（创二 9，16。）因着人堕落了，生命树就向人封闭。（三 22～24。）借着基督的救赎，接触生命树（就是神自己在基督里作人生命）的路再次向人打开。（来十 19～20。）然而在召会的堕落中，宗教及其知识偷偷进来打岔在基督里的信徒，使他们不能吃祂这棵生命树。因此，主应许得胜者，要把祂自己这神乐园中生命树的果子给他们吃，作为赏赐。这是一种激励，叫他们离开宗教的知识，回来享受主自己。主这个应许，是要照着神的经纶，把召会恢复到神原初的心意里。主要得胜者作的，就是全召会在神的经纶里该作的。由于召会堕落了，主就来呼召得胜者，顶替召会完成神的经纶。（圣经恢复本，启二 7 注 6。）

信息选读

在像以弗所这样好而有次序、正式的召会里，我们首先必须胜过去失去起初的爱。我们所需要的第二件事，乃是维持吃基督作生命树。主是在写给以弗所人的书信上说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”（启二 7。）

WEEK 2 DAY 5

Morning Nourishment

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Gen. 2:9 ...Out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

God's original intention was that man should eat of the tree of life (Gen. 2:9, 16). Because of the fall, the way to the tree of life was closed to man (Gen. 3:22-24). Through the redemption of Christ, the way by which man could touch the tree of life, which is God Himself in Christ as life to man, was opened again (Heb. 10:19-20). But in the church's degradation, religion crept in with its knowledge to distract the believers in Christ from eating Him as the tree of life. Hence, the Lord promised to grant the overcomers to eat of Himself as the tree of life in the Paradise of God, as a reward. This is an incentive for them to leave religion with its knowledge and return to the enjoyment of Himself. This promise of the Lord restores the church to God's original intention according to His economy. What the Lord wants the overcomers to do is what the whole church should do in God's economy. Because of the church's degradation, the Lord came to call the overcomers to replace the church in the accomplishing of God's economy. (Rev. 2:7, footnote 6)

Today's Reading

In such a good, orderly, and formal church like the church in Ephesus, we need to first overcome the loss of the first love. The second thing we need is to maintain the eating of Christ as the tree of life. It is in the epistle to the Ephesians that the Lord says, "To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God" (Rev. 2:7).

主耶稣吩咐我们要胜过离弃起初的爱，并维持吃基督作生命树。我们若在凡事上让基督居首位，并且每日享受祂作生命树，我们就是奇妙、得胜的基督徒。当我们享受基督作生命树，我们就有神的乐园。生命树首先是见于创世记的伊甸园。伊甸园那时是神的乐园。今天我们的乐园乃是召会生活。

从一九三二年至今，我已经在召会生活里六十年了，所以我有够多召会生活的经历。你如果不让主居首位，也不享受主，即使只有一个月，召会生活就可能对你成为不愉快的地方。当然，你可能不会这么说，但你在深处会想，召会生活并不怎么好。这样，召会对你就完全不再是乐园了。但是当你胜过了失去起初的爱，并维持吃基督，就是维持对主的享受，召会生活立即要成为你的乐园。因此，我们对召会的感觉和态度乃在于我们的光景。我们若在凡事上让主居首位，并终日享受祂作生命树，不管召会的情形怎样，召会要立即成为我们的乐园。这就是为什么主说，我们必须吃神乐园中的生命树。

当然，在启示录二章七节里神的乐园，事实上是指千年国里的新耶路撒冷。我们若在今世享受主，我们就要得赏赐，在千年国作神乐园的新耶路撒冷里得吃生命树，就是基督自己。我们必须在当前的召会生活中继续不断地享受基督的生命供应，使我们能在千年国，在新耶路撒冷神乐园中得享基督作生命树。在新耶路撒冷作为神乐园的鲜新里，我们要全享作为经过过程并终极完成之三一神具体化身的基督丰富的生命供应。（得胜者，三六至三八页。）

参读：得胜者，第二章。

The Lord Jesus charged us to overcome the leaving of the first love and to maintain the eating of Christ as the tree of life. If we give the preeminence to Christ in everything and enjoy Him as the tree of life every day, we will be marvelous, overcoming Christians. When we enjoy Christ as the tree of life, we have the Paradise of God. The tree of life is first seen in Genesis in the garden of Eden. That garden of Eden was the paradise of God at that time. Today our paradise is the church life.

