

第十九周

成形在信徒里面的那一位

诗歌：诗 378

读经：加一 15～16，二 20，三 29，四 5，19，
弗三 17 上，林后三 18，罗八 29，十二 2 上

【周一】

壹 新约启示基督与我们内里的所是有很深的关联，并且祂渴望与我们有主观的关系——加一 15～16，二 20：

一 神将祂的儿子启示给保罗和我们——一 15～16：

- 1 十六节里的“启示”这辞是关键且极为重要的。
- 2 启示是使人知道（向人透露）或清楚显示（展示）先前所保密的事物。
- 3 新约是以与我们的灵有关之深奥的方式使用“启示”这辞——罗一 17（显示），八 18（显），林前二 10（启示），彼前一 5（显现），五 1（显出）。
- 4 神将祂的儿子启示给我们，是在我们里面；不是外在的，乃是内在的；不是借着外面的异象，乃是借着里面的看见。
- 5 神的心愿，是要将祂的儿子启示在我们里面，使我们认识祂，接受祂作我们的生命，（约十七 3，三 16，）成为神的儿子。（一 12，加四 5～6。）

Week Nineteen

The One Who Is Formed in the Believers

Hymns: E499

Scripture Reading: Gal. 1:15-16; 2:20; 3:29; 4:5, 19; Eph. 3:17a; 2 Cor. 3:18; Rom. 8:29; 12:2a

§ Day 1

I. **The New Testament reveals that Christ is deeply related to our inner being and desires to have a subjective relationship with us—Gal. 1:15-16; 2:20:**

A. **God revealed His Son to Paul and to us—1:15-16:**

1. The word reveal in Galatians 1:16 is crucial and of utmost importance.
2. To reveal is to make known (divulge) or to show plainly (display) something that has been kept secret.
3. In the New Testament revealed is used in a profound manner related to our spirit—Rom. 1:17; 8:18; 1 Cor. 2:10; 1 Pet. 1:5; 5:1.
4. God's revealing of His Son to us is in us; it is not outward but inward, not by an outward vision but an inward seeing.
5. God's heart's desire is to reveal His Son in us so that we may know Him, receive Him as our life (John 17:3; 3:16), and become sons of God (1:12; Gal. 4:5-6).

【周二、周三】

二 在加拉太二章二十节我们看见神经纶最基本的真理——不再是我，乃是基督在我里面活着：

- 1 照着神的经纶，基督被钉十字架时，我们都包括在祂里面；这是已经成就的事实——罗六6，加二20，六14。
- 2 我们借着与基督生机的联结已经向律法死了，并向神活着——约十五4~5，林前六17，罗十二4~5，帖前一1。
- 3 在加拉太二章二十节的“我”不仅指保罗，也指我们每一个人；保罗的见证也是我们的见证：
 - a “我已经与基督同钉十字架”——20节上。
 - b “现在活着的，不再是我，乃是基督在我里面活着”——20节中。
 - c “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”——20节中。
 - d “祂〔神的儿子〕是爱我，为我舍了自己”——20节下。
 - e “什么能使你我分离？你爱就必爱到底！你必与我永远合一，你爱刚强无可比！这爱使我感激不已，是我赞美的目的！你成为我，我成为你，这是你爱的至极！”——诗歌一三〇首，第四节。

【周四】

贰 基督钉十字架，（加三1，）赎出我们脱离律法的咒诅，（13，）并把我们从世界这邪恶的宗教系救出来，（一4，）并且祂从死人中复活，使祂能活在我们里面，（二20，）并要在我们成熟时成形在我们里面。（四19。）

§ Day 2 & Day 3

B. In Galatians 2:20 we see the most basic truth of God's economy—no longer I but Christ living in me:

1. When Christ was crucified according to God's economy, we were included in Him; this is an accomplished fact—Rom. 6:6; Gal. 2:20; 6:14.
2. We have died to the law and live to God through the organic union with Christ—John 15:4-5; 1 Cor. 6:17; Rom. 12:4-5; 1 Thes. 1:1.
3. The "I" in Galatians 2:20 refers not only to Paul but to each one of us, and Paul's testimony is also our testimony:
 - a. "I am crucified with Christ"—v. 20a.
 - b. "It is no longer I who live, but it is Christ who lives in me"—v. 20b.
 - c. "The life which I now live in the flesh I live in faith, the faith of the Son of God"—v. 20c.
 - d. "The Son of God, who loved me and gave Himself up for me"—v. 20d.
 - e. "What from Thee can separate me? / Thou wilt love me to the end! / Oh! Thy love is so prevailing, / E'en Thyself with me to blend! / We two one will be forever; / I am Thine and Thou art mine! / This will be my testimony: / In Thy love we'll ever twine!"—Hymns, #152, stanza 4.

§ Day 4

II. Christ was crucified (Gal. 3:1) to redeem us out of the curse of the law (v. 13) and rescue us out of the evil religious course of the world (1:4), and He was resurrected from the dead so that He might live in us (2:20) and be formed in us at our maturity (4:19).

叁 在加拉太四章十九节，基督被陈明为成形在信徒里面的那一位：

- 一 基督这活的人位，乃是保罗福音的中心——16，罗一1，3～4。
- 二 保罗的传扬是把基督，活神的儿子，生在信徒里面——加一15～16，二20，四19。
- 三 基督现今正活在我们里面，并要成形在我们里面——19节。
- 四 保罗受生产之苦，使基督能成形在信徒里面，使他们得着完满的儿子名分——5，19节。

肆 按照保罗在新约的用法，“形状”一辞指内里所是的外在彰显；（腓二6；）我们的所是彰显于我们的形状，这形状就是我们内里所是的外在彰显。

伍 让基督成形在我们里面，就是让基督在我们里面完全长大——加四19，弗四13～16：

- 一 基督先是在我们悔改信入祂时，生在我们里面；然后是在我们基督徒的生活中，活在我们里面；（加二20；）至终还要在我们成熟时，成形在我们里面。

【周五】

二 让基督成形在我们里面，就是让祂浸润我们全人，并浸透我们内里的各部分——四19，弗三17上，西三4，10～11：

- 1 当基督这样占有我们内里的所是，祂就成形在我们里面——诗五一6。

III. In Galatians 4:19 Christ is presented as the One who is formed in the believers:

- A. Christ, a living person, is the focus of Paul's gospel—1:16; Rom. 1:1, 3-4.
- B. Paul's preaching was to bring forth Christ, the Son of the living God, in the believers—Gal. 1:15-16; 2:20; 4:19.
- C. Christ is now living in us, and He will be formed in us—v. 19.
- D. Paul was travailing so that Christ might be formed in the believers for their full sonship—vv. 5, 19.

IV. According to Paul's usage in the New Testament, the word form refers to the outward expression of the inner being (Phil. 2:6); what we are is expressed in our form, that is, the outward expression of our inner being.

