

## 第三周

对付我们的心，使我们里面  
神圣生命的种子长大，  
以致我们在生命上达到成熟，  
为着在生命里神的建造

诗歌：诗 397

读经：太五 8，十三 3～9，18～23，箴四 23，  
耶三二 39，弗三 16～17

### 【周一】

壹 我们必须在主同在的光中对付我们的心，使我们里面神圣生命的种子长大，以致我们在生命上达到成熟；心是人里面诸部分的总汇，是人的总代表，是他的行动机关：

一 我们的心是由我们魂的各部分（心思、情感、意志—太九 4，来四 12，徒十一 23，约十四 1，十六 22）加上我们灵的一部分（良心—来十 22，约壹三 20）所组成。

二 当我们的心的活跃时，运用灵才有用；人的心若是无所谓，灵就被关在里面，无法施展灵的功能—太五 3，8，诗七八 8。

三 魂是人位的本身，而心是在采取行动的人位；

## Week Three

**Dealing with Our Heart for the Growth  
of the Divine Seed of Life within Us  
unto Our Maturity in Life  
for God's Building in Life**

M. C. Hymns: 537

Scripture Reading: Matt. 5:8; 13:3-9, 18-23; Prov. 4:23; Jer. 32:39;  
Eph. 3:16-17

### § Day 1

**I. We must deal with our heart in the light of the Lord's presence for the growth of the divine seed of life within us unto our maturity in life; the heart is the conglomerate of man's inward parts, man's chief representative, his acting agent:**

A. Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will (Matt. 9:4; Heb. 4:12; Acts 11:23; John 14:1; 16:22)—plus one part of our spirit—the conscience (Heb. 10:22; 1 John 3:20).

B. The exercise of the spirit works only when our heart is active; if man's heart is indifferent, the spirit is imprisoned within and is unable to show forth its capability—Matt. 5:3, 8; Psa. 78:8.

C. The soul is the person himself, but the heart is the person in action; the

心是我们全人行动的机关，行动的执行者。

- 四 我们物质身体的活动和行动依赖我们物质的心；照样，我们的日常生活，我们如何行事为人，乃在于我们有何种心理的心。
- 五 心是生命的进出口，是生命的“开关”；心不对了，灵里的生命就受了阻碍，生命的律也就不得自由运行，不能通行无阻，而达不到我们全人的各部分；生命虽然有大大能，但这大大能却受我们一颗小小之心的控制—箴四 23，太十二 33～37，参结三六 26～27。

## 【周二】

贰 我们在生命里长大，就建造作基督身体的召会，这建造是借着我们心里基督这生命种子的长大而进行的；（约壹三 9，彼前一 23，西二 19，弗二 21，四 15～16，太十三 18～23；）我们必须与主合作对付我们的心，使我们的心能蒙保守，有以下四个特征：

### 一 神是要我们的心软：

- 1 神对付我们的心，乃是从我们的肉体中除掉石心，赐给我们肉心，就是柔软的心—结三六 26。
- 2 心软就是心志向着主是折服的，是柔顺的，没有强项，没有悖逆—参出三二 9。
- 3 柔软的心乃是好土，基督能在其中自由地长大；柔软的心乃是没有被属世的交通往来所硬化的心，不为自己寻求什么，也没有今世的思虑和钱财的迷惑—太十三 3～9，18～23。
- 4 神是用祂的爱来感动，使我们的心软；若是爱感不动，神

heart is the acting agent, the acting commissioner, of our entire being.

- D. The activities and movements of our physical body depend on our physical heart; in like manner, our daily living, the way we act and behave, depends on what kind of psychological heart we have.
- E. The heart is the entrance and exit of life, the “switch” of life; if the heart is not right, life in the spirit is hindered, and the law of life cannot work freely and without obstruction to reach every part of our being; though life has great power, this great power is controlled by our small heart—Prov. 4:23; Matt. 12:33-37; cf. Ezek. 36:26-27.

## § Day 2

**II. Our growth in life builds up the church as the Body of Christ, which takes place by the growth of Christ as the seed of life in our heart (1 John 3:9; 1 Pet. 1:23; Col. 2:19; Eph. 2:21; 4:15-16; Matt. 13:18-23); we need to cooperate with the Lord by dealing with our heart so that it can be kept with the following characteristics:**

### A. God wants our heart to be soft:

1. When God deals with our heart, He takes away the heart of stone out of our flesh and gives us a heart of flesh, a soft heart—Ezek. 36:26.
2. To be soft means that our heart is submissive and yielding toward the Lord, not stiff-necked and rebellious—cf. Exo. 32:9.
3. A soft heart is the good earth in which Christ can freely grow; it is a heart that is not hardened by worldly traffic, that is without self-seeking, and that is without the anxiety of the age and the deceitfulness of riches—Matt. 13:3-9, 18-23.
4. God softens our heart by using His love to move us; if love cannot move us,

就用祂的手借着环境来管教我们，直到我们的心软下来——林后五 14，四 16～18，来十二 6～7，参耶四八 11。

## 二 神是要我们的心清：

- 1 心清就是心爱神、要神，除神以外，别无爱慕、倾向或想望——太五 8，诗七三 25，参耶三二 39。
- 2 我们的心应当单一地要神，好叫我们不怕别的，只怕得罪神，失去祂的同在一诗八六 11，赛十一 1～2。
- 3 清心是目的专一，要完成神的旨意荣耀神；我们的目标应当是最完满地享受并赢得基督——腓三 7～14。
- 4 我们必须“同那清心呼求主的人”追求基督——提后二 22，提前一 5，诗七三 1。

## 【周三】

## 三 神是要我们的心爱：

- 1 心爱就是心情爱神，要神，渴慕神，想望神，与主有个人、情深、私下和属灵的关系——四二 1～2，歌一 1～4。
- 2 我们的心必须一次又一次地转向主，使它不断地更新，好叫我们对主有新颖并新鲜的爱——林后三 16。
- 3 所有属灵的经历都是从心里的爱开始的；我们若不爱主，就不可能得着什么属灵的经历——弗六 24，启二 4～5。
- 4 我们向着主的爱，使我们够资格、得成全、受装备，带着主的权柄为主说话；我们若爱主到极点，就会被祂充满，将祂涌流出来——约二 15～17，太二六 6～13，二八 18～20。

He uses His hand through the environment to discipline us until our heart is softened—2 Cor. 5:14; 4:16-18; Heb. 12:6-7; cf. Jer. 48:11.

## B. God wants our heart to be pure:

1. A pure heart is a heart that loves God and wants God; besides God, it has no other love, inclination, or desire—Matt. 5:8; Psa. 73:25; cf. Jer. 32:39.
2. Our heart should be single for God so that we are fearful of nothing except offending Him and losing His presence—Psa. 86:11; Isa. 11:1-2.
3. To be pure in heart is to have the single goal of accomplishing God's will for God's glory; our goal should be the fullest enjoyment and gaining of Christ—Phil. 3:7-14.
4. We must pursue Christ “with those who call on the Lord out of a pure heart”—2 Tim. 2:22; 1 Tim. 1:5; Psa. 73:1.