I have been in the church life for sixty years, starting from 1932, so I have much church-life experience. If you do not give the preeminence to the Lord or enjoy the Lord, even for a month, the church life may become an unpleasant place to you. Of course, you might not say this, but deep within you would think that there is not much good in the church life. Then the church is altogether no longer a paradise to you. But when you overcome the loss of the first love and maintain your eating of Christ, your enjoying of the Lord, right away the church life becomes paradise to you. Thus, our sensation and our attitude toward the church depend upon our situation. If we give the Lord the preeminence in everything and enjoy Him as the tree of life throughout the day, right away the church, regardless of its condition, becomes paradise to us. This is why the Lord says that we have to eat the tree of life in the Paradise of God.

Of course, the Paradise of God in Revelation 2:7 actually refers to the New Jerusalem in the thousand-year kingdom. If we enjoy the Lord in this age, we will be rewarded with the eating of the tree of life, Christ Himself, in the New Jerusalem as the Paradise of God in the thousand-year kingdom. We need to continue in the enjoyment of the life supply of Christ in the present church life so that we can be rewarded with the enjoyment of Christ as the tree of life in the Paradise of God, the New Jerusalem, in the millennial kingdom. In the New Jerusalem in its freshness as the Paradise of God, we will participate in full in the enjoyment of the rich life supply of Christ as the embodiment of the processed and consummated Triune God. (The Overcomers, pp. 33-35)

Further Reading: The Overcomers, ch. 2

第二周 周六

晨兴喂养

创二 9 “耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树…”。

启二 2 “在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。”

当我们回到起初的生命树时，我们就享受基督作生命的供应。吃生命树，就是享受基督作我们生命的供应，该是召会生活首要的事。召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富。但我们若要享受基督，就必须用起初的爱爱祂。我们若离弃了对主起初的爱，就要失去对基督的享受，并且会失去耶稣的见证；结果，灯台要从我们挪去。爱主、享受主、以及成为主的见证，三者乃是并行的。

我们越爱祂，就越有权利吃祂、享受祂作生命树。结果，祂见证的光，也就越照越亮。（启示录生命读经，一五一至一五二页。）

信息选读

我们必须胜过离弃起初的爱，维持吃基督作生命树，并且作为灯台，照耀出神圣的光。（参启二 5 下。）爱与生命有关，生命与光有关。爱、生命和光乃是三而一。你若使基督在凡事上居首位，你就有爱。你若在这爱，你就有生命，就会享受主。你若生命，这生命要成为你的光。灯台（召会）的光乃是团体的而非个人的，照耀在召会时代的黑夜里。

WEEK 2 DAY 6

Morning Nourishment

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden...

Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

When we are back to the beginning with the tree of life, we enjoy Christ as the life supply. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life. The content of the church life depends upon the enjoyment of Christ. The more we enjoy Him, the richer the content will be. But to enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we shall miss the enjoyment of Christ and lose the testimony of Jesus; hence, the lampstand will be removed from us. Loving the Lord, enjoying the Lord, and being the testimony of the Lord go together.

The more we love Him, the more we have the right to eat of Him and to enjoy Him as the tree of life. Then, as a result of this, the light of His testimony will shine brightly. (Life-study of Revelation, pp. 127-128)

Today's Reading

We need to overcome the leaving of the first love, to maintain the eating of Christ as the tree of life, and to shine forth the divine light as the lampstand (Rev. 2:5b). Love is related to life, and life is related to light. Love, life, and light are a trinity. If you make Christ the first in everything, you have love. If you have this love, you have life, and you will enjoy the Lord. If you have life, this life becomes light to you. The light of the lampstand, the church, shines forth corporately versus individualistically in the dark night of the church age.