V. To have Christ formed in us is to have Christ fully grown in us—Gal. 4:19; Eph. 4:13-16:

- A. First, Christ was born into us at the time we repented and believed into Him, then He lives in us in our Christian life (Gal. 2:20), and finally, He will be formed in us at our maturity.

§ Day 5

B. To have Christ formed in us is to allow Him to permeate our whole being and saturate our inward parts—4:19; Eph. 3:17a; Col. 3:4, 10-11:

- 1. When Christ occupies our inner being in this way, He is formed in us—Psa. 51:6.

2 我们需要让基督浸透我们内里所是的每一部分；祂必须占有我们，并且浸透我们的**心思、情感与意志——腓二 5，弗三 17 上。

3 让基督占有我们全人，就是让祂成形在我们里面——加四 19。

三 基督要安家在我们心里，就需要定居在我们里面，而这需要我们让祂安家在我们内里所是的各部分；这就是让基督成形在我们里面——弗三 17 上。

四 让基督成形在我们里面，就是让包罗万有的灵占有我们里面之人的每一部分——加四 19，三 2～3，14：

1 基督不只该扩展到我们的**心思、情感和意志里，也该实际地成为我们的**心思、情感和意志——腓二 5，林前二 16。

2 基督以外的一切事物必须减少，基督必须在我们的经历中成为我们的一切；这就是让基督成形在我们里面。

五 让基督成形在我们里面，就是让基督与我们全人调和——六 17：

1 基督该在我们这人的每一部分与我们调和——弗四 23。

2 基督必须浸润我们并浸透我们，直到祂完全与我们调和；这样，祂就要成形在我们里面——三 17 上，加四 19。

六 保罗论到基督成形在信徒里面的话，含示我们正在被基督所构成——西一 27，三 4，10～11：

1 基督正活在我们里面，成形在我们里面，并成为我们的构成；基督现今活在我们里面，使我们可以生机地被祂所构成——加二 20，西三 4，10～11。

2 至终，我们全人将由基督的元素所构成，因为祂将

2. We need to allow Christ to saturate every part of our inner being; He must occupy us and saturate our mind, emotion, and will—Phil. 2:5; Eph. 3:17a.

3. To have Christ possess our entire being is to have Him formed in us—Gal. 4:19.

C. For Christ to make His home in our hearts, He needs to be able to settle down within us, and this requires that we allow Christ to make His home in all the parts of our inner being; this is to have Christ formed in us—Eph. 3:17a.

D. To have Christ formed in us is to allow the all-inclusive Spirit to occupy every part of our inner being—Gal. 4:19; 3:2-3, 14:

1. Christ should not only spread into our mind, emotion, and will; He should actually become our mind, emotion, and will—Phil. 2:5; 1 Cor. 2:16.

2. Everything other than Christ must diminish, and Christ must become everything to us in our experience; this is to have Christ formed in us.

E. To have Christ formed in us is to have Christ mingled with our whole being—6:17:

1. In every part of our being, Christ should be mingled with us—Eph. 4:23.

2. Christ must permeate us and saturate us until He is completely blended with us; then He will be formed in us—3:17a; Gal. 4:19.

F. Paul's word about Christ being formed in the believers implies that we are being constituted with Christ—Col. 1:27; 3:4, 10-11:

1. Christ is living in us, He is being formed in us, and He is becoming our constitution; Christ is now living in us so that we may be constituted with Him organically—Gal. 2:20; Col. 3:4, 10-11.

2. Eventually, our whole being will be constituted with the element of Christ, for

构成我们魂的每一部分，使我们所是的每一部分都有祂的形状、形像——林后三 18，罗八 29。

七 加拉太四章十九节的“成形”，与林后三章十八节的“形像”相对应：

- 1 基督同其元素正在我们里面生机地作工，使我们得有祂的形状，彰显祂的形像——罗八 29。
- 2 基督成形在我们里面，在于我们被变化成为祂的形像——林后三 18。
- 3 我们变化成为祂的形像以及祂成形在我们里面，就使我们被模成祂的形像；我们被模成祂的形像，乃是祂成形在我们里面的结果——加四 19，罗八 29。

【周六】

八 让基督成形在我们里面，就是让我们魂的三部分——心思、情感、意志——得着更新——十二 2 上，弗四 23：

- 1 我们的心思、情感、意志要得着更新，基督就必须浸透我们的心思、情感、意志，以祂自己顶替我们魂中的己和世界——罗十二 2 上。
- 2 我们若这样得更新，我们内里所是的各部分就会有基督的形像——林后三 18，罗八 29。

陆 基督需要成形在我们里面，使我们可以成为成年的儿子，成为承受神应许之福的后嗣，并在神圣的儿子名分上成熟——加三 14, 26, 29，四 5～6：

- 一 加拉太三章二十六节说，“你们众人借着相信基督耶稣，都是神的儿子；”“神的儿子”这

He will constitute every part of our soul so that we may have His form, His image, in every part of our being—2 Cor. 3:18; Rom. 8:29.

G. The word formed in Galatians 4:19 corresponds to the word image in 2 Corinthians 3:18:

1. Christ with His element is working within us organically so that we may have His form and express His image—Rom. 8:29.
2. Christ's being formed in us depends on our being transformed into His image—2 Cor. 3:18.
3. Our being transformed into His image and His being formed in us cause us to be conformed to His image; our being conformed to His image is the issue of His being formed in us—Gal. 4:19; Rom. 8:29.

§ Day 6

H. To have Christ formed in us is to have the three parts of our soul—our mind, emotion, and will—renewed—12:2a; Eph. 4:23:

1. In order for our mind, emotion, and will to be renewed, Christ must saturate our mind, emotion, and will and replace the self and the world in our soul with Himself—Rom. 12:2a.
2. If we are renewed in this way, every part of our inner being will bear the image of Christ—2 Cor. 3:18; Rom. 8:29.

VI. Christ needs to be formed in us so that we may be sons of full age and heirs to inherit God's promised blessing and so that we may mature in the divine sonship—Gal. 3:14, 26, 29; 4:5-6:

- A. Galatians 3:26 says, "You are all sons of God through faith in Christ Jesus"; the expression sons of God refers to sons of full age.