## § Day 3

## C. God wants our heart to be loving:

1. A loving heart is a heart in which the emotion loves God, wants God, thirsts after God, and yearns for God, having a personal, affectionate, private, and spiritual relationship with the Lord—42:1-2; S. S. 1:1-4.
2. We must turn our heart back to the Lord again and again and have it continually renewed so that we may have a new and fresh love toward the Lord—2 Cor. 3:16.
3. All spiritual experiences start with love in the heart; if we do not love the Lord, it is impossible to receive any kind of spiritual experience—Eph. 6:24; Rev. 2:4-5.
4. Our love for the Lord qualifies, perfects, and equips us to speak for the Lord with His authority; if we love the Lord to the uttermost, we will be filled and overflowing with Him—John 21:15-17; Matt. 26:6-13; 28:18-20.

#### 四 神是要我们的心安：

- 1 心安就是良心无亏，没有定罪指责—徒二四 16，约壹三 19 ~ 21，来十 22。
- 2 我们若在神同在的光中认自己的罪，就得着赦免和洗净，使我们可以用无亏、清洁的良心，不受打岔的享受与神的交通—约壹一 7，9，提前一 5，三 9。
- 3 在祷告中与神交通的结果，乃是得享神的平安；神的平安实际上就是平安的神自己，在基督里守卫我们的心怀意念，保守我们平静安宁—腓四 6 ~ 7。
- 4 我们需要让基督的平安在我们心里作仲裁，彼此饶恕，穿上一个新人—西三 13 ~ 15。

### 【周四】

#### 叁 我们需要看见神的生命在我们心里所遇到的难处：

- 一 神的生命在我们里面所遇到的第一个难处，就是我们不认识我们人的观念乃是黑暗的一林后三 14，四 4：
  - 1 我们需要看见，活的基督在我们里面，我们怎样对待祂，是基督徒生活中唯一值得关切的事—加一 16，二 20，四 19，腓一 19 ~ 21，林后三 18。
  - 2 作基督徒就是不以基督以外的任何事物为标的；许多人得救后，所以有属灵生命上的难处，都是因为他们不认识生命的道路，不以基督作生命—罗八 6。
- 二 生命在我们里面所遇到的第二个难处，就是假冒—太六 2，5，七 5，二三 13 ~ 29：

#### D. God wants our heart to be at peace:

1. A heart at peace is a heart in which the conscience is without offense, condemnation, or reproach—Acts 24:16; 1 John 3:19-21; Heb. 10:22.
2. If we confess our sins in the light of God's presence, we receive His forgiveness and His cleansing so that we may enjoy uninterrupted fellowship with God with a good and pure conscience—1 John 1:7, 9; 1 Tim. 1:5; 3:9.
3. The result of practicing fellowship with God in prayer is that we enjoy the peace of God, which is actually God as peace mounting guard over our hearts and thoughts in Christ, keeping us calm and tranquil—Phil. 4:6-7.
4. We need to let the peace of Christ arbitrate in our hearts by forgiving one another to put on the one new man—Col. 3:13-15.

### § Day 4

#### III. We need to see the obstacles that God's life encounters in our heart:

- A. The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts—2 Cor. 3:14; 4:4:
  1. We need to see that the only thing that matters in the Christian life is how we take care of the living Christ in us—Gal. 1:16; 2:20; 4:19; Phil. 1:19-21; 2 Cor. 3:18.
  2. Being a Christian means not taking anything other than Christ as our aim; many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life—Rom. 8:6.
- B. The second problem that life encounters in us is hypocrisy—Matt. 6:2, 5; 7:5; 23:13-29:

- 1 一个人是否属灵，不在于外面的表现，乃在于他如何对待内住的基督。
- 2 我们天然的良善乃是假冒的属灵，这是生命的一个大难处；生命的彰显就是不理睬我们的天性，不管我们的爱好，简单地让基督在我们里面运行，破碎我们。
- 3 若是我们凡事都凭天性、天然去作，其结果无论是什么都是假冒。

## 【周五】

### 三 生命在我们里面所遇到的第三个难处，就是悖逆—林后十4~5:

- 1 基督在我们里面运行，给我们感动，叫我们明明知道祂要我们作什么，向我们要求什么，要带领我们什么，对付我们什么。
- 2 然而我们若不顺服，一味地违反我们里面的感觉，不接受祂的带领，也不肯出代价，这样的反叛、顶撞，就是悖逆。
- 3 我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们感觉的罪；基督活在我们里面，祂一直给我们里面生命的感觉—罗八6，约壹二27，参弗三1，四1，六20，林后二12~14。

### 四 生命在我们里面所遇到的第四个难处，就是我们天然的干才：

- 1 许多弟兄姊妹都非常爱主，也为主热心，实在是敬虔的；然而，他们身上最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。
- 2 我们可能有干才，有本能，却认为这不是罪，不是

1. A person's spirituality is not determined by outward appearance but by how he takes care of the indwelling Christ.
2. Our natural goodness is false spirituality and is actually a great hindrance to life; the expression of life involves the rejection of our natural disposition and preference and simply allowing Christ to operate in us and break us.
3. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy.

## § Day 5

### C. The third problem that life encounters in us is rebellion—2 Cor. 10:4-5:

1. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us.
2. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion.
3. The sin that we commit the most frequently and most severely is not outward and visible; rather, it is the sin of disobeying the sense of Christ in us; Christ is living in us, and He is constantly giving us an inward sense of life—Rom. 8:6; 1 John 2:27; cf. Eph. 3:1; 4:1; 6:20; 2 Cor. 2:12-14.

### D. The fourth problem that life encounters in us is our natural capability:

1. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly; nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities; consequently, Christ has no ground or way in them.
2. We may be capable and talented, but we do not consider these things as

污秽；我们没有轻看这些天然的干才，反而宝贝这些干才；这在我们身上若是一直牢不可破，就会成为基督生命的难处。

五 我们要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付并被除掉—太十六 24 ~ 25。

## 【周六】

肆 我们需要看见神的生命在我们心里所遇到主观的难处：

一 第一个主观的难处是我们心思的难处：

- 1 我们所想作的事，若是出于我们的头脑，即使作成功了，也不过是宗教的活动而已，并不是基督从我们灵里活出来的见证—参腓二 5，林前二 16，弗四 23，罗十二 2。
- 2 虽然我们里面有基督的生命，但因着我们的思想、行事没有与基督的生命配合，这生命就活不出来了。
- 3 我们的心思若置于灵，我们外面的行事就与里面的人一致，我们与神之间也就没有不合；我们与神有和平，不为仇；结果我们里面就有平安的感觉—一八 6。

二 第二个主观的难处是我们意志的难处：

- 1 许多时候，我们的的心思领会灵里的意思，也明白神的旨意，但我们的意志不肯降服，不肯顺从。
- 2 我们也许懂得、明白、也领会了，我们深深感觉到，主要我们作一件事，但我们的意志不肯折服，不肯降服，于是失去了主的同在。
- 3 在实行主旨意的事上，人的意志无论硬或软，都是

sin or filthiness; instead of despising our natural capabilities, we treasure them; if they remain unbroken in us, they will become a problem to Christ's life.

E. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed—Matt. 16:24-25.

## § Day 6

IV. We need to see the subjective obstacles encountered by God's life in our heart:

A. The first subjective problem is the problem of our mind:

1. If the things we want to do originate from our thoughts, then these things will be nothing more than religious activities, even if they are successful; they are not a testimony of Christ lived out from our spirit—cf. Phil. 2:5; 1 Cor. 2:16; Eph. 4:23; Rom. 12:2.
2. Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and actions, and so this life cannot be lived out from us.
3. When our mind is set on the spirit, our outward actions are in agreement with our inner man, and there is no discrepancy between us and God; He and we are at peace, not at enmity; the result is that we feel peaceful within—8:6.

B. The second subjective problem is the problem of our will:

1. Even though our mind often understands the intention in our spirit, and we know the will of God, we are unwilling to submit and obey.
2. We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit and surrender, and we lose the Lord's presence.
3. Both a strong will and a weak will to carry out the Lord's will are hindrances

神生命的难处；一个受过对付的意志，乃是刚柔相济的，这样的意志为主所折服，也为主所复活；一个能与神配合的意志，是何等的重要—腓二 13。

### 三 第三个主观的难处是我们情感的难处：

- 1 我们的情感必须有神的情感，我们必须完全进到神的情感里—帖后三 5，腓一 8。
- 2 神爱什么，我们也爱什么；神喜欢什么，我们也喜欢什么；神所厌恶的，我们也厌恶；我们的情感和祂的情感，应当成为一个情感—弗五 25，林后十二 15，林前十六 24，后二 6，腓一 8。

四 我们需要天天得以加强到里面的人里，使作生命的基督能安家在我们心的主要部分，就是心思、意志、情感里—弗三 16～17。

伍 愿主怜悯我们，开我们的眼睛，给我们看见，神在这世代里最中心的工作，就是叫人得着祂的生命，并在祂的生命里长大成熟；我们的工作该是将主的生命分赐并供应给人；唯有出于祂这生命的工作，才能够上祂永远的标准，才能蒙祂悦纳—约七 37～39 上，林后四 10～12，约壹五 16 上，林后三 3，6。

to God's life; a will that has been dealt with is both strong and pliable by being subdued and resurrected by the Lord; having a will that can cooperate with God is a great matter—Phil. 2:13.

### C. The third subjective problem is the problem of our emotion:

1. Our emotion needs to have God's emotion, and we need to fully enter into God's emotion—2 Thes. 3:5; Phil. 1:8.
2. We should love whatever God loves, like whatever God likes, and hate whatever God hates; our emotion and His emotion should become one emotion—Eph. 5:25; 2 Cor. 12:15; 1 Cor. 16:24; Rev. 2:6; Phil. 1:8.

D. We daily need to be strengthened into the inner man so that Christ as life can make His home in the main parts of our heart—our mind, will, and emotion—Eph. 3:16-17.

**V. May the Lord have mercy upon us and open our eyes to see that the central work of God in this age is that man may gain His life and grow and mature in His life; our work should be the imparting and supplying of the Lord's life to others; only the work that comes out of His life can reach His eternal standard and be accepted by Him—John 7:37-39a; 2 Cor. 4:10-12; 1 John 5:16a; 2 Cor. 3:3, 6.**





# 第三周■周一

## 晨兴喂养

太五8“清心的人有福了，因为他们必看见神。”

箴四 23“你要切切保守你心，因为生命的果效发之于心。”

我们的心是由我们魂的各部分（心思、情感、意志）加上我们灵的一部分（良心）所组成。…我们的魂是我们的个格、我们的人位、我们的己。英文里 psychology（心理）一辞，是从 psuche，朴宿克，希腊文里的“魂”转变来的。魂是所有心理事情的出发点。朴宿克（psuche）一魂，就是“我”，指我们这个人，也就是我们的个格。这就是为何圣经常常把多少人说成多少魂…。（出一 5。）这指明人就是魂，因为魂是人的位。

我们人类有一个外面的器官—身体—来接触物质、看得见的世界。我们还有里面的器官—灵—来接触神和属灵的范围。（帖撒罗尼迦前书生命读经，二一六页。）

## 信息选读

魂是人位的本身，而心是采取行动的人位。这意思是说，每当你行动的时候，是你借着你的心行动。因此，可以说我们的心是我们行动的代表。我们里面的所是里有个代表我们的，就是我们的心。当一位弟兄对他的妻子说，“亲爱的，我爱你，”这意思是说，他的心爱他的妻子。照样，每当我们恨恶什么，乃是我们的心在恨恶。我们喜欢或讨厌什么，也是我们的心在喜欢或在讨厌。因此，我们的心是我们的代表，是我们里面之所是行动的代表、执行者或大使。

# WEEK 3 — DAY 1

## Morning Nourishment

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

Prov. 4:23 Keep your heart with all vigilance, for from it are the issues of life.

Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will—plus one part of our spirit, the conscience...Our soul is our personality, our person, our self. The English word psychology is derived from psuche, the Greek word for soul. The soul is the base of all psychological matters. The psuche, the soul, is the “I”; it denotes our being as humans, that is, our personality. This is the reason that in the Bible the number of persons is often given as the number of souls...(e.g. Exo. 1:5, lit.). This indicates that a person is a soul, for the soul is one’s person.

As human beings, we have an outward organ, the body, to contact the physical, visible world. We also have an inward organ, the spirit, to contact God and the spiritual realm. (Life-study of 1 Thessalonians, second edition, p. 181)

## Today’s Reading

The soul is the person himself, but the heart is the person in action. This means that whenever you act, you act by your heart. Therefore, we may say that our heart is our representative in action. We have something in our inner being that represents us, and this representative is our heart. When a brother says to his wife, “Dear, I love you,” this means that his heart loves her. Likewise, whenever we hate something, it is our heart that does the hating. Whenever we enjoy something or dislike something, it is our heart that enjoys or dislikes. Thus, our heart is our representative, the acting commissioner or ambassador, of our inner being.

