第三周

用起初的爱来爱主，
享受主作生命树，
并成为金灯台
作耶稣的见证，
为着建造那作神永远经纶
之目标的新耶路撒冷

诗歌：补 335

读经：启二 1 ～ 7，弗六 24，提后一 15，林后十一 2 ～ 3，约十四 21，23，二一 15 ～ 17

【周一】

壹 在启示录二章七节，生命树是指钉十字架（由树，就是木头所含示—彼前二 24）并复活（由神的生命所含示—约十一 25）的基督；今天祂是在召会中，这召会的完成乃是新耶路撒冷，在其中这位钉死并复活的基督将是生命树，滋养神所有的赎民，并作他们的享受，直到永远。（启二二 2，14，参出十五 25 ～ 26。）

贰 在亚西亚的众召会，包括在以弗所的召会，

Week Three

Loving the Lord with the First Love,
Enjoying the Lord as the Tree of Life,
and Being the Golden Lampstand
as the Testimony of Jesus
for the Building Up of the New Jerusalem
as the Goal of God's Eternal Economy

Hymns: 547

Scripture Reading: Rev. 2:1-7; Eph. 6:24; 2 Tim. 1:15; 2 Cor. 11:2-3; John 14:21, 23; 21:15-17

§Day 1

I. In Revelation 2:7 the tree of life signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ, who today is in the church, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the nourishment and enjoyment of all God's redeemed people for eternity (Rev. 22:2, 14; cf. Exo. 15:25-26).

II. The churches in Asia, including the church in Ephesus, had

离弃了使徒保罗许配的职事；（提后一15，林后十一2～3；）因此，我们看见在大约二十六年之后，使徒约翰写信给在以弗所的召会时，他们已经离弃了起初的爱，并失去了对基督作生命树的真正享受（启二4～5，7）：

一 真正的新约职事总是挑旺我们用起初的爱来爱主耶稣，加强我们单纯地吃并享受基督这生命树作我们生命的供应—林后十一2～3，三3～6。

二 用起初的爱爱主，就是在凡事上让主居首位，居第一位，受祂的爱困迫，在我们的生活中尊祂为一切，并接受祂作一切—启二4～5，西一18下，林后五14～15，可十二30，诗七三25～26。

【周二】

三 保罗在给以弗所人之书信的结语乃是以恩典祝福“一切在不朽坏之中，爱我们主耶稣基督的人”；（六24；）以弗所书一再用“在爱里”这一富有情意的辞句。（一4，三17，四2，15～16，五2。）

四 以弗所书的目标是要把我们带进爱，就是神内在的本质里，好叫我们享受是爱的神，并在这甜美的神圣之爱里享受祂的同在，而像基督一样地爱别人—一15，二4，三19，五2，25，六23，参约壹四16～19。

五 在以弗所的召会在爱主的事上失败了；这失败成了历代召会失败的主因—太二四12，可十二30～31，参但七25。

turned away from the apostle Paul's betrothing ministry (2 Tim. 1:15; 2 Cor. 11:2-3); thus, we see that approximately twenty-six years later, when the apostle John wrote the epistle to the church in Ephesus, they had left their first love and lost the genuine enjoyment of Christ as the tree of life (Rev. 2:4-5, 7):

A. The genuine ministry of the New Testament always stirs us up to love the Lord Jesus with the first love, strengthening us in the simplicity of eating and enjoying Christ as the tree of life for our life supply—2 Cor. 11:2-3; 3:3-6.

B. To love the Lord with the first love is to give Him the preeminence, the first place, in all things, being constrained by His love to regard and take Him as everything in our life—Rev. 2:4-5; Col. 1:18b; 2 Cor. 5:14-15; Mark 12:30; Psa. 73:25-26.

§Day 2

C. Paul's concluding word in the Epistle to the Ephesians is a blessing of grace to “all those who love our Lord Jesus Christ in incorruptibility” (6:24); in the book of Ephesians the phrase in love, which is rich in feeling, is used repeatedly (1:4; 3:17; 4:2, 15-16; 5:2).

D. The goal of the book of Ephesians is to bring us into love, God's inner substance, that we may enjoy God as love and enjoy His presence in the sweetness of the divine love and thereby love others as Christ did—1:15; 2:4; 3:19; 5:2, 25; 6:23; cf. 1 John 4:16-19.

E. The church in Ephesus failed in the matter of loving the Lord; such a failure became the main reason for the failure of the church throughout the ages—Matt. 24:12; Mark 12:30-31; cf. Dan. 7:25.

【周三、周四】

六 在启示录二章一至七节主给以弗所召会的书信中，有四个主要的点；这四个要点的四个英文字都开始于字母“l”—爱（love）、生命（life）、光（light）和灯台（lampstand）：

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；这样，我们就会享受祂作生命树，而这生命会成为生命之光—约八 12，弗五 8 ～ 9，13。

2 然后我们就会作为金灯台照耀，作耶稣的见证；否则，灯台就要从我们挪去—启一 9 ～ 12，20：

a 金灯台象征三一神—父是本质，化身于子；子是具体化身，借灵彰显；灵则完满地实化并彰显为众召会，而众召会乃是耶稣的见证—出二五 31 ～ 40，亚四 2 ～ 10，启一 10 ～ 12。

b 在神圣的思想里，金灯台实际上乃是活的、生长的树，有花萼和杏花；因此，灯台描绘具体化身在基督里的三一神，乃是一棵活的、复活的金树—在我们里面、同着我们、借着我们、并从我们里面生长、分枝、发苞并开花，产生光的果子（那灵的果子）；这果子在性质上是善的，在手续上是义的，在彰显上是真实的，使神得以彰显，成为我们日常行事为人中的实际—出二五 31，35，弗五 8 ～ 9，加五 22 ～ 23，约十二 36。

七 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；基督作生命树“好作食物”，（创二 9，）使我们可以吃祂作我们的享受，并被祂构成，作神的彰显（一 26，约六 57，63）：

§Day 3 & Day 4

F. There are four main points in the Lord's epistle to the church in Ephesus in Revelation 2:1-7; these four main points are 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; then we will enjoy Him as the tree of life, and this life will become the light of life—John 8:12; Eph. 5:8-9, 13.