发表，指成年的儿子。

- 二 在旧约下，神的选民被看为婴孩；现今在新约下，他们被看为成年的儿子，要承受所应许的福，就是基督那包罗万有的灵。
- 三 基督必须在我们里面成熟，使我们成为后嗣，完满地享受三一神作我们的基业；圣灵乃是我们得基业的凭质——弗一 13 下～14，彼前一 4。
- 四 我们需要祷告，愿主带我们进入对基督的经历和享受；祂已生在我们里面，现今正活在我们里面，并要在我们成熟时成形在我们里面，使我们成为成年的儿子，成为承受神应许之福的后嗣，并在神圣的儿子名分上成熟——加三 29，四 6，19。

- B. Under the old testament, God's chosen people were considered infants; now under the new testament, they are considered sons of full age, who will inherit the promised blessing—the all-inclusive Spirit of Christ.
- C. Christ must mature in us in order for us to be heirs for the full enjoyment of the Triune God as our inheritance; the Holy Spirit is the pledge of our inheritance—Eph. 1:13b-14; 1 Pet. 1:4.
- D. We need to pray that the Lord will bring us into the experience and enjoyment of Christ, who has been born into us, is now living in us, and will be formed in us at our maturity in order that we may be sons of full age and heirs of God's promised blessing and that we may mature in the divine sonship—Gal. 3:29; 4:6, 19.

第十九周■周一

晨兴喂养

加一 15 ~ 16 “然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量。”

大数的扫罗反对基督并逼迫召会，他在往大马色的路上，要去捆绑呼求主名的人时，基督向他显现。基督在那里遇见他，他看见基督，就被基督的显现抓住，而成了使徒保罗。这位使徒得救多年后，在加拉太一章十五至十六节宣告说，神乐意将祂儿子启示在他里面。在这里保罗并不是说基督将自己向他启示，乃是说父乐意将基督启示在保罗里面。这启示不是仅仅外面的异象，乃是里面的看见。保罗对基督有内里的异象；他开始在里面看见基督。这内里的异象使他够资格成为使徒，好将这位启示在他里面的基督陈明出来，而不是仅仅按照某种宗教来教导道理和神学。（新约总论第十一册，九页。）

信息选读

〔加拉太一章十一至十二节〕启示，保罗的福音不是人教导的，人不是他福音的来源，他乃是直接从主自己领受了福音的美妙启示。…这里，基督的启示不是仅仅指借着耶稣基督所领受的启示，或是关于基督的启示；反之，这是指基督的人位启示在使徒里面。保罗乃是借着这样个人的启示领受了福音。启示是打开幔子给人看见一个隐藏的东西。

WEEK 19 — DAY 1

Morning Nourishment

Gal. 1:15-16 But when it pleased God, who set me apart from my mother's womb and called me through His grace, to reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood.

When Saul of Tarsus, on his way to Damascus to bind those who call upon the Lord's name, was opposing Christ and persecuting the churches, Christ appeared to him. When Christ met him there, he saw Christ, was captured by the appearing of Christ, and became Paul the apostle. Years after his conversion, the apostle declared in Galatians 1:15-16 that it pleased God to reveal His Son in him. Here Paul did not say that Christ revealed Himself to him but that the Father in His pleasure revealed Christ into Paul. This revelation was not merely an outward vision but an inward seeing...This inner vision made him and qualified him to be an apostle in order that he might present the very Christ who had been revealed in him, rather than merely teaching doctrines and theology according to a certain religion. (The Conclusion of the New Testament, p. 3257)

Today's Reading

[Galatians 1:11-12] reveals that Paul's gospel was not taught by man, that man was not the source of his gospel, and that he received a marvelous revelation of the gospel directly from the Lord Himself. Here the revelation of Christ does not refer merely to a revelation received through Jesus Christ or to the revelation concerning Christ. Rather, it refers to the person of Christ, who was revealed in the apostle. Paul received the gospel through such a personal revelation. Revelation is the opening of the veil in order to show something hidden from view.

使徒借着基督的启示所领受的福音，乃是神在新约里启示的中心。（罗一1，9。）保罗的福音乃是三一神经过过程，成了包罗万有赐生命之灵的启示。（林前十五45下，林后三17，加三2，5，14。）他福音的中心点乃是三一神作我们的生命，为要与我们成为一，并使我们与祂成为一，好叫我们成为基督的身体，以团体的方式彰显基督。（罗八11，十二4～5，弗一22～23。）保罗福音的中心点是神自己在祂的三一里成了经过过程的包罗万有之灵，作我们的生命和一切，给我们享受，使祂与我们成为一，好彰显祂直到永远。（加四4，6，三13～14，26～28，六15。）

子神是父神的具体化身和彰显，（约一18，十四9～11，来一3，）对我们乃是生命。（约十10，约壹五12，西三4。）神的心愿，是要将祂的儿子启示在我们里面，使我们认识祂，接受祂作我们的生命，（约十七3，三16，）成为神的儿子。（一12，加四5～6。）…加拉太人受了犹太教徒的迷惑，认为律法的规条是在活神的儿子之上。因此，使徒在加拉太书的开头见证说，他曾卷身于犹太教，且在其中极有长进；然而神将祂的儿子启示在他里面，借此把他从神眼中所看为邪恶的世界系统中救出来。他从经历里领悟，他祖先所传下的犹太教及其死的传统，是无法与活神的儿子相比的。

在一章十六节，保罗强调神的儿子启示在他里面的事实。这指明神将祂的儿子启示给我们，是在我们里面，不是外在的，乃是内在的；不是借着外面的异象，乃是借着里面的看见。这不是客观的启示，乃是主观的启示。…不仅如此，保罗说，神“乐意”将祂儿子启示在他里面。…没有什么比揭开、启示神的儿子活的人位更使神喜乐。（新约总论第十一册，一〇至一二页。）

参读：新约总论，第三百二十四篇。

The gospel that the apostle received through the revelation of Christ is the center of God's revelation in the New Testament (Rom. 1:1, 9). Paul's gospel is a revelation of the Triune God processed to become the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17; Gal. 3:2, 5, 14). His gospel is centered on the Triune God being our life in order to be one with us and to make us one with Him so that we may be the Body of Christ to express Christ in a corporate way (Rom. 8:11; 12:4-5; Eph. 1:22-23). The focal point of Paul's gospel is God Himself in His Trinity becoming the processed all-inclusive Spirit to be life and everything to us for our enjoyment so that He and we may be one to express Him for eternity (Gal. 4:4, 6; 3:13-14, 26-28; 6:15).

The Son of God, as the embodiment and expression of God the Father (John 1:18; 14:9-11; Heb. 1:3), is life to us (John 10:10; 1 John 5:12; Col. 3:4). God's heart's desire is to reveal His Son in us that we may know Him, receive Him as our life (John 17:3; 3:16), and become the sons of God (1:12; Gal. 4:5-6)...The Judaizers had bewitched the Galatians into considering that the ordinances of the law were above the Son of the living God. Hence, in the opening of this Epistle the apostle testified that he had been deeply involved and had become far advanced in the realm of Judaism, but that God had rescued him out of that course of the world, which was evil in God's eyes, by revealing His Son in him. In his experience he realized that there was no comparison between the Son of the living God and Judaism with its dead traditions handed down from his forefathers.