在箴言四章二十三节，…“保守我们的心”实际上就是护卫我们的心。“保守”的原文意思是护卫。我们应当护卫我们的心，胜过护卫一切，因为生命的果效发之于心。…“生命”含示生机的元素—生命的元素，也含示我们日常的生活行动，事实上就是我们整个人的生活。因此，这节经文里的“生命”是包罗一切的。我们人类都有人的生命，这生命有生机的元素，也有日常的生活。这生命的开关就是心。

我们物质身体的活动和行动依赖我们物质的心，照样，我们的日常生活依赖我们心理的心。我们如何行事为人，乃在于我们有何种的心。（帖撒罗尼迦前书生命读经，二一七至二一八页。）

心是人里面诸部分的总汇，是人的总代表。所以心与生命的律在我们内里诸部分里运行而成为诸律法，就有非常密切的关系。

生命要进入灵，必须经过心；生命要从灵里发出，也必须经过心。所以心乃是生命必经之路，也可说就是生命的进出口。…心是生命的进出口，生命进去，生命出来，都是在于心。但不只如此，心也是生命的一个开关。只要心关着，生命就进不来，也律不出；心一开启，生命就能进入。…并且心在哪一部分关着，神的生命就不能律到哪一部分；心在哪一部分开启，神的生命就能律到哪一部分。所以心实在是生命的一个开关。生命虽然有大能，但它这大能，却受我们一颗小小之心的控制；能否运行得出去，全看我们的心是否开启。就如电厂的电力虽然强大，但却受我们房间里灯泡上一个小小的开关的控制，这开关如果不开，电就不能进来。（李常受文集一九五三年第三册，一四三至一四五页。）

参读：人的各部分，第一至三章；神的经营，第六至七章。

In Proverbs 4:23...to “keep our heart” is actually to guard it. The Hebrew word rendered “keep” means “guard.” We should guard our heart above all because from it are the issues of life...The word life in Proverbs 4:23 implies an organic element, the element of life; it also implies our daily living and activities, in fact, our entire human life. Hence, the word life in this verse is inclusive. As human beings, we have a human life, and this human life has an organic element and also a daily living. The switch of this life is the heart.

The activities and movements of our physical body depend on our physical heart. In like manner, our daily living depends on our psychological heart. The way we act and behave depends on the kind of heart we have. (Life-study of 1 Thessalonians, second edition, pp. 181-183)

The heart is the conglomerate of man’s inward parts, and it is man’s chief representative. Therefore, the heart is very closely related to the law of life, which works in our various inward parts and thereby becomes the various laws.

If life is to enter into the spirit, it must pass through the heart; if life is to proceed out from the spirit, it also must pass through the heart. Thus, the heart is the pathway through which life must pass. It can be said to be the entrance and exit of life. The heart is the entrance and exit of life: the coming in of life and the going out of life both depend on the heart. Moreover, the heart is also the switch of life. If the heart is shut, life can neither enter in nor be regulated out. Once the heart is open, however, life can enter in...Whichever part of the heart is closed, the life of God cannot regulate to that part; whichever part of the heart is open, the life of God can regulate to that part. Thus, the heart is really the switch of life. Though life has great power, yet its great power is controlled by our small heart. Whether life can be worked out depends entirely on whether our heart is open. It is like the electric power of a generating plant, which, though powerful, is controlled by the small switch for the light in our room; if the switch is not turned on, electricity cannot enter. (CWWL, 1953, vol. 3, “The Knowledge of Life,” pp. 107-108)

Further Reading: The Parts of Man (booklet); CWWL, 1964, vol. 3, “The Economy of God,” chs. 6-7

## 第三周■周二

### 晨兴喂养

结三六 26 “我也要赐给你们新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们肉心。”

太十三 8 “但有的落在好土里，就结果实，有的一百倍，有的六十倍，有的三十倍。”

（马太十三章八节的）好土象征好的心，没有为属世的交通往来所硬化，没有隐藏的罪，也没有今世的思虑和钱财的迷惑。这样的心让出每一寸的地土，接受主的话，使主的话可以长大，结出果实，甚至结了百倍。（23。）（圣经恢复本，太十三 8 注 1。）

### 信息选读

心与生命既有这样重要的关系，所以神为要叫祂的生命能从我们里面律出去，就不得不来对付我们的心。我们的心向着神总不外有四大问题，就是：不软，不清，不爱，不安。不软，是心志的问题；不清，不只是心思的问题，也是心情的问题；不爱，就只是心情的问题；而不安，乃是良心的问题。…神…来对付这四方面，叫我们的心能软，能清，能爱，能安。

第一，神是要我们的心软。心软就是心志向神是折服的，是柔顺的，没有强项，没有悖逆。神来对付我们的心，使我们的心能软，乃是除掉我们的石心，赐给我们肉心，（结三六 26，）就是把我们的刚硬的石心，软化成柔软的肉心。

当我们刚得救的时候，心总是软下来的。但有的人过些时候心又回头刚硬起来，不顺服主，甚

## WEEK 3 — DAY 2

### Morning Nourishment

Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

Matt. 13:8 But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.

The good earth [in Matthew 13:8] signifies the good heart that is not hardened by worldly traffic, that is without hidden sins, and that is without the anxiety of the age and the deceitfulness of riches. Such a heart gives every inch of its ground to receive the word that the word may grow, bear fruit, and produce even a hundredfold (v. 23). (Matt. 13:8, footnote 1)

### Today's Reading

Since the heart is so vitally related to life, God has no other alternative but to deal with our heart so that His life might be regulated out from us. Toward God, our heart has four great problems: hardness, impurity, unlovingness, and unpeacefulness. Hardness is a matter of the will, impurity is a matter not only of the mind but also of the emotion, unlovingness is a matter of the emotion, and unpeacefulness is a matter of the conscience...[God] deals with these four aspects so that our heart may be soft, pure, loving, and at peace.

First, God wants our heart to be soft. To be soft means that the will of the heart toward God is submissive and yielding, not stiff-necked and rebellious. When God deals with our heart so that our heart is soft, He takes away the heart of stone out of our flesh and gives us a heart of flesh (Ezek. 36:26). This means that He softens our hard, stony heart so that it becomes a soft heart of flesh.

When we are newly saved, the heart is always softened. But after a certain time the heart of some turns back and becomes hard again. Not being

至也不怕主，在主面前就又落下去了。所以我们的 心什么时候硬了，我们什么时候就在神面前出了 问题。我们在神面前属灵生活的光景要对，必须心 一直不硬，一直软化才可以。…怕得罪神…是应 该的。天不要怕，地也不要怕，就是要怕得罪神。 要把我们的心对付到这样软，才可以。可惜有的弟 兄姊妹，在许多事上都是软的，就是一提到神和神 的旨意，就硬起来了。…也有的弟兄姊妹，对什 么事都是硬的，可是一提到神和神的旨意，他就软 了。这样才是一个心软的人。我们要求神使我们的 心能这样软。

神怎样使我们的 心软，怎样软化我们的心？有时是用祂的爱来感动 我们，有时是用祂的管教来击打我们。神常是先 用祂的爱来感动，若是爱感不动，就用祂的手借 着环境来击打，直到我们的心软下来。我们的心 一软下来，祂的生命就能在我们里面运行了。