我们若享受基督作我们的爱、生命和光，就会在我们所在的地方，如同灯台照耀，持守耶稣的见证。（十二17下。）我们见证基督的身位，祂是神也是人。我们也见证基督的为人生活、钉十字架、复活、升天、降下、和第二次的显现。光的照耀乃是见证。在我们日常生活中的每一面，我们应当照耀基督。这照耀乃是灯台的照耀。

我们必须记得这四个辞：爱、生命、光、灯台。这四个辞第一个是爱。我们必须在这方面、在凡事上让主耶稣居首位，以恢复起初的爱。这样，我们就会享受祂作生命树，而这生命立即成为生命的光。（约八12。）然后我们就会在日常生活中照耀，并团体地作为灯台照耀。否则，灯台就要在个人一面从我们挪去，并在团体一面从召会挪去。主警告在以弗所的召会要悔改，恢复起初的爱，好享受祂。不然，灯台就要从他们挪去。我们需要爱、生命、光和灯台。这样，我们的所是就要成为主给我们的赏赐，我们也要在祂里面活着。

在圣经里的原则是：我们的赏赐总是我们的所是。我们的所是要成为我们的赏赐。我们若爱别人，我们对别人的爱就是我们的赏赐。我们若孝敬父母，我们对他们的孝敬就是我们的赏赐。我们在召会生活中若不活基督，不在基督里行事为人，我们在召会生活里就没有什么作我们的赏赐。反而因为我们不活基督，我们可能对长老，对众圣徒怀恨。我们若活基督，并在基督里行事为人，这种的生活和行事为人，会成为我们的赏赐。这样，我们就会在召会生活中快乐。如果我们今天在凡事上以基督为第一，我们就会有爱，我们就会享受祂作生命，就会将祂如同光照耀出来，也会成为照耀的灯台，作耶稣的见证。这至终要成为我们的赏赐，不仅在现今世，更是在来世。在千年国里，我们要在神的乐园里享受基督作我们的赏赐。（得胜者，三八至四〇页。）

参读：得胜者，第二章。

If we are enjoying Christ as our love, life, and light, we will keep the testimony of Jesus as the shining of the lampstand in our locality (Rev. 12:17b). We will testify of Christ's person as God and as man and of Christ's human living, crucifixion, resurrection, ascension, descension, and second appearing. The shining of the light is a testimony. In every aspect of our daily life, we should be shining forth Christ. This shining is the shining of the lampstand.

We need to remember these four words that begin with the letter l—love, life, light, and lampstand. These four l words start with love. We must give the Lord Jesus the preeminence in every way and in everything to recover the first love. Then we will enjoy Him as the tree of life, and this life right away becomes the light of life (John 8:12). Then we will be shining in our daily life and corporately as the lampstand. Otherwise, the lampstand will be removed from us individually and from the church corporately. The Lord warned the church in Ephesus to repent and recover the first love for the enjoyment of Him. Otherwise, the lampstand would be removed from them. We need love, life, light, and the lampstand. Then we will be rewarded by the Lord with what we are and live in Him.

In the Bible, the principle is that our reward is always what we are. What we are will become our reward. If we love others, our loving others will be a reward to us. If we honor our parents, our honor to them will be a reward to us. If we do not live Christ and behave in Christ in the church life, there will be nothing as a reward to us in the church life. Instead, because we do not live Christ, we may feel bitter toward the elders and toward all the saints. If we live Christ and behave in Christ, this living, this behaving, will become our reward. Then we will be happy in the church life. If today we take Christ as the first in everything, we will have love, we will enjoy Him as life, we will shine forth with Him as light, and we will become the shining lampstand as the testimony of Jesus. This eventually will become our reward not only in this age but even more in the coming age. In the thousand-year kingdom we will enjoy Christ as our reward in the Paradise of God. (The Overcomers, pp. 35-36)

Further Reading: The Overcomers, ch. 3

第二周诗歌

七个召会真相

补 512

降 E 大调

4/4

3 3 3 | 3 - 3 1 2 2 | 1 - 1 5 5 5 | 5 - 5 5 6 5 | 5 - 5
一、在启示录 第二、三章，显出七个召会真相；
1 1 1 | 1 - 1 4 6 5 | 5 - 5 3 3 3 | 2 - 2 5 6 7 | 1 - 1 ||
其中教训 为着我，在恢复中 切莫错过。