In 1:16 Paul emphasizes the fact that the Son of God was revealed in him. This indicates that God's revealing of His Son to us is in us; it is not outward but inward, not by an outward vision but by an inward seeing. It is not an objective revelation but a subjective one. Moreover, Paul says that it pleased God to reveal His Son in him...Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God. (The Conclusion of the New Testament, pp. 3257-3259)

Further Reading: The Conclusion of the New Testament, msg. 324

第十九周■周二

晨兴喂养

加二 19 ~ 20 “我借着律法，已经向律法死了，叫我可以向神活着。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。”

加拉太二章二十节所说的不是替换的生命。…一面保罗说，“现在活着的，不再是我。”另一面，他说，“我…活着。”你若整体来考虑这一节，你会看见这里并没有替换生命的思想。这里所陈明的，不是一种替换；反之，这里所说的乃是一个深奥的奥秘。（加拉太书生命读经，一〇四页。）

信息选读

加拉太书启示神新约经纶的基本真理。在这些基本真理当中，最基本的就在二章二十节。不再是我，乃是基督在我里面活着，这个真理既是这样基本，所以也是奥秘的；又因为是奥秘的，历代以来基督徒就没有领会得很正确。所以，我们仰望主，向我们显明这一个基本的真理。

律法对我这罪人的要求是死，基督按这要求为我死，也带着我一同死。因此，我借着律法已经在基督里死了，也与基督一同死了。所以，在律法之下的义务，就是与律法的关系，已经了结。向神活着，意思就是在神圣的生命里对神尽义务。在基督的死里，我们脱离了与律法的关系；在基督的复活里，我们在祂复活的生命里向神负责。

我们已经向律法死了，叫我们可以向神活着。只要我们还持守任何一种律法，无论是摩西的律法，还是

WEEK 19 — DAY 2

Morning Nourishment

Gal. 2:19-20 For I through law have died to law that I might live to God. 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.

Galatians 2:20 does not speak of an exchanged life...On the one hand, Paul says, “It is no longer I who live”; on the other hand, he says, “I live.” If you consider this verse as a whole, you will see that there is no thought of an exchanged life. Here what is presented is not an exchange; rather, it is a profound mystery. (Life-study of Galatians, pp. 81-82)

Today's Reading

The book of Galatians reveals the basic truths of God's New Testament economy. Among these basic truths, the most basic one is found in 2:20. Because the truth of no longer I, but Christ living in me is so basic, it is also mysterious; and because it is mysterious, it has not been properly understood by Christians throughout the centuries. Therefore, we look to the Lord that He would make this basic truth clear to us.

The law requires me, a sinner, to die, and according to that requirement, Christ died for me and with me. Hence, through law we have died in Christ and with Christ. Therefore, the obligation under the law, the relationship to the law, has been terminated. To live to God means to be obligated to God in the divine life. In Christ's death our relationship with the law has been terminated; in His resurrection we are responsible to God in the resurrection life.

We have become dead to the law so that we may live to God. As long as we still hold to any kind of law, whether the Mosaic law or our self-made law, we

我们自制的律法，我们就不能向神活着。但我们借着与基督生机的联结，从律法被割除的时候，我们就自然而然地向神活着。

向律法死了，意思就是脱离了捆我们的律法。罗马七章六节：“但我们既然在捆我们的律法上死了，现今就脱离了律法。”我们既脱离律法的义务，现今就得以行在生命的新样中。（六4。）然而，我们有否行在生命的新样中，在于我们有否在与基督生机的联结中经历切割。我们越经历切割，就越向神活着，并且越行在生命的新样中。

因着我们已经向律法死了，就不再有义务，靠肉体的努力，来遵守律法。（加三3。）每当我们有某种自制的律法，我们总是靠肉体的力量来努力遵守，而不是凭着灵。…向神活着，就是在神圣的生命里对神尽义务，在复活的生命里向神负责。我们在与基督生机的联结中，经历复活的生命。在这复活的生命中，我们自然而然地被神约束，并且对祂尽义务。这也在于生机的联结。

因着我们已经与基督同钉十字架，所以现在活着的，不再是我们，乃是基督在我们里面活着。我们不再活在旧人、天然的人里面。反之，基督活在我们里面。然后在复活里，我们在神儿子的信里活。在神儿子的信里活，意思就是活在我们因信神的儿子，而有与祂生机的联结里。

我们凭着灵，（五16，25，）与基督一同向神活着。（罗六8，10。）这是在我们的经历中，对经过过程之三一神的享受。这个经历在于我们珍赏主耶稣的可爱与宝贵。…主耶稣的宝贵是无限无量的，但我们对祂的陈明总是不够充分。…我们若恰切地陈明祂，就会把祂的宝贵注入人里面，使人自然而然地珍赏祂。这种珍赏会成为他们的信，在他们里面运行，使他们与主耶稣有生机的联结。在这生机的联结里，我们向律法死了，并且向神活着。（加拉太书生命读经，一〇四、一〇〇至一〇二页。）

参读：加拉太书生命读经，第九至十篇。

cannot live to God. However, when we are cut off from the law by means of the organic union with Christ, we spontaneously live to God.

To be dead to law means that we have been discharged from the law in which we were held. Romans 7:6 says, “Now we have been discharged from the law, having died to that in which we were held.” Having been liberated from obligation to the law, we may now walk in newness of life (6:4). However, walking in newness of life depends upon the cutting we experience in the organic union with Christ. The more we experience the cutting, the more we live to God and walk in newness of life.

Because we have died to law, we are no longer obligated to keep the law by the striving of the flesh (Gal. 3:3). Whenever we have a certain self-made law, we always strive to keep it by the strength of the flesh, not by the Spirit. To be living unto God is to be obligated to God in the divine life, to be responsible to God in the resurrection life. In the organic union with Christ, we experience resurrection life. In this resurrection life we are held to God spontaneously and are obligated to Him. This also depends on the organic union.

Because we have been crucified with Christ, it is no longer we who live, but Christ lives in us. We no longer live in the old man, the natural man. Rather, Christ lives in us. Then in resurrection we live in the faith of the Son of God. To live in the faith of the Son of God means to live in the organic union with the Son of God, which comes through our believing in Him.