第二，神是要我们的心清。心清就是心思专一的 思念神，也是心情向着神纯一不杂，（参林后十一 3，）只爱神、要神，除神以外，别无爱慕、倾向 或想望。马太五章八节说，“清心的人…必看见 神。”所以心若不清，就不得看见神。只要我们的 心思有一点思念在神之外的事物，或是我们的心 情有一点爱慕在神之外的东西，我们的心就不清 了，我们灵里的生命也就因此受了阻碍。所以我们 必须“同那清心呼求主的人”追求基督，（提后二 22，）作一个清心爱主、要神的人，才能让神 的生命在我们里面自由运行。（李常受文集一九五 三年第三册，一四七至一四九页。）

参读：生命的认识，第十篇。

submissive to the Lord and not even fearing the Lord, they gradually fall away from the Lord's presence. Whenever our heart is hardened, we have a problem before God. If we desire the condition of our spiritual living before God to be right, our heart must not be hardened; on the contrary, it must be continually softened...We ought to be fearful of offending God. Fear not heaven, and fear not earth; only fear to offend God. Our heart must be dealt with until it is soft to this extent; then it is all right. It is indeed sad that many brothers and sisters are soft in many things; yet as soon as God and the will of God are mentioned, they become very hard...There are also brothers and sisters who are hard toward everything; yet when God and the will of God are mentioned, they become soft. Such people have soft hearts. We should ask God to make our heart soft like this.

How does God make our heart soft? How does He soften our heart? Sometimes He uses His love to move us, and sometimes He uses chastisement to strike us. God often uses His love first to move us; if love cannot move us, He uses His hand through the environment to strike us until our heart is softened. Once our heart is softened, His life can work within us.

Second, God wants our heart to be pure. A pure heart means a heart that sets its mind specifically on God. It is also a heart in which the emotion is exceedingly pure and simple toward God. (See 2 Cor. 11:3.) It only loves God and wants God; besides God, it has no other love, inclination, or desire. Matthew 5:8 says, "The pure in heart...shall see God." Thus, if the heart is not pure, we cannot see God. If our thought is a little concerned with things outside of God, or if our emotion has a little love toward things outside of God, our heart is no longer pure; the life in our spirit is also hindered because of this. Therefore, we must pursue "with those who call on the Lord out of a pure heart" (2 Tim. 2:22), and be those who love the Lord and want God with a pure heart; then we can let the life of God work freely within us. (CWWL, 1953, vol. 3, "The Knowledge of Life," pp. 110-111)

Further Reading: CWWL, 1953, vol. 3, "The Knowledge of Life," ch. 10

## 第三周■周三

### 晨兴喂养

提前一 5 “这嘱咐的目的乃是爱，这爱是出于清洁的心…”

腓四 7 “神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

第三，神是要我们的心爱。心爱就是心情爱神，要神，渴慕神，想望神，对神有爱情。在圣经中有一卷书是专一说到圣徒对主的爱情的，就是旧约的雅歌。那里说我们一个圣徒，爱主该像一个女子恋慕她的良人一样，是一往情深，比死更坚强的。（八 6）因为那卷书特别说到圣徒对主的爱情，所以也特别说出圣徒在主生命里的长进。到了新约，在约翰二十一章里，主曾三次问彼得说，“你爱我么？”也就是要带领他的心情能这样的爱主，叫他向着主作一个心爱的人。主所以这样作，乃是要彼得让主的生命有机会在他里面运行长大。…我们的心若这样地向着主有爱情，主的生命在我们里面才能得到亨通，为所欲为。（李常受文集一九五三年第三册，一四九页。）

### 信息选读

心的功用就是爱主，因为心是我们这个人爱的器官，这由马可十二章三十节得到证明：“你要全心…爱主你的神。”心受造的目的是为着爱主。…爱是心的事。…心是爱的唯一器官。…每一个人都有所爱，不是爱主自己，就是爱其他的东西。我们的心越转向主，我们就越会运用我们的心来信主，我们的心也就越被基督的血洒过，脱开了邪恶的良心而

## WEEK 3 — DAY 3

### Morning Nourishment

1 Tim. 1:5 But the end of the charge is love out of a pure heart...

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Third, God wants our heart to be loving. A loving heart means a heart in which the emotion loves God, wants God, thirsts after God, yearns for God, and has affection toward God. In the Bible there is a book that speaks specifically of the love of the saints toward the Lord—Song of Songs in the Old Testament. It says that as the Lord's people, we should love the Lord as a woman loves her beloved. This love is so deep and unchanging and is as strong as death (8:6-7). Because this book speaks especially of our love toward the Lord, it also shows forth especially our growth in the life of the Lord. Then in the New Testament, in John 21, the Lord asked Peter three times, “Do you love Me?” This means that the Lord desired to lead the emotion of Peter to so love the Lord that he could be one who has a loving heart toward the Lord. The Lord did this because He wanted Peter to afford His life an opportunity to work and grow within him...If our heart has such love toward the Lord, the life of the Lord within us can move smoothly and do as it pleases. (CWWL, 1953, vol. 3, “The Knowledge of Life,” pp. 111-112)

### Today's Reading

The function of the heart is to love the Lord, for it is the loving organ of our being. This is proved by Mark 12:30: “You shall love the Lord your God from your whole heart.” The heart was created for the purpose of loving the Lord...Love is a matter of the heart...The heart is the only organ to exercise love...Everyone loves something—either the Lord Himself or something else. The more we turn our heart to the Lord, the more we will exercise our heart to believe the Lord, and the more our heart will be sprinkled from an evil

得着更新。然后，我们的心就有更大的容量来爱主。这是更新的心所具有的功用。我们每天早晨必须更新我们的心，好叫我们越过越爱主。

所有属灵的经历都是从心里的爱开始的。我们若不爱主，就不可能得着什么属灵的经历。事实上，基督徒生活中的第一项经历—得救，便与我们的爱心爱主耶稣有关。没有一个真正悔改的人，心里对主是没有爱的。他们可能没有言语可以表达，但是他们里面却有爱的甜蜜感觉。他们没有这等知识，但救恩的初步经历乃是心里对主有爱的回应或响应。

我们都必须学习如何不断地回转，并运用我们的心，使我们的爱心被基督的血洒过，脱开邪恶的良心，并使我们的爱心再次得着更新，好叫我们能够爱主更深。召会的堕落与退后，原因就在于失去对主起初、新鲜的爱。（启二4。）我们的心对主的爱若不新鲜，我们就已经堕落了。我们的心必须一次又一次地转向主，使其不断地更新，好叫我们对主有新颖并新鲜的爱。（李常受文集一九六四年第三册，二五九至二六〇页。）

第四，神是要我们的心安。心安就是良心无亏，没有定罪指责，是妥贴安稳的。良心在我们里面，乃是代表神来管理我们。我们的良心若责备我们，神比我们的良心大，一切事祂都知道，（约壹三20，）就更该责备我们了。因此我们必须把良心里一切的亏欠、定罪和指责，都对付清楚，使“我们在祂面前可以安心”。（19。）我们这样心安，神就能通过了，神生命的律在我们里面才能继续运行。（李常受文集一九五三年第三册，一四九至一五〇页。）

（在腓立比四章七节，保卫也指）守卫。平安的神在基督里，在我们的心怀意念前巡查，保守我们平静安宁。（圣经恢复本，腓四7注2。）

参读：帖撒罗尼迦前书生命读经，第二十至二十二篇。

conscience and renewed. Then it will have a greater capacity to love the Lord. This is the function of a renewed heart. Every morning we must renew our heart so that we may love the Lord more and more.

