

**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 One

Living Christ and Magnifying Christ

Scripture Reading: Phil. 1:19-21

Phil. 1:19-21—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ, ²⁰According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. ²¹For to me, to live is Christ and to die is gain.

I. The book of Philippians unveils the living of a God-man who pursues Christ, lives Christ, and magnifies Christ—3:10; 1:19-21a; 4:12-13:

Phil. 3:10—To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 1:19-21—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ, ²⁰According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. ²¹For to me, to live is Christ and to die is gain.

Phil. 4:12-13—I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. ¹³I am able to do all things in Him who empowers me.

A. According to 1:20 and 21, the bountiful supply is for the believers to live Christ.

Phil. 1:20—According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21—For to me, to live is Christ and to die is gain.

B. The living and magnifying of Christ is our daily salvation.

C. We need to be saved daily by experiencing Christ to live Him and to magnify Him by the all-inclusive, bountiful supply of the Spirit of Jesus Christ.

II. The subject and the controlling concept of the book of Philippians is the experience of Christ—3:7-10; 4:13:

Phil. 3:7-10—But what things were gains to me, these I have counted as loss on account of Christ. ⁸But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count *them* as refuse that I may gain Christ ⁹And be found in Him, not having my own

righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God *and* based on faith, ¹⁰To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 4:13—I am able to do all things in Him who empowers me.

A. The experience of Christ is the master key that opens the book of Philippians to us.

B. The experience of Christ is a Body matter—1:19; 2:1-2; 4:2-3, 10, 14-20:

Phil. 1:19—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ,

Phil. 2:1-2—If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions, ²Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

Phil. 4:2-3—I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord. ³Yes, I ask you also, genuine yokefellow, assist them, since they contended with me in the gospel, as well as with Clement and the rest of my fellow workers, whose names are in the book of life.

Phil. 4:10—But I rejoiced in the Lord greatly because now at length you have caused your thinking for me to blossom anew; for which matter you had indeed taken thought, but lacked opportunity.

Phil. 4:14-20—Nevertheless you did well to have fellowship with me in my affliction. ¹⁵And you yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, no church had fellowship with me in the account of giving and receiving except you only; ¹⁶For even in Thessalonica you sent both once and again to my need. ¹⁷Not that I seek the gift, but I seek the fruit which increases to your account. ¹⁸But I have received in full all things and abound; I have been filled, receiving from Epaphroditus the things from you, a sweet-smelling savor, an acceptable sacrifice, well pleasing to God. ¹⁹And my God will fill your every need according to His riches, in glory, in Christ Jesus. ²⁰Now to our God and Father be the glory forever and ever. Amen.

1. Whatever is in the Body and of the Body involves mutual fellowship; the experience of Christ requires such mutuality—2:1-2; 1 Cor. 12:25.

Phil. 2:1-2—If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions, ²Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

1 Cor. 12:25—That there would be no division in the body, but *that* the members would have the same care for one another.

2. The experience of Christ must be in the Body and for the Body; only by experiencing Christ in the Body can we fully experience Him—Eph. 4:16; Rom. 12:5.

Eph. 4:16—Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the

measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rom. 12:5—So we who are many are one Body in Christ, and individually members one of another.

III. Philippians is a book not only on the experience of Christ but also on living Christ—1:19-21a:

Phil. 1:19-21—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ, ²⁰According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. ²¹For to me, to live is Christ and to die is gain.

- A. The basic thought of the Bible is that the Triune God desires to work Himself into us so that we may take Him as our life and live Him—Eph. 3:16-17a.

Eph. 3:16-17—That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, ¹⁷That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

- B. The Christian life is a life of living Christ for the constitution and building up of the Body of Christ—4:1-3, 12, 16; Col. 1:24; 2:19:

Eph. 4:1-3—I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, ²With all lowliness and meekness, with long-suffering, bearing one another in love, ³Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

Eph. 4:12—For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:16—Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Col. 1:24—I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

Col. 2:19—And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

1. The Christian life is to live Christ with His divine attributes expressed in His human virtues as a part of His organic Body—Rom. 12:5; 1 Cor. 12:14.

Rom. 12:5—So we who are many are one Body in Christ, and individually members one of another.

1 Cor. 12:14—For the body is not one member but many.

2. For the Body, we should live a life that is Christ Himself, living as parts of His Body for the universal consummation of the eternal economy of God—Eph. 3:8-11.

Eph. 3:8-11—To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel ⁹And to

enlighten all *that they may see* what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things, ¹⁰In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, ¹¹According to the eternal purpose which He made in Christ Jesus our Lord,

- C. The Christian life is not a life of ethics, religion, culture, or even morality; the Christian life is Christ—Col. 3:4:

Col. 3:4—When Christ our life is manifested, then you also will be manifested with Him in glory.

1. As believers in Christ, we should live a life that is actually Christ Himself—John 6:57.

John 6:57—As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

2. The standard of the Christian life is Christ, and the normal experience of Christ is to live Christ—Eph. 4:20; Col. 2:2-3, 8; Phil. 1:21a.

Eph. 4:20—But you did not so learn Christ,

Col. 2:2-3—That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ, ³In whom all the treasures of wisdom and knowledge are hidden.

Col. 2:8—Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;

Phil. 1:21—For to me, to live is Christ and to die is gain.

- D. Paul's life was to live Christ—v. 21a; Gal. 2:20:

Phil. 1:21—For to me, to live is Christ and to die is gain.