2. Then we will be shining as the golden lampstand, as the testimony of Jesus; otherwise, the lampstand will be removed from us—Rev. 1:9-12, 20:

a. The golden lampstand symbolizes the Triune God—the Father as the substance is embodied in the Son, the Son as the embodiment is expressed through the Spirit, the Spirit is fully realized and expressed as the churches, and the churches are the testimony of Jesus—Exo. 25:31-40; Zech. 4:2-10; Rev. 1:10-12.

b. In the divine thought the golden lampstand is actually a living and growing tree with calyxes and almond blossoms; thus, the lampstand portrays the Triune God embodied in Christ as a living, golden tree of resurrection—growing, branching, budding, and blossoming in us, with us, by us, and out of us as the fruit of the light (the fruit of the Spirit), which is good in nature, righteous in procedure, and real in expression, that God may be expressed as reality in our daily walk—Exo. 25:31, 35; Eph. 5:8-9; Gal. 5:22-23; John 12:36.

G. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life; Christ as the tree of life is “good for food” (Gen. 2:9) so that we may eat Him for our enjoyment and be constituted with Him for God's expression (1:26; John 6:57, 63):

1 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，就必须用起初的爱来爱祂。

2 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—启二 1 ～ 7。

3 爱主、享受主、以及成为主的见证，这三者乃是并行的。

【周五】

叁 主的恢复乃是恢复用起初的爱，上好的爱，来爱主耶稣，并恢复吃主耶稣作生命树，为着建造基督生机的身体，就是建造那作神永远经纶之目标的新耶路撒冷—弗四 15 ～ 16，启二二 14：

一 我们要享受基督作生命树，就必须一直告诉祂：“主耶稣，我爱你；”如果我们向着主耶稣有火热的爱，让祂在一切事上居首位，我们就会享受祂一切的所是—二 4 ～ 5，7，林前二 9。

二 信主就是接受祂作生命，爱主就是享受祂作生命，享受我们所接受的这人位；信是神所赐我们的，要我们用以接受基督作生命；爱是由这美妙的信所发出来的，叫我们在作我们生命的基督里，能活出三一神的一切丰富—彼后一 1，来十二 1 ～ 2 上，林后四 13，加五 6，约一 12 ～ 13，二一 15 ～ 17，西三 4。

三 我们信主耶稣时所接受的生命乃是一个人位，我们应用并享受这人位唯一的路，乃是用起初的爱来爱祂；作我们生命的主耶稣既是一个人位，我们就必

1. 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.

2. 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—Rev. 2:1-7.

3. These three things—loving the Lord, enjoying the Lord, and being the testimony of the Lord—go together.

§Day 5

III. The Lord's recovery is a recovery of loving the Lord Jesus with the first love, the best love, and of eating the Lord Jesus as the tree of life for the building up of the organic Body of Christ, which is the building up of the New Jerusalem as the goal of God's eternal economy—Eph. 4:15-16; Rev. 22:14:

A. To enjoy Christ as the tree of life, we must tell Him all the time, “Lord Jesus, I love You”; if we have a burning love toward the Lord Jesus, giving Him the first place in all things, we will enjoy all that He is—2:4-5, 7; 1 Cor. 2:9.

B. To believe in the Lord is to receive Him as life, and to love the Lord is to enjoy Him as life, to enjoy the very person whom we have received; faith is given to us by God so that by it we may receive Christ as our life; love issues out of such a wonderful faith and enables us to live out all the riches of the Triune God in Christ as our life—2 Pet. 1:1; Heb. 12:1-2a; 2 Cor. 4:13; Gal. 5:6; John 1:12-13; 21:15-17; Col. 3:4.

C. The very life that we received when we believed in the Lord Jesus is a person, and the only way to apply and enjoy this person is by loving Him with the first love; since the Lord Jesus as our life is a person, we

须与祂有新鲜的接触，此时此刻并天天享受祂现今的同在—约十一 25，十四 5～6，提前一 14，林后五 14～15，启二 4～7，西一 18 下，罗六 4，七 6。

四 “你当献上自己来爱主。没有别的路如此有效，也没有别的路如此稳妥、丰富，如此满了享受。你只要爱祂，不要在乎别的事”—雅歌中所描绘的生命与建造，二三页。

【周六】

五 我们爱祂，祂会向我们显现，并且祂和父要到我们这里来，同我们安排住处；（约十四 21，23；）因此，我们必须像这样祷告：“主啊，给我看见你的爱，并且用你的爱困迫我，使我爱你并向你活；”“主啊，保守我一直爱你；”我们必须不断地告诉主：“主耶稣，我爱你。主，保守我在你的爱里！求你以你自己吸引我！保守我一直在你可爱和现今的同在里。”

六 我们越爱主，就越在与祂的交通中有祂的同在；我们要内在地在主的恢复里，就要爱主耶稣；我们若不爱主，我们对祂的恢复就了了—歌一 1～4，林前二 9，十六 22。

七 基于此，我们应当歌唱并祷告：“我爱我主，非用天然之爱；我无可以给你。主，我爱你；这爱全然属你，使我活在你里；”（补充本诗歌三三三首，第一节；）“人的心哪，你爱什么？若非基督，无安息。哦，主，求你悦纳我心，上好之爱，来爱你。”（补充本诗歌三三五首，第一节。）

need a new contact with Him to enjoy His present presence at this very moment and day by day—John 11:25; 14:5-6; 1 Tim. 1:14; 2 Cor. 5:14-15; Rev. 2:4-7; Col. 1:18b; Rom. 6:4; 7:6.

