

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2025**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
PHILIPPIANS AND COLOSSIANS**

Message Three

**Holding Forth the Word of Life as Luminaries
in the Day of Christ**

Scripture Reading: Phil. 2:15-16; 1:6

I. “That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world”—Phil. 2:15:

- A. *Blameless* describes our outward behavior, and *guileless* our inward character.
- B. To be without blemish is the total quality of being blameless and guileless.
- C. Philippians 2:15 reveals that the believers are luminaries in the world:
 - 1. The Greek word rendered “luminaries” refers to luminaries that reflect the light of the sun.
 - 2. As children of God with the divine life and nature, we have a special function—the function of shining—cf. Acts 9:3; 22:6; 26:13; 2 Pet. 1:4:
 - a. Because we have the divine life and nature, we have become luminaries reflecting Christ as the real sun.
 - b. Whenever we cooperate with God’s inward operation (Phil. 2:13) according to the divine life and nature, we shine with the light of Christ (Eph. 5:14).
 - c. Actually, we have no light in ourselves.
 - d. Our shining is simply the reflection of light that we receive from the divine source.
 - e. Christ is the light, the real sun, and we reflect Him; therefore, our shining is our reflection of Christ as the source of our light.
 - 3. Ultimately, the New Jerusalem, as the aggregate of all the redeemed and perfected saints, will be a great luminary—Rev. 21:11, 24a.
 - 4. The Lord needs a group of saints who live Christ and who shine as luminaries holding forth the word of life.

II. “Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain”—Phil. 2:16:

- A. We shine by “holding forth the word of life”—v. 16a:
 - 1. If we come to the Bible with a living spirit, spontaneously, we will enjoy the word of life; then we will be supplied, strengthened, quickened, enlightened, refreshed, nourished, and washed.
 - 2. As we experience the word of life in this way, we should hold forth the word to others, presenting it, offering it, and applying it to them; this is to speak the word of life to those around us.

3. Philippians 2:16-17 should be taken together:
 - a. This indicates that the faith in verse 17 is related to the holding forth in verse 16.
 - b. The holding forth of the word of life is related experientially to the sacrifice of faith.
4. Paul's concept in these verses is that if we hold forth the word of life, we will have something of which to boast in the day of Christ—2 Pet. 3:10, 12.
5. The present age is the day of man (1 Cor. 4:3), and the coming age will be the day of Christ.
6. In the day of Christ, He will have authority; if in the day of man, the believers hold forth the word of life, Paul will be able to boast concerning them in the day of Christ that he did not run in vain nor labor in vain.
7. The day of the Lord's coming is called "the day of the Lord" (1 Thes. 5:2; 2 Thes. 2:2; 1 Cor. 1:8; 2 Cor. 1:14; Phil. 1:6) and "that day" (2 Tim. 1:18).
8. In that day all believers will appear before the judgment seat of Christ to receive the reward each deserves—2 Cor. 5:10; Matt. 25:19-30.
- B. "I may have a boast in the day of Christ"—Phil. 2:16b:
 1. Second Peter 3:10a says, "The day of the Lord will come as a thief," and verse 12a says, "Expecting and hastening the coming of the day of God."
 2. Peter's word about the day of the Lord is mainly a warning.
 3. In the New Testament the day of the Lord is mentioned mainly in relation to the Lord's judgment—1 Cor. 1:8; 5:5; 2 Cor. 1:14; 2 Tim. 4:8; 1 Thes. 5:2.
 4. The day of God is the day of the Lord—2 Pet. 3:10a, 12a.
 5. *Day* is used mainly in the sense of judgment for governmental dealing.
 6. Before the Lord comes, it is "man's day," in which man judges.
 7. Then it will be "the day of the Lord," which will begin with the Lord's parousia (with all its judgments) and will end with the judgment upon men and the demons at the great white throne—Rev. 20:11-15.
 8. The Lord's parousia will begin when the overcoming saints are raptured to the throne of God in the heavens before the great tribulation of three and a half years—12:5-6.
 9. At the end of the great tribulation, Christ with the overcomers will come to the air (10:1), and the dead saints will be resurrected and raptured together with the majority of the living believers, who will have passed through the great tribulation, to meet the Lord in the air (1 Cor. 15:52; 1 Thes. 4:16-17; Rev. 14:14-16).
 10. After this, all the believers will be judged by the Lord at His judgment seat in the air—2 Cor. 5:10.
 11. Then the Lord will have His wedding feast with the overcoming saints—Rev. 19:7-8.
 12. Immediately after this, the Lord with His bride, composed of the overcoming saints as His army, will come to the earth (Zech. 14:4-5; Jude 14; 1 Thes. 3:13) to fight and defeat Antichrist and his army.
 13. Following this, Satan will be bound and cast into the abyss, the bottomless pit—Rev. 20:1-3.
 14. The Lord will judge the nations, and the millennial kingdom will come—Matt. 25:31-46; Joel 3:2; Rev. 20:4-6.