

**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 Seven

Living a Life Full of Forbearance but without Anxiety

Scripture Reading: Phil. 4:5-7; Rom. 8:28; Rev. 2:16; 3:11; 22:7, 12, 20

I. “Let your forbearance be known to all men. The Lord is near”—Phil. 4:5:

- A. Paul considers forbearance and the lack of anxiety as the first two aspects of the expression of a life that lives Christ.
- B. The two are opposites; to live Christ is to have forbearance without anxiety.
- C. Anxiety, coming from Satan, is the sum total of human life and disturbs the believers' life of living Christ; forbearance, coming from God, is the sum total of a life that lives Christ.
- D. A life that lives Christ is calm, tranquil, peaceful, and quiet; a life of turmoil is a life that lives Satan.
- E. Forbearance is reasonableness, considerateness, and consideration in dealing with others, without being strict in claiming one's legal rights:
 - 1. Forbearance means that we are easily satisfied, even with less than our due.
 - 2. It also includes self-control, patience, moderation, kindness, gentleness, understanding, love, sympathy, wisdom, mercy, peacefulness, humility, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things.
 - 3. If we are forbearing, we will have the wisdom and the ability to supply others with what they need and also have the full knowledge of what to say to them and when to say it.
 - 4. A forbearing person is one who always fits in, whose behavior is always suitable.
 - 5. To be forbearing is to consider how others will be affected by what we do or say—2 Chron. 1:10; cf. 2 Cor. 6:1.
 - 6. Forbearance requires maturity of life and also satisfaction and contentment in Christ.
 - 7. According to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues.
 - 8. As an all-inclusive virtue, forbearance is Christ Himself.
 - 9. In both the family life and the church life, we need to live Christ by living a life of forbearance.
 - 10. Since Christ is forbearance, for Paul to live was forbearance—Phil. 1:21a.
 - 11. Our forbearance must be the very Christ we live and magnify.
 - 12. To let our forbearance be known to all men is to let the Christ whom we live and magnify, whom we take as our pattern and pursue as our goal, be made known to all men.
 - 13. Forbearance is Christ as our living.
 - 14. Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today.

15. To make known our forbearance is to live a life that expresses Christ:
 - a. Such a life is Christ Himself as the totality of all human virtues.
 - b. The best word to sum up the totality of Christ's human virtues is *forbearance*.
16. If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God to serve in fulfilling our destiny to gain Christ, live Christ, and magnify Christ—Rom. 8:28; Matt. 10:29-30; 2 Cor. 4:16-18.
17. When we live Christ day by day, anxiety has no ground in us.
18. If we are not one with the Lord in a practical way, virtually every person, every matter, and every thing will bother us.
19. Forbearance requires prayer.
- F. A proper Christian life is a life of calm:
 1. The first aspect of a life that lives Christ is tranquility, without rivalry, vainglory, murmuring, or reasoning.
 2. Such a Christian life is without debate, arguing, or fighting with others.
- G. Immediately after speaking about forbearance, Paul says that the Lord is near:
 1. With respect to space, the Lord is near to us, ready to help; with regard to time, the Lord is at hand, coming soon—Rev. 2:16; 3:11; 22:7, 12, 20.
 2. The Lord's being near refers primarily to His presence with us.
 3. The more we realize the nearness of the Lord, the more satisfied we will be and the more we will be considerate of others and sweetly reasonable regarding their situation.

II. “In nothing be anxious”—Phil. 4:6a:

- A. Often when we hear bad news, we worry and fall into anxiety.
- B. Anxiety undermines the living of Christ.
- C. Instead of being anxious, “in everything, by prayer and petition with thanksgiving, let your requests be made known to God” (v. 6b), then “the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus” (v. 7).
- D. In Matthew 6:19-34 the Lord is apparently speaking about the dealing of the kingdom people with material riches; actually, He is dealing with the matter of anxiety: “Do not be anxious for tomorrow, for tomorrow will be anxious for itself”—v. 34a.
- E. There is no anxiety in the divine life and the divine nature; anxiety is of the human life.
- F. Our human life is a life of anxiety, whereas God's life is a life of enjoyment, rest, comfort, and satisfaction.
- G. With God there is no such thing as anxiety; our human life, on the contrary, is constituted with anxiety.
- H. Anxiety is the basic problem of our human living.
 - I. Because of anxiety we love material things; if we have no anxiety, we would not care for material things.
 - J. As we are fulfilling our human duty, we should not do anything for the sake of our anxiety, because we have a divine life that knows no anxiety.