D. “Give yourself to love the Lord. No other way is so prevailing, and no other way is so safe, so rich, and so full of enjoyment. Just love Him. Do not care for anything else”—Life and Building as Portrayed in the Song of Songs, pp. 23-24.

§Day 6

E. When we love Him, He will manifest Himself to us, and He and the Father will come to us and make Their abode with us (John 14:21, 23); thus, we need to pray prayers such as, “Lord, show me Your love, and constrain me with Your love that I may love You and live to You”; “Lord, keep me loving You all the time”; we must continually tell the Lord, “Lord Jesus, I love You; Lord, keep me in Your love! Attract me with Yourself! Keep me all the time in Your loving and present presence.”

F. The more we love Him, the more we will have His presence in our fellowship with Him; for us to be in the Lord's recovery in an intrinsic way is for us to love the Lord Jesus; if we do not love Him, we are finished with His recovery—S. S. 1:1-4; 1 Cor. 2:9; 16:22.

G. Based upon this, we should sing and pray, “I love my Lord, but with no love of mine, / For I have none to give; / I love Thee, Lord, but all the love is Thine, / For by Thy love I live” (Hymns, #546, stanza 1); “Something every heart is loving: / If not Jesus, none can rest; / Lord, my heart to Thee is given; / Take it, for it loves Thee best” (Hymns, #547, stanza 1).

第三周▪周一

晨兴喂养

启二7“…得胜的，我必将神乐园中生命树的果子赐给他吃。”

林后十一2～3“我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就像蛇用诡诈诱骗了夏娃一样。”

在圣经里，生命树总是指基督，就是神一切丰富的具体化身，（西二9，）作我们的食物。（创二9，三22，24，启二二2，14，19。）这里是指钉十字架（由树，就是木头所含示—彼前二24）并复活（由神的生命所含示—约十一25）的基督，今天祂是在召会中，这召会的完成乃是新耶路撒冷，在其中这位钉死并复活的基督是生命树，滋养神所有的赎民，直到永远。（启二二2，14。）（圣经恢复本，启二7注6。）

信息选读

〔保罗〕告诉哥林多人，他是以神的妒忌，妒忌他们。他接着说，他曾把他们许配一个丈夫，要将〔他们作为〕贞洁的童女献给基督。…保罗在林后十一章二节的话很摸着人，深深摸着我们的心，挑旺我们对主耶稣的爱。生命读经的信息，也常常这样摸着我们的心。只要读几页，你里面就会激起对主耶稣柔细的感觉，新鲜地觉得主耶稣是何等的宝贝、宝贵。…你自然而然地会说，“哦，主耶稣，亲爱的新郎，我爱你。主，为着你的话，为着你的职事，为着你的恢复，我感谢你。”…真正的职事…

WEEK 3 — DAY 1

Morning Nourishment

Rev. 2:7 ...To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

2 Cor. 11:2-3 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ. But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

In the Bible the tree of life always signifies Christ as the embodiment of all the riches of God (Col. 2:9) for our food (Gen. 2:9; 3:22, 24; Rev. 22:2, 14, 19). In Revelation 2:7 it signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ, who today is in the church, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the nourishment of all God’s redeemed people for eternity (Rev. 22:2, 14). (Rev. 2:7, footnote 6)

Today’s Reading

Paul told the Corinthians that he was jealous over them with a jealousy of God. He went on to say that he had betrothed them to one husband in order to present [them as] a pure virgin to Christ… Paul’s word in 2 Corinthians 11:2…touches our heart in a deep way and stirs up our love for the Lord Jesus. Very often the life-study messages touch our hearts in the same way. After reading a few pages of a message, the tender feeling within you for the Lord Jesus is stirred up, and you realize afresh how dear and precious He is… Spontaneously you say, “O Lord Jesus, dear Bridegroom, I love You. Lord, thank You for Your word, for Your ministry, and for Your recovery.”… The genuine ministry stirs up our love for the Lord Jesus as our Bridegroom.

会挑旺我们对我们的新郎主耶稣的爱。…我们该说，“我们亲爱的主耶稣是我们独一的丈夫，我是祂的童女的一部分。…我只在意那供应基督给我的职事。主是我所爱，令人愉悦、宝贝的一位。”

主的恢复的目标…乃是要恢复基督自己作我们所爱的独一丈夫。我们只该属于基督。只要我们能像贞洁的童女献给这位丈夫，爱祂、珍赏祂并归属祂，我们就蒙保守。这会保守、圣别、浸透并变化我们。…我们都是为着祂的，都该为祂所吸引，爱祂、珍赏祂、并宝贝祂。

在林后十一章三节，…使徒保罗…指明，热中犹太教者的教训好比创世记三章蛇向夏娃所说诱骗的话。…我们读创世记三章，就知道蛇打岔夏娃，使她偏离了对生命树的享受。蛇将夏娃指向另一棵树，就是带进死亡的善恶知识树，借此就使她偏离了对生命树的享受。

神的目标是生命。这个由生命树所表征的生命，乃是神自己在基督里成了那灵。仇敌撒但（蛇）是要打岔人，使人离开这生命。他企图把人转向知识、善与恶，其结果乃是死亡。死亡就是离开了对神的享受。…撒但…想要使我们离开享受神作我们的生命。历世纪以来，狡猾的蛇一直用各种教训使神的选民无法享受神作他们的生命。这些教训多半与知识、善、恶有关，但这些教训的结果，却叫人与神隔绝。…任何教训无论看来多好，若使你停止对主的享受，就是出于死亡。只要某人的教训或传讲剥夺我们对主作我们生命供应的享受，那种教训就是出于蛇的。然而，主真正的职事总是加强我们享受祂作我们生命的供应。（哥林多后书生命读经，五四四至五四六、五四八、五五一至五五二、五五四至五五五页。）

参读：长老训练第七册，第八章；吃主，第一至二篇。

We should say, “Our dear Lord Jesus is our unique Husband, and I am part of His virgin… I care only for the ministry that ministers Christ to me. He is the pleasant and dear One whom I love.”