Gal. 2:20—I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

1. Christ lived within Paul as his life, and Paul lived Christ without as His living; they lived together as one person with one life and one living.
2. When we live Christ, Christ and we live together: two lives have one living, two natures are mingled into one nature, and two spirits become one spirit—John 6:57; 1 Cor. 6:17.

John 6:57—As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

1 Cor. 6:17—But he who is joined to the Lord is one spirit.

- E. To live Christ requires that we remain in the inward parts of Christ—Phil. 1:8:

Phil. 1:8—For God is my witness how I long after you all in the inward parts of Christ Jesus.

1. Paul experienced the inward parts of Christ; he was one with Christ in His inward parts in longing after the saints.
2. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ.
3. 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.

John 15:4—Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me.

4. To live Christ is to abide in His inward parts and there to enjoy Him as grace—Phil. 1:7; 4:23.

Phil. 1:7—Even as it is right for me to think this concerning you all because you have me in your heart, since both in my bonds and in the defense and confirmation of the gospel you are all fellow partakers with me of grace.

Phil. 4:23—The grace of the Lord Jesus Christ be with your spirit.

- F. The bountiful supply of the Spirit of Jesus Christ was for Paul to live Christ—1:19:

Phil. 1:19—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ,

1. The bountiful supply of the all-inclusive Spirit includes divinity, humanity, crucifixion, resurrection, ascension, the divine attributes, and the human virtues—Acts 16:7; Rom. 8:9.

Acts 16:7—And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

Rom. 8:9—But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

2. In Philippians 1:19 Paul speaks of the supply of the Body before speaking of the bountiful supply of the Spirit because the Spirit is upon the Body:

Phil. 1:19—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ,

- a. As a member of the Body, Paul realized that he needed the supply of the Body—1 Cor. 12:12, 14-22.

1 Cor. 12:12—For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor. 12:14-22—For the body is not one member but many. ¹⁵If the foot should say, Because I am not a hand, I am not of the body, *it is not that* because of this it is not of the body. ¹⁶And if the ear should say, Because I am not an eye, I am not of the body, *it is not that* because of this it is not of the body. ¹⁷If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be? ¹⁸But now God has placed the members, each one of them, in the body, even as He willed. ¹⁹And if all were one member, where would the body be? ²⁰But now the members are many, but the body one. ²¹And the eye cannot say to the hand, I have no need of you; nor again the head to the

feet, I have no need of you. ²²But much rather the members of the body which seem to be weaker are necessary.

- b. Paul had the clear sense within that he was in the Body, that the members of the Body were supporting him, and that the bountiful supply of the Spirit would come to him through the Body.
3. Paul could be an overcomer because he experienced and enjoyed the all-inclusive Spirit with His bountiful supply dwelling in him—Rom. 8:37.
Rom. 8:37—But in all these things we more than conquer through Him who loved us.

IV. If we magnify Christ by living Him, we will become strong factors, channels of supply, to enable the saints to grow in life and enjoy the Lord—Phil. 1:20-26:

Phil. 1:20-26—According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. ²¹For to me, to live is Christ and to die is gain. ²²But if *I am* to live in the flesh, if this to me is fruit for *my* work, then I do not know what I will choose. ²³But I am constrained between the two, having the desire to depart and be with Christ, for *this is* far better; ²⁴But to remain in the flesh is more necessary for your sake. ²⁵And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith, ²⁶That your boast may abound in Christ Jesus in me through my coming again to you.

- A. When Paul wrote to the Philippians, he was living in prison and not outwardly working; his speaking of “fruit for my work” indicates that his work was actually his living—v. 22; 4:22; Eph. 6:20.

Phil. 1:22—But if *I am* to live in the flesh, if this to me is fruit for *my* work, then I do not know what I will choose.

Phil. 4:22—All the saints greet you, and especially those of Caesar’s household.

Eph. 6:20—For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

- B. Because of Paul the churches could have the growth in life and be filled with the enjoyment of Christ; this should also be true of us today—Phil. 1:25:

Phil. 1:25—And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

1. Because Paul lived and magnified Christ to the uttermost, he could transfuse Christ into the saints and minister Christ to all the churches.
2. Paul’s consideration to either depart and be with Christ or remain in the flesh was not selfish but was for the saints’ sake; he was absolutely occupied by the Lord and the church:
 - a. It should matter to the church whether we remain or go to be with the Lord, but this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints—cf. 2:25-30.

cf. Phil. 2:25-30—But I considered it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, and your apostle and minister to my need, ²⁶Since he longed after you all and was greatly distressed because you heard that he had become sick; ²⁷For indeed he had become sick, near to death, but God had mercy on him, and not on him only but also on me that I might not have sorrow upon sorrow. ²⁸I have sent him therefore the more eagerly, so that when you see him again, you may rejoice and I may be less sorrowful. ²⁹Receive him therefore in the Lord with all joy, and hold such in honor, ³⁰Because for the work of Christ he drew near unto death, risking his life, that he might fill up your lack of service toward me.

- b. In the Body life there is the urgent need of certain ones to function as channels of supply—Zech. 4:12-14; Judg. 9:9.

Zech. 4:12-14—And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves? ¹³And he spoke to me, saying, Do you not know what these are? And I said, No, sir. ¹⁴And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

Judg. 9:9—But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?