We live to God with Christ (Rom. 6:8, 10) and through the Spirit (Gal. 5:16, 25). This is the enjoyment of the processed Triune God in our experience. This experience depends on our appreciation of the loveliness and preciousness of the Lord Jesus. The Lord Jesus is infinitely precious, but our presentation of Him is not always adequate...If we present Him adequately, others will be infused with His preciousness, and they will spontaneously appreciate Him. This appreciation will become their faith, which will operate in them to unite them with the Lord Jesus organically. Here in this organic union we are dead to the law and alive to God. (Life-study of Galatians, pp. 82, 78-80)

Further Reading: Life-study of Galatians, msgs. 9—10

第十九周■周三

晨兴喂养

罗六 6 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

约十五 5 “我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

加拉太二章二十节解释我们如何借着律法，向律法死了。照着神的经纶，基督被钉十字架时，我们也都包括在祂里面。这是已经成就的事实。借着基督的死，我们已经在祂里面死了；现今借着祂的复活，祂在我们里面活着。祂活在我们里面，完全凭着祂是赐生命的灵；（林前十五 45 下；）这点在加拉太书以下各章有充分的发展，向我们陈明并强调，那灵乃是我们已经接受作生命的那一位，也是我们应该活在祂里面的那一位。（加拉太书生命读经，一〇八至一〇九页。）

信息选读

〔保罗总结加拉太二章二十节〕时，说到神的儿子乃是“爱我，为我舍了自己”的那一位。保罗写这些话的时候，满了对主耶稣的珍赏。…信来自这种对主耶稣的珍赏。

在林后五章十四至十五节保罗说，“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；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。”…我们越珍赏基督那困迫的爱，我们就越有信。这信…乃是由我们所珍赏的这位基督，在我们里面作工所产生的。我们珍赏主耶稣的时候，会说，“主耶稣，我爱你，我

WEEK 19 — DAY 3

Morning Nourishment

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Galatians 2:20 explains how through law we have died to law. When Christ was crucified, we were included in Him according to God's economy. This is an accomplished fact. We have died in Christ through His death, but now He lives in us through His resurrection. His living in us is entirely by His being the life-giving Spirit (1 Cor. 15:45b). This point is fully developed in the following chapters of Galatians, where the Spirit is presented and emphasized as the very One whom we have received as life and in whom we should live. (Life-study of Galatians, p. 85)

Today's Reading

Paul concludes Galatians 2:20 by referring to the Son of God as the One “who loved me and gave Himself up for me.” In writing these words, Paul was filled with appreciation of the Lord Jesus...Faith comes from such an appreciation of the Lord Jesus.

In 2 Corinthians 5:14-15 Paul says, “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.”...The more we appreciate Christ's constraining love, the more faith we will have. This faith...is produced by the working in us of the very Christ whom we appreciate. In our appreciation for the Lord Jesus, we will say, “Lord Jesus, I love You and I treasure You.” As

宝贵你。”我们对主这样说，祂就在我们里面运行，并成为我们的信。这信产生一种生机的联结，使我们在其中与基督真正成为一。

神的经纶不是要我们凭肉体的力量来遵守律法。祂的经纶是要把祂自己作到我们里面。三一神已经成为经过过程的神。借着成为肉体，基督在肉体里来成全律法，然后把律法摆在一边。借着复活，基督成了赐生命的灵，准备好要进到我們里面。神新约的经纶，乃是要把经过过程的三一神作到我们里面来，成为我们的生命，并我们整个人。我们若看见这件事，就能宣告说，我们已经与基督同钉十字架，现在活着的，不再是我们；然而基督就在我们里面活着，我们因着在祂里面并属于祂的信而活。我们的旧人已经钉了十字架，但新人，就是新“我”，仍然活着。现今我们因着在神儿子里面，并属于神儿子的信而活，这信产生一种生机的联结，在其中我们与基督是一。遵守律法与这种生机的联结，是无法相比的。

加拉太二章二十节启示神的经纶。在神的经纶里，神的心意是要把经过过程的三一神，作到我们全人里面，使我们成为新人，就是新“我”。旧人，就是旧“我”，没有神的“我”结束了；但新人，就是新“我”，有三一神在其中的“我”，仍然活着。我们与基督同活，并且凭基督而活。不仅如此，我们也凭信而活，信乃是把我们带进与祂是一的凭借。在这生机的联结中，我们与主是一，因我们与祂有同一的生命，和同一的生活。我们活着，祂也活着。祂活在我们里面，我们也与祂同活。

我能作见证，因着我看见了这个属天的异象，就没有什么能摇动我。我愿意将我的一生都献给这一个神经纶的异象。旧人已经与基督同钉十字架，现今基督活在我这新人里面。我如今所活的生命，是因信而活，就是因那属于神的儿子，并在神儿子里面的信所活的，祂是爱我，为我舍了自己。在这里我们有三一神与三部分人的调和。何等奇妙！（加拉太书生命读经，一一二至一一六页。）

参读：加拉太书生命读经，第十二篇。

we speak such words to the Lord, He operates within us and becomes our faith. This faith brings about an organic union in which we and Christ are truly one.

God's economy is not that we try to keep the law in the strength of our flesh. His economy is to work Himself into us. The Triune God has become the processed God. Through incarnation Christ came in the flesh to fulfill the law and then to set it aside. Through His resurrection Christ has become the life-giving Spirit, ready to enter into us. God's New Testament economy is for the processed Triune God to be wrought into us to become our life and our very being. If we see this, we will be able to proclaim that we have been crucified with Christ and that we live no longer. Nevertheless, Christ lives in us, and we live by the faith that is in Him and of Him. Our old person has been crucified, but the new person, the new "I," still lives. Now we live by the faith in the Son of God and of the Son of God, a faith that produces an organic union in which we and Christ are one. There is no comparison between keeping the law and such an organic union.

Galatians 2:20 is a revelation of God's economy. In His economy God's intention is for the processed Triune God to be wrought into our being to make us a new person, a new "I." The old person, the old "I," the "I" without God, is over; but the new person, the new "I," the "I" with the Triune God in it, still lives. We live with Christ and by Christ. Furthermore, we live by faith, which is the means to bring us into oneness with Him. In this organic union we are one with the Lord, for we have one life and one living with Him. When we live, He lives. He lives in us, and we live with Him.

I can testify that because I have seen this heavenly vision, nothing can move me. I am willing to give my whole life for such a vision of God's economy. The old person has been crucified with Christ, and Christ now lives in me, the new person. The life that I now live, I live in faith, the faith of the Son of God and in the Son of God, who loved me and gave Himself up for me. Here we have the mingling of the Triune God with the tripartite man. How wonderful! (Life-study of Galatians, pp. 87-90)

Further Reading: Life-study of Galatians, msg. 12

第十九周■周四

晨兴喂养

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

腓二 5 “你们里面要思念基督耶稣里面所思念的。”

生产之苦是指生产时疼痛的劬劳。在这隐喻里，保罗把自己比作生孩子的母亲。他初次传福音给加拉太人时，曾这样劳苦地重生他们。因着他们偏离他所传的福音，他就再受生产之苦，直等到基督成形在他们里面。（加拉太书生命读经，二五〇页。）