The goal of the Lord’s recovery… is to recover Christ Himself as the unique Husband for us to love. We should belong only to Him. As long as we have been brought as a pure virgin to this Husband and love Him, appreciate Him, and belong to Him, we shall be preserved. This will keep us, sanctify us, saturate us, and transform us…We are for Him, and we should be attracted to Him, loving Him, appreciating Him, and treasuring Him.

In 11:3…the apostle Paul indicates that the teachings of the Judaizers can be compared to the deceitful word spoken by the serpent to Eve in Genesis 3… From reading Genesis 3 we know that the serpent distracted Eve from the enjoyment of the tree of life. The way he turned her away from the enjoyment of the tree of life was to point her to another tree, to the tree of the knowledge of good and evil, which issues in death.

God’s goal is life. This life, signified by the tree of life, is God Himself in Christ as the Spirit. The way of the enemy, Satan, the serpent, is to distract people from this life. He seeks to turn them to knowledge, good, and evil, the issue of which is death. Death is separation from the enjoyment of God. Satan seeks to separate us from the enjoyment of God as our life. For centuries the subtle serpent has been using teachings to keep God’s chosen people from enjoying Him as their life. For the most part, these teachings are related to knowledge, good, and evil. But such teachings result in separation from God. Any kind of teaching that causes your enjoyment of the Lord to cease is something of death, no matter how good that teaching seems to be. As long as someone’s teaching or preaching deprives us of the enjoyment of the Lord as our life supply, that teaching is of the serpent. However, the genuine ministry of the Lord always strengthens us in the enjoyment of Him as our life supply. (Life-study of 2 Corinthians, pp. 462-465, 468, 470).

Further Reading: CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” ch. 8; CWWL, 1972, vol. 1, “Eating the Lord,” chs. 1-2

第三周▪周二

晨兴喂养

弗五 25“作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己。”

六 24“愿恩典与一切在不朽坏之中，爱我们主耶稣基督的人同在。”

以弗所书一再用“在爱里”这一富有情意的辞句。…以后，在以弗所的召会被主责备，因为她离弃了向主起初的爱。（启二 4。）以弗所书的启示所着重的，有一点就是作基督身体的召会，也是基督的新妇—妻子。身体重在以基督为生命，妻子重在对基督的爱。所以本书注重我们对主的爱，也结束于我们对主的爱。接受这书信的以弗所召会就是在对主的爱上失败了。这失败成了历代召会失败的源头和主因。（圣经恢复本，弗六 24 注 3。）

信息选读

在以弗所书这六章里面，“在爱里”这辞句出现六次。…头一次说到“在爱里”是在一章四节：“就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”…“在爱里”也能联于五节的话：“预定了我们…得儿子的名分。”因此，四节的“在爱里”可以修饰神拣选我们，我们在神面前成为圣别、没有瑕疵，或神预定了我们。

第二次说到“在爱里”，是在三章十七节。…信徒要为着生命里的长大生根并为着建造立基，就必须在爱的情形里。这爱不是我们的，乃是神圣的爱。…主正在等我们给祂机会，使我们深深地生根立基。…我们需要照着祂的喜悦爱祂。我们该悔改

WEEK 3 — DAY 2

Morning Nourishment

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her.

6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

In Ephesians the phrase in love, which is rich in feeling, is used repeatedly... Later, the church in Ephesus was rebuked by the Lord because she had lost her first love toward Him (Rev. 2:4)...The church, which is the Body of Christ, is also the bride of Christ, Christ's wife. With the Body, the emphasis is on taking Christ as life; with the wife, the emphasis is on loving Christ... The church in Ephesus, the recipient of this Epistle, failed in the matter of loving the Lord. Such a failure became the source of and main reason for the failure of the church throughout the ages (Rev. 2—3). (Eph. 6:24, footnote 2)

Today's Reading

The phrase in love occurs six times [in Ephesians]... The first instance of in love is in 1:4: "Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love."... In love could also be joined with the first phrase of verse 5: predestinating us unto sonship. Thus, in love in verse 4 could modify God's choosing of us, our being holy and without blemish before God, or God's predestinating of us.

The next instance of in love is in 3:17... In order for the believers to be rooted for growth in life and grounded for building up, they must be in a condition of love. This love is not ours; it is the divine love. The Lord is waiting for us to give Him the opportunity to deeply root and ground us...We need to love Him according to His good pleasure. We should repent and pray,

并祷告：“主，帮助我不照着我的偏好，乃照着你、你的心愿、和你的计划爱你。”

在四章，“在爱里”这个辞句用了三次。二节说，“凡事卑微、温柔、恒忍，在爱里彼此担就。”…我们天然的人性没有能力担就别人，特别是麻烦的人。…我们若在神圣的爱里，用这爱来爱主，就不会在意人的批评，反而会很快释怀。…下一处使用“在爱里”这辞句的经文是十五节：“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。”持守真实，就是持守凡是真的、凡是真实的。按以弗所书，真实、真正的事就是基督与祂的身体。因此，持守真实，就是持守基督与召会。…我们必须以神圣的爱来爱主与召会，祂的身体。…十六节说，“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。”

五章二节说，“要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”…我们需要在神圣的爱里行事为人—生活、行动并为人，并且我们该以神圣的爱来爱人。…保罗以一则祝福总结这封书信：“愿恩典与一切在不朽坏之中，爱我们主耶稣基督的人同在。”（六24。）我们需要爱主，但不是以狂野的方式，或以任何自私的渴望或天然的好意，乃要在不朽坏之中。在这样的爱里，我们能成为圣别、没有瑕疵，生根立基，为着身体的一彼此担就，并持守真实—持守作头的基督以及作身体的召会—使我们能联络、结合、并同被建造在身体里，成为一个生机体，以彰显基督。我们也要在神圣的爱里行事为人。我们若在这些事物中爱主，就是在不朽坏之中爱祂。（李常受文集一九八八年第一册，七三三至七三四、七三七至七四一页。）

参读：李常受文集一九八八年第一册，在不朽坏之中爱主，第一、三章；生命经历的基本原则，第六章。

“Lord, help me to love You not according to my preferences but according to You, Your heart’s desire, and Your plan.”