All spiritual experiences start with love in the heart. If we do not love the Lord, it is impossible to receive any kind of spiritual experience. In fact, the first experience of our Christian life, salvation, involves the heart loving the Lord Jesus. Not one person who really repents is without love in his heart toward the Lord. Perhaps he does not have the language to express it, but he has the sweet sense of love within. He does not have the knowledge, but his initial experience of salvation is a reaction or reflection of love in his heart to the Lord.

We all must learn how to continually turn and exercise our heart in order to have our heart purged from an evil conscience and renewed again so that we may love the Lord more and more. It was the loss of its first, fresh love to the Lord that was the cause of the church's fall and degradation. When our heart is not fresh in loving the Lord, we have fallen. We must turn our heart back to the Lord again and again and have it continually renewed that we may have a new and fresh love toward the Lord. (CWWL, 1964, vol. 3, "The Economy of God," p. 204)

Fourth, God wants our heart to be at peace. A heart at peace means a heart in which the conscience has no offense (Acts 24:16), no condemnation or reproach; it is safe and secure. The conscience within us represents God to govern us. If our conscience blames us, God is greater than our conscience and knows all things (1 John 3:20); He would even condemn us more. Thus, we must deal clearly with all the offenses, condemnation, and reproach; so we "will persuade our heart before Him" (v. 19). When our heart is thus at peace, God can pass through, and the law of the life of God can continue to work within us. (CWWL, 1953, vol. 3, "The Knowledge of Life," p. 112)

[Guard in Philippians 4:7 means] "mount guard over." The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil. (Phil. 4:7, footnote 2)

Further Reading: Life-study of 1 Thessalonians, msgs. 20-22

## 第三周■周四

### 晨兴喂养

腓一21 “因为在我，活着就是基督，死了就有益处。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

我们要来看，神的生命在我们里面所遇到的难处。…在我们身上所有好的也罢，坏的也罢；赞成的也罢，不赞成的也罢，可以说，没有一处不是神生命的难处。

我们中间无论是聪明的，或是愚拙的；是受过高等教育的，或没有受高等教育的，我们里面的观念，都是在黑暗里，叫我们不能认识生命，认识基督。…神的生命在我们里面所遇到的第一个难处，就是我们不认识我们人的观念乃是黑暗的。我们不领会我们的观念，在我们看好像是正大光明的，实在说来，却是满了黑暗、无生命的。

你得救时，接受了一位活的基督，祂在你里面作了你的生命。…这位活的基督在你里面，你怎样对待祂，才是值得关切的。（李常受文集一九五三年第一册，一六八至一六九、一七一至一七二页。）

### 信息选读

我们得救以后，都有一个要作好的观念。…好比我们昨天晚上刚刚受浸，就有个观念要大发热心，广传福音。然而今天早晨，我们祷告神，与神交通时，这位活的基督在你我里面，把我们摸了一下；祂在你我里面，不断地运行，把我们里面推动了起来，结果故事就来了。…祂不停地运行，使我们看

## WEEK 3 — DAY 4

### Morning Nourishment

Phil. 1:21 For to me, to live is Christ and to die is gain.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

We need to see the obstacles that God's life encounters in us...Everything we have, whether good or bad, approved or disapproved, can be an obstacle for God's life.

It does not matter whether we are wise or foolish, whether we are highly educated or uneducated, all our human concepts are in darkness,...and they keep us from knowing Christ as life in us...The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts. We do not realize that our concepts, even though they seem proper and upright, are actually full of darkness and without life.

The day we were saved, we received a living Christ, who became our life in us...The only thing that matters is how we take care of the living Christ in us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 131-133)

### Today's Reading

After we are saved, the concept of trying to be good is within all of us... As soon as we are baptized, we typically think that we should be zealous and preach the gospel. However, when we pray and fellowship with God in the morning, the living Christ in us may touch us in a different way according to His constant operation and move in us. Then things truly begin to happen in us. For example, as He operates in us, we will see that some things we may have

见，从前〔错待〕妻子，或责怪丈夫，埋怨别人，是不合宜的，应当去向他们认罪。…这就是基督在我们里面的故事。当我们祷告时，这位活的基督，在我们里面动一动，摸一摸，就要我们去向那些我们曾经得罪过的人认罪。

生命在我们里面所遇到的第二个难处，就是假冒。…一个人是否属灵，不在于外面的表现，乃在于他如何对待基督。…假冒〔的属灵〕，是生命的一个大难处。…有一些人，生性温柔、谦让，与人无争，体贴人，肯为人落泪，同情人，愿为人舍己。他们有这许多的长处、美德；等到他们作了基督徒后，这些生性的美德也带进来了。他们以为这些就是生命，就是基督徒该有的。…以道德来说，那是该有的；以生命来说，那都是假冒的。…生命就是神自己，生命就是基督，生命就是圣灵。凡不是神、基督、圣灵的，就不是生命。…只有…基督从你里面出来，那个才是生命。

有些人〔从来不发脾气〕，你要他们发脾气，还真是难。要人不发脾气不容易，要人发脾气也不容易；因为那就是那个人的生性，生性总是难改的。然而，当基督在他们里面运行，感动他们，要他们说几句真话，说几句厉害的话时，他们若是肯反着自己，顺从里面的感觉说真话，那就是生命从他们里面出来了。

所以，…生命…就是不理睬你的天性，不管你的爱好，简单地让基督在你里面运行，破碎你自己；这时，你凭着基督在你里面的运行所作的，就是生命。若是你凡事都凭天性、天然去作，其结果无论是什么都是假冒。（李常受文集一九五三年第一册，一七二、一七五至一七八页。）

参读：神的经营，第八至九章；认识生命与召会，第三至四篇。

done in the past are inappropriate, such as [mistreating] our wives, blaming our husbands, and complaining about others. We will even have a sense that we should apologize...This is what Christ is doing in us. When we pray, the living Christ will move in us and touch us to apologize to those whom we have offended.

The second problem that life encounters in us is hypocrisy...A person's spirituality is not determined by outward appearance but by how he takes care of Christ. [A] spirituality [that] is false...is actually a great hindrance to life. Some people may be naturally gentle, modest, uncontentious, caring, willing to shed tears for others, sympathetic, and self-sacrificing. They have many good points and virtues. After they become Christians, they bring these natural virtues into the church. They think that these virtues are of life and that Christians should have them...From the point of view of morality, people should have these virtues, but from the point of view of life, these virtues are false. Life is God Himself, life is Christ, and life is the Holy Spirit. Anything that is not of God, Christ, or the Holy Spirit is not life...Life involves only the expression of Christ Himself out of us.