信息选读

保罗受生产之苦，好叫基督成形在加拉太人里面。基督这活的人位，乃是保罗福音的中心。他的传扬是把基督，活神的儿子，生在信徒里面，这与凭字句教导律法极为不同。因此，加拉太书是着重地以基督为中心。祂钉十字架，（三 1，）赎出我们脱离律法的咒诅，（13，）并把我们从世界这邪恶的宗教系救出来；（一 4；）祂且从死人中复活，（1，）使祂能活在我们里面。（二 20。）我们是浸入祂，与祂联合为一，也穿上了祂，披戴了祂。（三 27。）因此，我们是在祂里面，（28，）成了属于祂的。（三 29，五 24。）另一面，祂已经启示在我们里面，（一 16，）现今活在我们里面，（二 20，）还要成形在我们里面。（四 19。）律法已经带我们归于祂，（三 24，）在祂里面我们都是神的儿子。（26。）乃是在祂里面，我们承受神所应许的福，享受包罗万有的那灵；（14；）也是在祂里面，我们众人都是一了。（28。）…我们需要祂在我们的灵里，用恩典供应我们，（六 18，）使我们能活祂。

WEEK 19 — DAY 4

Morning Nourishment

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

Travail refers to painful labor in childbirth. In this metaphor Paul likens himself to a mother who gives birth to a child. He labored in this way to regenerate the Galatians when he first preached the gospel to them. Because they deviated from the gospel that he had preached to them, he was toiling again in travail until Christ would be formed in them. (Life-study of Galatians, p. 200)

Today's Reading

Paul was in travail that Christ might be formed in the Galatians. Christ, a living person, is the focus of Paul's gospel. His preaching, which differed greatly from the teaching of the law in letters, was to bring forth Christ, the Son of the living God, in the believers. Hence, the book of Galatians is emphatically Christ-centered. Christ was crucified (3:1) to redeem us out of the curse of the law (v. 13) and rescue us out of the evil religious course of the world (1:4); and He was resurrected from the dead (v. 1) that He might live in us (2:20). We were baptized into Him, being identified with Him, and have put Him on, clothing ourselves with Him (3:27). Thus, we are in Him (v. 28) and have become Him (v. 29; 5:24). On the other hand, He has been revealed in us (1:16), He is now living in us (2:20), and He will be formed in us (4:19). To Him the law has conducted us (3:24), and in Him we are all sons of God (v. 26). It is in Him that we inherit God's promised blessing and enjoy the all-inclusive Spirit (v. 14). Furthermore, it is in Him that we are all one (v. 28)...We need Him to supply us with His grace in our spirit (6:18) that we may live Him.

当保罗初次向加拉太人传福音，使他们得着重生时，基督已经生在他们里面，但还没有成形在他们里面。…让基督成形在我们里面，就是让基督在我们里面完全长大。基督先是在我们悔改信主时，生在我们里面；然后是在我们基督徒的生活中，活在我们里面；（二 20；）至终还要在我们成熟时，成形在我们里面。

四章十九节说出保罗的负担不是要推行某种基督教的工作，乃是要使基督成形在信徒里面。借着保罗的传讲，基督已经进到加拉太人里面。但由于他们受欺骗，基督还没有在他们里面长大，没有在他们里面成形。因此保罗再度劳苦，像一个母亲受生产之苦，好使基督成形在信徒里面。保罗满带负担写这封信，为要将基督供应到圣徒里面。他有负担让基督在他们里面得着建立、建造。加拉太书告诉我们，基督已经启示在我们里面，并且在我们里面活着。现在我们看见，基督还必须成形在我们里面。

供应基督给人不是一件容易完成的事，通常都需要受苦和挣扎。供应基督比推行一般基督教工作难多了。你若愿意接受负担，诚心诚意要将基督供应给人，你就会发现，这需要许多的劳苦和受苦。你需要像一个生产孩子的母亲，劳苦努力。

我们在召会中或在职事里服事的目标，必须是将基督供应到人里面。光说传福音是不够的，因为我们很可能传了福音，却没有将基督供应给人。我们的负担必须是供应基督。我再说，这需要劳苦和受苦。这要求我们祷告、忍耐并爱人。按照我们的经历，这样的服事是一种争战、摔跤。那狡猾者，神的仇敌，很活跃地拦阻我们，或打岔我们。…因此，我们必须向保罗学习，有负担来供应基督，并诉诸圣徒的情爱，叫他们的心被摸着。（加拉太书生命读经，二五〇至二五三页。）

参读：加拉太书生命读经，第二十二篇。

When the Galatian believers were regenerated through Paul's preaching of the gospel to them the first time, Christ was born into them but not formed in them...To have Christ formed in us is to have Christ fully grown in us. First, Christ was born into us at the time we repented and believed in Him, then He lives in us in our Christian life (2:20), and, finally, He will be formed in us at our maturity.

[Galatians] 4:19 points out that Paul's burden was not to carry on a Christian work but was to have Christ formed in the believers. Through Paul's preaching, Christ had entered into the Galatians. But because they had been deceived, Christ had not yet grown in them and had not been formed in them. Therefore, Paul labored again, like a mother laboring in giving birth, that Christ would be formed in the believers. Paul wrote out of the burden to minister Christ into the saints. He was burdened that Christ would be established, built up, in them. Galatians tells us that Christ is revealed in us and that He lives in us. Now we see that Christ must also be formed in us.

Ministering Christ to others is not accomplished easily. It often requires suffering and struggle. Ministering Christ is much more difficult than carrying on an ordinary Christian work. If you would bear the burden, with a sincere heart, to minister Christ to others, you will discover what labor and suffering it requires. You will need to labor like a mother giving birth to a child.

The goal of our service in the church or in the ministry must be to minister Christ into others. It is not adequate simply to say that we preach the gospel, for it is possible to preach the gospel without ministering Christ to others. Our burden must be the ministering of Christ. Once again I say that this requires labor and suffering. It demands prayer, patience, and love. According to our experience, such a ministry is a battle, a wrestling. The subtle one, the enemy of God, is active to bring in frustration or distraction... Hence, we must learn from Paul to be burdened to minister Christ and also to appeal to the saints' affection that their hearts may be touched. (Life-study of Galatians, pp. 200-202)

Further Reading: Life-study of Galatians, msg. 22

第十九周■周五

晨兴喂养

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

按照加拉太书的上下文，让基督成形在我们里面，就是让祂浸润我们全人，并浸透我们内里的各部分。当基督这样占有我们内里的所是，祂就成形在我们里面。我们要让基督成形在我们里面，就需要放下基督自己以外的一切事物，不管这些事物有多好。…律法虽然是神所赐的，也必须被摆在一边，好叫我们里面所是的一切地位都让给基督。我们需要让基督浸透我们内里所是的每一部分。祂必须占有我们，并且浸透我们的心思、情感与意志。（新约总论第十一册，七六页。）

信息选读

基督要安家在我们心里，就需要定居在我们里面；这就是让基督成形在我们里面。

让基督成形在我们里面，就是让包罗万有的灵占有我们里面之人的每一部分。律法不该在我们的心思、情感、或意志里有任何地位。我们里面所有的地位都必须让给基督。…我们该让基督成为我们的思想、决定、爱 and 一切。…基督以外的一切事物都必须减少，基督必须在我们的经历中成为我们的一切。让基督成形在我们里面，就是让基督与我们全人调和。我们全人的每一部分…都该与基督调和。基督必须浸透且浸

WEEK 19 — DAY 5

Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

According to the context of the book of Galatians, to have Christ formed in us is to allow Him to permeate our being and saturate our inward parts. When Christ occupies our inner being in this way, He is formed in us. In order to have Christ formed in us, we need to drop everything other than Christ Himself, no matter how good these things may be...Although the law was given by God, it must be set aside so that all the ground in our being may be given over to Christ. We need to allow Him to saturate every part of our inner being. He must occupy us and saturate our mind, emotion, and will. (The Conclusion of the New Testament, pp. 3311-3312)

Today's Reading

For Christ to make home in our hearts, He needs to be able to settle down within us. This is to have Christ formed in us.

