

**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 Eight

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

(2)

**Living in the Body of Christ  
by Being Conscious of the Body  
and Practicing a Church Life in the Inward Parts of Christ Jesus**

Scripture Reading: 1 Cor. 12:26-27; Rom. 12:4-5, 15; Philem. 7, 12-16, 20

- I. The more we live in the inward parts of Christ Jesus, the greater will be our consciousness of the Body of Christ and the stronger will be our feeling for the Body of Christ—1 Cor. 12:26-27; Rom. 12:15:**
- A. In order to live the Body life, we need to be conscious of the Body of Christ—vv. 4-5, 15.
  - B. The consciousness of the Body of Christ is the sense of Christ's life within us—Col. 3:4, 15; Rom. 8:2, 6, 10-11; 12:4-5:
    - 1. This sense originates from the Spirit of God and from God's life in our spirit—8:2, 9-10.
    - 2. If we exercise this sense, it will cause us to become conscious of matters related to the Body, and this sense will become the consciousness of the Body—12:15; 2 Cor. 11:28-29.
    - 3. If we have the sense, the consciousness, of the Body, when others suffer or are blessed, we will identify with them and feel the same hardship or blessing—1 Cor. 12:26-27.
  - C. The consciousness of the Body of Christ comes from the organic union with Christ, the enjoyment of Christ, and the living in the inward parts of Christ Jesus—Rom. 12:4-5; Col. 2:16-19; Phil. 1:8:
    - 1. We may cultivate the consciousness of the Body by living in the organic union with Christ—Rom. 12:4-5:
      - a. Romans 12 speaks of the Body from the angle of the organic union, from a life that unites us not only with Christ but with all the other members of Christ.
      - b. We are one Body in Christ, having an organic union with Him; this union makes us one with Christ and with all the other members of the Body—vv. 4-5.
    - 2. We may cultivate the consciousness of the Body by enjoying the all-inclusive Christ, who is the Head of the Body—Col. 2:16-19:
      - a. The precious, all-inclusive Christ whom we enjoy is the Head of the Body—1 Cor. 10:3-4; John 20:22; Col. 1:18; 2:19.
      - b. The Christ whom we enjoy is the Head who causes us to be conscious of the Body; therefore, the issue of enjoying Christ and holding Him as the Head is that we have the consciousness of the Body of Christ—vv. 16-19.
    - 3. We may cultivate the consciousness of the Body by living in the inward parts of Christ Jesus—Phil. 1:8; Col. 3:10-12, 15.

## **II. In Paul's Epistle to Philemon we have a picture of the church life lived in the inward parts of Christ Jesus—vv. 7, 10-16, 20:**

- A. The inward parts signify inward affection, tenderheartedness, and compassions—Phil. 1:8; 2:1; Col. 3:12.
- B. Paul's inward affection and compassions went with Onesimus to Philemon—Philem. 12.
- C. "Brother, may I have profit from you in the Lord; refresh my inward parts in Christ"—v. 20:
  - 1. In Philemon 20 Christ is unveiled as the sphere and element for the refreshing of the believers' inward parts.
  - 2. The word *refresh* means "soothe," or "cheer."
  - 3. Since Philemon had refreshed the inward parts of the saints (v. 7), Paul now asked him to do the same for him in the Lord.
  - 4. The profit in the Lord that Paul speaks of refers to being refreshed in his inward parts in Christ:
    - a. The refreshing of Paul's inward parts could not have been done in or by Philemon himself but only in the Lord and in Christ.
    - b. The profit—being refreshed in his inward parts—that Paul sought from Philemon comes out of the Lord.
    - c. It is only in Christ that we can be refreshed in our inward parts by fellow believers; this is to experience and enjoy Christ as the sphere and element for the refreshing of the believers' inward parts.
  - 5. By living in the inward parts of Christ Jesus and by refreshing—having our inward parts refreshed by others in Christ and the believers' inward parts being refreshed through us—we may have a sweet and pleasant church life.

## **III. The Epistle to Philemon should be regarded as a continuation of Colossians 4 and considered an illustration of how in the one new man all social rank is put aside—Philem. 1-2, 10-19:**

- A. The distinction of social rank and status among the believers has been nullified because the believers have been constituted with the all-inclusive Christ, who is their life—Col. 3:4.
- B. In the Epistle to Philemon Paul gives the churches an illustration of how slaves and masters have been reconstituted with Christ; as a result, they are all part of the new man and have an equal status in the new man—Col. 3:10-11.
- C. In the practice of the economy of God, it is crucial that all social ranks and differences among races and nations are swallowed up—vv. 10-11:
  - 1. In the new man distinctions on the basis of color have been nullified; Paul strongly taught this, and we must consider it part of the full knowledge of the truth—1 Tim. 2:4; 2 Tim. 2:25; Titus 1:1.
  - 2. If we see that the believers have an equal status in the new man, there will be no problems among us concerning social rank, nationality, or race—1 Cor. 12:13; Gal. 3:28; Col. 3:10-11.
- D. The subject of the book of Philemon is an illustration of the believers' equal status in the new man—Eph. 2:15; 4:24:
  - 1. The case of Onesimus and Philemon illustrates that in the new man all the believers have an equal status—Philem. 1-2, 10-19.
  - 2. Because of the divine birth and a living by the divine life, all the believers in Christ have equal status in the one new man—Eph. 4:24; Col. 3:10.