Some people are born with a disposition that does not lose its temper even when others try hard to make them lose their temper. It is difficult for some people not to lose their temper, but for others it is difficult for them to lose their temper. This is due to their disposition, and their disposition cannot be changed easily. Nonetheless, when Christ operates and moves in them, urging them to speak some frank, strong words, life will be expressed if they go against their disposition and obey the inner feeling to speak a frank word.

Thus, the expression of life involves the rejection of our natural disposition and preference and simply allowing Christ to operate in us and break us. Then our actions through the inner operation of Christ will be of life. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 133-138)

Further Reading: CWWL, 1964, vol. 3, "The Economy of God," chs. 8-9; CWWL, 1953, vol. 1, "Knowing Life and the Church," chs. 3-4



## 第三周■周五

### 晨兴喂养

林后十4~5“我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督。”

生命在我们里面所遇到的第三个难处，就是悖逆。比方基督在你里面运行，给你感动，给你感觉，叫你明明知道祂要你作什么，祂向你要求什么，要带领你什么，对付你什么，你却偏不顺服，一味地违反你里面的感觉，不接受祂的带领，也不肯出代价。你这样的反叛、顶撞，就是悖逆。…你身上只有你的自由、你的兴趣，完全没有生命的道路。

许多时候，我们明明背叛了祂，还自以为是顺从了祂。比方，我们要去传福音时，主多次在我们里面运行，就是要我们祷告，但我们不喜欢关在屋子里祷告，我们喜欢找福音朋友谈一谈，找弟兄姊妹交通交通，于是我们照着自己的喜欢去作了。这就是悖逆。…我们若这样去探望，必定无法叫人感觉神的同在，因为我们里面已经违反了那位活的基督。所以请记住，我们在外面所作的，最多不过是宗教活动里的传福音罢了。

我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们感觉的罪。基督活在我们里面，祂一直给我们里面生命的感觉。我们应该顺从祂，然而我们却常不顺从。…我们经常是这样的悖逆祂；这个悖逆，使祂的生命在我们里面常常遇到难处。（李常受文集一九五三年第一册，一七九至一八〇页。）

## WEEK 3 — DAY 5

### Morning Nourishment

2 Cor. 10:4-5 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds, as we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

The third problem that life encounters in us is rebellion. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion...We may have our freedom and choice, but we will not have the way of life.

Many times we think that we are obeying the Lord, but actually we are rebelling against the Lord. For example, we may want to preach the gospel, but the Lord's operation in us is to pray. Since we do not like to stay at home and pray, but instead prefer to speak to gospel friends and fellowship with the brothers and sisters, we may simply act according to our desires. This is to act in rebellion...If we visit people in this way, they will certainly not be able to sense God's presence with us, because we have disobeyed the living Christ in us. At such a time we should realize that our outward work of preaching the gospel is merely a religious activity.

The sin that we commit the most frequently and most severely is not an outward and visible sin; rather, it is the sin of disobeying the sense of Christ in us. Christ is living in us, and He is constantly giving us an inward sense of life. We should obey Him, but we often disobey Him...We often rebel against Him. Rebellion continually creates obstacles for His life in us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 138-139)

生命在我们里面所遇到的第四个难处，就是我们天然的干才。无论是我们的天然，或是天性，或是我们的己，都是一种难处，使神的生命在我们里面不容易出来。然而，我们天然的干才、本领，更是一种厉害的拦阻，使神的生命不容易从我们里面出来。有许多弟兄姊妹，他们都非常爱主，也为主热心，实在是敬虔的；然而，在他们身上有一个最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。

我们都知道，有些人的难处是罪恶，有些人的难处是世界，有些人的难处是他们的个性。然而，天然的干才这一类的难处，我们不容易察觉。…比方，有一班弟兄姊妹，他们天然的干才很强，本事相当高。虽然他们爱主，追求主，但他们的干才和本能，没有被基督破碎过。所以，你在他们身上…所能摸着的，就是他们的本事和干才。…主在他们身上所碰到的，所行不通的，就是这个干才。

这样的弟兄姊妹，在我们中间为数不少。他们有干才，有本能；他们认为这不是罪恶，不是污秽。他们甚至以为这是好的，是对召会有用的；他们以为，要事奉神，就需要这种干才和本能。…这在他们身上牢不可破，以致成了基督生命的难处。

愿主怜悯我们，…能够看见在我们身上有多少难处，并且给神的生命多少的限制。要知道，在我们身上的难处不止于此。这些难处在我们身上，只有一条解决的路，就是经过十字架，让十字架来破碎。我们要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付并被除掉，让基督的生命能从我们里面活出来。（李常受文集一九五三年第一册，一八〇至一八二页。）

参读：生命的认识，第六、十三篇。

The fourth problem that life encounters in us is our natural capability. Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious, and it is a strong obstacle that prevents God's life from flowing out of us. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them.

We all know that some people have a problem with sin, others have a problem with the world, and still others have a problem with their disposition. However, it is not easy for us to be aware of the problem of our natural capability. For example, a group of brothers and sisters, who are very strong in their natural capability and ability, may truly love and pursue the Lord. But when a person touches them, he only senses their capability and ability because they have never been broken in their capability and ability...This is because the Lord is unable to get through in them when He encounters their capability.

Many brothers and sisters...among us...are capable and talented, but they do not consider these things as sin or filthiness. They even think that these are good and useful things to the church. They think that they need such capabilities and talent in order to serve God...If these capabilities remain unbroken in them, they will become a problem to Christ's life.

May the Lord have mercy on us so that we would be enlightened to see how many obstacles there are in us and how much these obstacles restrict God's life. Actually, the obstacles in us are not limited only to these things. Nevertheless, there is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 139-140)

Further Reading: CWWL, 1953, vol. 3, "The Knowledge of Life," chs. 6, 13

## 第三周■周六

### 晨兴喂养

帖后三5“愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神，并进入基督的忍耐以忍耐。”

弗三16~17“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。”

一个反常的基督徒，…他的心思、意志、情感，和他里面的灵配不起来，甚至是相反的。…你所想作的这些事，若是出于你的头脑，…不过是宗教的事业而已，并不能叫人看见基督、得着基督。因为…不是基督从你灵里活出来的见证。…虽然我们里面有基督的生命，但因着我们的思想、行事没有与基督的生命配合，这生命就活不出来了。这是我们心思的难处。（李常受文集一九五三年第一册，一八九、一九一至一九二页。）

### 信息选读

我们再来看意志的难处。许多时候，我们的心思领会灵里的意思，也明白神的旨意，但我们的意志不肯降服，不肯顺从。比方那位弟兄，他定规要传福音，这是他心思里的意思。当他祷告时，主在他灵里给他一个感觉，要他去向妻子认罪。他的心思领会了这一个感觉，但他的意志却相当顽强，不肯折服。…不要说是在妻子面前，即使是在主面前，他也不肯折服。所以，…我们的意志也是个大问题。许多时候，我们懂得、明白、也领会了，我们深深感觉到，主要我们作一件事，但我们的意志不肯折服，不肯降