To have Christ formed in us is to allow the all-inclusive Spirit to occupy every part of our inner being. The law should not have any room in our mind, emotion, or will. All the ground within us must be for Christ...We should let Christ be our thought, our decision, our love, and everything to us...Everything other than Christ must diminish, and Christ must become everything to us in our experience. To have Christ formed in us is to have Christ mingled with our whole being. In every part of our being...Christ should be mingled with us. Christ must saturate us and permeate us until He

润我们，直到祂完全与我们调和；这样，祂就要成形在我们里面。这指明祂渴望与我们有非常主观的关系。

保罗论到基督成形在信徒里面的话，含示我们正被基督所构成。基督正活在我们里面，成形在我们里面，并成为我们的构成。让基督成形在我们里面，乃是一件活而生机的事。…祂的心意乃是以祂自己来构成我们的全人——心思、情感和意志。至终，我们全人将由基督的元素所构成，这就是说，祂将构成我们魂的每一部分，使我们所是的每一部分都有祂的形状、形像。

让基督成形在我们里面，意即祂的元素构成到我们里面。…祂的所是成了我们的所是，祂的构成成了我们的构成。这不仅是基督的元素存在我们里面的事，也是基督的元素构成到我们里面的事。这样被基督构成，与生机的变化和成形的过程有关。在这过程中，一种活的东西——基督同其元素——构成到我们里面，作到我们的所是里。新约启示，基督与我们的所是有很深的关联。这不仅是观念、理论或神学；这乃是神圣的事实，我们需要充分经历这事。

加拉太四章十九节的“成形”，与林后三章十八节的“形像”相对应。…形像是一种形状。基督必须成形在我们里面，使我们在祂的形像中将祂彰显出来。基督是活的一位，祂连同祂的元素正在我们里面生机的作工，以祂自己来构成我们，使我们得有祂的形状，并彰显祂的形像。

保罗在论到这事时，使用“变化”（林后三 18）和“模成”（罗八 29）等辞。基督成形在我们里面，在于我们被变化成为祂的形像。我们若没有变化成为祂的形像，祂就没有成形在我们里面。不仅如此，我们变化成为祂的形像，以及祂成形在我们里面，就使我们被模成祂的形像。我们被模成祂的形像，乃是祂成形在我们里面的结果。（新约总论第十一册，七六至七八页。）

参读：加拉太书生命读经，第二十三篇。

is completely blended with us; then He will be formed in us. This indicates that He desires to have a very subjective relationship with us.

Paul's word about Christ being formed in the believers implies that we are being constituted with Christ. Christ is living in us, He is being formed in us, and He is becoming our constitution. To have Christ formed in us is a living, organic matter...He intends to constitute our whole being—our mind, emotion, and will—with Himself. Eventually, our whole being will be constituted with the element of Christ. This means that He will constitute every part of our soul so that we may have His form, His image, in every part of our being.

For Christ to be formed in us means that His element is being constituted into us...His being is becoming our being, and His constitution is becoming our constitution. This is a matter not merely of the element of Christ being within us but of having the element of Christ constituted into us. To be constituted with Christ in this way involves a process of organic transformation and formation. In this process something living—Christ with His element—is being constituted into, wrought into, our being. The New Testament reveals that Christ is deeply related to our being. This is not merely a concept, theory, or theology; it is a divine fact that we need to experience in full.

The word formed in Galatians 4:19 corresponds to the word image in 2 Corinthians 3:18...This image is a form. Christ must be formed in us so that we may express Him by being in His image. As the living One, Christ with His element is working within us organically, constituting our being with Himself so that we may have His form and express His image.

In keeping with this, Paul used the words transformed (2 Cor. 3:18) and conformed (Rom. 8:29). Christ's being formed in us depends on our being transformed into His image. If we are not transformed into His image, Christ has not been formed in us. Moreover, our being transformed into His image and His being formed in us cause us to be conformed to His image. Our being conformed to His image is the issue of His being formed in us. (The Conclusion of the New Testament, pp. 3312-3313)

Further Reading: Life-study of Galatians, msg. 23

第十九周■周六

晨兴喂养

罗十二2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

加三 26 “因为你们众人借着相信基督耶稣，都是神的儿子。”

我们的心思是我们魂主要的部分；我们的心思既被更新，意志和情感也自然而然得着更新。让基督成形在我们里面，就是让我们魂的三部分——心思、情感和意志——得着更新。我们的心思、情感、和意志得着更新，意思就是让基督浸透我们的心思、情感和意志。得着更新，乃是以基督顶替我们心思、情感、和意志中的己和世界。我们若这样得着更新，基督就会成形在我们里面；我们内里所是的各部分…就会有基督的形像。

然而，我们大多数人的心思、情感、和意志里并没有基督的形像。有时我们或许会有高尚的思想，但在日常生活中，我们的心思常是表现己同着世界。我们喜爱、欢笑、哭泣，可能是凭自己，而不是凭基督；这指明基督尚未成形在我们的情感里。许多时候，基督徒说话时，他们的话语中满了己和世界的元素。…我们绝不可能成为基督的彰显，直等到基督浸透我们整个内里的所是，并以祂自己顶替我们魂中的己和世界。（新约总论第十一册，七八至七九页。）

信息选读

按照保罗在新约的用法，“形状”一辞指内里所是的外在彰显。（腓二6。）…我们里面若是满了己和对世界的贪爱，我们外在的形状就会是己和世界。

WEEK 19 — DAY 6

Morning Nourishment

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Gal. 3:26 For you are all sons of God through faith in Christ Jesus.

Our mind is the leading part of our soul, and as it is renewed, our will and emotion are automatically renewed. To have Christ formed in us is to have the three parts of our soul—our mind, emotion, and will—renewed. To have our mind, emotion, and will renewed is to have Christ saturate our mind, emotion, and will. To be renewed is to replace the self and the world in our mind, emotion, and will with Christ. If we are renewed in this way, Christ will be formed in us, and every part of our inner being...will bear the image of Christ.