In Ephesians 4 the phrase in love is used three times. Verse 2 says, “With all lowliness and meekness, with long-suffering, bearing one another in love.”...Our natural humanity does not have the ability to bear others, especially troublesome ones... If we are in the divine love, loving the Lord with this love, we will not care for others’ criticism but will quickly let it go. The next verse in Ephesians that uses the phrase in love is 4:15: “Holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.” To hold to truth is to hold whatever is real, whatever is true. According to Ephesians, the true, real things are Christ and His Body. Thus, to hold to truth is to hold to Christ and the church...We must love the Lord and the church, His Body, with the divine love. Verse 16 says, “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.”

Ephesians 5:2 says, “Walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.”... We need to walk—to live, act, and have our being—in the divine love, and it is the divine love with which we should love others. Paul concludes this Epistle with a blessing: “Grace be with all those who love our Lord Jesus Christ in incorruptibility” (6:24). We need to love the Lord not in a wild way or in any selfish desire or natural good intention but in incorruptibility. In this kind of love we can be made holy and without blemish, be rooted and grounded, bear one another for the oneness of the Body, and hold to truth—to Christ as the Head and the church as the Body—so that we could be joined, knit, and built up together in the Body as an organism for the expression of Christ. We also need to walk and have our being in the divine love. If we love the Lord in these things, we love Him in incorruptibility. (CWWL, 1988, vol. 1, pp. 551, 554-556)

Further Reading: CWWL, 1988, vol. 1, pp. 551-556, 573-580; CWWL, 1963, vol. 3, “Basic Principles of the Experience of Life,” ch. 6

第三周▪周三

晨兴喂养

启二4“然而有一件事我要责备你，就是你离弃了起初的爱。”

可十二30“你要全心、全魂、全心思并全力，爱主你的神。”

我必须见证我爱主。我在一九二五年，就是六十七年前得着主。在这许多年之后，我觉得祂对我仍然是那么亲密，我向着祂仍然那么亲近。…我在意这亲爱的、活的一位。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。”最好加上说，“我爱你。”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！…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。我会说，“主耶稣，我爱你，所以我不能作这事。”

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”这辞和路加十五章二十二节里译为“上好”的辞，在原文里是同一个字。我们向着主起初的爱，必须是对祂上好的爱。路加十五章里的浪子回家时，父亲告诉仆人把上好的袍子拿来。这里的“上好的”，就是起初的。（李常受文集一九九一至一九九二年第四册，二六八至二六九页。）

信息选读

起初的爱就是神自己。圣经告诉我们，神是爱。

WEEK 3 — DAY 3

Morning Nourishment

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

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.

I must testify that I love the Lord. I received the Lord sixty-seven years ago in 1925. After all these years, I feel that the Lord is still so intimate to me and that I am so close to Him… I care for this dear One, this living One. 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.” It is better to add, “I love You.” We should say, “O Lord Jesus, I love You. O Lord Jesus, I love You.” How intimate, how sweet, and how affectionate this is! 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. I would say, “Lord Jesus, I love You, so I cannot do this.”

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. When the prodigal son in Luke 15 came back home, the father told the servants to bring the best robe. Best here means the first. (CWWL, 1991-1992, vol. 4, “The Overcomers,” p. 202)

Today’s Reading

The first love is the love that is God Himself. In the Bible we are told that

（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。…神是起初，〔参创一 1，〕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。…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。

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，这就是恢复失去之起初的爱。…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。…有时当我穿衣时，我会对主说，“主啊，你喜欢这件衬衫么？你喜欢这双鞋么？”这样的谈话是非常亲密的，是以主为起初的爱。恢复起初的爱，乃是在大事小事上都让主居首位。作丈夫的应当在对妻子谈话的方式上，让基督居首位。我们必须求主赦免我们在许多事上没有让祂居首位。

在一切事上，我们都必须让基督居首位。我们若这样作，我们基督徒的生活就会不同，我们的感觉也会不同。我们终日会在主里快乐。当我们在主里喜乐并同主喜乐时，凡事都令人愉快。另一面，当我们没有在主里喜乐，没有同主喜乐时，凡事就都令人不愉快。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。（李常受文集一九九一至一九九二年第四册，二七〇至二七二页。）

参读：得胜者，第二至三章；生命信息，第六十八至六十九章。

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… God is the beginning [cf. Gen. 1:1]. God is the first. Colossians tells us that our Christ must have the first place (1:18b). He must have the preeminence. Christ must be the first… 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.

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. At times when I am getting dressed, I talk to the Lord by saying, “Lord, do You like this shirt? Do You like this pair of shoes?” Such a talk is very intimate with the Lord as the first love. To recover the first love is to give Him the preeminence in great things as well as in small things. The husbands should give Christ the preeminence in the way that they talk to their wives. We need to ask the Lord to forgive us for all the things in which we do not give Him the preeminence.

