

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2022**

**GENERAL SUBJECT:
LIVING IN THE REALITY OF THE BODY OF CHRIST
BY LEARNING CHRIST AS THE REALITY IS IN JESUS**

Message Seven

**Living in the Reality of the Body of Christ
by Living in the Inward Parts of Christ Jesus**

(1)

**Living in the Inward Parts of Christ Jesus
and Allowing Christ to Live in Our Inward Parts**

Scripture Reading: Psa. 16:7; S. S. 5:14b; Phil. 1:8; Col. 3:12; Titus 3:4

- I. **“All the churches will know that I am He who searches the inward parts and the hearts”—Rev. 2:23b.**
- II. **If we would live in the reality of the Body of Christ, we need to live in the inward parts of Christ Jesus and allow Christ to live in our inward parts—Phil. 1:8; Eph. 4:16.**
- III. **As a man, Christ had human inward parts with their various functions, and Christ’s experiences in His inward parts were His experiences in His mind, emotion, will, soul, heart, and spirit, including His love, desire, feeling, thought, decision, motive, and intention—Luke 2:49; John 2:17; Matt. 26:39; Isa. 53:11-12; 42:4; Mark 2:8:**
 - A. The inward parts of the peace offering signify the tenderness, smallness, and preciousness of what Christ is in His inward being toward God for God’s satisfaction—Lev. 3:3.
 - B. Christ’s inward parts instructed Him in the nights—Psa. 16:7b; Isa. 50:4:
 1. When God counseled Christ as a man, Christ’s inward parts instructed Him through His contact with God—Psa. 16:7.
 2. The inward parts of Christ were one with God; this is the proper experience of a God-man—Phil. 1:8.
 - C. “His belly is an ivory work, / Overlaid with sapphires” (S. S. 5:14b); Christ’s inward parts (belly) are full of deep, tender feelings wrought through His sufferings (ivory work) under a clear heavenly vision (sapphire, cf. Exo. 24:10).
 - D. Eating the passover lamb with its inward parts signifies taking Christ in His inward parts—12:9; Phil. 1:8.
- IV. **Paul was a person who continually experienced Christ in His inward parts—v. 8; 2:5; 1 Cor. 2:16b; Rom. 8:6:**
 - A. Paul was one with Christ even in His inward parts—in His affection, tender mercy, and sympathy—Phil. 1:8.
 - B. Paul did not keep his own inward parts but took Christ’s inward parts as his—Eph. 3:17:
 1. Paul took not only Christ’s mind but also His entire inward being.
 2. Paul’s inner being was changed, rearranged, and remodeled.
 3. Paul’s inward being was reconstituted with the inward parts of Christ—Col. 3:12.

- C. What was in Christ as truthfulness—as honesty, faithfulness, and trustworthiness—was also in Paul—2 Cor. 11:10.
- D. Paul’s love for the saints was not his love but the love in Christ, which is Christ’s love; thus, Paul loved the saints not by his natural love but by the love of Christ—1 Cor. 16:24.

V. Paul lived in the reality of the Body of Christ by taking Christ’s feeling for the Body as his own feeling—Phil. 1:8:

- A. Paul took the inward parts of Christ Jesus as his own inward parts for the Body of Christ—v. 8.
- B. Like Paul, we should take the feeling of Christ the Head as our own feeling; this is most necessary for our living in the reality of the Body of Christ—2:1; Col. 3:12.

VI. To live Christ requires that we live in the inward parts of Christ Jesus—Phil. 1:21a, 8:

- A. Paul experienced the inward parts of Christ; he was one with Christ in His inward parts in longing after the saints—v. 8.
- B. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ.
- C. If we would be those who are in Christ, we must be in His inward parts, in His tender and delicate feelings—John 15:4a.
- D. To live Christ is to abide in His inward parts and there to enjoy Him as grace—Phil. 1:7; 4:23.

VII. For living in the reality of the Body of Christ, we need to put on inward parts of compassion and kindness—Col. 3:10-12:

- A. Compassion is a deep awareness of the suffering of another, coupled with the wish to relieve it—Luke 6:36:
 1. Although compassion is close to mercy, it is deeper, finer, and richer than mercy—10:33-34.
 2. The word *compassion* is the deepest of words, showing the inward affection of God for man in his pitiful condition—Psa. 103:8; James 5:11; 2 Cor. 1:3.
 3. The Greek word for *compassion* refers to the inward feeling that originates in the heart of an affectionate person.
- B. Kindness is a benevolent goodness that issues out of mercy and love; it is in such kindness that the grace of God is given to us—Titus 3:4; Eph. 2:7:
 1. One item of the fruit of the Spirit is kindness—Gal. 5:22.
 2. It is the kindness and the love of our Savior God that saved us and made us different from others—Titus 3:4; Rom. 2:4.
 3. The apostle Paul was a minister of God in kindness, and he charges us to continue in the kindness of God—2 Cor. 6:4, 6; Rom. 11:22.
 4. In the ages to come—the ages of the millennium and eternity future—God will display “the surpassing riches of His grace in kindness toward us in Christ Jesus”—Eph. 2:7.
 5. Love is kind (1 Cor. 13:4), and we need to be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave us (Eph. 4:32).

VIII. “You delight in truth in the inward parts”—Psa. 51:6a.