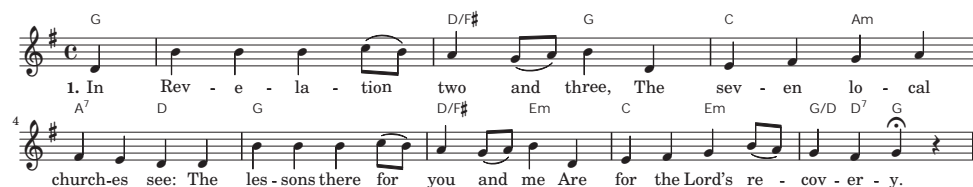
- 二、不但她们需要细听，我们更有留心必要；
为祂旨意，主发警告，使祂召会圣洁荣耀。
- 三、对以弗所，主有呼召：起初的爱你已失去；
只顾工作，却忘了主；快快悔改，恢复当初。
- 四、必须转向主的自己，其他的爱都要丢抛；
哦让我们听祂呼召，切勿失去宇宙至宝。
- 五、对士每拿，受苦之子：你曾被试，但不仅如此；
至死忠心，不可怕死，甘愿牺牲魂与身子。
- 六、忠心直到天然除净，不能看轻一切环境；
主让它们临到你身，有祂美意，试你爱情。
- 七、到别迦摩，堕落更深，基督教与世界通婚；
忠心的安提帕殉道，唯有他才敢反宗教。
- 八、我们必须恐惧战兢，小心勿与世界行淫；
唯有主话，能救我们，只要对它不断经营。
- 九、推雅推喇跟在后面，她的能力并非属天；
细面与酵混成一片，淫妇和兽联成一线。
- 十、我们搀杂，求主光照，主来显明所有假冒；
除去一切或坏或好，直至绝对被你得着。
- 十一、从撒狄中看得清楚，生命乃是唯一道路；
她说她活，其实是死，撒狄必须接触活主。
- 十二、主，引我们摸着生命，胜过所有死的情形；
脱离一切宗教背景，满足你心，充满生命。
- 十三、非拉铁非最终出现：应当守住她的冠冕；
主名主话，弟兄相爱，如此召会，为主所爱。
- 十四、弟兄姊妹完全是一，借着生命才有实际；
单单持守祂的自己，如此通行神的旨意。
- 十五、对老底嘉应当留心，她的堕落大有原因；
皆因她说我富足了，却不知道主离开了。
- 十六、我们不能再像温水，灵要火热，一直跟随；
丰富进入生命经历，得主称许同祂坐席。
- 十七、主啊，今天求你光照，使你道路给我看见；
擦我眼睛使我富足，你的恢复快快实现。

WEEK 2 — HYMN

In Revelation two and three

The Church — Her Course

1274



2. The words to them are words to us,
So that the church be glorious,
And all their warnings we must heed
So that the Lord can meet His need.
3. To Ephesus, the word is clear:
“To your first love you’re not so near;
You’ve left to work so far away;
Repent, return to Him today.”
4. Thus, we must all turn back to Him,
Leave other loves, for these are sin.
Oh, let us hearken to His call—
If we miss this, we’ve missed it all!
5. Then unto Smyrna, suffering, sore—
“You have been tried, but something more—
Be faithful unto death,” we’re told
(Not just of body but of soul).
6. Be faithful ’til what’s natural dies;
Your circumstances don’t despise;
The Lord has sent them all to you
To prove that your first love is true.
7. From Pergamos we clearly see
The world has wed Christianity!
And faithful Antipas did fall—
He dared to stand against it all.
8. To wed the world we all must fear:
His spoken word will save us here—
If to His speaking we give heed,
We’ll separated be indeed.
9. Then Thyatira comes at length:
Her mixture with the world her strength.
Fine flour leavened by the yeast,
A harlot riding on a beast.
10. Lord, we are mixed but hardly know;
To us this mixture fully show.
Each added thing we will refute
Until we’re wholly absolute.
11. And then from Sardis, we can know
Life is the way that we must go!
She says she’s living, but she’s dead;
She needs to touch the Lord instead.
12. Lord, take us all the way to life
To overcome the deadness rife.
Away from deadness we would flee
That full of life we’ll always be.
13. Now Philadelphia comes at last;
That which she has she should hold fast
The brothers’ love, the name, the word;
This church has satisfied the Lord.
14. We as the brothers all are one;
We’re one by life, and life alone.
If we His word and name do keep
A glorious building God will reap.
15. Laodicea warns us all:
From Philadelphia some will fall.
By saying, “I am rich,” it’s then
The Lord is outside wanting in.
16. Lukewarmness we must ever spurn
And in the spirit always burn,
The inward life experience gain,
And pay the price with Him to reign.
17. Lord, shine Your light on us today
That we may fully go Your way;
Anoint our eyes and let us see
So You can have recovery.

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]