In all things we should give the preeminence to Christ. If we do this, our Christian life will be different, and our feeling will be different. Throughout the day we will be happy in the Lord. When we are joyful in and with the Lord, everything is pleasant. On the other hand, when we are not joyful in the Lord and with the Lord, everything is unpleasant. The enjoyment of the Lord as grace is with those who love Him (Eph. 6:24). Thus, the first thing that 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. (CWWL, 1991-1992, vol. 4, “The Overcomers,” pp. 202-204)

Further Reading: CWWL, 1991-1992, vol. 4, “The Overcomers,” chs. 2-3; CWWL, 1979, vol. 1, “Life Messages, Volume 2,” chs. 68-69

第三周▪周四

晨兴喂养

启二5“所以要回想你是从哪里坠落的，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。”

7“…得胜的，我必将神乐园中生命树的果子赐给他吃。”

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。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。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。爱主、享受主、以及成为主的见证，这三者乃是并行的。（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，我们必须首先胜过失去起初的爱。我们所需要的第二件事，乃是维持吃基督作生命树。

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。〔参启二7。〕…今天我们的乐园乃是召会生活。

你如果不让主居首位，也不享受主，即使只过了一个月，召会生活就可能对你成为不愉快的地方。…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。

WEEK 3 — 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.

7...To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

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 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. 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. These three things—loving the Lord, enjoying the Lord, and being the testimony of the Lord—go together. (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 that we need is 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 [cf. Rev. 2:7]... Today our paradise is the church life.

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... 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

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。

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。你若有这爱，你就有生命，你就会享受主。你若有生命，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。

我们若享受基督作我们的爱、生命和光，我们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。

我们必须记得这四个辞：爱、生命、光、灯台。…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。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。）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。…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，我们就会将祂如同光照耀出来，我们也会成为照耀的灯台，作耶稣的见证。（李常受文集一九九一至一九九二年第四册，二七三至二七六页。）

参读：启示录生命读经，第十篇；出埃及记生命读经，第九十二至九十三、九十五篇；主的恢复—吃，第一篇。

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.

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.

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 (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.

We need to remember these four words that begin with the letter l—love, life, light, and lampstand… 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. 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. (CWWL, 1991-1992, vol. 4, “The Overcomers,” pp. 204-206)

Further Reading: Life-study of Revelation, msg. 10; Life-study of Exodus, msgs. 92-93, 95; CWWL, 1972, vol. 1, “The Lord’s Recovery of Eating,” ch. 1

第三周▪周五

晨兴喂养

歌一2～4“愿他用口与我亲嘴！因你的爱情比酒更美。你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。愿你吸引我，我们就快跑跟随你…。”

林后五14“原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了。”

生命是一个人位；除了爱，没有别的路可以应用并享受这人位。我们必须爱祂。在已过诸世纪中，有些圣徒常祷告说，“主啊，给我看见你的爱，使我能爱你。”我们需要有同样的祷告。一旦我们看见耶稣的爱，我们就会深深地被困迫、被抓住、受吸引。我们会自然而然地爱祂。然后借着爱祂，我们会享受祂。这是生命；这生命既是一个人位，我们除了爱祂，就没有别的路可以经历祂。我们唯有借着爱耶稣，才能享受祂。

如果我们要对待这个人位，我们就必须有一颗火热、满了爱的心，一颗满了感情的心，使我们一直接触祂。…雅歌说明主耶稣是怎样全然可爱。这卷书给我们看见，主如何富有吸引，也给我们看见，我们如何是一班爱祂的人。…我们能说一千次：“主耶稣，你是全然可爱！哦，主耶稣，你是全然可爱！”（李常受文集一九七二年第一册，三〇七至三〇八页。）

信息选读

你当献上自己来爱主。没有别的路如此有效，也没有别的路如此稳妥、丰富，如此满了享受。你只要爱祂，不要在乎别的事。教训、道理、恩赐和能力，都不是很重要。我们必须不断地告诉主：“主啊，保守我在你的爱里！求

WEEK 3 — DAY 5

Morning Nourishment

S. S. 1:2-4 Let him kiss me with the kisses of his mouth! For your love is better than wine. Your anointing oils have a pleasant fragrance; your name is like ointment poured forth; therefore the virgins love you. Draw me; we will run after you…

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died.

Life is a person, and there is no other way to apply and enjoy this person but by love. We need to love Him. Some of the saints in past centuries used to pray, “Lord, show me Your love that I may love You.” We need to pray the same prayer. Once we see the love of Jesus, we will be so constrained, so captured, and so attracted. We will spontaneously love Him. Then by loving Him, we will enjoy Him. This is life, and since this life is a person, there is no other way for us to experience Him but by love. Only by loving Jesus can we enjoy Him.

If we are going to deal with this person, we must have a hot and loving heart, a heart so full of affection that we would contact Him all the time…The Song of Songs illustrates how the Lord Jesus is altogether lovely. This book shows how the Lord is so attractive and how we are those who love Him… We can say a thousand times, “Lord Jesus, You are altogether lovely! O Lord Jesus, You are altogether lovely!” (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 234-235)

Today’s Reading

Give yourself to love the Lord. No other way is so prevailing, and no other way is so safe, so rich, and so full of enjoyment. Just love Him. Do not care for anything else. Teachings, doctrines, gifts, and power do not mean much. We must continually tell the Lord, “Lord, keep me in Your love! Attract me

你以你自己吸引我！保守我一直在你可爱的同在里！”如果我们这样祷告，我们会发现我们对主会有怎样的爱，我们会过怎样的生活。我们会只凭主自己而活。只要我们从全人的最深处来爱祂，一切就都好了。我们若需要智慧，祂就是我们的智慧。我们若需要能力，祂就是能力。我们若需要正确且充分的知识，祂对我们甚至也是知识。我们需要什么，祂就是什么。不要试着去得任何别的东西，只要仰望祂，求祂向你启示祂的爱。雅歌一章四节说，“愿你吸引我，我们就快跑跟随你。”我们必须求主吸引我们，然后别人才会与我们一同快跑跟随祂。我们要接受祂作我们的生命，就必须这样来爱祂。