However, most of us do not yet bear the image of Christ in our mind, emotion, and will. At times we may think noble thoughts, but frequently in our daily life our mind may express the self with the world. We may love, laugh, and weep by the self, rather than by Christ; this indicates that Christ has not been formed in our emotion. Many times when Christians speak, their speaking is full of the self and the element of the world...We can never be an expression of Christ until He saturates our entire inner being, replacing the self and the world in our soul with Himself. (The Conclusion of the New Testament, pp. 3313-3314)

Today's Reading

According to Paul's usage in the New Testament, the word form refers to the outward expression of the inner being (Phil. 2:6)...If we are full of the self and love the world in our inner being, our outward form will be the self and

我们在日常生活中所作的决定会表现己和世界。…加拉太人被犹太教占据了，所以他们的外在形状就表现犹太教。为此，保罗需要像母亲一样，为加拉太人受生产之苦，直等到基督以祂自己顶替他们里面的己和世界。

基督要成形在我们里面，我们就需要让祂占有我们魂的每一部分——心思、情感和意志。祂该占有我们的思想、考量、爱好、恨恶、快乐、悲伤和存心。当基督逐渐浸透我们的魂，至终祂要充满我们的身体，将祂自己分赐到我们整个人里面。

基督需要成形在我们里面，使我们成为成年的儿子，成为承受神应许之福的后嗣，并在神圣的儿子名分上成熟。祂在我们里面成熟，使我们成为后嗣，（加三 29，）好完满地享受三一神作我们的基业。（弗一 14，彼前一 4。）圣灵乃是这基业的凭质。（弗一 13 下～14 上。）

加拉太书启示，神的心意是要把基督作到祂所拣选的人里面，使他们成为神的儿子。我们要成为神的儿子，就需要被基督浸润、浸透；基督必须占有我们的全人。然而，加拉太人已经受打岔，从基督转向律法。…信徒应该回到基督这里，祂是成就神对亚伯拉罕之应许的那后裔，也是那美地，就是包罗万有的灵，作我们的享受。我们在基督里的信徒，需要完满地享受这福，也就是完满地享受赐生命的灵。我们需要被这灵浸透、占有、并完全据有。

基督已经生在我们里面，就是启示在我们里面，现今活在我们里面，还要成形在我们里面，以致成熟。…愿主带我们进入对基督的经历和享受；祂已生在我们里面，现今正活在我们里面，并要成形在我们里面，以致成熟，使我们成为成年的儿子，成为承受神应许之福的后嗣，并在神圣的儿子名分上成熟。（新约总论第十一册，七九至八一页。）

参读：新约总论，第三百三十篇。

the world. The choices we make in our daily living will express the self and the world...The Galatians were occupied by Judaism; thus, in their outward form they expressed Judaism. Therefore, Paul had to suffer like a mother, travailing for the Galatians until Christ would replace the self and the world in them with Himself.

For Christ to be formed in us, we need to let Him occupy every part of our soul: our mind, emotion, and will. He should occupy our thinking, our consideration, our love, our hatred, our happiness, our sorrow, and our intention. As Christ increasingly saturates our soul, eventually He will invade our body, dispensing Himself into our entire being.

Christ needs to be formed in us in order that we may be sons of full age and heirs to inherit God's promised blessing and that we may mature in the divine sonship. He matures in us for us to be heirs (Gal. 3:29) for the full enjoyment of the Triune God as our inheritance (Eph. 1:14; 1 Pet. 1:4). The Holy Spirit is the pledge of this inheritance (Eph. 1:13b-14a).

The book of Galatians reveals that God's intention is for Christ to be wrought into His chosen people that they may become sons of God. In order to be God's sons, we need to be permeated and saturated with Christ. Christ must occupy our entire being. The Galatians, however, were distracted from Christ to the law...The believers should come back to Christ, who is both the seed who fulfills God's promise to Abraham and the good land, the all-inclusive Spirit, to be our enjoyment. As believers in Christ, we need the full enjoyment of this blessing, the full enjoyment of the life-giving Spirit. We need to be saturated, possessed, and fully taken over by this Spirit.

Christ has been born in us; that is, He has been revealed in us. He is now living in us, and He will be formed in us unto maturity...May the Lord bring us into the experience and enjoyment of Christ who has been born in us, is now living in us, and will be formed in us unto maturity in order that we may be sons of full age, heirs of God's promised blessing, and may mature in the divine sonship. (The Conclusion of the New Testament, pp. 3314-3315)

Further Reading: The Conclusion of the New Testament, msg. 330

第七周诗歌

378

经历基督 — 作生命

A 大调

8 8 8 8 8 8 重 (英 499)

4/4

一 何等生命! 何等平安! 基督活
在我的里面! 我已与祂同
钉十字架, 荣耀事实、奇妙救法!
现在活着不再是我, 乃是基督
在我活着! 现在活着不
再是我, 乃是基督在我活着!

- 二 何等快乐!何等安息! 基督成形在我心里!
祂的生命、祂的性情, 在我全人都已组成;
我的一切全都了结, 祂的成分作我一切!
我的一切全都了结, 祂的成分作我一切!
- 三 何等荣耀!何等可夸! 总叫基督照常显大!
无论祸、福,无论生、死, 并无一事叫我羞耻;
任何境遇、一切事故, 都是叫我彰显基督!
任何境遇、一切事故, 都是叫我彰显基督!
- 四 何等结果!何等有福! 我能活着就是基督!
祂的心意是我爱好, 祂的荣耀是我发表;
无何可要、无何可宝, 惟有基督是我目标!
无何可要、无何可宝, 惟有基督是我目标!

WEEK 7 — HYMN

Oh, what a life! Oh, what a peace

Experience of Christ — As Life

499

1. Oh, what a life! Oh, what a peace! The Christ who's all with - in me lives.
With Him I have been cru - ci - fied; This glo - rious fact to me He gives.
Now it's no long - er I that live, But Christ the Lord with - in me lives. Now
it's no long - er I that live, But Christ the Lord with - in me lives.

2. Oh, what a joy! Oh, what a rest!
Christ now is being formed in me.
His very nature and life divine
In my whole being inwrought shall be.
All that I am came to an end,
And all of Christ is all to me.

3. Oh, what a thought! Oh, what a boast!
Christ shall in me be magnified.
In nothing shall I be ashamed,
For He in all shall be applied.
In woe or blessing, death or life,
Through me shall Christ be testified.

4. Oh, what a prize! Oh, what a gain!
Christ is the goal toward which I press.
Nothing I treasure, nor aught desire,
But Christ of all-inclusiveness.
My hope, my glory, and my crown
Is Christ, the One of peerlessness.

(Repeat the last two lines of each stanza)

第七周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]