

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2014**

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**GENERAL SUBJECT:  
THE ECONOMY AND DISPENSING OF GOD**

Message Six

**Experiencing the Divine Dispensing  
by Living in the Inward Parts of Christ Jesus  
to Express the Compassion and Kindness of God in the Church Life**

Scripture Reading: Psa. 16:7; S. S. 5:14b; Phil. 1:8; Philem. 7, 20; Col. 3:12; Titus 3:4

**I. 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.

**II. 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.

**III. To live Christ requires that we remain 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.

**IV. In the book of Philemon, we have a picture of the church life lived in the inward parts of Christ Jesus—vv. 7, 12, 20; cf. Rev. 2:23:**

- 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.

**V. Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church—Phil. 1:8:**

- A. Paul took care of the Body of Christ by taking Christ’s feeling as his own feeling.
- B. Christ’s feeling for the Body became Paul’s feeling for the Body.
- C. Like Paul, we should take the feeling of the Head as our own feeling; this is most necessary for our living the Body life—v. 8.

**VI. For the church life, the Body life, the life of the new man, 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. Compassion 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.
- 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. David’s showing the kindness of God toward Mephibosheth portrays God’s kindness that qualifies us to eat food at the King’s table continually—2 Sam. 9:1-13.
  - 2. “Be kind to one another, tenderhearted” (Eph. 4:32); “love is kind” (1 Cor. 13:4).