在启示录二章，我们看见召会的堕落开始于失去对主耶稣起初的爱。在以弗所的召会有许多好行为，信心也坚固，但主责备她说，“然而有一件事我要责备你，就是你离弃了起初的爱。”（4。）他们失去了对主那新鲜、上好的爱。这是众召会堕落的开始。当我们失去对主的爱时，我们就开始退后。我们必须转向主，跟祂办交涉说，“主啊，怜悯我，除了你可爱的自己，我不需要任何事或任何人。只求你给我看见你自己！吸引我，使我快跑跟随你。主啊，给我看见你的爱，叫我被你的爱所困迫！主，我不要为你作什么，我只要来爱你。我只要接受你作我的人位。我要接受你的个性作我的个性，你的意愿作我的意愿，你的愿望作我的愿望。我要你的一切作我的一切。”

因此我们看见，这不仅仅是相信的事，更是爱的事。我们必须学习爱主耶稣。如果我们对主耶稣有这种火热的爱，我们就会享受祂的一切所是。…你应当到主面前，求祂吸引你，使你能快跑跟随祂。你必须看见，“奏厄（永远的）生命”乃是这样一位可爱、奇妙的人位，而爱乃是对待这人位的路。（李常受文集一九七二年第一册，三一一至三一三页。）

参读：圣经中最大的预言及其应验，第八章。

with Yourself! Keep me all the time in Your loving presence!” If we will pray in this way, we will see what love we will have toward the Lord and what kind of life we will live. We will simply live by the Lord Himself. As long as we love Him from the deepest part of our being, everything will be all right. If we need wisdom, He will be the wisdom to us. If we need power, He will be the power. If we need the proper and adequate knowledge, He will even be that to us. Whatever we need, He is. Do not try to get anything else; just look to Him that He would reveal His love to you. Song of Songs 1:4 says, “Draw me; we will run after you.” We must ask the Lord to draw us, and then others will run after Him with us. To take Him as our life, we must love Him in such a way.

In Revelation 2 the degradation of the church began with the loss of the first love toward the Lord Jesus. The church in Ephesus had many good works and was even strong in faith, but the Lord rebuked her by saying, “I have one thing against you, that you have left your first love” (v. 4). They had lost the fresh and best love toward the Lord. This started the degradation of the churches. When we lose our love for the Lord, we start to backslide. We must go to the Lord and make a deal with Him: “Lord, be merciful to me! I do not need anything or anyone else but Your loving self. Simply show me Yourself! Draw me that we may run after You. O Lord, show me Your love that I might be constrained by Your love! I do not want to do anything for You, Lord. I just want to love You. I just want to take You as my person. I want Your personality as my personality, Your will as my will, Your desires as my desires. I want Your everything as my everything.”

Thus, we see that it is not simply a matter of believing but also a matter of loving. We must learn to love the Lord Jesus. If we have such a burning love toward the Lord Jesus, we will enjoy all that He is…Go to the Lord and ask Him to draw you that you may run after Him. You must realize that the zoe life is such a loving, wonderful person and that love is the way to deal with Him. (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 237-238)

Further Reading: CWWL, 1972, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” ch. 8

第三周▪周六

晨兴喂养

约十四 21 “有了我的诫命又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。”

23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

我们需要作一个终日爱主耶稣的人。这就是为何约翰十二章召会生活小影最重要的一面，就是那将膏油倒在主身上的爱。我们都必须爱祂，祂的同在总是与我们对祂的爱有关。我们越爱祂，就越享受祂的同在。什么是祂的同在？那就是对祂自己的享受。…我们越爱祂，我们就越有祂的同在。我们越在祂的同在里，就越享受祂对我们的一切所是。我们只需要爱祂。…我爱祂已经有五十多年了，今天我觉得祂比从前更可爱。无人像祂那么可爱。雅歌说，祂是全然可爱。（五 16。）主的恢复就是恢复对主耶稣的爱。我们若不爱祂，我们对祂的恢复就了了。（约翰福音生命读经，四三〇页。）

信息选读

约翰十四章二十一和二十三节给我们看见，子向爱祂的人显现，以及父与子同来，与爱子的人一同安排住处。那灵住在我们里面之后，子就亲自向爱祂的人显现。一个人有可能是耶稣基督的信徒，却不是爱祂的人。当我们信祂的时候，神圣三一的三者就都来住在我们里面。但是在我们信祂，并且祂如今住在我们里面之后，我们就需要爱祂。…我们

WEEK 3 — DAY 6

Morning Nourishment

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

We need to be a lover of the Lord Jesus all day long. This is why the most significant aspect of the miniature of the church life in John 12 is the love that poured the ointment upon the Lord. We all must love Him. His presence is always related to our love toward Him. The more we love Him, the more we enjoy His presence. What is His presence? It is simply the enjoyment of Himself... The more we love Him, the more we shall have His presence. The more we are in His presence, the more we shall enjoy all that He is to us. We need only to love Him... I have been loving Him for fifty years, and today I feel that He is more lovable than ever. No one is as lovely as He is. Song of Songs says that He is altogether lovely (5:16, KJV). The Lord's recovery is a recovery of loving the Lord Jesus. If we do not love Him, we are finished with His recovery. (Life-study of John, pp. 382-383)

Today's Reading

Verses 21 and 23 of John 14 show the Son manifesting Himself to His lover and the Father coming with Him to make an abode with the Son's lover. After the abiding of the Spirit in us, the Son will manifest Himself to His lovers. It is possible to be a believer of Jesus Christ but not be a lover of Him. When we believe in Him, the three of the Divine Trinity come to abide in us. But after we believe in Him and know that He is abiding in us, we need to love Him...We may be the believers of Christ, but how many