## WEEK 3 — DAY 6

### Morning Nourishment

2 Thes. 3:5 And the Lord direct your hearts into the love of God and into the endurance of Christ.

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

An abnormal Christian is one whose mind, emotion, and will cannot cooperate [with] and even contradict his spirit. If the things you want to do originate from your thoughts, then they...will not help people see and gain Christ, because they are merely religious activities...; they are not a testimony of Christ being lived out from your spirit...Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and in our actions, and so this life cannot be lived out from us. This is the problem of our mind. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 145-147)

### Today's Reading

There is also the problem of our will. Even though our mind often understands the intention in our spirit and we know the will of God, we are unwilling to submit and obey. For example, consider the brother who decides to preach the gospel according to the concept in his mind. When he prays and the Lord gives him a feeling in his spirit to apologize to his wife, his mind has no difficulty in understanding this feeling, but his will is stubborn and unwilling to submit...Such a brother is not able to submit even to the Lord, much less to his wife. Thus, our will is another great obstacle. We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit and surrender. Both a strong will and a weak will

服。…人的意志无论硬或软，都是神生命的难处。一个受过对付的意志，乃是刚柔相济的。这个柔…是不坚持、不顽固；但是当需要来时，他乃是刚强、壮胆的，即使牺牲性命也在所不惜。乃是这样的意志，才能执行主的命令，才能实行主的引导。在这样的意志里，主的灵就能从他里面出来，成为生命。所以，我们要看见，能与神配合的意志，是何等的重要。

此外，人的情感也是神的一个大难处。新约里不仅提到基督怎样作我们的生命，神怎样进到我们里面，使我们借着圣灵，活出基督的生命；并且提到我们的心思需要更新，有基督的心思，我们里面的定意，该是神在里面的运行。（弗四 23，罗十二 2，林前二 16，腓二 5，13。）写新约的使徒知道圣灵的意思，知道人…若是心思没有更新，意志没有受对付，神的生命…无法从人里面运行出来。为这缘故，新约圣经里，有许多处讲到我们的心思，讲到我们的意志，并且讲到我们的情感。

帖后三章五节说，“愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神。”这意思是，我们的情感，必须有神的情感，我们必须完全进到神的情感里。神爱什么，我们也爱什么；神喜欢什么，我们也喜欢什么；神所厌恶的，我们也厌恶。我们的喜、怒、哀、乐，就是神的喜、怒、哀、乐；我们的爱好、厌恶，就是神的爱好、厌恶。神的这一切都是我们的，祂的性情已经被作到我们的性情里。我们的情感，就在祂的情感里；我们的情感和祂的情感，成了一个情感。

我们要看见一个很大的原则，就是要让神的生命有出路，我们就必须从情感里出来，有刚柔相济的意志，并且心思得更新。…我们魂里的各部分，无论是心思、意志或情感，都能配合圣灵在里面的运行，配合主的感觉。结果神在我们身上，就能活出祂自己。（李常受文集一九五三年第一册，一九二至一九七页。）

参读：神的经营，第九章。

are hindrances to God's life. A will that has been dealt with is both strong and pliable...Being pliable means that one is not insistent or stubborn. However, when a need arises, one can be strong and bold; such a one is not afraid to give up his own life. Only a person with such a will can carry out the Lord's command and act according to the Lord's leading. A person with this kind of will allows the Lord's Spirit to come out of him as life. Having a will that can cooperate with God is a great matter.

Furthermore, our emotion is also a big problem to God. The New Testament does not speak only of Christ being our life and of God coming into us so that we can live out Christ through the Spirit. The Bible speaks also of the need for our mind to be renewed so that we have the mind of Christ and so that God can operate in our decisions (Eph. 4:23; Rom. 12:2; 1 Cor. 2:16; Phil. 2:5, 13); the apostles who wrote the New Testament knew the intention of the Holy Spirit. They realized that without the renewing of our mind and the dealing with our will, God's life could not be expressed through us. This is the reason the New Testament speaks so much about our mind, emotion, and will.

“The Lord direct your hearts into the love of God” (2 Thes. 3:5). This means that our emotion needs to have God's emotion and that we need to fully enter into God's emotion. We should love whatever God loves, like whatever God likes, and hate whatever God hates. Our feelings of love, anger, sorrow, and joy should be God's feelings of love, anger, sorrow, and joy. Our likes and dislikes should be God's likes and dislikes. Everything of God is ours because His nature has been wrought into us. Our emotion and His emotion have become one emotion.

We need to see a great principle: In order for God's life to have a way in us, we need to turn from our emotion, have a strong and pliable will, and be renewed in our mind...Each and every part of our soul—our mind, emotion, and will—must cooperate with the Holy Spirit's operation in us and with the Lord's feeling. Then God Himself will be lived out of us. (CWWL, 1953, vol. 1, “Knowing Life and the Church,” pp. 147-150)

Further Reading: CWWL, 1964, vol. 3, “The Economy of God,” ch. 9

# 第三周诗歌

397

## 经历基督 — 在主观方面

8 7 8 7 副 (英 537)

降 A 大调

6/8

一 基督是我主观经历,住于我灵作生命;基督是我一切一切,我得与祂成一灵。

(副) 哦,基督是我主观的经历,实际、甘甜又丰富!

哦,基督是我一切的一切,我的需要全应付!

二 基督是我主观经历, 时时供我以生命;  
生命之灵使我复苏, 天天使我灵高升。

三 基督是我主观经历, 变化我的魂生命;  
更新我的心思、意志, 将我模成祂荣形。

四 基督是我主观经历, 使我全人都超脱;  
借祂生命律的大能, 在我灵中释放我。

五 基督是我主观经历, 事事作我的准绳,  
管理、改正、规律、引导, 处处予我以调整。

六 基督是我主观经历, 使我所需无缺欠;  
用祂丰富将我供应, 使我得享神丰满。

# WEEK 3 — HYMN

## Christ to me is so subjective

Experience of Christ — As the Subjective One

537

1. Christ to me is so sub - jec - tive, In my spir - it dwell - eth  
He; Christ to me is all - in - clu - sive, As the Spir - it one with  
me. (C) So sub - jec - tive is my Christ to me! Real in me, and rich and sweet!  
All - in - clu - sive is my Christ to me! All my needs He ful - ly meets.

2. Christ to me is so subjective,  
Life imparting all the way;  
As the Spirit He revives me  
And refreshes day by day.
3. Christ to me is so subjective,  
All my being He transforms;  
By the mind and will renewing  
To His image He conforms.
4. Christ to me is so subjective,  
Liberating pow'r is He,  
By the law of life and power  
As the Spirit setting free.
5. Christ to me is so subjective,  
Regulating all the day;  
He corrects and rules and guides me,  
And adjusts in every way.
6. Christ to me is so subjective,  
All my thirst He satisfies;  
With His riches He supplies me,  
Thus God's fulness testifies.

