

Guidelines for the Exercise of the Lord's Day Prophesying

Message Nineteen : The One Who Is Formed in the Believers

I. Overview:

God's revealing of His Son to us is in us; it is inward, and is an inward seeing. In Galatians 2:20 we see the most basic truth of God's economy—no

longer I but Christ living in me. Paul's preaching was to bring forth Christ, the Son of the living God, in the midst believers. Paul was travailing so that Christ might be formed in the believers for their full sonship. The word formed in Galatians 4:19 corresponds to the word image in 2

Corinthians 3:18; Christ with His element is working within us organically so that we may have His form and express His image. 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. 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. 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.

II. Truth and Enlightenment:

Day 1 —

A. Expound that God in His pleasure revealed His Son in Paul.

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.

B. Explain Paul's gospel was that Christ revealed Himself to him.

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.

Day 2 —

A. State that Galatians 2:20 does not speak of an exchanged life.

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.

B. Explain having become dead to the law, we may live to God.

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.

Day 3 —

A. Expound having died to law in Galatians 2:20.

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.

B. State Galatians 2:20 by referring to "God loved me and gave Himself up for me."

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. This faith is produced by the working in us of the very Christ whom we appreciate.

Day 4 —

A. Expound the word of travailing in Galatians 4:19.

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.

B. Explain the work of Paul among the Galatians.

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.

Day 5 —

A. Explain to have Christ formed in us being to allow Him to permeate our being.

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.

B. Expound to have Christ formed in us being for Christ to make home in our hearts.

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.

Day 6 —

A. Expound the renewing of the mind.

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. 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.

B. Enumerate most of our mind and emotion in our daily life without the image of Christ.

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.

III. Conclusion:

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. From the moment we hear the gospel, the view of the person of the Son of God begins to shine within us. Day by day, He reveals Himself to us. Christ still shines within us today, and we see Him more and more. This revelation of Christ is the work of God. Every aspect of the Christian life comes from this unveiling. We live the Christian life according to the Christ we see. Our Christian life comes from the Christ we see; Christ must continually reveal Himself within us. God's work of revealing Christ should not stop within us.