或许是基督的信徒，但在我们中间有多少人是爱耶稣的人？父这标的是在耶稣这化身里；这化身乃是在灵作祂的实化里，而这实化就是如今住在我们众人里面的那灵。但我们需要问：我们是否每日每时享受主耶稣向我们的显现？

我们可能在早晨花时间与主在一起，享受祂的显现，但后来我们可能对我们的配偶不高兴，而失去了主向我们的显现。但这并不是说，我们失去了住在我们里面的那灵。有些基督徒觉得，当他们失去了耶稣的显现时，他们就失去了他们的救恩；但这是不对的，因为那灵是一直住在信徒里面的。…我们的救恩不是升降的电梯，乃是“楼梯”，我们绝不能从其上被挪去。我们虽然在这楼梯上，但我们要享受这楼梯最高部分的福分。我们要在“顶层”，不要在“地下室”。这就是为什么我们需要爱主耶稣，并且说，“主耶稣，我爱你。”当我们爱祂时，我们就被带到顶层。然后我们就看见诸天之上的一切。如果我们不爱祂，我们就在楼梯的底层，在那里我们所看见的就非常少。但这并不是说，我们失去了我们的救恩。我们仍然在祂救恩的楼梯上。

当我们爱祂的时候，不仅祂的灵住在我们里面，祂自己也亲自向我们显现。这意思是说，当我们与所爱的那一位交通时，我们有祂的同在。如果我们爱耶稣，耶稣就爱我们，父也爱我们。当子亲自向我们显现时，父就与祂同来，与我们一同安排住处，与我们住在一起。我们需要更多被带到子向我们的显现里，有父和子与我们一同安排住处。我们需要借着爱主，而在主救恩的楼梯上往上去。然后主会亲自向我们显现，父和子会与我们一同安排住处，作我们的享受。（李常受文集一九八八年第一册，四一八至四二〇页。）

参读：在神圣三一里并同神圣三一活着，第四章。

among us are the lovers of Jesus? The Father as the object is in Jesus as the embodiment, this embodiment is in the Spirit as His realization, and this realization is the very Spirit who is now abiding in all of us. But we need to ask whether or not we enjoy the manifestation of the Lord Jesus to us daily and even hourly.

In the morning we may have had a time with the Lord to enjoy His manifestation, but later we might become unhappy with our spouse and lose the Lord’s manifestation to us. This, however, does not mean that we have lost the abiding of the Spirit within us. Some Christians feel that when they love the manifestation of Jesus, they have lost their salvation, but this is not true, because the Spirit always abides in the believers… Our salvation… is not an “elevator salvation” but a “stairway,” from which we can never be removed. Although we are on this stairway, we want to enjoy the blessing of the top part of the stairway. We want to be on the “top floor,” not in the “basement.” This is why we need to love the Lord Jesus and say, “Lord Jesus, I love You.” As we love Him, we are brought up to the top floor. Then we see everything in the heavens. If we do not love Him, we are at the bottom of the stairway where we can see very little. But this does not mean that we have lost our salvation. We are still on the stairway of His salvation.

When we love Him, not only does His Spirit abide in us but also He Himself will manifest Himself to us. This means that we have the presence of the One whom we love in our fellowship with Him. If we love Jesus, Jesus loves us, and the Father loves us also. When the Son manifests Himself to us, the Father comes with Him to make an abode with us, to stay with us. We need to be brought more and more into the manifestation of the Son to us, with the Father and the Son making an abode with us. We need to go up the stairway of the Lord’s salvation by loving Him. Then He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 304-305)

Further Reading: Life-study of John, msg. 32; CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 4

第三周诗歌

补335

上好之爱来爱你

（英547）

F 大调　　4/4

F　C7　F　C　F　B♭　Gm　C
3 1 5 5 | 5 1 1 7 | 1 3 6 7 1 | 4 3 3 2 |
一 人 的 心 哪, 你 爱 什 么? 若 非 基　督, 无 安 息。
B♭　Gm　G7　C　B♭　C7　F
1 4 4 3 | 2 6 6 5 | 5 4 3 2 1 | 1 7 1 — ‖
哦,主,求 你　悦 纳 我 心, 上 好 之　爱, 来 爱 你。

二 今将世界全都抛弃,　我主耶稣最美丽;
最美事物也无可比,　唯你使我心欢喜。

三 你的荣脸,明亮辉煌,　发光照耀永无已;
你是可爱、甘甜、柔细,　怜悯、恩典全洋溢。

四 主!是你爱先来临及,　流血拯救你仇敌;
你之爱我,永不止息,　我心岂可不爱你?

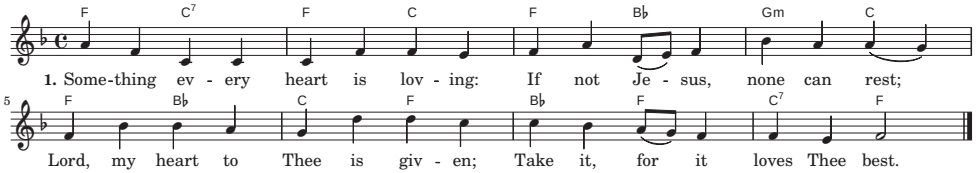
五 保守我心忠诚向你,　使我同你藏神里,
在世一切所经所历,　让你荣耀留足迹。

WEEK 3 — HYMN

Something every heart is loving

Experience of Christ — Love for Him

547



2. Thus I cast the world behind me;
Jesus most beloved shall be;
Beauteous more than all things beauteous,
He alone is joy to me.

3. Bright with all eternal radiance
Is the glory of Thy face;
Thou art loving, sweet, and tender,
Full of pity, full of grace.

4. When I hated, Thou didst love me,
Shedd'st for me Thy precious blood;
Still Thou lovest, lovest ever,
Shall I not love Thee, my God?

5. Keep my heart still faithful to Thee,
That my earthly life may be
But a shadow to that glory
of my hidden life in Thee.

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: